

Our Purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

Vol. XXVI

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No. 1

CHRISTIAN PROGRESS

By T. F. Thomasson

This is an age of progress. Note the facilities of education, the means of travel, the manner of farming. Progress is God's order. Plants and trees grow. If they do not grow they either die or become dwarfs. All nature tends to rise higher.

But these plants and trees must have the proper nourishment, soil, sunshine and showers. When an infant is born into this world he must be given the right kind of food. When he is continually fed the wrong kind of food, it will either stunt his growth and he will become a dwarf or he will be weak and sickly through malnutrition. It may also destroy his desire for the right kind of food.

Even so in the spiritual realm when one is born into the family of God, he must have the right kind of food if he is to progress and to grow into a strong man or woman in the Lord. If he feeds on lurid novels, pornographic crime comics, and wild western stories as his diet, it may either kill him or make a dwarfed Christian out of him by stunting his spiritual growth. Not only that but it may kill his desire for the wholesome food that is good for him. Peter said, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious" (1 Pet. 2:2-3).

If one fills himself on food he gets in some honky tonk down on skid row, the sincere milk of the word will not taste good to him, and that is why there are so many dead and dwarfed Christians in the church today. It doesn't make any difference whether you partake of this down on skid row or in some home that stands high in society; the results are the same.

With God Christian progress is not the building of a great material fortune. Jesus said: "Foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head" (Matt. 8:20). It is not to a higher life like that of some great general, powerful king, or president of a strong nation. Jesus did not strive for any of these things and refused Satan's offer of them. His whole desire was to do His Father's will. He was the greatest character who ever lived on this earth. He lived a life of humility and for this His Father gave him a name that is above every name. If we would make Christian progress we must follow His example.

Christian progress is not progress to a higher life socially. It is not merely to a higher life intellectually (Continued on page 7)

OBSERVING THE WIND

By Billy Jack Ivey

In the December issue of the OPA, appeared an article by Bro. Ervin Waters, that I heartily endorse, concerning the preacher and church evangelism. I certainly enjoyed it. In my estimation, it contained scholarly admonition, plus encouraging and correct observances concerning our efforts in advancing the Cause of Christ. During the past year of 1954, now forever gone, we were, indeed, bedecked with God's rich blessings. As we begin this new year, let us stop and take inventory of God's provisions, and thank Him fervently for what we are, for that which we possess, whether it be great or small. To me, each year is like crossing a valley of time at the end of which, we reach the great divide. It is a point in one's pathway, where he is better able to behold the past journey. Then we, as wayworn travelers, turn to gaze upon the journey ahead, which is bedimed by the uncertainties of the future.

At this writing, I stand at that point of observance. During the past year, thanks be to God who makes all things possible, we have experienced one of the most fruitful years of our labor. Fine young preachers have entered the field, and have been busy across the nation, new congregations have been established, and the older congregations are awakening from their sleep, to arise clothed in zeal and determination, seeing the need of the world for the gospel. Time, the great healer, has poured oil on our troubled spots, leaving us with less strife, more love; less division, more unity; and I believe, less failure, more success.

As I remember the valley of time we have crossed in 1954, I realize that at times there were overshadowing clouds of disappointment and strong winds of opposition. The burden of our cross was terribly heavy at times, but I suppose most of us would say, "I am glad to have traveled this way." In my estimation, the most remarkable proof of growth the past year was the trend toward evangelism. We are coming nearer the pattern of the first century, when we send gospel preachers out with the intent to enlarge the borders of Zion.

Now, as we again shoulder our pack of obligations, we turn to fix our gaze upon the valley of time ahead, the year of 1955, and we wonder, "What lieth ahead?" From the surrounding hills of opportunity comes the answer, "Much, very much that you can do, press on toward the sunset." Let us resolve as we press through another year, to make it better in every possible way.

Does the way worn traveler observe the wind and behold the clouds only to become discouraged? Does he find contentment in past journeys, that drag him to a standstill, and steals away his ambition? Not so, he presses onward. Clouds of obstacles may seem insurmountable, winds of oppression may be adverse, but this only tends to make his ambition stronger, and his hope more sure. Such seem as necessary preludes to the great reward. "He that observeth the wind shall not sow and he that regardeth the clouds shall not reap" (Eccl. 11:4). We must do exactly that during our lifetime, if we expect to complete the journey of life, and as the curtain slowly drapes around us be able to say, "I have fought a good fight, I have kept the faith."

I rejoice to see the church awakening to its duty of preaching the gospel in regions beyond. In recent years, far too little of this has been done, and from this lull arose many jealousies, perversions, and divisions. While we were asleep, the devil crept in and sowed tares. The tares are bitter, and the thorns prick deep. Let us remember that an idle mind is the devil's workshop. Let us arise preaching Christ, and put self in the background.

The spirit of mission is a part of the spirit of Christ. He possessed a spirit of mission or interest toward others compelling Him to command His servants, "Go preach the gospel to every creature." This is the foremost duty of the church today. One time during the life of the weeping prophet of God, Jeremiah, he became so discouraged with crying out against sin, and pointing people to God, he declared, "I will not make mention of Him, nor speak any more in His name. But His work was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:8, 9). I firmly believe if we today are filled with the Word of God to a saving degree, we will preach the Word everywhere and support preachers who are doing the same. The lessons taught us by nature show that no sowing means no reaping, no harvest, no rejoicing. The farmer sows in faith and ploweth in hope, trusting God to give the increase. Likewise, as we contemplate sowing or supporting the seed of the kingdom, let us not observe the clouds and regard the winds until finally we have done nothing and the precious harvest is lost.

—Box 13, Sentinel, Okla.

PRAYER

There are at least two elements in life that prompt prayer. The first one we call a sense of obligation. He truly is an ungrateful person who does not feel obligated to Him Who is our Creator, Benefactor and Friend of Friends, for all of his assets. Were we to attempt to enumerate the things for which we are obliged to Him, we would find our attempt futile, for our blessings are so many they are uncountable. Praying, then, is to an extent a duty of mankind, but the man who sees prayer in its completeness sees it rise far above the idea of duty only; it rises into the elevated realm of privilege and favor.

Secondly, prayer is prompted by a sense of dependence. Frequently, in this writer's musings, he ponders the genuine dependence that the creature has upon the Creator. We mortals, in our often too busy life and in some cases indifference, we fail to realize this fact. Truly, for all that we have or hope to have, for all that

we are or hope to be in this life or the next, we are dependent upon God—for the food of our table, the air we breathe, the raiment we adorn, the homes whose atmosphere we enjoy, the hope we entertain for the better things; yes, we could go on enumerating ad infinitum. From the earliest moment of our being until death is ours, we are never independent of God. Too few, it seems, really are conscious of this.

Prayer Defined

A tangible definition of our term is desired. Paul, in Phil. 4:6, teaches us that it is a way or means of letting our requests be made known unto God. We must not be led to believe, however, that prayer is request-making only. In every prayer, it is the opinion of this writer, considerable time should be allotted to the other phase; that is, to the matter of thanksgiving. This second phase we mention is also included in Phil. 4:6. A prayer, then, Biblically, consists of at least two things: Request making and thanksgiving.

For Whom

For whom should we pray is included in Paul's instructions to Timothy (2 Tim. 1:1). "For all men" is the dictum. This is all inclusive—for kings (2 Tim. 1:2); for those that spitefully use and persecute us (Matt. 5:44); one another (Jas. 5:16); all saints (Eph. 6:18).

We are taught that the effectual fervent prayer of a righteous man availeth much (Jas. 5:16). Perhaps, we may never know the stupendous influence of the prayers of others. No doubt, tragedies have been averted, sorrowing hearts consoled, dangers avoided, souls saved, just because somebody prayed. We, then, can not possibly stress too much the importance of praying for all men.

To and Through Whom

They are really relatively few in number who do not believe that we should direct our prayers to God. But we have only to listen to the radio or listen personally to sectarians pray to conclude that many are steeped in ignorance regarding the matter of through whom we should pray. I recently read in a journal published by a group of our brethren an article arguing that it is not a necessary requirement of an acceptable prayer for the one praying to say that he is praying in the name of Christ. It seems to this writer that there is more than one way of looking at that matter. Since there are so many who do not think it necessary to pray through Christ or in His name, it seems at least the few of us who do would make it clear in our petitions that we do so honor Him.

When

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Slothful and ungrateful is the man who forgets God in the time of plenty; who while the sun is shining ignores Him; who, when the way is clear, shuns Him. We then, before the time of need, should pray to God. One of the many things in the lives of Daniel and David worth our remembering is their regularity and devotion in praying (Ps. 55:17; Dan. 6:10).

Family prayer, it is my opinion, should be on the daily agenda of every household. We, in this state, often see on our highway billboards this gem of truth: "The family that prays together stays together."

Lastly, there is a divinely prescribed way for men

to pray acceptably. Paul prescribed with the spirit and the understanding (1 Cor. 14:15); Christ prescribed that we pray sincerely (Matt. 6:15); James prescribed that we pray with faith (Jas. 1:6-8); and Christ again prescribed that we pray humbly (Lu. 18:9-14) and submissively (Matt. 6:9).

—D. B. McCord.

TIMELY SUGGESTIONS

Officers in the church. their appointment. It has seemed from the letters that I have received from different brethren that some of them have thought that I should have been doing my teaching on this subject from the beginning. However, I have tried to follow the course as best I could and have considered the Rabbit Pie Recipe, —**first catch the rabbit.**

It is clear that in the selecting of the men mentioned in Acts 6, the congregation did the **selecting** and the Apostles did the **appointing**. And this seems to me to teach that in the **selecting** of the officers in the church that the congregation should do the selecting but the appointing was given to the evangelists—Timothy and Titus. Moreover, these evangelists seem to have been left more or less in charge of these churches until these elders and deacons were appointed.

The Apostles laid their hands on them in Acts 6:6, and in other places which seems perfectly right and good for "by the laying on of the Apostles hands the Holy Ghost was given" (Acts 8:18). Paul was **ordained** (2 Tim. 2:1), he was **appointed**—(1 Tim. 2:7). When they laid hands on him (Acts 13:3), he had already been preaching seventeen years (Gal. 1:2).

In Acts 14:23, we find them ordaining elders, and afterward they fasted and prayed.

I believe that if we know how to appoint some as Trustees of the church property; some one to take food or clothing to some one in need; some one to be the treasurer, to handle the money—I say if we know how to do these things, it seems to me that we should know how to select and appoint elders, deacons, and evangelists in the church.

We still have congregations, and we still have evangelists, and we still have the same need for elders as we do for evangelists. So, I believe the **congregation** should select the elders, and the evangelists can **appoint them**. When Timothy and Titus were told to appoint, or, to ordain elders the laying on of hands, fasting, and praying was left out. And since I can not impart any virtue to anyone by laying my hands on them, I have always been afraid to try to practice it lest I might be like the sons of Sceva (Acts 19:13-15), and have the spirit say to me "Jesus I know and Paul I know, but **who are you?**"

H. Leo Boles, in his Commentary of Acts says, Acts 14:23, "Nothing is said about the mode of appointing elders. Appoint originally meant 'extend the hand,'—hence the original meaning was to stretch forth the hands; to vote by showing the hands. Finally, it came to mean 'to appoint by approval of the assembly.'*** Since the New Testament does not tell us how the elders were appointed, it seems that any method which promotes unity and does not violate a principle may be used."****Acts 13:3, the fasting was a voluntary act of Christians. V.4, 'When they had fasted and prayed.' The subject of prayer, fasting, and laying on of hands has provoked much discussion to but little profit. Some have contended that such a procedure

was essential to the ordination of elders, deacons, and evangelists. It has been claimed that such a procedure should be followed today, while other have opposed such an idea. We know what was done here, but we do not know that God intended for it to be a precedent for inducting anyone into an office of the church, or setting anyone apart to do special work. In this case the Holy Spirit did the appointing—the church at Antioch is not mentioned." PP 228-229.

Some one says to me, "but what about 1 Tim. 5:22?" Here Paul tells Timothy to "lay hands suddenly on no man." And here I quote from David Lipscomb's Commentary, P. 174, "There is nothing in this context pertaining to ordaining elders—he is speaking of the accusation and trial of elders. The context shows there is but one possible construction: 'do not hastily lay hands on an elder to draw him up for trial.—Since elders are presumed to be good, true, and faithful men, proved by experience, let no accusation be brought against them hastily.'"

If there are those who think they can come nearer producing an elder by putting their hands on them, it is all right with me. But as for me I am perfectly willing to leave miracles to the days of miracles.

Finally, I suggest: that good faithful men in the congregations be looked out and told that the church wants them to qualify for elders, deacons, and evangelists; that we help these men in every way possible in their preparation. Here comes the work of an evangelist, too. If when a church is started—begins to meet for worship, if the evangelist will take care of them—as the Apostles and evangelists did during the days of the apostles—, stay with them, teach them publicly and from house to house; teach them how to face the public, how to dress for the occasion, how to study the needs of the members, and how to cope with different conditions—and I am fully convinced that a preacher cannot do this in one or two 'ten day meetings a year.' If some of our older preachers, when they begin to get too old to be of much service as an evangelist, could be induced to stay at home with a congregation and serve as an elder, along with others; and the church would consider him "worthy of double honor" (1 Tim. 5:17-18), and keep him busy in this work, the old preacher would likely live ten years longer and many a church would grow and prosper as the result.

—Homer A. Gay.

If I knew that tomorrow there would be No dawn on earth for me;

That I should have gone in the dark of the night Into eternity.

I should do so many things for those I love, But, Oh! I should be happy, too with those above;

So, just in case I might be viewing Morning in celestial skies,

Lord bring me those who need my love today, For otherwise

The night may close a door on words I meant to say And morning find my empty house—

With me away (Author unknown)

—Selected by Greta Webb.

Every little frog is great in his own bog.

One dog barks at something, and a hundred bark at the sound.

Old Paths Advocate

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A NEW START

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duties call is clear;
I will waste no moment whining, and my heart shall know no fear.
I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.
I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine.

—Author Unknown

(Selected by David C. Jones, 1139 Handley, Wichita, Kan.).

Note:—I shall let this be my say as we begin the new year, and I pray that my Lord will help me to live it from day to day.

—Homer L. King.

OUR NEW SONG BOOK FOR 1955

Plans are already underway for another general purpose song book in 1955. It will be similar in design, material, size, etc., as our books for the past ten years. We shall call on some of our very best talent in the faithful brotherhood to assist in compiling this book. Yes, it will be our aim to make it better, if possible. We realize that will be quite a task to excel our book for 1954, but I am glad to inform our customers that I have come in possession of some very fine songs for which I had been searching ever since we began to make song books for our brotherhood in 1944. We hope that our book will be out in plenty of time for all to have a supply and learn the new songs before the camp meeting begins at Sulphur, Oklahoma, next summer, the

Lord willing. We shall keep you informed through the OPA of the arrival of the new book.

YOU CAN HELP

Since moving to California, the cost of publishing the OPA has increased due to the increase of postage from our printer over the greater distance to Calif. Hence for the past several months our receipts from subscriptions, which is our only means of directly meeting the financial cost of publishing the paper, have not been adequate to meet the added cost, and hence our backlog built up over the past several years, is fast disappearing. It therefore, becomes all the more imperative that we all work a little harder to obtain subscriptions to meet the added cost. I much prefer this course rather than increase the subscription price of the paper. Every member of the church can help by being prompt in renewing their subscriptions and by speaking to others to send with you, yes, and no doubt, you could afford to send the paper to a friend for a year. Too, how it would help if every preacher would take a personal interest by soliciting subs. **publicly and privately!** Try it, brother, please.

OUR HELPERS IN DECEMBER

Here each issue of the paper you will find the names of those, from whom we have received one or more subscriptions up to the 20th., and following the names the number received by us. We are very grateful, indeed, for every word and deed in behalf of the welfare of the paper. Please check this list for your acknowledgment and report any errors to us at once. We are very anxious that all receive their papers regularly. Let us keep this list well over the hundred mark at all times. Note the following:

Homer L. King—11; Homer A. Gay—10; Fred Kirbo—9; J. Ervin Waters—9; E. H. Miller—7; Joe Howard—7; Jack Ivey—5; J. W. Kornegay—4; Maurice Murphy—4; Bill Harmon—4; Emma Morris—4; Billy Orten—4; Mrs. Robert Hefley—4; John O'Donnell—3; Curtis Waymon—3; L. A. Shipley—3; Clovis T. Cook—2; L. H. Gragg—2; Carlos Smith—2; Mrs. Fred Latham—2; Mrs. Elsie Shafer—2; Raymond Lindsey—2; Jesse Brose—2; Wayne McKamie—2; Barney D. Welch—2; G. B. Harrell—2; J. L. Fulton—2; Paul O. Nichols—1; Miles King—1; Ted Warwick—1; C. H. Lee—1; M. J. Buffington—1; J. W. Russell—1; Thomas Murphy—1; Jack Cutter—1; Bert Offill—1; L. A. Corbell—1; Jeff Cantrell—1; F. E. Wade—1; J. E. Jones—1; Mrs. Viola Hopkins—1; Luther Taylor—1; Mrs. W. F. Cogburn—1; Mrs. Challace Lunsford—1; Irving P. Stockton—1; Howard Ridenour—1; Ralph Kitson—1; Mrs. R. W. Nelson—1; Sam Smith—1; Jesse Miller—1; Mrs. M. F. Barker—1; E. O. Evitt—1; H. D. Laney—1; Elmer Rose—1; W. F. Howard—1; Wilson Burrell—1; M. E. Mountain—1; Leonard Hendrickson—1; J. R. Tidmore—1; Dean Garrison—1; C. W. Van Stavern—1; James A. Stewart—1; Leonard Copeland—1; L. B. Carroll—1; Mrs. B. B. Statzer—1; Total 151.

THEY DESIRE HELP

The brethren in Richmond, California, have purchased, on conditions, a building suitable for converting into a house for the worship. They have rented this building for \$85.00 per month, with an option of purchasing it within a limited time for \$6,800.00. They can obtain a loan for \$5,000.00 on the property. Thus

they need \$1,800.00 to pay the difference. They are unable to raise this amount of themselves, hence they are asking that those who are able send them a donation. A few hundred dollars donations would be much appreciated by these brethren at this time, and would help them over a difficulty. They need a place of their own in which to worship and hold protracted meetings. Brethren in California know how difficult it is to obtain buildings for this purpose in this part.

You may mail your donations to any of the following: W. H. Hilton, 716 La Paloma, Richmond, Calif.; Perry Allen, 600 La Paloma, Richmond, Calif.; or D. B. Blankenship, City Trailer Court, 13th St., San Pablo, Calif.

Suffice it to say, that I am personally acquainted with the above brethren, and I believe they are loyal to the Bible way and are worthy of any help that you can render.

—Homer L. King.

THEY NEED HELP

The brethren at Strong, Arkansas, recently purchased a lot and building, in a good location in that town, and they have torn down the building, and rebuilt it into a suitable church building, but they had to obligate themselves financially almost beyond their ability to meet the payments. Hence, they are behind \$250.00 on these payments. If they could get help on this back portion, they should be able to meet the future payments since they are not so great. They made a down payment of one thousand dollars, but the lot and building cost them three thousand seven hundred. A few donations would certainly lift their load. Send to Hartman Fitzgerald, Strong, Ark. They give Carlos B. Smith and H. E. Robertson as reference.

—Homer L. King

TRACT—ELDERS AND DEACONS

Recently, several have asked me about elders and deacons, their qualifications, duties, ordinations, etc., so I have decided to put out a tract on these questions, if there is enough interest among the brethren. I feel it is a much needed work. If you want such a tract, please write me how many tracts you will take at cost (which will be 25c or less, I hope). If enough are wanted, I plan to publish the tract by July or earlier, and will notify the brethren through the OPA. Any suggestions will be appreciated, because I want it to be as complete and as easy to understand, as possible for a small tract to be.

—E. H. Miller, 1003 Truitt, LaGrange, Ga.

THE WORK IN AFRICA

By Paul O. Nichols

In the December issue of the O. P. A. the suggestion was made that we do something about supporting the African preachers that are spending their time trying to get the Gospel to the people of their race. They have been working under great handicaps, but at the same time doing what they can to advance the Cause of Christ in Africa. I am happy to report that some response is being made to the suggestion that we get behind them in this fight for right. Brethren in several different congregations have become interested, and some have already decided to do something. Merced, Calif., has been in favor of this work for a long time. They have been waiting for word so they could help. Brethren at Lodi have spoken favorably about it. The

congregation on N. 6th Street, Wichita Falls, Tex., has proven their interest by sending three monthly donations. Ada, Okla., has responded with two donations, which they plan to make monthly. The churches of Sentinel, Okla., Harrodsburg, Ind., Corcoran, Calif., and the New Pearl Haven church, Brookhaven, Miss., have all given nice contributions. Individuals have also contributed.

Some have responded to the suggestion that we try to provide Bro. Severe with a more suitable means of transportation that he might be able to get to the calls he receives from various quarters and take care of the needs of the church in a more efficient way. The Africans suggested the idea that Bro. Severe be given a motorcycle, and they have begun to contribute their pennies (which are not too plentiful among them). Also, here in the States we have gotten some contributions for this particular purpose. However, we lack about a hundred and fifty or seventy-five dollars having enough money to buy it. We figure it will cost about three hundred fifty dollars, but I will ask Bro. Severe to find out more definitely.

The money that is sent for this work in Africa will in turn be wired to Nyasaland. Bro. Severe will pick it up and then distribute it among the preachers that have been busy in the Lord's work. I will act as "post-man" in forwarding the money. A bank in Blantyre, will receive the money (which is the way business-concerning-wired-currency is transacted between here and Nyasaland). The bank will notify Bro. Severe, which means that a message is sent from the bank to the post office at Mlanje. It is then picked up by a messenger of a Native Authority. The message is kept at the court of the Native Authority or perhaps sent to a sub-court. Bro. Severe or someone sent by him will then collect his mail. All of these places are miles apart and transportation is poor. Consequently, it takes days and days before this chain of contact is completed.

Now the reason such a detailed report is here given of how this is done is that recently there was considerable inquiry into this by one of the brethren. It is not feasible that each congregation send the money themselves, because this chain of contact takes too long to complete. It would keep Bro. Severe busy making trips to town and back and to the native court and home, not to mention how exasperating it would become to the bank officials, if the money were sent intermittently. The best plan is for all the money to be sent to one man, then that man forward it to Bro. Severe, and then Bro. Severe distribute it to the preachers to be supported. This is virtually the same way the poor were taken care of in Jerusalem. Paul (and others approved by him) took the money from various congregations to Jerusalem where it was given to others to be distributed among the needy. The poor did not receive it directly from the contributing churches, but from those appointed for this work. But the main thing was that the needs of the poor were supplied. The main things in this matter is that the African preachers who are worthy be taken care of so they can do the Lord's work in the absence of a white preacher from here. This is a worthy cause.

Recently, I received a letter from Bro. Severe, asking me to thank the brethren for the grapejuice which he has received. He also informed me of the loss of his new born baby daughter. She lived but a few days. He had been quite worried also about his wife who has been in the hospital. These brethren have plenty

of heartaches and hardships, but in spite of it all, the Lord's work holds a prominent place in their interests, and continues to go forward.

Thanks to all the Christians who are interested in doing something for the Church of Christ in Africa, and have sent in contributions. May God help us to awaken to our responsibility to spread the pure Gospel to all the world. Christ said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). To those who have not yet begun to do something for Christ somewhere somehow I would quote our Lord, "Why stand ye here all the day idle?" (Matt. 20:7).

Donations

Church of Christ, Harrodsburg, Ind.	\$ 50.00
Church of Christ, New Pearl Haven, Brookhaven, Miss.	50.00
Church of Christ, Corcoran, Calif.	40.00
Church of Christ, Sentinel, Okla.	25.00
Church of Christ, Ada, Okla.	22.00
Church of Christ, N. 6th St., Wichita Falls, Texas	10.00
Novilene Vincent, Tulare, Calif.	5.00
Edna Wyatt, Neosho, Mo.	2.00
Total	\$204.00

MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service. combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Joe Lee Norton, 2613 Lebanon St., Wichita Falls, Tex.

OUR DEPARTED

Roach—Bro. Fillmore Roach was born Nov. 15, 1881, in Adair County, Kan., and departed this life Nov. 9, 1954, at the age of 72 years, 11 months, and 23 days. He had lived in and around McGregor, Tex., the greater portion of his life. On June 19, 1899, he was married to Lula Nancy Heneger, who was his faithful wife and companion until her death Feb. 25, 1853. Mourning his passing are six children, all members of the church, 3 sisters, one half brother, 9 grand-children, and 6 great grand-children. Bro. Roach was baptized by Bro. Morgan in 1926, and served his Lord until his departure. The services were conducted in McGregor, Tex., by the writer, and I bear witness that his going was a heavy loss to the church.

—J. Wayne McKamie

Stewart—Sister Letha (Wilson) Stewart, was born Mar. 1, 1922 and departed this life Nov. 14, 1954 at the age of 38 years, 8 months, and 13 days old. She obeyed the gospel of Christ when she was eleven years of age. She gently departed this life after a long and painful illness, having spent the last year of her life at the Koch hospital in St. Louis. Letha was the daughter of Sister Leana Kitson and step-daughter of Bro. Ralph Kitson of Mozier, Ill. The writer conducted funeral services.

—Billy Jack Ivey.

CHURCH DIRECTORY

Grand Rapids, Michigan: When in this part, you are requested to meet for worship with the faithful church at their new location, 1158 Burton St., S. W. Time, 10:30 A. M., Lord's day.

You may contact John O'Donnell, Box 41, Moline, Michigan, Telephone, Moline 4695.

Champion (Douglas County), Mo.: Five miles west of Drury, Mo., in the Champion school building. Lord's day at 10:30 A.M.

You may contact Wayne Sutherland, Rte. 2, Norwood, Mo.

BONDS OF MATRIMONY

Chancellor-Castleman—On Dec. 2, 1954, Bro. Abe Chancellor, Ft. Worth, Tex., the son of Mr. and Mrs. Abe M. Chancellor, and Sister Pauline Castleman, daughter of Mr. and Mrs. J. F. Castleman, Ft. Worth, Tex., were united in marriage. They both attend church at 2704 Vaughn Blvd., Ft. Worth.

—Mr. and Mrs. J. F. Castleman.

Shaw-Mountain—On Dec. 5, 1954, at 2:30 P.M., I was honored to officiate at the wedding of my sister, Miss Ruth Mountain to David Shaw. Both are fine Christians and we pray that the Lord will always be present in their home.

—John Mountain.

Prince-Anderson—On Nov. 17, 1954, at 10:15 A.M., Bro. Floyd Prince and Sister Elizabeth Anderson, both of the LaGrange, Ga., congregation, were united in marriage. This fine young couple have been active members of the church here for several years, were reared in Christian homes, and we wish for them a Christian home. May God's blessings rest upon them. I was happy to have the privilege of officiating.

—Alton Bailey.

Rowland-Stalcup—In the evening of November 25th at the Siskiyou Street church, Los Angeles, in a befitting and exquisite setting, Brother Donald Rowland of Montebello, Calif., and Sister Lyndall Stalcup of

North Hollywood, Calif. exchanged their wedding vows. A host of those near and dear to both were present to extend their good wishes. For this young Christian couple, whom we consider among our very dearest of friends, we wish the best that this life affords. To Him, who has joined them in this sacred institution, we would implore in their behalf, "Bless this house." The writer was most happy to be their officiant.

—D. B. McCord.

Northwestern "Thanksgiving Day" Meeting

On "Thanksgiving Day," the congregation at Yakima, Wash. with visiting brethren, had all day services. All of the male members present were asked to give lessons in the morning, with the exception of Charles Everett and E. H. Miller, who preached a double-header that afternoon. E. H. Miller preached that night closing a series of Gospel meetings which had been in progress for several days. The cooperation in the services was wonderful. For the noon meal, we went to the Grange Hall where we associated together while eating. Everyone seemed to enjoy themselves throughout the day. The Lord willing, next year, the Northwestern "Thanksgiving Day" meeting will be at Kennewick, Wash. The brethren there plan to have Paul Nichols in a meeting at that time. There were about 60 present this year, and this is several more than there were last year. 60 is a pretty good crowd for the Northwest, and we hope that the number will increase next year. We would like to see you there.

Gayland L. Osburn

NOTICE

Sister Goldie Helmick, 10 W. Roberts St., Cumberland, Md. Writes me, wishing that some one could go there and help to get a faithful church started. She also sent me some money to send to Brother Severe in Africa. I am adding this to some more that I have received for this purpose, and sending it to Bro. Severe. Surely we can buy him a Motorcycle!

Notice Again: Brother Homer L. King and I were selected as the ones to conduct the meeting at Sulphur, Okla., next year (1955), which includes the 4th. of July meeting. This meeting begins June 25th and closes July 4th. Now, those who were there should remember where you stayed, and write early to make reservations for the same quarters—or some other place. Those who have not been there before should begin early to arrange for a place to stay—and all who possibly can should make arrangements to stay for the entire meeting. It is sometimes hard to find a suitable place to stay if you wait until you arrive to look for one.

—Homer A. Gay.

CHRISTIAN PROGRESS—

(Continued from page one)

for many "professing to be wise have become fools" (Rom. 1:22). The devil is wise but not good. Solomon's wisdom did not keep him from sinning. When they put instrumental music and missionary societies in the church, they called themselves **progressives**. This was not Christian progress and the proper name befitting them was and is "digressives." The same must stand for those who bring cups and Sunday School into the worship, or anything which is unscriptural. Half million dollar meeting houses with the above things in them is no Christian progress.

Jesus said to the Samaritan woman: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:23-24).

To worship in spirit and in truth is to worship sincerely and according to His word. Many worship sincerely but not according to truth; many worship according to truth but not sincerely. This will not meet the approval of God. The worship must be in spirit and in truth. The church of the Laodiceans said: "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). Perhaps, they had a treasury overflowing with money and many of the doctors, lawyers, merchants, and those in high society as members. But Jesus said: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15-16). They did not have the spirit though possibly their worship was correct in form.

The Lord said to the church in Smyrna: "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan" (Rev. 2:9). They were poor in this world's goods but rich toward God, and that is true riches. The Laodiceans were rich in this world's goods and poor toward God. They were destitute of the all important thing, devotion to God. So the rich church was poor and the poor church was rich.

Christian progress is an increase in faith, in love, in good works and in devotion (1 Cor. 15:58). Christians must progress along divinely appointed lines. Progress is those things not mentioned in the divine record is not Christian progress. We must strive lawfully (2 Tim. 2:5). We must run that we may obtain (1 Cor. 9:27). We must press toward the mark (Phil. 3:13-14). To make Christian progress we must grow in the grace and knowledge of the Lord, grow in His favor. We must not look on the outward appearance but on the heart. We must be devoted to Him and obey from the heart the things He has authorized. That is the only way we can please Him and gain His favor.

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship" (Col. 2:20-23).

—Box 181, Waterford, Calif.

Good judgment comes from experience, and experience often comes from poor judgment.

You do not have to worry unless you want to.

We envy other people their luck, but congratulate ourselves on our smartness.

Opportunities are like millstones—they may drown a man, or they may grind his corn.



Luther Taylor, 419 W. Tucson, Ariz., Nov. 22.—Our place of worship is in the home of Bro. Joseph Fields, 420 W. Tenn., Tucson. We will appreciate visitors. Here is my renewal.

C. H. Lee, 1804 Cherokee Lane, Lodi, Calif., Dec. 13.—In my last report I left the impression Sister Shannon of Earlimart was restored under my teaching. She was restored under the teaching of Bro. Joe Howard, before the discussion.

David Jones, 1139 S. Handley, Wichita, Kan., Dec. 12.—We were glad to have Sister Brixey and son with us from Champion, Mo. We hope to contact others to meet with us. Pray for us. We enjoy the OPA.

Ralph Kitson, Mozier, Ill., Dec. 1.—Nov. 15-28, Bro. Ivey was with us in a singing school. Our daughter passed away Nov. 14, in the hospital at Koch, Mo. Bro. Ivey conducted the funeral. Pray for us. God bless all the brethren.

Paul Lane, 1408 Burleson, Waco, Tex., Dec. 1.—The church at 9th and Clay is doing fine. We had a good meeting in Oct., with Bro. Wayne Fussell doing the preaching. One was baptized. Please note our new address.

E. G. Brasfield, 273½ Academy Way, Dinuba, Calif., Nov. 20.—We have moved here from Bernie, Mo., and certainly miss all our friends there. We need their prayers and may God bless them all, is my prayer.

Jesse Miller, Box 127, Graton, Calif., Dec. 1.—We enjoyed hearing Bro. Paul Nichols at Lodi, last Lord's day morning, also Saturday night. Next Lord's day we plan to be at the opening of the new building at Sacramento. We ask your prayers.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Dec. 16.—Bro. H. E. Robertson preached for us Lord's day and Lord's day evening, Dec. 12. He is to do personal work for a week, and we think much good can be accomplished. Pray for us.

Fred Kirbo, Wilson, Okla., Dec. 16.—We had a good meeting at Napoleon, Ala. They can really sing. Bro. Robertson held a good meeting at Healdton, and surely did some good preaching. I baptized three, and four confessed faults at Porterville, Calif. Here are 9 subs.

John Mountain, Rte. 4, Waterloo, Iowa, Dec. 12.—The building of our house for worship is at a temporary standstill but we plan to resume as soon as we can build up our treasury again. The basement is finished and covered and as soon as the floor is cemented we plan to meet in it and build as we are able.

Raymond Lindsey, Washington, Okla., Dec. 12.—Bro. Tom Smith gave us two good sermons today, and one confessed faults. We look forward to a good New Year's meeting. We need your prayers. If you are passing this way stop and be with us. Here are 2 subs.

James R. Stewart, Rte. 1, Bernie, Mo., Dec. 8.—The work at Powe, Mo., is progressing nicely. We have just closed a week's meeting, with good attendance and interest. We baptized a man 64 years of age, who had been Pentecostal. Outside attendance is good. I was scheduled to be here 3 months, but due to the interest shown, I will be here for some time yet. Write me at the above address.

L. A. Shipley, Rte. 2, Box 2A, Wynnewood, Okla., Nov. 29.—The church here is doing fine. Bro. Jack Cutter has been with us the past 3 months doing personal work. He is doing a good work. Send me 3 copies of the OPA for a year, I plan to use them for personal work.

Wayne H. Pearce, Rte. 1, Commodore, Pa., Dec. 13.—Since last report, I have presented the lesson several times at Lovejoy and East Ridge congregations, and once each at Homer City and Hatfield, Pa., and Clintonville, W. Va. I want about 20 copies of the issue on first principles when they are ready.

Bud Parker, Rte. 2, LaGrange, Ga., Dec. 13.—I have preached at home, also Columbus and Temple, Ga., Napoleon, Ala., and Union Hill near Lawrenceburg, Tenn. I have time for 3 or 4 meetings next year if anyone desires my services. I enjoy the OPA very much. May the Lord bless the faithful. Note my new address.

Bill Harmon, Box 1042, Levelland, Tex., Dec. 8.—The congregation here has not increased as yet, but we have hopes and zeal. We are confident the Word of the Lord will do its intended work. We plan to buy land in a location and build when we are able. Here are 4 subs.

Grady Coble, 5301 Parkland St., Dallas 19, Tex., Dec. 11.—Bro. Gay and wife are now with us, and we believe with their help, the singing, also the teaching and carrying on of other duties, can be more effective. Send us 50 "Old Path Echoes" No. 3. We solicit your prayers.

Leonard A. Copeland, Rte. 1, Topeka, Kan., Dec. 11.—Since Bro. Jones has moved to Osage City, Kan., we no longer meet at 2070 Kan., in Topeka, but meet mostly in our home, 3 miles south, and three quarters of a mile west of 29th and Topeka Blvd. Here is our renewal.

Alton Bailey, 809 Grant, LaGrange, Ga., Nov. 18.—I preach once or twice each week at Napoleon, Ala., Temple and Columbus, Ga., and here at home. I enjoyed hearing Bro. Kirbo at Napoleon. I preached twice at Lawrenceburg, Tenn. (Frank St.), and enjoyed it very much.

Dorman Bryant, Rte. 4, Box 109, Wichita Falls, Tex., Dec. 14.—I have preached at Ft. Worth, Wichita Falls, Tex.; Oklahoma City, Okla.; Porterville, Woodlake, Earlimart, and Corcoran, Calif. Enjoyed hearing Bro. Kirbo at Porterville. I am now at Arvin attending Bro. Billy Orten's meeting. Let us fight worldliness harder. It seems to be creeping into the church. I request your prayers.

A. W. Fenter, Box 151, Jacksboro, Tex., Dec. 4.—We were at Wichita Falls this afternoon and saw Bro. Clovis Cook. He will instruct us in singing next week. He conducted a meeting for us in Sept., with 4 baptisms. We now have several brethren able to take part in the teaching for which we are thankful. Send us 50 "Old Path Echoes" No. 3. We certainly enjoy reading the OPA.

Hedric D. Laney, Box 81, Temple, Ga., Dec. 7.—We enjoyed having Brethren Gillis Prince and Bud Parker with us the last few months. We badly need a preacher with us for several months. We heard some good preaching during Bro. Kirbo's meeting at Napoleon, Ala. I wish everyone could have heard his sermon on worldliness. We plan to build the foundation for the church building here next spring.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Dec. 6.—Nov. 19-27, I closed a very enjoyable meeting at Davis, with one baptism and 8 confessions of faults. The hospitality and cooperation was wonderful. We enjoyed having preaching Brethren Jimmie Shaw, Jack Cutter, and Eddie Nichols visit us. We had a good singing at Healdton, Nov. 27, which marked the close of Bro. H. E. Robertson's meeting there.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., Nov. 18.—Over the first two Lord's days in Nov., I was glad to assist in a meeting at Strong, Ark. Bro. Sam Smith assisted me, preaching part of the time. I agree with him that the church there is as a city set upon a hill, and a light that cannot be hid. Two were baptized, 2 confessed faults, and one restored. Enroute to Strong, we preached at Conway to a nice crowd.

J. Wallace Kornegay, 432 Drummond Pk., Panama City, Fla., Dec. 13.—The church here continues to grow. The brethren from Kinston, Ala., Dewitt Palmer, Chatman Grimes, Malcolm Huguley, and Burnice Weeks, are so good to help us, and we appreciate it. I go to Mt. Pleasant, Fla., the first Lord's day of the month. They are few but faithful and badly need your help and prayers. Here are 4 subs.

J. T. Broseh, 1200 S. Lincoln, Odessa, Tex., Nov. 26.—Since last report I have been busy with my home congregation and preaching sometimes over the week-ends at Midland. Bro. Wayne McKarnie is working with the congregation here on Clements St., and will also preach some for the Golder St. brethren, and at Midland. Love and unity seems to be on the increase here. Pray for us. Here are 2 subs.

J. R. Tidmore, Broken Bow, Okla., Dec. 9.—We have had considerable sickness here since last report. We enjoyed Bro. Paul Nichol's meeting at Golden. He did some wonderful preaching. The last night of the meeting, when we returned home, there was a man and his wife at my home from Legal, wanting to be baptized. That is 3 baptized there the past month. The work around here is progressing. Bro. Leon Fancher is doing a good work in the mission field.

Jack Cutter, Rte. 1, Lovell, Okla., Dec. 16.—The past 3 months I have worked with the congregation at Wynnewood, resulting in the gaining of a new family, also one confessed faults. This congregation is small but noted for it's faithfulness in the face of many discouragements. I enjoyed working with them. From there, I returned home for a few days. I am now in Texas and have preached at several congregations over the state. As I strive to grow in the work of the Lord, I solicit your prayers.

Thomas Murphy, Rte. 5, Liberty, Ky., Nov. 22.—I have spent most of my time the past year with the home church. I was glad to hear of the congregation established at Woodlawn, Ohio. I attended one night of Bro. Morris' meeting there and enjoyed it. I also attended a big part of Bro. Water's meeting at Walnut Grove, Ky. I attended Bro. Miller's meeting at Blue Springs, Ky., and preached there last Lord's day night. I enjoyed being with Brethren Morris, Miller, and Waters again and we were glad to have Brethren Waters and Paul Walker in our home.

John J. Vanstavern, 1511 Livingston, Springfield, Mo., Dec. 13.—On Lord's day, Jan. 9, we plan to have an all day meeting in our new church building at 2436 Benton Ave., here in Springfield, one block north of Highway 66 Bypass (Kearney St.). We expect visitors from most of the churches in Mo. Invitations are being sent out but if any church fails to receive one, this is a special invitation to you. The work here seems to be progressing. Bro. Tommy Shaw has been working with us during Nov. and Dec. He is a fine young man and good preacher. We also appreciate his father and mother who have been here with him. Pray for us.

Miles King, 5001 Duval, Austin, Tex., Dec. 17.—I attended an inspiring singing at Ardmore, Okla., over Thanksgiving, and was glad to be associated with my preaching brethren again. In the evening, several of us went to Haldton and heard Bro. H. E. Robertson preach. At present, I am doing personal work in Memphis. These brethren are zealous, and the future of the church here looks bright. One has been baptized thus far. Visitors will find a warm welcome here. I have also enjoyed recent visits at Eola, Tex., Tucker, Okla., and Little Rock, Ark. May we plan to do more work for the Lord in the year 1955.

Maurice Murphy, 1304 Oakhurst Dr., Charleston, W. Va., Dec. 12.—Since last report, Bro. Ervin Waters held us a short meeting of 10 days, baptizing seven; several of them already taking part in the teaching and leading songs. We are also growing in attendance. Bro. Bennie Cryer is with us for about three months doing personal work as well as public teaching in the area of St. Albans. The Huntington brethren have surely been a big help to us. They are willing to cooperate in any way possible. With this kind of love for the work, and God as a helper, we plan to do much more work in the future. Pray for us and the work.

G. W. Anderson, Rte. 3, Box 293, Wichita Falls, Tex., Dec. 11.—Dec. 8, I spoke at N. 6th St. congregation here. Dec. 10, I heard Bro. Cook at Jacksboro, preach one of the best sermons I have heard in a long time. I have learned much from Bro. Cook, and hope some day to be able to preach the gospel with as much power as does he. I thank Bro. Carson also, for the help he has given me, I have learned many good lessons from him. Pray for me in the work of the Lord. Here is \$5.00 to be used as needed for the OPA. (Note—We wish to extend our thanks and appreciation for this donation. May his labors be blessed.—Ed.).

Roy L. Hutchings, 2813 The Mall, Dallas, Tex., Dec. 13.—Nov. 7, I preached at the church in Broadway near Paris, Tex. They are few but loyal. Nov. 14, I preached at Millicia near McKinney, Tex., to a small but faithful and very friendly congregation. I enjoy meeting with them. Bro. Gay is now with us here at Dallas doing personal work, helping us with our teaching, and with the singing. We had the largest crowd last Lord's day since the church here was established. We hope crowds and interest will continue to grow this winter. I pray all men may be led to Christ and be found abounding in righteousness at His coming.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Dec. 11.—In my last report I made a mistake in some of my dates. I was at Siskiyou St. Los Angeles, Oct. 22-24, and at Montebello, Oct. 31. We began the meeting at Armona, Nov. 7, and continued two weeks. Four confessed faults. Nov. 22-Dec. 5, we were with the congregation at Lodi. One was baptized and two confessed faults. Dec. 8, we began a meeting on Orange Ave., Fresno, where we are scheduled to continue until Dec. 19. Next we go to Yuba City for a two week meeting beginning Dec. 26. Then, Jan. 12-23, we are to be at Aromas; Jan. 24-Feb. 6, National City.

D. B. McCord, 223 W. Lime, Monrovia, Calif., Dec. 18.—Since last reporting, I have enjoyed preaching at Glendora, Norco, Lynwood, Orange and Arvin. There are at least 3 congregations in this part of the state who, beginning the first of the year, are supporting a man in the New Mexico and Arizona fields. The method of support is scriptural and can not be successfully opposed by anyone. We solicit the prayers of all in this endeavor. God help us all to become more mission-minded. We look forward to Brother Homer King's coming to this part soon for some preaching. The paper continues to be immensely enjoyed in our home; the good that we read of serves to build us up. God bless the faithful.

Bennie T. Cryer, 1280 Oakhurst Dr., Charleston, W. Va., Dec. 16.—I am now engaged in work at the St. Albans church of Christ, where the work is progressing and we look forward to accomplishing much good. This is a wonderful church to work with. I have enjoyed working with Bro. Moss Covert, one of our elderly preachers, and a mighty man in knowledge of the scriptures. I have preached once at the Huntington congregation since being here and Bro. B. F. Leonard delivered us a fine lesson last evening. We plan to have a New Year's day meeting at St. Albans. May God bless all the faithful, and may we all endeavor to do more for the Lord in the coming year.

Ted Warwick, 811 N. Northwood Ave., Compton, Calif., Dec. 16.—Oct. 17-31, Bro. James Winchester and I held a meeting at Carmichael, Calif., Oct. 31-Nov. 7, we were together at Olivehurst. We appreciated the interest

that was manifested and enjoyed working with these brethren. We are now in a meeting in Sacramento. These brethren had their first service in their new building Dec. 5, which was the beginning of the meeting. There have been three baptisms and one confession to date. We are to close here Dec. 19. It has been a pleasure indeed to work with Bro. Winchester in these meetings. Our next effort together will be in Manteca. Here is a sub.

Billy Orten, Route 2, Lawrenceburg, Tenn., Dec. 15.—At present, I am engaged in a series of meetings at Arvin, Calif. These are wonderful people to work with. Two have been baptized and one restored thus far. Brother Dennis May of Mountain Home, Missouri accompanied me to California. Dennis is now eighteen. He recently decided that he would like to preach the Gospel as his life's work. It is a pleasure to have him with me. Other preaching brethren who have visited the meeting here are Charles Everett, Dorman Bryant, and Wayne DeGough. My next is at Ukiah, Calif. beginning January 7th.

Mitchell E. Mize, 801 Jackson, Texarkana, Ark., Dec. 7.—We now have a congregation meeting here at 311 W. 13th St. Brethren Leon Fancher and Johnny Elmore held a 10 day meeting for us. We appreciated brethren coming from other congregations among them were Brethren Dorman Bryant, and Billy Bywater. Shreveport has been especially good to us. Bro. Bywater preached for us the last Lord's day in Nov., and Bro. Geo. Carter last Lord's day. We greatly appreciated the nice contribution from Bro. Geo. G. Freeman and the Mt. Zion church at Atkins, Ark. Financial help from any of the brethren will be appreciated as we have only three regular members which makes it hard to pay high rent. We pray that some day we will have a strong, faithful congregation in this city. Pray for us.

Tom E. Smith, 302 Phillips, Healdton, Okla., Dec. 15.—Our meeting Nov. 19-28, with Bro. H. E. Robertson, was very enjoyable. He gave us some fine sermons along the line of Christian living, and the congregation was greatly strengthened. It was a pleasure to have him in our home and be associated with him in the Lord's work again. We are grateful to the neighboring churches for their cooperation, also the visits by preaching brethren which helped make the all-day meeting a success. Since the meeting, I have preached at Graham, Dougherty, Davis, and Washington. One was restored at Washington last Lord's day evening. During the year of 1955, I pray I may do more, and that love and unity may abound, thereby stimulating the growth of the church. Love and best wishes to the faithful in every clime.

Leon Fancher, Box 41, Horatio, Ark., Dec. 15.—The work in this part continues to be sponsored by the Stroud, Sulphur, Washington, Ada, and Okla. City (7th St.) brethren. We appreciate these brethren for sending and keeping us here. We now live in our trailer house at Horatio, so please note our change of address. Since we have been having Lord's day evening services and have done more personal visiting, the interest and crowds are growing. I enjoyed the Dec. OPA very much, and am interested in the special issue of First Principles. I will want at least 100 copies. We were at Texarkana last Wednesday night. They are very zealous, but a preacher needs to be sent there. I can not work there and at this place, too, and do the work successfully.

J. Wayne McKamie, 1600 N. Washington, Odessa, Tex., Dec. 14.—Our work in McGregor was climaxed with a meeting, and Nov. 4, we were at Odessa to continue our work with the faithful. We have two good congregations here, one on S. Clement and another at 30th and N. Golder. Bro. Jesse Brose, one of our faithful and learned gospel preachers, lives here and has done a wonderful work in this vicinity, especially with the Golder congregation. I preached to about 75 there last Lord's day, and that shows he and others have truly worked. The faithful at the Clements St. congregation and also at Midland are enjoying growth, for which we thank God. We have had 4 confessions

of faults and one baptism at Clements St., and a confession at Golder St. congregation. Remember us when you approach the throne of grace for help, for this indeed is our time of need.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Dec. 18.—I preached at Saginaw, Oreg., morning and night, Nov. 21, 28, Dec. 5, and 12, except for morning of Nov. 28 when I was privileged to hear visiting brethren teach and except for night of Dec. 12 when I just assisted with the teaching. Nov. 24, 25, and Dec. 3, heard E. H. Miller preach at Yakima, Wash., and I assisted in the all-day "Thanksgiving Day" services there Nov. 25. Attended most of meeting at Leavenworth, Wash., conducted by E. H. Miller, Nov. 26-Dec. 5. **Donations for Work in this Part:** Nov. 15-Dec. 17, I received the following donations for work here: Church, Odell, Oreg.—\$100.00; Church, Saginaw, Oreg.—\$50.00; Church, Kennewick, Wash.—\$100.00; Church, Yuba City, Calif.—\$64.87; Otis L. Osburn—\$10.00; Church, Los Angeles, Calif.—\$50.00. For this, we are thankful. If I make any mistakes with these acknowledgments, please let me know.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Dec. 15.—As yet, we have not been able to conduct the mission meeting at Garrison as we had planned. First, the digestive churches started a meeting and we thought it best not to conflict with their meeting. Then, a mishap occurred in the family of Bro. Harris. His wife backed the car out of the driveway and ran over their 4 year old grand daughter, killing her. Due to these things, we decided to wait until after the first of the year for the meeting. I have been in Waco since Nov. 1. Despite obstacles and set-backs, we are progressing with more members taking part. Too many times, just a few want to do it all, and they are often unqualified. We are beginning a development program. I plan to be at San Angelo, Dec. 26-Jan. 1. There is to be an all-day meeting there Jan. 1, also Jan. 2. Let us go forward hand in hand with determination to accomplish more in 1955. Our prayers and love to all the faithful.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Dec. 14.—The meeting at Yakima, Wash., was a good one, with one baptism, 2 restorations, and 13 confessions of faults, part of these being from other congregations. I feel the church there will continue to grow. We appreciated visitors from Kennewick, Wash., Odell, Oreg., and other nearby places. My next was at Leavenworth, Wash., where we have two members. We had 2 or 3 carloads from Yakima each night though they had about a 200 mile round trip each night, with snow and ice over the mountain pass. One family was almost converted, and I think later they will be baptized. I closed there Dec. 5, and preached that night at Odell, Oreg., en route to Yuba City, Calif., for a 7 day meeting. This meeting was well attended by the members but not many outsiders came. Closing there, I preached Monday night at Tucson, Ariz., en route home. I am now at Midland, Tex., spending the night with my old friend, Bro. Allen. Lord willing, I am to be back in Calif., next May, also in Nov. I pray this coming year will be the greatest in many years in winning souls for Jesus. Here are 7 subs.

E. C. Severe, Wendewende Village, N. A. Mkanda, P. O. Mlanje, Nyasaland, Africa, Nov. 24.—Our labor with the brethren on Nov. 14, at Mische church of Christ progressed in the effort of strengthening the church and gaining new membership. Sure enough it was my pleasure to have the chance of baptizing 31 converts on that day. Nov. 15, I moved to Mulasa where I held another successful meeting throughout the 21st, and immersed 11 more. While I was at Mulasa, Bro. Chikomola was at Cervalla baptizing 4. Bro. Harry Lupiya worshipped at Zenje where he says the gospel is showing progressive interest. Bro. Luka Lupiya held a meeting at Kasalika Village in Cholo, where he thinks a new congregation will be established. Bro. Nelson Tuanje visited me at home, Nov. 22, en route from Cholo to Mpondesi, where he is called to hold a meeting. Bro. R. Ngomans returned from Cinthuli, where he labored in a meeting. Nov. 27, I shall be enroute to Rosalika Village in Cholo to see how things are going there. I

shall round Chinthuli, Cerwalla Village, and Mkhonya Village to visit and stimulate the brethren as I see the time is too short to wait for long. Pray for us, brethren.

Leonard Hendrickson, Rte. 1, Box 209, Tulsa, Okla., Dec. 8.—Tulsa is growing and will some day be a strong congregation. We are individualistic with ideas and opinions on most of today's contentious questions, but have not permitted ourselves to be ensnared to the point of church discord. We are turning our attention to more personal work by the church. Preachers, having free week-ends, are invited to spend them with us. Big meetings are yet beyond our financial ability, and 10 day meetings have done us very little good. We plan to influence and invite people through the week and climax the weeks with good preaching on Lord's day. Those who will favor us with preaching will be supported to the best of our current ability. We want to develop a tight schedule with no skips in it for the next few months, so if you have a free weekend, please contact me so we can use you if that particular time has not been filled. We are especially interested in hearing sermons that have repeatedly been used effectively in gospel meetings. My day phones are 3-4887 or 4-0723, night phone is 85-6909. Our church location is near the corner of N. Columbia and Apache St. Apache St. is Hiway 11 on the north side of Tulsa.

Wayne Fussell, Box 941, Wilson, Okla., Dec. 8.—In October I held a meeting at the 9th and Clay congregation in Waco, Texas, with one baptized. This is a wonderful group of people with whom to work. In November I had the good pleasure to hold two meetings with our beloved M. Lynwood Smith at the Mt. Carney and Houston, Missouri, congregations, resulting in eight baptisms and three restorations from the Christian Church. I am sorry to announce that Bro. Baker of the Houston congregation died in the course of the meeting, which was a terrible blow to this small congregation. The Houston church has a wonderful chance to grow into a strong church, but they need the help of all. During the months of January and February, I will be in Weleetka, Oklahoma, to attempt the establishing of a new congregation there, under the supervision of the Ada congregation. If you have friends or relatives there who might be interested, please contact me, General Delivery, Weleetka, Okla. Brethren, we have the best opportunity we have ever had to accomplish something in the Lord's work. Let us utilize all our strength to extend the walls of Zion.

Billy Jack Ivey, Box 13, Sentinel, Okla., Dec. 9.—Bro. King, I wish to commend your capable editorship and the splendid editorials by the different writers. Also the very encouraging field reports as contained in the past two issues of the Old Paths. In my estimation it brings the Old Paths back to its rightful first place among all religious publications. I believe such papers as you have recently published deserve as great a circulation as all our feeble efforts combined can achieve. They have certainly encouraged and admonished me. The song drill and preaching services at Mozier, Ill., were very enjoyable, and I believe, profitable. We always enjoy our stay with the people there. The preaching services resulted in three baptisms. I regret very much that I was called from Kansas City to Mozier to conduct the funeral of a very fine young man, Bro. Howard Thomas Jacobs, Jr., the son of our beloved Bro. Howard Jacobs, of the Forest Grove congregation in Oregon; but due to the far-off-schedule and late arrival of the train I did not arrive in time. This I very much regret. At present we are in Kansas City in song drill and preaching services. We have really learned to love the people here and are enjoying the work. Lord willing, we shall be at Washington, Okla., Dec. 26 to Jan. 9 and then to Delta, Colo., to begin about the 23rd of Jan. We love the brethren, and may God bless all of you.

John O'Donnell, Box 41, Moline, Mich., Dec. 6.—The church which meets at 1158 Burton S. W., Grand Rapids, Mich., was very happy to have the opportunity of meeting with the brethren at Milford, with some of the Pontiac brethren also in attendance, Lord's day afternoon and evenings of Nov. 7 - 21. Bro. Jerry Cutter did

the preaching, which we enjoyed, also the fine singing. It was good to meet Bro. Jerry and his wife. They are a fine Christian couple. We welcome all faithful brethren to worship with us at 10:30 A. M. each Lord's day, and to visit in our home at any time. Indeed, we shall never forget the fine Christian fellowship we enjoyed having Brethren Cutter, King, and Miller, with us, as well as other dearly beloved brethren. It reminds us of the words of Paul in Rom. 10:15, "As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." The C. O.'s with us, are doing a very fine work in the Lord's vineyard, and they are all welcome to our home. The church which meets at 1158 W. Burton St. can faithfully say, that we practice no innovations, we worship in spirit and in truth; no Sunday school, mechanical instruments, or any other innovation. So, come all ye faithful, be with us each Lord's day at 10:30 A. M. Jesus said in Jno. 14:15, "If ye love me, keep my commandments." May the good Lord bless you all.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Dec. 14.—I closed at Stroud, Okla., Nov. 14, and Nov. 15-20, Paul Walker and I preached alternately in the Brace Community Bldg., nine miles north of Lawrenceburg and about three miles from Chapel Grove. There is no congregation there. I assisted Chapel Grove for a few services and departed for California, preaching two nights at Fresno (Butler Ave.) en route and beginning the meeting at Waterford, Calif., Dec. 3. I have enjoyed preaching here at my old home congregation, where I lived for fifteen months and being associated with these fine people. I have made my home with Bro. W. E. Murry, one of the old stalwarts, and have been inspired by being with that grand old man of the gospel, T. F. Thomasson. From such men my generation has received this spiritual heritage. For over seventeen years, since I was a boy, he has ever been one of my mentors and preceptors in the gospel. It was good to have my old companion-in-arms, Paul Nichols, here for two nights. Homer L. King has attended most of the meeting and what a time we have had! May the Lord bless his labors for truth. I will be at Sanger, Dec. 17-26, and then on home. I am presently scheduled to enter Vanderbilt Hospital in Nashville, Tenn., about Jan. 10 and will probably have an operation the next morning for an old trouble which has been with me for nineteen years and which has worsened. My doctors advise surgery as soon as possible. I will be hospitalized there. Address communications to my home address and remember us in your petitions at His throne. The Lord is gracious.

Barney D. Welch, 1208 Larkwood Dr., Austin, Tex., Dec. 16.—I went from Ala. to S. Charleston, W. Va., preaching to good crowds, Nov. 16, 17. I was glad to have almost the entire congregation from St. Albans in attendance both services. Also, some from Huntington attended both nights. Brethren, remember these thoughts: Be sure your discipline is scripturally carried out by qualified men. To do such will definitely mean, "without partiality," along with other things. My love is fervent for all you W. Va. brethren, with whom I have labored much. Nov. 19-23, I was in a meeting at Clearfield, Pa., where some God fearing brethren worship. The weather was bad, but crowds were fair, with some attending from Le Contes Mills nearly every service. We were happy to have Bro. Buffington with us four services, preaching one Lord's day morning, while I preached at Le Contes Mills. I visited many at both places while there, and surely enjoyed every visit. Bro. Guy Mallory is a great help to the Cause in that territory. Dec. 2-5, I preached at Bloomington, Ind., to good crowds for a new congregation. In fact, the house was almost full and the weather cold. Contributions were ranging from \$135.00 to \$165.00 each Lord's day, and they have about the same membership and living conditions as some \$18.75 and \$43.50 per Lord's day congregations. Bro. Larry Robertson, a real preacher, works with them. Dec. 6, I preached at Lebanon, Mo., and truly it was like Bro. Harold King said, "seemed like old times." We had a very enjoyable service. I am now in a meeting at San Antonio, Tex., Nacogdoches Rd. A new congregation and a brand new building, the result of a mission

effort. Brethren Stockton, of Richmond, Finto, Reynolds, Caraway and others, of Fairview, Schoen, Redding, Harcrow, Osteen, and others, from Austin, have attended one or more services; others are coming. **Preach the Word, live the life, and pray for me, brethren.**

Homer L. King, Gen. Del., Modesto, California, Dec. 20.—The meetings for the faithful at Merced closed the last Lord's day in Nov., with one confession of faults. The attendance and interest were fair considering the unfavorable weather. I appreciate the faithful ones who hold on there in spite of hindering causes. I was glad to hear Bro. Chester King (my nephew) at Ceres on the night of Nov. 28. We were glad to hear Bro. Paul Nichols one night at Lodi, recently, and to have him and his Christian wife visit in our home. Paul continues to grow in the gospel field. It was a pleasure to hear Bro. Ervin Waters in the greater part of his meeting at Waterford, this month. His sermons from the Roman letter were very interesting and were characterized by much depth. We enjoyed Ervin's visit in our home. We attended a Sunday afternoon singing at Sacramento, Dec. 5; this being the opening day for their new church building. They are to be commended for their patience and determination to see this building through to completion. One very encouraging feature of the work in this part is the increased interest in singing at about all the congregations. This month, I have preached at Stockton, Modesto, and Ceres. We are glad to report that Bro. John Reynolds continues to improve in health, and is able to preach in a limited way. Tomorrow we leave for a trip into the Los Angeles area, with a stop over at Arvin, en route; a series of meetings at Glendora, and as we return a stop over at Fresno. We hope to see many of our old friends on this trip. May the new year bring us even more profitable meetings throughout the brotherhood. May all of our preachers, young and old, realize the need of a closer walk with God, closer union, more co-operation, more love; no hatred, jealousy, envy, factionalism, competition, backbiting, rivalry, etc. We need all, yea, even more, of our preaching brethren, but we need to **work together**; we need to be in **fellowship** with each other. My love and best regards to all.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., December 14.—By the time you read this it will be "next year"—1954 will be forever gone and 1955 will be on us. The months of October and November we worked with and for the Lakeview Church of Christ in San Angelo, Tex. And, a very pleasant two months it was. We surely enjoyed working with these fine folk. I never have seen folks who could think of more good things to do for a preacher than these. Besides giving us a good support in money, they also showered us with a very liberal supply of groceries. The crowds doubled at all night services, and greatly increased on Lord's days. Nine were baptized and some confessed faults—in the number baptized was one whole family, except the baby. The last Lord's day in November—our last there, we had all day services, preaching in the morning, lunch together in the nearby school cafeteria, singing in the afternoon, and preaching again at night. This was a fine day—a house full of people, with visitors from Abilene, Odessa, Midland, Eldorado, Sonora, Eden, and Eola. We were glad to have preaching brethren Reed Chappell, and Jesse Brosch. The singing was really good—from Old Paths Echoes No. 3. We hated to leave San Angelo—wish we could have spent the winter there—but maybe they can arrange with someone else to go on with the work, which we had only started. We are now with the fine little church at 2515 Denley Drive, Dallas, Tex. We shall likely spend the rest of the winter here. Starting only five years ago—with three members—they have held on, with the help of the Vaughan Blvd. church in Ft. Worth, and have enjoyed a steady growth until now they have almost a house full, and their song leaders and their teachers are rapidly developing until they will, ere long, be able to reach out and start another congregation. May God richly bless all our faithful workers in and during the New Year which is upon us.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., Nov. 29.—I was with the few, but faithful, colored brethren near Wedowee, Ala., over 3 Lord's days. They now have the foundation ready to build on. It is 20x20. Some of the Baptist people say if we had a house they would obey the gospel. It is hard to get outsiders to attend services in a private home. Brethren Dukes and Molden are encouraged to remain faithful. If you can give them financial help, please do so. I am thankful to the brethren for their support. This month's support has been fine. I have been able to keep on with the work since July 4. Brethren, I will have to give up trying to care for the old home place. I have used some of the support in caring for it. If my two brothers do not come in and take charge of the place, it will just be here. Bro. Gatson writes me from Chicago, that since my visit up there, they have been having services each Lord's day in Bro. Coleman's home. I plan to be with them again next April or May for more mission work and house to house teaching. While there in Oct., I visited a Bro. J. S. Winston. He had held us meetings in 1936 and '37. His first words were, "Where is Bro. G. A. Canfield?" When I told him Dad was dead, he said he wished we had let him know so he could have attended the funeral. Bro. Winston was in a debate with an Adventist, and really upheld the Truth. I met Bro. Pitts the preacher for the digressive church at Anniston, Ala., in Bro. Duke's home. He said we should worship together, using Luke 22:17 to prove individual cups. He said Christ gave thanks for the cup he gave to the apostles and then they divided it into other cups before drinking of it. I asked him why they could not drink from the cup the Lord gave thanks for since it contained enough fruit of the vine for them all. He then asked about a congregation of 500 using the one cup, but remember brethren, he had already said the cup the Lord gave thanks for would serve 500 if it was put in other cups. Why would it not serve 500 in one cup, also? Such reasoning! He soon saw where I had him tied up, yet he would not affirm his practice on individual cups. He said the Bible did not teach them. Brethren, think on this!

THE PAUSE IN THE PRAYER

The Lutheran Witness tells of a little boy being put to bed by his grandmother. He knelt beside the bed to say his prayers: "If I should die before I wake," said Danny reverently, "If I should die before I wake—" Danny hesitated.

"I pray—" prompted the grandmother gently. "Go on, Danny."

"Wait a minute!" said the boy, and scrambling to his feet he hurried downstairs. In a few minutes he was back and, resuming his place, took up the petition where he left off. His grandmother questioned him about his running downstairs.

"I did not think of what I was saying. Grandma: that's why I had to stop," the boy explained. "You see, I had upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear around and rave in the morning. But when I prayed 'if I should die before I wake,' why—I didn't want him to find 'em that way. I didn't want him to always remember me doing anything like that! A lot of things seem funny if you're going to keep on living, but you don't want 'em to keep that way if you're going to die before you wake!"

"That's right, Danny, you did the right thing," Grandmother said softly. "A good many of our prayers wouldn't be hurt by stopping in the middle to undo a wrong."

Jesus said—"if thou bring thy gift to the altar and there rememberest thy brother hath aught against thee, leave thy gift before the altar and go thy way: first be reconciled to thy brother, then go and offer thy gift" (Matt. 5:23, 24).

Not what you get, but what you give,
Not what you say, but how you live,
Giving the world the love it needs,
Living a life of noble deeds.
Not whence you came, but whither bound,
Not what you have, but whether found
Strong for the right—the good—the true.
These are the things worthwhile to you.

—Selected by Greta Webb.

Our Purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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No. 2

By J. Ervin Waters

WORD STUDIES IN THE NEW TESTAMENT "The Law Was Our SCHOOLMASTER"

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our **SCHOOLMASTER** to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a **SCHOOLMASTER**" (Gal. 3:23-25).

In the context the apostle Paul has undertaken to show the inferiority of "the law" to the gospel. "The law" had reference to the law of Moses. Some Judaizing teachers were trying to bind the law upon the church. Paul declared, "a man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2:16): "for by the works of the law shall no flesh be justified." "If righteousness come by the law, then Christ is dead in vain" (Gal. 2:21). The law provided no means of justification for had it done so there would have been no purpose in the death of Christ. The Galatians had not received the Spirit by the works of the law but by the hearing of faith, i.e., the gospel (Gal. 3:2). Since no man perfectly kept the provisions of the law, the only way he could have been justified by the law, then "no man is justified by the law in the sight of God" (Gal. 3:11).

The promise God made to Abraham (Gal. 3:8) which was to the Gentiles as well as the Jews was four hundred and thirty years before the law and its fulfillment was in no way conditioned upon the law (Gal. 3:17) and the law could not disannul that promise or make it of none effect. If the inheritance of the promise had been by the law it could not have been by promise (Gal. 3:18). The law was only added to the promise as a temporary expediency till the seed should come (Gal. 3:19) and was never intended to be permanent. If that law could have given life, righteousness should have been by the law (Gal. 3:21).

What main purpose did the law serve? It restrained transgression (V. 19) and disciplined, or "shut up" and "kept" (V. 23), the Jews unto the faith which was to be revealed. Hence the apostle describes it as "our **SCHOOLMASTER** to bring us to Christ." But this does not mean that the law was the actual teacher for had it been so it would have been the fulfilling of their needs and desires. The Greek word is "**PAIDAGOGOS**" and has a fine shade of meaning which fits this circumstance.

"A guide, or guardian or trainer of boys, lit., a
(Continued on page 3)

DIVISION OF WORD ON SPIRIT QUESTION

By T. F. Thomasson

While it is necessary to rightly divide the word in a general way, it is also important that we notice it in its special divisions. Paul says, "Now there are diversities of gifts but the same Spirit" (1 Cor. 12:4). After speaking of gifts of healing, working of miracles and etc., he says, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor. 12:11).

Christ is said to have the Spirit without measure (Jno. 3:34). Then certainly others had the Spirit by measure. These measures of the Spirit were to confirm the word (Heb. 2:4). The Bible makes the division itself. John speaks of the baptism of the Spirit (Matt. 3:11). Paul speaks of the miraculous gifts, measures of the Spirit (1 Cor. 12:4). Christ said the Spirit would reprove the world of sin and of righteousness and of judgment (Jno. 16:8).

When the multitude heard Peter preach that great sermon on the day of Pentecost, they cried out, "Men and brethren, what shall we do? Peter said, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit" (Acts 2:37-38). Peter did not command them to be baptized with the Holy Spirit because Holy Spirit baptism was a promise, not a command. Only the Lord could administer that baptism. Peter was under the commission and had the keys belonging to that commission that commanded baptism (Matt. 28:19-20).

This same apostle at the house of Cornelius said, "Can any man forbid water that these should not be baptized who have received the Holy Spirit as well as we?"

We will first notice the baptism of the Spirit. This measure to apostles only. Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (Jno. 14:16-17). Please keep in mind that the ye and you refer to the apostles. Jesus said again, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak." Again he said, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit" (Jno. 20:22-23). They were not given the Holy Spirit

then for the Holy Spirit was not yet given (Jno. 7:39). He was showing how they would receive the promise and what this promise meant (Acts 1:5). "For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Lk. 24:49). "And when the day of Pentecost was fully come, they were all in one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Some may say that the multitude was baptized with the Spirit. But, when this was noised abroad the multitudes came together and accused the apostles of being drunk. But Peter standing up with the eleven said, "These are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel" (Acts 2:1-14). This prophecy is found in Joel 2:28-29. Peter said this is the fulfillment of that promise. Also it is the fulfillment of the promise that Jesus made to the apostles (Jno. 14:16-17; 15:26-27; 16:13-14; also Lk. 24:49). This baptism of the Spirit was to guide them into all truth and bring all things to their remembrance, whatsoever he said unto them. This measure of the Spirit to the apostles gave them power, that on whomsoever they laid their hands, would receive the Holy Spirit. No one else could do that (Acts 8:18). But those upon whom the apostles laid their hands could perform miracles. Phillip went down to Samaria and preached Christ to them. When they heard Phillip they believed what he preached concerning the kingdom and the name of Christ. They were baptized both men and women (Acts 8:12). Was this Holy Spirit baptism? No, I am sure it was not, because this same Phillip preached Jesus to the Eunuch, and when they came to a certain water the Eunuch said, "See here is water; what doth hinder me to be baptized? And Phillip said, If thou believest with all thine heart thou mayest. And the Eunuch said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Phillip and the Eunuch; and he baptized him" (Acts 8:36-40). I am sure this was water baptism, and I am just as sure that the Samaritans were baptized with the same element. Because the same preacher was present on both occasions.

Now when the church at Jerusalem heard that Samaria had received the gospel they sent Peter and John down there that they might receive the Holy Spirit. There was a certain sorcerer, named Simon, who had bewitched the people with his sorcery. But when he saw the miracles that Phillip did he believed and was baptized. But when he saw that through laying on of the apostles hands the Holy Spirit was given he offered them money for the same gift. But Peter told him he had no part nor lot in the matter and told him to pray God that the thought of his heart may be forgiven him (Acts 8:18-26). Phillip was not an apostle and could not lay his hands on others and give them that measure of the Spirit.

The baptism of the Spirit just recorded twice, on Pentecost, (Acts 2nd chapter) and at the house of Cor-

nelius (Acts 10th chapter). The apostles were baptized with the Holy Spirit on Pentecost to bring all things to their remembrance and qualify them for the work God had for them to do. Cornelius was baptized with it to convince the Jews that the Gentiles had access to the gospel. Peter was convinced on the house top in Joppa (Acts 10:11). Peter knew that the church at Jerusalem would call his going into the Gentiles, for Cornelius was a Gentile and the Jews had always been forbidden to keep company with the Gentiles.

When the men from Cornelius arrived in Joppa, Peter returned with them but he took six Jewish brethren with him as witnesses. They arrived at the house of Cornelius and Peter said, "As I began to speak, the Holy Spirit fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? (Acts 11:15-19). Again he said, "And put no difference between us and them, purifying their hearts by faith" (Acts 15:9). And again, "As Peter yet spake these words the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit." Now Peter and the six brethren that came with him were convinced that God was no respecter of person. Peter said, "I perceive that God is no respecter of persons" (Acts 10:34). Peter having been convinced that the Gentiles have access to the gospel they can now obey it. So Peter said, "Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we?"

(Continued)

TIMELY SUGGESTIONS

For a year I have been using the space of my "Timely Suggestions" for teaching on the Officers in the Church and many suggestions that I wanted to make have been left out. And when my "Timely Suggestions" failed to appear in the November issue of the OPA—crowded out by another article of mine, several have written me that they missed my suggestions. Thanks. I feel that we have many good writers among us and MY suggestion is that THEY take the time to write good articles along various lines. I believe the paper has been much better of late.

Lay members of the Church: Sectarians talk much about their "Lay members." Well, we also have them—too many of them. Some LAY up in bed until it is too late to get to the worship on Lord's day morning. Others LAY out and do not attend at all. Many others Lay out from all the night meetings. Some LAY by in store as if though the Lord had them on the "soup line" all week.

All of these LAY members are always willing to LAY the blame on the other fellow for the Church not being what it should be.

Suggestion: Don't be a LAY member: "Stand" — (Eph. 6:10-13).

Suggestion: Character is not built on wrecking the reputation of others: Neither can one pull himself up by his own boot straps.

Most of our ideas of a "broad minded" person, is one that will soon agree that we are right.

The voice of conscience is so delicate that it is easy to stifle it, but it is also so clear that it is impossible to mistake it.

One thorn of experience is worth a whole wilderness of warnings,—unheeded.

It is important for folks to know where we stand, but it is more important for us to know where we are going. As one grows older he usually talks less, and says more.

Spitting and smoking: The other day a man on the street almost missed my shoe (but not quite) with a whole mouth full of tobacco juice. I jumped, but not soon enough—getting old, I guess! The man apologized, and with his red handkerchief, cleaned my shoe. That same night a brother in the church filled my face so full of smoke that I had to run for air, and had to stand in the open door, tho it was cold, for him to talk to me. I wonder if it wouldn't be a little more considerate to blow that smoke outside? Even a car is made with an exhaust pipe.

Suggestion: "Be courteous"—(1 Pet. 3:8).

"Robbers of Churches" (Acts 19:37). I happen to know of a number of good, free-hearted churches who have been "hooked" by designing, deceitful, and unscrupulous persons—claiming to be faithful members of the church, in need. I realize that it is our privilege and duty to help those in need but the Bible is plain on this, that "If any will not work, neither should he eat"—off the church, (2 Thess. 3:10-12). I have known of two different parties in the last few years who have made trips from one coast to the other just by calling the brethren and telling them a "hard-luck" story—"Broke-down"; "sick"; "robbed"; or something. Many of our good brethren, with a sympathy and a willing heart have depleted themselves to send money to such calls.

Now, brethren, I surely do believe in helping the needy but here are some things to take under consideration: If you were away from home and stranded, you would not appeal to **strangers** for help. **Suggestion:** If a person is worthy of help they can always get it from among those who **know** them; if they are not worthy, the church should not be burdened with the care of them (2 Thess. 3:11-12).

A Golden Opportunity. There is a splendid Mexican family of Christians, who worship with the Denley Drive Church of Christ in Dallas, and we are expecting more to begin worshipping with us soon. They tell me of others who are about persuaded that we have the true worship, but that some of them cannot understand the English language. This poses a problem. These are very fine and refined people, and I believe that right here in Texas, among the Spanish speaking people, is perhaps one of the greatest mission opportunities of our day. So far as I know, we have one man—and only one, — Brother Joe Martiniz, who is both able, and willing to do this preaching. Enough faithful Christians could be found right in Dallas to start a good faithful Mexican church.

Suggestion: Let thirty or more congregations agree to give Bro. Martiniz ten or more dollars each month for a year and let him get started in this work.

Final Suggestion: Please do not be as the Scribes and Pharisees, of Matt. 23:13, — Refuse to do anything yourself, and oppose those who would. If you will not push, and just have to ride, please hold up your feet.

—Homer A. Gay.

WORD STUDIES IN THE NEW TESTAMENT—

(Continued from page one)

child leader, a tutor, . . . ; in Gal. 3:24, 25, A.V., 'schoolmaster' (R.V., 'tutor'), but here the idea of instruction is absent. In this and allied words the idea is that of training, discipline, and not of impartation of knowledge. The PAIDAGOGOS was not the instructor of the child; he exercised a general supervision over him and was responsible for his moral and physical wellbeing. Thus understood, PAIDAGOGOS is appropriately used with 'kept in ward' and 'shut up,' whereas to understand it as equivalent to 'teacher' introduces an idea entirely foreign to the passage, and throws the apostle's argument into confusion." (W. E. Vine's Expository Dictionary of New Testament Words, Vol. 2, P. 264).

"In Roman families a trusted slave, a pedagogue, had charge of children, preserved them from harm, and took them to school. The law is such a tutor; not a schoolmaster, but a guide to lead us to the school of Christ" (B. W. Johnson, People's N.T., Vol. 2, P. 174-175).

"The pedagogue or tuor was usually a slave, whose duty it was to take charge of a boy from his childhood to his majority, shield him from physical and moral evil, accompany him in all his amusement, and, as it were, keep him as a prisoner at large, lest he should in any way injure himself. Now, the law was such a tutor to bring those under his care to a state of development fit for the society and fellowship of Christ, the spiritual father" (J. W. McGarvey, Standard Bible Commentary, P. 270).

"The PAIDAGOGOS, pedagogue, is not the schoolmaster, but the servant who had the care of the children to lead them to and bring them back from school, and had the care of them out of school hours. Thus the law did not teach us the living, saving knowledge; but, by its rites and ceremonies, and especially by its sacrifices, it directed us to Christ, that we might be justified by faith" (Adam Clark's Commentary, Vol. 6, P. 401).

"WEAK and BEGGARLY ELEMENTS"

"But now, after that ye have known God, or rather are known of God, how turn ye again to the **WEAK and BEGGARLY ELEMENTS** whereunto ye desire again to be in bondage?" (Gal. 4:9).

Paul is again addressing Jews who had come out from under the law and its bondage and who were desiring to return. Paul said, "Even so we, when we were children, were in bondage under the **ELEMENTS OF THE WORLD**" (Gal. 4:3). Many quote the above passages and try to make them apply to mere sinful living which we came out of when we became Christians and to which many return or desire to return. But Paul is discussing the Jew's religion and shows that Christ came "to redeem them that were under the law, that we might receive the adoption of sons" (V. 5). "Tell me, ye that desire to be under the law, do ye not hear the law?" (V. 21). "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). They were observing days, and months, and times, and years (Gal. 4:10) which were a part of the law.

The expression "**WEAK and BEGGARLY ELEMENTS**" vividly describes the inadequacy of the law. **WEAK** is from the Greek, "**ASTHENES**," "strengthless"

(Continued on page 12)

Old Paths Advocate

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HERE AND THERE

Please Take Notice: There will be no room for field reports and current happenings in the March issue of the OPA. We plan to make it a special issue given entirely to articles dealing with first principles, suitable to use in mission work, hence all other matter would be irrelevant and inappropriate to our purpose in view. Will you please take notice of this, and please hold your reports for the April issue or send them on to us for our safe keeping?

Now, if you have not notified us as to how many of these copies you want you should do so immediately, on or before February 20, so that we may know how many to order the printers to make for us. All congregations and individuals should have a supply of this special issue to hand out to people in error. The price will be about 5c per copy for bulk orders.

Our Appreciation.—We are, indeed, encouraged to note the increased interest in the welfare of the paper on the part of the preachers and others in general. Our many thanks to all for their nice words of appreciation for our feeble efforts to give you all a better paper, also the appreciation expressed for the good articles being run in the OPA. Too, we are so very thankful for the encouraging lists of subscriptions being sent to us from various sources.

Song Books, Tracts, Religious Books: Yes, we can still supply your needs in about anything you need along this line. We have in stock three very good song books, and our 1955 song book is in the making and should be ready in the spring. Write us your needs.

Change of Address.—If you change your address, be sure to send us both the old and the new address. It will save us money, and it will save both you and us trouble in supplying every issue of the paper to you.

Our Address.—You may direct your communications to us either Box 333, or 314 West Granger St. Our phone number is 3-1161 Modesto, Calif. —Publisher.

CONCERNING OUR PAPER

The *Old Paths Advocate* is just what that name implies. It just simply advocates the Old Paths. Brother Homer L. King and I have been trying for a quarter of a century to keep it just that.

The paper is an outlet for all faithful preachers and

church leaders to speak their mind; to advertise their meetings; to tell of the work they have been doing, or intend to do; and thru which many appeals are sent for help for weak congregations and for individuals in distress. The "field reports" carried in the paper each month are a boon to all truth-loving members. The paper is sent to most of the states and to several foreign countries. Hence, when you speak in the OPA you are literally speaking to several thousand. My telephone bill for last month was several dollars—and that was for only a few calls. If I should try to contact ALL our friends and loved ones by wire the cost would certainly be prohibitive. However, thru the OPA we preachers and others talk to our thousands of friends and brethren. Many times we may use this medium never realizing the work that goes into it by others. Brother King puts in one week out of each month in preparing the copy for the paper. Sister King does a great deal of the work and for all of this *sometimes*—not often—there are a very few dollars left over after paying the printers and the postage. What little I do—writing, correcting articles and reports, answering questions, sending in subscriptions, and getting addresses straightened out, of course has always been free.

And Now: If those who appreciate the opportunity of getting your reports and articles before the thousands of our readers, would only mention the *Old Paths Advocate*, and its merits to others, in the homes, and now and then, from the pulpit, you would be surprised how many would say to you as they do to me, "Yes, I have been intending to send in my subscription, but just forgot it." You would be sending in a good list of subs. about every month. You invite people out to church—because you want them to hear you preach. Then why not invite them to read YOUR writings in the paper? Why don't we double our audience (of readers) this year?

Remember, the more subscribers we have, the more readers we will have. The paper will do them good, and another two or three thousand subs. would make it much easier on the publisher.

—Homer A. Gay.

ANOTHER TRACT

My booklet which I have named *THE INSIDE OF THE CUP* is now in the hands of the printers and should be ready to send to you by the time you read these lines. This work is a discussion of the drink element in the Lord's supper. The price; 15c each; \$1.50 per dozen; \$12.00 per hundred, prepaid by me. —Homer A. Gay.

OUR HELPERS IN JANUARY

Each month we give the names of those from whom we have received one or more subscriptions to the OPA. We appreciate more than words can tell your interest in the circulation of this paper. Please, always check this list for your acknowledgment and report any errors to us at once. We want everybody to get value received for every cent they send us for the paper. Note the following:

Homer L. King—22; Paul O. Nichols—17; J. Ervin Waters—15; Homer A. Gay—5; Billy Orten—3; Jack Ivey—3; Paul Mackey—3; Jack Cutter—3; J. W. McKeand—3; Byron Kramer—3; Mrs. Rhuel Stumpff—3; Larry Robertson—2; Clovis T. Cook—2; G. W. Anderson—2; Orville Lee Smith—2; Edwin Morris—2; Lynwood

Smith—2; Tom E. Smith—2; Milton Evitt—2; Donna Wright—2; Clyde Lamkins—2; Wm. K. Nichols—2; E. T. Turbeville—2; Ralph Meents—2; Raymond Lindsey—2; Ted Warwick—1; Obara Perry—1; Carl Chambers—1; Wallace Middick—1; J. S. Shelley—1; Viola Graham—1; C. H. Lee—1; J. C. Moore—1; Julia Kubena—1; Monroe Baker—1; Stella Fleetwood—1; J. B. Padgett—1; Elwin Cutter—1; Ethel Walker—1; Mrs. C. A. Allen—1; O. D. Adcock—1; Jimmy Campbell—1; Gene Hopkins—1; Dallas Burdette—1; Paul Triplett—1; Joe H. Howard—1; Mrs. J. H. Miller—1; Mrs. J. W. Tipton—1; Cora Maddux—1; Abe. Young—1; Jim Canfield—1; A. B. Caudle—1; Amos Phillips—1; L. C. Dent—1; E. H. Miller—1; Tommy Shaw—1; T. L. Rickard—1; Vernon Borrell—1; C. B. Davis—1; Robert Hayes—1; John Reynolds—1; Harvey Chapman—1; Total — 145.

PRAYER

Prayer is one of the first and sweetest duties of the Christian toward God. By it, he approaches the personal ear of his Maker, pouring out his thanks for life, preservation, and salvation, glorifying God, asking aid, assistance, grace, or strength, or making intercession for some other person. It is one of the surest means of attaining a higher type of spirituality, as well as one of the strongest of staffs upon which to lean when we are weak or troubled. Earnest continued prayer invariably brings peace when we are at war with ourselves, for God never fails to listen to the call of those who come to Him in distress of mind and ask Him to give of His infinite strength to support them. But in asking God for these things we must never forget that His knowledge and wisdom are infinitely greater than ours, and that we must not expect Him to grant our wishes if in His sight they are not expedient or will be harmful to us. His own Son, in the garden of Gethsemane, addressed Him from the human side of His nature and asked Him to let the cup of Calvary pass from Him, if it should be His will. But Jesus was willing to let everything rest in the hands of His Father, obeying Him in all things. No prayer should pass the lips of man without the thought, either spoken or in the heart: "Thy will, O Lord, not mine, be done."

(Selected by John Stephens, Box 300,
Wichita Falls, Tex.)

PROPOSITIONS FOR DISCUSSION

The following propositions are to be discussed at Texarkana, Arkansas, in the church building owned by Bro. Hathaway's brethren, February 21-24 inclusive, four nights. I shall do my best to see that the discussion is clean and orderly in every way. We hope that many from both sides will attend.

1. The Scriptures teach that an assembly of the church of Christ for the communion may use individual drinking vessels in the distribution of the fruit of the vine; and that if only one loaf is used it may be broken half into, or near the middle, and the two halves passed to different people at the same time.

Affirmative—Lester Hathaway
Negative—E. H. Miller

2. The Scriptures teach that an assembly of the church of Christ for the communion must use one cup (drinking vessel) in the distribution of the fruit of the vine; also that a loaf (meaning but one loaf) is to be used, and that each person who breaks, partakes (therefore, no one should break the loaf except to partake).

Affirmative—E. H. Miller

Negative—Lester Hathaway

The above propositions were worded by Bro. Hathaway, and I believe them to be fair to both sides.

—E. H. Miller

A NEW CONGREGATION

We now have a faithful congregation in Phoenix, Ariz., meeting at 1646 N. 36th St., just north off of McDowell Road. The brethren have purchased a building and are converting it into a nice meeting place. This effort has been made possible through the prayers of the faithful and their support. As of Dec. 1, we have received the following support: Dora Permenter—\$40.00; V. L. Borrell—\$50.00; T. L. Eller—\$50.00; and from the congregation at Waterford, Calif.—\$71.19. We hope other members will consider locating here. We need help, especially those able to take an active part in the services. If you know of anyone here who might be interested in attending, please let us know. You may contact Lawrence Permenter, 2624 E. Watkins Rd., Phoenix, Ariz.

—Norvel Eller.

WILL YOU HELP?

A small band of Christians have been meeting in a private home for worship near Richmond, Calif. We have about 24 members. We recently rented a nice building, very suitable for our services, with an option to buy. We will have to raise \$2800.00 to reduce this to where we can handle it alone. Brethren, I believe this is one of the best places in Calif. to build a large faithful congregation, hence, I do not hesitate to ask you for help. Some of you have already received a personal letter from me asking for financial help. Others will receive letters, too. When you invest dollars in this sort of work, you are laying up for yourselves, treasures in heaven. All help will be acknowledged by letter, also through the OPA.

—W. H. Hilton, 716 La Paloma, Richmond, Calif.

(Under date of Jan. 16, from Bro. Allen)—In Dec. we found a place we could rent for a year with 6 months option to buy, our first 6 months rent to apply on purchase price if we exercise our option as specified. The purchasing price is \$6800.00, and we will be able to borrow \$3500.00. Our rent per month is \$35.00 which will mean \$510.00 rent money at the end of 6 months to apply on purchase. To date, we have received the following donations: Church of Christ, Sanger, Calif.—\$100.00; Church of Christ, El Centro, Calif.—\$50.00. If anything should happen that we could not buy the building, all donations will be returned to the donors. Brethren, we need your help.

—Perry Allen, 600 La Paloma Rd.,
Richmond 11, Calif.

TEXAS NEW YEAR MEETING

The annual Texas New Year meeting was held at Lakeview church of Christ in San Angelo, with much good singing and many good talks. We commend these brethren for the manner in which the meeting is carried on. Several brethren made talks in the morning concluded by a talk by Bro. Broseh. In the afternoon talks were given by Brethren Wayne McKamie, Barney Welch, J. T. Broseh, and the writer. The sisters did a wonderful job serving lunch in the cafeteria across the street. I preached a week preceeding the

all day meeting. I enjoyed this spiritual feast. The brethren announced there will be another such meeting next New Year's day. Note: Texas brethren, let us get behind this and make it a meeting to remember. Make plans to attend next year. —Edwin S. Morris.

OKLAHOMA NEW YEAR MEETING

The Oklahoma New Year meeting was held at Washington, Okla., Dec. 26-Jan. 9, and was enjoyable and inspiring. It was well attended though weather conditions were adverse. The good brethren at Washington are very hospitable and made adequate provisions for all. During the meeting we had 14 active gospel preachers present. New Year's eve, we had a wonderful singing after regular church services, and sang the old year out and the new year in. At midnight we sang, "Rock of Ages," and Bro. Lynwood Smith led us in a fervent prayer of thanksgiving and petitioned the guidance of God for the coming year. Jan. 2, during the afternoon, overseers of various congregations, and preachers made short talks of interest and importance. The service that night was capably conducted by young men and preachers and was one of the most enjoyable and edifying I ever attended. The members of the Washington congregation did a wonderful job preparing and serving 2 fine meals in the school cafeteria. We appreciate the cooperation and assistance of all who helped make the meeting such a success. Thanks to God who gives us all good things.

—Billy Jack Ivey.

OUR DEPARTED

Brumfield.—Brother Mack Brumfield was born Nov. 15, 1896, and departed this life Nov. 13, 1954, at the age of 57 years, 11 months, and 28 days. He is survived by his wife, Sister Orpha Brumfield; a daughter, Mrs. Willia Elliott of Sacramento; 3 grandsons; 4 brothers, Corwin of Neb.; Barney of Mo.; George of Lodi; and Elmer Renner of Turlock, Calif.; one sister, Mrs. Flossate Plunket of Turlock, Calif.; and a host of friends. He obeyed the gospel 41 years ago, thus becoming a member of the church of Christ. The writer conducted funeral services.

—James Winchester.

Pace.—Bonnie Ann Pace, infant daughter of Hurles and Betty Pace, was born in Pontiac, Mich., Dec. 19, 1954, and passed away there Jan. 4, 1955, at the age of 16 days. Survivors include her parents, one brother and sister, and a host of relatives. Services were conducted by the writer Jan. 7, 1955, at the Rock Hill church building, near Puxico, Mo.

—James R. Stewart.

Tate.—Our heartfelt sympathy is extended to Bro. Bill Tate and family in the loss of his father, Charles W. Tate. Funeral services were conducted at Graham with interment in the Graham, Okla., cemetery.

Oakman.—Quimby L. Oakman, son of Sister Myrtle Nelson (formerly Myrtle Oakman), lost his life in a car accident, Dec. 25, 1954. Funeral services were conducted at Lone Grove, Okla., with interment in Lone Grove cemetery. Our deepest sympathy is extended to Sister Nelson.

—Tom E. Smith.

BONDS OF MATRIMONY

Hill-Abbott.—Jan. 9, 1955, I was honored to officiate at the wedding of Howard Donald Hill and Mary Eileen Abbott in the bride's home at Dexter, Mo.

Howard's mother and brother are members of the church of Christ and we hope this fine couple will soon become Christians. We wish for them a long happy life.

—James R. Stewart.

Tennis-Franklin.—Dec. 18, 1954 at 7:30 P. M., Bro. George Tennis of Stockton, Calif., and Sister Neva Joan Franklin of near Lodi, Calif., were united in matrimony in the church of Christ building at Stockton. A large crowd of relatives, friends, and well wishers were present. We wish for this Christian couple a long useful life in the service of God, in the home and the community. The writer was most happy to be their officiant.

—C. H. Lee.

Keffer-Holliday.—Jan. 9, 1955, at the Clintonville, W. Va., church of Christ, Bro. Nelson Keffer and Arthena Holliday were united in marriage. May God's richest blessings abide with them. The writer was happy to officiate.

—Elgie Thompson.

THE AFRICAN WORK

By Paul O. Nichols

Under the date of December 4th, Brother Severe writes, "The work still keeps progressing. However few we are, we keep on enjoying our Christian cooperation. The devil and his coworkers are trying to undermine and abolish what we are building. We beg you good brethren to continually pray for us."

The brethren in Africa have their problems just as we do here. In fact, as we learned while we were there, they have problems sometimes which are different from what we have ever experienced in the States. I do not mean necessarily, that they are bigger, or that they are harder to cope with, but that they are just different sometimes. Some of them stem from the false teaching that has been done by denominational missionaries. And some of the things that the Africans have been taught are not even heard of here. Such missionaries have been working in Africa for decades. But it is good to know that there are men among the Africans that will do what they can to keep the work on an "even keel."

Our preachers are so happy that we have begun to take an interest in supporting the work there, and we are wanting to help them to get along while they are trying to carry the Gospel to their race. Brother Severe says in a recent letter, "We thank you for your kind encouragement for the African work. We are hereby gladly introducing our faithful preachers whom we think are of good standing in the church and are worthy to be supported. We feel it a shame to cause the church money to be given to any person who makes a pretense of preaching just for money. It is for this reason that we wish to introduce the faithful preachers. They are: E. C. Severe, M. G. Chikomola, Luka Lupiya, Beneth Severe, J. Mauwa, R. Sipawo, F. H. Lichapa, E. Muyaya, Sitare Chakhame, Antonio Severe, R. Ngomano.

Brethren, we appreciate the favorable response by some of the congregations to this work, and I am sure that the support will be gratefully received by our brethren in Nyasaland. However, not enough churches have begun to send to this work to support all of these preachers the ten or fifteen dollars a month that we would like to. Some congregations have talked it

over and have decided that they would like to have a part in it, but for some reason or another have not yet begun sending.

Donations:

Church of Christ, Stockton, Calif. (Dec.-March)	\$40.00
Church of Christ, Lodi, Calif. (Dec. and Jan.)	20.00
Church of Christ, Wichita Falls, Tex. (N. 6th St.)	10.00
Church of Christ, Ada, Okla.	15.00
Bro. Bill Burnell, Salona, Pa.	20.00
Bro. Otis Osburn, Glendale, Calif.	5.00
Total	\$110.00
(Note—Sent to Bro. King for the above cause)	
Church (Nacogdoches Rd.) San Antonio, Texas, by L. M. Crouch	\$50.00
Don Krider, E. Peoria, Ill.	5.00

MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service. combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Frank Monroe Baker, Route 2, Cameron, Texas.

How the average person forms an opinion: To a small measure of information he adds three jiggers of imagination and a large quantity of prejudice and shakes well with emotion.

—Selected by Greta Webb.



David C. Jones, 1139 S. Handley, Wichita, Kan., Jan. 15.—Dec. 15, we were so thankful to hear Bro. Jack Ivey in our home. Brethren, be with us when you are passing this way, and remember us in your prayers.

Don Krider, 120 Center, E. Peoria, Ill., Jan. 17.—Here is \$5.00 for the work in Africa. I am glad the gospel is being preached to people who are more willing to hear possibly, than the people here.

Carl Chambers, Rte. 1, Neosho, Mo., Jan. 17.—The Burkhardt church is doing fine with good attendance. Bro. Orville Smith preaches for us the first Lord's day of the month and Bro. Oscar Johnson the fourth Lord's day.

Elgie S. Thompson, Box 112, Piney View, W. Va., Jan. 12.—We were glad to have Bro. Wayne Pearce and wife from Commodore, Pa., with us at Clintonville, W. Va., the first Lord's day in Dec. He gave us a good lesson. I hope to do more in '55.

Vol Garrett, 715 W. Grove Ave., Springdale, Ark., Jan. 17.—We have moved here from Richland, Wash., and are now worshipping with the Union Star congregation at West Fork, Ark. Remember us in your prayers.

Amos Phillips, Rte. 1, Box 526, Hood River, Oreg., Jan. 3.—We enjoyed having Bro. Miller preach for us at Odell about 3 weeks ago, and also attended his meeting at Yakima.

Milton Evitt, 4009B 36th., Lubbock, Tex., Dec. 23.—The church here is doing fine and we invite you to be with us, Bro. King, whenever you can. Here are 2 subs. Note our change of address.

J. H. Roberson, 743 N. 16th, Richmond, Ind., Dec. 22.—I preached at Butler, Pa., and enjoyed it much. Nov. 14, I preached in a Church of God building here in Richmond, to a large crowd, but there were no visible results. Let us teach the Word.

E. A. Newman, Rte. 2, Box 117B, Yuba City, Calif., Dec. 20.—The church here seems to be working in peace and harmony. We have enjoyed a weeks meeting with Bro. E. H. Miller. I preached at Olivehurst last Lord's day, baptizing one and 2 were restored.

Burnice Weeks, Kinston, Ala., Jan. 10.—The church at Lowery is doing fine, working in peace and harmony for which we are thankful. I recently have preached here at home and at Mt. Pleasant, Fla. May we resolve during the new year to learn to do more and say less. Pray for me, brethren.

Billy Jack Ivey, Box 13, Sentinel, Okla., Jan. 15.—The New Year meeting at Washington, Okla., (reported elsewhere), was an enjoyable meeting resulting

in 7 confessions of fault and 2 baptisms. We were hindered some by bad weather but generally attendance was good. At present, we are at Delta on the western slope of Colorado, preparing to do about one and a half months of work. Remember us in prayer.

J. S. Shelley, Rte. 1, Anna, Tex., Jan. 12.—The church at Melissa is doing fine with increased interest among the members it seems. Bro. Marvin Fisher from San Diego will conduct a meeting for us sometime this summer. Here is a sub.

Ralph Kitson, Mozier, Ill., Jan. 10.—We are having very good attendance at worship services, 92 yesterday, and 89 last Lord's day, for which we are thankful. We are glad Bro. and Sister Eastman formerly of Mozier, have a place to worship in Richmond, Calif.

Dallas Burdette, 303 Broadway, Montgomery, Ala., Jan. 13.—The church here is small in number but mighty in zeal. Jan. 9, I preached at the evening service at La Grange, Ga. The weather was very cold but the crowd was large and attentive. Pray for us.

Jimmy Campbell, 931 S. Ford, Los Angeles 22, Calif., Jan. 14.—We will be unable to go to Mass. in July as we had planned, however we still feel congregations should be established in those states, and that a united effort could establish the Cause there. If you are interested in working there, supporting such work, or if you know of Christians living in that area and of suitable locations for such work, please contact me as soon as possible.

Gene Hopkins, 1105 W. 21st, Tulsa, Okla., Jan. 17.—Bro. H. E. Robertson was here doing personal work Dec. 12-19. He had a discussion with the cups brethren at Claremore, and also discussed strong wine in the communion with the brethren at Sapulpa, Okla. Bro. Bill Roden preached for us Dec. 26; Bro. Wayne Fussell, Jan. 2; Bro. Jimmy Shaw, Jan. 9; and Bro. Johnny Elmore, Jan. 16. We enjoyed having all.

G. W. Anderson, Rte. 3, Box 293, Wichita Falls, Tex., Jan. 12.—Both congregations here are growing in number. Since last report, I have taught at Fruitland on Lord's day, and gave the lesson at the midweek service at Lawrence Rd. I plan to accompany Bro. Carson to Jacksboro, Jan. 23, to help in the song services. Bro. Cook is still doing a splendid job conducting the radio program. May God bless his efforts.

Byron Kramer, Salona, Pa., Jan. 14.—Bro. J. D. Corson is with us at present doing personal work to be followed by a meeting. Prospects are good, and I believe if we will look for a helping hand at the end of our own arms it will widen the borders of the Church and make our own steps more sure and steadfast. Please note my phone number is: Mill Hall exchange 319J4. Recently, some out of town folks tried to reach me but were unable to do so in time for worship services.

Abe Young, Rte. 2, Box 184, Hallsville, Tex., Jan. 5.—The Ash Spring church of Christ meets each Lord's day at 11:00 A. M. We did not miss a Lord's day during the year 1954. We hope to do more for the Lord in 1955. Bro. Jim Canfield was with us in Dec. He still has

force in preaching the gospel, and is constantly improving. If we can secure a tent we plan to have a tent meeting sometime this year. Pray for our success.

Elwin Cutter, Box 300, Wichita Falls, Tex., Jan. 11.—During Dec., I preached 4 times at Huntington, W. Va. The brethren there are doing much for the Lord, and we commend them. I attended the New Years meeting at St. Albans. There were 11 speakers in all. Bro. Bennie Cryer is working with this new but zealous congregation. They have one of the nicest buildings in the brotherhood. I have also preached once or more at the congregation here on Lawrence Rd., and once at Fruitland, Tex.

Raymond Lindsey, Rte. 1, Washington, Okla., Jan. 10.—The New Year meeting closed here this evening, with good cooperation, and much interest shown. Good thoughts were presented at both afternoon and evening services. We have been benefited much. Bro. Jack Ivey did some splendid preaching. We learned to love and appreciate him and his family. Our thanks to all who helped to make the meeting a success. Pray for us that we may ever press onward. Here are 2 subs.

Ted Warwick, 811 N. Northwood Ave., Compton, Calif., Jan. 17.—The meeting at Sacramento closed with five baptisms and a number confessed faults. Dec. 26, I was at Woodlake speaking at the morning services and that night I was at Sanger where I heard Bro. Waters deliver a good sermon. While I have been home I have helped with the teaching at Siskiyou St., L. A., a number of times as well as preaching at Montebello, Jan. 9. The Siskiyou congregation has certainly been blessed with the young people. I enjoyed hearing Bro. King while he was in this section of the state.

Wayne DeGough, 135 48th St., Albuquerque, N. M., Jan. 6.—At present, my family and I are doing personal work with the church here. Siskiyou St. (L.A.), Montebello, and Glendora, Calif., congregations are supporting me in this work. I am very thankful to all for their support and encouragement. Since Oct., 1954, my home church, Arvin, Calif., has been supporting me partly in this type of work. Support for the month of Jan.—Siskiyou St. congregation—\$150.00; Montebello—\$150.00; Glendora—\$50.00; Arvin (from Oct. 1954 to Jan. 1955)—\$375.00. Please notice our new address. Pray for us in the work here.

Joe Howard, 1804 Cherokee Lane, Lodi, Calif., Jan. 11.—For the past two weeks I have been doing personal work at Earlimart. I begin the meeting Jan. 13 to continue over the following two Lord's days. They have but 8 members and need help financially. They have started a building in which to worship but do not have the inside finished, nor the outside painted. They owe about \$600.00 on what is already done. I consider them a worthy cause, and if you can help them send donations to: Calvin Card, Box 2, Waukena, Calif.

A. B. Caudle, 6932 Hickory Ave., Orangevale, Calif., Jan. 4.—Our meeting with Brethren Ted Warwick and James Winchester closed Dec. 19, with 5 baptisms and 5 restorations. I think our congregation is much strengthened. Our thanks to visiting congregations during our meeting, and to Lodi and Stockton for their financial help, in supporting Brethren Warwick and

Winchester. We expect to have singing and basket lunch every first Lord's day of the month. We invite all to attend. Pray for us.

Gillis Prince, RFD, Wedowee, Ala., Dec. 17.—The church here seems to be growing in faith and works as well as number. We are glad to have Bro. J. T. Turner and wife move into our community. Bro. Kirbo held us a fine meeting in Nov. He surely draws a line on worldliness and I pray we may have more preachers who will point out the evils of our day. Bro. Carlos Smith was with us one week end giving us 3 good lessons. He still knows how to use the sword of the Spirit. Bro. H. E. Robertson came by and preached a fine sermon for us. We welcome all preachers who will cry aloud and spare not. God bless the faithful.

L. H. Gragg, 2025 Pomona, Costa Mesa, Calif., Jan. 3.—The work in Cypress is progressing with 6 baptized since last report. Dec. 25, I had the pleasure of hearing Bro. Homer L. King deliver a good sermon at Siskiyou St. Dec. 19, Bro. Chester King preached for us morning and evening which we enjoyed. Jan. 2, Bro. Nelson Nichols preached for us, which was an inspiration to all. Bro. Jim Smith of Azusa has helped much with the work here and we appreciate it. We think our building will be ready for use by the first of Feb. Pray for us, and remember you will find a welcome here.

Orville Lee Smith, 4208 Wall, Joplin, Mo., Jan. 10.—Since reporting, I have held meetings at Legal, Okla., Waterloo, Ia., Grinnell, Ia., El Centro, and Lynwood, Calif. I also labored with Bro. Heimer in a mission meeting at Knobby, Mo. During these efforts we have seen the church grow in number, zeal, and knowledge. I am now in a mission meeting in Pine, Okla. I am happy to see so much mission work being done. I am now a member of the Burkhart congregation, having placed membership there about two weeks ago.

Tom Smith, 302 Phillips St., Healdton, Okla., Jan. 13.—The work in Okla. has gotten off to a good start for '55. The meeting New Year at Washington was a grand success. The brethren there assisted by Bro. Jack Ivey did a good job arranging for the occasion. The hospitality was excellent, and the cooperation from other congregations was tops. The speakers gave edifying as well as instructive talks. Washington not only showed their hospitality but furnished their share of the speakers. It is a foretaste of heaven to attend such meetings.

Paul Walker, Rte. 2, Summertown, Tenn., Jan. 15.—I have been enjoying the work with my home congregation, Chapel Grove. Dec. 26, I baptized 2 boys and we look forward to having them take an active part in the services in the future. During Bro. Water's stay in Calif., I spoke over the radio, WDXE in Lawrenceburg, during our weekly broadcast. We enjoyed hearing a very good lesson from Bro. James Orten at Chapel Grove, recently. He is a wonderful preacher. Bro. Waters is recovering from his operation nicely. Pray for us.

Mitchell E. Mize, 801 Jackson, Texarkana, Ark., Jan. 17.—Feb. 21-24, Bro. E. H. Miller of La Grange, Ga., and Bro. Lester Hathaway of Mobetie, Tex., will have a discussion on the number of cups to be used in the communion, and the breaking of the bread. We will

meet at 7:30 each evening. It will be held in the building of the cups brethren known as the Prince St. church of Christ, located on College Hill, corner of Dudley Ave. and Prince St. We invite you to attend and we pray the good people of Texarkana will be shown the Truth.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Jan. 1.—Since my last report, I have preached at the following places: Greenville, S. C., Eola, Texas, Siskiyou St. in L.A., Montebello, Glendora, and Vista, Calif. We taught singing ten nights and conducted a meeting at Kenniwick, Wash. That meeting resulted in one baptism and six restorations. We are happy to be in southern California again. Our work is planned so that I might labor with the small congregations in this area while I go back to school for more college.

Fred A. Renier, 1801 Rosedale Dr., Kansas City, Kan., Dec. 18.—The church at 10th and Ray continues to grow and we are considering either enlarging our present building or establishing another congregation in Kansas City on the Mo. side. Bro. Billy Jack Ivey just completed two weeks singing school, taking the lesson on both Lord's days, and we commend him to you. He ranks among the best of the young preachers it has been our privilege to hear. I would like to extend our appreciation for the OPA. It grows better each month. I enjoy especially the articles by J. Ervin Waters and agree heartily with his article last month on Evangelism. Please note my new address.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., Jan. 3.—Dec. 26, also yesterday, Bro. Gatson from Chicago, was with us and gave a good lesson. We had a large crowd out to hear him. Brethren, you remember Bro. Gatson was converted from digression when I went to W. Memphis last March. I have continued in the field since last July, preaching to my race, and hope to be able to continue with the support of the brethren. A good white brother sent me the address of a colored brother at Greenville, Tex., who wants to know the truth concerning cups and S. S. and says the church there wants to know the difference between us. I plan to go there and teach them the Bible way.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Jan. 12.—For the past month I have been working with the church at Saginaw, Oreg., encouraging the development of teaching and leadership ability. and for the last three Wednesday nights, I have taught rudiments of music in the home of a brother. Dec. 5, there was one confession of faults. I have helped with the teaching every Sunday, morning and night. Preached on nights of Dec. 19 and Jan. 9. **Donations for Work in this Part:** Dec. 18 - Jan. 11, I received the following donations: Church, Saginaw, Oreg.—\$50.00; Church, Yuba City, Calif.—\$60.00; Church, Lodi, Calif.—\$100.00. We are thankful for these blessings.

Leonard Hendrickson, Rte. 1, Box 209, Tulsa, Okla., Jan. 13.—The church here is growing, we had 85 yesterday to hear young Bro. Jimmy Shaw deliver a wonderful sermon. Our contributions have doubled and many of the brethren have willingly worked nights in improving the building. Personal work through the week plus good preaching over the week-end by many of our Okla. and Mo. preachers has paid off. Pros-

pects are everywhere in this city, people can be approached with the gospel and we expect to have many added to us shortly. We are starting a mission meeting at Locust Grove next Lord's day with Bro. H. E. Robertson. We have a few members there who were recently won over in a discussion and one or two who have been with us for years. This part of Okla. is ripe for the work.

James R. Stewart, Rte. 1, Bernie, Mo., Jan. 10.—The work at Powe, Mo., is moving along nicely, although we have been hindered by bad weather and sickness. I have been doing personal work and interest has increased among the people here. Lord's day evening fully half of our audience were outsiders. All the members are babes in Christ, but singing and teaching has improved and we hope they will be able soon to attend to the work here without the aid of a preacher full time. This work is sponsored by the church at Pontiac, Mich., which we appreciate, and commend them for their spirit of mission work. I pray other congregations will follow their example. Continue to address me at the above address.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Jan. 12.—Mar. 16-27, we look forward to a good meeting here with Bro. Morris from Waco. Jan. 5-7, I was at Panama City, Fla. A cups and S. S. preacher attended one night and asked me to meet him the next day to sign propositions for a discussion. I met his request but he refused to sign the propositions. The church at Panama City is doing fine. Since my first meeting there 2 years ago under a tent, they have a nice building paid for and several have been added to them from digression. I enjoyed preaching for the brethren in Kansas City one night. They are growing rapidly. Brethren Johnny Elmore and Leon Fancher held a mission meeting in Texarkana, Ark., sometime back, and the cups brethren there have asked for a discussion. Bro. Lester Hathaway sent signed propositions to me and the discussion is set for Feb. 21-24.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Jan. 15.—Dec. 26-Jan. 1, I was in a very enjoyable meeting at San Angelo which closed with the all day meeting New Years day. We were glad to have Bro. Ervin Waters with us one night. The congregation here in Waco, 1415 Circle Rd., continues to move along, with many new members taking part in the singing and teaching. Some had not had this opportunity before and are showing much ability. We have more love and cooperation among the brethren here than we have ever had. Our development program is moving along nicely. We have planned our work for this year and hope to do much good. March 3-13, I am to be with the church at Lawrence Rd., Wichita Falls, Tex., and at La Grange, Ga., March 16-27. Pray for us.

Bennie T. Cryer, 755 Orange Ave., Fresno, Calif., Jan. 14.—The work in the St. Albans, W. Va. area is still progressing. I have been with the church here since the middle of November and I have never seen a more willing group of people. Their sacrifices for the church will reap them many rewards. The St. Albans' church sponsored a New Years day meeting in which a number of congregations participated. The Huntington congregation chartered a bus to bring the

Christians from there to the meeting. The fellowship and goodwill that was manifested was enjoyed by all. We plan to begin a series of gospel meetings January 30, at the St. Albans' church. We desire the prayers of the faithful as we perform the work of the Lord.

D. B. McCord, 223 W. Lime, Monrovia, Calif., Jan. 17.—During the last month, we have been fortunate in having preaching brethren Homer King, Billy Orten, Charles Everett, Nelson Nichols preach for us at Glendora; we, too, enjoyed their visits in our home. From now on, I hope to be able to keep my appointments at a distance from home, which I was not able to do for about the past month; in the early evening of Dec. 25th, the Lord blessed us with a daughter, Jenny Lu, our third child; for her we are so thankful. We sincerely hope that after her having lived a long and happy life she can be presented back to Him as pure and innocent as she was when presented to us. God give to us, who are now in the business of rearing children, the patience and wisdom to train them in the way they should go. The current issue of the paper was edifying; we consider it a blessing in our home. God bless the faithful.

Barney D. Welch, 1208 Larkwood Dr., Austin, Tex., Jan. 17.—We closed the meeting in San Antonio, Nacogdoches Rd., Dec. 19. I believe the congregation will grow rapidly. I go there this coming week end for preaching. I was happy to find a man with such a wonderful spirit and desire to make right his wrongs as was Bro. Ralleggh Perkins, who once held to the position of non-combatant in the armed services. He had made a public confession at his home congregation and while I was there, he wrote a letter to the Gulf St. congregation asking their forgiveness for holding such false doctrine and for the spirit he had manifested in years past. How much more does our Heavenly Father love the spirit of His child who is humble and knows he makes mistakes, than the man who is always right (in his own estimation)! I enjoyed the all-day meeting Jan. 1, at San Angelo. I preached there that night and the next morning. The work is progressing nicely in this area. While 4 preachers were away from 52nd St., assisting other congregations Lord's day, I preached to a full house. This was my first time to worship here in about 12 weeks.

James Orten, Rte. 2, Lawrenceburg, Tenn., Dec. 14.—The meeting at Odessa, Tex., closed Oct. 24, with 3 baptisms. We appreciated the good help of Bro. Merl Van Stavern and others. They deserve much credit as do the brethren from Midland who faithfully attended and gave valuable assistance. Nov. 5-14, I was at Jamesville, Mo. Good crowds gathered at this little country church, and we appreciated brethren coming from Springfield, Ohio, and Mountain Home. Preaching brethren Jimmy and Tommy Shaw were present one and 3 nights respectively, and we were glad to have them. At present, I am at home in Lawrenceburg, where Frank St., my home congregation, has just closed a weeks meeting with Bro. Lynwood Smith. It was like a "shot-in-the-arm" to all of us, and we were thrilled to see many brethren from Chapel Grove in attendance almost every night. Chapel Grove brethren invited me to preach for them Dec. 14, which I did, on Lord's day morning to a large crowd. This congregation is my old home and I love the people

there. (Note—We are sorry this report reached us too late for the Jan. issue.—Ed.).

J. Ervin Waters, Vanderbilt Hospital, Nashville, Tenn., Jan. 14.—I am convalescing here from a double operation performed Jan. 11. The Lord has been good to me and I am better every day. The solicitude of such a host of brethren and friends who have written, sent greetings, and visited leaves me humble. I know I do not deserve it. These physical afflictions make us groan in this tabernacle as we anticipatively await the redemption of the body. I closed at Sanger, Calif., Dec. 26, and preached at Odessa and Temple, Tex., enroute home. Also heard Bro. Edwin Morris at San Angelo. I preached several times at Chapel Grove. I am scheduled to be at Butler Ave., in Fresno, Calif., Feb. 18-Mar. 3, and at Woodlake, Mar. 4-13. (Note—Under date Jan. 16, Bro. Ervin writes that the doctors had released him from the hospital though he would not be able to do much for awhile. Our prayers are for his complete recovery—HLK).

Wayne Fussell, Box 941, Wilson, Okla., Jan. 14.—It was an honor bestowed on me to hold a very enjoyable meeting for the Lee Summit, Missouri, congregation. Some of the crowds were the largest I have preached for since the Sulphur meeting. The singing was splendid. I attended about six nights of the New Year meeting at Washington, Okla., with Jack Ivey doing some fine, unsparing preaching. At present, I am in Weleetka, Okla., under the sponsorship of the Ada congregation. Let me commend Ada to the brotherhood as a working church. There is no church of Christ in Weleetka; although, several attempts have been made by the SS brethren. Prospects are few now, but we intend to hold a meeting if a building can be obtained. We urge you again to send us the names of friends or relatives in or near Weleetka who would be interested in the Church. Your prayers are needed even more than ever.

James D. Corson, Mahaffey, Pa., Jan. 4.—1954 was one of my busiest years in the Lord's work. Sept. 12-Oct. 10, I was at Roanoke, Va., doing personal work and conducting a meeting which resulted in one baptism and one confession of faults. The interest, cooperation, and hospitality was wonderful. Oct. 17-31, I was in a mission effort at Homer City, Pa., where 2 confessed faults. They have about 10 members meeting each Lord's day in a building owned by the Sons of Italy. Love Joy is striving to help them. Nov. 7-21, I preached at Sweetwater, Mo., then at Fieldstone, continuing over Nov. 30. Interest and attendance were good, one confessed faults at Sweetwater. Dec. 1-10, I preached at Drury, and appreciated their hospitality. En route home I enjoyed a visit with the Shaw family at Springfield, Mo., preaching there on Lord's day. Dec. 19, I preached at Love Joy, where I began a meeting Dec. 26, to continue over 2 weeks. There has been no visible results so far, but loving cooperation reigns as ever before. Thus closing the year with much to be thankful for, I hope to do more for my Lord in the coming year.

Billy Orten, Route 2, Lawrenceburg, Tenn., Jan. 12.—The meeting at Arvin, Calif., resulted in three baptisms and one restoration. I preached once at Glendora, Calif., Dec. 21. It was good to see Brother Don

McCord and other preaching brethren there. Dec. 26, I was at Oklahoma City. Brother Eddie Nichols preached at the morning service and I at the evening. I attended three nights of the New Year meeting at Washington, Okla., which was conducted by Bro. Billy Jack Ivey. Jan. 1st and 2nd, I preached at Porterville, Calif., to nice crowds. It was good to see many wonderful brethren and sisters again with whom I labored in the Lord's work three or four years ago. It was my privilege to hear Brother Tommy Shaw twice in his meeting at Stockton, Calif. Brother Dennis May and I are at Ukiah, Calif., now. This is a young congregation. Many of the members are new converts, but they have zeal and they are growing. I am enjoying the meeting here. Brother A. J. Mason has been with this congregation quite a lot and has done a wonderful work here.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Jan. 15.—The meeting at Fresno, Calif., (Orange Ave.) closed Dec. 19. It was pleasant and enjoyable to work with these brethren again. During the meeting some of the brethren decided they wanted to do something toward the support of the Gospel in some destitute field, which certainly is a step in the right direction. Our next work was with the church at Yuba City, Dec. 26-Jan. 9. We had some excellent crowds, and the interest among some of the members was good. This is a zealous congregation, and one of the best in the brotherhood. There were eleven confessions. We attended two nights of Tommy Shaw's meeting at Stockton. We heard some good preaching. At the present time we are in a meeting with the congregation at Aromas. They have a nice new building, which is a monument to their faith. We are hoping to have a good meeting. I forgot to mention that recently I preached at Lynwood one service with a nice crowd in attendance. This was my first opportunity to meet with them since they moved from Compton. They have a nice meeting place, too. Our next work is at National City, Jan. 24-Feb. 6. After that we come back to Salinas, the Lord willing, Feb. 13-27. Brethren, lets do more for the Cause this year than we did last year. "The night cometh when no man can work."

Clovis T. Cook, 1611 Bluff St. Wichita Falls, Tex., Jan. 13.—The work here moves on with crowds good at both places, especially on Lord's day. The crowds and contributions at N. 6th. and Broadway, are almost back to what they were before the new congregation was started. The congregation at 2900 Lawrence Rd., has good crowds, in fact we have two fine congregations in this city, and the brethren here continue to surprise me as to how much they are willing and able to do. They contribute to mission work other than the work being done here. They support a weekly radio program, and have sent help time and again to the needy in other places. In the face of a full program last year which called for heavy financial obligations, they used every preacher and supported any who desired to come here unless they had made other plans which would not permit it. The brethren here have done more the past year than any group of people that I have ever worked with. It has been one of the most enjoyable and profitable works of my life. Thanks to all who have written to us about our radio program, and for the nice things you have said about it. We will try to make it even better from time to time. Thanks to all who bought our record. We should

have a better one ready for sale and mailing by March 1st.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Jan. 14.—I have just received and read the January 1st issue of the Old Paths Advocate, and it is a real good issue. I appreciate the good work all of the preachers are doing, and the greater interest being shown by the congregations in "sounding out" the word, in getting smaller congregations built up so they can stand alone. The work here in Dallas, Denley Drive, where I am now working, is doing nicely. We seem to have one hundred percent cooperation, and that means it all in building up the church. One has been baptized and one restored since I came here. Our crowds and the interest are both picking up. Brother Roy Hutchings, who came to us from the cups when I was here last year, is proving himself to be true blue. He and his good family are appreciated by the church here, and he sacrifices much to be of help to the smaller congregations around. There are over fifty children attending this congregation, and as they become old enough they obey the gospel, which makes us think of soon having to build another congregation here. And brethren, let us not just start congregations,—let us establish them before we leave them to the "wolves in sheep clothing." New ones are finding us all along and we appreciate all of them. All have a hearty welcome at the Denley Drive church in Dallas. With all of the preaching brethren and the congregations working together, we can add another one hundred faithful congregations to our number in 1955. Traveling, alone, will not do it; it takes getting down to business—like a number of our preaching brethren are doing, and teaching "night and day, publicly and from house to house" (Acts 20.). Love to all God's faithful ones.

Homer L. King, Box 333, Modesto, Calif., Jan. 20.—Since reporting, I have preached at Stockton, Modesto, Ceres, Arvin, Siskiyou St. (L.A.), Norco, Glendora, and Fresno (Orange Ave.). Our trip into the southern part of the state was a very delightful, and we trust, a profitable effort. Here, we met so many of our brethren, whom we have known for many years, and it was good to be with them. At Glendora, we stayed in the home of Bro. Don McCord, which we enjoyed. The short series of meeting there was well attended, and two were baptized and one restored. Don did the baptizing. We spent one night each in the homes of Billy Modgling, D. E. Stone, Jack Stalcup, and one day in the Floyd Morrow home. All treated us royally ("Fit for the Kings"). En route to the above places, we visited in the homes of Loma Heffley and Allen Johnson in the Arvin community, and on the way back, we spent a night each in the homes of Omar Gadberry and Shelby Buchanan. To say that we enjoyed it all is putting it mildly. On Sunday afternoon at Fresno, we attended a good singing at the Butler Ave. church, where Bro. Jim Russell and many others we know meet for worship. On this trip we were happy to see again our preaching brethren, Paul and Nelson Nichols, Ted Warwick, Don McCord, Chas. Everett, Abe Smith, Jim Russell, Ernie Lewis, and possibly others we can not recall just now. I am now in a good meeting in Modesto, having begun Jan. 12, and we are to continue through next Sunday (23rd.), possibly longer. The churches, Waterford, Stockton, Manteca, Merced, and Ceres, are

cooperating very nicely. Preaching brethren in attendance one or more services are Billy Orten, Tommy Shaw, T. F. Thomasson, John Reynolds, and James Winchester. Bro. Thomasson has attended every night so far. We are sorry to learn that Bro. C. H. Lee, our old neighbor, is in a serious illness in the hospital—not expected to recover. We are glad Bro. John Reynolds continues to improve in health. Just in case you need to phone me, my number is 3-1161, Modesto. My love and best wishes to all.

WORD STUDIES IN THE NEW TESTAMENT—

(Continued from page 3)

(W. E. Vine's Expository (Dictionary, Vol. 4, P. 204), "in the spiritual sense, said of the rudiments of the Jewish religion, in their inability to justify anyone, Gal. 4:9" (Ibid). **BEGGARLY** is from "**PTOCHOS**," "as an adjective, 'beggary' in Gal. 4:9, i.e., poverty-stricken, powerless to enrich, metaphorically descriptive of the religion of the Jews" (Ibid, Vol. 1, P. 109). **ELEMENTS** is from "**STOICHEION**," "the rudimentary of religion, Jewish or Gentile, also described as 'the rudiments of the world,' (Col. 2:20), and as 'weak and beggarly elements,' Gal. 4:3, 9." (Ibid, Vol. 2, P. 22-23).

"Weak, because they have no spiritual power to strengthen us; beggarly, because they have no rich promises like the gospel; elements, because they belong to a rudimentary condition, to an undeveloped state, to the childhood of the race" (B. W. Johnson in People's New Testament, Vol. 2, P. 176).

—Route one, Lawrenceburg, Tenn.

SHALL WE PLEASE MAN OR GOD?

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (1 Thess. 2:4). "For do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 2:10). There are many scriptures teaching us to strive to please God and not men. Do we try to please God in the things we teach? What about the communion service? "Jesus took the cup" (Matt. 26:27); "And He took the cup" (Mk. 14:23; "He took the cup" (Lk. 22:17); also in Paul's letter to the Corinthian brethren the word cup is used and never cups. Certainly that was the way the communion was observed in the early church, and we have no record of God speaking displeasure in this procedure. The sectarian churches were first displeased with the one cup in the communion, and next, the church which claims to speak where the Bible speaks and be silent where it is silent, adopted the 'individual cups,' over the protest of loyal brethren. Did they adopt cups to please God or man? I think you know the answer. Since we have no record that God was displeased with the cup, or thought it was unsanitary, we conclude that He was pleased by the example set by His Son.

—J. H. McClelland, 118 Boles, Fayetteville, Ark.

Not what you get, but what you give, Not what you say, but how you live, Giving the world the love it needs, Living a life of noble deeds. Not whence you came, but whither bound, Not what you have, but whether found Strong for the right—the good—the true. These are the things worthwhile to you.

—Selected by Greta Webb.

Our Purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

Vol. XXVI

MODESTO, CALIFORNIA, MARCH 1, 1955

No. 3

SPECIAL ISSUE — FIRST PRINCIPLES

"TO WHOM SHALL WE GO?"

By Homer L. King

"Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life" (Jno. 6:68).

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15). To whom shall we go to get this answer of the reason of the hope we have?

It is our purpose in this special issue of the Old Paths Advocate to give full and complete answers to the above questions. This matter has to do with eternity; it has to do with the salvation of the soul, hence we cannot afford to take chances, lest the blood of our fellowmen be upon our heads. Please, carefully read every article in this issue of this paper. Take your Bible and read every citation of Scripture given by the various writers. Search the Scriptures whether these things are so. Jesus said to the Jews who believed on him, "And ye shall know the truth, and the truth shall make you free" (Jno. 8:32). But, "to whom shall we go?"

The Answer To This Question

We cannot go to self and elicit from the labyrinth of our own conscience or feelings the answer to this all important question, for "It is not in man that walketh to direct his steps" (Jer. 10:23), and, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Do not risk it, neighbor! Nor, can we go to the educated in the wisdom of the world; "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them who believe" (1 Cor. 1:21).

Now, if we could go directly to God, Christ, The Holy Spirit, or angels, and have them speak down through the rifted heavens, it would satisfy every sincere soul, but we cannot do that, since they are not so speaking in this age. If we could go directly to the prophets and apostles and receive a direct answer from them, it would suffice; but their bodies have been dust for ages, and their spirits have long since passed into

(Continued on page 11)

CAN A SINNER DO ANYTHING TO BE SAVED?

By T. F. Thomasson

The creeds of men give rise to many false doctrines, the absurd positions lead to confusion and contradiction. Eph. 2:8 is relied upon to try to prove the sinner can do nothing; it is said works are no good.

Paul said, "For by grace are ye saved through faith, and that not of yourselves. It is the gift of God, not of works lest any man should boast."

I certainly believe we are saved by grace but, what is grace? It is God's favor, it is God's wonderful gift to the human race. "God so loved the world that he gave his only begotten son that whosoever believeth in him might not perish but have everlasting life" (Jno. 3:16). Jesus is the very embodiment of God's grace and all that He taught and every command that He gave is God's grace. The great plan of redemption inaugurated by Him, is God's grace.

Paul said, "I marvel that you are so soon removed from Him that called you into the grace of Christ unto another gospel, which is not another, but, there be some that would pervert the gospel of Christ" (Gal. 1:6, 7). So, Paul says the grace of Christ and the gospel of Christ are the same. If I should tell you I met William and another Negro, you would know at once that William was a Negro. So, when Paul said the Galatians were moved from the grace of Christ unto another gospel, we know that the gospel is God's grace, by which we are saved and not by the works of the law of Moses or any works that we could invent.

When we preach Jesus in all His appointments, that is God's grace. If we teach the sinner that he cannot do anything to be saved, we contradict the word of God. Paul said Jesus was the author of eternal salvation to all them that obey Him (Heb. 5:9). Again he said, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey whether of sin unto death, or of obedience unto righteousness. But God be thanked ye were the servants of sin but ye have obeyed from the heart that form of doctrine, which was delivered you, being then made free from sin ye became the servants of righteousness" (Rom. 6:16, 17).

These persons were in bondage of sin until they did something, then became free. We can see from this

that obedience is necessary, but the Bible, from Genesis to Revelation, teaches: **Do and live; do not and die.** "But, if the wicked will turn from all his sins that he hath committed and keep all my statutes and do that which is lawful and right, he shall surely live; he shall not die" (Ezekiel 18:21; 33:15). Read: Isa. 55:7; Matt. 7:21, 24-26; Matt. 12:46-50; Rom. 2:13. Saul of Tarsus was "chief of sinners" when he was persecuting the church and wasting it (1 Tim. 1:15). As he was on his way to Damascus to persecute Christians, about noon-day a bright light shone upon him and he fell to the ground and said, "Who art thou, Lord?" Jesus answered, "I am Jesus, whom thou persecutest," and to Saul's "What wilt thou have me to do?" Jesus said, "Go into the city and it will be told thee what thou must do." Now, Jesus did not appear to Saul to convert him or to save him, but to make him a "minister and a witness" (Acts 9:15; 22:14,15). The Lord sent a certain disciple, named Ananias, to tell Saul what to do. When he came in to where Saul was, Saul was praying and had been praying for three days and nights without food or drink. Did Ananias tell Saul just to **keep on praying**? No, he did not. He told him what he **must do** and that was to "arise and be baptized and wash away thy sins calling on the name of the Lord" (Acts 22:16). Read entire 9th and 22nd chapters of Acts. Now, this same Saul who was subsequently the Apostle Paul, told the Ephesians they were saved by grace, the gospel and grace being the same.

When one obeys the gospel he is not doing the works of the law of Moses or the works of any man, but is submitting to the divine grace of God by which we are saved. "Oh," but, one says, "You cannot do that, because the sinner is dead," and he will quote Eph. 2:1, which says, "You hath he quickened who were dead in trespasses and sin, and you are born that way, hence, must have a direct operation of the Holy Spirit to quicken you," not considering that death is a separation (Gal. 2:19; Col. 3:3). "She that liveth in pleasure is dead while she liveth" (1 Tim. 5:6). Paul said, "How shall we that are dead to (or separated from) sin live any longer therein?" (Rom. 6:2). (Read verses 3 and 4). The Ephesians were separated from God and all that was pure and good until they were quickened. They were quickened by God's quickening power which is His word, and not by a direct operation of the Holy Spirit, as many claim. David said, "This is my comfort, thy word hath quickened me," (Psa. 119:50). Paul said the "word of God is quick and powerful, sharper than a two-edged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). Peter preached the first gospel sermon to a crowd of sinners on the day of Pentecost, and when they heard Peter preach "they were pricked in their hearts and cried out, Men and brethren, what shall we do?" (to be saved, of course). The Holy Spirit operated, not directly, but, through words spoken by Peter and the Holy Spirit said, in words through Peter, "Repent and be baptized, everyone of you in the name of Jesus Christ for the remission of sins, and you will receive the gift of the Holy Spirit" (Acts 2:38). Then he said, "Save yourselves from this untoward generation."

Sinner, if you want to be saved, **DO what God said to DO!** Jesus says, "He that believeth and is baptized shall be saved" (Mark 16:15, 16).

"FAITH"

By James W. Russell

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). "But without faith it is impossible to please him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6). "So then faith cometh by hearing and hearing by the word of God" (Rom. 10:17). "Whatsoever is not of faith is sin." (Rom. 14:23). From the foregoing scriptures from the Bible we may obtain a general idea of saving faith. It is **an intelligent understanding and belief in the word of God, in its entirety.** It will cause caution, fear, trembling, and awe, but it will give confidence, comfort, consolation and assurance. It is not simply a confidence in God with no foundation, but it is a working assurance in what is revealed in the word, the Bible.

Everyone does not have the same amount of faith. The disciples asked the Lord to increase their faith (Luke 17:5), and we learn from the New Testament epistles that faith is a matter of growth. From the book of James we may glean much on the subject. Chapter 2, verse 4, "What doth it profit, my brethren, though a man say he hath faith, and have not works, can faith save him?" (2:17); "Even so faith, if it hath not works, is dead, being alone." (2:20); "But wilt thou know, O vain man, that faith without works is dead." (2:26); "For as the body without the spirit is dead, so faith without works is dead also." (2:18); "Yea, a man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." (2:22); "Seest thou how faith wrought with his works, and by works was faith made perfect." (2:24); "Ye see then how that by works a man is justified, and not by faith only." These writings from James show that faith in God is **not merely a state of mind**, but that it is a manifestation of **doing** what God has ordered. One may have a mental conception of God and the whole Bible story all his adult life and be no closer to the promises, present or future. Theory is necessary, but without practice it is of no profit.

Without the doing, or acts, of faith it would be impossible to understand it at all. It is as impractical to think of understanding faith without the doing of it as it is to try to describe the color red to a blind man.

This being true, how does one obtain it? Rom. 10:17 shows that it comes from hearing the word of God (The Bible). The beginning of faith is a state of mind induced and created by repeated affirmation of **WHAT THE BIBLE SAYS.** That is faith in the **TRUTH.** One might just as easily create a faith in a lie by repeated affirmation of a lie, hence it behooves everyone of God's creation to be sure that he is hearing the affirmation of the **TRUTH.** Repeated affirmation of the great truths of the Bible will convince the conscious and the subconscious mind and will change the reason and desire into a physical counterpart. Faith in God and His majesty will never come as it should by merely reading or listening to instructions. Receiving instruction in truth is merely the starting point of faith. Works OF faith will achieve the increase in faith like that which the disciples asked. Bible faith is, without question, the most powerful weapon at man's disposal.

Faith has the power to purify the heart (Acts 15:9). It has the power to set aside (sanctify) from the power of Satan to godliness (Acts 26:18). Faith, when connected with obedience, gives proof of genuine trust, saving faith. Works without faith would certainly be in vain as we learn from James 1:5, 7. Just how much of the Lord's blessings we are missing because of a weak faith, we can never know, until we put our trust in Him and WHAT HE HAS SAID TO US.

A spark is known to be the beginning of extremely large fires. A spark of faith, if allowed to grow, unhindered by mental and physical laziness, but generated by an inquiring mind and a thrifty hand, will grow into a working child of God like the disciples of the first century of the religion of Christ. It is a result of an UNDERSTANDING from the evidence submitted; a CHANGE OF WILL leading to a change of heart; a CHANGE OF FEELING and a SENSE OF CONVICTION caused by the new understanding. There will be a change of CONDUCT growing out of the change of will. All of which consequences of WORKING FAITH.

In Paul's second letter to the Corinthians, Chapter 7, verses 7, 11, we have an incident in which the Apostle, guided by the Holy Spirit submits evidence to a people, which they gain by an understanding of what is written . . . the understanding is mental, but that was merely the beginning of faith. . . . note what happened. In the eleventh verse we note an active, change. "For behold this selfsame thing, that ye sorrowed after a godly sort, WHAT CAREFULNESS IT WROUGHT IN YOU, YEA, WHAT CLEARING OF YOURSELVES, YEA, WHAT INDIGNATION, YEA, WHAT FEAR, YEA, WHAT VEHEMENT DESIRE, YEA, WHAT ZEAL, YEA, WHAT REVENGE." This surely indicates that faith or understanding gained from the Bible will cause a change in us that will be manifested physically, or in active obedience.

All thoughts, based on Bible evidence, which have been emotionalized (given feeling) begin immediately to translate themselves into their physical counterpart . . . that is why the truly faithful child of God has so much vitality, life, and action directed toward heavenly things.

There is the mistaken idea that the mental part of faith is the climax of serving God and being saved. An affirmative answer to the question: "Do you have faith?" is accepted by many as evidence that one is a child of God. The Bible does not so teach. An intelligent understanding of the teaching of the Bible is the beginning of saving faith. This intelligent understanding shows us that there are a number of things necessary to becoming a child of God. Faith in what God has said to us, through His Son, shows that baptism, preceded by repentance are other necessary requirements to becoming a child of God. How then can one say that he has faith and refuse the teaching on baptism? The same kind of evidence is submitted for the whole as well as for the part (faith).

Faith is essential to salvation; faith will cause the sinner to change his way and serve God; it will cause him to make the necessary steps to becoming a Christian; it will help the newborn child of God to grow in spite of obstacles. It will sustain us in time of weakness and temptation. Faith saves when manifested by works of godliness. It is the activator of prayer.

May the Lord help us that His children may have their faith so increased as to be of more faithful ser-

vice and that the sinner may be so informed that he will gain understanding to the extent of obeying the gospel.

Have faith in God . . . and do the works of faith because **faith without works is dead, being alone.**

REPENTANCE

By Clovis T. Cook

Writing upon some themes is optional with the writer. He may or may not discuss them as circumstances demand. But writing upon the subject of repentance is a prime necessity. Repentance is as old as sin, because sin calls for and demands repentance. Had there been no sin there would have been no repentance or necessity for it. The only way to get rid of the guilt and consequences of sin is through repentance. While repentance cannot change the nature of the sinful act it can abet its terrible consequences. In view of its prominence in the Gospel of the Savior, we are not at all surprised at the emphasis placed upon repentance. It seems to be the burden of John's preaching: his was, "Repent ye: for the kingdom of Heaven is at hand." Jesus taught it repeatedly by precept, parable, and exhortation. His warning is, "Except ye repent, ye shall all likewise perish." It was a part of the great commission. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." Paul declared, "The times of this ignorance God winked at but now commandeth all men everywhere to repent." Peter reasoned "The Lord is not slack concerning his promise as some men count slackness: but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." It has been called "Goddess of the erring," whose tearful voice is ever whispering: "Salvation from sin," not in sin.

May I ask the question, "What is repentance?" It would be well to give a definition of the word Repentance. Usually the shortest definition given is the best. A. B. Lipscomb said: "It is a change of will caused by sorrow for sin and leading to a reformation in life." Webster says repentance is "contrition, or sorrow for sin." Some may tell you that repentance is "sorrow" but this is not an adequate definition. Sorrow is a constituent part of repentance, but because a part of a thing, it is not equal to the whole. It is inaccurate to say that sorrow is repentance. It is said that sorrow is the first step toward repentance, this, I believe, but not every kind of sorrow. Paul, in 2 Cor. 7:10, mentioned two kinds of sorrow. "For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of this world worketh death." It seems to me that the sorrow of the world has no real depth. It could not be sorrow for sin, but possibly, sorrow provoked by the penal consequences of sin, such as Judas who confessed that he was sorry because he had sold his Lord, and betrayed innocent blood, but was it godly sorrow? Nay, godly sorrow leads to repentance, not suicide. This is an example of sorrow of the world, it worketh death.

Once when King David was made to see the full flagrantcy of his sinful act, he said, "I have sinned against the Lord." Not such a long speech but in it there were humility, contrition, and grace. Truly, this was the

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"Some people would rather blow their own horns than listen to the band."

You do not have to worry unless you want to.

THE GOOD CONFESSION

This "good confession" is prominently brought out in a conversation between Christ and his disciples near the coast of Caesarea Philippi (Matt. 16:13-18); "Whom do men say that I the Son of man am?" Several answers were given; "Some say that thou art John the Baptist: some, Elias: and others, Jeremias, or one of the prophets." But notice Christ's still more pointed question and Simon Peter's reply: "But whom say ye that I am? And Simon Peter answered and said, **Thou art the Christ**, the son of the living God."

No greater answer could have been given, for this mounts up to the very climax of possible confession and at one bound leaps to the very highest ground regarding Christ's personality and immediately places him on the God level. Notice Christ's reception of the answer: "Blessed art thou, Simon, son of Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." By this we know it was the true answer for Jesus even pronounced a blessing upon the one who uttered it, thus testifying to its greatness. "And I also say unto thee, That thou art Peter (Petros), and upon this rock (Petra) I will build my church; and the gates of hell shall not prevail against it."

From this it is evident that it was the purpose of Christ to build his church on the fundamental truth, that he himself is the promised Messiah, the Son of the living God, by requiring all who would become members of his church to confess this truth as did Peter. If so, the "good confession" of Peter is really the "good confession" of the church, the same that was made by Timothy "before many witnesses" (I Tim. 6:12).

All early Christians recognized this confession as a prerequisite to baptism, for Philip required the eunuch to make it before he would baptize him (Acts 8:36-38): "Then said Philip, if thou believest with all thine heart thou mayest." In response to his inquiry the eunuch replied, "I believe that Jesus Christ is the Son of God." Thus, upon this **confession**, "Both Philip and the eunuch went down into the water and he baptized him." He evidently made this confession audibly, and not by merely nodding his head for Paul says, "With the **mouth** confession is made unto salvation" (Rom. 10:10). Immediately after the eunuch was baptized, he "went on his way **rejoicing**." Why? Because, "If thou shalt **confess with thy mouth** the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be **saved**" (Rom. 10:9).

The pleadings of our Savior should serve as a strong incentive to cause one to confess Christ. "Whosoever therefore shall confess me before men, **him** will I **confess** also before my Father which is in heaven" (Matt. 10:32). Without making this confession no sinner can become a Christian; and without living in accordance with what is included afterwards, no man can be saved in heaven. Like the planets in the realm of space revolve around the sun, so do all the great principles of the Bible cluster around this "good confession." Yet, I have heard men professing to be ministers of the gospel belittle this "good confession" and substitute in its stead the telling of curious feelings, funny experiences, grave-yard yarns, and "ghost stories." Oh, thou eternal and righteous God! How long wilt thou withhold the exhibition of thy wrath against the "doc-

trines and commandments of men?" "Be not deceived, God is not mocked."

Many great men have confessed that Jesus is the Son of God. John the Baptist said, "Behold, the Lamb of God that taketh away the sin of the world" (Jno. 1:29). Peter said, "Thou art the Christ the Son of the living God" (Matt. 16:16). The eunuch said "I believe that Jesus Christ is the Son of God" (Acts 8:37). Timothy confessed Christ, "Fight the good fight of faith; lay hold on eternal life, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses" (R. V. I Tim. 6:12). Christ confessed Himself to be the Son of God (I Tim. 6:13). Finally, God placed his own seal of approval on his Son, when his voice thundered from the portals of glory, "This is my beloved Son, in whom I am well pleased." Matt. 3:17.

In the light of such scriptures all should confess the name of Christ. For it is written, "As I live, saith the Lord, every knee shall bow and every tongue shall confess to God" (Rom. 14:11).

There is no better way to entrench the soul in righteousness than by an open avowal that commits the individual to a right line of action. When crises come to try the soul, he who has committed himself to God in open confession before men has an immense advantage. Many a man, just for the want of this, has gone down in everlasting shame and ruin. While on the other hand many by reason of this confession have risen a triumphant conqueror over the forces of hell and have been able to say with Paul, "Thanks be unto God who giveth us the victory through Christ Jesus our Lord."

Then let every one be admonished by the pleadings of God, by the wooings of the Holy Spirit, by the admonition of Christ, by the examples of the apostles and martyrs, by his obligation to the church, by the gratitude he owes the Saviour, by the debt he owes the world, by the duty he owes himself, and let him without fear, and without hesitation, and in the consciousness that he will never do a nobler deed, than up before the World and declare, "I believe with all my heart that Jesus Christ is the Son of God."

—Fred Kirbo.

BAPTIZED INTO CHRIST

(Rom. 6:3, 4)

"Know ye not that so many of us as were baptized into Christ were baptized into His death" (Rom. 6:3, 4). Again: "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). I could quote from commentaries and lexicons in proof of the things which I here intend to set forth, but it isn't necessary. To me, the Bible, in its plain simple form, is the best authority of all on any subject.

That baptism is taught in the Bible is agreed to by all, but just whom should be baptized and for what purpose, and how, seems to cause a great many arguments.

Christian baptism begins with the gospel age. Jesus, in giving the great commission, said to "teach and baptize," but to wait until they (the apostles) received the power from on high (Matt. 28:18, 20). He said in Mk. 16:15-16, "Go preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned." The disciples waited in the City of Jerusalem, as they were told to do, (Lk. 24:49) and when the power came and Peter

preached the gospel for the first time in its completeness, he preached baptism (Acts, second chapter). When the people cried out, wanting to know what to do (to be saved), Peter answered them thus: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Then they that GLADLY received his word were baptized. I ask why would they gladly receive his word, and be baptized if they did not understand that it was for their benefit? Of course they understood that it was "for the remission of their sins." That was what they were asking for, what they were seeking for, and when they learned it they were glad to do it—believing that in so doing their sins would be pardoned.

You may be asking why Peter would tell them that they should be baptized for the remission of sins. Well, Jesus had told them to preach it, and that those who believed and were baptized should be saved (from past or alien sins, of course).

But, says one, "I always thought that one was first saved and then they were baptized into the church." Well, you must have **thought** it, you could not have believed it: for the Bible no where tells us that. Jesus puts salvation **after** baptism, and Peter puts remission of sins after baptism.

When the Lord met Saul in the way to Damascus and Saul asked Him what He would have him to do, the Lord said for him to go into the city and there it would be told him what he **MUST DO** (Acts 9:6). And then when the Lord sent Ananias to Saul he told him to be baptized, and wash away his sins, Acts 23:16. Now the Apostle Paul comments on his own case in Rom. 6:3-4, and says, "as many of US as were baptized into Christ," etc. Thus showing that Paul understood that this baptism put him into Christ, and that there and then he became a new creature. Hear him further in this chapter: Vs. 17-18, "But God be thanked that ye were the servants of sin but ye have obeyed from the heart that form of doctrine which was delivered you: being then made free from sin ye became the servants of righteousness." When were they made free from sin? When they **OBEYED**. Well, baptism is a command (Acts 10).

I trust that my readers all understand that in order for this baptism to be valid, or to avail anything, it must be preceded by faith, repentance and the confession of Christ, as the other writers have pointed out. This baptism must be from the heart (the understanding). We must be taught (John 6:45).

In the eighth chapter of Acts, when Philip preached Christ to the eunuch, it made him want to be baptized. Again, in Acts 16, Lydia, after hearing the Apostles speak, was baptized: nothing said of them commanding her to be baptized. Again, in the same chapter, when they spake the word of the Lord to the Jailor, he went the same hour of the night and was baptized. Some people today say that they speak the word of the Lord, that they preach Jesus, and never do say anything about baptism, but when the Apostles and early Christians preached the Word, preached Christ, the people wanted to be baptized. Why? There can be but one answer: they wanted to be saved, and Jesus had said in his word, "He that believeth and is baptized shall be saved." As further proof of this we cite 1 Pet. 3:21, "The like figure whereunto baptism doth also now save us."

But again we notice in 1 Pet. 1:22-23, "Seeing that

you have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren: see that you love one another with a pure heart fervently: being born again, not of corruptible seed but incorruptable: by the word of God which lives and abides forever." Thus we note that by obeying the truth we are made free from sins, born again, purify our souls, the Lord adds us to His Church (Acts 2:46-47). We are baptized INTO Christ, Rom. 6:4. We are baptized into one body, the church, I Cor. 12, Eph. 1:22. We are baptized for the remission of sins, in order to be saved.

Some seem to think that when they quit sinning that is all the Lord requires, but it is not. We might illustrate it thus: A man is buying groceries on credit, his bill has reached several dollars. So, one day he walks in and tells his merchant, well, I am quitting the credit business. The merchant compliments him, and tells him he believes that is a good policy. He goes on for several weeks—paying cash, but finally the merchant asks him if he can pay him. The man replies that he has quit the credit business. The merchant reminds him that even though he has quit buying on credit, and has paid cash for some time that this does not pay off the old account. Even so: when one really and truly repents of his wrongs, he quits sinning, but that does not settle the old account. Hence repent, change your way of living, and be baptized for the remission of your sins (old sins).

This baptism requires: a candidate, one wanting to be baptized, Acts 8. Water, the element, in which to be baptized (Acts 8th and 10th chapters). A preacher, (Acts 8) or a disciple, Christian (Acts 9), to administer the baptism. This candidate being dead to the love and practice of sin through repentance, is buried in baptism, and raised to walk in newness of life (Rom. 6). The Lord then adds him to His church, makes him a member of His family (Eph. 3), forgives his sins, saves him from them, and builds him into His building (1 Cor. 3).

We do not pray INTO Christ, we do not believe INTO Him, we do not repent INTO Him, we do not confess INTO Him, but we are baptized INTO Him, putting Him on in baptism (Gal. 3:27).

—Homer A. Gay.

THE ESTABLISHMENT OF THE CHURCH

Institutionalism is commonplace among us today. In the hearts of man these institutions are established, enthroned and exalted. However, among all of these institutions of man, there is one unique that arises and one to whose stature none of these can measure or ever hope to; this institution is one whose builder and maker is God; one whose effulgent beauty outshines the sun; one whose scope is universal and whose existence is eternal. I speak to the reader of this treatise of the church that we read of in God's Word; such an institution could never have been born of moral mind; it must be a product of the Infinite.

In considering the establishment of the church, it is good, if not quite necessary, for one to study it in at least three phases; namely, in prophecy, in promise and in fulfillment.

In Prophecy

The prophets have not left us uninformed regarding the church or the kingdom of Christ. In the Scriptures, the terms church and kingdom are often used synony-

mously; that is, they are often used to refer to the same institution. I would not have the foregoing statement construed to mean that such is the rule without exception concerning the interchangeable use of these two terms. Not everytime the term kingdom is used does it refer to the church, but insofar as our subject at hand is concerned the words are synonyms. I think as we proceed this will become unquestionably apparent.

The first prophet to whom we go is Isaiah. In the second chapter, verses 2 and 3, he deals with the establishment of the church. We find the following all-important facts inspirationally recorded and preserved: (1) The time set is the last days; (2) the spectacular happening of the time is the establishment of the Lord's House (the church—1 Tim. 3:15); (3) all nations shall flow unto it; (4) and the Word of the Lord shall have Jerusalem as its source. When all of the foregoing facts are co-existent in fulfillment, I am sure the time and place pertaining to the establishment of the church are themselves established.

That the foregoing facts might be established in the mouths of a least two witnesses, the reader is asked to refer to Micah 4:2-3 where there is virtually a verbatim account as is given by Isaiah.

The third prophet we refer to is Zechariah. In the first chapter and verse 16, the Lord said: "I am returned to Jerusalem with mercies: my house shall be built in it . . ." Here, again, we have inspirationally recorded the fact that the church or the house of God would be established in the city of Jerusalem. We shall in this study, henceforth, consider this an established fact.

The fourth and last prophet is Daniel; the prophecy is recorded in the second chapter. In Nebuchadnezzar's dream, he saw an image, whose parts represented four kingdoms. The interpreter of this dream was Daniel, whose God was a master revealer of secrets. It is generally agreed, and I think rightfully so, that the four kingdoms referred to are the following: Babylonian, Medo-Persian, Macedonian and Roman. In the 44th verse of the second chapter are these words: "And in the days of these kings (those immediately mentioned before—it will be proven that the days mentioned are those of the Roman kings), the God of heaven shall set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." There are some most revealing truths adduced in this passage. I understand it to refer to the church or kingdom of Christ. It is a kingdom not to be destroyed as other kingdoms; it is a kingdom set up by the God of Heaven. Other kingdoms can not boast of such! This writer considers this enough said pertaining to the church in prophecy; we now consider the second phase of our study.

In Promise

The establishment of the church in promise involves some of the most dramatic statements made during the personal ministry of Christ. In Matthew 6:10, while teaching the disciples to pray, He included, "Thy kingdom come." Are we not agreed that this must refer to the establishment of the church? In Matt. 16, while on the coast of Caesarea Philippi, being surrounded by His most intimate earthly associates, the disciples, He asked them to relate to Him what men thought of Him and subsequently asked them what they personally thought of Him. It was Peter, portraying his not un-

usual impetuosity, who answered: "Thou art the Christ the Son of the Living God." This statement provoked the Son of God to divulge freely some more things of importance, not only to these constituents of His innermost circle, but to men of all time. "Thou art Peter and upon this rock, I will build my church and the gate of hell shall not prevail against it."

A confusion of terms, which is of no small magnitude, has been made by men from a portion of this statement. It has to do with the foundation upon which the church was and is established. Some teach that Christ promised to build the church upon Peter, the man, when He promised to build it upon the rock, since in the original, the two terms are so much alike; that is, the terms Peter (Petros) and rock (petra). In the original text, the truth of the matter is, Christ promised to build the church upon the **petra** (rock) and not upon **Petros**, the man. We can clearly see the difference—the words differ in spelling and even in gender and one is a proper noun and the other common. With such being true, unquestionably, there can be no legitimate reason for such confounding of terms.

The part of the statement here made that is of such vast importance, it seems to me, regarding our subject is the promise: "I will build (establish) my church." There would not be so much infidelity-provoking bedlam in religion today if all men would take that statement at its face value; in this case, as is true in all Bible issues, the truth can not be derived at by how this one and that one interprets the statement, but rather what the statement says in plain, simple English. An analysis of the promise is definitely in order. First, Christ, all are agreed, is doing the promising. In the promise, He leaves not one iota of a doubt as to who will do the building of the church; it is He. Too, in the promise, He leaves no doubt as to the ownership of the church; He said "my church" and the Emphatic Diaglott has it "the church of me (Christ)." This proves that the church belongs to Christ, that He is the builder; consequently, it wears His name and is subject to Him in every respect.

Again, we read in Mark 9:1 the following regarding the establishment of the church in promise: "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Again, this writer understands that to mean exactly what it says. Christ simply taught that there were some in His presence who would not die until they saw the kingdom come or established. Beyond a doubt, the church was established during the lifetime of those men to whom He referred. This is important for us to remember regarding the time of the church's establishment.

In fulfillment

We come now to the final phase of this subject. I invite the reader to go with me to Acts 1; permit me to briefly relate the setting. Jesus Christ has not many days past been crucified, buried and is now resurrected; here is the prelude to His ascension. In verse 4, according to Luke, the disciples were commanded to stay in Jerusalem and wait for the promise of the Father. Now, in the second chapter, they go forth in the discharge of their duty, and we find the important events of this chapter transpiring; I daresay that a more eventful day never dawned.

To make our conclusions as simple and convincing as possible, permit me to review the facts we proved

under our sub-title "In prophecy." We stated that when these facts were co-existent in fulfillment, there the important things pertaining to the establishment of the church would be established. So, here we are: (1) The time is the last days (see Acts 2:16-17); (2). The spectacular happening is the establishment of the church or the Lord's house (see Acts 2:47); (3). All nations shall flow unto it (see Acts 2:5); (4). And the Word of the Lord shall have Jerusalem as its source and the House would be built in it. The chapter as a whole proves this fact in fulfillment.

For the writing of this subject, I am sure better writers can be found, but as for the subject itself, a more important one to the souls of men would be difficult to find. Conclusively, may I state my humble aspiration in writing this treatise: If it casts just one little ray of light on the path of one groping in darkness—just enough to help him find The Way, or if it helps the seaman lost and tossed to see the Light of the Captain's Face and ultimately reach the Lighthouse ahead, I am humbly gratified.

—D. B. McCord.

"Sin is a very short word beginning a very long sentence."

THE CHURCH

By Paul O. Nichols

Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). In this verse of Scripture is the introduction of Jesus to the fact that He intended to establish His church. The word translated "church" in the passage is "ecclesia," which means "called out" — people called out of sin. The idea of the church was not something that Christ conjured on the spur of the moment, but it had been "eternally purposed" by the Lord. (Eph. 3:10, 11).

Christ had been preaching for many months when His personal ministry brought Him to Caesarea Philippi, a little more than a hundred miles north of the city of Jerusalem. Here He asks His apostles who people thought He was. Some thought that He was John the Baptist, some Elias, and others, Jeremias or one of the other prophets. It was not surprising that some thought one thing and some another. But they could not all be right. Jesus now focuses the question on the apostles, and Peter declares the truth, "Thou art the Christ, the Son of the living God." The Lord then blesses Peter for His correct answer, and declares that He will build **His church**.

Today there are more than three thousand different churches and religious bodies in the world, according to one account. In the U. S. alone, there are more than two hundred and fifty. Are these numbers reconcilable with the language and promise of the Lord that He would build His church?

It was declared by Isaiah, more than seven hundred and fifty years before Christ, that the church would be built in the "last days" in the city of Jerusalem, and was to be for "all nations" (Isa. 2:2-4). Micah foretells the same more than seven hundred years before Christ (Mic. 4:1, 2). (The "house of the Lord" is the church, (See 1 Tim. 3:15). Then nearly two hundred years later corroborates their prophecies (Zech. 1:16). Christ told His apostles it would proceed from Jerusalem (Lk. 24:46, 47, 49), and that they would be His

witnesses to all the world, beginning at Jerusalem (Acts 1:4, 8).

In Acts the second chapter we see the prophecies concerning the church being fulfilled. Christ had promised His apostles that they would receive power from on high after the Holy Spirit came upon them. The writer of Acts tells us that the Spirit came upon them on the day of Pentecost, and they began to speak with other tongues (languages), which was a manifestation of the power that they now had. Then Peter declares in verses 16 that this is a fulfillment of the prophecy of Joel (Joel 2:28, 29). He says it is the "last days." V. 47, the Bible tells us that "the Lord added daily to the church such as should be saved." This is the first time that we can read anywhere about the Lord adding to the church. The first day three thousand precious souls became members of this great institution. We know this was the beginning, because Peter says so (Acts 11:15).

The founder of the New Testament church was Christ Himself (Matt. 16:18). No man was given the honor of founding it for the Lord. Since then men have counterfeited the Lord's church, and have founded denominations and sects, which have bred atheism and infidelity. But God is not the author of such confusion (1 Cor. 14:33). Christ said, "I will build my church."

The foundation of the Lord's church is undeniably divine. Some would have us believe that Peter is the foundation of the church. But Paul teaches that the foundation is Christ as the "chief cornerstone" and the apostles and prophets as component parts (1 Cor. 3:11; Eph. 2:20). Christ should and does receive the pre-eminence (Col. 1:18).

The work and worship of the church is governed by the Lord through His written word. Man cannot direct his own steps (Jer. 10:23). Therefore, it is folly to formulate our own religious creeds. Christ said, "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). Paul teaches us to have nothing to do with these things of man (Col. 2:21-23). To the contrary we should be led by the unerring counsel of God (2 Tim. 3:16, 17). Peter tells us that God has supplied us with "all that pertains unto life and godliness" (2 Pet. 1:3). Again Paul says, "My God shall supply all your need" (Phil. 4:19).

The first woman in existence wore the name of her husband (Gen. 5:2). Today the wife wears her husband's name. When children are born into this union they wear the family name. When we buy a piece of property, we want our name on the deed. When we put money in the bank, we do so in our name. When we endorse a check, we use our name. When we buy a car we want our name on the title. Why is it then that we are led to believe that religiously there is nothing in a name, when in respect to these other things we would never be made to believe it?

What man who loves his wife would tell her it does not make any difference whose name she wears. Or what would a person think of you and your wife if you introduced your family of several children, and each child wore a different name?

Religiously, the name of Christ is an "excellent name" (Heb. 1:4); it is a "worthy name" (Jas. 2:7); it is "above every name" (Phil. 2:9). Why should one wear an inferior name?

The church is the bride of Christ (Eph. 5:25); Christ bought the church (Acts 20:28); Christ built the church (Matt. 16:18). Therefore, it should wear His name (Rom. 16:16). The members should wear His name, for we are baptized in His name (Acts 2:38). He was crucified for us (1 Cor. 1:12, 13), and the practice of calling ourselves by different religious names is condemned (1 Cor. 3:3, 4, Rom. 8:6). "The disciples were called Christians" (Acts 11:26). This is the family name (Eph. 3:10, 11). "Neither is there salvation in any other: there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

The only way a person can become a member of the church of Christ is by obeying the laws of admission (Heb. 5:8, 9; Rom. 6:17, 18). One must HEAR the Gospel (Rom. 10:13-17); BELIEVE it (Mk. 16:16; Heb. 11:6); REPENT of past sins (Acts 2:38; 17:31); CONFESS faith in Christ (Rom. 10:9, 10; Acts 8:37); and be BAP-

TIZED into Christ (Gal. 3:27; Rom. 6:3, 4), for the remission of sins (Acts 2:38; 22:16).

In the last day the Lord will present unto Himself His own glorious church (Eph. 5:25-27). Why not be a member of the church of Christ and in that final day hear Him say to you, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

"Nothing worth while is ever lost by taking time enough to do it right."

THE CHURCH—ITS UNITY

Eph. 4:4-6

There are seven unities manifested in this scripture. "There is **one body**, and **one spirit**, even as ye are called in **one hope** of your calling; **one Lord**, **one faith**, **one baptism**, **one God** and Father of all, who is above all, and through all, and in ye all." All teach there is one God except the heathen with his polytheism. All admit that there is one Lord (Christ) and one Holy Spirit. And yet the oneness of the body is emphasized equally with these as outlined in this scripture.

Your consideration of other passages pertaining to the one body is now invited. Rom. 12:4-5, "For as we have many members in **one body**, and all members have not the same office; so we, being many, are **one body** in Christ." 1 Cor. 12:12, "For as the **body** is **one**, and hath many members, and all the members of that **one body**, being many are **one body**, so also is Christ." Eph. 2:16, "That he might reconcile both unto God in **one body** by the cross, having slain the enmity thereby." Col. 3:16, "Let the peace of God rule in your hearts, to which also ye are called in **one body**."

What is that "one body," which is so frequently called to our attention? Col. 1:18, "And he (Christ) is the head of the body, the church." Eph. 1:22-23, "And gave him (Christ) to be head over all things to the church, which is his body." Col. 1:24, "For his body's sake, which is the church." From these scriptures it may be readily understood that the words, "body" and "church," may be substituted for each other or interchanged without doing an injustice to these related passages. "There is **one church** (body)." Eph. 4:4, "Let the peace of God rule in your hearts, to the which also ye are called in **one church** (body)." (Col. 3:16).

Jesus established but one church (Matt. 16:18). Our Lord shed his blood to purchase but one church (Acts 20:28). He is at present the head of but one church (Eph. 1:22). "And gave him to be head over all things to the church, which is his body." He is the head of the body (Col. 1:18). How many physical bodies does Christ, or any man, possess? Only one. It is contrary to nature, and would be a monstrosity, for a being to have more than one body branching out from one head. The fanciful imaginations of some men are amazing. His spirit dwells in but one body which is the church. If there is more than one church, Christ has more than one body, but that is contrary to Bible teaching and human reason. Only a rank, blatant infidel would dare the statements thus made.

With apology in the judgment are we going to make for the variety of different churches extant in this land? Somebody is responsible for their existence. I ask you, as a dying man to dying men and women, did the Lord organize over 200 different churches in this land? No. Jesus declares in Jno. 10:16, "There shall be one fold, and one shepherd." Well, who organized them? I believe I can plead, "Not guilty."

It is hard for people to understand that the church about which we speak is not a denomination. I don't want to be, and am not, a member of any denomination, because God knows nothing about such. When Jesus said, "Upon this rock I will build my church." (Matt. 16:18), was he speaking of a denomination? If that is your conception and it was a denomination, which one was it? None will name it and call it a denomination. There are denominations existing. Yes. But they do not have a divine right to exist. Matt. 15:13, "Every plant, which my heavenly Father hath not planted, shall be rooted up." God did not plant denominationalism and sectarianism, and they, with all their advocates, will be rooted up in the judgment day.

The church is in the world, but it is not of the world. "Ye are not of the world, but I have chosen you out of the world" (Jno. 15:19). The word, "church," is from the Greek word "ekklesia" (Ek-out of-Kaleo-to call). Therefore, the church is a "called out" body of people. In the New Testament, it means that group of people whom the Lord hath called out of the world, and separated unto himself (2 Cor. 6:17), and who are under the authority of Christ. That church is composed of the "peculiar people," "royal priesthood," and the "holy nation" (1 Pet. 2:9). It is called a "tabernacle" (Heb. 8:1-2); a "husbandry" and "building" (1 Cor. 3:8); a "temple" (1 Cor. 3:16); a "habitation of God" (Eph. 2:22).

When you obey the gospel, you are in the Church of Christ, spoken of in Rom. 16:16. Then, why join anything? Herein is our difficulty. It is the joining that has brought the trouble. We are "added to the church" (Acts 2:47). The Church of Christ is big enough, broad enough, comprehensive enough, to embrace every child of God on earth. "He is the Savior of the Body (church)" (Eph. 5:23). Christ has not promised to save the denominations. Dear friend, if you are not a member of that one body, you are without the promise of salvation. Why not make your salvation sure? Notice this unanswerable argument.

There is but one body (1 Cor. 12:20),

But the church is the body (Eph. 1:22, 23),

Therefore, there is but one church.

Again,

The early disciples were members of the same body (Eph. 3:16);

The body is the Church (Col. 1:18),

Therefore, the early Christians were members of the same church.

Now then, as all the early disciples were members of the same church, teaching and believing the same doctrine, being of the same mind and of the same judgment (1 Cor. 1:10; Phil. 1:27; 2:2), they produced that peace and union for which Christ prayed. We can harmonize on the same principles, labor in the same cause, and enjoy the same results. No Opposition was sufficiently strong to stand before the united church of the early ages. The combined opposition of the Jews and Romans melted before it as the snow dissolves before the rays of the morning sun. It is to just such a platform that you are now invited. Before our triumphant army, error and infidelity with all their hosts will bow their heads in shame and disappear forever. May God speed the day when such hopes may be realized. God help us all to be one in Christ, in his body, in his church.

—J. Ervin Waters.

Good judgment comes from experience, and experience often comes from poor judgment.

THE NAME

By G. A. Canfield (colored)

Although some people tell us that it makes no difference what name you wear, I want to show the name of God's people and what the word of God says about it.

What does the word "name" mean anyway? "That by which a person or thing is distinctively called or designated."—Webster. Now, how could we write or talk if there were no names or if names have nothing to do with it? Suppose you walk into a drug store to get some medicine, don't you have to tell the druggist the name? Everything they have in that store has a name, and if you want to get anything in there, you must give the name.

I ask all who read this sermon to be honest with themselves and before God. Just stop and look up and all around. Now, do you see anything that does not have a name? That is enough to every honest person to prove to him that there is something to a name, but now to the word of God.

"Male and female created he them and blessed them and called their name Adam in the day when they were created" (Gen. 5:2). So, we see that God is the author of calling things by names, or naming some things. Again: "And out of the ground the Lord God

formed every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them. And whatsoever Adam called every living creature, that was the name thereof — and the rib which the Lord God had taken from man made he a woman, and brought her unto the man, and Adam said, this is now bone of my bone and flesh of my flesh. She shall be called woman, because she was taken out of man. Therefore, shall a man leave his father and mother and shall cleave unto his wife, and they shall be one flesh" (Gen. 2:19-24). Now, if God was well pleased with Adam giving names to all things so that they could be distinguished from one another, certainly he would not leave his people without a name. This is enough to show that there is something in a name, but I am not done yet. The Lord appeared to Abraham and said: "I am the Almighty God. Walk before me and be thou perfect, and I will make my covenant between me and thee and will multiply thee exceedingly, and Abram fell on his face, and God talked with him saying: As for me behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee" (Gen. 17:1-5). Why did God change his name if there is nothing in a name? But, if there is nothing in a name, God did that which is nothing. Shame! Furthermore, all the writers of the Bible spoke of Abraham after this by the name God gave him. But God changed Jacob's name. "And he said unto him, what is thy name? And he said, Jacob. And he said thy name shall be called no more Jacob, but Israel" (Gen. 32:27, 28). Why change his name, if nothing to a name? By the name "Israel" we understand that it embraces the meaning of "ruling with God." Jacob had 12 sons (Gen. 35:22), and they and their descendants were called "Israelites." But, the word "Israel," contained the name of the Lord, as we may see from this: "And all people of the earth shall see that thou are called by the name of the Lord, and they shall be afraid of thee" (Deut. 28:10), and, "They shall put my name upon the children of Israel, and I will bless them" (Num. 6:27). Again: "If my people who are called by my name" etc. (2 Chron. 7:14). Hence, we see that in wearing the name "Israel," they wore the name of the Lord, and that God promised to bless them in so doing. Would God bless them and hear them, if they refused to wear his name, or if they were to adopt a human name? Certainly not!

From the above it is evident to all honest people that God called his people (the Jews) by his name in calling them "Israelites," but what about the Gentiles? Were they to be called "Israelites," too? No, for they were not the descendants of Jacob. So, what about them? "And the Gentiles shall see thy righteousness, and all kings thy glory and thou shalt be called by a new name which the mouth of the Lord shall name" (Isa. 62:2). Thus, when the Gentiles were to come in, the Lord promised to give the Israelites a new name. Now, what is to become of the old name, when the new name is given? We read: "And ye shall leave your name for a curse unto my chosen, for the Lord shall slay thee and shall call his servants by another name" (Isa. 65:15). Where is the new name to be given? Let the Bible answer: "Even unto them will I give in mine house and within my walls a place and a name, better than of sons and daughters. I will give them an everlasting name that shall not be cut off" (Isa. 56:4). We notice that the new name was to be given in "the house of God," but what is the house? Let Paul answer: "But if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). Therefore, the new name was to be given in the church, when the Gentiles come in and when the kings see the glory, and it is to be a new name. But, the Gentiles were to see the righteousness of God. What is the righteousness of God? "All thy commandments are righteous" (Ps. 119:172). Hence, the Gentiles were to receive the commandments of God, before the name should be given. Now, to where they received the commandments of God, which is the book of Acts. In the ninth chapter, we learn that Paul is the chosen vessel to bear that name. It reads: "But the Lord said unto him, Go thy

way, for he (Paul) is a chosen vessel unto me, to bear my name before the Gentiles and kings and children of Israel" (Acts 9:14, 15). In Isa. 62:2, we learned that the same three classes of individuals are named—Gentiles, kings, and children of Israel. In the 10th chapter, we learn of the conversion of Cornelius, a Gentile, who was the first recorded. Passing to the 11th chapter, we read: "When they heard these things, they held their peace and glorified God saying, then hath God also to the Gentiles granted repentance unto life" (v. 18). Now, the Gentiles have seen the righteousness, received the commandments, and the kings "saw his glory" at Pentecost, the Lord has chosen the man to bear the name; but the name was to be given in the house of God (Isa. 56:4). Let us read: "Then tidings of these things came unto the ears of the church, which was in Jerusalem, and they sent forth Barnabas that he should go as far as Antioch, who when he came and had seen the grace of God, was glad and exhorted them all that with purpose of heart they would cleave unto the Lord, for he was a good man and full of the Holy Ghost and of faith and much people was added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul (Paul), and when he had found him, he brought him to Antioch; and it came to pass, that a whole year they assembled themselves with the church, and taught much people" (Acts 11:22-26). Now, they are in the "house of God" (the church), and all things are ready for God to fulfill his promise to give the new name. Whatever it is, all should be willing to accept this God given name. Well, here it is: "And the disciples were called Christians first at Antioch" (V. 26). This is certainly the fulfillment of God's promise in Isa. 62:2 and 56:4. Now, note that the name was to be given after the Gentiles came in, but the name "Christian" was given after the Gentiles came in. The name was to be given in the house (church), but the name "Christian" was given in the church. It was to be a new name for the disciples, but the disciples were "called Christians first at Antioch." The name was to be "better than of sons and daughters," but the name "Christian" is better—"do they not blaspheme that worthy name by which ye are called?" (Jas. 2:7); but they were called "Christians first at Antioch" (Acts 11:26). In being called "Christians" they were called after the name of Christ, for the word "Christian" is derived from the root word "Christ." The name "Christ" is certainly better than of "sons and daughters," as Paul shows: "Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:9). Was this name mentioned here the name "Christ"? Let Paul answer in the next verse (10), "That at the name of Jesus every knee should bow, ... and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (V. 11). We are to glorify God in the name "Christian"—"But if any man suffer as a christian let him not be ashamed, but let him glorify God in this name" (1 Pet. 4:16, A. S. V.). Peter said nothing about suffering as a Methodist, Baptist, Campbellite, etc., but simply as a "Christian." Furthermore, Paul persuaded King Agrippa (he was to bear this "name before kings," Acts 9:15), to be a "Christian." "Almost thou persuadest me to be a Christian, and Paul said, I would to God, that not only thou, but all that hear me this day, were both almost and altogether such as I am, except these bonds" (Acts 26:28, 29). Hence, Paul not only wanted the king to be a "Christian," but he was trying to get all to be "Christians," and I join in Paul's plea, for I would to God that all who read this, would be simply Christians. Had some of our religious enemies been present, when Paul was preaching to this king, they would, no doubt, have said that the king was about to become a "Campbellite." It matters not how many times you tell and show some people that we are "Christians" only, they will continue to call us "Campbellites." But, we are reminded: "If ye be reproached for the name of Christ, happy are ye" (1 Pet. 4:14). "Do they not blaspheme that worthy name by which ye are called?" (Jas. 2:7).

God's people are spoken of as a "family"—"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3:14, 15). Why should it be otherwise, since Christ is represented as the "Bridegroom" and

the church as the "bride, the Lamb's wife" (Jno. 3:29; Rev. 21:9, 10). It is only natural and reasonable for the bride to take the name of the husband, as well as all the children, "the whole family." I have a family—three sons. My eldest is Jim Canfield, the second is Solomon Canfield, and the youngest is Robert Canfield—all Canfields. Now, what would you think if you came to my house, and I say: "Meet my sons. This is Jim Johnson; this is Solomon Williams; and this is Robert Brown"? Yet you know my name is "Canfield." What would you say about it? I know you would do a bit of thinking, to say the least. Now, we are married to Christ; see here: "Wherefore, my beloved brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom 7:4). Now, how would you men like to have your wife wear another man's name? Can the wives think of dishonoring their husbands by wearing another man's name? Then, why dishonor Christ, having been married to him, by wearing other names, and by saying, "It makes no difference what name we wear"? Or, by saying, "We can be saved in any old name; one name is as good as another," etc. I know that people treat the word of God lightly and are very careless about what name they wear. Just think of the many denominational names not found in the Bible, yet people are trying to go to heaven in these human names. But what saith the Bible about the importance of the God-given name? "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ, of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. ... Neither is there salvation in any other: for there is none other name under heaven given among men, whereby ye must be saved" (Acts 4:10-12). Does that sound as if it makes no difference what name we wear? Again, to the church at Corinth, Paul says: "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10, 15). Then, Paul rebukes the Corinthians for calling themselves after the names of the preachers, showing them that we are to wear the name of the one who was crucified for us and in whose name we were baptized. Christ in the commission told the apostles to baptize into the names of the Father, Son, and Holy Spirit. Then Peter on Pentecost told them to "be baptized in the name of Jesus Christ for the remission of sins" (Matt. 28:18-20; Acts 2:38). Now, since Christ was crucified for us and we are baptized in his name, how could we think of wearing any other name, but the name of Christ? Paul said: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). Finally, in the last book of the Bible, the church was commended for holding to the name of Christ. "Thou holdest fast my name" (Rev. 2:13). May we hold fast that name!

I truly hope this may help someone to learn the truth, that it may bring fruit unto the kingdom of our Lord and Savior, Jesus Christ. This is my humble prayer in the name of that Blessed Master, Jesus Christ.

We envy other people their luck, but congratulate ourselves on our smartness.

Every little frog is great in his own bog.

One dog barks at something, and a hundred bark at the sound.

Opportunities are like millstones—they may drown a man, or they may grind his corn.

Looking ahead is a good way to keep from falling behind.

HOW IMPORTANT IS BAPTISM?

J. B. Hudson wrote this for "The Light,"

May 28, 1952.

Wisdom demands that we attach no more importance to a Bible subject than is attached by the Bible. On the other hand, it is equally wise to attach as much importance as is attached by the Bible. Timothy was admonished to study so that he might rightly divide the word of truth. (2 Tim. 2:15.) Failure to study leads to an incorrect division (or handling) of the word of truth. Since we walk by faith (2 Cor. 5:7), and since faith is produced by the word of God (Rom. 10:17), let us see what the word has to say concerning the subject of baptism.

1. Baptism is into Christ. (Gal. 3:27.) Man does not believe into Christ; neither does he repent into Christ. All spiritual blessings are in Christ (Eph. 1:3); but man must be in Christ to enjoy these blessings. Being a new creature is a spiritual blessing, but to be a new creature man must be in Christ. (2 Cor. 5:17.) Since entrance into Christ is gained by baptism, just how important do you consider it?

2. Baptism is into one body. (1 Cor. 12:13.) Christ is the head of the body. (Col. 1:18; Eph. 1:22, 23.) Christ is the saviour of the body. (Eph. 5:23.) Since man cannot believe into the one body, nor can he repent into the body, how can he enter the body (that which Jesus saves)? The Bible answer is baptism. Is it important?

3. Baptism is commanded. (Matt. 28:19; Acts 10:48.) Jesus is the author of salvation unto all who obey Him. (Heb. 5:9.) Can one ignore the commands of Jesus and be saved? (Matt. 7:21; 2 Thess. 1:7-9.)

Like pants, achievements become threadbare if you rest on them.

"Capacity never lacks opportunity—it is sought by too many who are anxious to use it."

"When experience is the teacher, you get the test first, and learn the lesson afterward."

We sometimes win our greatest victory just by giving in.

To put a worthwhile truth in circulation is a good day's work.—Anon.

It is not the man who has too little but the man who craves more, who is poor.—Seneca.

A lie travels around the world while Truth is putting on her boots.—C. H. Spurgeon.

The world is full of willing people. Some willing to work, the rest willing to let them.

TO WHOM SHALL WE GO—

(Continued from page one)

the spirit realm, and we cannot go there and question them. Then, "to whom shall we go?"

While we cannot go directly to any of the above and receive a direct answer by word of mouth, yet we can go to all of them indirectly and receive the answer, which is just as reliable and sure as if we could sit

at His feet, look into the face of Jesus, as Mary did of old, and hear the answer in His own voice and words, voice and words sweeter than any song by angels sung! Here is the how:

"And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: But these are written that ye might believe that Jesus is the Christ; and that believing ye might have life through His name" (Jno. 20:30, 31). Note something was "written" that ye might believe and that ye might have life." Yes, thank God, the word of God, Christ, the Holy Spirit, prophets, and apostles was "written in this book," that we might have life. Hear Peter as he contrasts the written with the spoken: "And this voice which came from Heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts; * * * For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:19-21). The same was true of the apostles. The Holy Spirit spoke through them—"They spake as the Spirit gave them utterance," and their words have been written in the New Testament. Therefore, we may go to this Book with implicit confidence, and there read the inspired word of God, from Christ, Holy Spirit, and apostles, the answer to the question, "What must I do to be saved?", which is even better than an oral answer, for when we read it, the answer is ever just the same. "Lord to whom shall we go? Thou hast the words of eternal life" (Jno. 6:68), and Jesus said, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me" (Jno. 6:45). Yes, and when you find the answer to this all important question written in the book, it will not be said that it is "something better felt than told," or that "I cannot tell you how, but I can tell you the place and the time." Jesus said "they shall be taught of God. Every man therefore that hath heard and learned of the Father cometh unto me." It is an intelligent question, and you are given an intelligent answer. Remember, too, that all are to be judged by the things which are "written in the books, according to their works" (Rev. 20:12). Do you think a merciful God would give us an answer in this Book so mystical and complicated that we cannot understand it, yet in the final Day judge us by the things written in this Book?

The Power of That Word

Jesus said, "The words that I speak unto you, they are spirit and they are life" (Jno. 6:63). Peter said the apostles "preached the gospel with the Holy Spirit sent down from Heaven" (1 Pet. 1:12). Paul said, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). This gospel when heard by the sinner will produce faith in his heart—hear Paul: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17), and again, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation" (Eph. 1:13). No wonder Jesus told His apostles to preach this gospel to "all nations," to "every creature" (Matt. 28:19; Mk. 16:15). But why preach it, if men cannot understand it? When Peter, having been filled with the Holy Spirit, preached this

word of the Lord to the multitude of Jews who had slain the Son of God, they were pricked in their hearts and cried out, asking what they should do (Acts 2:38). Peter gave the answer, and the record says, "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls" (verse 41), and in verse 47 we are told the Lord added them to the church. God is no respecter of persons (Acts 10:34), hence when you go to the written word of God in the New Testament, find the answer to your question in the same language given by the apostles of Christ on Pentecost and thereafter in the book of Acts, you should "gladly receive this word" or answer, that you may be made free from sin, and let the Lord add you to His church, the one you read about in the New Testament.

Do We Still Have The Lord's Word?

Let the Bible answer: "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. * * * * * But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (1 Pet. 1:22-25). Note, the word **endures** how long? The Holy Spirit through Peter said, it "**endureth forever**." Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). When the world is on fire and time shall be no more, still His words will stand! His words are to judge us in the last day, and John saw it doing just that in Rev. 20:12-15.

Kind reader, will you not carefully and sincerely read with an unbiased and unprejudiced mind the following articles dealing with the salvation of the soul? We send them forth with a prayer that they may enlighten the minds of those in darkness that they may be saved. May the Lord bless in the distribution and the reading of the truths presented in this special issue of this journal, I sincerely pray.

REPENTANCE—

(Continued from page 3)

remorse which led to repentance. Sorrow is an essential element of repentance, but in itself it is not repentance. The alphabet is an essential part of education, but he who knows those twenty-six characters when he sees them, but does not know how to combine them into words and sentences, is not educated. Many emotional people seem to think that when the heart is convulsed and tears flow freely they have repented. But this is not necessarily true. Such emotions may be connected with repentance and they may not be. Some men exercise repentance and never weep, and some weep and never repent. Now, that we see clearly that repentance is not sorrow, nor even godly sorrow, for Paul said that "godly sorrow **worketh** repentance not to be repented of," then godly sorrow alone is not repentance but its cause, and sustains to repentance the relationship of cause to effect. It is not sorrow and confession combined. We learned that Judas was sorry and confessed, but did not truly repent. Others have said they thought repentance was a reformation in life. I believe one must reform in order to completely repent. There can be no repentance without reformation, but there may be reformation without repentance. I

heard this illustration: A wicked man might find his evil ways the only objection urged by the parents against his marriage to their daughter, and he might temporarily reform in order to overcome the objections, but no true repentance. In this case there would be no sorrow for sins—the sorrow that works repentance unto salvation. Seeing then, that repentance is not reformation only, we are brought back to the definition; viz, "A change of will, caused by sorrow for sin, leading to a reformation in life." It is, "ceasing to do evil and learning to do well" (Isa. 1:16, 17), prompted by godly sorrow.

Isaac Eyrett says: "The Greek word translated 'repentance' indicates a change—conversion. It imports change of mind or disposition, and that, too, for the better." Reliable authority tells us that we have more than one Greek word, translated "repentance." One of them indicates a change whether for the better or for the worse. But the Greek word expressing the will of God concerning us in our repentance, uniformly in the New Testament, denotes a change for the better. The word "repentance" is expressive of a change for the better, then, prompted by the "goodness of God," which makes sorry for sins. Hear Paul: "Or despiseth thou the riches of his goodness and forbearing and long-suffering; not knowing that the goodness of God leadeth thee to repentance?"

God is not only a King to command and a judge to inflict the penalty of disobedience, but He is a Loving Father. Beecher says: "When a man undertakes to repent toward his fellow-man, it is repenting straight up a precipice: when he repents toward law, it is repenting in the crocodile's jaw; when he repents toward public sentiment, it is throwing himself into a thicket of brambles and thorns; but when he repents toward God, he repents toward all Love and delicacy. God receives the soul, as the sea the bather, to return it again, renewed and whiter than he took it."

John, evidently with doubt in his mind as to the purity of purpose of some who came to him for baptism, called upon them to "bring forth fruits meet for repentance" (Matt. 3:8). This was right for genuine repentance, like a good tree will always bear good fruit. I believe that restitution is a fruit of repentance. If restitution were put into practice today, the law of enforcement could cease, the guards could disarm, the battle fields could be made into flower gardens, and it would even lessen discipline in the church. No amount of emotion and agony will avail without restitution, provided, however, restitution be within our power. In Matt. 23:24, Jesus teaches that we are to right our wrongs against man before we offer our sacrifice to God. Here is what I understand it to mean: the liar must confess and correct his falsehood, the thief must restore the stolen goods, the fraudulent man must reform, before they should expect God to forgive them. A genuine repentance causes one to want to restore and make right whatever is in his power. Let Zaccheus be our example (Lk. 1:8, 9). True repentance, preceded by genuine faith, and followed by the Bible confession and baptism (to the alien sinner) for the remission of sins (Acts 2:38), makes us new creatures in Christ. And this new creature must "walk in newness of life," as directed in all the commandments of the Lord in order to reach Heaven. Sinner, hear, believe, repent, confess, and be immersed, before it is too late!

Our Purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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COVENANTS

By Thomas J. Shaw, Sr.

The word "covenant" means an "arrangement or agreement by which an intimate bond of friendship is formed."—Thayer. Our Heavenly Father has made covenants with Noah, Abraham, and the redeemed of the earth in this age which constitutes the church. God made a covenant with Noah through which a bond of friendship was formed. One of the terms of that friendship was that the earth would not be destroyed by water of a flood again, and as a token or sign, He gave him the rainbow in the cloud. That rainbow has existed as a sign to this day, even after the terms of that agreement had been written in book form (Gen. 9:9-15). Later, God made a covenant with Abraham. "By faith Abraham became a friend of God." A bond of friendship was formed. God gave him circumcision as a token or sign of said covenant. That covenant was to be in his flesh for an everlasting covenant (Gen. 17:13). Each male child was to be circumcised on the eighth day. Each uncircumcised male child was cut off from the people—he had broken the covenant (Gen. 17:14). Circumcision was a sign of that "Bond of Friendship" or covenant that God made with him. That sign continued down through the Jewish age even after the terms of said covenant were given in written form. At the beginning of the Christian era, God made a covenant, or formed an intimate bond of friendship between Himself and the redeemed of the earth through the atonement of Christ. Jesus shed his blood in death to ratify, or establish, the covenant. To remind us of these momentous events, Jesus has given us the Lord's Supper. In this institution we have the loaf, the fruit of vine, and the cup. The literal loaf reminds us of His body given for us, the literal fruit of vine reminds us of His shed blood, and the literal cup reminds us of this bond of friendship, or covenant relationship that exists between us and the great God of Heaven. "This cup is the new covenant (or testament), ratified by my blood" (I Cor. 11:25). Each one has a spiritual significance. We cannot change any one of these things in the Lord's Supper without perverting the design, or purpose, of the institution. The cup symbolized, or signified, this covenant relationship long before the terms of the covenant were expressed in written form, so it still points to this "bond of friendship," and will continue to do so until Jesus comes (I Cor. 11:26).

—Commodore, Pa.

ACCEPTED OF HIM

The scripture that prompts this brief essay is 2 Cor. 5:9. Paul declared: "Wherefore we labor, whether present or absent, we may be accepted of Him." This writer can not think of an ideal more lofty, nor an aspiration so great as this one mentioned. The hopes, born of our devoted endeavors here, may be many and varied, but our hope that is centered in being accepted of Him is the most important to entertain.

We, as mortals, have innate desires uncountable. One of these desires is for the approval of those with whom we have to do. I believe this desire to be legitimate, within the bounds of right and reason. We, as children, coveted the approval of our parents; we as husbands desire the approval of our wives and vice versa; we as employees seek the approval of our employer and our fellow employees. We, as Christians, above all, should seek the approval of Him.

In this life, there are lessons to be learned that are difficult and repugnant—lessons that we, in all sincerity, wish did not have to be accepted and learned. One lesson, in particular, that has been difficult for this writer to learn, and he is not an exception, is that regardless of how arduous the task and how devoted is he who applies himself to it and how sincere the try, from some quarter a note of criticism, often unjust, uncharitable and un-Christian, is sounded. This is not only detrimental to the person who tried, but I daresay it does the cause of Christ no good turn. This lesson proves that regardless we can not always in this life be accepted or approved of those around us.

Now, back to Paul's declaration: We labor to be accepted of Him. That still stands today as the ultimate aim of this life, and whether our endeavors, aims and ideals conform to the wishes and desires of our family, friends or brethren is incidental, so long as we are doing our best and are conforming to the wishes and expectations of God!

Job, doubtless one of the greatest men who ever lived and I daresay a stauncher friend God never had, was, according to his musings, laboring toward unreserved acceptance of God. Conclusively, we invite the readers' attention to one episode in the life of Job that proves this. While physically plagued, sitting in ashes, he was surrounded by three titular friends; he was, at least, made to believe that all of his earthly possessions, even his children, had been taken away from him. Regardless of these revolting circumstances,

we have from the lips of this stalwart man of God, this classic utterance: "Neither have I gone back from the commandments of his lips; I have esteemed the words of his mouth more than my necessary food." Were we to follow the narrative to its triumphant end, we would find him accepted of God. Even though the course he chose to pursue, met not the approval of his friends, his wife and perhaps others, it met with the approval of God. That, to Job, counted most;

O, this the desire of all desires, rising incomprehensibly higher than all others—and far more worthy of achieving; this is the Christian's ideal; To be accepted of Him!

—D. B. McCord.

ARGUING IT'S A SIN TO ARGUE

Strange as it may seem, many people will argue, "IT'S A SIN TO ARGUE." Such a person stands self condemned, and will never be able to present what he believes about any thing. For example we'll say he is a preacher that doesn't believe in debates, he believes "It's a sin to debate (argue)." Now all he'll ever get to do is say, "I BELIEVE IT'S A SIN TO DEBATE." When he says that, if some one says, "I don't think so." He can't reply, for if he does he'll be arguing, which he says is a sin. If he preaches a sermon against debates (arguing), he'll still be self condemned; for in the sermon he'll have to present arguments against debates, and that will be a one sided argument.

From the above it is easy to see, a preacher that doesn't believe in debates can't preach without being self condemned, for a preacher has to present arguments for what he preaches, so ever sermon is a one sided argument. The preacher in his sermon is arguing for, or against, something; and Webster defines ARGUE as follows, "TO INVENT AND OFFER REASONS IN SUPPORT OF, OR AGAINST, A PROPOSITION—TO DEBATE OR DISCUSS—TO PERSUADE BY REASON; AS, TO ARGUE A MAN INTO A DIFFERENT OPINION." Now a sermon should consist of "REASONS IN SUPPORT OF, OR AGAINST, A PROPOSITION (that which is offered for consideration' Webster)," and a preacher should try to have in each sermon enough reasons "TO PERSUADE BY REASONS; AS, TO ARGUE A MAN INTO A DIFFERENT OPINION" if he has the wrong opinion of "that which is offered for consideration."

Here I am arguing it is not a sin to argue; if I preach what I am writing, it will be arguing just as much as it is by me writing it. If no one replies to this it will be a one sided argument; and of course no one will reply to it if he agrees with it. If he disagrees with it he can't reply without being self condemned, and if he does reply, it will be a two sided argument, and that will be a debate, either in writing or oral.

Let us now consider some arguments given by people who believe it's a sin to argue or debate. The most of them will quote Rom. 1:29-32 which speaks of people "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, DEBATE—who knowing the judgment of God, that they which commit such things are worthy of death." After quoting this they say, "See, where God puts debates? Right by the side of Murder, fornication, etc., and they all 'are worthy of death.'" Then they quote from 2 Cor. 12:20 "Debates, envyings, wraths,

strifes, back-bitings, whisperings" and say, "here again we find debates listed with a lot of other evils; and that is the only two times the new testament speaks of debates, and each time they are condemned!"

Let us now test the argument against debates. The word is found only twice in the new testament as already stated, and I have just examined 25 other translations of the Bible, and neither of them have the Greek word in these verses translated DEBATE; but instead of DEBATE as the King James Version has it, they have, **quarreling, contentions, strife**; so let us see what "Thayer's Greek-English Lexicon of new testament words" says this word means. "ERIS, ERIN (Phil. 1:15), plural ERIDES (1 Cor. 1:11) and EREIS (2 Cor. 12:20; Gal. 5:20; Titus 3:9); **contention, strife, wrangling**: Rom. 1:29; 13:13; 1 Cor. 1:11; 3:3; 2 Cor. 12:20; Gal. 5:20; Phil. 1:15; 1 Tim. 6:4; Titus 3:9." So Thayer tells us this word means contention, strife, wrangling; but let us see how the King James Version translates it in the 9 times it translates the word from the original Greek N. T., "1 Cor. 1:11 and Titus 3:9 "CONTENTION"; Rom. 13:13, 1 Cor. 3:3, Phil. 1:15 and 1 Tim. 6:4 "STRIFE"; Gal. 5:20 "VARIANCE"; Rom. 1:29 "DEBATE"; 1 Cor. 12:20 "DEBATES". The R. V. says "STRIFE" in Rom. 1:29 and 2 Cor. 12:20, and the R. S. V. has "STRIFE" in Rom. 1:29, and "QUARRELING" in 2 Cor. 12:20; thus we see, the word "debate" as found in the King James Version does not mean what we call debates today, and is not so translated in the other standard translations, such as the R.V., A.S.V., R.S.V. and over 20 others that I have just checked.

Webster defines debate as follows, "To contend for in words or arguments; to strive to maintain by reasoning; to dispute." Now do we find Bible commands or examples "TO CONTEND FOR IN WORDS OR ARGUMENT" or "TO DISPUTE"? Let us examine a few verses. Acts 15:1-2 "Certain men which came down from Judea taught the brethren, and said, except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and DISPUTATION with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders about this question." Friends, notice when some one taught error, Paul and Barnabas didn't say, "we don't believe in arguing, or debating" no, they had a big argument, or disputation with them. The debate is then carried to Jerusalem, and after much more disputing the debate (argument) was won by those who had the truth (Acts 15:6-30).

Let us read Acts 17:16-17 "(Paul's) spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore DISPUTED he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him."

From the foregoing Scriptures we find Paul involved in a debate on circumcision, and also on idolatry; and in Acts 19:8-20, we find him DISPUTING (debating) with others concerning the kingdom of God, and "So mightily grew the word of God and prevailed."

We will now turn to Acts 9:29 and read of some more of Paul's debates, "He spake boldly in the name of the Lord Jesus, and disputed against the Grecians." Please notice, Paul didn't let the Grecians teach the wrong doctrine with out giving them opposition. He disputed with them, and remember Webster says, "de-

bater, one who debates; a disputant," so since Paul was a disputant, he was a debater; and he said in Phil. 4:9 "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

We read of another debater in Acts 6:9-10 "There arose certain of the synagogue — disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake." We are told by Jude the apostle in Jude 3 "Ye should earnestly contend for the faith which was once delivered unto the saints." Cruden's Concordance defines "CONTENT" "TO STRIVE—IN DEBATE OR DISCUSSION, TO DISPUTE." And Webster says, "DEBATE—TO CONTENT FOR IN WORDS OR ARGUMENTS—TO DISPUTE."

In Acts 11:2-21, we find Peter doing as we are taught in Jude 3; "And a great number believed, and turned unto the Lord." So let us "EARNESTLY CONTENT FOR THE FAITH" (Jude 3), "Striving together for the faith of the gospel" (Phil. 1:27), and let us not condemn people who follow Paul in disputing with those who teach the wrong doctrine.

—E. H. Miller.

TIMELY SUGGESTIONS

Touching the heart: I heard a story told recently about a badly crippled boy, who had to limp along on his crutches and watch the other children play; for whom all the other children always felt sorry, but hesitated to make any remarks to him about his affliction, because the boy was always so gay and cheerful, and thoughtful of others. But one day two of his classmates ventured to ask him how it was that he could be so cheerful and happy all the time—being so badly crippled. To which the boy replied, that, "Oh, you see, the polio didn't touch my heart."

Suggestion: If we can always keep a cheerful heart, and smile even through the tears, life will be much more beautiful for us and for others whom we may meet. Smiles—like sun-shine, drive the dark clouds away.

Suggestion: Be careful to always keep your words soft and sweet—you might be called on to eat them some time.

A Faithful Mexican Church In Dallas: My Suggestion concerning the work among the Spanish speaking people in Texas in the February issue of the OPA had some effect. Brother Joe Martinez, our faithful preacher, has been working in Dallas now for over a month. The Vaughan Blvd. Church in Fort Worth supported him for the first month, and the White Hall, congregation, near Temple, is supporting him for another month. They are giving him three hundred dollars per month. He is a faithful and tireless worker. He has found a small church house over in "Mexican town," and rented it, and they hope to have their first service in it Lord's day (March 20).

We got Joe's nephew, brother John Martinez, out of the Sunday School and cups church, and baptized his wife. This John has a lot of ability, and is very studious, and says that he wants to learn to preach—which I feel sure he can do.

I feel that I owe my space in this column to this work, to try to acquaint the brotherhood with it, that all may see and know the great opportunity which we have here now.

Brother Joe Martinez is a very fine, refined Christian,

a good singer, and a good preacher; and he has the one hundred percent backing of his home congregation. He is humble, and willing to learn. I feel that he should be supported with a good living for himself and his family, and kept with this work here in Dallas for at least one year. And if we can keep it going for one year, we can keep it going indefinitely. But I believe that with one year's work here, with the start he already has, that he will have a good faithful Spanish speaking congregation built up so they can take care of themselves and help Joe to start another such congregation.

Because the March issue of the OPA had no room for this, I had to resort to letter writing to keep this work going.

As of now, he has the two months support that I mentioned, and besides this the 9th and Clay congregation in Waco promises to give him fifteen dollars per month; Eola, San Angelo, and Sonora, Texas, all are to give \$12.50 each per month—for a while. The Denley Drive congregation will do **all they can**. They paid the rent on their church house (\$30.00). I want to mention this church house, too, in my suggestions: It is a fair little house; pretty well located for them. We have it rented with a contract that if, after a few months, we want to buy it, for \$3750.00, we pay fifty dollars down, and the rent they have paid will go as payments, and they continue to pay it out at the rate of thirty dollars per month.

Brethren, I surely believe this is a grand and noble work and such an opportunity as has not been afforded us since we found the faithful brethren in Africa—where we now have many faithful congregations.

However you wish to send to this work is certainly all right with me. You need not as much as think of my name in connection with it—the thing that counts is to get the work done while we have it started.

You can send money direct to Joe Martinez, 2515 Denley Drive, Dallas, Texas, or send it to me, or, just send it to the Denley Drive Church of Christ—all at the same address. And I will assure you that every thing contributed will be reported fully in the OPA.

Final Suggestion: "Brethren, my heart's desire and prayer to God for Israel is that they may be saved" (Rom. 10:1).

Homer A. Gay.

HIS FIRST DEBATE

On January 17-18, I was called upon to moderate for Bro. Orville Smith in his first debate, near Coalgate, Okla., with William H. Baker. Bro. Smith affirmed Bible statement, command, or example for only one cup, and Bro. Baker affirmed Bible statement, command, or example for a plurality of cups.

Brother Smith had the mastery of the debate from start to finish. He read 12 times of "a cup," "the cup," "this cup," and "that cup," then proved by Webster that "A" is "an-abbreviation of one as a table instead of one table." So "a cup" is an abbreviation of "one cup." He then showed a cup is a drinking vessel, or the contents of a cup (not cups), and that we drink a cup as we boil a pot (Job 41:31) saying, "there has to be a pot before you can boil a pot and there has to be a cup before you can drink a cup." He read Ezek. 48:

(Continued on page 7)

Old Paths Advocate

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HERE AND THERE

The Special Issue—Our many thanks to all for the hearty response to this issue of the OPA. We ordered our printer to make us six thousand copies of it, and just about all of them have been sent out—in fact—except for about four hundred, they were ordered before we mailed out the special issue, and we now see that we could have sold more if we had ordered them printed, but we just did not know it in time. Many have been the compliments of this issue. I would that our brethren would wake up to the benefits of circulating the printed page among the unsaved and the ones in error. Every church should keep a good supply of the good tracts we have in a convenient place so that those in need of teaching on such questions might receive that teaching. We hope that none felt slighted because they were not asked to write, for we could not use articles by all. We hope that in the not too distant future, a special issue may be published, dealing with innovations.

Camp Meeting, Sulphur, Oklahoma—While it may seem a little early to be advertising this meeting, yet we know that those who are intending to make the trip, must know in time to make arrangements for it. You should plan to arrive in time for the last Sunday in June and remain until the very last service, July 4. You will enjoy the first part of the meeting much more than the crowded, busy, last day, the 4th. As always in the past, the two old work-horses will be striving to make it a love-feast of spiritual good things, the Lord willing. We look forward to good preaching, fervent praying, the best of singing, and Christian association. Make your plans now to be with us all the way.

Do You Need These Books And Tracts?

Old Path Echoes (No. 4), our 1955 song book, has been received and is now being shipped out to our customers. All who have examined it seem to think it is one of our very best, if not the best yet. It is the same size, same type, and same price as our 1944 book. See price list elsewhere in this issue.

Old Path Echoes (No. 3), our 1954 song book, is still available, but our supply is very limited, as it sold beyond our expectations.

The price—50c per copy; 40c per copy for five or more; postpaid.

"Old Paths Echoes (No. 2) (1953), same size, quality, general purpose book as the others, and thought by some to be the best we have ever made. The price—50c per copy; \$5.00 per dozen; \$10.00 for 25; \$20.00 for 50; \$40.00 for 100; postpaid.

"Old Path Echoes" (1952), same size, price, and kind as the above named book, and one of the best we have ever put out.

A Book of Sermons—"Old Paths Pulpit," a book of 33 sermons and essays, by 33 preachers of the church of Christ, with photographs and short histories of each preacher; covering nearly every subject of interest to saint and sinner. Price—\$2.25; Postpaid.

A SPECIAL OFFER

For a limited time, we are making you a special price on the tract, **"The Communion,"** by Ervin Waters, a very able and comprehensive discussion of the various phases of the Communion or Lord's Supper.

The regular price is 35c per copy, but our special limited price is 25c per copy; 5 copies \$1.00; 25 copies \$5.00; 100 copies \$18.00; postage prepaid.

Our second special offer is, for a limited time we will send you one hundred copies, packed as follows: 33 copies of **The Communion**, 33 copies of the **Clark-King Discussion**, and 34 copies of the **Clark-Harper Debate**, one shipment, for only \$18.00, postpaid.

You cannot afford to miss this bargain on good tracts to use in mission work. Every church should have this collection on hands.

Send all orders to Old Paths Advocate, Box 333, Modesto, Calif.

OUR NEW SONG BOOK FOR 1955

Since 1944, the OPA force has been publishing song books for the faithful brotherhood, and we appreciate beyond words the hearty response shown by the faithful brotherhood in the use of these books. We believe these books have filled a very great need in giving to our brotherhood songs with life, spirit, beautiful melodies, and yet words in harmony with the tenor of the Scriptures. As before, we have tried to give you another (the tenth book) true to the above description.

"Old Path Echoes" (No. 4) is the title of this book. You will find about one third of the songs are the good old hymns that have stood the test and are still loved. About one-third are the tried songs you have sung back through the past 5 to 20 years. These are the songs that keep coming back to be repeated year after year. Then the remaining third are songs that are new to our brotherhood, many of which were written and published for the first time this year or last year, with a few others somewhat older, yet not used by us before. We kept in mind in the making of this book, the Lord's day worship, protracted meetings, invitation songs, funerals, and song practice. If you like to sing, you will like this book. It is ready for shipment.

Brother Gay said this about it: "I have examined the new song book, and I like it. I believe it has the finest selection of invitation songs of any book that we have put out, some new ones, and lots of the good old songs of fifteen and twenty years ago." Others have said they like it even better than our 1954 book, and you know what it is.

The price: Even though the book cost us a little more, we are keeping the price the same as the past few years; viz.; 50c per single copy; 40c per copy for

five, or any number over five. Postage paid by us. Satisfaction guaranteed or your money back.

Send all orders to Old Paths Advocate, P. O. Box 333, Modesto, Calif.

Note: In case, you live near Davis, Okla., you may obtain books from Bro. W. S. Cummings; or if you are near Lebanon, Mo., you may obtain them from Harold King, 103 Crestline Addition, as they have a supply in stock.

—Homer L. King.

OUR HELPERS

Under this heading each month, you will find the names of our helpers from whom we have received one or more subscriptions each month. Our sincere thanks to all who have said or done anything for the advancement of the paper. Your efforts are always appreciated, and we ask you to keep up the good work. Please, check the following:

J. Ervin Waters—22; A. O. Roberts—10; E. H. Miller—5; Homer L. King—5; Ralph Kitson—5; Mrs. L. N. Byford—5; Mrs. R. L. Cansler—5; Carlos B. Smith—4; Ernie Lewis—4; Jack Ivey—4; Tommy Shaw—4; J. W. McKeand—3; Ferd Roberson—2; Elmer Sutton—2; Ted Warwick—2; Billy Orten—2; Gene Hopkins—2; Mrs. Lee R. Williams—2; Mrs. Russ Permenter—2; J. W. Groves—2; Mrs. Charlie Warren—2; Geneva Rose—2; Jesse C. French—1; U. P. Evitt—1; Wilson Burnell—1; Wayne Fussell—1; Jimmy Shaw—1; Paul O. Nichols—1; John Roberson—1; Lewis Malcum—1; Ronny Wade—1; Dayton Clouse—1; Johnny Stevens—1; Maudie Ridenour—1; Ollie Howard—1; Mrs. Verle Seeley—1; Geo. G. Freeman—1; Mrs. Katie Thompson—1; Clyde Padgett—1; Glen Gadberry—1; Mrs. O. T. Finto—1; Mrs. W. T. Murphy—1; Mrs. Otis Burrows—1; Mrs. Joe Gilley—1; J. R. Tidmore—1; Mrs. Minnie Foster—1; Mrs. Glen Jameson—1; E. J. Smith, Jr.—1; G. B. Harrell—1; Total—123.

SPECIAL NOTICE

I have a few orders for one pint silver plated communion cup with 8 inch plate to match. These are \$14.80 per set postpaid. However the manufacturer has written me that they cannot make them unless I have 24 more sets made at the same time. I will return the money for these orders unless others order soon. If any congregation wants a set, send me a card. If I get enough orders to get them made, I'll order and notify money to be sent. These are from England, and I am selling them wholesale. It costs about this much to get them resilvered when it is needed. Let me hear from you soon.

E. H. Miller, 1003 Truitt, LaGrange, Ga.

SULPHUR MEETING

The Sulphur, Oklahoma Meeting: It is time that all were making plans to attend the Sulphur meeting beginning June 25th, and concluding July 4th, with the ALL DAY MEETING. Will Bill Roden, or some one well acquainted in Sulphur, make inquiry, and announce about cabins and other places to stay. Folks are already writing to me about reservations. We are closing here in Dallas the third Lord's day in April with an all day meeting, and would appreciate all visitors.

Homer A. Gay.

WATERS-HATHAWAY DISCUSSION

You are invited to attend this series of discussions at Little Rock, Arkansas, April 11-14, on the corner of 10th and Schiller Streets. I will affirm on the one cup the first two nights and Lester Hathaway will affirm on the individual drinking vessels the last two nights. This is one of the living issues of the day.

—J. Ervin Waters.

THE CHURCH DIRECTORY

The work on the new church directory for 1955 has been slow, due to lack of cooperation. I have listed, 265 faithful congregations, and thus far only 113 have sent information. There remains 152 to be contacted, and at present, I am very discouraged. If you want the work on the new directory to continue, please drop me a card with location of place of worship, time of services, name and addresses of leaders, at once. Do not send any orders for the new directories and I will refund to those who have already ordered, if the new ones are not published. Please note my new address is: 1420 SW 56th St., Oklahoma City, Okla.

—Ray Asplin.

APPRECIATION

Since my illness, I have received so many cards and letters that it is beyond my strength to answer each one. So, please accept this as my sincere appreciation to all. More than anything, I was glad to hear so many offered up prayers to the Father for my recovery. I am sorry there was a grave mistake made in the diagnosis of my illness, but thanks be to God, it was to my advantage. When they sent me to Bret Harte sanatorium, they could not hold me on suspicion of lung trouble, so they gave me all the tests to find the cause, and I came out with a clean bill of health, except asthma. This lifted such a load off my mind. I have been home since Friday, and was able to go to church Lord's day. I am still weak but gaining in strength. Please continue your prayers for me.

C. H. Lee.

OUR DEPARTED

Dukes—Brother Tobe Dukes, of near Malone, Ala., died Jan. 9, 1955 in the home of his son, Bro. Albert Dukes. He was over 84 years of age, and was blind. My father, G. A. Canfield, baptized Bro. Dukes in Aug. of 1953, and he remained faithful until death. When I visited him last Nov., he told me he would soon join my father in a better land. The family has my sympathy, for I know the loss of a good father.

—Jim A. Canfield.

Orr—Brother Howton Luther Orr was born Dec. 7, 1895, in Putnam, Okla., and departed this life Jan. 22, 1955 in St. Anthony's hospital in Oklahoma City, after an illness of several weeks. Bro. Orr obeyed the gospel at the age of 41, and lived a faithful, consecrated life until death. Most of his life had been spent in Sentinel, Okla., having moved to Oklahoma City, only a few months prior to his death. He is survived by his wife, Sister Grace Orr; a daughter, Sister Jeanette Waits; a son, Alonzo Orr; one sister, one brother, and a host of other relatives and friends. Services were held at Third St. church of Christ in Sentinel, Okla. The writer spoke words of comfort and consolation to the bereaved.

—R. B. Roden,

Beard—Bro. Andrew Porter Beard, son of Mr. and Mrs. Alvin Beard, was born in Ky., Jan. 6, 1866, and departed this life Jan. 11, 1955, at Wallace hospital in Lebanon, Mo., at the age of 89 years. He came to Laclede county in Missouri, at the age of 17, and most of his life was spent around Orla, Mo. He was married to Miss Effie King, and 8 children were born to this union, one son, Ellis, died in infancy. His wife preceded him in death in 1949. He was a devoted member of the church of Christ. Survivors include 3 daughters, Mrs. Grace Massey, Mrs. Sylvia Hillhouse, and Mrs. Bessie Hillhouse, all of Competition, Mo.; 4 sons, Bill, of Tulsa, Okla.; L.A., of Orla, Mo.; Virgil, Oakland, Mo.; and C. V., of Niangua, Mo.; 17 grandchildren, 24 great grandchildren, and a host of relatives and friends. Services were conducted at the McBride church by Bro. Lynwood Smith, Wesson, Miss., with prayer by Bro. Johnny Elmore, Ardmore, Okla. A quartet from the Lees Summit congregation composed of Bro. and Sister Kenneth Triplett, Bro. Paul Triplett, and Bro. Homer Gay, Jr., sang several beautiful numbers. The beautiful floral offerings attested to the esteem in which he was held. Pall bearers were grandsons, Dale, Donnie, and Robert Hillhouse, Billy and Pern Massey, and also Kenneth Woody. Burial was in McBride cemetery.

Comment: Although no surprise, yet I was shocked to receive the sad news of the passing of the above brother. He was the husband of my half-sister, who preceded him in the crossing a few years. I remember him from infancy, and to know him was to love him. He was just one of the kindest, sweetest, lovable men I ever knew. My deepest sympathy to all the family.

—Homer L. King.

Prince—Brother George Prince, departed this life Feb. 22, 1955, and was laid to rest at Napoleon, Ala. He obeyed the gospel in early life and continued true to the faith until his death. We feel sure there is a crown of life awaiting him (Rev. 2:10). Bro. Prince was the uncle of Brethren Gillis and Foster Prince. Our prayers are for his loved ones. The writer spoke words of comfort.

—Bud Parker.

Watts—Danny Joe Watts was born Feb. 22, 1950 and departed this life Jan. 25, 1955. He is survived by his mother; one brother, Donald; grandparents, Mr. and Mrs. Isam Watts, Corcoran, Calif.; grandmother, Mrs. Bessie Croran, Hanford, Calif.; great grandfather E. L. Allen, Corcoran; several aunts and uncles. Their loss is heaven's gain. Words of comfort were spoken by the writer.

—Glenn M. Lewis.

Robison—Bro. Walter K. Robison was born April 10, 1892, and died Feb. 27, 1955. He was baptized into Christ, Jan. 20, 1912. He is survived by his wife, Sister Ada Alta Robison; a son, Floyd Lee; 2 grand children, one brother, and a host of Christian friends. Services were conducted by the writer in the church of Christ building at Orange Cove, Calif.

—Glenn M. Lewis.

THE AFRICAN WORK

By Paul O. Nichols

The Lord's work continues to go forward in Nyasaland, but not without adversities. One of our preachers died in November, so I have been informed by Brother Severe. And not long ago he himself was out preaching and was overcome with an attack of malaria. Some of the people carried him by foot forty miles to his home at Wendewende Village. One of the other preachers came home not long ago with a

bad case of sore eyes and was still sick when Bro. Severe wrote.

While there is sadness and hardship encountered by those who are preaching the Gospel in Africa, there is also joy in seeing people respond in obedience. Bro. Severe baptized 15 at one place and Bro. Lichapa baptized sixty-five at another place. Other of the preachers have been baptizing at different places, too. Such news as this helps to brighten the dark spots in the work.

We are happy to report that we now have enough money to buy the motorcycle for Bro. Severe in order to provide him with adequate transportation to get around to the different places and to do the work that is required of him. May we thank all of the good brethren and sisters who had a part in this good work. Also let us express our sincere appreciation for the interest of some of the congregations in sending a monthly contribution to the support of the African preachers. There are now eight that have decided to do this regularly for a while. And, of course, the preachers receiving the support are so thankful for it. Bro. Severe recently wrote, "This is the worst time of the famine over here, but we are getting a little bit well, just because of your support, I would not now be living. I think that I should have been dead already." Another time he wrote, "If it was not for the support which the brethren sent us, I don't know; our living would be none."

Due to the Special Issue of the O. P. A. in which no reports were included last month, we will combine the report of donations for March and April. Donations from churches: Ottumwa, Ia.—\$75.00; Lee's Summit, Mo.—\$50.00; Harrodsburg, Ind.—\$44.00; Washington, Okla.—\$40.00; Armona, Calif.—\$30.00; Ada, Okla.—\$30.00; and Wichita Falls, (N. 6th St.) Tex.—\$20.00. Donations from individuals: D. M. Davis, Santee, Calif.—\$20.00; A Sister, El Centro, Calif.—\$20.00; Louie Gibbs, Los Angeles, Calif.—\$15.00; Woodard Clouse, Phillipsburg, Mo.—\$10.00; L. H. Frizzell, Chula Vista, Calif.—\$10.00; A. J. Mason, Watsonville, Calif.—\$5.00; Total—\$369.00.

MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Curtis Harris, 1109 E. Madison St., Cottage Grove Oreg.

—John Smith, Route 1, Box 104, Wesson, Miss.

—John F. Carter, Jr., 332 Campus Dr., Arvin, Calif.

—Charles E. Perkins, Box 386, Sabinal, Texas

—Alto Whigham, 121 Valentine St., Geneva, Ala.

HIS FIRST DEBATE—

(Continued from page three)

23—"Benjamin shall have a portion (margin, "one portion")," proving a means one.

Bro Baker agreed to only one cup, but said cup was used metonymically, "the container for the contained." He then read from Thayer, "the contents of the cup; what is offered to be drunk, "Bro. Smith showed he still had "the cup," "the container"—That the contents was in the cup, not cups; so the cup we drink (1 Cor. 11:26) is the contents of the cup, but that the container was a cup, not cups. He then showed from a chart he had on the wall that Thayer said cup in Mt. 26:27 and Mk. 14:23 means "a cup, a drinking vessel—the thing out of which one drinks—the vessel out of which one drinks," and Baker said, "I'll accept the definition of the chart, I'll just accept them all." So he agreed Jesus took "a drinking vessel" and that the apostles drank out of the drinking vessel in Mt. 26:27 and Mk. 14:23, but he said, "The cup at Ephesus and the cup at Corinth were two different containers, were in two different containers—one over in Ephesus, one over in Corinth." Bro. Smith showed that was what his proposition taught, "in the assembly of the Church of Christ only one cup (drinking vessel) must be used in the distribution of the fruit of the vine." Not one cup for two congregations, but one cup for each congregation as Bro. Baker admitted Ephesus and Corinth had.

Bro. Baker read Mt. 26:27-29, changing the words cup, it, my blood, new testament, and fruit of the vine to solid container. Bro. Smith showed cup there means solid container, "The vessel out of which one drinks" (Thayer, P. 510) as admitted by Baker on chart, but that blood, fruit of the vine, etc., was the contents, not the container. Bro. Baker said the cup was the blood, so Bro. Smith put up a chart changing cup to blood in Lk. 22:20 and 1 Cor. 11:25, Bro. Baker read it and said, "This BLOOD is the new testament in my blood," now doesn't that sound silly?" So he admitted his argument was silly.

Bro. Smith also on his chart had cup in Lk. 22:20 changed to fruit of the vine, thus, "This fruit of the vine is the new testament in my blood" thus showing if the cup was the fruit of the vine as Baker also claimed it was, that cup and fruit of the vine would represent the new testament which Baker said, and I

quote, "The new testament was ratified by the blood." So Bro. Smith showed from this, the cup was not the blood that ratified the new testament, but was the new testament ratified by (in) the blood.

Bro. Baker said, "I can shout and I can stomp just as loud as he can, but just like I've said, an empty wagon makes a lot of noise." Then he stomped the floor real hard, which Bro. Smith did not do; so Bro. Smith reminded the people that Baker beat on a barrel with his hand and stomped the floor with his foot, thus demonstrating and admitting he was the empty wagon.

Bro. Baker slured a lot at an article in OPA by Bro. Waters on The Peace Church of Christ. Bro. Smith showed it was like The Broadway Church of Christ, the C. of C. that meets on Broadway; the peace C. of C., the C. of C. that believes in peace, instead of sending Christians from congregations over here to kill Christians over in other countries like Bro. Baker and others like him believe in doing. He then said, and I'll debate you just as quick on the war question as on the cup question. But Bro. Baker didn't seem interested. Bro. Smith called on him to debate the same propositions on cups at his place of worship, but Bro. Baker still didn't seem interested.

—E. H. Miller.

A FRIEND

Jesus is the greatest friend this world has ever known. He proved His love and friendship for us by giving his life on the cross of Calvary. "Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13). But Jesus died even for his enemies. I wonder if we really appreciate this great deed of friendship? We can show our appreciation by rendering obedience to his teachings, living the Christian life by following the teachings of the New Testament. Jesus said, "Ye are my friends, if ye do whatsoever I command you" (Jno. 15:14). When we fail to do His commandments, then are we the enemy of the Christ. He tells us what awaits His enemies, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thes. 1:7, 8). We can not be a friend of Christ and the world at the same time, for one is against the other. Christ stands for righteousness and salvation, the world is for sin. I am thankful our Savior devised a plan where by we might receive remission of sins and be partakers of life everlasting.

"When your heart is sad and lonely and your friends seem far away,
Turn to Him who loved you dearly and He'll drive your cares away."

"When a dear one seems to fail you, when for friendship true you long,
Confide in Him who is ever true, and He'll right your every wrong."

"Jesus' heart is your true refuge, to Him you can always flee,
Even when your hopes are sinking, He will then a true friend be."

"He will sooth your lonely spirit, He will love and bless and say,
Come to me and I will comfort you today and every day."

—R. L. Hutchings, 2813 The Mall, Dallas, Tex.

From The Fields

C. D. DeGough, 806 Morning Dr., Bakersfield, Calif., Jan. 26.—Bro. Ted Warwick preached for us Lord's day morning and night. We love him for his work's sake.

O. S. Harris, Garrison, Tex., Feb. 16.—Feb. 25 Mar. 3, Bro. Miller will hold a meeting for us at Vim church, 7½ miles S. E. of Garrison. We invite visitors.

Thomas Stiner, LeContes Mills, Pa., Jan. 24.—We are about as usual in health and the work of the Church is much better. Here are 4 subs.

A. B. Caudle, 6932 Hickory, Orangevale, Calif., Jan. 24.—I am sorry I did not mention the help of the Waterford brethren in our meeting. We are so very thankful to all.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Jan. 19.—The church here on 7th St., is doing fine. We had a very enjoyable meeting at Washington on New Year's day. I preached at Stilwell last Lord's day to good crowds. Here are 2 subs.

R. L. Cansler, Rte. 2, Bowie, Tex., Feb. 19.—We are few in number, but strive to be faithful. Outside attendance is good. Bro. Morris held us a very good meeting last summer. Here are 5 subs.

Elmer Sutton, Bardley, Mo., Feb. 21.—Here are 2 subs. We surely enjoy reading the OPA, and it seems to be getting better. Bro. King, we appreciate your efforts for the paper, and our prayers are for you.

Thomas Murphy, Liberty, Ky., Feb. 11.—The church here is about as usual, and we are thankful for the many blessings. We rejoice to read of the good preaching being done. Here are 2 subs.

E. A. Hendrix, Rte. 1, Box 508, Kerman, Calif., Feb. 18.—The church formerly meeting in Madera, Calif., now meets in Hiway City at 5230 Market St., 1½ blocks off highway 99.

B. E. Lewis, Box 393, Armona, Calif., Feb. 28.—The church here is enjoying an increased interest among the members. We have bought new seats and improved the building. I baptized 5 in Oct. The future looks bright. Here are some subs.

Joe Howard, 1804 S. Cherokee, Lodi, Calif., Feb. 11.—Bro. Eugene Qualls of Tulare, Calif., who formerly met with the cups brethren, has taken his stand for the Truth and is ready to preach the gospel. He is anxious to get into the work.

Fred Kirbo, Wilson, Okla., Jan. 31.—I just closed a meeting at Mt. Zion near Jerusalem, Ark., with 7 confessions of faults. Crowds were good despite bad weather. They are fine brethren. I leave today for a meeting at Tucson where we have about 6 members. Love to all my brethren.

John J. Bennison, 220 E. Threadneedle, Beaumont, Tex., Jan. 27.—Our little congregation is growing in membership, strength, and knowledge. Jan. 16, a sister was added to us. Bro. Jack Buchanan baptized her. Please pray for us.

Geo. W. McCain, R. 1, Box 3482, Redding, Calif., Feb. 12.—Brethren Luther Boek and Jim Thompson have been giving us good lessons. We meet 4 miles east of Redding on 44 highway. We invite visitors.

Bud Parker, Rte. 2, LaGrange, Ga., Feb. 28.—Since last report, I have preached at Union Hill and Lawrenceburg, Tenn. (Frank St.), Columbus and Temple, Ga., and Napoleon, Ala. I preached to a wonderful crowd at home last night. I still have time for about 2 more meetings this summer.

Irving Stockton, Thompsons, Tex., Feb. 16.—Jan. 2, 20, the church at White Hall, Tex., sponsored M. J. Buffington of Austin, in personal work at Rosenberg, Tex. Many homes were contacted among the people of Rosenberg. We believe much good will come of this work.

James R. Stewart, Rte. 1, Bernie, Mo., Feb. 10.—The work at Powe continues with good attendance in spite of bad weather and sickness. They are showing marked improvement in teaching and singing. Our prayers have been for the recovery of Brethren C. H. Lee and Ervin Waters.

Miles King, 5001 Duval, Austin, Tex., Feb. 15.—For the past two months, I have been working with the congregations at Memphis, Tenn., and Jerusalem and Little Rock, Ark. Two were baptized at Memphis. Mar. 4, Bro. Kirbo begins a meeting at Little Rock. I look forward to being with the brethren near Pocahtonas, Ark., this week end.

Wayne Pearce, R. 1, Box 24, Commodore, Pa., Jan. 17.—Bro. J. D. Corson has just closed a very interesting series of meetings at Lovejoy. We had good support from brethren at Flemington. Brethren Kramer and Orner attended several nights, and Bro. Kramer gave us a good lesson Jan. 9. Bro. Paul Mackey gave a good lesson Jan. 16. Here are 5 subs.

J. W. Kornegay, 432 Drummond Pk., Panama City, Fla., Mar. 13.—The church here is growing, with 3 baptized, 3 restored, and several confessions of faults this year. The first week in Jan., Bro. Miller preached 3 nights for us which we enjoyed. Mar. 20, Brethren Chatman Grimes and Dewitt Palmer will hold us a meeting. We are always glad to have visitors.

D. B. McCord, 16720 Greenhaven Covina, Calif., March 18.—Since last reporting, I have preached at Montebello, Orange, Lynwood, Norco and here at home. Gayland Osburn's preaching has been good and enjoyed here at home. We would like for all of our faithful preaching brethren to feel free to come by and preach for us when you come our way; feel free to write and let us know. May God richly bless the church!

Burnice Weeks, Kinston, Ala., March 16.—Brother Dewitt Palmer and Brother Chatman Grimes are to hold a meeting at Panama City, Fla., beginning the 4th Sunday in March, and I hope to be with them. I have re-

cently preached at Mt. Pleasant, and also Panama City, Fla. My prayer is that we all work together. Pray for me.

O. S. Harris, Garrison, Tex., Mar. 8.—Bro. E. H. Miller held a very good meeting for us, and opened the eyes of several very zealous members of the digressive churches. We are few in number but know assuredly we can only worship one way, God's way. We invite visitors each Lord's day at 10:30 A.M., at Vim church of Christ, 7½ miles S.E. of Garrison on an all weather road.

Ralph Kitson, Mozier, Ill., Mar. 6.—Bro. Jack Ivey will begin a meeting here Mar. 26. We have a brother in the church here, Bro. Geo. Swearingin, who is badly in need of help. During his stay in the hospital, the doctors removed two-thirds of his stomach. His wife has also been in the hospital. If you are able to help with any amount no matter how small, just send it to me and I'll see he gets it.

Earl Wooster, 501 Jacinto, Tucson, Ariz., Jan. 20.—I recently moved here from LeContes Mills, Pa. We are few in number and seek the prayers and help of the brethren elsewhere. If you can help us financially, send to: Lloyd Oakes, 443 Amphitheater, Tucson, Ariz. We now meet in the home of Bro. Joseph Fields, 420 W. Tennessee. We invite brethren to stop and be with us. Bro. Kirbo is to hold a meeting for us Feb. 2. Pray for us.

Tommy Shaw, Commodore, Pa., Mar. 16.—Feb. 27. Mar. 6, I preached at week-end appointments at McAlester, Broken Bow, and Golden, Okla. I also helped in a meeting in Texarkana in which Brethren Billy Orten, Wayne Fussell, Leon Fancher, and my brother Jimmy, preached. Mar. 11, I began the meeting at Ada, Okla., which is still in progress. My next will be at Healdton, Okla., Apr. 8-17.

Tom E. Smith, 302 Phillips, Healdton, Okla., Mar. 16.—I received the bundle of the Special Issue of OPA which the church here ordered. It is fine, and we plan to use it along with our advertising for the meeting to be conducted here by Bro. Tommy Shaw, Apr. 8-17. Our son, C. A., has been discharged from the Navy and we are so thankful.

Jack Cutter, Rte. 2, Crescent, Okla., Mar. 16.—I am now in a meeting at Dougherty, Okla., with good interest, to continue through Mar. 20. During Jan. I was in Mich., and enjoyed being with brethren at Pontiac, Melford, and Grand Rapids. Since returning to the southwest, I attended the Miller-Hathaway discussion at Texarkana, and have been busy with week-end appointments.

Ed L. Nichols, 3201 NW 52nd St., Oklahoma City, Okla., Feb. 15.—We enjoyed our stay with the small group at Grand Rapids, Mich., and are now making our home in Oklahoma City. During the last few months, I have preached once or more at the following places: Oklahoma City (both 7th St. and Capitol Hill), Davis, Sulphur, Dougherty, Spaulding, Fredrick, Okla., Horatio, Ark., and Siskiyou St., in Los Angeles, Calif.

Luther Boek, 5601 North Ave., Carmichael, Calif., Jan. 25.—I want to correct an error in the last report. We had two baptisms, Bro. Winchester baptized one and so did I. Jan. 16, I helped with the teaching at Redding. They need help. I did the teaching at my home congregation, Jan. 23, and there were 5 baptisms. Here is the address of our place of meeting: 4811 Auburn Blvd., Sacramento. We are about 10 miles north of the city on highway 40. Here are 2 subs. Pray for us.

J. R. Tidmore, Box 93, Broken Bow, Okla., Mar. 17.—I was at Legal, last Lord's day which I enjoyed. We had a nice crowd. I was at Golden that night for services, where we baptized 3, a fine couple and their son. We are still working and building up the Cause here. The first Lord's day in April, I am to be at McAlester, the Lord willing.

Orville L. Smith, 4208 Wall, Joplin, Mo., Jan. 21.—I held a meeting at Pine, Okla., followed by a discussion of cups in the communion, Jan. 17-18, at Pine school house. Bro. Miller moderated for me, and Bro. Baker's moderator was Bro. Joe Crumbley. Bro. Miller's wonderful knowledge helped me tremendously. Legal congregation sponsored the meeting at Pine. We appreciated the attendance of brethren from McAlester, Ada, and Legal. Bro. Wayne Fussell led the singing the first night of the discussion.

Leon Fancher, Box 41, Horatio, Ark., Mar. 17.—The mission work here continues to be supported by Ada, Washington, Stroud, Sulphur, and Oklahoma City (7th St.), Okla. The church here has grown some since the first of the year, with one baptism and one restoration. Last Lord's day, I preached at Oak Grove and one obeyed the gospel. Before long, the church at Dierks will be able to meet in their own building. We are thankful that Bro. Jimmy Shaw is now being supported at Texarkana and is doing a good work. We plan to work together in mission meetings this summer and I look forward to it. Pray for us. God bless the faithful.

Tom E. Smith, 302 Phillips, Healdton, Okla., Feb. 7.—Jan. 23, I was at Tulsa, for both morning and evening services. They are a zealous group. Jan. 30, wife and I were at Sentinel for two enjoyable services and at Cordell in the afternoon. Feb. 6, I was at Graham for the morning service, Dougherty for the afternoon, and Davis that evening. We have decided to have singing at Graham each first Lord's day afternoon. Neighboring congregations please take note and come help us make it a success.

W. H. Hilton, 716 La Paloma Rd., Richmond 11, Calif., Mar. 7.—Bro. Allen is reporting the donations we have received. They have been very good, but yet we need more. Brethren, if you only realized the need, I feel you would help us. Here in a radius of 25 miles, there is a million and a half people. The nearest faithful congregation is 65 miles away. We have 20 or 25 members, fine brethren. In the past, I have made sacrifices for a number of congregations, and established several. I feel you could help us buy a suitable place for worship, and I am depending on you. Pray for us.

Perry Allen, 600 La Paloma Rd., Richmond 11, Calif., Mar. 7.—Since last report Jan. 16, we have received the following donations to help on the purchase of a building: Waco, Tex.—\$25.00; Mozier, Ill.—\$10.00; Sister Olive Wilburn, Stockton, Calif.—\$20.00; Porterville, Calif.—\$50.00; Montebello, Calif.—\$25.00; Drury, Mo.—\$50.00; Bakersfield, Calif.—\$50.00; Corcoran, Calif.—\$100.00; Bro. Louie Gibbs—\$10.00; Oklahoma City, Okla. (7th St.)—\$50.00; Yuba City, Calif.—\$71.92; Total—\$461.92. Total received to date—\$611.92. We appreciate the generosity and Christian love manifested by these brethren.

Tommy Shaw, Commodore, Pa., Feb. 14.—Since last report, I have preached for several congregations in the mid-west. In Jan., I held a meeting at Stockton, Calif., which resulted in two taking their stand for the Truth. They had been meeting with the cups brethren, but being doubtful of the scripturalness of the use of cups in the communion, had been studying the question. We had a number of preachers in attendance which we appreciated. Last night, I heard Bro. H. E. Robertson give a fine lesson at Shreveport, La. I begin Mar. 11, at Ada, Okla.

Eugene Qualls, Rte. 3, Box 655, Tulare, Calif., Feb. 26.—We desire your prayers at Earlimart. We are few but we know God is with us. I want to thank everyone including the OPA, and Bro. Waters for his tract on the Communion, for helping me find the truth. During a

meeting at Earlimart by Bro. Joe Howard, I made my confession for being wrong in my teaching and belief on this subject. I need your prayers. I was glad to meet Bro. John Reynolds. Bro. Allen has been much help to me. We appreciate the help of Porterville and Corcoran at Earlimart.

Wayne DeGough, 135 48th St., Albuquerque, N. M., Mar. 17.—We are still working with the congregation here, meeting in the home of Bro. H. C. Hogland, Sr. We are hopeful of good being done, though circumstances seem much against us. If you know of anyone I should visit, please contact me, giving address and phone number if possible. I have received the following support for Feb. and Mar.: Siskiyou St. (Los Angeles)—\$300.00; Montebello, Calif.—\$300.00; Glendora, Calif.—\$100.00; Fresno, Calif. (Orange Ave.)—\$75.00. If you need me, call me.

Larry Ballard, 7423 Sundown Dr., Houston 16, Tex., Feb. 1.—The church formerly meeting in the Sunset Hts. Civic Club Bldg., now has purchased a building at 800 Aurora St., in Houston. This is just 2 blocks from the former meeting place and just off N. Main St. We want to acknowledge the following donations: Church at Ft. Worth—\$100.00; Church at Eola, Tex.—\$100.00; Church at Wichita Falls, Tex.—\$100; Church at Shreveport, La.—\$100.00; Sister Cohea, Compton, Calif.—\$25.00. We certainly appreciate this help.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Feb. 17.—I baptized one last night and there have been several confessions of fault in the past few weeks, also several prospects for conversion. I accepted a challenge made by Bro. John O'Dowd of Houston, Tex., and we will discuss cups, loaves, classes, and women teachers, either Mar. 14-17, or Mar. 9-12. I have offered either date, propositions have been signed, and I await his reply as to date here, then date for Houston will be set later.

James D. Corson, Mahaffey, Pa., Feb. 7.—Jan. 9, I closed the meeting at Love Joy with good attendance and interest. The last 2 weeks of Jan., I preached and did personal work at Flemington. The cooperation was fine and I enjoyed the work in my home state. Feb. 3-6, I made personal calls and preached over the week end at LeContes Mills. I am now preparing to go to Cumberland, Md., to investigate possibilities. (Under date of Mar. 1)—The work at Cumberland continues with 10 members meeting and the future looks bright. I expect to continue with them for some time thanks to the help of Flemington and Lovejoy.

Amos Doud, G. D., Selah, Wash., Jan. 24.—The church at Yakima meets at 1906 McKinley. We are few but at peace. In Nov., Bro. Miller held us a good meeting with one baptism, 2 restored, and 14 confessions of faults. We enjoyed very much the meeting Thanksgiving Day. Last Lord's day we attended services at Seattle in the home of Bro. Witty. Bro. Charles Berna gave a good lesson. There were 13 present. If you know of members living in Seattle or Tacoma, contact Bro. W. B. Witty, 1130 35th Ave., Seattle, Wash., or Melvin Styres, 710 So. J. St. Tacoma, Wash.

Jim Canfield, (colored), Star Rte., Box 78, Marion, La., Feb. 1.—In Jan., another precious soul came back to the fold for which we are thankful. I plan to return to Ala., in Mar., if I can get there. It is over 600 miles. Bro. Dukes wrote me that Bro. Pitts, the S. S. and cups preacher, I talked to, had never been back to bother them. Brethren, the truth will put those in error, on the get up and run. I appreciate all who helped me preach the gospel to my race. Just one meeting will not get the job done. Think how many times you heard the gospel before you obeyed it.

M. E. Mountain, 1225 South St., Waterloo, Ia., Feb. 16.—The work on our building is at a standstill due to lack of funds. We'd like very much to have a preacher here to work among us, however we are not able to support one. We can pay his transportation to Waterloo and home when he leaves, and we have

a modern seven room house with a spare bedroom, so he would be taken care of to the best of our ability. He would not be deprived of going to the Sulphur meeting, as we plan to attend. If you can help us in this way, let me hear from you.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Jan. 24.—The church here is growing steadily. During the last month, 2 were baptized and 5 confessed faults. We appreciate the good things Bro. Waters said about the congregation here. We hope only to do what the Lord commanded. We plan still greater mission efforts this year and next. We are having good singing each Saturday night, alternating every other Saturday night with St. Albans. During Dec., our contributions were the largest we have ever had. We have made some improvements on our building.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Mar. 14.—We want to thank the home congregation of Bro. Larry Robertson in Ind., for supporting Bro. H. E. Robertson in personal work here from Oct. 31 to Mar. 13. During this time we had 2 confessions of faults for worshipping in error in the past. We have 5 sisters at Locust Grove about 50 miles east of here, and each Lord's day some of the Tulsa brethren help them in their services at 10:30 A. M. They want to buy a lot and build so if you can help financially, just send to me and I will see that they get it. Contact Bro. Robertson for any information about them.

Johnny Elmore, G. D. Houston, Mo., Mar. 14.—This year, I have preached at Tulsa, Ardmore, Ada, and Marietta, Okla., Oak Grove, Ark., Wichita Falls, Tex., (6th and Broadway), Mt. Home, Cross Hollows, Mt. Carney, and Lebanon, Mo. We began the mission work in Mo., Mar. 1, starting at Houston. We have contacted several outsiders, and yesterday had some of them present at both services. We believe this will be a fruitful field for the Lord's work. We also have in mind several mission meetings near here. For the month of Mar., we received support from the following congregations: Clio, Mt. Carney, and Lebanon, Mo.; Kingman, Ind.; and Ardmore, Okla. For this we are thankful. Pray for us in this work (Eph. 6:18-20).

Roy L. Hutchings, 2605 Gonzales, Dallas, Tex., Mar. 12.—Bro. Gay has been with us at Denley Dr., for the past 2 months, and our attendance, interest, teaching abilities, and singing has been much improved. We have certainly enjoyed having them with us. I enjoyed being with the congregation in Milicia the second Lord's day. July 8-18, I plan to hold a meeting at Houston while I am on vacation from my job. We have 2 Spanish families meeting with us now. Brethren Joe and Victor Martinez are fine people, and Bro. Joe is doing a fine work here among his people. I believe a congregation will soon be established. They need the support and encouragement of every Christian.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., Feb. 14.—I sure did enjoy the February issue of the OPA, especially Bro. Thomasson's article on the "Work of the Spirit," and Brother Gay's on "Ordaining Elders." Some contend that Paul and Barnabas were sent to preach by "laying on of hands," but Galatians 2:9 says they "gave to Barnabas and me the right hands of fellowship, that we should go to the heathen." The cups, Sunday School, and Wine folks seem to be teaming up against us, employing a Sunday School and cups preacher to pasture for a colored congregation here that has always worshipped Scripturally until they gave them the "pastor." Yet they say they will not meet us on these issues! May God bless the faithful.

Edwin S. Morris, 3021 McFerrin Ave., Waco, Tex., Mar. 15.—Mar. 3-13, I held a very enjoyable meeting at Lawrence Rd., Wichita Falls, Tex., with 3 baptisms and 5 confessions of faults. The 6th St. congregation cooperated wonderfully. Both these congregations are to be commended. Preaching brethren Clovis T. Cook, Dorman Bryant, and C. W. Carson, were in attendance once or more. We also had visitors from Levelland, Fruitland, and Dallas, Tex., and Ardmore, Frederick,

and Okla. City, Okla. I preached at Shreveport, Mar. 14, will be at Montgomery, Ala., Mar. 15, and in a meeting at LaGrange, Ga., Mar. 16-27. I will be in Okla. City, Apr. 3-17; Fruitland, Tex., Apr. 24-May 1; and Kansas City, May 6-15. The work at Circle Rd. in Waco continues to move along. Bro. Lynwood Smith will hold our meeting Mar. 23-Apr. 3. Pray for us.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Feb. 18.—On mornings of Jan. 16, 23, 30, and Feb. 6, and on night of Jan. 30, I assisted with the teaching at Saginaw, Oreg., and on nights of Jan. 16 and 23; preached there. Preached at Los Angeles, Calif., Feb. 11, and at Glendora, Calif., Feb. 13 and 15 with two confessions of faults Feb. 13. **Donations for Work in Northwest:** We left from this field of work Feb. 7, and the Lord willing, we will return after a while of absence. Jan. 12-Feb. 17, I received the following donations for work in the Northwest: Church, Odell, Oreg.—\$100.00; Church, Lodi, Calif.—\$200.00; G. M. Everett and Herbert Everett—\$50.00; Church, Saginaw, Oreg.—\$50.00; Church, Yuba City, Calif.—\$31.56; Otis L. Osburn—\$5.00. We are thankful for these manifestations of love and care toward us.

Billy Orten, Rte. 2, Lawrenceburg, Tenn., Mar. 16.—Feb. 21-24, I attended the Miller-Hathaway discussion on the cups question at Texarkana. It was very good. Bro. Miller presented the Truth very plainly and forcibly. We were all happy when several gave up the plurality of cups in the communion and took their stand for the Bible way. I attended several nights of the meeting conducted by Brethren Tommy and Jimmy Shaw immediately following the discussion, at the Southside church of Christ. Feb. 27, I enjoyed a service at each place at Conway, and Fairview, La. Mar. 5, 6, it was a pleasure to be with the little congregation at Seminole, Ala. We had nice crowds at Frank St. in Lawrenceburg for both services last Lord's day, Mar. 13. One was baptized and one restored. Lord willing, I will begin at Memphis, Tenn., Apr. 10.

Ted Warwick, 811 N. Northwood Ave., Compton, Calif., Mar. 18.—Feb. 6th-20th, I held a meeting for the Forest Grove, Oregon congregation located twenty-six miles west of Portland. Outside interest was good and I was asked to preach on "The Cup of the Lord," by the Cups brethren which I did. We appreciated brethren coming from Odell, Mar. 6, Bro. James Winchester and I began the meeting here in Manteca which was the opening of their new building. We had lunch and singing in the afternoon with an overflowing crowd. Bro. Clovis Cook was present as well as Bro. King who has preached once in the meeting and is scheduled for tonight. We are to close this Lord's Day with all-day services. It has been a pleasure to work with the Manteca brethren as well as Bro. Winchester, a true yoke-fellow who carries more than his share of the load.

Stone Chakhame, Manyumba Village, N. A. Mkanda, P. O. Mlanje, Nyasaland, Africa, Dec. 26.—This is to inform you that the work of our dear Lord is going forward. Dec. 5th and 12th, I was at Wendewende Village, preaching once each day, moving then to Manyumba where I worked one week closing Dec. 19. Dec. 20, I visited Kharari Village. I then was brought to Moses Village where no church of Christ evangelist ever visited. I held the first meeting of the church of Christ there and 22 people were baptized. Today, I was again at Wendewende. I was with Bro. Aran Mzinganyama. The brethren asked us to preach and we gave them the spiritual food required. We were glad with the hospitality and kindness with which they received us. We visited Bro. Severe at his home and enjoyed it. As we failed to finish the building of our brick prayer house owing to insufficient money, we are anxious to begin the work early in March. Our saving is too little at Manyumba but we hope and believe if the brethren will help us it will be easy to get it finished. We ask the prayers of all the faithful brethren.

Billy Jack Ivey, Box 13, Sentinel, Okla., Mar. 8.—We closed the work in Colo., Feb. 24. During this time we taught a 3 weeks singing school at Delta which was

very enjoyable, then went to Denver, preaching twice. We enjoyed visiting in the home of the Kemmerlings, and also met other brethren for the first time. We returned to Delta and held a meeting, which I believe was profitable. The Delta brethren were very good to us during our stay there. Our Colo. work was highlighted by preaching for the brethren at Hotchkiss, Feb. 20, 21, and 22. Their worship is scriptural and we enjoyed meeting them. They treated us wonderful and we look forward to more work with them in the future. Feb. 27, we were at Eola, preaching 3 times over the week end, and once at Menard, Tex. It was good to see beloved brethren from Eola, San Angelo, and Menard again. We also visited in the homes of Brethren Reed Chappel and J. Tom Williams of Sonora congregation. We are now at Washington, Okla., in a singing school, which we think will be a good one. Mar. 27, we begin at Mozier, Ill., and at Huntington, W. Va., Apr. 13. May God bless all the faithful.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Mar. 16.—Tonight, Bro. Morris begins our meeting. I baptized 2 here recently. We drove to Montgomery, Ala., and heard him deliver a fine sermon. The discussion in Texarkana resulted in growth to the Cause there. Bro. Leon Fancher had just started the work there, and we had three members. At the close of the discussion, one of the cups congregations saw Bro. Hathaway could not prove their practice as we could prove ours, so they accepted the Bible way and had Bro. Tommy Shaw hold them a meeting in their building, and I understand 3 members from the other cups congregation took their stand for the Truth. So, we now have a strong band of faithful Christians, a house in which to meet, and there is one less cups congregation in Texarkana. Leaving there, I began at Garrison, Tex., the next night where we had no faithful church but several digressive churches. We found a house which the S. S. brethren had quit using, and I preached for a week, establishing a faithful congregation. I was glad to have Bro. Morris and others work with me in the meeting, as well as in the discussion.

Jimmy Shaw, Gen. Del., Texarkana, Ark., March 14.—During Feb. and March, I have been in Texarkana working to establish the cause of Christ. The church began with three members, who were meeting in their home when I arrived. We met in the home for a few Lord's Days, and did personal work. One small congregation, who used the cups seemed interested in the truth on the question, and took a formal stand for truth the last night of the debate between Bro. E. H. Miller and Lester Hathaway. Bro. Miller did a good job in defending the truth, and I believe a lot of benefit was felt by the Cause here. The church building is located three blocks off highway 71 south, going toward Shreveport. All that might be able to meet with us are welcome. Services Lord's Day 10:30 A. M. and evening 7:30, and Thursday 7:30 P. M. My mother and father have been here with me and have been much help. We began a meeting in the church building immediately after the debate and 3 more were restored. Several preachers assisted in the meeting with singing and preaching, including Wayne Fussell, Billy Orten, Tommy Shaw, and Leon Fancher, which was really appreciated. Support from Wichita Falls, Tex., Shreveport, La., Horatio, Ark., and Oklahoma City (7th St.) was appreciated much.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., March 15.—We had three restorations at Chapel Grove while I was home. En route to Calif. I preached at Little Rock, Ark.; Houston, Waco, and Odessa (Golder St.), Tex.; and visited briefly in Temple and San Angelo, Tex.; the Don Crossmans at Tularosa, N. M., and the Clovis Cooks at Arvin, Calif. I held a two weeks meeting at Fresno, Calif. (Butler Ave.), with one baptized and two restored. We had splendid cooperation from the churches in the valley during both this and the Woodlake meeting. The singings at both Fresno and Woodlake looked like old times. The unity is the best in many years. I preached ten nights at Woodlake with two baptized. I enjoyed seeing and associating with such preachers as James Russell, John Reynolds, Bennie Cryer, Ted Warwick, A. J. Mason, Clovis Cook,

W. H. Hilton and Glen Lewis. I am now in a meeting at Yuba City and will continue for two weeks. Enroute to Calif. I enjoyed visiting with preachers Miles King, Edwin Morris, Jesse Broseh and Wayne McKamie. I plan to preach five nights in Marion, La., April 18-22, and to be at Mt. Vernon, Ky., Chestnut Ridge, April 26-May 5.

Homer A. Gay, 262 N. Jackson, Lebanon, Missouri, March 16.—The work here at the Denley Drive church in Dallas, continues to go forward. Our crowds continue to grow; I have baptized four and six have been restored since we came here, and new faces appear each Lord's day. The singing has surely improved, and several are learning to pitch and lead their songs well. We also have a goodly number who are fast developing into good teachers, and one of the greatest things is that they seem to be in perfect peace and unity. While at home recently, I preached at the mid-week meeting at my home church in Lebanon, Missouri and was delighted to see a splendid crowd. I have examined the new song book, and like it. I believe it has the finest selection of invitation songs of any book that we have put out, a few new ones, and lots of the "good old" songs of fifteen and twenty years ago. My latest booklet, "The Inside Of The Cup," is now ready for you. I have received many compliments on the work. Every congregation should have a supply of them (my home church got one thousand of them). The price is 15c per copy, \$1.50 per dozen, \$12.00 per hundred, post paid.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Mar. 15.—We were in a meeting, Jan. 12-23, at Aromas, Calif. Jan. 24-Feb. 6, we were at National City, where we had two confessions. Feb. 9, I preached once at Lynwood. Feb. 13-27, we were with the congregation at Alisal. The meeting was held in the building which they recently bought. They worked hard with the help of members of Aromas getting it ready for the meeting. It is nice and commodious. We had some hindrance. The lights were deliberately turned off during service one night. There were two windshields that were deliberately smashed, and our large banner was stolen. In spite of all this we had an enjoyable meeting and two were baptized. Mar. 2, 9, I preached at National City; Mar. 6, we were at Siskiyou St., L. A. for all day services; Mar. 11-13, we were with the congregation at Bakersfield for four sermons. We had good crowds at every service. There were three confessions there. Our next meeting will be at N. 6th and Broadway, Wichita Falls, Tex., April 1-10. Right after that I will have time for one meeting, April 13-24. The Lord willing, we will be at Midland, April 27-May 8. We are to be at Harrodsburg, May 11-22. Brethren, let's do more mission work this year, and establish some new congregations. We can do it if we will.

Clovis T. Cook, 1611 Bluff St. Wichita Falls, Texas, March 14.—Since last reporting I have preached at Lubbock and Levelland, Texas, enroute to Calif. It was a pleasure to be with these brethren in the work. The little congregation at Levelland, where Bro. Bill Harmon is doing a fine work, is increasing in zeal and number. While in California, we taught a singing school at Arvin, during which I preached eight times. We had real good cooperation by the Bakersfield brethren for whom I preached the last Sunday night we were in the State. The Stalcups and Morrins from Los Angeles, paid visits on week-ends which we appreciated. While visiting Bro. King at Modesto, I assisted in the teaching at Lodi, Stockton, and Ceres, meeting many old friends and brethren. I am to be at Stockton, for a two-weeks meeting which will precede the Labor Day meeting being held in Stockton, this year. The Stockton brethren are going all out to make it one of the best meetings of its kind. My wife and I, were accompanied on this trip to the Golden State of Calif., by Bro. and Sister Milner, of Wilson, Okla., a source of comfort and enjoyment. Our latest record has been released. I have received shipment on them and they are ready to be sent to all who desire them. However, due to the danger of breakage, we would appreciate it if you would try to place at least one more in your congregation or community when ordering. Bro. Edwin Morris, just closed a very good meeting at 2900 Lawrence Road,

here in Wichita Falls, Tex. Bro. Morris is a fine preacher and doing much good. He baptized three and had several confessions of faults.

E. C. Severe, Wendewende Village, N. A. Mkanda, Manje P. O., Nyasaland, Africa, Jan. 11.—Owing to continuous falls of rain, I did not go out for meetings for 5 weeks, but worked with the home congregation, visiting backsliders, encouraging the faithful, and encouraging sick brethren to visit government hospitals. I baptized about 15 people, and held mid-week meetings at Mubeya, Manjolo, Fwitiki, Ntamba, and Himanya, all within the Wendewende neighborhood. The growth at Wendewende is encouraging with many strong Christians, interested in teaching the truth to their neighbors. One day, I met a preacher of the Holy Lamb church who demands to know why "your people in Wendewende are like Jehovah Witnesses? They preach to everyone they meet." I said, "They want to convince you and your people of the truth for the hour comes when all shall be judged. So they are working in fulfillment of Matt. 24:14." It is a lot of pity that Evangelist Kenedy Nseu of Mpodesi church, departed this life Dec. 6, 1954. He obeyed the gospel in 1952 at Liwonde under my preaching. Before that he was a member and teacher of the Church of Scotland. When he came out for the truth others followed him, thus making the church in his locality grow rapidly. He preached in reach of his home. He died at the age of 89 years, leaving his wife and 3 daughters. Brethren G. Chikmola and Stone Chakhame preached at the deceased one's home, and the latter at the graveyard. I led the singing. It is now summer here, with favorable weather, and crops are germinating favorably. If there be no other spell of drought there may be no famine. This year, many people suffer in trying to get food, and some are dying in want. Famine is the big talk among the natives. Some are failing to hold meetings but go to town in search of employment to get food supplies. We plan to send Bro. Harry Lichapa to Rhodesia. He will leave month after next, and asked me to please plead to the brotherhood for support for his trip. Remember us in your prayers.

Homer L. King, P. O. Box 333, Modesto, California, March 20.—During and since our meeting in Modesto, we are glad to report four restored, two baptized, and four confessions of faults. About ten others have moved in or otherwise started meeting with the group now meeting in the Moose Hall, 821 Fifth St., so that we now have about 30 who meet for worship here, and we always have some nonmembers and as a rule some visiting brethren from Ceres and other congregations, for which we are very thankful. The work here is now being supported equally by Ceres and the group in Modesto, which we appreciate. More and more I am convinced that about all new congregations need a competent preacher until they get well established and developed so they may be able to stand alone and be self-edifying. We note with much satisfaction the increased interest in singing in this part. Yesterday, we enjoyed a very good singing at Manteca, with a number of faithful congregations participating, and it was our first real test of the new song books, "Old Path Echoes" (No. 4). All seemed highly pleased so far as we could tell. We are glad to have our young Bro. Norvel Ellerd (preacher) and wife move back to this part from Arizona, where he helped to establish a new congregation in Phoenix. I have been enjoying a series of meetings in Manteca by Brethren James Winchester and Ted Warwick. We recently entertained the Cooks (Clovis and wife) in our home for several days with much pleasure. We are sorry to report that our co-laborer and old pal, John Reynolds, is suffering from the "flu," being confined to his bed. Too, we are very sorry, indeed, to hear that our beloved co-partner, Bro. Homer A. Gay, is in poor health. Your prayers are needed and will be appreciated by him and his family. We were glad to have Bro. Bennie Cryer and wife visit in our home a few weeks past. All faithful preachers and brethren in general will find a welcome in our home at 314 W. Granger St. If you know of prospective members of the church in Modesto, we shall be glad to have the address. My very best regards and wishes for the work of every faithful preacher.

Our Purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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NEW TESTAMENT EVANGELISM

By J. Ervin Waters

Evangelism is the act of evangelizing, i.e., preaching the evangel or gospel. The Greek word for **gospel** is **EVANGELION** which when anglicized becomes **evangel**. **Evangelist** is from **EVANGELISTES** and was anglicized by only dropping the last two letters. **Evangelize** is from **EVANGELIZO**. Gospel means "GOOD NEWS." Was there ever any better news told to Adam's fallen race than that a Saviour had died that they might live and that He had been raised for their justification? What better news than that death had been robbed of its sting and the grave of its victory! What better news than that Satan, the arch-enemy and arch-deceiver, had been vanquished in his own domain! What better news than that by obeying the gospel the captives of sin might have liberty and Satan's bound slaves might have their prison doors opened!

No wonder Jesus said, "Go preach the gospel to every creature" (Mk. 16:15). No wonder Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation" (Rom. 1:16).

When we preach the gospel we are evangelizing. Since at no period of time until the end of the world will dead sinners be able to be saved without the gospel, the preaching of the gospel becomes an ever present responsibility to meet a permanent need. Since an ever present responsibility and a permanent need can not be met or filled by a temporary office, it follows with inexorable certainty that the office of "evangelist" was not a temporary one. What is an "evangelist?" W. E. Vine's Expository Dictionary of New Testament Words, Vol. 1, P. 44, "EVANGELISTES denotes a preacher of the gospel." Would the time ever come when preachers of the gospel would not be needed when Paul declared, "And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14), and, "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21)? Is this statement still true?

Those who deny that we are to have "gospel proclaimers or preachers" (evangelists) in the church today tamper with God's plans for saving the world and strike at the tap-roots of the gospel's growth. When they contend for this opinion to the causing of division and strife in the church and to the stifling of

(Continued on page three)

THE SPIRIT QUESTION (No. 2)

By T. F. Thomasson

When Peter came before the church in Jerusalem, just as he expected, they accused him of going in to the Gentiles. So he began and rehearsed the whole matter and referred them to the six brethren who were with him (Acts 11:1-19). He said in verse 15, "As I began to speak, the Holy Spirit fell on them, as on us at the beginning."

He surely had reference to the beginning on Pentecost. There certainly had been many converted between the **beginning** and the house of Cornelius. And if it be so that all must be baptized with the Holy Spirit to be converted or saved, Peter should have said, "As I began to speak the Holy Spirit fell on them as it did on all who have been converted." No one was ever baptized with the Holy Spirit to convert or save them. The baptism of the Holy Spirit brought to the world and revealed God's converting and saving power which is the gospel (Rom. 1:16). Cornelius was instructed to send for Peter who would tell him **words** whereby he and all his house should be saved (Acts 11:14). Paul says, "The Spirit itself beareth witness with our Spirit, that we are children of God" (Rom. 8:16). The Spirit itself is the Holy Spirit and our spirit is the human spirit. There are two witnesses testifying. I have heard many give their testimony and they would invariably give the testimony of their own spirit and leave the testimony of the Holy Spirit out of it.

But there must be two witnesses testifying. The Holy Spirit testifies you must believe (Heb. 11:6). The Holy Spirit testifies you must repent (Acts 17:30). The Holy Spirit testifies you must confess Christ (Matt. 10:32). The Holy Spirit testifies you must be baptized (Mk. 16:16). My spirit responds and says I have obeyed all these, thus the Holy Spirit and my spirit bear witness together that I am a Child of God. The Holy Spirit is a speaking Spirit (1 Tim. 4:1).

So Jesus said "the words that I speak unto you, they are spirit and they are life" (Jno. 6:63). "It is the Spirit that quickeneth (Jno. 6:63), and these words of the Spirit are God's quickening power. The ink and paper are not Spirit. But in the words of the Spirit is the germ of Spiritual life, the word of the Spirit is the seed of the kingdom (Lk. 8:11).

When this seed is sown into a good and honest heart it germinates and springs up and produces a spiritual being. Thus the Spirit operates, and we re-

ceive it. "Paul says, 'If any man have not the Spirit of Christ he is none of his' (Rom. 8:9). But this seed must fall into a good and honest heart (Lk. 8:5-16). Paul says, 'For as many as are led by the Spirit of God, they are the Sons of God' (Rom. 8:14). The only way that we can be led by the Spirit is to be led by the words of the Spirit. We would not know what to do nor how to do if the Spirit had not revealed the way to us, in words that we can believe and understand. So, when the revelation was completed and the Holy Spirit's plan of redemption was fully confirmed and established, the miraculous work of the Spirit ceased.

Paul said, "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (1 Cor. 13:8-10). That which is perfect is the perfect law of liberty (James 1:25). That which was in part was the miraculous work of the Spirit before the law of the Spirit was written. When the law of the Spirit was written the baptismal and miraculous measures of the Spirit was no longer necessary. We now have God's plan revealed in writing. Hence Paul says, "When Christ ascended back to heaven he gave some apostles; and some, prophets; and some, evangelist; and some, pastors and teachers." What did he do this for? "For perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." How long was this to last? "Till we all come in unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:10-11-12-13).

We now have the words of the apostles inspired by the Holy Spirit. This is the law of the Spirit that Paul said made him free from the law of sin and death (Rom. 8:2). This is what James calls the perfect law of liberty (James 1:25). Peter, James, and John went up on the mountain; Moses and Elias were there. Christ was transfigured before them. Peter said, "It is good to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, one for Elias." But a bright cloud overshadowed them and a voice said, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:1-6). Peter said he was there and heard the voice from heaven, but he says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." He also said, "that no prophecy of the scriptures is of any private interpretation. But holy men of God spake as they were moved by the Holy Spirit." Was not given by the will of man (2 Pet. 1:16-21). This written word of the Holy Spirit is safer and surer than if he should speak directly from His very throne. Jesus said; "Father glorify thy name," and a voice came from heaven saying, "I have glorified it," and the people were divided about what he said (Jno. 12:28-29). Some said one thing, and some another. So to make his will plain to us the Holy Spirit inspired the apostles to write his will. As language is the common means of communications and as God is not now talking to us directly He has communicated to us His will in writing, and Peter says that is surer. No one of us would enter into any kind of a contract without it being in writing. If

I should make a will it would be worthless unless written.

When the last one of the apostles died, the measure of the Holy Spirit by the laying on of the apostles hands ceased. When the last one of those upon whom the apostles layed their hands died, that measure of the Holy Spirit ceased. The will of God is now confirmed. His will to us is now fully established and these miraculous gifts of the Spirit are no longer needed. His written word has revealed to us all things that pertain to life and godliness (2 Pet. 1:3). "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:4). John says, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (Jno. 20:30-31). Faith comes by hearing and hearing by the word of God (Rom. 10:17). These signs, wonders, and miracles are written to produce faith in us, and they are not performed now. All the claims to do these things are purely human imaginations. We now receive the Holy Spirit through his word.

We do not know we are saved because "we feel good," but we feel good when we know we are pardoned. We can know we are pardoned with as much assurance as we know anything. For the Holy Spirit tells us in words we can understand.

The Holy Spirit converted three thousand on the day of Pentecost. And when they were pricked in their hearts they cried out, men and brethren what shall we do? The Holy Spirit said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:37-38). We now have these words of the Holy Spirit written. For us to doubt them is to doubt the work of the Holy Spirit.

"Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will?" (Heb. 2:1-4).

—Waterford, California.

TIMELY SUGGESTIONS

Starting Congregations: I am glad that we are learning at long last that a congregation is **not established** as soon as a few members agree to "meet for worship"—many times, "if some one will go over and take all the lead for them each Lord's day." To me, about the same difference exists between a congregation just starting up and an **established** congregation as that which exists between the newly born babe and the one who has been reared to man-hood under parental care.

Peter says, "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stab-

lish, strengthen, settle you" (1 Pet. 5:10). Again in 2 Thess. 2:17, " . . . Comfort your hearts, and stablish you in every good word and work." Also, "But the Lord is faithful, who shall stablish you, and keep you from evil"—(2 Thess. 3:3).

That the Apostles spent from one to three and a half years with the congregations they started, everyone must admit. But when they left them they left them with officers capable of taking care of the work of the church, and also able to meet the enemies.

We have wasted too much money and time in days gone by in getting a few brethren banded together to worship, then leave them to false teachers, or, to become discouraged, and quit.

But thank the Lord, we are learning, and churches are being started and kept going. Just a few days meeting now and then will not do the work.

Several congregations among us are to be highly commended for doing this kind of work. A few of them: Vaughan Blvd., in Ft. Worth, Texas, Pontiac, Michigan—where, even though they do not own a place in which to meet, they have supported preachers well, and have kept them with the work near Bernie, Mo., until there is a good church there, with a house of their own, and the brethren able to carry on for the Lord. Many others are doing like work—I could not name them all.

Suggestion: If the church where you worship is not putting forth a strong effort to get another congregation established, why don't you try to start such a plan?

Protracted Meetings: If you do not remember the date for your meeting to begin, suppose you write to the preacher and ask him when it is to be. Then get everything ready—advertise the meeting well; throw away the old ragged song books and order you some new ones; clean up the meeting house and grounds. Get every thing ready (Acts 10).

Concerning myself: As Brother King mentioned in the April issue of the paper, I am not well. It seems that I sometimes have a pretty hard time living. However, with the help of the Lord, and my faithful wife, and the good brethren and sisters, I shall do my very best to stay in the work.

Final Suggestion: "Be not weary in well doing"—(2 Thess. 3:13). —Homer A. Gay.

NEW TESTAMENT EVANGELISM—

(Continued from page one)

gospel preaching they should be speedily disciplined by their home congregations and elderships and if they are elders their home congregations should relieve them of the office for which they are no longer qualified.

When a man "farms" he is a "farmer;" when he "carpenters" he is a "carpenter;" and when he "sells" he is a "salesman." When he evangelizes he is an "evangelist." I know of no arbitrary Scriptural limitations as to time and geography on the work of an evangelist. Who am I to aver how long an evangelist may evangelize in a certain city or how many miles he must travel to evangelize? But this I know: he must evangelize.

If Paul could remain eighteen consecutive months as he did at Corinth at one place, so may we. If Paul could remain in Ephesus into his third year, preaching three months in a synagogue (Acts 19:8) and two years in the "lecture hall" of Tyrannus (Acts 19:9-10),

so may we remain that long or longer at one place IF WE EVANGELIZE. One of the sad failures of our generation has been that we evangelists did not remain long enough at newly planted congregations in order to establish them, root and ground them, develop teachers and talents, so that they could attain to their maturity. We need more Scriptural nourishing, more Scriptural evangelization, not less. Paul and Barnabas assembled themselves a whole year with the church and "taught much people" at Antioch (Acts 11:26). We need the same thing at so many places. One of the greatest hindrances now to our further expansion is the lack of proper consolidation of territory already conquered. How many congregations have strong and capable teachers? Oh, how we need them! Our lack hinder our reaching out.

The modern pastor system does not develop teachers and mature the church. The congregation becomes the ward of the pastor. The longer he remains the more they need him (they think). It is so easy to fall into this system. The people like to hear the best all of the time and the preacher likes to stay at home with his family. It is a vicious cycle.

Let us qualify "elders" to "oversee" the flocks. The evangelists have a duty to help do this. But hear me, fellow evangelists, while you are at a place, carry on an effective teacher training program. Do not rob the church of its development and stultify your God given office.

If you are really evangelizing, developing the church and converting sinners, then let the carpers carp and the critics criticize. Do your duty. But do not permit yourself to be victimized by an indolent membership and a lazy bunch of men. If they will not work, shake the dust of the place from your feet and go where your talents can be used.

A good teacher can rob the church of its development just as surely as a good preacher. If he lets the church persuade him to do all the teaching, he as surely is doing wrong as if he were paid to do it. The end result is what we are looking at and what the Lord judges by. Another thing, brethren. I do not believe in robbing Peter to pay Paul. I know sections where there are several weak congregations. The teachers in these congregations merely swap out and make their monthly appointments. Each congregation hears variety, each teacher is exercised, and the congregation remains weak. These men are not evangelists and do not plan to become evangelists. They make their living at home, take money from weak congregations which should be used for spreading the gospel and from qualified evangelists who need to be supported. No wonder so many congregations have empty treasuries and can not support any work. No wonder all the evangelists can not be used properly.

I know there are exceptions. We plant new congregations and the strong congregations must "support the weak," but when we keep them weak and even make the weak weaker we are defeating our ends and purposes.

Some teachers do not want to stay at home and build a congregation. There is not as much of a "halo" to that work.

But, thank God, many churches are waking up. Reports of plans for widespread New Testament evangelism are reaching me constantly. Herein lies our hope for future expansion. Let us quit ourselves like men and march ahead.—Rt. 1, Lawrenceburg, Tenn.

Old Paths Advocate

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DO YOU NEED THESE BOOKS AND TRACTS?

Old Path Echoes (No. 4), our 1955 song book, has been received and is now being shipped out to our customers. All who have examined it seem to think it is one of our very best, if not the best yet. It is the same size, same type, and same price as our 1944 book. See price list elsewhere in this issue.

Old Path Echoes (No. 3), our 1954 song book, is still available, but our supply is very limited, as it sold beyond our expectations.

The price—50c per copy; 40c per copy for five or more; postpaid.

"Old Paths Echoes (No. 2) (1953), same size, quality, general purpose book as the others, and thought by some to be the best we have ever made. The price—50c per copy; \$5.00 per dozen; \$10.00 for 25; \$20.00 for 50; \$40.00 for 100; postpaid.

"Old Path Echoes" (1952), same size, price, and kind as the above named book, and one of the best we have ever put out.

A Book of Sermons—"Old Paths Pulpit," a book of 33 sermons and essays, by 33 preachers of the church of Christ, with photographs and short histories of each preacher; covering nearly every subject of interest to saint and sinner. Price—\$2.25; Postpaid.

A SPECIAL OFFER

For a limited time, we are making you a special price on the tract, **"The Communion,"** by Ervin Waters, a very able and comprehensive discussion of the various phases of the Communion or Lord's Supper.

The regular price is 35c per copy, but our special limited price is 25c per copy; 5 copies \$1.00; 25 copies \$5.00; 100 copies \$18.00; postage prepaid.

Our second special offer is, for a limited time we will send you one hundred copies, packed as follows: 33 copies of The Communion, 33 copies of the Clark-King Discussion, and 34 copies of the Clark-Harper Debate, one shipment, for only \$18.00, postpaid.

You cannot afford to miss this bargain on good tracts to use in mission work. Every church should have this collection on hands.

Send all orders to Old Paths Advocate, Box 333, Modesto, Calif.

OUR NEW SONG BOOK COMMENDED

Following are a few of the commendations of our 1955 song book, **"Old Path Echoes (No. 4)."** We appreciate very much the warm reception this book is receiving. Note the following:

"The new song books are fine. They have enough new songs to create interest and enough old songs so that all who care to do so can lead a song. I believe this is one of the best books the Old Paths Advocate has put out, and you should be able to sell a greater number of song books this time than ever before. I have found that in order to have good singing, you should give the congregation new songs to sing, especially those who sing by note."

—Carl N. Nichols, Hollywood, Calif.

"Here is the money for the new song books we received from Bro. Nichols. The new books are very good as they contain a very good selection of songs."

—Raymond Osburn, Monrovia, Calif.

"We are ordering one hundred of the new song books. We certainly do like them. Foster (my brother, of La Grange, Ga.) says they are the best yet."

—Gillis Prince, Wedowee, Alabama.

"I received the copies of the new song book, and we got to try them out at Washington last Lord's day, and I think it is, as usual, a good book."

—Tom E. Smith, Healdton, Okla.

"We received our new song books, and we really do like it, and the brethren at Cordell, too expressed their like for it."

—Homer Smith, Sentinel, Okla.

"I have examined the new song book, and I like it. I believe it has the finest selection of invitation songs of any book we have put out. The book contains some new songs and lots of the good old songs of fifteen to twenty years ago."

—Homer A. Gay, Lebanon, Mo.

Have you ordered your supply of this good book? You should get them in time to become acquainted with the songs before the camp meeting.

Send all orders to Homer L. King, Box 333, Modesto, California.

OUR HELPERS

Below, you will find the names of all who have sent subscriptions to us since March 20, and the number of subs. sent. We appreciate your help and hope you will continue the good work. Please check the following list for acknowledgment and report any errors to us:

A. W. Fenter—12; Homer A. Gay—10; J. Ervin Waters—8; E. H. Miller—5; Paul O. Nichols—4; S. H. Byars—4; Tommy Shaw—4; Ralph Kitson—3; Mrs. Ruth Cohea—3; C. D. Laney—3; Bob Markell—3; C. W. Van-Stavern—2; Clovis T. Cook—2; Larry Robertson—2; Maurice Murphy—2; Elmer Sutton—2; Mrs. Robert Kramer—2; Olethia Jenkins—2; Wayne McKamie—1; Ted Warwick—1; Homer L. King—1; Bennie Cryer—1; Johnnie Elmore—1; C. D. Palmer—1; Gene Hopkins—1; G. W. Anderson—1; Delbert Brenton—1; T. E. McBride—1; Mrs. Cressie McKinney—1; H. C. Morrison—1; M. S. Whitehead—1; Mrs. Ray Fegett—1; O. L. Hopkins—1; G. F. Scott—1; Ernie Lewis—1; Bill Goldtrap—1; Mrs. M. P. Thomasson—1; Myrtle Nelson—1; Glen V.

Ayers—1; Odessa Clouse—1; Mrs. W. B. Martell—1; Mrs. C. A. Shumack—1; Robert Nace—1; Billy Bywater—1; Mrs. Carl Willis—1; Frank S. Graham—1; Mrs. James H. Smith—1; Mrs. Hugh Milner—1; Heien Howard—1; Mrs. C. A. Allen—1; Mrs. Russ Permenter—1; Mrs. Melinda Cash—1; Richard Frizzell—1; Mrs. Bertha Wiseley—1; E. T. Yarbrough—1; Mrs. Napoleon Walker—1; Ray Roe—1; Mrs. John Malcolm—1; H. F. Fulton—1; Luther Boek—1; Irvin R. Boss—1; Total—116.

BROTHER GAY TO THE HOSPITAL

Just as we are about ready to go to press with this issue, I receive the following from Bro. Gay, from Dallas, Texas, under date of April 18, 1955:

"We had fine services here yesterday, with large crowds, and fine singing in the afternoon. We baptized three young people (Spanish) last night, which helps to swell the forces of the Spanish church started here.

We have decided to take the doctor's advice to go to the hospital in Shreveport, La., for major surgery. I had hoped and prayed that I might be able to hold my spring and summer meetings before the operation, but the doctor advises that we have it now, and it seems that I am getting worse instead of better, and I know that I cannot go on this way. The doctor here says that if all goes well, it should not keep me out of the field more than six weeks. I really do regret that I must disappoint the brethren whose meetings will be involved, but I shall try to get them in touch with another preacher.

My wife will make headquarters with Sister Nora Jones, 3714 Dilg' League, Shreveport, La., hence I can be reached through this address."

Note: The above was copied from a personal letter to me, and in this letter, Bro. Gay tells me that while he has sickness and hospitalization insurance, it does not cover his particular case. So, naturally, I think it would be well for the brethren and the churches who know him and with whom he has labored for so many years, to remember him in their prayers and that we remember him and his wife in their financial needs, which no doubt will be considerable.

—Homer L. King.

TEN REASONS WHY I SMOKE

1. It is such a clean, refined habit.
 2. It makes my breath so pleasing to everybody.
 3. It sets such a good example for the children.
 4. It proves I have self control.
 5. It makes my fingers and teeth so pretty and yellow.
 6. It makes me look so manly.
 7. I just love to spit.
 8. It starts fires and destroys millions of dollars worth of forest and property. This is fun.
 9. I want to see how much poison my body can take.
 10. It's my way of obeying God, who says, "Keep thyself cleansed. Touch not the unclean things."
- "As ungodly men diggeth up evil, and in his lips there is a burning fire" (Prov. 16:27). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17).

—Selected by Thomas Stalcup.

THE ORIGIN OF INDIVIDUAL CUPS

This is a new tract just off the press in which the origin of individual cups in the communion is accurately documented. It contains proof of who invented them and when and where they were first used. This tract can be economically distributed. We should flood the nation with tens of thousands of them. The price is twenty five cents for ten copies and two-dollars per hundred. Order from J. Ervin Waters, Route one, Lawrenceburg, Tenn.

ONE CUP PROVED BY THE ENGLISH TRANSLATIONS

This is a concise treatment of the use of one cup in the communion with the evidence obtained exclusively from English translations and with no comments or quotations from authorities. The various renditions of the English translations are systematically arrayed as evidence. The price is the same as the above tract. Order from J. Ervin Waters, Route One, Lawrenceburg, Tenn.

OTHER TRACTS

My other two brief tracts on first principles, "Reasons Why You Should Be A Member Of The Church Of Christ," and "What Name Should The Children Of God Wear," are obtainable at the same prices as above.

I prepared a special tract for use in the recent Waters-Hathaway Debate, "Three Undeniable Parallels Deadly To Hathaway's Position." It presents the three Scriptural parallels which decisively prove that the cup is literal and that it represents the New Testament. Although it was prepared for this special occasion, yet it should prove interesting and helpful to all because of its treatment of these most important details. It also is the same price as those above. These may be ordered from J. Ervin Waters, Route One, Lawrenceburg, Tenn.

CHURCH DIRECTORY

The following may be listed in your church directory: North Ft. Worth, Tex., 2410 Warwick. This is a new congregation, and they plan the closest cooperation. For further information contact: E. R. Combs, 2617 Northwest 27th, Ft. Worth, Tex., or Johnny Spradley, 2117 Cloverdale, Arlington, Texas.

SUPPORT FOR THE SPANISH WORK IN DALLAS

As I reported before, the Vaughn Blvd. church in Ft. Worth supported this work in Feb., and the White Hall church near Temple, Tex., supported it in Mar. Other contributions: El Centro, Calif., by Bro. T. E. Wright—\$100; Montebello, Calif., by Bro. J. H. Sharp—\$50.00; Los Angeles, Calif., by Bro. Carl Nichols—\$20.00; Abilene, Tex., by Bro. Jesse Lowrance—\$25.00; Waco, Texas, by Bro. Paul Lane, (\$15.00 per month)—\$30.00; Waco, Texas, by Bro. L. N. Byford—Chairs to seat the building; Sonora, Tex., by Bro. Reed Chappell, (\$12.50 per month)—\$37.50; San Angelo, Tex., by Bro. J. C. Miller, (\$12.50 per month)—\$37.50; Eola, Tex., by Bro. Prentice Williams, (\$12.50 per month)—\$37.50; Dallas, Tex., by Bro. Grady Coble—\$30.00 house rent, and \$18.00 for song books.

Thus, the work is taken care of for April, with only a little to start May. Brethren, please let us keep

this noble work going. You may send your contributions direct to Bro. Joe Martinez, 3303 Tumalo Trail, Dallas, Tex., or if you like, to Grady Coble, 5301 Parkland St., Dallas, Tex. A close account will be kept and a full report given each month in the OPA. These two brethren will keep you posted, as they will be in close cooperation.

Brethren, this is your opportunity to have fellowship in one of the greatest mission efforts of our day.

—Homer A. Gay.

OUR DEPARTED

Watson—Sister Flora Watson died in Ardmore, Okla., Apr. 3, 1955, at the age of 56 years, 9 months, and one day. Dec. 6, 1916, she was united in marriage to James Watson in the near vicinity of Healdton, Okla. She obeyed the gospel at the age of 27 years. She is survived by her husband, James; 3 daughters, Mrs. Olive Stephens, Wichita Falls, Tex., Mrs. M. G. Holton, Lubbock, Tex., and Mrs. Don Cameron, Lindsay, Okla.; a step-daughter, Mrs. Harold Hamblin, Sacramento, Calif.; a step-son, Gene Watson, Healdton, Okla.; a brother, Arthur Maxwell, Arvin, Calif.; 3 sisters, Mrs. Annie Schuman, Ardmore, Okla., Mrs. Bessie Bray, Okla. City., and Mrs. Joe Buchanan, Philadelphia, Pa.; 5 grand children, 1 great grand child, and a host of friends. Funeral services were conducted at East Healdton church of Christ. The flowers were beautiful, bespeaking the esteem in which she was held, both in the church and the community. Bro. Fred Kirbo paid a beautiful tribute to her life, assisted by the writer and Bro. Clovis Cook. Singing was rendered by members of the Healdton congregation. The church has suffered a loss but we trust it will be Heaven's gain. A fitting description of Sister Watson will be found in Prov. 31:10-31.

—Tom E. Smith.

BONDS OF MATRIMONY

King-Reynolds—Bro. Miles King and Sister Johnette Reynolds were united in marriage Apr. 11, 1955, in the home of Bro. Floyd Bounds in Little Rock, Ark. Both are fine Christians, having been reared in Christian homes. Bro. Miles is well known as one of our gospel preachers. We wish for them a long happy life together in the service of our Savior. The writer officiated.

—Leon Fancher.

MILLER-HATHAWAY DISCUSSION

Feb. 21-24, at Texarkana, Ark., Brethren E. H. Miller and Lester Hathaway discussed questions relative to the Lord's Supper. Bro. Miller did a fine job defending the Truth. Bro. Jimmy Shaw did personal work before the discussion. This, the discussion, and a meeting afterwards, with God's help caused several to take their stand for the Truth. I was called upon to moderate for Bro. Miller.

—Leon Fancher.

WATERS-HATHAWAY DEBATE

The debate between Bro. Waters, and Bro. Lester Hathaway, was held in the cups church at 10th. and Schiller, in Little Rock, Ark., April 11-14th. It has been my pleasure to moderate for Bro. Waters, in many

debates; I have seen him up against the masters but always coming through. In this debate he brought forth more and stronger evidence against the cups position than I have ever heard in one debate. Bro. Waters had printed leaflets against Bro. Hathaway's position, which is not the same position taken by many of his brethren. Three nights during the debate we handed this printed matter out to the audience, so all could follow Bro. Waters in his arguments. This was deadly to Hathaway's position. Bro. Hathaway seems to want to put a premium on ignorance by confining his opponents to the King James version of the Bible, and if a word is used by his opponent that he thinks is a little too big he meets it with ridicule and ignores the argument. Bro. Waters had prepared to meet him on this ground, but Bro. Hathaway, quoted from the Twentieth Century Translation, which proved a mistake for him because after he left the King James Version, Bro. Waters showed what many of the English translations say on the cup (drinking vessel) as used by the Lord. Hathaway finally admitted that it looked like the Lord had a cup alright, but that it didn't mean anything, to which Waters replied, by saying if he couldn't convince the man with the Bible, he didn't know how to convince him. Bro. Hathaway's position is that the cup is in the blood (Lk. 22:20). Bro. Waters brought forth three deadly parallels against this position. 1. The bread "is" my body (Lk. 22:19). 2. The fruit of the vine "is" my blood (Mk. 14:24). 3. The cup "is" the New Testament in my blood. He showed each had a subject and a predicate joined by the copula "is". He showed if bread and fruit of the vine are literal then the cup is literal. "Is" in these three passages carries with it the idea "represents." Hathaway said we didn't need the cup to represent the New Testament, for we have the New Testament to speak for its self. Waters showed that when Christ said of the bread "this is my body," His body was there, yet he said, "this is my body which is given for you." The language embraces a figure of speech called a prolepsis, which anticipates a future event as an accomplished fact. "This is my blood which is shed for you" is used in the same way. Waters kept asking why he could see the literal bread, and literal fruit of the vine, but couldn't see the literal cup containing literal fruit of the vine. His argument that the house of God is spiritual, and that no literal house is needed to have the house of God, was met as follows: Waters showed that the text 1 Pet. 2:5 said "Spiritual House" but challenged Hathaway to show where it said cup is spiritual. On the argument that you can have the "table of the Lord" without having a literal table, was challenged by Waters, who showed that the word "table" embraced a literal surface of some kind. He showed that they who ate at the altar under the law, ate at the table of the Lord (Malachi 1:7) "We have an altar whereof they have no right to eat who serve the tabernacle" (Heb. 13:10). Bro. Hathaway manifested a fair disposition. We have nothing personal against the man; it is the doctrine.

—Clovis T. Cook.

THE WORK IN AFRICA

By Paul O. Nichols

Under date of March 3, Bro. E. C. Severe writes, "I am glad to bring to your knowledge that the progress of the Lord's work in Nyasaland continues to grow

stronger and stronger every time we make our preaching efforts."

Not very long ago Bro. Severe had a debate with a Jehovah Witness on the question of whether the spirit of man continues to live after death of the mortal body. More recently he signed propositions to discuss the name and whether it makes any difference what name we wear religiously. By this you can see that things are getting stirred up by the preaching being done by our African brethren. In Feb., Brethren Severe, Mussa, and Chikolosa, converted a former preacher of the Ethiopian Catholic church, and even sent me his preaching credentials as proof. By these reports from Africa we can see that the cause is forging ahead.

Donations for this work from churches of Christ: Huntington, W. Va.—\$25.00; Harrodsburg, Ind.—\$22.00; Armona, Calif.—\$20.00; Lodi, Calif.—\$20.00; Ada, Okla. \$15.00; Washington, Okla.—\$10.00; Wichita Falls, Tex. (N. 6th St.)—\$10.00; Merced, Calif.—\$10.00. Total—\$132.00.

MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Eugene Qualls, Route 3, Box 655, Tulare, Calif.

Good judgment comes from experience, and experience often comes from poor judgment.

CHRISTIANS AND THE CHURCH

By G. W. Anderson

We often hear denominational preachers teach one can be a Christian and not be a member of the Lord's church. Such doctrine is not found in the Bible. "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost has made you overseers, To feed the church of God, which He hath purchased with His own blood" (Acts 20:28). The Lord adds daily to the church such as should be saved (Acts 2:47). Thus we see, we are added to the church when we have complied with the plan of salvation and to be out of the body is to be out of Christ and in an unsaved condition. "For the husband is the head of the wife even as Christ is the head of the church and He is the savior of the body" (Eph. 5:23). There to be in a saved condition, we must be a member of the body of Christ, which is the church.

Many who are unsaved are confused, having heard so many different ways of being saved, taught. If you listen to man you will not know which way to turn. We must listen to Christ, and follow His instructions to the letter. He gave instructions to His disciples that they might carry on when He had gone back to Heaven. Let us notice the plan of salvation. We must hear and believe, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). We must repent, "I tell you nay, but except ye repent, ye shall all likewise perish" (Lk. 13:3). We must confess the Lord before men, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven" (Matt. 10:32). We must be baptized, "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). When you have obeyed this form of doctrine, He adds you to His church, which bears His name, and you will be a Christian.

May God bless all who seek after the Truth with honest hearts.

—Rte. 3, Box 293, Wichita Falls, Tex.

You do not have to worry unless you want to.

We envy other people their luck, but congratulate ourselves on our smartness.

KNOWLEDGE AND WISDOM

"The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction" (Prov. 1:7). The Bible is made up of words and language so we need to understand language. We find in Matt. 4:4, also Lk. 4:4, the idea conveyed that man does not live by bread alone, but by every word that proceeds from the mouth of God. We are taught in Dan. 2:21, "And He changeth the times and the seasons: He removeth kings and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding." He changes summer from winter, sunshine to rain, dry earth to wet earth, and He changes the vilest of sinners into righteous people when they yield unto His words. In Isa. 5, He likened His people unto a vineyard, fenced it, plowed it, and it brought forth wild grapes, and in the 5th verse, He says, "I will tell you what I will do to my vineyard, I will take away the hedge thereof, and it shall be eaten up; and break down

the wall thereof, and it shall be trodden down." So shall be everyone who fails to comply with the Word of God fully.

Many of our brethren do not stay within the bounds of divine authority, but seem to try to please everyone but God. By their actions and practice they defile the worship. By the law of language, what do these words mean to you: Ocean, sea, river, creek, pond, dipper, cup. All are containers for liquid. Any liquid must of necessity have a container. If the Lord had not mentioned fruit of the vine we would not have known what the cup contained. When He took the cup, it does not say He took a tray of cups. When He offered thanks, He did not offer thanks for one and then call on someone else to offer thanks for the other one. When He said tarry one for another, that one at a time, not several at the same time. We must drink together, or we have not communed.

Be honest with your God, He is honest with you.

—L. H. Stafford, 419 N. College,
Cordell, Okla.



E. T. Yarbrough, Cherokee, Tex., Apr. 10.—Here is my renewal. The OPA gets better all the time. I enjoy the reports. On with the good work.

Geo. F. Scott, Box 4, Temple, Ga., Mar. 27.—We heard Bro. Morris last night at La Grange, and he is to be with us in a 10 day meeting this summer. We are always glad to have visitors.

Richard Frizzell, 7470 Jamacha Rd., San Diego 14, Calif., Apr. 12.—Bro. Nelson Nichols preached for us Apr. 10. The house was full and we were unable to seat them all. Pray for us.

Glen Ayers, Rte. 1, Calumet, Okla., Mar. 26.—The Deep Dale congregation is growing in strength, though small in numbers. We hope to cooperate with other small congregations in supporting mission work in central and western Okla.

T. E. McBride, Box 472, Woodson, Tex., Mar. 31.—The congregation here is doing fine, at peace and enjoying serving the Lord. However, some of our members have moved away. The first part of Aug., Bro. Morris will be with us in a meeting.

G. W. Anderson, Rte. 3, Box 293, Wichita Falls, Tex., Apr. 4.—Mar. 3-13, Bro. Morris held a very successful meeting at Lawrence Rd. Three responded to the gospel call, among them my mother for which I am so thankful.

Gillis Prince, RFD, Wedowee, Ala., Apr. 6.—The church here is doing fine. We would like to hear you preach again, Bro. King. Please send us 100 of the new song books. We ask an interest in your prayers.

James H. Smith, Fishermans Camp, Hoskins, Oreg., Apr. 6.—We meet for services at Wildwood School (a community house), 7 miles north of Hoskins. If you know of any members near here, please contact us.

Ralph Kitson, Mozier, Ill., Apr. 18.—Bro. Jack Ivey closed our meeting the 10th, with 3 baptisms. We had large crowds each night. Bro. Geo. Swearingin is in very bad condition. Pray for him and for us all. Here are 3 subs.

Eugene Qualls, Rte. 3, Box 655, Tulare, Calif., Apr. 15.—We are still working at Earlimart. Bro. Albert McQueary was restored and his wife made the good confession but has not yet been baptized. The Porterville brethren have been an inspiration to me. On behalf of the Earlimart brethren, I wish to thank Bro. Card of Corcoran who has been much help to us. Pray for us.

M. E. Mountain, 1225 South St., Waterloo, Ia., Apr. 15.—We enjoyed a visit by Bro. Billy Orten and enjoyed his splendid preaching. Waterloo is on Highway 63, and we wish others would stop over with us on their way to Pontiac or other points north.

H. T. Smith, 1015 O. St., Sanger, California, April 18.—We worshipped with the brethren at Richmond, Calif., Apr. 10, and enjoyed seeing them all again and finding them busy for the Master. Send us 5 of the new song books.

S/Sgt. J. B. Carter, Rte. 1, Ardmore, Okla., Mar. 23.—Since I have been here, I have preached at Sulphur and Marietta several times. There is much work to be done for the Lord in this section. Please note my new address.

Raymond Osburn, 449 Hurtsvlew, Monrovia, Calif., Mar. 30.—The church at Glendora seems to be growing and plans are being made for a larger building. Any time you are down here, Bro. King, we would be glad to hear you preach.

Luther Boek, 5601 North Ave., Carmichael, Calif., Apr. 18.—We are growing here, and our crowds show good attention. I baptized one here and one at Redding since last report.

G. R. Helterbrand, 611 N. Hickory, McAlester, Okla., Apr. 10.—The church here is doing fine. Bro. Clovis Cook preached for us Lord's day evening, Apr. 10. Bro. Ervin Waters will hold a meeting for us in May. Here is check for 100 of the new song books.

Ernie Lewis, Box 393, Armona, Calif., Mar. 29.—Here is a sub for Bro. Lonnie Moore at San Luis Obispo. I baptized 4, March 13, and we are thankful. The Moore family are young in the faith, meeting in their home at 1043 Pacific St. Stop and be with them if you are near there. Their phone is 294-N.

Maurice Murphy, 1304 Oakhurst Dr., Charleston, W. Va., Apr. 11.—The church here is doing fine, with good crowds and interest. We have had several visiting preachers recently, Brethren B. F. Leonard, J. W. McKeand, Jerry Cutter, Elwin Cutter, and Ronny Wade. We were glad to have them all. Here are 2 subs.

Perry Allen, 600 LaPaloma Rd., Richmond, Calif., Apr. 3.—Bro. Bennie Cryer is in a good meeting here, outside attendance is small, but the members are attending exceptionally well. Bro. J. E. Popejoy and wife, Box 231, Weed, Calif., are anxious to find other members to meet with. They are about 75 miles from Redding. Please get in touch with them if you know of other members near there.

Jimmy Shaw, Gen. Del., Texarkana, Ark., Apr. 18.—The church at Texarkana continues to progress, with increasing crowds and new faces seen often from week to week. Mar. 17, Bro. Leon Fancher preached for us and one young woman was restored. We plan to begin a singing school tonight to continue for a week or two. All visitors are welcome to stop and meet with us as you have opportunity.

Larry Robertson, Rte. 5, Bloomington, Ind., Apr. 15.—The last of Mar., I was in an enjoyable meeting in Austin, Tex., baptizing one and 3 confessed faults. I held a meeting for the Gulf St. congregation in San Antonio, Tex., and have just finished a meeting at Flemington, Pa. It was a pleasure to work with these brethren. Two young men were baptized.

Tommy Shaw, Commodore, Pa., Apr. 14.—It was my pleasure to hear Bro. Larry Robertson preach 2 good sermons at Flemington, Pa., the first of April. The first Lord's day in April, I preached twice at Lovejoy, Pa., my home congregation. April 8, I began a meeting at Healtown, Okla., which closes this coming Lord's day. April 20, I begin a meeting at Ft. Worth, Tex.

Johnny Elmore, G. D., Houston, Mo., Apr. 18.—This month the mission work here was supported by Ardmore, Okla., Kingman, Ind., and Lebanon and Clio, Mo. The church here is growing. Apr. 3, two fine men were baptized. We have several brethren who will take an active part, which we encourage. We enjoyed hearing Bro. Lynwood Smith at Claxton several nights, and visiting in that area. The last two Saturday nights, I have preached at Ben Davis. Pray for us in the work.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Apr. 5.—Bro. Morris just closed a good meeting for us. I felt very small as a preacher compared to him, but was thankful to be able to work with such a man. Two were baptized, and 35 confessed faults (many of them, sisters who were convinced they had sinned by cutting their hair). Two were baptized just before he got here. I leave tomorrow for a 2 weeks meeting in Ohio, then home a week before going to Calif., for 3 weeks.

George W. Carter, 1827 Shady Lane Dr., Shreveport, La., Mar. 25.—We would like all the OPA readers to remember the church at James and Velva St. here in Shreveport, and if it is the Lord's will we hope they will be hearing more from us in the future. During Feb., Bro. Robertson was here doing personal work and preaching 10 days. Fourteen were restored, and we all enjoyed his preaching much. We ask the prayers of the brethren, and would welcome traveling evangelists to stop by and preach for us.

Ted Warwick, 811 N. Northwood Ave., Compton, Calif., April 14.—The meeting at Manteca closed with all-day services March 20. There were no visible results but we believe good was accomplished. We were thankful for the cooperation of the various congregations as well as all the visiting preachers. I have enjoyed several visits with Bro. Wayne McKamie while he has been here in the state of Calif. The Lord's willing I am to begin work with the congregation in Midland, Texas May 29 thru June 26.

Leon Fancher, Box 41, Horatio, Ark., April 15.—We are still being supported by the same fine congregations who have been so faithful. We appreciate these brethren, they are showing their faith by their works (Rom. 10:15). I preached at Texarkana one Thursday night last month, restoring one. We were also at Shreveport once and I preached on Wednesday night. I heard three nights of the Waters-Hathaway discussion in Little Rock and I believe Bro. Waters did a wonderful job in defence of the Truth. The work at Horatio continues. We are thankful the Lord has blessed us with a baby boy. Pray that we may train him up in the way he should go.

D. B. McCord, 16720 Greenhaven, Covina, Calif., April 17.—Since last reporting, I have been preaching in this area as opportunity presented itself. Recently, it was my pleasure to preach along with Paul Nichols and Gayland Osburn here at home. We have enjoyed having Wayne and Jean McKamie in this area. The goodness of my brethren toward me and mine in this part continues to be appreciated. I especially enjoyed in the last issue of the paper Bro. Thomas Shaw's article on "Covenants"; there is a lesson none of us should miss. How encouraging to read of the growth of the church, and to read of so many churches backing our preachers in the fields beyond; the Cause of Christ will continue to prosper with the continuation of such!

E. H. Miller, 1003 Truitt, LaGrange, Ga., April 17.—I have just returned from a meeting at Woodlawn (a suburb of Cincinnati, Ohio), which continued 12 days. Eight were baptized, 3 confessed faults, one was restored, and one came from the cups congregation. We had good weather and attendance was good. I established this congregation last July, and they have now outgrown their building, enlarged it, and have now nearly outgrown it again. They have had 4 meetings to date, and plan two more this year. Brethren Edwin Morris and Miles King have preached there. They are a working church, thus are growing in knowledge, faith, numbers, and good works. May God give us more such congregations.

Wayne DeGough, 806 Morning Dr., Bakersfield, Calif., April 18.—This month brings to a close work we have been doing in Albuquerque. We trust and pray much good has been done. The total visible results have been 5 restorations. Contributions for the month of April: Montebello, Calif.—\$150.00; Siskiyou St. (Los Angeles)—\$150.00; Glendora, Calif.—\$50.00; and Fresno, Calif., (Orange Ave.)—\$25.00. We sincerely appreciate this. The Lord willing I will be back in Calif. in May. If you need me, write me at the Bakersfield address. Our telephone number in Bakersfield is Empire 6-6263. We were happy to have Bro. Paul Nichols

and wife visit with us en route east. May the Lord richly bless all the faithful.

Clovis T. Cook, 1611 Bluff St., Wichita Falls, Tex., April 16.—I recently preached for the brethren at Fruitland, Tex. They are doing fine. Bro. Paul Nichols held a real good meeting at N. 6th and Broadway, here in Wichita Falls, Tex. I preached last Lord's day at Ada, and that night for the brethren at McAlester, Okla., on my way to Little Rick, Ark., where I moderated for Bro. Waters, in a four nights discussion on the cups question with Lester Hathaway. April 24, I begin at the new location for the faithful in Levelland, Tex., continuing through May 1st. The first two Lord's days in June I will be in a meeting at Strong, Ark.

J. Wayne McKamie, Rte. 1, McGregor, Tex., April 15.—The work at Odessa was enjoyable and we trust profitable. We left there March 14. March 16-27, we were at McGregor where I preached at the home congregation to good crowds. We attended part of Bro. Lynwood Smith's meeting at the Circle Dr. congregation in Waco, which we enjoyed. Since April 1, we have been in Lynwood, Calif., for 2 weeks of personal work, advertising, then a 2 weeks meeting beginning April 17 to continue through the first of May. We plan to be in Calif., until the middle of May in order to meet other brethren here then back to McGregor before beginning in Memphis, Tenn., June 10, the Lord willing. We ask your prayers.

Tom E. Smith, 302 Phillips, Healdton, Okla., April 17.—Our singings at Graham have been encouraging. We have met there the first Lord's days in March and April. April 10, I was at Washington for two fine services. Our meeting which has been in progress since April 8, will come to a close this evening. Bro. Tommy Shaw has discharged his duty well. He is an untiring worker, good preacher, and a faithful Christian. We have been well pleased with his manner of presentation both to the church and the world, and I believe the Lord has been pleased. To date, there has been no visible results, but we feel it has been time well spent. Today, we had an all day meeting with singing in the afternoon. We appreciate the cooperation of neighboring congregations.

Bill Harmon, 3210 Kemp, Wichita Falls, Tex., April 12.—The church at Levelland now has about 28 members and a building which we bought from the Lutheran people in a good location and a good part of town. Texas congregations helped with the finances, also others helped. Lubbock donated about \$1200.00; Wichita Falls, \$850.00; Ft. Worth, \$500.00; Flemington, Pa., \$100.00; Bro. and Sister Byford, Waco, \$600.00; Midland, Tex., \$10.00; Odessa donated but I do not know just how much. The donations amounted to over \$3000.00, and we feel it was well worth it. Eight souls were added to the Lord, and others started attending who had not been doing so. I wish a good preacher or teacher could move here and work part time at some job. They could partly support him. We are moving back to Wichita Falls the first of May. I feel we have been benefited by this work.

Billy Orten, Rte. 2, Lawrenceburg, Tenn., April 15.—March 27, I was with the brethren at Mozier Hollow, Ill., and enjoyed hearing Bro. Jack Ivey 3 times, at Mo-

zier. It was my first visit there in almost 5 years. March 30 April 3, I was at Ottumwa, Ia., and April 4-6, at Waterloo, Ia., my first time to be at either place. They are fine people. The Waterloo brethren are to be commended. Though few in number they are building a very nice house. April 8-11, I was at Pontiac, Mich., where I enjoyed seeing all the brethren and especially Bro. Carl Willis. Carl and I travelled together for several months when I began preaching in 1948, and I had not seen him in some time. He is a tireless worker for the Lord. April 13, I was at Love Joy, Pa., which was enjoyable. I am now at LeCones Mills, Pa. We had a nice crowd last night. May 1-15, I am to be at Huntington, W. Va.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., April 16.—The meeting at Wichita Falls (N. 6th St.), closed April 10, with four confessions of faults and three baptisms. We had good attendance and fine cooperation from the Lawrence Road congregation. We were with the congregation at Washington, Okla., Apr. 13, for one service. We got to be with the 7th St. church in Oklahoma City and heard Bro. Edwin Morris, April 14. At the present time we are in a meeting with the congregation that meets on Nacadoches Rd., San Antonio, Texas. They have a beautiful little building of modern design, and the members are friendly and seem to be good workers in the church. Our next work will be at Midland, Tex. May 11-22, we are to be at Harrodsburg, Ind. From there we go to Wynnewood, Okla., May 27-June 5.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., April 18.—Mar. 16-27, I was in a very enjoyable meeting at LaGrange, Ga., resulting in 2 baptisms and several confessions of faults. Bro. Miller was there for the entire meeting and was a great help. This congregation is to be commended for their work and love for the Lord. Preaching brethren Gillis Prince, Bud Parker, Alton Bailey, and Dallas Burdette, were there for one or more services, and we also had visitors from various places. April 3-17, I was with the 7th St. congregation in Oklahoma City with one baptism and 7 confession of faults. This was an enjoyable meeting with wonderful people. The brethren from Capitol Hill congregation cooperated wonderfully. In last report, I failed to mention attending part of the Miller-Hathaway discussion in Texarkana. Bro. Miller did a wonderful job. April 24-May 1, I will be in Fruitland, Tex.; May 6-15, at Kansas City; May 22-June 5, at Arvin, Calif.; and June 12-26, at Tulsa, Okla. Pray for me and mine.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., April 15.—I closed a meeting at Yuba City, Calif., March 27, with two baptisms, 13 restored from among backsliders, cups and class brethren, and 4 confessions of faults. This church is definitely one of the strongest on the West Coast. March 29, I visited for a few hours in the Arthur Kemmerling home at Arvada, Colo., and enjoyed meeting the brethren there. March 30, I preached for the first time at the rapidly growing Kansas City, Kan., congregation. While laboring a few days with Chapel Grove we had 2 restorations and last Lord's Day one hundred and seventy two attended services there. April 11-14, I discussed the cups question with Lester Hathaway at Little Rock, Ark. Once again, Clovis T. Cook sat by my side as moderator and rendered valuable assistance. April 17-22, I will be at

Marion, La., for a brief mission effort. April 26-May 5, I will be at Chestnut Ridge, near Mt. Vernon, Ky. Some future meeting dates are McAlester, Okla., May 20-29; Dallas, Texas, June 2-12; Wichita Falls, Texas (Lawrence Rd.), June 12-22; Lubbock, Texas, June 24-July 3.

J. F. Massengale, Rte. 4, Box 990, Phoenix, Ariz., April 15.—I am sorry I have neglected reporting the work in this area. We are thankful for Bro. Norvel Elder and his wife, and their zeal and good works in establishing the Cause here. We love them for their works sake. The church here is working, advancing in number and spiritualness. We have about 20 faithful members and several attending regularly who have not yet obeyed the gospel. We pray they will before it is too late. Bro. Paul Nichols and wife visited in our home one night en route east. We love them and commend them for their good works. All are invited to stop by with us. We extend our love and gratitude to the church at Waterford, Calif., for their assistance and prayers. May they grow in grace and keep the spirit of unity in the bonds of peace. We are thankful to all the congregations who have assisted us. We would like for more of the preaching brethren to stop by and meet with us. We need encouragement and edification. The church is located at 2546 North 36th St., 3 blocks north of East McDowell Road. Pray for us.

Bennie T. Cryer, 755 Orange Ave., Fresno, Calif., April 14.—Since last reporting I have preached in Tennessee, Texas, and California. The first part of March I held a very enjoyable meeting in Greenfield, California. Good crowds attended and the interest manifested by the members and non-members was very encouraging. Bro. Mason, one of our faithful gospel preachers, rendered valuable assistance during the meeting, driving a hundred miles there and back each night. From there, I went to Richmond, California, and worked with the church there for 30 days. I enjoyed this work very much. Bro. Hilton, another one of our gospel preachers, lives there and I gained much valuable experience working with him. While there, I held a discussion with Bro. Logan on the bread breaking issue. They have a small congregation there, and it is hoped that there can be unity between the churches in that area. I am now visiting with Bro. King in Modesto. This week-end I begin working with the church in Sanger, California. The Sanger church also sponsored the work in Richmond. I will be in Sanger for one month. Pray for us.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., April 4.—March 17-24, I was with Bro. Elbert Dillahunt in Greenville, Tex. He has learned the truth on cups and S. S., and is trying to get the church there to give them up. He asked me to preach on the communion and class system which I did. I wrote on the blackboard, "The church of the Lord, and the cup of the Lord," then asked which had the most proof, the Lord's cup or the Lord's church, since Jesus said, "Unless you eat the flesh and drink the blood you have no life in you" (Jno. 6:53), and then said, we must be born again, baptized into the Christ, the church (Jno. 3:5; 1 Cor. 12:13). We are not left in doubt about how to be born again, neither need we guess what the Lord had when he gave thanks. Their preacher, Bro. Wilmoore, got up and said he did not believe the Lord

wanted all to drink from one cup. We met later in the home of Bro. Dillahunt, but Bro. Wilmoore refused to affirm his practice. I plan to return in June. Bro. Dillahunt says if they refuse to give up digression, he and his family will meet in their home for worship. April 7, I go to Butler, Pa., and will return in May to the southland for more mission work in Miss., Ark., and Ala. Today, I received a surprise gift from the brethren in Richland, Wash., \$50.00, for me to buy a suit, for the meeting at Sulphur. I surely do thank them and all the brethren who are helping me keep on in the work. May God bless us all.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., April 20—I assisted with teaching at Los Angeles, Calif., Feb. 18, 25, March 4, 18, 25, 27, April 3, and 15, and preached there on night of April 3. Assisted with teaching at Glendora, Calif., Feb. 20, 22, 27, March 1, 6, 8, 13, 20, 22, 29, and April 12, and gave lesson there with "Don" McCord and Paul Nichols on night of March 20 with 5 confessions of faults. Also, I preached there on nights of Feb. 20 and March 27. March 13, preached at Montebello, Calif., with one confession of faults. Heard Wayne McKamie preach at Los Angeles April 8 and at Lynwood April 13. April 10, preached at Pomona, Calif., in the morning and at Cypress, Calif., that night. April 17, heard Jimmy E. Campbell give lesson at Orange, Calif., that morning, and heard V. C. Elliott and Nelson Nichols give lesson at Glendora that night. **Donations for Work in Northwest:** Although we have been away from the Northwest since my last report to the O. P. A., we have received donations from the Northwest and other donations which were probably given because of work there. These, I will report here, which donations were received Feb. 18—April 19: G. M. Everett—\$25.00; Church, Odell, Ore.—\$100.00; Church, Caldwell, Ida.—\$5.00. If there are any mistakes with these acknowledgements, please let me know. The Lord willing, we will be back in the Northwest next week.

Joe Martinez, 3303 Tumalo Trail, Dallas, Tex., April 14.—At the request of the faithful brethren at Denley Drive church of Christ in Dallas, I came to Dallas the first of February, and began an effort to establish a faithful Spanish church of Christ here. We have a church building rented, located at 2802 Jeff. St., in West Dallas, had our first service there March 20, and have been meeting regularly since then. Of course, we have no classes, use only one loaf, one cup, and the fruit of the vine in the worship. Our services are conducted in Spanish. We have seven members, and have prospects of others leaving error and coming over with us before long. We also expect to baptize some soon. We have services 10:30 Lord's day morning and 7:30 in the evening. So far we go to the Denley Drive church for their mid-week service. We have visitors at almost every service. I want to especially thank the Vaughan Blvd. church in Ft. Worth, who supported me for one month, the White Hall church which supported me in March, and all others who have made this work possible. My home congregation, 9th and Clay, Waco, has stood by me faithfully, and so has the Denley Drive church in Dallas. With the Lord's help, and the help of faithful brethren, I am hoping to stay with this work until we have a fully established church here, able to carry on the work in the Lord's way.

Homer L. King, P. O. Box 333, Modesto, Calif., April 20.—The past month, I have preached one or more times at Manteca, Waterford, Ceres, and Modesto. Two have been baptized at Ceres, where I am now in a good meeting, with good crowds and interest. Preaching brethren in attendance one or more services are John Reynolds, Sorvel Ellerd, Benny Cryer, and H. E. Robertson, all of whom we were glad to have. We are to continue through next Lord's day, with all-day services, singing in the afternoon. We have planned to begin another meeting in Modesto, May 28, at the same place as before, the Legion Hall, on South Santa Cruz, which is a very fine building and a very beautiful and appropriate location. We hope that we may have the same splendid co-operation by the various congregations as we had before. The church in Modesto is still meeting in the Moose Hall, 821 Fifth St. We are glad to tell you that our attendance there has reached about 50 the past few Lord's days. We hope to buy a church house or build in the very near future. Our plans are now to close the meeting in Modesto June 12, depart the next day for Ada, Oklahoma, where I am scheduled to conduct a series of meeting, beginning about June 17 and continuing until the camp meeting at Sulphur. We hope to see very many of our beloved brethren in the camp meeting in another love feast. I pray that my old co-laborer, Homer A. Gay, will be recovered sufficiently from his major operation to be by my side again in the above meeting. I was glad to attend a good part of the meeting in Waterford by Bro. James Winchester, recently.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., April 15.—Since my last report, I have been sick most of the time, and it seems, have done but very little. However, the work here at Denley Drive, in Dallas, continues to grow. I have baptized two and two have been restored to the fold since last report. One of these restored, I baptized twenty-seven years ago, but had been discouraged and out of duty for several years. He was restored last Lord's day, and his wife was baptized. The work is very encouraging here. There is plenty of work to keep a preacher busy all the time, and the brethren do not expect him to be a "pastor," either. They are all very willing to do their part and I am glad to see them growing in their ability to teach, lead singing, pray, and in general, carry on the work. I am sure that I have never worked with a band of brethren and sisters who were easier to work with and get along with. After Lord's day, the 17th of April, we take our leave, and after visiting for a few days at Wichita Falls, Tex., and Frederick, Okla., we begin a meeting at DeLeon, Texas, May 1st. From there to Cross Hollows, near Cassville, Missouri, May 13-22; Brookhaven, Miss., May 27-June 5; the few nights of that week—Monday through Friday, I am to be with the faithful in Baton Rouge, La.; Hammond, La., June 12-19; thence to the meeting in Sulphur, Okla., where I hope to see again so many of our dearly beloved brothers and sisters in Christ, and to labor again with my old faithful co-worker, Homer L. King, through another meeting. I am very much encouraged by the fact that so many of the brethren and preachers are seeing the need of keeping the preacher long enough to get the work fully able to stand alone. I surely appreciate all of the nice cards and good wishes sent to me. May God bless all.

Every little frog is great in his own bog.

THE OLD TIME PREACHER

(By Lynn Landrum)

The old-time preacher with saddlebag,
A shirt and Bible and a one-eyed nag,
Was priest and prophet who boldly warred
On evil, crying, "Thus saith the Lord."
He never wobbled on where he stood;
He never doubted that God was good.
He based his sermons on Gospel true—
He never mumbled a book review.
He stuck to preaching that sin is sin.
That grace can handle the fix we're in.
He preached on brimstone and made it hot,
And salvaged sinners from scamp to sot.
His pay was little, his fame was less;
His wealth was Heaven and blessedness.
And when he wearied, an angel band
Swept down to take him to Glory Land.

(Selected by Homer A. Gay. And May God Give Us More Of These Old-Time Preachers, is my suggestion).

Opportunities are like millstones—they may drown a man, or they may grind his corn.

THE HEAVENLY IMPRINT

"Does the world take note that you have been with Jesus?

Do you bear His image stamped upon your face?
Can they sense His grace and beauty in your actions?
In your walk can they His great compassion trace?

"Do your words bespeak the gentleness of Jesus?
Do you shed abroad the sweetness of His love?
Do you bear the radiance of the 'Inner Chamber'—
Can they tell you've been in touch with Heav'n above?

"Do the things of earth and time fail to allure you?
Do you find in Christ your longing satisfied?
Do you seek His will in all your undertakings—
Is His precious Book your daily chart and guide?

"Are you walking step by step with Christ the Savior?
O then all the world His love and grace will see
In your smile and in your words and in your actions,
And will know you've been with Him to Calvary."

—From American Christian Review

THINGS YOU CANNOT DO

Sow bad habits, and reap good character.
Sow jealousy and hatred, and reap love and friendship.
Sow dissipation, and reap a healthy body.
Sow deception, and reap confidence.
Sow cowardice, and reap courage.
Sow neglect of the Bible, and reap a well-guided life.

—From Apostolic Times.

"Treasures in heaven" is the coveted portion of all those whose hearts are right with God.

The disease of an evil conscience is beyond the practice of all the physicians of all the countries of the world.—Gladstone.

Looking ahead is a good way to keep from falling behind.

Our Purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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No. 6

THE SCHEME OF REDEMPTION

By Paul O. Nichols

There is a part of man that is going to live forever. The body of man waxes old and dies. But there is a part of us that will not pass away. And this eternal thing—the soul—must be considered, and preparation for its eternal abiding place should be made, when it is no longer clothed with mortal flesh.

The plan for the salvation of man had its origin in the mind of the God of the universe, the maker of our bodies and the giver of our spirits. The plan was not instigated by man, but by the maker of man.

When man fell by sin in the Garden of Eden immediately God began to make provision for him to be retrieved from his lost state. God proposed to send His son, Jesus Christ, into the world as the propitiatory sacrifice for sin (Gen. 3). In Jno. 3:16, 17 that "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have life everlasting. For God sent not his son to condemn the world, but that the world through him might be saved." Now, God made this provision without respect of persons (Acts 10:34). "God is not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). And Paul tells us that "God will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4). Actually, God does not want the destruction of any of us. He would like to have all be saved, but he has promised salvation to only those who will meet the conditions of his plan to save. If a man is not willing to meet the requirements for salvation then naturally there is no promise for him.

When Jesus came, it was to do the will of the Father. He said upon one occasion, "I do always those things that please him" (Jno. 8:29). His mission in the world was to "seek and to save that which was lost" (Lk. 19:10). Every word that Christ spoke and every deed that He did was either directly or indirectly for the purpose of saving the lost.

Divine love is almost beyond human conception. With finite mind it is next to impossible to understand such compassion as God had for sinful man. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Once Christ said, Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13). And yet His love for fallen man was so

(Continued on page three)

HOW ABOUT OUR STANDARDS?

The question posed in our caption is fraught with serious implications it seems to this writer. In this essay we want to ask ourselves in the church of Christ whether or not our standards are being lowered in certain categories. When we speak of "our standards," we of course speak of "that which is set up and established by authority as a rule" and that authority is God. We do not speak in the first two parts of this article of "our standards" as the standards of men, but we speak of standards that are God's. Men's standards are insignificant. The lowering of our standards, which apparently is not too difficult for us mortals, is what we want to be on the guard against, and with what we are now concerned. First, are our standards becoming lowered in the category of

Worldliness?

I know of nothing that will sap the strength and debilitate the influence of the church with more rapidity and thoroughness than worldliness. It was Jesus who proclaimed: "My Kingdom is not of this world" and James who spoke of the undefiled religionist as one who keepeth "himself unspotted from the world."

I perceive that he speaks sanely who says that between the world and the church there is a well defined, easy-to-be-seen, line of demarcation. Is he who says he thinks this line becomes progressively more obliterated—hard to see, poorly defined—seeing or not seeing things?—all because, just think, of how many places there are that the world goes that some, even many, in the church will not go; think of the things that the world does that some, even many, in the church will not do. I do not deem it necessary to here present an exhaustive delineation of what worldliness is or is not, but perchance, the preachers who dared sometime ago to preach that the pool hall, mixed bathing pool, movies (in or out of the home), et cetera were, to say the least, a step in the wrong direction, were not as some of us may have supposed the "heathen raging." Now, a question for us preachers: Why such a persistent deletion, from our collection of sermons, of this one? And, why, when we do mention it, we are so casual and superficial about it? To use an expression used by my wife recently when we were discussing this very issue, I will leave this part of our treatise with you, dear reader, "It scares me!"

Next, are our standards being lowered in our

charitable attitude toward our brother who dares to express on scriptural grounds his

Convictions?

May we explain what we do not mean in the use of the word convictions here. We do not mean convictions that are based upon opinions, but we speak of convictions born of truth; and only in that respect do we desire to be understood.

The man is truly worthy of pity who has no convictions, but more worthy of pity is he, who, when called upon to stand for his convictions, lacks the spiritual stamina and fortitude to do so. But, more worthy of pity than either of those mentioned, are the ones of us who criticize, ostracize or otherwise malign the one who, for the sake of the soul, presents to us convictions born of truth. The Galatians' standards were lowered in this respect, for Paul declared unto them, "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16). Are we twentieth century Galatians in this respect?

Lastly, are we measuring others' loyalty to God by the standards God has set, or do we measure others' loyalty to God by

Our Own Standards?

Here we speak of our own standards as the standards of men—not the standards of God. By the standards of men, a man's loyalty to God may or may not be good according to the religious journal to which he subscribes. Those of us who read this journal and even, without bias, consider it the best in the brotherhood, can not and must not accuse him, who does not read it, of being disloyal to God. Just because we subscribe to a paper is no reason either for us to be called followers of that paper and not followers of God. Just because I read and write for the Old Paths Advocate does not make me an OPA preacher nor does it give me membership in a so-called OPA clique or some inner circle organization. I feel that I speak the sentiments of us all. I do not believe that there is an "OPA preacher" nor an "OPA clique." We are followers of God, not of papers and men. Would it not be wonderful if men would not in their frailty set up standards whereby to judge you and me?

The standards of men perish with the using, having been of no abiding good or lasting consolation—but the standards of God are perfect, eternal and consoling. It is up to us then to remember that according to the standards of God, a man rises or falls, and that our own standards are never the medium of measurement for spiritual things.

—D. B. McCord.

THE POWER OF GOD'S WORD

By Eugene Qualls

The power of God's word is around us, under us, and above us. By His word, the things we see and have, were created. I have walked upon the floor of the great Yosemite Valley, stood amazed at the foot of her great waterfalls, and marvelled at her great mountains, North Dome, Half Dome, El Capitan, and the Three Brothers. I know that by the power of God's word these things came into being. I have walked in the shade of the Giant Redwood forest and looked upon the General Sherman tree, the oldest living thing on earth known to man, and I know there is one, yea even the Ancient of Days who by the power of His word caused these great trees to sprout from mother

earth. I have lived here in the great San Joaquin, with all its fruits, vegetables, cotton, etc., and realize that by His word we have our daily needs. I have crossed over the great Oakland Bay bridge along with the hundreds of trucks, trains, and other vehicles, all dependant upon the foundation of that bridge, and I know that by His powerful word, our planet hangs in space upon nothing. I visit the graves of my loved ones, and my cries disturb not their long sleep, but thank God, some day the chain of death shall be broken and the graves opened by His word.

We wonder why people seek something higher and more mysterious than the simple Word of God. Like Naaman of old, who could not accept the simple solution of dipping 7 times in the River Jordan, but looked instead for a miracle. Today, people seek a miracle in order to obtain salvation, when His word holds the only salvation. The Bible contains the mind of God, the state of man, the way of salvation, happiness of believers, and the doom of sinners. We must read it to be wise and practice it to be a christian. Paul tells us in Heb. 4:12, "The Word of God is alive, and powerful and sharper than a two edged sword." It is the same voice that healed the blind man, and calmed the stormy waters with a simple "Peace be still" that night so long ago. That voice, through the written page tells us to believe (Heb. 11:6), repent (Lk. 13:3, 5), confess (Matt. 10:32, 33), and be baptized (Rom. 6:3, 4). We shall all be judged by the mighty Word.

—Rte. 3, Box 655, Tulare, Calif.

JUST THINKING

It has been a wonderful year in the Lord thus far in 1955. I am encouraged and inspired beyond words of expression at the many reports of successful evangelism on both the part of preachers and congregations. I believe the Old Paths Advocate is the best ever. Its pages are flooded with the Spirit of Christ and it rings throughout with the spirit of evangelism. God help us to keep progressing in the truth and realization of our number one need and purpose. The primary and fundamental purpose of the church is to go and preach the Gospel to the lost. The church has by no means fulfilled its obligation until it becomes a permanent supporter of the Gospel beyond its own door step.

I see nothing but a bright future for the Church, if the present trend to restore the primitive New Testament evangelism continues. May God be our helper in these desires. I fear many times in our firm stand for the truth we have been so overwhelmed we have failed to include a burning desire to carry the truth to the lost; and instead we have been content to preach to ourselves. Preachers are not the only ones to blame, altho I believe we deserve the greater burden of guilt, having failed to emphasize the need sufficiently and point out the enormity of sin and neglect of duty. Then too, I wonder just how willing have we really been toward these things. A discussion and enumeration of failures and short comings, with an eye single to the correction is the beginning of correction, wisdom, and success.

I have been thinking, and listen to these figures and possibilities. There is today about 40 or 50 preachers actively engaged in the preaching of the Gospel. If each preacher within the next year would be instrumental in establishing just one new congregation and nurture the establishment to substantial maturity we

could within one year add possibly 45 new congregations. Preaching brethren, think how many of us in times past have gone several years without planting the gospel in one new area. I am fairly confident that every preacher desires it to be otherwise. If so, let's make it that way. Brethren if each preacher in the field would, by the help of God, be instrumental in establishing and nurturing one new congregation each year for the next three years, we could well end that period of time with possibly 150 new congregations. If this same plan was followed for the next ten years we might well emerge from that period with 500 new congregations. Before you cry, "utterly impossible!" let us ask ourselves a question, Are we in a proper position to say if we have never tried? I believe with God all things are possible. There are some whose habitual habituation is the seat of do nothing and from their ranks can be heard the cry, "It can't be done," and thus they will never try. Brethren if we tried over a ten year period to establish and nurture 500 congregations and fell short of that goal by one half, we would accomplish much more than if we never tried at all. If the past would predict the future about 100 new congregations would be the over all accomplishment in the next 10 years, if even that many. The need of such work is evident, and the majority, if not all the preachers are willing to try. According to God's word it is His will and He will assist us in our righteous efforts; there is therefore only one thing lacking. I believe the congregations can and must have fellowship in this work by supplying that which is lacking.

There are many congregations that are really working and carrying out extensive mission efforts. Thank God for them, and may God help them more and more. Sadly enough there are many that are able and yet are still idle in this respect. Let us keep growing in mission mindness until we can truthfully say, "We are 100 per cent in the work."

A working congregation is generally a congregation that is free from jealousies, strife, and trouble. A great many of our past sore spots and ills can be cured if we would but occupy our minds with desire and go to work for the Lord.

I honestly confess my fear that at times the cause of Christ has felt the hot breath of the hireling pastor system. It has stalked us as a henchman in the night, ready to gnaw out our vitals and leave only a heap of deadmen's bones. If the mature congregations that are financially able to carry on mission work call in a paid preacher to work around their own door steps then our mission cause is lost. It is pretty evident that when a congregation reaches a mature state of ability that will enable them to pay a preacher full time to preach and hang around that congregation, they are substantially mature enough and able to send that man into the field. In the mission field is where the preacher needs to stay 6 months, 1 year, or even 2 or 3 years; not around the congregations to deprive the membership the opportunity to develop their talents. I fervently believe the home congregation is our first obligation and that even mature congregations need preaching, but let us not do all of one and none of the other.

Brethren, if such a plan as this can be developed then the bright spots on our horizons won't be optical illusions. Just thinking!!

—Billy Jack Ivey.

THE SCHEME OF REDEMPTION—

(Continued from page one)

great that He died not only for his friends who love Him, but for His vilest and most bitter enemies. He gave his life for that cruel man who carefully platted the horrible crown of thorns which pierced His innocent brow, for the men who mocked Him and spit in His face, and for the man who slapped Him and then mockingly shouted, "Prophecy who it was that smote thee." Christ died for the men who nailed Him to the cross, and for those indecent and disrespectful soldiers who cast lots for His vesture, as well as for His disciples who were witnessing His terrible suffering and agonizing, and torturous death. "Who gave himself a ransom for all" (1 Tim. 2:6).

The death of His Son was a very definite part of God's plan to save the lost. He had required sacrifices of His people for hundreds of years, and He would accept nothing but the very best that they had to offer. Then, when it came time for Him to make His sacrifice, was it not right that He would offer the best that He had? He could have chosen some subordinate or inferior being of heaven, for the sacrifice, but He did not. He offered His own Son. "Behold, the Lamb of God, which taketh away the sin of the world!" (Jno. 1:29).

In order to make known to the world God's scheme to save, Christ chose men, whom He called apostles, to be His ambassadors to a lost and sin-cursed world. He schooled them constantly in the great principles of Christianity, and then, just before He went back to heaven He told these men, "Go ye, therefore, into all the world, and preach the gospel to every creature" (Mk. 16:15). Paul later tells us, ". It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). Further he says that preaching is God's power to save (1 Cor. 1:18). Preaching then is undeniably a very definite part of God's plan to save. Christ says, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (Jno. 6:44, 45). Then in Romans 10:13, 14, we read, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Some surely do not realize the importance of preaching the Gospel of Christ. I mean some of the members of the body of Christ do not seem to realize that the Lord has made preaching a very necessary part of the scheme of redemption.

(To be continued)

WHAT THEY GO TO CHURCH FOR

Some go to church for a walk,
Some go there to laugh and talk,
Some go there to see a friend,
Some go there their time to spend,
Some go there to gain a lover,
Some go there their faults to cover,
Some go there to doze and nod,
Help me to go there to worship God.

(Selected by Homer A. Gay)

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HERE AND THERE

Note: How to Reach The OPA—If you want your reports, articles, current happenings to appear in the July issue, you should remember to address us at Ada, Oklahoma, Gen. Del., as we are to be there in a series of meetings, June 17-26. **Please, make a note of this.**

He Likes The Paper And The New Song Book—Brother Billy Jack Ivey has this to say about the paper: "Bro. King, I believe the Old Paths Advocate is the best now it has been since my acquaintance with it, possibly, since you began as publisher in 1932. It has continued to improve the last several months. The reports of work being done are the most encouraging, we have ever had."

About The Song Book, Billy has this to say: "As for the 1955 song book ('Old Path Echoes, No. 4'), I can say without reservation that it is the best yet. I anticipate a greater sale of this book than any in the past. I have heard nothing but praise concerning the book. It completely meets my expectations and desires in regard to a song book. I really appreciate helping select the songs, and I shall do all that I can to help sell the book, as it is certainly worthy. The singing at Sulphur should be the best in several years, due to the splendid songs and the earlier publication." And so goes the reports from the various congregations, where it has been tried.

Where They May Be Obtained—Of course, you may always obtain them by sending your order to the publisher, as directed above; but you may obtain them from either W. S. Cummings, Box 135, Davis, Okla., or Harold King, 103 Crestline Addition, Lebanon, Missouri. Order from the place nearest you, please. The price is 50c per copy, five copies \$2.00; for any number over four copies, 40c per copy; postage prepaid.

Do You Work for The Paper?—If you like the paper and you believe in the principles it advocates, why not work for the paper wherever you go? Will you not show your appreciation by mentioning the paper publicly and privately, thereby helping us to swell the number who read the good articles, reports, etc.? Your efforts will be rewarded. **Try it, brother.**

"Slackness of God's work is a prevailing weakness among his people."

FROM BROTHER GAY

From Shreveport, La., under date of May 16, I received the following on a postal card, written by his own hand:

"Dear Old Pal: You may please tell the readers of the OPA, that I hope to be released by the doctor this week or next. We shall then return to our home in Missouri for rest and recuperation, until time to begin the Sulphur, Okla., meeting. I hope to be in 'tip-top' shape by then, ready to take up the work scheduled.

Many thanks to all for their assistance, prayers, cards, etc. You may look for a full report next month."

We rejoice that Brother Gay is on the road to recovery, and that he anticipates being completely recovered by the time we are to begin the meeting in Sulphur, June 26.

—H. L. K.

OUR HELPERS

Below, you will find the number of subscriptions sent us from April 20 to May 20. Please check the list and report any errors to us. We appreciate your continued interest and work for the paper. Note the following:

J. Ervin Waters—8; Paul O. Nichols—6; Edwin S. Morris—5; Barney D. Welch—5; J. W. McKeand—5; C. C. Brown—5; Homer A. Gay—3; Paul Carroll—3; Mrs. Della Hubbs—3; O. S. Harris—3; Fred Kirbo—3; Elgie Thompson—3; J. F. Massengale—2; Homer L. King—2; L. T. Cryer—2; Dora Barker—2; Luther D. Boek—2; Wayne Fussell—2; Thomas Stiner—2; Mrs. Earl Butts—2; Ralph Kitson—2; T. J. Shaw—2; Gayland Osburn—2; Stella Barnes—2; H. S. Jackson—2; L. H. Frizzell—2; Tommy Shaw—2; E. H. Miller—2; Abe Young—2; Bennie Cryer—1; Ernie Lewis—1; Gene Hopkins—1; J. T. Brosech—1; Mrs. J. E. Johnson—1; W. H. Bowerman—1; W. E. Swindler—1; K. D. Rawdon—1; C. W. Vanstavern—1; J. B. Lane—1; Garland Lamb—1; Coy Agnew—1; Calvin Wynn—1; Ray Asplin—1; Charles Coats—1; Dow Fancher—1; Mrs. Waldo Booth—1; Geo. Everett—1; Mrs. H. E. Bates—1; W. P. Perser—1; Earl Carter—1; Fred Renier—1; Mrs. Grace McDonald—1; Mrs. Larry Mongeon—1; Al Wilburn—1; Delton Coughburn—1; Melvin Crouch—1; Marvin Fisher—1; Mrs. G. H. Leake—1; James Halstead—1; Hugh Bentch—1; L. D. McDonald—1; J. A. Scantling—1; Wilson Thompson—1; Mrs. F. E. Wade—1; Raymond Lindsey—1; Ben Higham—1; David Traylor—1; Clint Sargent—1; Total—125.

THE WORK IN AFRICA

By Paul O. Nichols

Under the date of April 19, 1955, Brother E. C. Severe writes some very encouraging news. He says, "The results of our efforts are more successful from week to week. We are able to convince the unbelievers with the Gospel. Many are being saved. From March to this date I have had fifty-one baptisms at various congregations. I met Chikomola yesterday at Mukeya. He told me that he had sixty-seven baptisms in two weeks time at Liwonde. Chakhame told me last night that he had seventy-eight baptisms in April. You may be assured that the Lord's Cause has now received a home inside of Africa. Our evangelists are more industrious than they used to be. The support they receive is boosting them to do more for the Lord." He

also wrote that John Mussa, one of the other preachers had baptized seventy people in a month and a half at Thekerani.

Brethren, does this not thrill your soul, knowing that the Gospel is finding such a reception somewhere in the world. It certainly is not so here in our own country. Ask any one of the preachers in our ranks here in the States how many he has baptized in the last month, and then compare the results of his preaching with the success that these African brethren are having. The Lord is no respecter of persons, regardless of color or nationality. A soul is worth just as much in one part of the world as it is in another. Christ died for one just as surely as He did for another. Why should we not rejoice in the success of the Gospel there as we would here in the U. S.?

May 3, I wired Brother Severe the money that had been contributed for a motorcycle for him. He wrote and told me that he had talked to experienced cyclists and found that they preferred a certain make for use in that section. It was a lighter model than I had anticipated. But I also talked to a cyclist or two and finally decided that not only durability needed to be considered, but economy of operation as well. So by the time this reached the readers of the OPA, Bro. Severe will be using his new motorcycle in the Lord's work. Thanks to all who made it possible to get it for him, so that he can more efficiently take care of responsibilities that are his as the one who is taking the lead in the Lord's work in Nyasaland. The demands are pretty heavy from various places to visit and strengthen the outlying congregations.

Once again our thanks to the faithful churches and individuals who have been helping to support these African preachers to get out and carry the Gospel to the lost of their race. The following donations have been received from churches: Odell, Oreg.—\$50.00; Butler, Pa. (colored)—\$50.00; Harrodsburg, Ind.—\$22.00; Corcoran, Calif. (Mar., Apr., May)—\$45.00; Stockton, Calif. (Apr., May, June)—\$30.00; Ada, Okla.—\$15.00; Armona, Calif.—\$10.00; Washington, Okla.—\$10.00. Donations from individuals: L. I. Gibbs, Huntington Park, Calif.—\$10.00; David Trayler, San Antonio, Tex.—\$1.00.

THE CUP OF THE LORD

By T. J. Shaw, Sr.

I am in correspondence with one of our digressive brethren, who takes the position that the "cup of the Lord" is the fruit of the vine. That the "cup" has no symbolic significance that it is not a literal container, but is **only** the fruit of the vine.

If in the Lord's Supper the cup is merely an incidental, of no importance, has no meaning, and the fruit of the vine **only** is to be emphasized, and there is no example given to show the manner of observing this institution, then why use the cup at all? Why not use a bunch of grapes—which is the fruit of the vine—give thanks for them, then pass them around to each communicant? Let each one take a grape, squeeze it, and so swallow the juice. I wonder if they would endorse this way of doing it! Since there is no procedure exemplified by Jesus, or the Apostles, and that Jesus had "nothing in view but the 'fruit of the vine' when He established the Lord's Supper, these digressive brethren could find no scriptural opposition to this practice. Read 1 Cor. 11:1; Phil. 3:16; 4:9.

Paul said to the Corinthians, "I praise you, indeed,

because you never forget me, and are keeping my injunctions in mind, exactly as I laid them upon you" (1 Cor. 11:2, 20th Cen.). "You must follow my example in this, as I am following Christ's" (1 Cor. 11:1, Good-speed.)

Christ and Paul both used a literal cup in the Lord's Supper.

—Commodore, Pa.

THREE UNDENIABLE PARALLELS DEADLY TO HATHAWAY'S POSITION

By J. Ervin Waters

1. "This (bread) is My body which is given for you" (Lk. 22:19).

2. "This (fruit of the vine) is My blood of the new testament, which is shed for many" (Mk. 14:24).

3. "This cup is the new testament in My blood, which is shed for you" (Lk. 22:20).

Discussion

(1) These three statements are contextual, analogical, syntactical, and grammatical parallels in their essential particulars.

(2) Each has a subject and a predicate joined by the copula "is."

(3) Each embraces a metaphor which is a figure of comparison and which is suggested by "Is" in which usage "Is" carries with it the idea "represents."

(4) Each also embraces a prolepsis, "is given," "is shed," anticipatory language, in which a future event is spoken of as an accomplished fact.

(5) The subject of each is a literal something.

(6) If bread is literal and the fruit of the vine is literal, then **The Cup Is Literal**.

(7) If after Christ made these statements, the bread was still literal bread but with a spiritual significance, and the fruit of the vine was still literal fruit of the vine but with a spiritual significance, then the cup was still a literal cup but with a spiritual significance.

(8) If when Christ said of the bread, "This is My body, which is given for you," the bread and the body of Christ were two different things but with a spiritual relationship; and if when Christ said of the fruit of the vine, "This is My blood of the new testament, which is shed for many," the fruit of the vine and the shed blood were two different things but with a spiritual relationship; then when Christ said, "This cup is the new testament in My blood, which is shed for you," the cup and the new testament were two different things but with a spiritual relationship.

(9) If the bread Christ took was literal bread before, when, and after He took it, and if the fruit of the vine He took was literal fruit of the vine before, when, and after He took it, then the cup He took was a literal cup before, when, and after He took it.

(10) Jesus was no more defining "cup" than He was defining "bread" and "fruit of the vine." Bread was still bread. Fruit of the vine was still fruit of the vine. Cup was still a cup.

(11) On the cross the body of Christ was given and His blood was shed for the remission of sins and to ratify the new testament or covenant.

In obeying the gospel we contact the blood of Christ to have remission of sins **Only** by complying with the terms of the new covenant and we become members of His body.

In **The Lord's Supper**, we partake of the bread, re-

resenting His body, and contact or partake of the fruit of the vine, representing His blood, by drinking out of the cup, representing the new covenant.

In ancient times oriental peoples often originally sealed a covenant or contract by killing an animal and drinking its blood from a cup which was passed to all. In time wine frequently was substituted for blood and used to represent it. They passed a cup of wine around and all drank and thus bound themselves to the covenant.

The Lord's Supper is a symbolic or representative service. In it we have the representative of the sacrifice slain, the bread, and the representative of the blood shed, the fruit of the vine, and the representative of the covenant, the cup. We eat the bread and drink the fruit of the vine out of the cup, and mutually signify that we as one body bind ourselves together with Him to His covenant and that we will faithfully abide by it. We thus keep vividly in memory what He did for us.

This is in harmony with the law of God, the known facts, and the laws of language. A plurality of loaves and plurality of cups in the Lord's Supper in an assembly destroys and perverts the law and the picture. Individual cups hinder and blind spiritual perception. Hathaway will not quote or read a verse of Scripture which will prove his practice.

—Rtc. 1, Lawrenceburg, Tenn.

OUR DEPARTED

Weldon—Bro. S. E. Weldon of Beaumont, Tex., died April 15, 1955, in the Linders nursing home. He was 89 years of age, and had been ill for several years, and bedfast since last Sept. Burial was in Coopers Cemetery near Leesville, La. He was a member of the church 68 years, and the brotherhood has lost a loyal and faithful member. He remained faithful until death. The family has our sympathy.

—John J. Bennison

(Note: We are sorry the message of Bro. Weldon's death did not reach us in time for the May issue of OPA. We extend our sympathy to the family.—Ed.).

Hines—Brother James Edward Hines was born in Batesville, Arkansas, April 25, 1887, and died April 19, 1955, in Mountain Grove, Mo. He obeyed the gospel many years ago, and was a member of the Fieldstone church of Christ. He had lived near Fieldstone most of his life. He is survived by his wife, Pearl Sloan Hines; his mother, Mrs. Frances Johnson, Sanger, Calif.; eight sons: Austin, Tulare, Calif.; Loren, Parma, Idaho; Estel, Mountain Grove, Mo.; Melvin, Grand Rapids, Mich.; Bartley, Tallman, N. Y.; Marvin, Bakersfield, Calif.; Marshall, Cabool, Mo.; and Hulet, Mountain Grove, Mo.; five daughters: Mrs. Edgel Bittick, Independence, Mo.; Mrs. Hazel McGowen, Vanzant, Mo.; Mrs. Velma Bienhoff, Franklin, Neb.; Mrs. Dola Pierce, Walla Walla, Wash.; and Mrs. Theda McCall, Cabool, Mo.; 34 grandchildren, 3 great-grandchildren; one half-brother and four half-sisters.

The writer conducted services at Fieldstone church of Christ in the presence of a large sorrowing audience. Singing was by members of the Fieldstone congregation led by Bro. Clyde Penner. Interment was in Penner Cemetery.

—Johnny Elmore.

BONDS OF MATRIMONY

Pauley-Claywell—The evening of April 30, 1955, in the home of Bro. and Sister Claywell at 2325—2nd St., La Verne, Calif., John D. Pauley, son of Mr. and Mrs. Theodore R. Pauley, Monon, Ind., and Margaret Ann Claywell of LaVerne, Calif., were united in marriage. The writer was happy to be their officiant.

—L. H. Gragg.

Smith-Crum—On Mar. 19, 1955, at 2:00 P. M., I united in marriage, Carl Denver Smith, Houston, Tex., and Peggy Crum, Brookhaven, Miss. The wedding took place in the home of the bride in Brookhaven, Miss.

—M. Lynwood Smith.

Fussell-Webb—April 1, 1955, at 7:00 P. M., at the Velta St. church of Christ in Shreveport, La., I united in marriage, Bro. Wayne Fussell, Wilson, Okla., and Carolyn Webb, Shreveport, La. Wayne is one of our finest gospel preachers, and Carolyn is a sweet girl. We wish the best for them.

—M. Lynwood Smith.

Stermer-Elless—April 2, 1955, 7:00 P. M., at the 6th St. church of Christ, in Wichita Falls, Tex., I united in marriage, Aulton Keith (Jackie) Stermer and Barbara June Elless, both of Wichita Falls, Texas.

—M. Lynwood Smith.

DONATIONS ACKNOWLEDGED

The 4th Lord's day in March, our home burned while we were attending church, and we lost everything we had. We want the brethren to know how we appreciate their help. "By this shall all men know that ye are my disciples, if you have love one for another" (Jno. 13:35). We thank God for such brethren. We received the following help: Okla. City (7th St.)—\$100.00; Nole Chapel, Stilwell, Okla.—\$15.00; Tulsa, Okla.—\$50.00; Sentinel, Okla.—\$25.00; Deep Dale, Calumet, Okla.—\$35.00; McAlester, Okla.—\$25.00; Fredrick, Okla. (Carter)—\$25.00; Ada, Okla., (W. 6th)—\$100.00; Galey, Okla. (our home congregation)—\$100.00; Okla. City (Capitol Hill)—\$100.00; Lexington, Okla.—\$100.00; Wynnewood, Okla.—\$25.00; Davis, Okla.—\$46.00; Stilwell, Okla.—\$15.00; Dougherty, Okla.—\$14.31; Sulphur, Okla. (Tishmingo)—\$25.00; Elmore City, Okla. (Oak Grove)—\$5.00; Washington, Okla.—\$50.00; Ada, Okla. (Garr Corner)—\$25.00. We also received donations of linens and clothes which we appreciate.

—Bro. and Sister H. L. Kite and family.

OLDEST KNOWN COPY OF THE BIBLE

Washington, Mar. 25.—The oldest known copy of the New Testament among the most valued of all Christian documents, was shown to President Eisenhower today in a brief White House stop on the way to the library of Congress. The president leafed through the yellowed pages of the faded manuscript, hand written in Aramaic, the language which Christ and His disciples spoke.

A heavy police guard and a \$1,500,000 insurance policy covered the testament on its 90 minute journey from the vault of a Washington bank to the library, by the way of the president's office. At the library, the volume believed to be more than 1600 years old, will be kept in a vault until it goes on public exhibition, April 5.

The testament is known as the Yonan Codex. For centuries it has been in the keeping of the Malek Yonan family, which came from Assyria. The manu-

script was acquired from Norman M. Yonan, a member of the family which preserved it over the centuries by the Aramaic Bible foundation, a body specially organized to buy and make appropriate use of the Codex. No sale price has been announced.—(Selected from a daily paper in Calif., by James Winchester, Lodi, Calif.)

A NEW CONGREGATION

The new congregation in North Ft. Worth, Tex., wishes to take its stand among the loyal and faithful congregations of the church of Christ, as opposed to all common innovations (cups, Sunday school, instrumental music, the popular pastor system), as well as any new ones that may appear. We seek the closest harmony and fellowship with all of like precious faith. Our aim is to nurture a thriving congregation in North Ft. Worth, to the glory of God, and to guide priceless souls to eternal happiness. We ask all faithful ministers, young and old, to visit and worship with us everytime you can. Please pray with us and for us.

—John Spradley,
2117 Cloverdale, Arlington, Tex.

LABOR DAY MEETING

The California Labor Day meeting is to be held in Stockton this year, Sept. 3-5, following two weeks of meetings by Bro. Clovis T. Cook.

If you plan to attend this meeting and would like to arrange for lodging, contact either of the following brethren: Warren L. Henry, 3730 E. Guernsey, Dial HO-32149, or Kenneth C. Freeman, 1209 N. Carlton Ave., Dial HO-22189.

POSSIBLE LODGINGS—CAMP MEETING

Brother Bill Roden at the request of Bro. Gay sends us the following list of various places: Artesian Hotel, 1001 West First St., also a small hotel, 1200 W. Broadway; W. A. Emerson Apartments, 522 W. 12th.; Mrs. Moon's Apt., 520 W. 12th.; Glidwell's Cabins, w. Sulphur; DeSpain Modern Cottages, 421 W. 12th.; Mrs. Bennet's Camp House Courts, 301 W. 12.; Baker's Modern Apts., 310 W. 12th.; Mrs. Sharp's Furnished Apts., 120 W. Sulphur; Bromide Furnished Apts. 120 W. 1st.; Puckett's Furnished Apts., 117 W. 12th.; Mrs. Thompson's Furnished Apts., 112 Lindsay; Platts Motor Courts, W. Broadway; End-of-Day Motel, 1400 Bk. W. Broadway; East End Cabins, E. Sulphur; James Court, W. Broadway; all of the above in Sulphur.

For late arrivals, you may try various courts in Davis, 9 miles west of Sulphur, also Ada, 29 miles from Sulphur.

If you like camping out in a tent, the Platt National Park, in Sulphur, is available with free space, and tents are available for renting.

—R. B. Roden.

"Few people remember Babe Ruth for the times he struck out."

MILLER- MOYER DISCUSSION

The above discussion was conducted in the building owned by the S. S. brethren, Percy and Jewell, Yuba City, Calif., May 4-7, by Brethren Loyd Moyer (cups and S. S.) and E. H. Miller (one cup and opposing classes and women teachers). Forrest Moyer and the writer were the moderators. Two nights were

devoted to the classes and women teachers and two nights to the cups question.

In trying to prove his classes Moyer introduced such references as Lk. 2:46; Ex. 18:13-26; Acts 2. Bro. Miller took these away from him, showing that in Acts 2:14, all the teachers were in "one place," speaking as the Spirit gave them utterance (Acts 2:4; 1 Cor. 14:30-33). Moyer introduced Neh. 8:1-8. Miller showed that all assembled together as one man, and that Ezra, the priest, brought the law before the whole assembly, both men and women; Ezra standing on a pulpit of wood, and the people stood in their place. Moyer goes to Mk. 9:2 to try to prove that Jesus "divided an assembly," since He took with Him Peter, James and John. Miller showed according to Mk. 9:2 and Lk. 9:37, this took place six days later. Miller asked Moyer if he had a class for casting out devils as in Mk. 9:17, 18.

In his defense of one male teacher at a time to the whole assembly, Bro. Miller introduced over 36 Scriptural references, to which Bro. Moyer agreed. Bro. Miller showed that A. Campbell called the S. S. a "hobby of modern times;" and that H. Leo Boles, an able S. S. preacher, said in his book, that the church was 1700 years old before the S. S. came into existence. Miller showed a Sunday school certificate put out by a S. S. church, in Nashville, Tenn., which said "Robert Raikes, founder of S. S., 1780." Moyer replied. "We don't call it S. S. now." Miller then showed a picture in the Gospel Advocate (one of their papers), March 10, 1955 issue, of B. C. Goodpasture, inspecting a trailer with a sign on it, "Record Sunday school attendance 2317," with these words inscribed under the picture, "B. C. Goodpasture inspects trailer, containing Madison (Tenn.) Church and Gospel Advocate exhibits, preparatory to leaving for Abilene Christian College Lectures." Thus it was shown that the S. S. is a modern arrangement, over 1700 years too late to be apostolic.

In the discussion on the cups question, Miller showed from the Bible, five times of "a loaf" and "one loaf" and twelve times of "a cup," "this cup," "the cup," and "that cup." Moyer admitted Jesus used one cup and bread. He said the cup Christ took in Matt. 26:27; Mk. 14:23 was "a cup containing the fruit of the vine." In answer to the question by Miller, "Was the fruit of the vine in Matt. 26:29 in a cup (container), or in some cups (containers)?" Moyer said, "Yes, it was in a container." The above being admitted, it is not difficult to see that Moyer was in for trouble. In Moyer's affirmative, he gave not one Scriptural reference for his plurality of loaves and individual cups, as all Bible readers know that it cannot be done. They are not there. In conclusion, Moyer introduced the "log splitting" story, but Miller turned this against him, as he showed that the church was once united without the above innovations, and that the division came after these wedges were driven into it by their introducing them and by their advocating them.

In the above discussion, we believe that truth triumphed over error.

—Ralph E. Mustard,
40 Michigan St., Yuba City.

Temper is a gift that improves with none-use.

The door of communion with God may be shut by our own love of, and delight in, the things which he hates.



J. W. McKeand, 801 Main St., Ceredo, W. Va., May 16.—I am able to preach some again for which I am thankful. Here are 5 subs.

A. B. Caudle, 6932 Hickory Ave., Orangevale, Calif., May 9.—I want to thank all who sent me cards during my illness and stay in the hospital. Pray for us and the congregation in Sacramento.

Paul Carroll, Richland, Mo., May 16.—The church here continues to grow with good attendance and interest at all services. A fine couple from the S. S. church made their confessions yesterday and we hope for others. Here are 3 subs.

Burnice Weeks, Rte. 2, Kinston, Ala., May 9.—The church here is doing fine. I have preached at Mt. Pleasant, Fla., and my home congregation. June 9-12, Bro. Buffington will be here. May 8-22, I will be in a meeting in Talmadge, Ohio.

L. H. Frizzell, 707 First Ave., National City, Calif., May 16.—The church here is doing fine and the future looks bright. The OPA gets better all the time. Send us 125 of the new song books. Pray for us.

W. H. Bowerman, Rte. 1, Stratford, Okla., May 15.—We meet at Galey each Lord's day to observe the scriptural worship, and are happy to have visitors almost every Lord's day. We are building and hope to have it ready by winter.

Marvin Fisher, 3003 Luna, San Diego 17, Calif., May 17.—The church at National City is doing fine, with a full house nearly every Lord's day. We have enjoyed having Bro. Nelson Nichols and family with us often, and appreciate all visitors.

Paul Walker, Rte. 2, Summertown, Tenn., May 17.—The meeting at Chapel Grove last month was a good one. Bro. Orville Smith is a wonderful preacher and we enjoyed meeting his family. Bro. Waters has been with us for about 2 weeks and is doing some good preaching, but he and I plan to leave soon for McAlester, Okla. Pray for us.

Raymond Lindsey, Washington, Okla., May 9.—The church here is pressing on with peace and happiness prevailing. Bro. Ed Nichols preached 2 good sermons for us last Lord's day. We have the new song books "Old Path Echoes" No. 4, and think they are wonderful. Here is a sub.

H. S. Jackson, Rte. 4, Box 26, Lubbock, Texas, May 16.—Bro. Fred Kirbo held a 10 day meeting for us the first of April, with 2 confessions of faults. I think it brought about more Christian love and fellowship. Send me 10 of the new song books. Here are 2 subs. Pray for us.

Ernie Lewis, Box 393, Armona, Calif., May 16.—The church here is showing a gradual increase. Apr. 10, I baptized one and one was restored. Apr. 29-May 8, we enjoyed hearing Bro. Kirbo at Corcoran. He baptized 6. Send us 75 of the new song books. Here is a sub.

John J. Bennison, 220 E. Threadneedle, Beaumont, Tex., April 19.—Since last report, we have had one baptism and 2 restored. We are thankful for this and ask the prayers of the brotherhood. The church here suffered a great loss in the death of Bro. Weldon.

Abe Young, (colored) Rte. 2, Box 184, Hallsville, Tex., Apr. 25.—I think the March OPA was the finest yet and am sorry I did not order a large number. I am still hopeful a faithful congregation may be established at Marshall among the white brethren. The church at Ash Springs is doing fine. Here is a sub.

Wislon Thompson, 813 Blaine, Pontiac, Mich., May 9.—I preach regularly here at Pontiac with the other brethren, and at Warden, W. Va., when I visit there. My father has been seriously ill for several months but is now improving. Bro. King, I pray God will continue to bless you in His service.

J. C. Miller, 1017 Childress, San Angelo, Tex., May 4.—We look forward to a good meeting June 6-19, with Bro. Paul Nichols. Please send us 110 of the new song books. I have looked them over and think they are the best yet.

E. W. Carter, Rte. 1, Kingman, Ind., Apr. 25.—We meet south of Veedersburg on Hiway 41, at Bonebrake Chapel, worshipping as the Lord directs. Bro. King, when you are near here please stop and visit with us. Here is my renewal.

Garland Lamb, 2424—21st, Forest Grove, Oreg., Apr. 20.—We need some one to move here to help us in teaching and song service. We miss Bro. Jacobs and family who have moved to Hamburg, Ill. We need the prayers of the faithful.

W. P. Perser, Rte. 1, Linden, Tex., Apr. 27.—I attended two sessions of the Miller-Hathaway discussion, and wanted to attend the Waters-Hathaway discussion but was unable to go. We have also gone to Texarkana some. Hope to see you all at Sulphur.

J. A. Scantling, G. D., Hickman, Calif., May 10.—We are now meeting with the Waterford congregation and what a lovable group of people! Bro. Winchester just closed a 2 weeks meeting which was good. Bro. King has also given us two fine sermons.

G. R. Helderbrand, 611 N. Hickory, McAlester, Okla., May 9.—Bro. Michel is very sick, has just left the hospital and is in need of financial help. We have helped as much as possible. He is faithful and worthy of our help. If you can help, send your donations in care of Bro. Dow Fancher, 515 S. 8th St., McAlester, Okla. We received the new song books and think they are fine.

J. R. Tidmore, Broken Bow, Okla., May 15.—The church here is doing fine. We have bought a lot on Hiway 7, 3 bks. west of the junction, and have also bought a house, but it will cost us about \$2,000.00 to get it ready to use. If any church or individual would

care to help us it would be much appreciated. I have recently preached at McAlester, Legal and Golden, Okla.

Ralph Kitson, Mozier, Ill., May 16.—We were sorry to hear of Bro. Gay's illness and pray that he will soon be well again. Our attendance is still large, 91 yesterday, and 105 last Lord's day. Most of our audience is composed of young people for which we are thankful. We are having quite a lot of sickness. Here are 2 subs. Pray for us.

Tommy Shaw, Commodore, Pa., May 15.—May 1, I preached at Ft. Worth, Tex. This is a fine church, any preacher will enjoy holding a meeting here. One was baptized. May 4, I began a meeting at Sulphur, Okla., to close tonight. To date, 2 have confessed faults. I plan to go to Mich., with Bro. Billy Orten, and look forward to hearing this good preacher in a meeting.

J. F. Massengale, Rte. 4, Box 990, 417 N. 43, Phoenix, Ariz., May 16.—The church here meets regularly at 36th St., North of McDowell Rd. We had a good meeting last Lord's day with 2 confessions of faults, and one baptized. We thank God for this and pray the borders of Zion may be expanded everywhere. The song service is good. Send us 50 of the new song books. Here are 2 subs.

C. Nelson Nichols, Rte. 2, Box 723c, El Cajon, Calif., May 16.—Since last report we have preached at the following places with some visible results: Glendora, Norco, Montebello, Siskiyou St. in L. A., Cypress, Lynwood, Orange, Carlsbad, and National City. We enjoyed fellowship with so many faithful. We are happy to report love and peace are growing in Southern Calif.

Melvin Crouch, 220 Roesler Rd., San Antonio, Tex., May 4.—The new congregation at Nacogdoches Rd., has been blessed with 2 more baptisms and continues to grow. We are thankful the Lord was with us in the mission effort which resulted in the establishment of a permanent congregation. Lord willing, I will hold a meeting at Alta Vista, Kan., June 12-19. Brethren, there is nothing wrong in going forward. Try it! Bro. Paul Nichols held a fine meeting for us Apr. 15-24.

Elgie Thompson, Box 112, Piney View, W. Va., May 11.—Apr. 26, Bro. Jack Ivey closed a wonderful meeting at Warden church, baptizing 5, and much good done otherwise. I believe it was the best meeting ever held in this part of W. Va. We had visitors from Huntington, St. Albans, and Clintonville which was deeply appreciated. Bro. Ivey is certainly wonderful to work with, and we hope to have him return later for another meeting. Here are 3 subs.

Dallas Burdette, 1006 Truitt, LaGrange, Ga., May 13.—My family and I now live in LaGrange, and I preach somewhere almost every Lord's day. Apr. 3, I was in Montgomery, Ala.; Apr. 10, in LaGrange; and May 1, in Lawrenceburg, Tenn., which I enjoyed. I am to be at Temple, Ga., May 15; Columbus, Ga., May 22; and Napoleon, Ala., May 29. Bro. Alton Bailey and I are to hold a meeting in Pansey, Ala., July 2-10. Pray for us that much good may be accomplished.

Johnny Elmore, G. D., Houston, Mo., May 15.—This month, the mission work here was supported by Leb-

anon, Clio, and Mt. Carney, Mo., Ardmore, Okla., and Kingman, Ind. We enjoyed hearing Bro. Lynwood Smith several nights at Lebanon. Apr. 23, I preached at Fieldstone to a fine audience. I baptized a fine young man May 1, and 2 more May 8. We are now in a mission meeting at Upton, Mo., where the gospel had never been preached. We have had good crowds in spite of rainy weather and bad roads.

Joe Martinez, 3303 Tumalo Trail, Dallas, Tex., May 12.—The work among the Spanish continues to progress, and since last report, a fine young couple have taken their stand with us against error. We feel they will be influential in bringing others to the Truth. This brings our membership to 12, for which we are thankful. I appreciate the financial assistance from various congregations and individuals, as well as the words of encouragement. With God's help, we hope one day to have the work firmly established among the Spanish people here.

Eugene Qualls, Box 655, Rte. 3, Tular, Calif., May 16.—We had good attendance at Earlimart yesterday, with visitors from Carlsbad, Ariz. I appreciate the cards received during my illness. I am feeling fine now. We are sorry to report our beloved Sister Stanley of Porterville, is ill. A sick bed is often a lonesome one, so let us not only pray for her but send her cards. You may write to: Church of Christ, 300 Hackett St., Porterville, Calif. I am badly in need of tracts concerning the plan of salvation and the communion. Pray for me.

Tom Smith, 302 Phillips, Healdton, Okla., May 16.—May 8, I was at Oak Grove, and wife and I visited Sister Laura Fry who has been seriously ill in the Wynnewood hospital. I was with the home congregation for both services yesterday and I expect to spend more time in the future with them and the neighboring congregations. After all, charity begins at home. I am sorry I failed to mention in my last report, that Bro. G. B. Harrell had been here and preached for us once and we heard him at Wilson, also. He is a friend of long standing, and we were delighted to have him in our home and enjoyed talking over old times.

Miles King, 5001 Duval St., Austin, Tex., May 16.—Apr. 18, we enjoyed being with the brethren at Sentinel, Okla., and seeing brethren from Cordell, also. We made a short visit home preaching at Austin (East 1st St.), Medina, and Beaumont, Tex. These brethren all would like to have visiting preachers stop and be with them. We enjoyed 2 nights of the meeting in San Antonio (Shorts Corner congregation), conducted by Bro. Paul Nichols. Apr. 1-8, we were at Lawrenceburg, Tenn., where we were treated royally. This weekend we are at Fieldstone, Mo., enroute to St. Albans, W. Va., to begin a meeting May 22, working with Bro. Wayne Fussell. I look forward to the camp meeting at Sulphur.

Leon Fancher, Box 41, Horatio, Ark., May 16.—We were at Texarkana yesterday and preached. We were sorry Bro. Jimmy Shaw had to undergo an operation and was in the hospital. We were back at Horatio last night baptizing one, and were encouraged the brethren were able to carry on alone yesterday morning. A week ago, we closed a meeting at Pine Ridge, with 3 baptized and a few restored. There will be about 12 meeting

there for the worship. We appreciated having Bro. Jimmy Shaw help during most of the meeting. Among the 12 will be Bro. Ray Smith and family of Mena, who were much help in the meeting. May we all continue to press onward.

K. D. Rawdon, Rte. 2, Etheridge, Tenn., May 16.—Chapel Grove is progressing nicely with good attendance and interest. May 1, Bro. Orville Smith closed a good meeting for us with 2 confessions of faults. He is a good young preacher. May 19, Bro. Waters and Paul Walker are leaving for a meeting in Okla. We are sorry for them to leave. We look forward to a good meeting July 6, with Brother Edwin Morris. The OPA is fine, seems to improve all the time. There seems to be more love and unity which I am glad to see. We can do so much more if we pull together. Pray for us in the work.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., May 16.—Apr. 10, we enjoyed hearing Bro. Edwin Morris at Okla. City.; Apr. 17, I gave the lesson at Odom, near Dora, Mo., and enjoyed the visit; Apr. 17, Bro. O. L. Hopkins gave the lesson at Locust Grove, Okla., with one confession of faults for worshipping in error, and I gave the lesson there Apr. 24, with another such confession. They now have 7 members. May 14, 15, we enjoyed visiting at Cross Hollows, near Cassville, Mo., and heard Bro. Stewart preach 2 wonderful sermons. June 12-26, Bro. Edwin Morris is to hold our meeting, which we look forward to. We invite visitors.

Grady Coble, 5301 Parkland St., Dallas, Tex., May 11.—Since Bro. Gay's report in May OPA. I have received the following contributions toward the work by Bro. Martinez here in Dallas: Sister Nora Jones, Shreveport, La.—\$10.00; Huntington, W. Va., by B. F. Leonard—\$25.00; Ft. Worth, Tex., (Vaughn Blvd.), by T. L. Evitt—\$300.00; T. R. Chappell, Sonora, Tex.—\$12.50. The following was contributed directly to Bro. Martinez and his family which is still in Waco: Waco, Tex., (9th and Clay)—\$15.00; Abilene, Tex.—\$25.00; Los Angeles, Calif., by C. N. Nichols—\$20.00. We now have enough money on hand to keep the work going until about the middle of June.

Bennie T. Cryer, Rte. 4, Box 358, San Angelo, Texas, May 15.—I have been doing personal work here in Sanger for the last few weeks and now we are in a meeting. The results are very gratifying and the church now feels strong enough to support a preacher here for a few more months. We are also beginning a visiting program in which each family is to visit several families per week that are not members of the church. This is a type of work the women can be very active in, and in doing so can help the church immeasurably. I will begin working with the Armona church May 26, and will be there until June 15. From there, I go to Odessa, Texas for a meeting. I attended Bro. Miller's debate with Lloyd Moyer on the cups and class question. I enjoyed it very much. Pray for us.

J. Wayne McKamie, Rte. 1, McGregor, Tex., May 18.—May 1, we closed at Lynwood, Calif., with 6 restorations. This was our first work in Calif., and we surely enjoyed it. While there we preached at Siskiyou and enjoyed our visit there. I also preached at Arvin, Bakers-

field, Porterville, Fresno (Orange Ave., and also Butler St.), Ceres, Waterford, Modesto, Stockton, Manteca, and Lodi. We were glad to see the work progressing and cooperation in many places. Several nights I preached to 150 to 175 people. We were glad to see Ted Warwick, Homer King, Chester King, T. F. Thomasson, John Reynolds, H. E. Robertson, James Winchester, Norvel Ellerd, and possibly other preaching brethren. The hospitality in Calif. was wonderful. We begin in Memphis, Tenn., June 8.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., May 15.—I was at Marion, La., in a brief mission effort in the theater building and enjoyed the association with the churches at Strong and Fairview and brethren from Cheniere. Bro. H. G. Hamilton led the singing. I held a meeting at Chestnut Ridge, near Mt. Vernon, Ky., April 26-May 5, with five baptized. Several nights we did not have standing room for the crowds and many were on the outside. I have preached several times at Chapel Grove with a few restored during the last month. For seven weeks our crowds have not fallen below 160 on Sunday. A. M. Last Sunday we had 176 present. I go next to McAlester, Okla. Then to Dallas, Texas, June 2-12; Wichita Falls, Tex., June 12-22; Lubbock, Texas, June 24-July 3; Earley and Lowery, Ala., July 10-24.

James R. Stewart, Rte. 1, Lorena, Tex., May 10.—We closed the work at Powe, Mo., the middle of March, after a labor of 4½ months. We enjoyed being with them and left them encouraged to press on, able to take part in song leading, teaching, and prayer. This work was sponsored by Pontiac, Mich., which is commendable and I greatly appreciate their support. Since returning home, I have preached at Temple, Dallas, McGregor, DeLeon, Abilene, and Waco (9th and Clay), Tex. The brethren at Cassville, Mo., asked me to assist them in a meeting in Bro. Gay's place, beginning May 23. We pray Bro. Gay will soon be well and back in the field. We are glad to have Bro. Jerry Cutter and wife working with us at Circle Rd., in Waco for about 3 months. He is a good worker.

Beneth C. Severe, Wendewende Mission, N. A. Mkanda, Mlanje P. O., Nyasaland, Africa, May 5.—Our preaching efforts in Nyasaland continue to progress far and wide. Apr. 3, 10, I worked with my home congregation, and baptized 96 people. Apr. 17, I worked with my elder brother Antonio Chimenya Severe. I moved to Cerwalla church where we worked together the whole day. The brethren there were nice to us and we were happy to be with them. Fourteen attended the worship. In the evening hours we travelled back home. Apr. 24, together with Bro. Antonio Severe, we went to Mpondesi church, where many brethren met us, and we were joined by Brethren Shiliwer and Chikomola. Bro. Shiliwer preached first, I came in second, and Bro. Chikomola broke bread. We did all we could to warn these brethren of the time of punishment which is coming for the wicked.

E. H. Miller, 1003 Truitt, LaGrange, Ga., May 17.—I am in a meeting at Yuba City, Calif., which has been in progress since the discussion. This meeting was booked before the discussion was arranged and I was glad to be able to attend to both in one trip. Nine have confessed faults thus far. I have been asked to return

next year. They are a working people, this is the 5th meeting in the past 12 months. The discussion was good, with a good spirit manifested by all. We have appreciated visitors. I have 2 short meetings near here, before going to Ark., and then to the camp meeting at Sulphur. May 18-22, I am to be at Auburn Blvd. church in Sacramento, and at Lodi, May 23-25. Brethren, if you are in need of communion sets, please contact me. A company here in America is checking to see what they could make 36 sets for. This would consist of a 1½ pt. cup, and a plate, silver plated. Here are 2 subs.

Jim Canfield, (colored), Box 78, Star Rte., Marion, La., May 4.—I enjoyed being at Butler, Pa., over 2 Lord's days, and encouraged them to press on. One sister was restored. She had married an unbeliever with the hope of gaining him for the Lord, but he died Apr. 6, without obeying the Lord. Sisters, think long before you become yoked with an unbeliever. The church in Brookhaven, Miss., divided over the cups question. A few of the brethren went with the cups brethren even after saying they knew the Bible did not teach them. May 1, I was with the faithful in Richmond, Ind., meeting in the home of Bro. Laurine Webster, 1216 North H. St. They would appreciate visitors stopping with them. Thanks to my brethren for helping me stay in the field. I am to be in Imboden, Ark., Aug. 13, for a meeting. We have a few colored brethren near Brinkley, Ark., and I will visit them the last of this month, the Lord willing.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., May 9.—I preached at Stockton, Calif., April 20; at Ceres, Calif., April 21; at Lodi, Calif., April 22; and at Yuba City, Calif., April 24. May 1, assisted with teaching at Saginaw, Oreg., in the morning, and preached at the Wildwood church, near Hoskins, Oreg., that afternoon. This church, near Hoskins, Oreg., is a newly established congregation, and they now worship in the Wildwood school house, 5 miles n. w. of Hoskins, Oreg., at 3:30 p. m., each Lord's Day. For any information, etc., you can write J. H. Smith, Fisherman's Camp, Hoskins, Oreg. May 4, preached at Yakima, Wash., with one confession of faults, and May 5 at Kennewick, Wash., with one confession of faults. Also, preached at Kennewick May 8. **Donations for Work in this Part:** Apr. 27, I again began working in the Northwest, and Apr. 27-May 8, I received the following donations: Church, Saginaw, Oreg.—\$65.00; Church, Wildwood, near Hoskins, Oreg.—\$7.59; G. M. Everett—\$25.00. We are thankful for these blessings.

J. T. Broseh, 1200 S. Lincoln, Odessa, Tex., May 16.—Bro. Kirbo closed our meeting on N. Golder St., Apr. 17, with 3 baptisms, one restored, and 6 confessions of faults. The preaching was good, and crowds were large. The cooperation of the brethren in Midland and the Clements St. congregation here, was wonderful, and we appreciated it. I enjoyed working and studying with him, and was glad to know we agreed upon so many things. I have obtained a leave of absence from my job, so I can hold meetings this summer. Should you desire my services, contact me at the above address. May 8, I preached for the new congregation in Ft. Worth, at 2410 Warwick, to an audience of about 25. I am to conduct a meeting there in the near future. Brethren, please remember them, and visit them. All faithful gospel preachers will find a welcome. They want to cooperate fully with all faithful Christians and churches, and

stand for the scriptural work and worship. They were glad to have the good will and cooperation of almost all the brethren from the Vaughn St. congregation in Ft. Worth. We look forward to being at the camp meeting in Sulphur.

Billy Orten, Rte. 2, Lawrenceburg, Tenn., May 14.—During Apr., I visited Love Joy, Contes Mills, Greenville, and Flemington, Pa. It was good to see all the brethren again. Apr. 24, I preached twice at Frank St., in Lawrenceburg, with good crowds at both services. I heard Bro. Orville Smith 3 times at Chapel Grove, and James, my brother, once at Frank St. May 1, I began a meeting at Huntington, W. Va., which is still in progress. We have baptized 3 and restored one thus far. These are zealous brethren, supporting the meeting well, and also supporting a man in the mission field. They are growing. Brethren, if you want to see the congregation grow, start doing something. A working church is a growing church. I have enjoyed the association of preaching brethren Jack Ivey, J. W. McKeand, and B. F. Leonard, while here. May 21, June 1, I am to be at Pontiac, Mich. June 8-19, Bro. Tommy Shaw and I are to hold a mission meeting near Campbellsville, Tenn., sponsored by the Frank St. congregation in Lawrenceburg. Pray for me, please.

Fred Kirbo, Wilson, Okla., May 4.—I conducted a meeting in Tucson, Ariz., resulting in 4 baptisms and 2 restorations. Crowds were good, and I had several private discussions with cups and S. S. brethren. They used the same ramshackle argument that the fruit of the vine was the cup, but when pressed they would leave their original argument and say a cup meant a tray of individual cups. One preacher, before he realized what his crippled argument was leading to, went all out for a female ministry, then had to take it all back. I told him to begin with, he was travelling a one way street and would meet himself coming back. This was his difficulty: Keeping the woman silent in one assembly then turning her loose in another assembly. He couldn't push for pulling. The meeting on Golder St., in Odessa, Tex., was well attended, 3 were baptized and 8 confessed faults. I enjoyed being with Bro. and Sister Broseh. Brethren, remember worldliness is also a weighty matter, and don't forget to fight it. I am still opposed to movies. Here are 3 subs.

Barney D. Welch, 1208 Larkwood, Austin, Tex., May 17.—I enjoyed the work with the 9th and Clay congregation in Waco during April, and the future looks bright there. We were glad to have such splendid cooperation from congregations at Circle Rd., in Waco, Bellmead, and White Hall, and others who were represented by one or more families. May 3-15, I was at Mallory Chapel, W. Va., in one of my most enjoyable meetings at that place. At times, the house was filled almost to capacity, no soft soaping took place, and personalities were definitely not spared. They were left with a mind to work. Brethren, sin and worldliness must be fought continually lest it show its ugly face. I enjoyed three visits with Bro. Billy Orten who was in a meeting at Huntington, also with Bro. Jack Ivey who began a mission meeting at Wurtland, Ky., Monday night. I attended that service, and the singing was so wonderful, we moved into a home and continued until 2:30 A. M. Some dropped out but others came in around midnight. I am now in a meeting at LeContes Mills, Pa.

Brethren, let us stop and think seriously, "Do we really love one another?" Have we shown our love in trying to understand one another and reasoning together in the spirit of Christ? I can look back and see myself guilty of not proving the sincerity of my love, before hasty actions were taken. Forgive me and pray I may have a deeper concern over lost souls.

Billy Jack Ivey, Box 13, Sentinel, Okla., May 13.—Since last reporting, I have worked with the Mozier, Ill., brethren in a very enjoyable meeting, baptizing 3. I was much encouraged to have Bro. Billy Orten in attendance for a few services. Apr. 12, we began the mission work sponsored by the Huntington, W. Va. congregation. It is a pleasure to work with these zealous and determined workmen for the Lord. The mission work has been well planned and they are supporting it well. In my humble estimation, this congregation should be an outstanding example in good works, inspiring other congregations. There seems to be no end to their determination to do God's will, and their efforts are causing the gospel to ring out across the hills of W. Va. and Ky. Our first effort was with the congregation at Warden near Beckley, W. Va., and the Lord blessed our efforts with 5 baptisms. I enjoyed working with the brethren there. Brethren from St. Albans were much help in this meeting. I enjoyed hearing the wonderful preaching of Bro. Billy Orten 4 nights during his meeting at Huntington. We are now in a mission effort near Fairmont and are encouraged by the interest being shown. We hope to leave a congregation here of about 30 members, the Lord willing. We go next to Wurtland, Ky., in an effort to establish a congregation, and that will end my work in this section for awhile. We begin in San Antonio, Tex. (Catalina St.), June 12; Menard, Tex., July 8; and in Austin, Tex. (43rd and Mabel), July 21. May God bless all the faithful.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., May 16.—The meeting at San Antonio on Nacadoches Road was very enjoyable. It was certainly a pleasure to work with this congregation. The members are congenial, friendly, and hospitable, and there seems to be so much love existing among them, and they are certainly workers for the Cause. We appreciated the cooperation and assistance of some of the members of the Catalina St. congregation. There was one baptism, and since the meeting there have been two more baptisms. We were happy to have two of our evangelists with us, brethren Edwin Morris, who attended one service, and Miles King, who attended two or three services. Our next was at Midland. Here we have two restorations. The cooperation of some of the members of the two Odessa congregations was certainly fine. Brethren Merle Van Stavern and Jesse Broseh were certainly helpful. I would like to see Bro. Broseh back out in the evangelistic field full time. We made our home with the Allens who were so good to us. At the present time we are at Harrodsburg, Ind. in a nice meeting. The singing of this church is outstanding, and the services are some of the most punctual and well arranged of any in the brotherhood. And even though the building is over eighty-five years old it is neat and commodious. A person can tell they are in business for the Lord. Our next effort will be at Wynnewood, Okla., May 27-June 5. After that we are scheduled to be at San Angelo, Tex., June 6-19; Temple, Tex., June 20-29. Brethren, let's work for more peace and greater unity.

Homer L. King, P. O. Box 333, Modesto, California, May 20.—The meeting in Ceres ended after two weeks, with two baptized and three confessions of faults. Some old trouble between leading members was settled, which should make for greater unity and peace of mind. We are very glad to report that the work in Modesto goes forward with increasing interest. The past two Lord's days about 45 communed, and counting the nonmembers present, we had about 75 in attendance. Just recently a family of six members came in with us, and about two weeks ago, a family of two started meeting with us. So, we are very much encouraged with the progress since we began to concentrate our efforts in Modesto. We have moved to a new location, the Dry Creek Club building, on Scenic Drive. We are trying to raise money to buy a very good church building in Modesto, but we are not meeting with much success in getting a loan of about ten thousand dollars, which we must have to handle the price of the building. We now have mid-week (Thursday night) meetings in the new location. These meetings are devoted, generally, to song drill—learning to sing the notes and learning new songs, which I believe is very profitable. I have recently attended singings at Stockton, Manteca, and Waterford. Last week, we were happy to have Bro. Wayne McKamie and family visit in our home and to hear him deliver three good sermons in this part. Wayne is making one of our very best young preachers. About all seemed favorably impressed with him and his preaching. We are to begin a series of meetings in Modesto, American Legion Hall, Saturday night, May 28, and continue through June 12, which will close my work in Calif. until in late August. We plan to leave for Ada, Okla., immediately after this meeting to begin in Ada, June 17, and continue there to June 26, at which time we are to begin the camp meeting in Sulphur. After the Sulphur meeting, I am scheduled to be at Stroud, Okla., July 5-12. Then to Springfield, Missouri, for about a month. Note, address us for the next issue at Ada, Okla., Gen. Del., please. Our love and best wishes to all our beloved brethren everywhere.

LET'S STRIVE TO BE MORE REVERENT

Dear friends could we but realize, When we meet on the first day of the week,

That Jesus is our unseen guest, Would we more softly speak?

Would We laugh, talk, and greet our friends, As though it did not matter,

That the unseen Christ is in our midst, And keep up the noisy chatter?

Would we give our favorite recipes, Or talk about the weather,

And everything else under the sun, But why we're come together?

What must our Savior think of us, When we ignore His presence,

And fill the room with confusing sound, When we should bow in reverence!

I'm sure if each one realized, That our Lord is really there,

We'd take our seats in silence, In meditation and prayer.

—Selected by Mrs. A. J. Mason.

Our Purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

Vol. XXVI

MODESTO, CALIFORNIA, JULY 1, 1955

No. 7

THE SCHEME OF REDEMPTION (No. 2)

By Paul O. Nichols

In our previous article we saw that because of the love that God had for the lost world He sacrificed His Son to die on the cross that we might be saved. Christ died because of His great love for man. And as was pointed out, the Lord chose men while He was on earth and commissioned them as His apostles—His ambassadors of salvation. He sent them out after He had trained them in the principles of Christianity, and endowed them with power to do their work. They were told to preach the Gospel to every creature in all the world (Mk. 16:15). The apostle Paul tells us that *preaching* is God's means of reaching the sinner (1 Cor. 1:18, 21; Rom. 1:16; 10:13, 14).

The Preachers

The first preachers of Christianity after Christ died were inspired men. Then gradually there were others that began preaching the Gospel, which was taught them by these men (2 Tim. 2:2). These were known as *avangelists*. Such were Timothy, Titus, Epiphroditus, and others (Eph. 4:11; 2 Tim. 4:5). They were uninspired. Today there are men that do the same work.

Some Qualifications

There are some things that are absolutely essential to make a successful evangelist. A good secular education is advantageous, but it is not an indispensable requisite. We are not putting a premium on ignorance, but neither are we putting the accent on education. If we were to do either, we would be wrong. Were all of the apostles of the Lord educated men? No! And yet Christ chose them to preach the Gospel. Peter, James, and John were poor unlearned fishermen. These three constituted an inner circle of the apostleship; and Peter was the chief of the apostles. It was said one time concerning the educated Jews of the high court, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13).

Of course, all of the apostles were not uneducated. Paul had a good education. However, he never used this fact to try to make his converts recognize his authority as an apostle. But to the contrary, he said, "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you
(Continued on page 6)

REDEMPTION

By Bennie T. Cryer

When God put Adam in the garden of Eden to dress it, He had given Adam two natures. One was his physical nature; the other his spiritual. One was human; the other divine. One came from the dust of the ground; the other from God (Gen. 2:7, Acts 17:28-29). For this dual natured man, two systems of government and control were necessary. One to govern and control his physical make-up, the other to govern and control his spiritual make-up. The laws of nature govern man's physical and material existence, while the laws of the Spirit control our spiritual existence. Transgression of the laws of either is sin and punishment must result. If we transgress a law of this material universe we will be punished somehow for it. For instance, should we try to ignore the law of gravity and step off a high building into space we would surely plunge to our death. Why? Because we have transgressed a law of nature. If we transgress the laws of the Spirit we have sinned, and of course justice demands punishment. "... your iniquities have separated between you and your God, . . ." (Isa. 59:2). Sin and iniquities cause us to lose communion with God. The result will be spiritual death, since spiritual life is communion with God, and finally, if we are not redeemed from these sins, we will be punished by being cast into the lake of fire.

In Gen. 2:9, we have two trees specifically mentioned, each of which has a distinct relationship with one of the natures of man in the garden. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." The tree of knowledge of good and evil governed man's spiritual relationship with God. As long as he did not partake of it, he would be innocent and could commune freely with God. But should he partake of it this spiritual relationship would be destroyed, and guilt and shame would enter into his hitherto pristine existence. Finally, lured by the temptation of the serpent in the garden the woman partook of the forbidden tree and induced Adam to eat of it also. Thus sin corrupted their previously innocent state. This sin caused spiritual death (Separation from the communion of God). In order to regain this communion with God the sin would have to be removed. Under the former dispensations (the Patriarchal and Mosaic) they had only animal sacrifices to offer as atonements for their sins. Paul teaches

us in Heb. 10:4, "For it is not possible that the blood of bulls and of goats should take away sins." Therefore their sins were brought before them at the end of a year and the sacrifice had to be made over again. The cause of the loss of spiritual life could not be permanently removed in those times. In Gen. 3:22-24, the record tells us that man lost access to the tree of life as a result of his transgression. The aging process began to immediately work on his physical body, and finally, after living over nine hundred years he died a physical death. Man therefore lost his spiritual relationship with God and also access to the tree of life. He lost both spiritual and physical life.

The scriptures teach that mankind regains in Christ everything that was lost in Adam, plus much more. This regaining is called redemption, and was accomplished by a stipulated price (the blood of Christ) being paid. In this redemption there are two departments. (1) The price paid with a view to redemption. This denotes to buy out with a view to setting free. (2) The actual deliverance. In Eph. 1:7 and Rom. 6:3, we learn that this deliverance is through the blood of Christ and takes place in baptism.

Let us now note what was redeemed through the blood of Christ: (1) **The Old Testament saints.** Heb. 9:15, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Gal. 4:3-5, "Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." Christ died for those who were children under the fleshly covenant to redeem them from their transgressions that they might be adopted into the spiritual family of God.

(2) **The spirit from spiritual death.** Spiritual life is conscious existence in communion with God. The sin that enters our life destroys that communion, and in order for it to be regained the sin must be removed. Titus 2:14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Rom. 3:24: "Being justified freely by his grace through the redemption that is in Christ Jesus." 2 Cor. 5:19: "To wit, that God was in Christ, reconciling the world unto himself."

Observations by these verses show that Christ died to redeem us from all sin. But this redemption is conditional. We must be in Christ for that is where the sinner is redeemed and reconciled to God. Baptism is the final step that places us into Christ where we obtain these blessings (Gal. 3:26-27; Rom. 6:3). When we take these necessary steps, we regain that position of communion with God and spiritual life. But what about our bodies? As a result of Adam's sin, his body died. This leads us to consider:

(3) **The redemption of the body.** In 1 Cor. 6:19-20: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." So a price was paid for our body, and it belongs to God. Eph. 1:13-14: "In whom ye also trusted, after that ye heard the word of truth,

the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." The "purchased possession" is the body. These people had already been redeemed spiritually, and when they were thus redeemed, they were given the Holy Spirit as an "earnest" until the redemption of the body. It is interesting to know that "purchased possession" in this verse, and "peculiar people" in Tit. 2:14, are translated from the same original word, and both mean "God's own possession."

Paul writes about the redemption of the body in Rom. 8:20-23: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body." The human body is corruptible, but it shall be delivered from this mortality. Paul and the children of God to whom he was writing had already been adopted into the spiritual family of God, but still Paul said they were waiting for the "adoption." What adoption was he speaking of? Let him explain. "To wit, the redemption of the body." So that is the adoption in verse 23. How long would they have to wait for the body to be redeemed? How long do we have to wait? Eph. 4:30, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." So there is a day of redemption. This day is for the redemption of the body because the spirits of Christians have already been redeemed from all iniquity. When is this day? Lk. 21:27-28: "and then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

It is on the resurrection day at the second coming of Christ that our redemption will be complete. At that time Death will be swallowed up in victory, and the saints of God will gather around Him who redeemed us and shout together, "O death, where is thy sting? O grave, where is thy victory?" May we all remain faithful as we hasten toward that wonderful day of redemption.

NOAH'S ARK—FACT OR FICTION?

As far as many are concerned, the Bible account of Noah building the Ark is not to be taken seriously, but is just one of those stories that delighted them during childhood. But how grossly unfair is this conclusion, for in the majority of cases it is reached by people who have never investigated the facts for themselves. In this article we can examine the matter but briefly. Even so, it can be shown that Noah's building of the Ark is a fact, and that the Genesis account of it is true.

Dimensions of the Ark

To begin with, let us not conclude that the Ark was merely a frail and primitive boat. The account in Genesis gives the size as 300 x 50 x 30 cubits. According to Sir Flinders Petrie's reckoning the cubit was about 22½ inches, which would make the Ark 562 feet

long, 93 feet wide, and 56 feet deep. It would therefore be a vessel of considerable displacement. One authority calculates 81,062 tons, as big as the "Queen Mary." However, the famous vessel of the last century, the "Great Eastern," had dimensions not much bigger than those given for the Ark, and she had a displacement of 18,000 tons. At the least, therefore, the Ark was as big as the average modern ocean-going liner. And this is more than feasible when we remember that it took 120 years to build.

A Marvel of Shipbuilding

Then too, the Ark was a marvel of shipbuilding, and ideally suited for its purpose. It has been estimated that it had a cargo capacity of 3,500,000 cubic feet, enough to house several thousand pairs of animals of average size, store food for them for a year, and then leave 50 cubic feet of space for each pair.

Testimony of Shipbuilders

The remarkable cargo capacity of the Ark has been noted by marine engineers down through the ages. Sir Walter Raleigh, the famous Elizabethan mariner, once demonstrated this, and wrote concerning it.

He was not the only one of that age to do so for, in 1609, Peter Jansen, a Dutch shipbuilder, built a fleet of freighters for the Dutch navy, smaller, but on the same proportions as the Ark. They were in fact known as "Noah's Arks." They were found to hold one-third more lading than any other vessel.

In recent times similar experiments have been made. At the beginning of this century Mr. Vogt, a Danish engineer, experimented with vessels again smaller, but after the same pattern as the Ark, 30 feet x 5 feet x 3 feet. He found them not only ideal for cargo, but also for withstanding rough weather. The one disadvantage was that they were not suitable for speed. But the Ark was never meant to be propelled, but simply to float on the water. Writing of his experiments in a Copenhagen newspaper of 1904, Mr. Vogt said, "After thousands of years experience in shipbuilding, the measurements of the Ark are still considered the ideal proportions for the construction of a large ship." He went on to express amazement that anyone in so distant an age could have possessed such a great knowledge of shipbuilding, and attained such results.

The Ark Indestructible

God commanded Noah to make the Ark of gopher wood, which is thought to be cypress, a wood later used extensively by the Phoenicians in shipbuilding. But God also commanded, "pitch it within and without with pitch" (Gen. 6:14). Pitch, or bitumen, or the more modern term, "asphalt," of which abundant deposits are found in the Euphrates valley, would not only make the Ark waterproof but, being antiseptic, would kill germs and parasites, a very necessary precaution when keeping animals.

It is also a preservative and would make the Ark well-nigh indestructible. Indeed, Noah's work of faith might well be preserved, for several ancient historians, among them Hieronymus the Egyptian (320 B.C.), Berossus of Chaldea (258 B.C.), Nicolaus of Damascus (30 B.C.) and Josephus (90 A.D.), all claim that the remains of the Ark were to be seen in their day.

Most remarkable of all was the article that appeared in the "Magazine Digest" of April, 1944, which stated that three expeditions, one Turkish and two Russians,

had been to Mount Ararat on which the Ark finally rested, and had discovered what they thought to be the remains of the Ark still preserved in glacial ice after thousands of years.

Divine Guidance

Whether further investigation will confirm these claims remains to be seen but, in any case, we already have enough evidence to show not only that the Bible account of Noah building the Ark is true in every detail, but that behind it all is the hand of God. Only by his guidance could such a work have been undertaken, which modern shipbuilding with all its scientific knowledge cannot surpass.

—L. Channing.

(THE LIVING WORD)

REJOICE EVERMORE

By C. Nelson Nichols

"O, What a joy in Christian living." How happy true Christians ought to be! The Apostle Paul said the kingdom of God is righteousness, peace and joy (Rom. 14:17). The Devil deceives men into believing that Christianity is bondage and a morbid existence. He carries his deceit even further by telling the deceived that the only place for pleasure and joy is in the depths of sin and in the thick of worldliness, but the kingdom of God is truly the kingdom of joy!

The Bible teaches so strongly against worldliness and the evangelist is duty-bound to press and to impress the importance of Christians finding their pleasure in Christian living and not in worldliness. "Love not the world nor the things that are in the world" (1 Jno. 2:15) was John's admonition to all disciples. Paul was grieved by the young, would-be preacher, Demas' return to worldliness ("Demas hath forsaken me having loved this present world and is departed unto Thessalonica." (2 Tim. 4:10). The wages of sin is death.

Besides being in bondage (bound by Satan and lusts) to sin, the sinner must face many fears and oppressions (oppressed by Satan). The "man of affairs" is troubled constantly day and night by his affairs. The man with the evil imagination is bound by habit to continue in his evil imaginations, ever fearing old age and cessation of evil practices. Youth faces and fears old age, but all who love the world and the things of this world must face eternal (continual, everlasting) punishment. The man in sin is in constant conflict with goodness, and at "war" with God.

Why then is the true Christian happier than the sinner?

Peace

Christ came as the Prince of Peace. In restoring the breach between man (whosoever will accept) and God, he offered to whoever will do his part, peace of mind, soul, and eternity. The peace Christ gives is the durable kind. The kind of peace that means joy. The kind of peace that means you can move about, work, and enjoy life without the many fears that oppress the sinner. (Rom. 15:13; Rom. 14:17).

Liberty

The true Christian is at liberty to do as he pleases. The true Christian will do all within his power to be pleasing in the sight of God. "Ye shall know the truth and the truth shall make you free" (Jno. 8:32; Rom. 6:18). Whosoever will, may throw off the shackles of

(Continued on page 7)

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Sample Copies: If you are willing to hand out sample copies of the OPA to prospective subscribers, please make it known to us, and we shall be glad to put you on our list. If you are receiving samples, but cannot use them, let us know that, too. We need at least one in each congregation who will take a personal interest in the paper and solicit subscriptions. Remember our goal is the OPA in every Christian home.

DO YOU NEED THESE BOOKS AND TRACTS?

Old Path Echoes (No. 4), our 1955 song book, has been received and is now being shipped out to our customers. All who have examined it seem to think it is one of our very best, if not the best yet. It is the same size, same type, and same price as our 1944 book. See price list elsewhere in this issue.

Old Path Echoes (No. 3), our 1954 song book, is still available, but our supply is very limited, as it sold beyond our expectations.

The price—50c per copy; 40c per copy for five or more; postpaid.

"Old Paths Echoes (No. 2) (1953), same size, quality, general purpose book as the others, and thought by some to be the best we have ever made. The price—50c per copy; \$5.00 per dozen; \$10.00 for 25; \$20.00 for 50; \$40.00 for 100; postpaid.

"Old Path Echoes" (1952), same size, price, and kind as the above named book, and one of the best we have ever put out.

A Book of Sermons—"Old Paths Pulpit," a book of 33 sermons and essays, by 33 preachers of the church of Christ, with photographs and short histories of each preacher; covering nearly every subject of interest to saint and sinner. Price—\$2.25; Postpaid.

A SPECIAL OFFER

For a limited time, we are making you a special price on the tract, **"The Communion,"** by Ervin Waters,

a very able and comprehensive discussion of the various phases of the Communion or Lord's Supper.

The regular price is 35c per copy, but our special limited price is 25c per copy; 5 copies \$1.00; 25 copies \$5.00; 100 copies \$18.00; postage prepaid.

Our second special offer is, for a limited time we will send you one hundred copies, packed as follows: 33 copies of The Communion, 33 copies of the Clark-King Discussion, and 34 copies of the Clark-Harper Debate, one shipment, for only \$18.00, postpaid.

You cannot afford to miss this bargain on good tracts to use in mission work. Every church should have this collection on hands.

Send all orders to Old Paths Advocate, Rte. 2, Lebanon, Mo.

OUR HELPERS IN JUNE

Each month (20th to 20th), we give a list of the names of those from whom we have received one or more subscriptions to this paper. Always check this list for your acknowledgment and report any errors to us at once. We want everyone to receive full value for every cent spent for the paper. Yes, we make mistakes, but we are always glad to correct them when informed of them. Your every word or deed in behalf of this paper is very much appreciated. Note the following:

J. W. McKeand—16; Edwin S. Morris—10; Homer L. King—6; J. Ervin Waters—6; Wendell Webb—5; Mrs. C. E. Bennett—5; Jack Ivey—4; Homer A. Gay—3; Jimmy Shaw—3; Billy Orten—3; Joel Brosech—3; Bennie Cryer—2; Homer Smith—2; Algene Stalcup—2; R. M. VanStavern—2; Mrs. Viola Cardwell—2; Mrs. Joseph McDowell—2; Wayne DeGough—1; Howard King—1; John Reynolds—1; Harold King—1; Paul O. Nichols—1; H. S. Jackson—1; Ted Warwick—1; Orville Smith—1; Mrs. Howard Harris—1; Mrs. Chas. Warren—1; J. E. VanStavern—1; Curtis Waymon—1; Wm. E. Bentsch—1; Mrs. Obara Perry—1; Marlene Spradley—1; Mrs. Geo. Hunt—1; L. C. England—1; Buster Boyd—1; Fred Lambert—1; Dorothy Wheeler—1; Lavonne Rogers—1; Mrs. A. R. Stover—1; Emmett Offill—1; M. L. Lemley—1; Mrs. Larry Mongeon—1; Mrs. S. L. Price—1; E. Roberts—1; Geo. H. Woodruff—1; Reed Chappell—1; A. H. Cutter—1; A. D. McNiel—1; Total—107.

WORK FOR CONSCIENTIOUS OBJECTORS

Although we seldom report developments, this work continues unabatedly. Some of our conscientious objectors obtain their 1-0 classification without much trouble, but others experience great difficulty and have to resort to appeal procedures. And it grieves us beyond measure when some fail to obtain their rightful classification in the final appeals. Some of us who are older may fail to realize the tremendous burden this imposes upon ones so young.

I am still available for whatever advice with reference to legal rights, procedural actions, appeals, etc., I may be able to give conscientious objectors. You may write me or in case of emergency call 4160, Lawrenceburg, Tenn.

Brethren in whose homes I stay during meetings can testify that this work consumes much of my time. Telegrams, long distance calls, numerous letters, come in week after week. I prefer to do the work and say little

about it these days. I look not to men for praise or approval anyway.

I seldom rise to honor personal attacks upon me with a reply of any kind. Twenty years of preaching has conditioned me for such. But recently there comes to me a report of a base and dastardly attack upon my C. O. work, which has more than personal implications and could, if widely spread, help to sabotage work which would injure immeasurably our own boys. It could help prevent their coming to me in emergency, when they need help and advice at once. So I hereby give the lie to the charge. A preacher is reported as having charged that I wrote a C. O. that I could not help him, because I was out of funds for this purpose. Now this might prevent some from availing themselves of needed help. Be this understood. I possess no funds given me by the churches or brethren for this work. I ask for none. I always stand ready at any hour of the day or night to be of service to our young men. My phone bills at times have been over \$30 per month when nearly all of that was for such work, and I neither reported it nor asked for anything. My postage bills are pretty large some times. But I have never written anyone, C. O. or otherwise, that I could not help such. I am yours to command and thank God that He permits me to be of service. I begrudge nothing that I do and am eager to assist. God pity those who would put stumbling blocks in the way of such a work by irresponsible criticisms.

There are two things of which I now remind our boys. When you have had a personal appearance hearing before the Local Board, go home and immediately write down your summary of this hearing. Tell as best you can remember what you said in answer to questions and in explanation of your position. Tell what the board members said. Give your impression of their treatment of you, etc. Note anything said which indicates lack of fairness or indicates the presence of prejudice and bias on their part. If you must appeal your case to the Board of Appeals, place a copy of this summary in your file, giving the date and place of the hearing at the top. You could title it, "My Summary of my Personal Appearance Hearing Before Local Board No. _____ on _____ (date) at _____ (Address)."

The other is this. When you appeal to the Board of Appeals and have had your hearing before the Hearing Officer, the Department of Justice makes a recommendation to the Board of Appeals on your classification. Recent Court Rulings, so I understand, give the registrant the right to receive a copy of any adverse criticism or recommendations made by the Department of Justice and the right to reply to this in writing to the Board of Appeals. Please avail yourselves of this right. It is important. It frequently gives you the opportunity to explain false impressions and false charges. Always keep copies of all such material.

—J. Ervin Waters, Rt. 1,
Lawrenceburg, Tenn.

THANKS TO OUR BRETHREN

We want to thank the brethren at Ardmore, Okla., Kingman, Ind., Lebanon, Clio, Mt. Carney, and Bendavis, Mo., and any others who made it possible for Bro. Johnny Elmore and his wife to be with us here at Houston, Mo. Our congregation is new and small and with our financial obligations, we would have been unable to support him. Bro. Elmore is a capable and

zealous preacher, and has encouraged several of the brethren here to take part in the public work of the church. Eight were baptized during his stay here. We trust you will reap many fold for helping sow the seed of the Kingdom in this vicinity.

—Brethren, Houston, Mo.

IN APPRECIATION

I have received so many letters and cards since my illness, I am not able to answer and thank everyone, so take this means of expressing my appreciation, also for the help given my family. I was in the hospital 23 days and underwent a cancer operation. I have been at home 2 weeks but still unable to do anything. I have to go to the hospital for check ups, and ask your prayers for me and my family.

—Mrs. Marie Stanley, 1640 Billingsley,
Porterville, Calif.

THE AFRICAN WORK

By Paul O. Nichols

For the past four weeks I have received very little communication from Nyasaland. I suppose the preachers are quite busy, as they were the last I heard from Brother E. C. Severe. The last reports I received there had been quite a number that had responded to the Gospel.

Our mail has not been reaching us as it should, and it may be that there are other donations that have not reached me to date. But the following have been received since last report.

Donations: Merced, Calif. — \$10.00; Lodi, Calif. — \$20.00; Harrodsburg, Ind.—\$22.00.

OUR DEPARTED

Laney—Bro. Loren Laney, Napoleon, Ala., departed this life on Lord's day, June 5, 1955. He had spent 7 years in the service of the Lord, and died while teaching a lesson. He was a brother to Bro. Hedric Laney, Temple, Ga., and Dennis Laney, Columbus, Ga., and a brother in law of Brethren Gillis and Foster Prince. He is survived by his wife, one son, one grandchild, mother, 5 brothers, and a sister. He was loved by all for his kind and loving disposition and his loyalty to Christ and the Cause. May the Lord's richest blessings abide with the loved ones and help us strive to meet him in the great reunion. The writer officiated assisted by Bro. Alton Bailey.

—Bud Parker.

Lovett—Bro. James Britton Lovett was born Jan. 4, 1883 in Travis County, Tex., and departed this life March 8, 1955, at the age of 72 years, 2 months, and 4 days. Oct. 20, 1906, he was married to Nellie Mae Akin in Wewoka, Okla. To this union were born 5 daughters: Mae, Lucy, Laura, Annie, and Alice; and 3 sons: Roy, Homer, and Earl, who is deceased. In 1909 he obeyed the gospel in Lamar, Okla., and had been a faithful member of the Council Hill, Okla., congregation for 25 years. The writer conducted funeral services.

—Orville Lee Smith.

Kendrick—Sister R. M. Kendrick was born Sept. 30, 1892, at Eminence, Mo., and departed this life June 3, 1955, at Anson, Tex. She is survived by her husband, R. M. Kendrick; three sons, Don and Greer, of Eola, and

Clell, of Anson; two daughters, Mrs. A. T. Morrison, of San Angelo, and Vonna Kendrick, of Anson; two grandchildren, and a sister.

The services were conducted at Anson in the presence of a large attendance of people. The writer endeavored to bring comfort to the bereaved, and speak words of warning to the unprepared.

—Paul O. Nichols.

TRACTS

The following tracts are available for \$2.00 per hundred or ten copies for twenty-five cents in any assortment. I wrote all of them.

Origin of Individual Cups.

One Cup Proved by the English Translations.

Three Undeniable Parallels on Cup Question.

What Name Should the Children of God Wear?

Reasons Why You Should Be A Member of the Church of Christ.

I also hope to have off the press by the time you receive this another tract for which there should be a great demand. It will be the same price as above tracts. "If A Woman Have Long Hair." You may order it also. My tract "THE COMMUNION" is available for thirty-five cents.

—J. Ervin Waters. Rt. 1, Lawrenceburg, Tennessee.

THE SCHEME OF REDEMPTION—

(Continued from page one)

the testimony of God. For I determined not to know any thing among you, save Jesus Christ and him crucified. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2:1, 2, 4). Education is fine, it is splendid—as long as it is kept in its place. But when a preacher is measured by how many diplomas or degrees he has to his credit, or by what school he has been "hatched" or turned loose to preach, then an incorrect and unscriptural standard of measurement is being used.

In the religious world today such men as Peter, James, and John would find little reception as preachers of the Lord, because they never went to Bible College to be indoctrinated; they never had a "shot in the arm" by our high powered educators. I do not intend to be misunderstood. I think it is a shame and a disgrace for men not to try to better themselves when they can (and most of us can), but at the same time education is not a measuring reed. Sometimes a lack of knowledge of grammatical construction or syntax may cause a preacher to misspeak himself or cause his message to have an adverse effect on his hearers. I realize this and am not suggesting that a man who intends to preach or who is already preaching be satisfied or content with being ignorant or unlearned. But let us remember that a secular education is not a mandatory qualification, but that we know "Christ and Him crucified."

Another thing that is not a requisite to making a successful evangelist in the world is a lot of money. Of course, money is necessary as **a means to an end**. But the man who intends to get rich from preaching is in the wrong business. Preaching God's word is a different kind of business or profession than any other in the world. There are a lot of things that men can do in which it is legitimate to make big money. It is

perfectly all right to plan and scheme how to make more money in some vocations. But for a man to put a price on his time or talent as a preacher such as he would on a manufactured product or some farm commodity, is to reveal his greed for filthy lucre, which is evidently greater than his love for dying souls—the very purpose of the preaching of the Gospel.

Once again I say that money is a means to an end. What is the end? Preaching God's word! Saving souls! Money is just the means which enables us to have the transportation, food, clothing, and the other necessities so that we can preach. Of course, when there are families at home, they, too, must be cared for. If they are not, the man is forced to quit. But for a man to have the attitude, "so much money, so much preach," there is something badly wrong.

One of the earmarks of the Messiahship of the Lord on earth was, "The poor have the gospel preached to them" (Matt. 11:5). This fact should not be used as an excuse for the brethren to relax their support of the work of the Lord. There are not very many congregations that overpay the preacher. The responsibility of supporting the preacher is on the church. God "ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). It is wrong then, if the brethren are not willing, or do not support the men who carry the Word to a lost and dying world. But it is just as wrong for a man to go around and demand that the brethren pay him more than is right and that they are able to pay. Such a man would not care if the brethren had to borrow the money to satisfy his greed. And it seems that some of the brethren have "wishbones where their backbones ought to be," when dealing with this sort of thing.

A positive qualification for preaching the Gospel is a deep love for God and His Son Jesus Christ. If a man has this it will mean that he will have a sincere love for the Cause of Christ. This love should be so great that he would do anything to see the church go forward, and nothing in this world to hinder its progress. He should be willing to make any sacrifice for it, including the giving of his life if need be (1 Jno. 3:16). None of us is so big that we are indispensable to the church. It was here when we came, and it will be here when we leave. We should be willing to sacrifice our own likes and dislikes, and our whims and fancies in order to bring and maintain peace and harmony among brethren. Sometimes brethren (including preachers) get to wanting their own way so much that they are willing to see the Cause torn asunder before they would give in. No excuse in the world makes that right.

Love for lost humanity is another absolute necessity to doing evangelistic work successfully. The love should be so strong that he is willing to preach anything that will save men's souls and strengthen those who are Christians. If his love for God and for his fellowman is not strong, he may be tempted to play politics—"tickle people's ears"—so that everyone will like him, and he will get to come back for another meeting. The man who is not willing to preach the Truth in its fullness is not a faithful servant of the Lord.

Then on the other hand there is such a thing as a preacher having a hobby, and thinking that he has to get on that **everywhere** he holds a meeting, or else he has not preached the whole counsel of God. This

man does not seem to realize that there are hundreds of other Bible subjects that he never touches, and many of them just as important to his hearers as the one he has made a hobby. Then he proceeds to measure every other preacher by his hobby, and if each does not preach it everywhere like he does, he thinks that he is unfaithful to the Lord. Now, there is no doubt about it, when the need arises, that is the time to preach on any subject. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (1 Tim. 4:2).

(To Be Continued)

REJOICE EVERMORE—

(Continued from page 3)

sin and be free again, if he wants to badly enough (Jas. 1:25).

Hope

The true Christian is the only living soul who has a hope of pleasing God. The true Christian is the only human who can look forward to eternal reward and a home in heaven. (Rom. 15:13).

Inherit The Earth

The spiritual people of God are promised by the Messiah that they shall inherit the earth. Christ means a spiritual blessing in this promise and not a material one. To inherit the earth spiritually speaking, would be to learn to enjoy the earth and blessings of it without the cares of, and worries of upkeep and ownership. The Christian can see God in nature and the universe because God created them. The meek shall certainly inherit or partake of the best of this earth and eternity to come.

Service

The true Christian will be a zealous worker for the Lord. He will be zealous of good works (Tit. 2:14). He will enjoy his labor for God and seek more work. He will let his light shine through his service to God. Work is the true Christian's joy!

Association (Fellowship)

There is a tie between Christians far greater than the blood-tie between close-kin. Blood ties end with death but spiritual ties of the faithful will last in all eternity. Only in the Church of Christ will you find people (of the same mind and same spirit) enjoying working together with real hope in love, without fear. Christians can get together and sing and talk about spiritual things. True Christians will try to keep everything on a high spiritual level. Humor will be good when true Christians gather anywhere. "With honor prefer one another"! Enjoy good (really good) association and fellowship. Let the world see it.

Be sober about serious matters; about spiritual things. But, Solomon, under the direction of God, wrote that there is a time and a place for everything under the Sun (Eccl. 3:1) and a "merry heart doeth good like medicine" (Prov. 17:22; 15:13; 15:15). God would not have created man with a sense of humor or the facial muscles used in laughing if He had wanted man never to use them. God does not want man to be morbid; simply serious about serious matters.

Let the world see it if you have the truth! Let the world see it if you are a true Christian! Let the world see it if you are happy and enjoying Christian pleasures and blessings! Let all the world see it!

QUESTIONS ANSWERED

By E. H. Miller

1. Is it a sin for a woman to have short hair? If it must be long, how long must it be?

2. Is it a sin to attend picture shows?

Please answer in the O.P.A.

S. C.

Mt. Vernon, Ky.

(Answer) 1. Please read 1 Cor. 11:4-16 in the King James version. The R. S. V. says verse 6, "If a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to be shorn or shaven, let her wear a veil." The N. T. in modern English says, "If a woman does not wear a veil, let her also cut off her hair; now if it is a disgrace for a woman to have her hair cut off or her head shaved, let her be veiled." Moffatt's translation reads, "If a woman will not veil herself, she should cut off her hair as well. But she ought to veil herself; FOR IT IS DISGRACEFUL THAT A WOMAN SHOULD HAVE HER HAIR CUT OFF Or be shaven." That is as plain as I can make it.

In connection with this some people read verse 16, "we have no such custom," and say that means it doesn't make any difference; But if that was true, why did Paul spend so much time on the question? Ferrar Fenton put a footnote here in his translation saying, "any such custom as allowing women to go unveiled in public, which amongst the Greeks was considered scandalous, and only done by women of bad character." God said his wife's hair was "GROWN" (just as long as it would get) (Ezek. 16:7). And Thayer defines the word translated "long hair" in the K. J. V. "to let the hair grow" if women will do this their hair will soon be "grown" and I know God will not condemn them if their hair is that long. That's how long it should be.

2. The picture show is of the world which Christians should not love (1 Jno. 1:15-17 and 2 Tim. 1 and Col. 3:2-3). The wicked scenes that should not are the ones that draw the crowds. Many are in the penitentiary today for crimes they learned in the picture show. So let us "abstain from all appearance of evil" (1 Thes. 5:22). "Set your affection on things above, not on things on the earth" (Col. 3:2). And, "Finally, brethren—WHATSOEVER THINGS ARE OF GOOD REPORT; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). GO NO WHERE THAT YOU WOULD NOT WANT TO BE FOUND WHEN JESUS COMES?

1003 Truit Ave., LaGrange, Ga.

WHAT HAVE WE HEARD

This may seem a strange question, but if studied carefully in the light of God's Word, it may mean a lot to us. First, we have heard that God loved the world so that He gave His only begotten son to suffer and die, that we might be saved (Jno. 3:16). He sent His son into the world not to condemn the world but that the world might be saved. We can never repay this debt. We have heard that we must not love the world, for the things in this world will pass away; that the Word of God is rich in it's wisdom and knowledge (Rom. 11:33); that this Word is given by inspiration and is profitable for doctrine, reproof, and correction, that the man of God may be perfect thoroughly furnished unto all good works. We have heard that the

Apostle Paul told the church at Rome to present their bodies a living sacrifice, holy, acceptable unto God (Rom. 12:1). Paul tells us how this is done. He said, we were not to be conformed to this world, but transformed by the renewing of our minds that we may prove what is that good and acceptable and perfect will of God. In order that we may rightly renew our minds, we must do as Paul told Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the Word." Jesus said to search the Scriptures, for therein is eternal life. Paul told Timothy "Therefore my son, be strong in the grace that is in Christ Jesus, and the things that thou hast heard of me among many witnesses, commit thou the same to faithful men" (2 Tim. 2:1-2). Again Paul said, "Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip; for if the word spoken by angels were steadfast and every transgression received a just recompense of reward, how shall we escape if we neglect so great salvation which at the first, began to be spoken by the Lord, and was confirmed by them that heard Him" (Heb. 2:1-2).

So brethren, let us take heed and adhere to the Word of God, living it in our daily lives, then there can be no doubt of our destination. We can look for a new heaven and a new earth wherein dwelleth righteousness.

—G. B. Harrell.

BEGIN AGAIN

Things that are worth the winning
Must ever at cost be won;
A Feeble wish can accomplish nought,
And sees no great thing done;
They that are wise press onward,
Those that are strong ascend;
So be not stilled by a great defeat,
But begin again, my friend.

What is a fall or a failure,
But a call to try again?
Have some short roads to success been closed,
There are others that still remain;
Therefore be yet bravehearted,
And faithful to reach the end,
The crown was best that was hard to win;
So begin again, my friend.

—Author Unknown

ACKNOWLEDGMENT

I wish to thank all for their prayers, cards, letters, and financial help, during my sickness, operation, and recuperation. I appreciate Bro. King's mention in the OPA about my insurance not covering a prostate operation. We did not intend to ask for financial help and had made arrangements with our bank at Lebanon to borrow the money. However, the money sent was certainly a help in time of need. I believe Sister Nora Jones of Shreveport, perhaps gave the most. She opened her home to us for the six weeks we had to be in that city, and like Lydia of Acts 16, "She constrained us." Donations by other individuals: Marie Bagley, Sallisaw, Okla.—\$5.00; J. Tom Williams, Eldorado, Tex.—\$25.00; Elmer Davis, San Angelo, Tex.—\$2.00; H. D. Hinton, Dallas, Tex.—\$5.00; W. P. Perser, Linden, Tex.—\$40.00; Woodard Clouse, Phillipsburg, Mo.—\$5.00;

Mrs. C. A. Allen, Lock Haven, Pa.—\$10.00; H. S. Massie, Phillipsburg, Mo.—\$5.00; Sister Birdsong, Dallas, Tex.—\$2.00.

Churches: Dallas, Tex.—\$150.00; Ft. Worth, Tex. (Vaughn Blvd.)—\$100.00; Seminole, Ala.—\$30.00; Lowery, Ala.—\$25.00; Shreveport, La. (Velva St.)—\$100.00; Panama City, Fla.—\$20.00; Houston, Tex.—\$25.00; Early, Ala.—\$50.00; Sonora, Tex.—\$50.00; San Antonio, Tex. (Gulf St.)—\$50.00; Monroe, La., (Cheniere)—\$10.00; Hartshorne, Okla.—\$10.00; Fredrick, Okla.—\$40.00; Baton Rouge, La.—\$10.00; Odell, Oreg.—\$20.00; Sulphur, Okla.—\$25.00; Wichita Falls, Tex. (N. 6th St.)—\$50.00; Brookhaven, Miss.—\$35.00; Sentinel, Okla.—\$10.00; Total—\$909.00.

I feel sure I owe my recovery to the providence of a loving Heavenly Father, in answer to hundreds of fervent prayers sent up by the best people on earth; the constant vigil by my faithful wife; Dr. Yearwood, one of the best specialists in the South; and my own determination. I hope and pray I may ever live and work in such a way as to merit all these blessings. I received almost 300 get well cards, which are going into the making of a large scrap book. Thanks again to all for everything. If I have overlooked anything sent me, I will mention it later.

—Homer A. Gay.

OBEEDIENCE TO THE HIGHEST

By Marshall Hendrix

We need to ever keep before ourselves and our young people, the teaching of the Bible of the subject, "May a Christian kill?" The Scriptures are as plain on this as on the name of the church, the kind of music to have in the worship, baptism, or any other important issue. It seems the world may be on the brink of another big war, which is another reason our young brethren should know the teaching of the Bible on this subject.

What does the Bible say about the duty of a Christian to his government? "Let every soul be subject unto the higher power, for there is no power but of God: the powers that be are ordained of God" (Rom. 13:1); Pay tribute or taxes (Rom. 13:6); Pray (1 Tim. 2:1, 2); Honor our rulers (1 Pet. 2:17, 23), which also teaches that a Christian is not to fight, but to be in subjection. Thus we find not one place in the New Testament where a Christian is authorized or taught by scriptural command or example to take part in carnal warfare.

What does the government owe us as Christians, for our subjection, taxes, prayers, and our honoring? Paul tells us in Rom. 13:3, "For rulers are not a terror to good works, but to the evil." The Christian must be peaceful (1 Thess. 5:13), and at peace among ourselves. "Blessed are the peacemakers, for they shall be called the sons of God" (Matt. 5:9). In Rom. 12:19, Paul said "Dearly beloved avenge not yourselves but rather give place to wrath for it is written Vengeance is mine. I will repay saith the Lord."

Some may run to the Old Testament for proof of scriptural participation in carnal warfare. I believe the Old Testament, it was written by holy men as the Holy Spirit directed, but it is not binding on us today. "He taketh away the first that He may establish the second" (Heb. 10:9). We have a new and better law (2 Cor. 3:6, 16; Heb. 8:6). We learn in the Old Testa-

ment when men disobeyed they were punished, and when they obeyed they were blessed.

—Rte. 1, Box 508, Kerman, Calif.

SELECTED FROM GOSPEL TIDINGS

True liberty consists in the privilege of enjoying our own rights, not in the destruction of the rights of others.

* *

Lewdness is a very broad way to death, ornamented with artful flowers, and begins to allure and seduce travelers at an early age.

* * *

Fortune is a prize to be won. Adventure is the road to it. Chance is what may lurk in the shadows at the roadside.

Useless life is only an early death.

* * *

Nothing but a good life here can fit men for a better one hereafter.

* * *

Life is the childhood of our immortality.

* * *

The sure way to miss success is to ignore opportunities.

* *

Revelation is a telescope kindly given us, through which reason should look up to the heavens.

* * *

Hate shuts her soul when dove-eyed mercy pleads.

* * *

We hand folks over to God's mercy and show none ourselves.

* *

Most people know that money will not buy happiness, but they enjoy shopping around.

* * *

Beware of the saint with an open mouth and a closed pocketbook.

*

What does your money do for you, with you, or to you?

*

It is never safe to trust your business to the man who neglects his own.

* * *

On hearing much of the religious doctrine that is taught, one might get the idea that the great commission reads, "Go ye therefore and teach all notions."

* * *

The time is not lost when an engine stops to take on fuel, and the time is not lost when a Christian stops to pray.—C. R. Scoville.

* *

How do you know you are at the end of your rope? It may be the beginning.

* * *

Cupid gets a lot of credit that belongs to the girl's mother.

* *

If one delights in religious ignorance, the chances are that he has much to delight in."

* * *

Isn't it strange how lies can travel so fast when they haven't a leg to stand on?



H. S. Jackson, Rte. 4, Box 26, Lubbock, Tex., June 13.—We enjoyed the June OPA, especially Bro. McCord's article. June 23-July 3, Bro. Ervin Waters will be with us in a meeting. The new song book is really fine.

Curtis Waymon, Maynard Rte., Pocahontas, Ark., June 16.—Bro. E. H. Miller just closed our meeting with good crowds and interest. Two were baptized and 8 confessed faults. Here is a sub.

Dorman Bryant, Box 300, Wichita Falls, Tex., June 9.—Since last report, I have preached once or more at the following places: Wichita Falls, Jacksboro, and Ft. Worth, Tex., and Wilson, Fredrick, and Healdton, Okla. I request the prayers of the faithful.

Fred Lambert, Box 1273, Ft. Lauderdale, Fla., May 26.—Since coming to this place, we have been meeting in the home at Bro. J. V. Bryant, 916 N.W. 7th Terrace. We feel we are doing a good work, since we have people attending of different denominations. Send us the OPA also some of the new song books, "Old Paths Echoes" No. 4.

Elwin Cutter, 203 Strong, Bowie, Tex., May 31.—I have finished my work at Wichita Falls, and am now working with the congregation at Fruitland, Tex. We meet at 10:30 A.M. and 7:45 P.M. on Lord's day, and 8:00 P. M. on Wednesday evening. Bro. Morris just closed a good meeting for us with one baptized.

K. G. Wilks, Box 902, Woodson, Tex., June 8.—Our meeting at Woodson, Throckmorton county, Tex., will be Aug. 19-28, with Bro. Morris doing the preaching. Woodson is on Hiway 183, and our church building is on a Farm pavement, 5 blks east of the bank. Please visit us if you can.

Burnice Weeks, Kinston, Ala., June 1.—My home congregation, Lowrey, is doing fine. Both the crowds and the interest are holding up good. We had a nice meeting in Talmadge, Ohio. I am to be with Bro. Grimes in Panama City, Fla., and in Mt. Pleasant, Fla., soon. I am counting on being at the Sulphur, Okla., meeting over the 4th of July.

Howard Jacobs, Hamburg, Ill., June 10.—We are now back at Mozier after working some time with the brethren at Forest Grove, Oreg. Bro. Lamb's article in the last OPA about needing other Christians to move there and help was good. I know of no place where help is needed worse than in the northwest.

Reed Chappell, Box 5148, Sonora, Tex., June 7.—We look forward to our meeting in Aug. with Bro. Gay. I preached at Golder St. church in Odessa recently to a nice crowd, which I enjoyed. Bro. Broseh has done a wonderful work in Odessa. We enjoy the OPA. Our prayers are for the complete recovery of Bro. Gay.

Maurice Murphy, 1304 Oakhurst Dr., Charleston, W. Va., June 7.—We have just closed a meeting with Brethren Wayne Fussell and Miles King doing the preaching. Attendance was good, with visitors from Huntington, Beckley, Clio, Mallory Chapel, and Spring Hill. One was baptized and one confessed faults. Pray for us.

Jerry Cutter, Rte. 2, Crescent, Okla., June 7.—For the past 2 months we have worked with the brethren at Circle Rd. in Waco. They are an agreeable group and the work has been going well. Wife and I plan to go from here to the Sulphur meeting, then to Greenville, Pa., July 10-24, and at Advance, Ark., Aug. 19-28. In Sept. and Oct., we are to work with the new congregation at Paris, Tex.

C. N. Nichols, Jr., Box 746, El Cajon, Calif., June 15.—We have enjoyed our work with and preaching for the following congregations of late: Carlsbad, National City, Montebello, Lynwood, and Siskiyou St. in Los Angeles. We too, are enjoying the Old Paths Advocate and the new song books. We must remember that partyism and politics have no place in the church. Cliques and hard feelings cause souls to be lost.

Johnny Spradley, 2117 Cloverdale, Arlington, Tex., May 25.—The church on Denly Dr. in Dallas, is wonderful, willing to do something for Christ. We are striving to improve the singing now, and develop more and efficient teachers. Our desire also, is to stay solidly behind our Spanish brethren and Bro. Martinez. Bro. Hugh Hinton is a stable pillar in the church, also my boyhood school chum, Bro. Grady Coble, an inspiration to all of us.

Bennie T. Cryer, Rte. 4, Box 358, San Angelo, Tex., June 17.—We arrived in Odessa this morning. The meeting here was to have started last night but I was delayed and Bro. Ted Warwick began the meeting. The meeting in Armona, Calif., was enjoyable and results were gratifying. We stayed in the home of Bro. Ernie Lewis, one of our gospel preachers, and enjoyed the hospitality. July 6, I am to go to Waco for 4 months work with the Circle Rd. congregation. Pray for us.

Eugene Qualls, Rte. 3, Box 655, Tulare, Calif., June 16.—The work in Earlimart has been discouraging, but thanks to our brethren we have been able to continue. We appreciate all the help we have received and ask you to keep praying for us. If you want to get in touch with the church here contact Calvin Card, Rte. 1, Box 396A, Corcoran, Calif. I hope to visit the brethren in Ceres and Bakersfield soon. I hope to attend the Labor Day meeting at Stockton.

James R. Stewart, Rte. 1, Lorena, Tex., June 9.—May 22, we closed the meeting at Cassville, Mo., with 4 baptisms. Interest and crowds were good throughout, and we were treated royally in the home of Bro. Efton Turner. We had visitors from Swars Prairie, Beef Branch, Burkhart, Clio, and Mountain Home, and were happy to have preaching brethren present. June 5, I was at Temple, Tex., and June 8, I gave the lesson at Circle Rd. in Waco with one confession of faults. Bro. Jerry Cutter is still working in Waco, and we are happy to have him.

Ted Warwick, 811 N. Northwood, Compton, Calif., June 15.—May 29, I began working with the church at Midland, Tex., to continue until June 26. I have spoken at both congregations in Odessa, and enjoyed a visit in the home of Bro. Broseh. I also enjoyed a visit to San Angelo with Bro. Merl VanStavern, where we heard Bro. Paul Nichols one night, and got to be with Bro. Jack Cutter again. I visited and heard Bro. Edwin Morris one night during his meeting at Arvin, Calif. July 22-31, I am to be in Delta, Colo. While in Midland, I have been making my home with Bro. and Sister Allen.

Grady Coble, 5301 Parkland, Dallas, Tex., June 19.—June 2-12, Bro. Ervin Waters gave us a series of excellent sermons, with a good sermon the closing night by Bro. Paul Walker. We are happy to acknowledge the following donations for the Spanish work: San Angelo, Tex., by Bro. J. C. Miller—\$12.50; Eola, Tex., by Bro. P. P. Williams—\$25.00; Sonora, Tex., by Bro. T. R. Chappell—\$12.50; Dallas, Tex.—\$75.00; with \$225.00 to follow within three weeks. Bro. Martinez received the following direct: Waco, Tex. (9th and Clay)—\$30.00; Los Angeles, Calif., by Bro. C. N. Nichols—\$20.00. If we have failed to acknowledge your donation please let us know.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., June 14.—I was in a meeting at McAlester, Okla., May 20-29, with one baptized. It was good to be associated with these good people again. June 1, Paul Walker and I preached at Chapel Grove. June 2-12, I was in a meeting at 2515 Denley, Dallas, Texas. Paul Walker was with me in the above meetings and is making progress as a preacher of the ancient gospel. I began a meeting the night of June 12 at the Lawrence Rd. congregation, in Wichita Falls, Texas. Next to Lubbock, Texas, June 24-July 3; Early and Lowery, Ala., July 10-24.

G. B. Harrell, 913 Nebraska, Pine Bluff, Ark., June 16.—In Dec., I preached at Spaulding, Ada, Sulphur, Garr Corner, and McAlester, Okla. In Mar. I visited Ardmore, Wilson, Healdton, Spaulding, and McAlester, Okla. I met Bro. Clovis Cook at McAlester. I also visited Fairview and Conway, La. I held a meeting at Hale church near Greenforest, Ark., and also visited Jerusalem, Ark. I have preached at Strong, Ark., several times, and June 19, plan to be at Shreveport. I visited the church near W. Monroe, La., also Brookhaven, Miss., where I met Bro. Lynwood Smith and stayed in the Carlos Smith home. I would like to be busy in the vineyard, so if you need me call me.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., June 13—May 12, I preached at Kennewick, Wash.; May 15-22, held meeting there with 5 confessions of faults; and May 26, assisted with the teaching there. Preached at Yakima, Wash., nights of May 25 and 29, and preached at Leavenworth, Wash., morning of May 29. Since June 5, have been in mission meeting at The Dalles, Oreg., with 2 confessions of faults to date. **Donations for work in this part:** May 9-June 12, I received the following donations: Church, Kennewick, Wash.—\$200.60; Church, Leavenworth, Wash.—\$50.00; Church, Lodi, Calif.—\$200.00; Church, The Dalles, Oreg.—\$64.15; Church, Odell, Oreg.—\$50.00. We are thankful for these blessings.

V. W. Hogland, 9804 E. 43, Kansas City, Mo., June 14.—During May, Bro. Edwin Morris held a good meeting baptizing 2, and 2 confessed faults. Bro. Orville Smith baptized one since then. The Nicholls and Webster families, formerly from Ark., are now with us. We are constructing a new building at 4245 Mich., Kansas City, Mo., which should be finished in Aug. The brethren decided to keep the old building in Kansas City, Kan., and the Lord willing, there will be two congregations here. For the past several months, we have averaged 100 in attendance on Lord's day morning. May we all work while it is day.

Orville Smith, 4208 Wall, Joplin, Mo., May 24.—In February, I held a meeting at Talequah, Okla., with fair crowds; April 25 May 1, I was at Chapel Grove, near Lawrenceburg, Tenn., with 2 confessions of faults. The attendance was wonderful, and the hospitality shown us by these zealous, faithful brethren, was excellent. Bro. Waters has done a fine work there, and has the respect and appreciation of the congregation. During April, I preached at Flippin, Pocahontas, and Jerusalem, Ark., with 2 confessions of faults, and at Memphis, Tenn. I have just returned from Waterloo, Ottumwa, and Oskaloosa, Ia. Yesterday I preached in Kansas City, with one baptism and one placing membership. I have also preached at Council Hill, Tulsa, and Tucker, Okla., and my home congregation, Burkhardt. March 17, our son Larry Glen was born. We surely enjoy the OPA.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., June 15.—The meeting at Harrodsburg, Ind., closed May 22, with one baptism. The members treated us royally, which helped to make the meeting enjoyable. May 23, we visited Jack Ivey's meeting at Wurtland, Ky., and heard a good sermon. The next night we were at St. Albans, W. Va., and heard Miles King deliver a good discourse. He and Wayne Fussell were in a meeting there. May 27-June 5, we were in a meeting at Wynnewood, Okla., where we had two baptisms. June 6, we began at San Angelo, Tex., where we are at the present. To date there have been four confessions of faults and two baptisms. June 20-29, we are to be at Temple, Tex., the Lord willing. July 17-27, we have a meeting at Lawrenceburg, Tenn. (Frank St.). July 29-Aug. 7, New Salem, Miss. Aug. 8-17, Shreveport, La.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., June 14.—Apr. 24-May 1, I was at Fruitland, Tex., with one baptism. This was my third meeting there and I learned to love them more. May 6-15, I was at Kansas City with 2 baptized and 3 restored. Their new building will be very nice. May 18, I was called to Odessa, Tex., to conduct a funeral. I preached at Midland, May 18, and Odessa, May 19. Enjoyed seeing so many old friends and had a good visit with Bro. Brose. May 22-June 5, I was at Arvin, Calif., with 4 baptisms and 10 confessions of faults. We appreciated the cooperation of Bakersfield and other brethren. I began here in Tulsa yesterday to continue through June 26. I will be at Chapel Grove, Tenn., July 6-17; Temple, Ga., July 22-31; Napoleon, Ala., Aug. 5-14; and Woodson, Tex., Aug. 19-28. I appreciated Bro. McCord's article last month. I am opposed to worldliness, brethren, let us sharpen the sword and fight sin. Pray for us.

Miles King, 5001 Duval St., Austin, Tex., June 16.—En route to W. Va., I attended several nights of Bro. Paul Nichol's meeting at Harrodsburg, Ind., and enjoyed the association with him and his wife and the brethren there. May 22 June 5, Bro. Wayne Fussell and I held a meeting at St. Albans, W. Va., with good interest and one baptism. We were glad to have preaching brethren Billy Jack Ivey, Ronny Wade, B. F. Leonard, Moss Covert, J. W. McKeand, and Elgie Thompson in attendance. We appreciated the hospitality shown us. June 6-14, we were at Blue Springs, Ky., with 2 baptisms, and visitors from Chestnut Ridge and Walnut Grove. We look forward to returning next year. I am now at Woodlawn, O., and am glad to have Bro. Russell Hirst from W. Va., with me. He is a good singer and desires to preach the Word. July 8-17, I am to be at Flippin, Ark.; July 20-31, at Medina, Tex.; and Aug. 3-14, at Sand Grove near Milano, Tex.

E. H. Miller, 1003 Truitt, LaGrange, Ga., June 15.—I have just returned from Pocahontas, Ark., where 2 were baptized and 8 confessed faults. Bud Parker is now in a good meeting in Columbus, Ga., with one baptism, 2 confessions of faults, and good crowds and interest. He is a wonderful preacher, and brethren, you will make no mistake in calling either Bro. Parker, or Brethren Alton Bailey and Dallas Burdette. They have all been preaching near here for years. This congregation develops teachers and preachers of the gospel before sending them out or recommending them. I would like to see them all in the evangelistic field full time. I hope to see many of my brethren at Sulphur. July 6-17, I am to be at Burkhardt, Mo., and look forward to being with them all again.

Billy Orten, Lawrenceburg, Tenn., Route 2, June 15.—The meeting in Pontiac, Michigan was a good one. Two were baptized and three restored as a result of this effort. I enjoyed the work with this congregation. Brother Tommy Shaw was with me during this meeting. He conducted the singing and preached twice. At present, Tommy and I are engaged in a mission effort at Campbellsville, Tenn., which is being supported by the Frank Street congregation in Lawrenceburg. Crowds have not been as good as we expected. The Sunday School and Cups brethren have fought us bitterly, advising their members not to attend our services. However we have talked to some who have expressed some doubt about their worship being Scriptural. I am to be at Little Rock, Ark., June 19th through 26th. I look forward to the meeting at Sulphur. Here are some subs.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., May 21.—May 17, I closed a wonderful meeting near Brookhaven, Miss., baptizing 12. One of them a Baptist preacher. He had been preaching the Baptist doctrine for 38 years. I believe he will be a useful man in the Cause there. Brethren Adams and Gorden are doing a great work. Two confessed faults during the meeting. Bro. Harry Kees and family have come back to the fold and taken a firm stand for the Truth. He is with the church in Brookhaven where we had trouble with the cups brethren. He is a good song leader. I preached there 3 nights to good crowds. May 7, Bro. Adams went to Malone, Ala., where they meet in the home of Bro. Albert Dukes, and preached for them. Bro. Hardy Robertson came back to the fold after

seeing the error of digression. May 28, I plan to visit the the brethren of my race at Imboden, Ark.; also the brethren at Moro, Ark.; in Ala. about the last week in Aug.; and at Hallsville, Tex., the first Lord's day in June.

Johnny Elmore, 408 K. St., N.W., Ardmore, Okla., June 16.—The mission meeting at Upton, Mo., closed 2 nights early due to rain, without visible results, on May 19. May 22-29, we were in a meeting at Houston, Mo., with good interest and 3 baptisms, which closed our three months work in that area. This work was supported in May, by Ardmore, Okla., Kingman, Ind., and Clio, Mt. Carney, and Lebanon, Mo. We certainly appreciated their loyal support. May 30, we heard Bro. James Orten preach at Mt. Carney, and we left Mo., May 31. June 1, en route home I preached at Okla. City (7th St.), baptizing a fine young man. June 5, I preached at Ardmore, June 12, at Marietta, and again at Ardmore, June 15, baptizing two.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., June 15.—Both last Lord's day, and the one before that, I have broken over the Doctor's advice, and preached. Last Lord's day at Richland, Mo., to a nice crowd. I am glad to see this little church growing. They seem to be doing just fine. The Sunday before I preached at home—West Pierce St. It seems mighty good to be with the home-folk again. I am to preach at Lees Summit the 19th. So far only one sermon a day is all I have tried. I get pretty tired. I expect to be in Sulphur in due time for the camp meeting, after which I am to be in meetings until the first of October, when I am to go to San Angelo, Texas, to help the brethren for about five months. Then to Pontiac, Michigan, until the first of July of 56. If anyone knows of anyone who might be led to the Truth at or near either place, please send me the name, address, and telephone number. I will surely try to contact them. I was glad to have Brother and sister Perser visit me in Shreveport. I was glad to have preaching brethren, Lynwood Smith, Wayne Fussell, my brother (Simon), Jimmie Shaw, James Orten, Ronnie Wade, Clovis Cook, and Joe Martinez, visit me while I was sick. I enjoyed hearing Wayne preach in Shreveport once, and James in Lebanon once. Our preachers are good, and we need every one of them. May God richly bless all the faithful.

Homer L. King, Route 2, Lebanon, Missouri, June 20.—We closed the work in Modesto, California, with a series of meetings, which resulted in five baptized, good crowds, and good interest. The church in Modesto is now a reality with about 47 regarded as members, and with about 20 others as nonmembers (children and some adults), the attendance is close to 70 to 75. The contributions the last two Lord's days was \$150.00 and \$103.00, respectively, and for the month of May it ran over \$400.00. So, you can see that the church is characterized by zeal and interest. Of the 47 regarded as members, about 16 were attending at Ceres until they came in to help out in the work in Modesto, a few came from the Waterford church and a few from Merced, a number were restored and some baptized. I appreciated very much the co-operation on the part of Waterford, Ceres, Merced, and Manteca. I was supported financially by the Ceres and Modesto churches the last five months, for which I am very thankful. A few of

the Ceres members deserve special mention for their loyal and untiring co-operation. They are Mac McKinney, Tom McGee, and Bill Boyd, and their families, Bro. John Reynolds, also, gave us his attendance and co-operation as time would permit. Those from Ceres who came into Modesto from the start (September), deserve special mention for their untiring efforts. They are Vernal and Don Bumgardner, Vernon Borrell, Tim Dougherty, Norvel Eller, and their families, also Sisters Harris, Mongeon, Sally Arnett, possibly others. They have a number of competent and loyal teachers in the persons of W. J. Boyd, Vernal Bumgardner, Vernon Borrell, Norvel Eller, Mac McKinney, Tom McGee, Rhodus Wilson, Albert Brown, and Tim Dougherty. Others who lead in song or prayer are Gilbert Wilson, O. L. Hopkins, Don Bumgardner, and a Bro. Costa. Words fail us as we try in vain to express our love, esteem, and appreciation of all. It was a pleasure to work with all, and we look forward to our return in August. We are now in a good meeting in Ada, Okla., a church that I helped to establish in about 1937. The meeting starts off in a big way. It is good to be with them again. I was glad to be with the Sentinel, Okla., church last Lord's day, en route here. We are to close here next Sunday at noon and begin in Sulphur that night in the camp meeting. Then to Stroud, July 5 to 12. Address me for next issue at Rte. 2, Lebanon, Mo. Love to all.

LET THE CHURCH BE THE CHURCH

George W. DeHoff, in Gospel Guardian

The business of the church is to preach the gospel of Christ. It exists for this purpose. Without the gospel men are lost. The gospel is God's power unto salvation. (Rom. 1:16) There is nothing else which the church does that is secondary to preaching the gospel. There is nothing else the church does but what some other organization is doing the same thing—and sometimes doing it better. If the church is not going to conduct a militant campaign of preaching the gospel it had might as well go out of existence. And that is what it will do unless it preaches the gospel.

It is not the business of the church to operate colleges, soup kitchens, relief kitchens, summer camps, youth centers, entertainment bureaus, ball teams, and such like. The church must preach the gospel and "visit the fatherless, and widows in their afflictions." If the church goes into entertainment business in an attempt to reach the people (reach them with what?) men of the world will say, "That is real Christianity." If the church opens a soup kitchen, worldly people (who believe men are saved out of the church as well as in it and do not know what it is all about anyway) will say, "That's real Christianity." But if the church preaches the gospel, men of the world will become displeased—that is the purpose of gospel preaching: to cause them to become displeased with their condition and to become Christians.

Every inch of ground which we now occupy has been gained by gospel preaching, by a campaign of teaching the facts to be believed, commands to be obeyed and promises to be enjoyed. Every Christian should teach, preach, dispute, confute, rebuke, exhort and whatever else is necessary to get men to see the Truth, and to know the difference between the Truth and error. This is the work of the church.

Our Purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.' (Isa. 58:12)."

Vol. XXVI

MODESTO, CALIFORNIA, AUGUST 1, 1955

No. 8

BUILDING UP THE CHURCH

At the suggestion of older brethren whose requests I respect and whose wisdom I admire, the following series of articles, under the above caption are humbly submitted to our brethren for their consideration and for whatever worth they may be to the furtherance of the gospel of Christ and to the extension of the borders of His Kingdom.

Your writer does not in this series propose to know all of the answers, nor does he forget his limitations, nor does he fail to be aware of his own inadequacies and imperfections. May the reader, please, in his candid and critical following of this series bear that in mind.

The Early Church

From the early days of the reformation and the restoration of religious matters, the cry of the exponents of this laborious and lengthy undertaking has been "Back to the Bible," "Back to Jerusalem," "Back to a 'Thus saith the Lord.'" In ferreting out the ways of building up the church in the twentieth century, I know of no better way than to determine how the church in its infancy grew and was built up and proceed from there.

In Acts 2:44—"And all they that believed were together." I am quite sure that in these few words is couched a lesson worth our learning and remembering from now on—that wherever the church is built up, as pleases God, it has been built up because all that believe are together. Not necessarily together bodily, but necessarily together spiritually, would we be understood to mean. Luke further explains this matter of being together in 4:32: "And the multitude of them that believed were of one heart and of one soul."

The day has now fully come and has long since been here, wherein for the church to be built up, nothing should be done, said or even thought lawfully that would disrupt the "togetherness" of God's people. Together we grow and build up; apart we become diminutive and torn down. God grant the former; God forbid the latter.

"And they continuing daily with one accord in the temple—"so reads a part of Acts 2:46. One of the reasons the church grew in its infancy was the willingness of all to continue daily in their vocation. It was not a haphazard, half-hearted, indifferent endeavor, but it was a devoted, sincere, and concerted effort on the part of all that contributed to such a phenomenal growth—a growth whose magnitude has not since been dupli-

(Continued on page 8)

THE SCHEME OF REDEMPTION

By Paul O. Nichols

"Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15). So commanded Jesus. But Paul asks the question, "How shall they preach except they be sent?" (Rom. 10:15).

The preacher is Christ's ambassador in the world.

"It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). But just as he is an ambassador of Christ, he is also a representative of the church. The church of our Lord Jesus Christ is the only institution in the whole world that has the divine prerogative and responsibility to preach the Gospel and save souls. But that responsibility is just as great on one member of the church as it is on the other. The church is the "pillar and ground of the truth" (1 Tim. 3:15). The "manifold wisdom of God" is to be made known by the Church (Eph. 3:10). But needless to say all cannot be spokesmen (preachers) for the church (1 Cor. 12:12-25). So those who have the ability, the right attitude to preach the Gospel should be supported by the others (not only financially, but with prayers and attendance, and in bringing friends and acquaintances to hear the Truth, and every other feasible way), for he is our spokesman and representative to the lost. And by such support and assistance you receive just as much credit from the Lord as if you were doing the actual preaching. The Church then is declaring the Gospel.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent" (Rom. 10:13-15). Today in our ranks the last question would more correctly be asked, "How shall they preach except they be called?" Why? Because today there is very little sending being done. Mostly the churches are calling the preachers instead of sending them. It is not wrong to call a preacher, nor is it wrong for a preacher to answer the call (Acts 16:9, 10). But the mistake lies in our not sending the preacher to those who are lost without God and without hope in the world.

The fundamental work of the church is to save souls. We should be in that business with all our heart. When, oh, when are we ever going to learn our duty to the lost? And, yes, when are some of us going

to start doing something toward sending the Gospel to those in sin?

In the past fifteen or twenty years there has been some extensive and some inextensive mission work done in destitute fields. Several years ago mission work was the theme among the churches in California. Consequently the number of faithful congregations grew about eight hundred per cent in a little more than a decade! Mission work was done in Louisiana, and new congregations were established! Mission work is being done in the Northwest. A lot of good has been done in that region, and we have some more new churches. Another mission field where a preacher has been supported for more than a year (sent, if you please) is that section of country where Arkansas, Oklahoma, and Texas join. The results—more new congregations.

During the last several years if as much money had been spent by the churches in sending and keeping men in destitute fields as has been spent in calling men and keeping them with established congregations, there would be many more churches and Christians in the world today. Here I am not arguing the scripturalness of the practice, I am questioning the wisdom of the action. I am not expressing here my approval or disapproval of the scripturalness of it, but I do wonder if the same money could not have been used in a much better way with greater effect and consequence.

Not every preacher is capable of making a success in the mission field. But on the other hand there are some who are willing to go and are able to get the job done. But because they have not the backing and support of the church they do none or little of that kind of work. No wonder. They have financial obligations and if they have a family to feed and clothe them. We cannot expect a man to just go out and try to do mission work on his own, without backing. Oh, any of us might hold one or two mission meetings a year on our own. But Paul teaches that the church is obligated to send the preacher out. The church should get the credit for the preaching done.

This might be a good time to take inventory of the accomplishments of your home church. How many mission meetings have you held in the past ten years. How many men have you sent into destitute fields to preach to the lost who perhaps otherwise would never learn of the Lord? How many new congregations have you helped to establish? If you do not find that your findings are favorable, what are you going to do about it in the future? Why do you not start right now and encourage your home church to begin some kind of systematic mission work. If your home church is not financially able why not ask a neighboring congregation or two to join in with you and you all choose and agree on some man that you would like to support in some destitute area? The question is not so much "Can we?" in most places, but "Will we?" You probably can if you will. Why not start on it now?

To summarize, The Scheme Of Redemption is that system or plan that originated with God for the salvation of man. God loved the world and gave His Son to die as a manifestation of that love to save sinful man. (Jno. 3:16, 17). Christ gave His life as a sacrifice for sin. (Tit. 2:14). The Gospel was ratified by the blood of Christ, and is God's power to save. (Rom. 1:16). But this Gospel must be preached to the sinner so that he might submit himself in obedience thereto. (1 Cor. 1:21; Rom. 6:17, 18). The preacher is the man

whom God uses to carry that Gospel to the sinner. (Rom. 10:14). But the church has the responsibility of seeing that the preacher is sent (Rom. 10:15).

Brethren, may God help us to see our duty, and give us the determination and courage to perform it. May we take our rightful place in God's scheme to save souls and do our part in an acceptable way, so that the Lord will be well pleased with our service to Him.

TIMELY SUGGESTIONS

I appreciate the fact that several have been missing my Timely Suggestions, and have been asking when I would get started again. Well, here I am.

"Church steeples and gun sights." This is the heading of an article by Col. Lindberg in the Dec. '54 Readers Digest. It is a good article, and this particularly caught my eye: "I climb to locate my position—dive to evade enemy machine guns—center a building in my sight—squeeze the trigger—No! A steeple! A church! Hold fire. I cannot wipe the vision of that church from my mind. Steeples don't fit into gun-sights. Thoughts of God are antagonistic to the thoughts of war."

Sure, Jesus said "Love your enemies," and in Eph. 6:12, we read, "For we wrestle not against flesh and blood." Again: "For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (2 Cor. 10:3-4).

* * *

Brotherly love. When we love as brethren; love each other as Christ loved us; only good can come of it. In walking in this love we "strive together for the faith of the gospel," we serve one another and prove to the world that we are Christ's disciples.

This kind of love, it seemed to me, was demonstrated among us more during the camp meeting, at Sulphur recently, than I have seen in a long time, and this was especially true of the preachers. I, personally, love my brethren and enjoy working with all of them.

"And all things are of God, who hath reconciled us unto Himself by Jesus Christ, and hath given to us the ministry of reconciliation." (Verse 19) "And hath committed unto us the word of reconciliation" (Cor. 5:18-19).

Our ministry should be to preach the word of reconciliation. Our aim should be to reconcile man to God, and brethren to each other: for we cannot be reconciled to God, and at the same time be at enmity with each other (1 Jno. 3:14).

So, if we "Let brotherly love continue" (Heb. 13:1, we will be "workers together" (2 Cor. 6:1).

Someone else thought of this: "Cooperation is a wonderful thing. Even freckles would make a splendid sun-tan if they would only get together."

Suggestion: Let us get together!

A young brother recently said, If we face the light the shadows will all be behind us. That is a wonderful thought. Paul says, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:8).

Suggestion: Let us lift up our faces and be glad; look on the brighter side, and help to encourage others to walk in the light.

Supporting the Spanish work: I am referring to

the work which Brother Joe Martinez is now doing in Dallas, Texas. There is a nice little congregation of them there, and they are growing in grace and in the knowledge of the Lord. I preached there last Lord's day, (July 10th). They are all very nice, and the most of them can understand the English, but Joe told them the high points of what I said. Besides building a faithful and true congregation, we are helping Joe to study, and grow into a very capable preacher of the gospel. Paul told the Philippians that they had sent "once and again" to his support while he was engaged in this kind of work (Phil. 4:15-16). Suggestion: Let us send **again** and **again**, and **AGAIN** to this work. We have plenty of congregations among us who are able to support Bro. Martinez all the time. And remember, brethren, this is a **new mission field**—unlimited.

Suggestion: YOU insist that your home congregation send—AT Once, fifty or one hundred dollars to this work to Joe Martinez, 3303 Tumalo Tr., Dallas, Texas.

Preachers and Unscriptural Work. It is not unscriptural for a preacher to stay in one place. He has to stay somewhere. Paul worked night and day for three or more years at Ephesus (Acts 20).

It is not unscriptural for a preacher to be paid to do this work. Philippi supported Paul (Phil. 4:15-16), also he says "I robbed other churches, taking wages of them, to do you service" (2 Cor. 11:8).

Timothy, who was told "to abide still at Ephesus," was also told to "do the work of an evangelist" (1 Tim. 1:3, 2 Tim. 4:5).

It IS unscriptural for a preacher (or anyone else) to "take over" and do everything,—not giving the other members a chance to grow and develop (1 Cor. 14).

Hence, the one who "takes over" for a week or two—(big meeting), is likely doing more "pastoring" than a lot of other folks.

Suggestion: Think it over.

—Homer A. Gay.

DEACONS

We have heard little of the office of the deacon lately. This writing is not offered to you in the spirit of controversy nor to provoke such, but is offered to provoke study and consideration.

So little good has been said about the deacon and so much about the other offices in church polity, that few desire to be called deacon, even though many are doing the work of the deacon and are fully qualified for the title and work. Many of our younger brethren, not yet qualified to be elders, desiring that great office, shun the office of deacon. One qualified and working as deacon in the church may some day grow into or qualify for the office of elder. He would not be handicapped, but rather benefited by the experience. Philip, the evangelist, was one of the first deacons and later (Acts 8:5) is found devoting himself to preaching the gospel. Peter and James were at first ministers of the work and were, when qualified, promoted to elders.

The First Deacons

The first deacons were appointed by the church at Jerusalem to have in charge the material needs that arose. Thus, they relieved the Apostles and ministers of the Gospel; freeing them to devote **all** of their time to prayer and preaching. God did not intend for the evangelist or minister of the Gospel to be encumbered

with the material needs of the church. The work of the minister is to carry the Truth to those in darkness and not the material care of those already saved, lest they tend towards materializing and making merchandise of men's souls (2 Pet. 2:3-2 Tim 4:3). The deacon is to care for the material part or business of the church in a business-like manner, in order not to be slothful in business (Rom. 12:11). The elder is to oversee and care for the spiritual needs of the church. The minister is to carry the light to those in darkness. Each doing his part towards the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man. . ." (Eph. 4:12, 13).

The first deacons shed some light on the purpose of this office but little as to the qualifications. They were appointed while the church was under the unerring direct guidance of the Holy Spirit. Nearly every member of the church at Jerusalem had received a measure of the Holy Spirit's power. Under this guidance they could not err in the selection of the proper men to do the work under consideration. It is impossible for any of us to speak with authority upon the subject of how these men were chosen, other than the small amount of information in Acts 6:1-6. These facts render that account, as an example, useless to us under present circumstances. We might at this point recall Paul's words to Timothy, "But foolish and unlearned questions avoid, knowing they do gender strifes" (2 Tim. 2:23).

Even if we knew all about the methods used in selecting the seven, and the gifts imparted, we could not use that as a precedent for later and present appointments, due to the withdrawal of the Holy Spirit from active direction of the church.

Therefore, we must go on to 1 Timothy 3:8-13. The Holy Spirit was not miraculously active in this appointment. The selection and appointment had to be according to the Spirit of Truth, the word (Jno. 6:63; Jno. 16:13). The Holy Spirit by inspiration gave the qualifications which follow and these do apply under our circumstances.

Qualifications For Deacons

1. Grave (semnos) venerable, i.e. honorable, honest devout, religious.
2. Not double-tongued. (dilogos) equivocal, i.e. telling a story two different ways; liar; deceitful.
3. Not given to much wine. (polus oinos) addicted to wine, not a trippler, not a winebibber.
4. Not greedy of filthy lucre. (aischros) base gain, i.e. mammon, money. The point is that deacons should not be greedy.
5. Holding the mystery of faith in a pure conscience. Deacons must be conscientious Christians.
6. Let these also first be proved. A deacon cannot be a babe-in-Christ, a novice, but must have already proven himself, and his faith.
7. Blameless. (anegkletos) unaccused. That the church and way of truth may not be evil spoken of for upholding one accused of a crime or a sin.
8. Husband of one wife. Not a bachelor nor a man with two wives.
9. Ruling their children and their own houses well.
10. Even so must their wives be grave, not slanderers, sober, faithful in all things.

(Continued on page 7)

Old Paths Advocate

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HERE AND THERE

How to Reach Us In August:—Address all correspondence, reports, etc., intended for the OPA, to the publisher, Homer L. King, General Delivery, Springfield, Missouri, as we purpose to be laboring there through August 21.

Important Need:—More and more I see the need of a permanent location for the OPA and for the publisher. For over 23 years the publisher has been compelled to travel from one end of the nation to the other in the evangelistic field, and at the same time carry the office of the OPA along with him. This has been very inconvenient and at times not good for the welfare of the paper. Each year as the paper grows and the brotherhood grows, the burden is made a little heavier. A few of my fellow-helpers and brethren have seen this need and have mentioned it to me. I think something could be done about this in the next year or two, and we hope that it will be done. Think this over, please.

Need of The OPA:—One important need of the paper is to have at least one brother or sister in every congregation, who will take a personal interest in the circulation of the paper and see to it that the paper goes into every member's home, and too, that the paper goes into the homes of brethren who are in error. If you will do that, just drop me a card, and I shall be glad to put you on our list for sample copies.

Preachers May Help:—We are very thankful that we have a number of loyal preachers who never fail to work for the paper wherever they go. You will be able to know them by taking note of the splendid lists of subs. they send us every month. Every preacher in the brotherhood could be one in that number, if they would just take a little interest by mentioning the paper publicly and "from house to house." Remember, fellowpreacher, as we increase the circulation of this paper, we increase your audience of readers, hence we increase the possibility of your articles and reports doing good. We should be able to add 500 to one thousand readers every year if all would work as some are now working.

DO YOU NEED THESE BOOKS AND TRACTS?

Old Path Echoes (No. 4), our 1955 song book, has been received and is now being shipped out to our customers. All who have examined it seem to think

it is one of our very best, if not the best yet. It is the same size, same type, and same price as our 1944 book. See price list elsewhere in this issue.

Old Path Echoes (No. 3), our 1954 song book, is still available, but our supply is very limited, as it sold beyond our expectations.

The price—50c per copy; 40c per copy for five or more; postpaid.

"Old Path Echoes (No. 2) (1953), same size, quality, general purpose book as the others, and thought by some to be the best we have ever made. The price—50c per copy; \$5.00 per dozen; \$10.00 for 25; \$20.00 for 50; \$40.00 for 100; postpaid.

"Old Path Echoes" (1952), same size, price, and kind as the above named book, and one of the best we have ever put out.

A Book of Sermons—"Old Paths Pulpit," a book of 33 sermons and essays, by 33 preachers of the church of Christ, with photographs and short histories of each preacher; covering nearly every subject of interest to saint and sinner. Price—\$2.25; Postpaid.

A SPECIAL OFFER

For a limited time, we are making you a special price on the tract, **"The Communion,"** by Ervin Waters, a very able and comprehensive discussion of the various phases of the Communion or Lord's Supper.

The regular price is 35c per copy, but our special limited price is 25c per copy; 5 copies \$1.00; 25 copies \$5.00; 100 copies \$18.00; postage prepaid.

Our second special offer is, for a limited time we will send you one hundred copies, packed as follows: 33 copies of **The Communion**, 33 copies of the **Clark-King Discussion**, and 34 copies of the **Clark-Harper Debate**, one shipment, for only \$18.00, postpaid.

You cannot afford to miss this bargain on good tracts to use in mission work. Every church should have this collection on hands.

Send all orders to Old Paths Advocate, Gen. Del., Springfield, Mo.

OUR HELPERS

Below, you will find the list of subscriptions sent us from June 20 to July 20. We appreciate everything you do for the paper and ask your continued support. Check the following list for any error and report it to us, please:

Homer L. King—22; Homer A. Gay—15; J. Ervin Waters—15; Clovis T. Cook—8; E. H. Miller—6; J. T. Turner—5; Edwin S. Morris—5; Ronny Wade—3; Don McCord—3; Paul O. Nichols—2; Wayne Hamett—2; Jack Ivey—2; W. S. Cummings—2; Fred Kirbo—2; Barney D. Welch—2; Wayne H. Pearce—2; Elsie Jenkins—2; Elmer Lucas—1; Byron Kramer—1; Olethia Jenkins—1; Dwight Duggins—1; Mrs. Hoyt Eubanks—1; Mrs. Carl Willis—1; Mrs. E. A. Boyd—1; Myrtle Wight—1; L. D. Barnett—1; Mrs. Otis Fowler—1; Leon Fancher—1; H. M. Covert—1; H. C. Thomas—1; Mrs. Walter Keese—1; Mrs. L. R. Thomason—1; Mrs. Rene Phillips—1; Total—114.

OUR FOREIGN READERS

As most of you know that the OPA goes into a number of foreign countries, about 100 of such subscriptions go into England and countries whose citizens cannot send money out of their country to pay for such.

For several years friends of the paper have been donating to this cause. Although we scarcely break even financially on these, wife and I are willing to do the work if some will donate the money. The money for their subscriptions is past due, as we over-looked a notice of this in the July issue.

Note:—We will need about \$100.00 to keep this good work going. Who will donate the full amount or any amount? Let us hear from you promptly, please. We believe this is a good work, and many have written us that they enjoy the paper. This includes the papers we are now sending to Africa, so far as being supported by donations is concerned. 35 papers go into Africa, alone.

—Homer L. King.

MODERN DRESS AND NUDENESS

There is entirely too much danger and not enough said in regard to scanty dress and shameful nakedness in these modern times. Paul admonishes, "that women adorn themselves in modest apparel . . . and sobriety." Peter says husbands may be won by the good behavior of their wives, "whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Tim. 2:9; 1 Pet. 3:1-4). Holy women in former ages trusted in God, adorned themselves modestly, being in subjection to their own husbands, even as Sarah obeyed Abraham, calling him lord: whose daughters Christian women are now, as long as they do well and walk circumspectly in the Lord!

Let Modesty In Dress Save Us

The power of example is too powerful to describe. If, throughout one generation, men and women would all dress modestly and appropriately, that generation would be saved from sinking into moral shame! No person has the moral right nor the social right to go half nude in dress. No matter what custom may have developed, it is still wrong to be partly clad before the public. No amount of usage can possibly make any transgression in conduct right.

Christian women dress modestly, though in good taste. It is just as bad for men to be gaudy in dress as it is for women; but, the balance for harm and danger hold with the latter. Members of the blood-bought body of Christ, the church, cannot take off after the world in matters of apparel. Why should they want to do so, if they could? Christians must set the example and lead the way out of moral slime and darkness! Why does the summer season of the year show a let-down in moral conduct? It is because of looseness in dress. Brief shorts and halters, which leave little to the imagination, are worn about the place and sometimes away from home. One wonders about the source of enough nerve to do such things! Christians simply cannot afford to take part in these gravely dangerous things. Mixed swimming and dancing fall into condemnation with other works of the flesh (Gal. 5:19, 21). They that belong to Christ have crucified the flesh with its affections and lusts. Live **clean** lives before all men!

Modest Apparel

Like "apples of gold in pictures of silver," Arthur W. Atkinson of Dayton, Ohio, writes along this line,

"words fitly spoken," which we copy from The Plano Christian, Plano, Tex.

Please, note this fine admonition prayerfully: "But for Christian women to take part in such action (frenzy nakedness—Editor) is certainly not becoming to holiness and godliness. It is true that God does not expect women to be drab or dull, but one can refrain from being either of these without taking off all of one's clothing. God appreciates beauty as can be seen by the many flowers that we have. But if you will notice, those flowers have a well-ordered, modest beauty which is not characterized by a gaudy show or cheap display. God never intended for women to make a gaudy show of themselves as many do. Christian women should refrain from such practice.

"Many women attempt to justify such action by saying that the men who see evil in such dress (or undress might be a better word) are evil thinking people. This is not so. To most godly men such a display is repulsive. However, it is possible that to some it might lead to evil thoughts and even to evil acts. When this happens we cannot place all the blame on the one who commits the act. Every woman needs to realize this one thing: No woman has the right to dress or act in such a manner that she would make an otherwise right thinking and acting man think or do something evil.

"Nor does age change this. Young girls in their teens and even earlier need to be properly attired. Nor does location change it. People in the south and in Africa need to be taught to dress properly, just as people in Ohio do.

"Many seem to think that the custom of the land dictates what is modest and what is not. This is blind reasoning and is simply an attempt to justify immodest apparel. If the custom were to dictate that we should take off all our clothes, would we then be modestly dressed? If some of the bathing suits, shorts and halters of this age are modest then just how much more would have to be removed to make them immodest?

"In the beginning of time God clothed Adam and Eve after they ate of the forbidden tree. The devil has been in the process of unclothing man and woman for some 6000 years. This unclothing leads many people astray. It incites in them lust and undoubtedly can be classed as lasciviousness. Christians should have no part in this evil practice. We should adorn ourselves modestly. One can receive just as much benefit from the rays of the sun with clothes on as with them off. Women can be more beautiful, clothed modestly and properly, than when immodestly apparelled."

Would You Save a Life

Would you live a pure life before all men to save a life, a city, a ship, a nation? The influence of one righteous life may save a soul from moral shame and ruin. Paul and other prisoners had been in a storm-tossed ship at sea for 14 days, with no sun, moon nor stars to shine! When the ship was wrecked, the prisoners were saved from death because of Paul's brave, righteous life! Joseph, in jail down in Egypt, would not yield to a bad moral temptation. He was finally promoted to the very head of the then powerful Egyptian government, when he saved not only his own kin, but the whole nation itself, from famine and starvation! (Acts 27; 28; Gen. 30:22-24; 37:2-36.) Ten pure lives would have saved Sodom. (Gen. 13:10-18:20.) Lot's wife looked back upon this burning, seething city of

moral wickedness, and she turned to a pillar of salt!!

Thus, my beloved friends, you see the great value of purity of morals in righteousness and the grave danger of moral shame in wickedness!

—By James N. Neal in The Gospel Age.

THE BREAKING OF THE BREAD

By E. H. Miller

There is a small group of brethren trying it seems to cause trouble over "THE BREAKING OF THE BREAD," so in "IT IS WRITTEN" (their paper, Sept. 1954), they have an article under this heading to which I want to reply.

Bro. Cavin (the writer) says, "It seems that some do not know when the bread becomes his body." Then he says, "The Scripture is just as plain on the time, and place, as it is on any other subject.—Let us read Matt. 26:26. Mark 14:22. Lk. 22:19.—all said Christ took bread and blessed it, and break it and gave it to the disciples, and said take eat, this is my body. We see that when he had blessed it and break it, he said this is my body."

"In the foregoing Scriptures any one should clearly see that the breaking is for the purpose of preparing the bread to be his body."

Now, I ask everybody to reread that, and see if such teaching as is claimed by Bro. Cavin is there? No! Not one hint as to when the bread became his body, but Bro. Cavin says, "the breaking is for the purpose of preparing the bread to be his body," so, per his argument, the bread cannot be "his body" till broken; but now watch him meet himself coming back. "Paul said 1 Cor. 11:24, that the bread was broken, and after it was broken, Christ said it was his body which was broken for his disciples, or YOU." Now, if Christ broke the bread for his disciples, and said, "it was his body which was broken for his disciples," Per Bro. Cavin, then the bread must have been His body before it was broken, or else it could not have been His body that was broken, for if His body was broken when the bread was broken then the bread was His body before it was broken, else it could not have been His body that was broken when the bread was broken. But Bro. Cavin will say, "it was not called His body till broken, therefore it was not His body till broken."

Now that looks like good reasoning to Bro. Cavin, no doubt, for he said, "The scriptures are just as plain on the time when the bread becomes his body as it is on any other subject." He thinks he has found, the exact second it "becomes his body" for says Bro. Cavin "when he had blessed it and break it, he said this is my body," but Bro. Cavin is crossing himself up again, for he first said, "let us read Matt. 26:26. Mk. 14:22. Lk. 22:19—all said Christ took bread and blessed it, break it and gave it to the Disciples and said take eat, this is my body," now if this proves the bread was not Christ's body till broken because it was not called "my body" till broken; it also proves what Christ gave his disciples was not his body, for it was not called "my body" till Christ "blessed it, break it AND GAVE IT TO THE DISCIPLES AND SAID TAKE EAT, this is my body," you see Bro. Cavin's argument proves it was not Christ's body (1) WHEN TOOK, (2) WHEN BLESSED, (3) WHEN BROKEN, (4) WHEN GAVE TO THE DISCIPLES, (5) WHEN CHRIST SAID, TAKE EAT, for these five things took place before Christ said, (6) "THIS IS MY BODY" Bro. Cavin wants us to see

(1), (2), (3), (6), but he forgets (?) (4) & (5) comes between (3) & (6).

The Bible does not teach when the bread becomes the body, but when man tries to prove the exact time it does by the Bible he winds up with too much, as you can see.

Let us now hear Bro. Cavin again. "The Scriptures clearly teach that the breaking is one of the acts that prepares it. Therefore, when it is prepared, it cannot be prepared again. Just as one who is baptized, he cannot ever be baptized again.

"Brethren, if your demonstrating does not harmonize with the Scriptures, something is wrong, and it is not the Scriptures," Did you see him meeting himself again? Notice his illustration ("demonstrating?") Does not harmonize with the Bible, or even with his own argument, for notice, "the breaking is one of the acts that prepare it. Therefore when it is prepared, it cannot be prepared again." Here is what he has, a person can only be baptized once; the bread can only be prepared once, "breaking is one of the acts that prepare it," therefore the bread can be broken but once. Bro. Cavin's claim would prove the one who serves must break the bread to "prepare it" as Christ's body, but it can't be prepared again, therefore he nor any one else can break it again.

In 1. Cor. 10:16-17 Paul said, "the bread which WE BREAK, is it not the communion of the body of Christ? —For we are all partakers of that one bread." Please notice, "WE BREAK—FOR WE ARE ALL PARTAKERS" the same "WE" that breaks is the "WE" that partakes! I defy any one to even try to prove, that anybody in the Bible ever broke that didn't partake, or ever partook that didn't break, or that ever broke more times than they partook.

Some may say, Jesus broke bread but didn't eat, for we read in Lk. 22:19 "He took bread, and gave thanks, and break it, and gave unto them saying—this do in remembrance of me, "Now they say, "that doesn't say he ate." No, but it is implied just as in Acts 20:7, so when Jesus said "This do" he meant for them to do what He had done. What had He done? He broke and ate, so Paul said "WE break—for WE are all partakers" but says one, "you've proved 'we break—for we are all partakers' (1 Cor. 10:16-17), and you've proved Jesus broke His bread which he called His body, but now prove He ate of that bread." Let us read Ps. 41:9 and Jn. 13:18 "(He) which did EAT OF MY BREAD —WITH ME hath lifted up his heel against me." So Judas ate Jesus' bread with Jesus, which shows Jesus ate of this bread with Judas, and notice, "MY BREAD" was called by Jesus "MY BODY which is GIVEN FOR YOU" Lk. 22:19. But says one, "1 Cor. 11:24 says, 'BROKEN for you' instead of 'GIVEN for you'" yes, in the King James Version 1 Cor. 11:24 Says broken, but not so in the Revised Version. The 20th. Century translation of the N. T. says given in 1 Cor. 11:24, just as in Lk. 22:19. But where "broken" is used in the K. J. V., "BROKEN" does not refer to the bread, but to Christ's body on the cross, Thayer's Gr.—Eng. Lexicon that the world accepts as standard on the meaning of New Testament words, says this word means, "Shattered as it were, by a violent death, 1 Cor. 11:24." Robinson's Gr.—Eng. Lexicon says, "1 Cor. 11:24 where the allusion is to the death on the cross."

Brethren, don't be guilty of breaking Christ's body half into for which there is no Bible, his literal body

was not broken half into, the bread he called his body was not broken half into by Christ or anybody in the Bible. If it was, where does the Bible say so? Christ broke bread (Lk. 22:19). The disciples broke bread (Acts 20:7), and they partook of the bread they broke, (1 Cor. 10:16-17 "we break—for we are all partakers").

If the brother serving at the Lord's Table, takes bread, gives thanks, breaks it, and eats, then gives it to us "ALL PARTAKERS" and "WE BREAK" and "EAT" we all break once and eat once, no more, no less, then we are sure we have done all Jesus did or commanded in regards to the bread he called His body.

None but people like Bro. Cavin argue that the one who serves has to break first, but he and those like him have made that a test of fellowship, so to work in love and unity the brethren I stand identified with agree for the one who serves to break first for all agree it is safe to do so. Therefore when one of us serves he takes bread as Jesus did, give thanks as Jesus did, breaks it as Jesus did (break off a piece from the loaf and eat it), then gives it to the others as Jesus did, and the others "break—for we are all partakers" (1 Cor. 10:16-17), yes, the others break off a piece from the loaf and eat it, thus no one is offended by doing something the Bible condemns in any way; or by failing to do anything the Bible teaches they should do. Yet, brethren like Cavin have pulled out from us because the one that serves wants to break twice (once to prepare it and again to eat). They break the loaf half into, without Bible for such and I can't commune with half of Christ's body (?) on one plate and half on another, neither can I commune with a loaf in separate halves (divided) on the same plate, for I cannot picture two loaves as Christ's body, neither can I picture one loaf in separate halves or more pieces as Christ's body for I never saw where the Bible pictured it in such a way. Let us follow the way all agree is safe!

—1003 Truitt, LaGrange, Ga.

BONDS OF MATRIMONY

Wade-McKeand—On June 7, 1955, at 8:00 P.M., at 18th and Madison church of Christ, Huntington, W. Va., I united in marriage, Bro. Ronny Wade of 4000 Crenshaw, Ft. Worth, Tex., and Sister Alfreda McKeand, Ceredo, W. Va. A large crowd was present to wish this couple well in life. Ronny is one of our finest and most promising young preachers and Alfreda is a fine, sweet girl, and loved by all. We wish for them the very best life has to offer in the great work they are undertaking for the Lord.

—M. Lynwood Smith.

Chandler-Smith—At the 7th St. church of Christ, Oklahoma City, Okla., June 24, 1955, 8:00 P.M., Bro. Maurice Chandler and Sister Ina Smith were united in marriage. Bro. Chandler is from Ft. Worth, but now living in Okla. City, and Ina is a resident of Oklahoma City. Maurice is also a young preacher of the Gospel who spends his time working for the Cause. Ina is well known over the state of Okla., and is respected and loved by all who know her. Theirs was a beautiful service and well attended. For them we wish the best of God's blessings. The writer officiated.

—M. Lynwood Smith.

Lee-Agnew—At 8:00 o'clock, in the evening of June 18th at the church in Stockton, Calif., Brother

Melvin Lee and Sister Lynette Agnew exchanged their wedding vows in the presence of their Maker, respective families and many of their friends. She is the daughter of Coy and Elois Agnew; he is the son of Robert and Inez Lee. We wish for Melvin and Lynette all the good things of life with many happy years in which to serve Him Who cares for them. The writer considered it a privilege to be the officiant.

—D. B. McCord.

DEACONS—

(Continued from page 3)

Duties and Appointment of Deacons

It would be impossible to list in detail the words of deacons. Suffice it to say that the deacon is to care for the material needs and business of the church and its charity.

In their appointment New Testament deacons were sought out or chosen for the work. The words appoint and ordain (Acts 6:3; Ti. 1:5) come from the same Greek word, *Kathistemi*, which means, to place down, i.e. to designate, constitute, set apart, implying to recognize.

The office of deacon is good preparation ground and a very good stepping stone for a Christian man desiring the office of Elder. "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus." (1 Tim. 3:13).

—C. Nelson Nichols.

CHURCH DIRECTORY

The 1955 church directory is now for sale at 35c each, or 3 for \$1.00. Please note the increase in price since publication rates have almost doubled since I published the last one. It would be a good idea for several to get together and send in an order. You may order from: Ray Asplin, 1420 S.W. 56th St., Oklahoma City 9, Okla.

Note: The congregation at Madera, Calif., has now moved to Highway City, Calif., 7 miles north of Fresno, at 5230 Market St.

OUR DEPARTED

Griffin—Sister Emma Ada Griffin was born Jan. 28, 1867, and departed this life June 2, 1955, at 2:47 P.M. She was 88 years, and 4 months of age. In 1887 she was married to J. H. Griffin, who preceded her in death several years ago. Five girls and two boys were born to this union. They are: Ben, Brookhaven, Miss., and Gordon, Lake Charles, La.; Mrs. Mary Cammack, Port Arthur, Tex., Mrs. Josie Smith, Wesson, Miss. (at whose home she died), Mrs. Ruth Hudson, Brookhaven, Miss., Mrs. Printiss Cade, Wesson, Miss., and Mrs. Connie Greer, Ruth, Miss. Besides the immediate family, she leaves 36 grandchildren, 100 great grandchildren, and 23 great, great grandchildren. Also a host of other relatives and friends. Doing things for others was her greatest delight, and she was ever busy caring for the sick and needy, and in return was loved by all who knew her. If she had an enemy she was unaware of it. In August, 1934, she obeyed the Gospel under the preaching of the late Bro. H. C. Harper, thus becoming a member of the church of Christ. She was a member of the New Salem congregation and faithful until death. Hers was a long and useful life and she was active until a few years prior to her death. She bore her

suffering with patience and kindness, and was ever polite, thoughtful, and appreciative. The church and community has lost a great character and one who put into her life the true religion.

—Larry Robertson.

Smith—Sister Johnson C. Smith, born Jan. 23, 1885, departed this life July 7, 1955, at 5:55 P.M., being 70 years and 6 months of age. Dec. 3, 1905, she was united in marriage to Johnson C. Smith, to which union 11 children were born. They are: Mrs. Hallie Lea, Annie Lou (who died in infancy), Estelle Hardin, Ina Belle McCoy, Claude, Sam, Clyde, Percy, Thomas, Clark, and Denver. Besides her children, she leaves her husband, Johnson C. Smith, 18 grand children, 4 brothers, and 2 sisters. She obeyed the gospel in 1916 and thereby became a member of the church of Christ. All her life was spent in the church after her conversion and most of her family are faithful to the Lord, many active in the church work at New Salem and Pearlhaven churches. Bro. H. E. Robertson was called to preach the funeral sermon assisted by the writer. For this dear family of brethren and sisters in Christ and kindred in the flesh and life long co-laborers in the Cause, we extend our deep love. Truly they can sing: "Heaven is dearer since mother is there."

—M. Lynwood Smith.

TEXAS LABOR DAY MEETING

The meeting this year is at Waco, 9th and Clay, beginning Aug. 31, and closing with a big day Sept. 5, which is Labor Day. If possible, we urge you to come for the entire meeting, but at least over the week end. Our homes will be open to as many as we can keep. We are looking forward to the largest and best meeting of this kind yet. Bro. Larry Robertson will hold the meeting.

THE INSIDE OF THE CUP

I still have on hands about one thousand of my recent tract, *The Inside Of The Cup*, which should be in circulation. The price: 15c each, \$1.50 per dozen, \$12.00 per one hundred, postage paid. May God richly bless all His faithful. Continue to pray for me.

—Homer A. Gay.

THE AFRICAN WORK

By Paul O. Nichols

Scores and scores of men and women respond to the Gospel of Christ each month under the preaching of our native African preachers. Far more are obeying the first principles of the doctrine of Christ there than respond to the call under our preaching here in the States. And it seems that nearly all of the preachers there have results.

I have had the question asked by several in various localities, if the people in Africa remained faithful after obeying the Gospel. The answer is, "Not always." But that is the same answer that we would have to offer if the question were asked about people here in our own country. But the Lord still tells His disciples to preach it in all the world to every creature. We are happy that some of the churches are helping support the preaching of the Truth in Africa, thus making it possible that those poor souls might have the opportunity to escape the damnation of eternal torment.

Donations: Wichita Falls, Tex. (N. 6th)—\$20.00 (for

support) plus \$25.00 (for import duty on clothing sent by them for Africans); Ada, Okla.—\$15.00; Washington, Okla.—\$20.00; Corcoran, Calif.—\$15.00.

BUILDING UP THE CHURCH—

(Continued from page one)

cated, a growth at which we now may marvel and dream may come again.

This writer does not for one minute believe that the church can be built up as it should be without work on the part of all. It is not unusual, it is really the general rule, to see us continuing with the work on the Lord's Day, but so many of us fail to continue daily—forgetting the weekly meetings of the church, forgetting our daily duties to study, visit, pray and administer to those in need. Let us resolve to let lethargy no longer rule in our mortal bodies, but be up and doing with a strong and courageous heart that the church might grow and that we on that Day might have fruit to our account.

Praising God (Acts 2:47)

Too often we may fail to give credit to whom it is justly due. Without the help and recognition of God, our efforts are thwarted, our hopes for the growth of the church materializes not and our attempts at building up are futile. The early church did not fail to praise God and give Him the glory that was justly due Him. The church today must do no less; no less is expected.

And Having Favor

and having favor with all the people" thus Acts 2:47 is continued. This does not mean that those in the early church pleased the people in catering to their wants and wishes. I am quite sure that Luke meant the members of the church so lived that the favor of the people outside the church was merited. If the church would be built up in a community, the members would live exemplary lives; they must prove to an often too critical people that Christianity is something more than a utopian state that can be read from the pages of a book—This, what a difficult task! A challenge it is that demands the strength of all men in Christ. What havoc has been wrought by the lives lived by some! The members of the church are the light of the world groping in darkness; let us live lives above reproach that the church may be built up and have favor with the people we are attempting to influence.

(To be continued)

—D. B. McCord.

MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Joc W. Howard, Dora, Mo.

Blessed is the man who, having nothing to say, abstains from giving wordy evidence of the fact.

A friend that you have to buy won't be worth what you pay for him, no matter what he may be.

Slanderers are like flies that pass all over a man's good parts to light only on his sores.

God gives sleep to the bad in order that the good may be undisturbed.

Worry is interest paid on troubles before it comes due.

An egotist is a man who talks so much about himself he gives me no time to talk about myself.

You may glean knowledge by reading, but you must separate the chaff from the wheat by thinking.

The true measure of loving God is to love him without measure.

The robe of God's righteousness, which adorns every blood-bought pilgrim, never gets the worse for the wear.

It is when we turn aside from the Lord's way that the feet of faith fail and we begin to limp.

—Gospel Tidings.

For one man to murmur against God because he possesses not the riches he has given to another, is the wrath that killeth the foolish man, and the envy that slayeth the silly one.

The weightiest and highest truths, which most quicken and comfort the faithful, confound the ungodly.

If poverty is the mother of crime, want of sense is their father.

It is a shame when the church itself is a cemetery, where the living sleep above the ground as the dead do beneath.

"Slack hands are an evidence of slack hearts."

"He who buys what he doesn't need steals not only from himself but from God."

A SIOUX PRAYER

"Great Spirit, help me never to judge another until I have walked two weeks in his moccasins."

"Slackness of God's work is, a prevailing weakness among his people."

"Few people remember Babe Ruth for the times he struck out."

"If we enlarged upon our blessings like we exaggerate our trouble, the troubles would decrease."

"When pinning your faith on some man, it's advisable to use safety pins."

"The fellow who does things that really count is usually the fellow who does not stop to count them!"

"Blessed are they, who, when they've nothing to say, cannot be persuaded to say it."

"The man who toots his own horn soon has everybody dodging."

"Money will buy a dog, but it won't buy the wag of his tail."

The goal of yesterday will be the starting point of tomorrow.

You want to make good somewhere, but why not make good where you are?

—From Boles Home News.

Temper is a gift that improves with non-use.

The door of communion with God may be shut by our own love of, and delight in, the things which he hates.

Duty is what we expect from others.

Criticism is something you can avoid by saying nothing, doing nothing, and being nothing.

It is safer to obey than govern, although our own foolish hearts would rather lead than follow.

The earthly mind always miscalculates.

Pride is to the character, like the attic to the house—the highest part and generally the most empty.

It is easier for the enemies of the truth to revile than to refute.

From The Fields

Gene Hopkins, 1105 W. 21, Tulsa, Okla., July 14.—June 26, Bro. Morris closed our meeting with 3 confessions of faults. I am sorry I failed to mention in my last report that Bro. Jack Cutter preached for us in May one Lord's day with one confession of faults. Bro. Simon Gay has also preached for us one Lord's day. We really enjoyed the meeting at Sulphur this year.

Wayne H. Pearce, Box 24, Rte. 1, Commodore, Pa., July 18.—The church at Lovejoy is doing fine. July 10, Bro. Jimmy Shaw gave us two very good lessons and July 13, Bro. Tommy Shaw preached for us. July 16, 17, Bro. Jack Cutter gave us 3 very good lessons. We are all looking forward to the all day meeting in Sept. Here are 2 subs for the OPA, a very good paper.

Paul Walker, Rte. 2, Summertown, Tenn., July 18.—For the past several weeks I have enjoyed being with Bro. Waters at McAlester, Okla., and Dallas, Tex. I was privileged to speak at the following places: Ada, and Legal, Okla.; and Dallas, Ft. Worth, Temple, and Sand Grove, Tex. Bro. Morris closed our meeting at Chapel Grove last night. We enjoyed hearing Bro. Ted Warwick preach several sermons before Bro. Morris arrived. We were glad to have Bro. Paul Nichols with us two nights of the meeting. Pray for us.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., July 13.—Since last reporting, I have been attending school and preaching various places on week-ends. I am now working with the small congregation at Paris, Tex. They are few in number but chances for growth look good. The work here, in progress since the first of the year, is sponsored by Vaughn Blvd. church in Ft. Worth. We were pleased to have Bro. A. J. Mason of Calif., preach for us last Sunday night. We go next to Lexington, Okla., July 24-Aug. 7; Flemington, Pa., Aug. 19-28; and LaGrange, Ga., Sept. 4-11. Pray for us as we endeavor to serve God.

Clovis T. Cook, 1611 Bluff, Wichita Falls, Texas, July 10.—Since last report I have preached at Wichita Falls, Levelland, Fruitland, Lubbock, and Jacksboro, Tex., McAlester, Okla., and Strong, Ark. I am now in a meeting with the Fairview church near Marion, La. My next will be at Claxton, Mo., beginning July 31, then to Stockton, Calif., for a meeting which will close with the Labor Day meeting for that state.

Leon Fancher, Box 41, Horatio, Ark., July 16.—We are still being supported by the same brethren in this work. At present, Bro. Jimmy Shaw and I are in a meeting near Dierks, Ark. Last month we were at Council Hill, Okla., baptizing 4 and one confessed faults. We enjoyed the meeting. Lord willing, Jimmy and I will hold a meeting at Broken Bow, Okla., beginning July 26, and at Pine Ridge, Ark., the last of Aug.

J. D. Corson, Mahaffey, Pa., July 4.—The tent meeting at Frostburg, Md., was good in spite of bad weather. About 10 meet there now for the true worship. June 8-12, I preached at Sweetwater, Mo.; June 15-22, at Fieldstone and Drury, Mo. Attendance and cooperation was wonderful and we appreciated the hospitality. En route to Colo., we attended the last part of the meeting at Sulphur. The preaching, singing, and praying, to me was a small glimpse of heaven.

W. H. Jones, Rte. 1, Alta Vista, Kan., June 21.—June 12-19, Bro. Melvin Crouch from San Antonio, Tex., held a good meeting for us, with good interest, one baptism and 2 confessions of faults. We appreciated Bro. Copeland from Topeka driving a distance of 100 miles (round trip), to lead the singing for us. This, after working every day, and he did not miss a service. Bro. Carlile and wife also attended. We feel the church was strengthened.

Grady Coble, 5301 Parkland, Dallas 19, Tex., July 19.—I wish to acknowledge the following donations to be used in connection with the Spanish work in this city: Dallas, Tex. (Denley Dr.)—\$225.00; San Angelo, Tex., by Bro. J. C. Miller—\$12.50; El Centro, Calif., by Bro. T. E. Wright—\$46.27; Sonora, Tex., by Bro. Reed Chappell—\$12.50. Bro. Martinez received the following donations direct: Waco, Tex., 9th and Clay—\$15.00; Los Angeles (Siskiyou St.) by Bro. C. N. Nichols—\$20.00; Abilene, Tex., by Bro. Jesse Lowrance—\$25.00; Total—\$356.27.

J. R. Tidmore, Box 93, Broken Bow, Okla., July 18.—We were sorry to miss the Sulphur meeting. June 17, I baptized 2 at Legal, and after services that evening performed the wedding ceremony for Bro. Vernon Thetford and Sister Virgie Austin. July 4, I baptized 2, and we are enjoying meeting in our own building. We want to thank the church at Golden for a donation of \$50.00. Brethren Leon Fancher and Jimmy Shaw will begin a tent meeting here July 26. The meeting at Golden closed last night with 5 baptisms. Bro. Don McCord did the preaching and it was a job well done. July 31, I plan to go to Ada. Pray for us.

Melvin Crouch, 220 Roesler Rd., San Antonio, Tex., July 10.—The Lord blessed the meeting at Alta Vista, Kan., June 12-19, with one baptism and 2 confessions. The congregation greatly appreciated the assistance of Bro. Leonard Copeland from Topeka, who was in attendance every night. They invite any of the faithful to stop and be with them. I am also glad to report that the mission effort on Nacogdoches Rd. (San Antonio), continues to be blessed. One was baptized during my absence, and one since my return. Brethren, remember that sinner for whom Christ died? Are you doing anything that he might live?

Paul Mackey, 308 Woods Ave., Flemington, Pa., July 15.—I am starting the work of an evangelist under the guidance of Bro. J. Ervin Waters. We met at Lubbock, Texas, and enjoyed a ten day meeting there. While in West Texas I preached twice one Lord's Day at Levelland, Texas, a young congregation with a bright look to the future. From Lubbock we went to Sulphur and then on to Lawrenceburg where Ervin opened Chapel Grove's meeting due to the absence

of Bro. Edwin Morris. This written from southern Alabama where we began a meeting with the Early congregation July 10. We will be at Lowery July 17-24.

Eugene Qualls, Rte. 3, Box 655, Tulare, Calif., July 12.—We want to acknowledge the following help for the church at Earlimart: Montebello, Calif.—\$50.00; Siskiyou St. (Los Angeles)—\$50.00; Lodi, Calif.—\$50.00; Fresno, Calif.—\$25.00; Bakersfield, Calif.—\$10.00; Stockton, Calif.—\$100.00; Sister Ridenour—\$12.00; total—\$297.00. We deeply appreciate this help, and we shall continue our labor. We understand that several members are moving here which will be a great help. Bro. John Reynolds is still sick. Why not send him a card at Rte. 1, Box 313, Ceres, Calif. I am sure he can use financial help also, since he has had many doctor bills.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., June 15.—I closed the meeting at Lawrence Rd., Wichita Falls, Texas, with several restorations and confessions of faults. It was good to be associated with so many of my preaching brethren. I was at Lubbock, Texas, June 24-July 3. Here I was joined by Bro. Paul Mackey of Flemington, Pa., a young preacher, who is laboring with me this year. We enjoyed the Sulphur meeting. I preached three times at Chapel Grove during our meeting due to the inability of Bro. Morris to arrive on schedule because of the condition of his mother. I began at Early church in Alabama July 10 and go next to Lowery. During the days I am conducting a singing school at Lowery. Will be at Council Hill, Okla., Aug. 18-28, and at Circle Drive, Waco, Texas, Sept. 7-18.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., July 16.—June 12-26, I was at Tulsa, with 3 restored. After a few days at home we attended some of the meeting at Sulphur, which was wonderful. July 3, I preached at Ada, Okla., and July 5, at Little Rock, Ark. I was to be at Chapel Grove, Tenn., July 6-17, but was called home July 5, due to the illness of my mother. On Monday, July 11, at 5:30 P. M., she departed this life at the age of 74. She had been a member of the church for almost 60 years. We hated to give her up, but trust our loss was Heaven's gain. I arrived at Chapel Grove July 15, and will finish the meeting. Brethren Waters and Ted Warwick, preached during my absence. I am to be at Temple, Ga., July 22-31; Napoleon, Ala., Aug. 5-14; Woodson, Tex., Aug. 19-28; and Jerusalem, Ark., Aug. 31-Sept. 11. Pray for me and mine.

D. B. McCord, 16720 Greenhaven, Covina, Calif., July 17.—June 26th, I closed a meeting with the brethren at Merced, Calif. We hope that good was done; I enjoyed being with those good people again. My wife and I will long remember the Sulphur meeting this year; an inspiration it was! June 19th, I was at Stockton, Calif. for 2 sermons; what a growing church is this! Today, I am closing at Golden, Okla. It has been good to associate with members here and friends. Golden has grown since I was last here 4 years ago; God bless all of them. It has been good having the following preachers attend one or more times: J. R. Tidmore, Leon Fancher, both of whom are doing a good work in this part of the country; Paul Nichols and B. F. Leonard. My next is at Dallas, closing the 31st at which time I get to go home for 3 or 4 days. Please pray for us; God bless the church.

John H. Roberson, (colored), 743 N. 16, Richmond, Ind., July 13.—May 15, I preached at Flemington, Pa.; May 1, I heard Bro. Barney Welch at Bloomington, Ind., and enjoyed his sermon on worldliness in the church; May 1, I was with Bro. Jim Canfield and heard him preach at Harrodsburg, Ind.; May 22, I enjoyed a visit with Bro. Paul Nichols, and it was good to hear of the work being done in Africa. I heard him preach a wonderful sermon that night. May 29, I preached at Harrodsburg. We have rented a place for worship here in Richmond, at 805 N. 16th St., meeting at 10:30 Lord's day morning, and 7:30 Lord's day evening and Thursday evening. We would appreciate visitors. Phone Laurie Webster, 62602. July 3, Bro. Albert Brewer, Butler, Pa., preached for us which we enjoyed. July 24, I plan to hold a 6 day meeting in Wesson, Miss., with the help of Brethren Ferd Roberson and Robert Cobb. Pray for me in the work of the Lord.

Ted Warwick, 811 No. Northwood Ave., Compton, Calif., July 16.—June 26 closed my work with the congregation in Midland, Texas. I enjoyed working with these brethren. From July 9th through 15th I preached in Bro. Edwin Morris' place at Chapel Grove, Tenn. due to his mother's illness. Our hearts were sad to learn of the passing of his mother. There has been one baptism and one confession thus far in the meeting. I am to begin the 22nd in Delta, Colorado and then begin working with the Clement St., church in Odessa and Levelland, Texas congregation beginning Aug. 1. If you know of anyone at either place who might be interested contact me c/o J. Earl Van Stavern, 1505 Ave. G., Levelland, Texas, or R. Mearl Van Stavern, 817 East 15th St., Odessa, Texas.

Billy Jack Ivey, Box 13, Sentinel, Okla., July 15.—The meeting at San Antonio (Catalina St.) was one of the best meetings I have held in Texas in several years. It was well attended and interest and co-operation was good throughout. The brethren from various congregations in that section attended and rendered valuable help. It was a pleasure to work with Bro. Raleigh Perkins. He is a fine man worthy of esteem and fellowship. Eight were baptized during this meeting. The 4th of July meeting was in my estimation a grand success. A wonderful spirit prevailed throughout. At present we are at Menard, Texas in a meeting. This congregation continues to grow in zeal and membership. Thus far 4 have been baptized and 2 restored and we look for more before the meeting closes. This meeting will close the 17 at which time we go to Austin (43 & Mabel) for a meeting. I look anxiously forward to laboring with Bro. Osteen and others in that city. Lord willing we begin at St. Albans, W. Va. on August 7 to continue until the 21, from there to McAlester, Okla., Aug. 26 to Sept. 4. Next will be Marietta, Okla., Sept. 6 to 18.

E. H. Miller, 1003 Truitt, LaGrange, Ga., July 16.—We were sorry to miss the Sulphur meeting, but there was work that had to be taken care of. We hope to attend next year. I am now at Burkhardt, near Joplin, Mo., with one confession thus far, good attendance and interest. August 3-14, I am to be at Beacon, Ia.; Aug. 31-Sept. 3, I am to debate John O'Dowd from Houston, at LaGrange on the classes, women teachers, loaves, and cups. We will discuss the same subjects Sept. 27-30, at Houston, Tex. Sept. 12-18, I will be at Liberty, Ky.; Oct. 9-16, Marion, La.; Oct. 19-22, at Frostburg, Md.,

in response to a challenge by Clyde C. Sloan to debate the same propositions with him as with John O'Dowd. I then go to Calif., for two meetings. Here are 6 subs. I wish all would take the OPA for I believe it is a great help in keeping brethren in contact with how the kingdom is spreading, and much may be learned from the good articles.

Bennie T. Cryer, 427 University Ave., Waco, Texas, July 15.—We arrived in Waco July 6 to begin work with the Circle Road church of Christ. I am looking forward to working with this church. Bro. Edwin Morris' mother was ill when we arrived and she passed away last Monday. Our sympathy is extended to the entire family. I have attended several services of Bro. Broesch's meeting in McGregor, Texas. He has preached some very good sermons. The latter part of June I held a meeting for the Clements Street church of Christ in Odessa, Texas. I enjoyed the fellowship of the brethren and sisters there and we believe the results of the meeting was good. Bro. Jim Russell spoke once for us during the meeting. I preached once at San Angelo, Texas. If the Lord wills, Bro. and Sis. Don Crossman and family will move to Odessa from Tularosa, N. M. They will be a great help to the church. I think the July 4th meeting was one of the best. Pray for us.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., July 16.—The efforts at San Angelo, Tex., closed June 19, with six confessions and two baptisms. June 20-29, we were with the church at Temple, Tex. (29th Street and Ave. I). We had one baptism. In three months time, beginning April 1, we had eighteen preachers (as well as many many other good brethren) visit meetings that we have held. They are certainly always welcome, and we surely appreciate the encouragement that they offer and the valuable assistance that they render. It is surprising how much boost the presence of a visiting preacher gives to a meeting. We have also attended other's meetings as time and opportunity have permitted, and have really enjoyed the preaching, association, and fellowship with those "of like precious faith." We were able to be at Sulphur, Okla. for part of the annual meeting. It was just grand—the best ever! Those who did not come certainly missed something this year. The Lord willing, we begin a meeting tomorrow (July 17) at Lawrenceburg, Tenn. (Frank St.), which is to continue through the 27th. Next, New Salem, Miss., Aug. 5-14; Shreveport, La., Aug. 15-23; Pleasant Grove, Ind. (near Brazil), Aug. 24-Sept. 4. Let us continue to keep the banner of Prince Immanuel waving high.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., July 15.—I preached morning and night, June 19, at Lees Summit, near Lebanon. This used to be our home, and we surely did enjoy being with them. I started the camp meeting at Sulphur, Okla., Saturday night, June 25, and held on until Bro. King came to my rescue Sunday night. This was a wonderful meeting. I believe it was the best we have had in many years. It seemed that everyone tried to make it just that. I believe there were four confessions of wrong doings, one restored and one baptized. More than sixty preachers were there at least, part time. This meeting closed the 4th of July, and we went to Wichita Falls, Texas, the

5th and spent three days with our son and family who now live there. I preached two nights at the No. 6th St. church, and Lawrence Road church dismissed their service and all came together. We promised to go back again and preach at the other church house the next time. We then visited our daughter and family in Arlington, Texas, and I preached at Denley Dr. church in Dallas, July 10, and at the Spanish church there on Jeff Street that night. I was pleased to note both congregations doing well. Am hearing Wayne Fussell in a Tent Meeting near Lebanon this week. I go to Mozier, Ill., this week-end for three Lord's days.

Note: I failed in my last month's statement of money sent to me to mention T. L. Modgling \$30.00. Very sorry to have overlooked this. Also, since last report the Lees Summit church, near Lebanon gave me \$50.00, thus making in all \$989.00 for which I am truly thankful.

Homer L. King, Route 2, Lebanon, Missouri, July 20.—I closed a series of meetings at Ada, Okla., June 26, morning service, with one baptized and two confessions of faults, as I remember. Bro. Clarence Kessinger did the baptizing. It was certainly good to be with all the good people there again. It brought back many pleasant memories of the beginning of this church and my labor with them since that time. We rejoice that they have grown steadily over the years. I was glad to be associated with Brethren Clarence and Ray Kessinger again. My next was assisting Bro. Gay in the camp meeting in Sulphur. I was glad to labor with him again and to be with so many of our dear brethren from all over the brotherhood. The singing, preaching, praying, and the Christian association were wonderful, indeed. Closing here July 4, we began at Stroud, Okla., the next night, continuing through July 12. Although the church here is small, we enjoyed working with them in the short meeting. Bro. Roe and the others worked hard to make the meeting a success. A young Bro. Morgan, who preaches some, is much help to the faithful few in Stroud. At last, I am enjoying a much needed rest in my old home, in the Lees Summit community, for a few days now. However, we had three services over the last week-end, singing Saturday night, and preaching Sunday and Sunday night. It was good to be with all in my home church again. While many have moved away, yet we still have a fair sized church here. We have enjoyed a visit in our home by the Wades, of Fort Worth Texas, this week. We go next to Springfield, Mo., for four weeks of labor, personal and preaching, before returning to Modesto, Calif., the latter part of August. Pray for me and mine, brethren.

"He knows not his strength who has never been tried."

* * *

We all need someone who will make us do what we are capable of doing. —Carlyle.

* * *

"God writes with a pen that never blots, speaks with a tongue that never slips, and acts with a hand that never fails."

* * *

The disease of an evil conscience is beyond the practice of all the physicians of all the countries of the world. —Gladstone.

Our Purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16); "And they that be of Thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

Vol. XXVI

MODESTO, CALIFORNIA, SEPTEMBER 1, 1955

No. 9

BUILDING UP THE CHURCH (II)

By D. B. McCord

In the introductory article of this series, a casual mention of the "togetherness" of God's people was made. Unity is so important to the building up of the church that it can be said to be no less than essential. The theme of this installment is the place of Unity in the church.

It was David who declared: "Behold, how good and how pleasant it is for brethren to dwell together in Unity" (Psalm 133:1). The dwelling together in unity of brethren is no less good and pleasant today than it was milleniums past.

May we introduce at this point two men, Abraham and Lot, who taught during their life a classic lesson in unity and its consequents (Gen. 13). Abram, later called Abraham, left Egypt along with his kinsman Lot. Abraham was an opulent man; he "was very rich in cattle, in silver, in gold." Lot also had "flocks and herds and tents." It came to pass that their substance became so great they could not dwell together. "And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle." Such an unpleasant turn of events one day prompted Abraham to suggest to Lot the following: "Let there be no strife I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren." There are at least 3 lessons which are applicable today that we may learn from this episode in the life of Abraham. They are: (1) There is no better reason for brethren dwelling together in unity than is here expressed. If brethren would always remember the bond that exists between and among us in Christ, we would be less prone to do those things which might tend toward disunity. (2) There may arise circumstances wherein it is no longer feasible for two men to continue together. That was the case between Abraham and Lot; so, it may be the case at times in the church today. Due to different personalities, propensities and idiosyncracies, that are in one brother antagonistic to those in another, it is wise for brethren to be as was Abraham, "Let there be no strife between me and thee." Abraham asked Lot to choose the direction he would and that he would take the other. What a charitable, brotherly attitude was this manifested by Abraham! Abraham was not one who insisted on his own way to the exclusion of others; so would brethren be in building up the church today. And (3), let us long remem-

(Continued on page three)

WHY OPPOSE INNOVATIONS IN RELIGION

By Homer L. King

Many people do not understand why we approve of innovations in things of human origin, but oppose innovations in religion or things of divine origin. If you will follow me closely in this investigation, I think, you will be able to see why we oppose innovations in religion.

Definition: "Innovation, something new; in religion, a change in ritual, organization, etc. Basic idea, something new." —Webster.

Hence, that which is not as old as the New Testament is "something new," an innovation in religion. There are two kinds of innovations: 1. Those involving only man's arrangements; 2. Those involving divine arrangements. The former are entirely harmless, and may be positively beneficial. Man has the right to change his own work or plans according to his own discretion, since God has not legislated as to how man is to work his farm, factory, or vineyard. Hence, our objections lie entirely against the latter kind. Let us not confuse our right to change our plans with things that have to do with divine prerogative. Herein lies the trouble.

But, "to the law and to the testimony;" "What hath the Lord spoken"? Hear Him: "Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the 'Old Paths,' where is the good way, and walk therein, and ye shall find rest for your souls'" (Jer. 6:16). May we do just as the Lord has commanded Israel above. May we really "Stand in the ways, and see, and ask for the 'Old Paths,' where is the good way, and walk therein," that we may "find rest for our souls." Again: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9). This shows that the finite mind is so inferior to the Infinite, that the Lord contrasts them by the contrasts of heaven and earth.

Religion is either divine in origin or human. If human, there is no harm to change. Divine things are products of divine wisdom, hence cannot be improved by man. There are some apparent exceptions: The development of plant and animal forms by cultivation. In this case, man only places the form in such environment as to develop what was already there. There are two sides to nature— God's and man's. Science is but the discovery of God's side. No scientist

has ever invented a new law of nature or created an atom of matter. His entire work is to discover, not to invent. This principle applies with equal force to religion. It is God's province to create and reveal; man's to discover, interpret, and enjoy. The scientists, as a rule know this, theologians do not. Hence, they leave their province to invade the province of God, by adding to God's arrangements or by changing God's arrangements. True progress is in the direction of learning more and more of God's plans, but never in trying to add to those plans. Let us recall the text: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8). The Lord has told us that man's ways and thoughts are not God's ways, and thoughts. Furthermore "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Just because a thing seems right, does not make it right in the sight of God. Shall we not learn a lesson by the mistakes of Saul? When the Lord sent him to destroy the Amalekites and all they possessed, you remember he spared old King Agag and the best of the sheep and the oxen, and of the fatlings, and the lambs. Although Saul made excuse that the people wanted them, and that they intended to offer them as a sacrifice unto the Lord, yet the Lord through Samuel rendered to him the stinging rebuke: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams" (1 Sam. 15:1-22). No matter if Saul did mean to serve God with these changes in God's orders, it did not please God, and Saul lost his throne as king. "The things that were written afore time, were written for our learning and our admonition." Things that are divine must be respected and left free from any changes by man.

The Church Is A Divine Institution

Jesus said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). Paul said, "God gave Christ to be head over all things to the church, which is his body; the fullness of him that filleth all in all" (Eph. 1:20-23). This church was built by the Lord, and it is his church, not man's, nor was it built by man. Denominational churches were established by man, therefore human, but not so with the divine institution of our Lord. Hence, since the church here mentioned, originated in the mind of the Lord, it is divine, infinitely greater than any or all human organizations, we dare not add to its divine structure, nor try to change a feature of it. Hence, there is no room nor place for any human institution or organization, for as Paul says, the "church is the fullness of him that filleth all in all" (Eph. 1:23). Furthermore, since Paul says by inspiration, that the church is the fullness of him, where is there any room for a "future kingdom," as some would have us believe?

From the above deductions, I submit the following conclusions: The church of our Lord, being a divine institution, man is prohibited from adding to, taking from, or changing any feature of that divine structure. Therefore, only the divine names of the church and of its members must be adopted or used; nor are we allowed to alter the divine organization of the church; nor can we change, add to, or take from the ordinances of this body; nor must we add to, take from, or change the worship of this divine institution. For all were

given by the Lord. It is man's province to discover and learn all he can about these things, but he cannot improve them by changing them. Now, hear our Lord, the head of his church, as he warns: "Every plant, which my heavenly Father has not planted shall be rooted up" (Matt. 15:13), and, "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). Now, since the Jews rendered their worship vain, by teaching for doctrines the commandments of men, and since God is no respecter of persons (Acts 10:34), do we think that we are at liberty to change, add to, or take from divine arrangements? Certainly, we render the worship vain, when we introduce an innovation, something new, into the work and worship of the church of Christ. You must be able to understand by now, why it is that we are afraid to introduce into the work and worship of the church, that for which we do not have precept, approved example, or necessary inference. We should ever heed the words of Jehovah to Israel: "Stand ye in the ways, and see, and ask for the 'Old Paths,' where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16).

(Continued)

TIMELY SUGGESTIONS

Missing the run-way: Just last week there was a terrible plane crash not far from our home town—all thirty persons aboard, perished! The reason: one of the engines was burned out. The pilot seemed to try hard to make the landing, but it fell a few hundred yards short of the landing strip.

In Hebrews 4:1, we read, "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." It would surely be a tragic thing for any of us to "fall short of the run-away" in that final day!

It is a wonderful thing for one to get on the Highway of Holiness, by primary obedience to the gospel; it is great to travel on this way, but if we were to try to land today, how many of us would miss the run-way?

Suggestion: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

Gratitude blesses the one who gives as well as the one who receives. "It is more blessed to give than to receive" (Acts 20:35).

The art of conversation includes the habit of listening. "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you" (1 Thess. 4:11).

"Your Preacher's Plight" — A clipping: "If he is young he lacks experience; if his hair is grey he is too old.

If he has five or six children he has too many; if he has none he is setting a bad example.

If his wife sings she is being too forward; if she does not, she is not interested in her husband's work.

If he speaks from notes he has canned sermons and is dry; if he is extemporaneous he is not deep.

If he spends too much time in his study he neglects his people; if he visits he is a gadabout.

If he is attentive to the poor he is playing the grandstand; if to the wealthy he is trying to be an aristocrat.

If he suggests improvements for the church he is a dictator; if he makes no suggestions he is a figure-head.

If he uses too many illustrations he neglects the Bible; if not enough he is not clear.

If he condemns wrong he is cranky; if he does not he is a compromiser.

If he preaches for an hour he is windy; if less he is lazy.

If he preaches the truth he is offensive; if not he is a hypocrite.

If he fails to please everybody he is hurting the church; if he does please everybody he has no convictions.

If he preaches to tithe he is a moneygrabber; if he does not he is afraid to declare the whole council—So, what's the use!"

All of which makes me think of Galatians 1:10, "For do I now persuade men, or God? Or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

Some one said the other day, "If you want to know how to build a house ask a carpenter; if you want to know how to build a baptistry ask a preacher—he is the one who uses it." This might work on a lot of things. When the preachers and the church learn to cooperate in the work much more can be accomplished. The preacher might (he should, and usually does) know a few things besides his sermon.

Suggestion: Talk things over together, and use good judgment in arranging the work so as to receive the greatest amount of good from our money and efforts.

Our preachers travel too much, and too many meetings conflict.

Final Suggestion: When you run out of "sermons" try preaching the word.

—Homer A. Gay.

THE AFRICAN WORK

By Paul O. Nichols

For some time we had not heard from Bro. E. C. Severe, but recently we received a letter dated July 8, 1955, in which he says, "I am sorry that I have not written you for about two months time. I believe that you will forgive me when I tell you that I was away from home for nearly one and a half months. I was away on the field visiting with various congregations.

"The work on the African field is growing. Mische, Chinthuli, Mlase, Thekerani, Khonjeni, and Mililima congregations are growing. They are converting many people. Our northern work is also making rapid progress. Bro. Garnett Limani is making successful efforts in planting the Truth amongst the digressive brethren in Zomba District. Bro. Mulula Mpandakwaya at Lake Chirwa is the gospel warrior there. He has established three congregations around Lake Chirwa and still carries on another effort to establish some more.

"Bro. J. Mauwa baptized forty at Malekwa and Mukhunyeriwa; R. Ngomano, nineteen at Zenji; G. Chikomola, one hundred and ninety-three; S. Chakhame, thirty-four at Manyumba and Mpharathekwa; S. Neniwa, four at Naphungo; B. Severe, thirty-one at Wendewende; A. Severe, six at Wendewende. These reports are for May and June.

"I am glad to tell you that I received the money

for my motorcycle. I am now going to buy the cycle next week on Tuesday. Many thanks to all those who contributed.

"From June 27th through July 3rd we had a get-together meeting at Wendewende Village. It was wonderful. Nearly all the Christians were present, a thing which has never been known before. All our preaching brethren were present.

"Two pastors of the Provincial Industrial Mission were converted by Bro. Moriasa of Zenje. Bro. R. Ngomano baptized them. The fight is on! And I hope that if God still spares us to live to do some more important preaching with good results.

"Bro. E. J. Smith and others from Wichita Falls, Texas sent us some clothing for the needy in Africa. Bro. R. Stevens and A. LaRew of Ottumwa, Iowa have also sent us clothing. They also sent us money for customs duty. These brethren are due our appreciation. We appreciate the good spirit these fine brethren have for the Lord's work in Africa. We are also thankful for the interest and support of the white American brethren. We trust brethren you will never leave us alone in our fight to carry the Word to those who need it."

Contributions for the work: Bro. Louis I. Gibbs, Huntington Park, Calif.—\$20.00; Merced, Calif.—\$20.00; Harrodsburg, Ind.—\$44.00; Corcoran, Calif.—\$15.00; Armona, Calif.—\$10.00; Wichita Falls, Tex. (N. 6th) —\$10.00; Ada, Okla.—\$15.00.

BUILDING UP THE CHURCH—

(Continued from page one)

ber and well, that Abraham and Lot went their separate ways with no ill-will in their hearts toward one another. Lot, you remember, pitched his tent toward Sodom. One day, God would destroy Sodom because of its ungodliness and Abraham remembered that Lot was there and interceded for him. Even though they could not work together over near Bethel, for fear that strife would come, Abraham remembered Lot that he was just and possessed no ill-will toward him. The time has been known when two brethren could not work together compatibly in one congregation and that one of them went to another to keep unity in the church. When such is the case, brethren should harbor no ill-will, nor let any root of bitterness spring up and defile them, but separate on friendly and brotherly terms. Such can contribute to the building of the church by brethren thus involved.

In John 17, we have what could more properly be termed the Lord's Prayer. Christ prayed for the unity of believers of all time in every clime. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that Thou hast sent me." Of all the reasons for having unity, the one Christ mentioned here excelleth them all—that the world may believe!

It might be in order for all who are concerned with building up the church to ponder the questions: What am I doing to promote and maintain the unity of God's people; what am I doing to fulfill the wishes and desires of Christ expressed in the prayer He prayed?

Permit us here an attempt at trying to clarify a much too general misconception: In the realm of law,

(Continued on page 7)

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HERE AND THERE

How to Reach Us—Until further notice address all correspondence and matter intended for publication in OPA, book orders, etc., to P. O. Box 333, Modesto, California. Please, make a note of this as it will save delay.

Permanent Location for OPA—In the August number of this paper, we made mention of the need of such location for our paper. We are thankful for the response to this suggestion. Bro. Gay endorses the move and suggests Springfield, Missouri, as a suitable place. Bro. John Reynolds, Ceres, Calif., writes in favor of something along that line, but suggests Modesto, California. Bro. Don McCord writes a very encouraging letter endorsing the move with his offer to help in any way that he can. Others have spoken to me personally, favoring the idea. Bro. Gay and I feel that a place should be chosen that is in need of the publisher's service in building up and developing a small or new congregation, or in a central location, where a number of small congregations could have the services of the publisher in evangelistic effort. We are offering this suggestion to our brethren who are interested in the welfare of the paper and the evangelistic work in a needy field. Your advice and suggestions are appreciated if you care to make them known to us.

Gratitude—We are so thankful for the increased interest manifested in the circulation of the paper, as the "Our Helpers" report shows. 164 subs. from July 20 to August 20. This is very good, indeed, and we want all to know that we sincerely appreciate every word and deed in behalf of the OPA. This paper has been used over the years as a medium through which to fight the battles of all who are standing firm against the encroachment of digression wherever found by our brethren. This paper has been used freely to introduce our young preachers to the faithful brotherhood, and we appreciate so much the way about all of them show their appreciation by sending us such encouraging lists of subs. We hear of but one or two preachers who work against the paper. Can you feature that? May the Lord bless them and all who work for the paper.

The flower of youth never appears more beautiful than when it bends toward the sun of righteousness.

DO YOU NEED THE FOLLOWING?

Song Books—The title of our 1955 song book is "Old Path Echoes Number Four." It contains 183 songs, suitable for all services of the church. About one third of this number are good old songs and hymns; one third are tried songs which have stood the test for several years, and which are known by about all our brethren. The other third are new songs, not used by us before, many of which are songs written in the last two years. The reception of this book has far surpassed our expectations, and many acclaim it "the best yet". If you appreciate soul stirring songs with life and beauty, you will like this book.

The price is reasonable—single copy, 50c; five or more copies 40c each; postage paid by us. Send all orders to Homer L. King, P. O. Box 333, Modesto, Calif.

Old Path Echoes (No. 3), our 1954 song book, is still available, but our supply is very limited, as it sold beyond our expectations.

The price—50c per copy; 40c per copy for five or more; postpaid.

"Old Paths Echoes (No. 2) (1953), same size, quality, general purpose book as the others, and thought by some to be the best we have ever made. The price—50c per copy; \$5.00 per dozen; \$10.00 for 25; \$20.00 for 50; \$40.00 for 100; postpaid.

"Old Path Echoes" (1952), same size, price, and kind as the above named book, and one of the best we have ever put out.

A Book of Sermons—"Old Paths Pulpit," a book of 33 sermons and essays, by 33 preachers of the church of Christ, with photographs and short histories of each preacher; covering nearly every subject of interest to saint and sinner. Price—\$2.25; Postpaid.

A SPECIAL OFFER

For a limited time, we are making you a special price on the tract, "The Communion," by Ervin Waters, a very able and comprehensive discussion of the various phases of the Communion or Lord's Supper.

The regular price is 35c per copy, but our special limited price is 25c per copy; 5 copies \$1.00; 25 copies \$5.00; 100 copies \$18.00; postage prepaid.

Our second special offer is, for a limited time we will send you one hundred copies, packed as follows: 33 copies of The Communion, 33 copies of the Clark-King Discussion, and 34 copies of the Clark-Harper Debate, one shipment, for only \$18.00, postpaid.

You cannot afford to miss this bargain on good tracts to use in mission work. Every church should have this collection on hands.

Send all orders to Old Paths Advocate, Box 333, Modesto, Calif.

OUR HELPERS

Below, you will find the number of subs. sent us from July 20 to August 20. We are very much encouraged to note the good list of subs. this month. We rejoice and take courage to go on with the work of the paper and try to do yet more in the future. We hope you will keep the good work going. Please note the following and report any errors to us:

Ervin Waters—30; Paul O. Nichols—11; Billy Orten—10; E. H. Miller—8; Jack Ivey—6; Barney D. Welch—5; Edwin S. Morris—5; Glen Ayers—5; Miles King—4; J. W. McKeand—4; Tommy Shaw—4; Homer L. King—

4; Homer A. Gay—3; Carlos B. Smith—3; Luther Boek—3; Mrs. W. J. Boyd—2; J. C. Hayes—2; E. R. Coombes—2; Mrs. C. E. Roberts—2; Geo. H. Woodruff—2; James Orten—2; Mrs. W. F. Cogburn—2; Geo. W. McCain—2; Gayland Osburn—2; E. V. Dennington—2; David C. Jones—2; Wyvonne Carter—2; Mrs. F. A. Deavers—1; Mrs. J. H. Miller—1; Roy W. Meeker—1; Wm. Oxner—1; J. H. Sharp—1; Ernie Lewis—1; Mae Miller—1; Mrs. Leslie Cato—1; Dorman Bryant—1; H. O. Allen—1; Don Krider—1; Ben Frentup—1; Richard Nichols—1; Herman Fink—1; John Reynolds—1; Mrs. L. N. Byford—1; Geo. K. Fall—1; Raymond Bunner—1; W. S. Cummings—1; Mrs. J. S. Thomas—1; Zena Mills—1; Mrs. Carl Willis—1; B. B. Coyson—1; Ted Warwick—1; W. H. Jones—1; Irene Koller—1; J. B. Carter—1; Mrs. Stella Parks—1; R. C. Clements—1; Francis Graham—1; Ida Shultz—1; Bennie Cryer—1; Wallace Weeks—1; Mrs. Alma Lamkins—1; Marvin Heflin—1; Total—164.

IMPORTANT NOTICE!

In the August issue of the OPA, we informed our readers that one hundred subscriptions to brethren in foreign countries are over due, having expired about two months past. Many of these brethren are not able to pay for the paper, even if they were allowed to send money out of their homeland. For the past several years these have been paid by contributions from our brethren in Africa. We believe the teaching in the OPA will (and has) do much good, and we regret very much to cut them off, but unless someone or ones act immediately, we shall be compelled to do so. So, please, do something before another month forces us to drop about 97 of these names.

To date we have received but \$3.00 for this cause as follows: Mrs. W. F. Cogburn, \$2.00; Mrs. Stella Park, \$1.00. Many thanks to the above sisters for their prompt liberality.
—H. L. King.

BONDS OF MATRIMONY

Hickman-Doud, Berna-Doud.—On the afternoon of July 3, Bro. Larry A. Hickman, of Yakima, Wash., and Sister Mary E. Doud, of Selah, Wash., also Bro. Charles Paul Berna, of Gridley, Calif., and Glenna Aline Doud, of Selah, Wash., in a double wedding ceremony, were united in holy bonds of matrimony in the Fruitland Grange Hall, Yakima, Wash.

May God richly bless them with happiness in service unto Him, until death doth them part.

The writer officiated.

—Gayland L. Osburn.

TRACTS

I have several hundred of my 48 page books, "Proof Cups And Classes Are Not Scriptural," which I am selling at cost, 15c per copy, or \$15.00 per hundred. If you need them, please let me know.

—E. H. Miller, 1003 Truitt, LaGrange, Ga.

ACKNOWLEDGMENT

We wish to acknowledge receipt of a donation of \$25.00 by Mearl Van Stavern, of Odessa, Texas, for the new church building in Springfield, Mo. Our many thanks for the same.

—John J. Van Stavern.

COMMENT

Being on the ground at the time the new church building was being erected in Springfield, having labored at length with the faithful few in Springfield, I know that they very much need all the contributions they may receive, for they are heavily in debt on their splendid church building, but they are few and poor in this world's goods. I know that their financial load is very heavy. If you can send them a donation it will be received with gratitude and will be acknowledged.

Address Glen Van Stavern, 1014 South Broadway, Springfield, Mo.
—Homer L. King.

TEXAS LABOR DAY MEETING

The church at 901 Clay Ave., Waco, Tex., wishes to announce the Labor Day meeting which is to be held here. Bro. Larry Robertson is to conduct our meeting concluding with the Labor day meeting, Sept. 5. As was announced last year when we met at Wichita Falls, there will be no lunch served. Everyone will be responsible for his own noon meal and thus the sisters will have more opportunity to attend and enjoy the meeting. We want to extend a hearty welcome to all to attend.

J. C. Hayes, 1120 S. 30th, Waco, Tex.

OUR DEPARTED

Rose—Sister Louella Rose was born Feb. 23, 1865 in Alabama, and departed this life July 8, 1955, at Sulphur, Okla. Nov. 20, 1883, she was married to Richard T. Rose at Veal Station, Tex. Six children were born to this union. Mr. Rose and 2 of the children preceded her in death. She is survived by 2 sons, H. C. and Claud, both of Sulphur; 2 daughters, Mrs. Emma Austell, Ada, Okla., and Mrs. Leta Walker, Long Beach, Calif.; 9 grandchildren and 16 great grandchildren. She obeyed the gospel early in life. Funeral services were conducted by the writer.

—R. B. Roden.

Russell—Sister Alma Russell departed this life at her home in Highway City, Calif., June 28, 1955, at the age of 67 years. She obeyed the gospel in her youth. She is survived by her husband, Bro. Ambrose R. Russell; 3 sons, James W., Fresno, Calif., William, Salt Lake City, Utah, and Neal, Chowchilla, Calif.; 2 daughters, Mrs. Louise Williams Grove, Oakland, Calif., and Mrs. Wendell W. Love, Mt. View, Calif.; 2 brothers, William Mallard, of Arkansas, and Neil Mallard, Temple City, Calif.; and 13 grandchildren. Funeral services were conducted by the writer at Lisle Funeral Home in Fresno. The flowers were very beautiful. Singing was by members of the Fresno congregation.

—Ernie Lewis.

Clendenny—Sister Celia (Pontero) Clendenny was born Nov. 28, 1876 near Mozier, Ill., and died Lord's day morning, July 31, 1955. Oct. 4, 1893 she was married to Cary E. Clendenny and 13 children were born to this union, 9 of them still living. Her husband preceded her in death Feb. 13, 1948, and I happened to be in a meeting at Mozier at that time, and was asked to conduct his funeral. Sister Clendenny obeyed the gospel in her youth and was faithful until death. She was with the true church in Mozier since its establishment. Except for 2 years spent in Italy, her whole life was spent at Mozier where she was known and loved

by all. She had not been well for some time, but Friday night at church, she insisted I have lunch with her on Lord's day, and up early fixing lunch Lord's day morning, when she fell dead. Aug. 2, funeral services were conducted amid hundreds of sorrowing friends and loved ones, and she was laid to rest beside her husband to await the resurrection. The floral offering was as profuse and beautiful as I have ever seen. Singing was by the congregation in Mozier. The writer spoke words of comfort and warning to a very large crowd. One who knew her well and loved her.

—Homer A. Gay.

Fuller—Sister Josephine Fuller was born in Smithville, Tex., Sept. 15, 1895, and died at Providence Hospital, Waco, Tex., June 27, 1955. She obeyed the gospel at an early age and served her Lord faithfully, loving the church dearly. Left to mourn her passing is her husband, Norman Fuller, Cameron, Tex.; 3 children, Delton Fuller, Houston, Tex., Mrs. M. J. Orten, Houston, Tex., and Mrs. W. O. Rinn, Cameron, Tex.; 3 brothers, 1 half brother, and 5 grand children. Truly, she built not upon wood, hay or stubble, but upon gold, silver, and precious stones. The forces of right suffered loss when she left us.

—J. Wayne McKamie.

Minor—Bro. Lewis Allen Minor was born at Mill Creek, Ind., and departed this life June 1, 1955, at Oklahoma City, Sept. 2, 1900. He was united in marriage to Mary Margaret Fox at Fordland, Mo., and 7 children were born to this union, 2 daughters and a son preceding him in death. He is survived by his wife, Sister Mary Minor; 4 children, L. E. Minor, Katie O'Boyle, W. A. Minor, and Virginia Manning; 9 grandchildren, and 3 great grandchildren. He obeyed the gospel in 1912, later was united with the church of Christ on 7th St., in Okla. City in 1950. The writer conducted funeral services.

—R. B. Roden.

Tyson—Sister Molly Tyson departed this life July 23, 1955, at the age of 73 years, at Plainview, Tex. She is survived by 4 children, several grand children, and one sister, our beloved Sister Clint Sargent of Fredrick, Okla., Bro. Milton Evitt of Lubbock, Tex., baptized her July 21, 1955. Funeral services were conducted by the writer at Davidson, Okla.

—Bill Harmon.

Brumfield—Norman Curtis (Butch) Brumfield was born Oct. 31, 1939 at Turlock, Calif.; he passed away Saturday, Aug. 13, 1955. At the tender age of 15, Norman died as a result of a swimming accident. He is survived by his Christian parents, Brother and Sister George Brumfield, Lodi, Calif.; two brothers, Philip of Elk Grove, Calif., and Roger of Lodi; 2 sisters, Margie Free, Roseville, Calif. and Betty Post, Saumur, France. Six nieces and nephews with a host of other relatives also survive. Norman would have been a junior in high school this coming school year.

To the Brumfields, our love and deepest sympathy is hereby extended in the loss of this, their child and brother. How brave and courageous they were as they walked the last mile of the way with him here. Their conduct showed beyond a doubt their belief in a life that is far better than this; what an inspiration was this to the writer, and the many others present. The services were conducted August 16th from the church building, Lodi and interment was in Cherokee Cemetery, that City. Brother James Winchester and the writer were co-officiants.

—D. B. McCord

Bixler—Bro. Franklin E. Bixler, Aromas, Calif., departed this life Aug. 8, 1955 at the advanced age of 79 years. He leaves his Christian wife, 5 sons and 2 daughters to mourn his passing. Brother Bixler was a good, Christian man always cheerful, even to the very last.

The services were conducted from White's Chapel, Watsonville, Calif., with interment in Pajaro Valley Memorial Park. The writer tried to speak words of comfort to the family.

—John L. Reynolds.

A DEAR ONE IS GONE

At eight o'clock on June the fifth, In God's great wisdom He saw fit, To call the dearest one we love, To that eternal home above.

'Twas our dear husband and our dad, He left us lonely, blue and sad, We know we'll never meet again On this old earth and be the same.

But if we live for God, we know, We'll meet again on Heaven's shore, Where there will be no pain nor death, We'll live with all the good and blest.

He read Galatians, Chapter six, On which his mind was firmly fixed. He taught the lesson as he planned, Where everyone could understand.

The spells he often had before, Were most like death, but soon were o'er, For in a very little while We gave him sweets and he'd revive.

At last, we're very sad to say, The spell at church took him away. We'll really miss him very much, Especially when we meet at church.

We've heard him read, we heard him pray, And we have often heard him say, If he could preach he surely would, And save lost sinners if he could.

God only knows the pain we bore, While he lay dying on the floor. But thanks to Him who always cares, For only He can dry our tears.

Now we will pray to God above, To keep us in His arms of love, To keep us free from worldly strife, And help us live a Godly life.

There's nothing else that we can do, But serve the Lord, to Him be true, Until we too are called. To meet the one gone on before.

(Written by J. J. Williams in memory of the late Bro. L. N. Laney who died June 5, 1955, at 8:00 P. M. while at church. Dedicated to Sister L. N. Laney and family).
Sent in by Edwin S. Morris.

THE CHURCH DIRECTORY

The following corrections may be made in the church directory:

Peoria, Ill.—Formerly meeting in the Odd Fellows Hall, now meeting in their own building at 3501 Lincoln Ave., 10:30 A. M. and 7:30 P. M. each Lord's day. Contact Eugene Parish, 122 Wisnall St., Peoria, Ill.; Adrian Swindler, Box 564, Elmwood, Ill.; and Don Kriider, 120 Center St., East Peoria, Ill.

Cypress, Calif.—Formerly meeting in the VFW Hall, now meeting in their own building at 9421 South Walker St., each Lord's day 10:30 A. M., and 7:30 P. M. Contact L. H. Gragg, 2025 Pomona St., Costa Mesa, Calif., Phone Liberty 8-6809; Everett Allen, 721 W. Wilson St., Costa Mesa, Calif. Phone Liberty 8-2912.

Here are new congregations to add:

The Dalles, Oreg.—A new congregation now meeting at 314½ E. Third, in the Labor Temple, at 10:30 A.M. each Lord's day. For further information contact Amos Phillips, Rte. 1, Box 526, Hood River, Oreg.

Tulare, Calif.—Another new congregation meeting on the corner of Kern and Sacramento. (Note—We are sorry no time of meeting was given and no one to contact. We would suggest you contact Eugene Qualls, Rte. 3, Box 655, Tulare, Calif.).

The following directories were returned unclaimed: Mrs. Everett Reding, G. D., Porterville, Calif.; and Frank Leonard, 1509 E. Olympic Blvd., Montebello, Calif. If you will send me the correct address, I will be glad to send them.

The 1955 church directories are for sale at 35c each or 3 for \$1.00. Please send change of location of congregations, new congregations, or directory orders to: Ray Asplin, 1420 S. W. 56th St., Oklahoma City 9, Okla.

THEY TAKE THE STAND FOR THE TRUTH

We wish to inform the brotherhood at large that we have come out of all innovations. We oppose Sunday school, pastor preachers, individual cups, and women teachers, as is proven unscriptural. We are located on Bunnys Ridge. Take Route 73 to Meadowdale which is about 3 miles from the courthouse in Fairmont, W. Va. Turn right, and follow the black top road 6 miles to the church house. We invite all loyal preachers to stop by and preach for us.

—Earl Bunner, L. E. Vincent, Leroy Bunner, Woodrow W. Rutter, W. J. Bunner, James K. Statler, Raymond Bunner.

A WORTHY CAUSE

The brethren at Roswell, N. M., have decided to build in or near Roswell. They are few in number but determined to see the Cause there go forward, and I feel it is our duty to help them. Brethren Jack Ivey, Tommy Shaw, Jimmy Shaw, and Billy Orten, have done mission work there. Bro. Vernon Fenter of that congregation has this to say: "Our stand concerning the true way of worship has at times made it difficult for us to advance in the work here, and this has been a source of discouragement. Nevertheless, we realize others have grown weak at times, so we ask all to write to us, letters of encouragement or rebuke whichever you feel we need. We would certainly be grateful for any help that the brethren see fit to send us."

They already have their seats which they purchased while Bro. Jack Ivey was there, and \$500.00 to start with. I am informed it will take \$1600.00 to build the house. Brethren, here is your chance to help in a place where it is needed. These brethren are known to the above mentioned preachers and to many other brethren, and I know about them by reputation and personal contact to recommend them as trustworthy.

Send your donations to Vernon Fenter, Dexter, N. M., or C. A. Gill, 801 McGaffey, Roswell, N. M.

—Tom E. Smith.

BUILDING UP THE CHURCH—

(Continued from page 3)

the objector to innovating changes is not the one who disrupts unity; he is the guilty one, who, contends for and promulgates the change contrary to immutable law. So has it always been—changes in worship—in the music, teaching, communion, have brought havoc;

but the one at whose feet the blame is **not** to be lain is the sincere objector. The opposite is often unfortunately the case. Such changes, as all will honestly witness, have been so detrimental to the building up of the church. Still we read of those who think we can still build and compromise with error and with those who have been affiliated with such disruption of unity. Never, never is compromise in the way toward lasting progress; it never was in the divine economy, nor is it, nor will it ever be. Pity his poor soul who sows discord among brethren (Prov. 16:19). This, I understand, is true in the realm of law as in the realm of opinion.

In the realm of opinion, too many times, clashes come at the expense of the church. What a shame! If my holding an opinion does not tend to build up the church, but tends to tear it down, it is not worth my holding. It has been said in the realm of law we can have unity—how true! But in the realm of opinion, no. This writer does not believe that for one minute. He who holds such an idea has the wrong perspective. We know brethren who differ in opinion (no two see every thing exactly alike in this realm) but are in unity. This can always be, if we so desire. When disunity exists in this realm, someone fails to recognize its limitations—and opinion becomes to someone a law, and then disunity is born if a great deal of charitable thinking is not done by all on both sides.

Is he too much of an idealist who would propose in this life to contend for **nothing** in the realm of law and opinion that would disrupt unity? Let us think on these things.

(To be continued)



J. W. McKeand, Ceredo, W. V., July 20.—The church in Huntington is doing fine. We have won 57 souls since last fall. Here are 4 subs.

W. H. Jones, Rte. 1, Alta Vista, Kan., Aug. 10.—We continue to meet each Lord's day and are thankful for the help of Bro. Copeland and wife from Topeka. He will preach for us Aug. 14. Pray for us. Here is my renewal.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., Aug. 17.—Bro. Paul Nichols just closed our meeting with 5 baptisms. I have been in bed the last few days with stomach trouble, and may have to go to the hospital. I am still for the OPA. Here are 3 subs.

Melvin Crouch, 220 Roesler Rd., San Antonio 10, Tex., Aug. 18.—Our meeting begins Aug. 28, and we would like to have some more of the new song books by that time. I am to conduct a week's meeting for the Nacogdoches church which will be an outdoor meeting in a nearby community.

Ernie Lewis, Box 393, Armona, Calif., July 19.—July 3, I taught at Corcoran baptizing one. They are doing

fine. I am working with some brethren at Tulare in an effort to establish the true worship there. Tulare is on Hiway 99 and we have 5 families living there and having to attend church at other places. Here is a sub.

Don Krider, 120 Center St., E. Peoria, Ill., July 25.—We have bought a building and are now meeting in it. Our new location is at 3501 Lincoln Ave., and we meet at the same time as before. Aug. 16-28, Bro. Buffington will be here for a meeting. We invite visitors. Here is a sub.

E. R. Coombes, 2612 N. W. 27, Ft. Worth, Tex., Aug. 1.—June 24-July 3, Bro. Jesse Broesh held us a meeting at the church on Warwick St., and it continues to bear fruit. Since we began the congregation here April 10, 5 have been baptized. Pray for us. We extend a welcome to all to come be with us. Here are 2 subs.

Tommy Shaw, Commodore, Pa., Aug. 15.—July 29-Aug. 7, Bro. Billy Orten and I held a meeting at Seminole, Ala., and as always, I enjoyed working with Billy. The brethren at Seminole did all they could to make our stay profitable and enjoyable. I am now in a meeting at Davis, Okla., with good attendance so far. Three have confessed faults. We close here August 21.

Paul Mackey, 308 Woods Ave., Flemington, Pa., Aug. 10.—July 22, Bro. Waters closed the meeting at Early, Ala. At both Early and Lowery there were a total of 12 baptisms and 22 confessions of faults. Since last reporting, I have preached at Gretna, Fla.; Seminole, Ala.; Chapel Grove, and Lawrenceburg (Frank St.), Tenn., and am now at Boynton, Okla., where I am doing personal work for the meeting. Bro. Waters will hold at Council Hill, Aug. 19.

J. B. Carter, Rte. 1, Ardmore, Okla., Aug. 14.—For the past 12 weeks I have been in Montgomery, Ala. They are few in number but zealous. Bro. Haygood has a job and thus is unable to do much mission work. Sister Haygood has undergone a serious operation but is recovering now. I also visited LaGrange and enjoyed it very much.

Luther Boek, 5601 North Ave., Carmichael, Calif., July 25.—The church here is fine with outside interest improving. Recently one came to the Truth from the S. S. and cups. Bro. James Winchester will be with us tomorrow. (Under date of Aug. 9)—Since I wrote last to you there have been 3 baptisms and 3 restored to the Truth from digression. May God grant us wisdom to serve Him acceptably.

Ralph Kitson, Mozier, Ill., Aug. 15.—July 17-31, Our beloved Bro. Gay was with us in a meeting with good attendance and interest. We were glad to have Sister Gay the last night. Sister Clendenny died during the meeting and we will all surely miss her. Bro. Geo. Swaringan is not much improved, please continue your prayers for him, he is a true christian.

Francis Graham, Rte. 1, Washington, Okla., Aug. 15.—We had a good meeting here with Bro. Billy Orten doing the preaching. Three were baptized, one of them our daughter, for which we are thankful. Billy is a good preacher and a fine christian. We have just returned from Springfield, Mo., to visit my mother who

is 84 years of age. It was good to be at church there on Benton Ave., and hear a good lesson from Bro. Homer L. King.

Bennie T. Cryer, 427 University Ave., Waco, Texas, Aug. 17.—For the past month and a half I have been laboring with the Circle Rd. church here in Waco. Last Sunday we had the largest crowd since I have been here. We are looking forward to Bro. Ervin Water's meeting Sept. 7-18 here. We received the new song books and will use them the first time tonight. Pray for us.

W. H. Bowerman, Rte. 1, Stratford, Okla., Aug. 10.—The Galey church is doing fine with visitors nearly every service. Aug. 19, Bro. Orville Smith begins our meeting. We are still working on our church building, have the walls up and doors and windows bought, but lack funds to finish. If any of the brethren can help us it will be appreciated. Send any donations to Bro. Oscar Whitson, Rte. 2, Ada, Okla., or to me, at the above address.

Ted Warwick, 811 No. Northwood Ave., Compton, Calif., Aug. 16—July 17 and July 20, I was at Memphis, Tenn. and Little Rock, Ark., respectively. The meeting in Delta, Colorado closed with one baptism. It was good to be associated with these brethren again. At present I am working with the church here in Leveland, Texas and the Clement St., church in Odessa. I enjoyed several visits in the home of Bro. Jesse Broesh the past two weeks, while in Odessa.

Orville Lee Smith, 4208 Wall, Joplin, Mo., Aug. 11.—Since last report, I was at Jerusalem, Ark., June 25-July 3, with 2 baptized and 3 confessions of faults. July 10-24, I was at Stidham, Okla., with 2 confessions of faults. July 27-Aug. 3, I held a meeting at Walnut Grove, Ky., baptizing 6 and 5 were restored. May the Lord help us all to continue in the faith.

C. Nelson Nichols, Box 746, El Cajon, Calif., July 17.—We were encouraged and inspired in attendance of the meeting at Sulphur, Oklahoma, July 2, and 4th. We appreciated the Christian love and concern for one another manifested by all. Since our last report we have preached at National City, Montebello, and Linwood in California and at the 7th Street congregation in Oklahoma City. Brethren, pray for us in the Lord's work.

Abe Young, (colored), Rte. 2, Box 184, Hallsville, Tex., Aug. 4.—Bro. Jim Canfield gave us a good lesson in June and another in July. I held a meeting at Jerusalem near Marion, La., baptizing a lady who had been a Baptist. I enjoyed being with them. I visited 2 brethren who were sick and unable to attend. I am still holding discussions with an erring brother, a minister. He has given up the S. S. but is still holding out for cups. He is studying Matt. 23:16-21; Mk. 14:22, 23; and 1 Cor. 11:23-25. I believe he is an honest man.

Leon Fancher, Box 41, Horatio, Ark. 15.—The work here continues to be supported by Ada, Stroud, Washington, Sulphur, and Oklahoma City, (7th St.), Okla. The last part of July, Bro. Jimmy Shaw and I worked together in a meeting near Dierks, Ark., baptizing one.

We borrowed a tent from Shreveport and held a meeting at Broken Bow, Okla., with good crowds but no visible results. Aug. 18, we begin at Pine Ridge, Ark., and Oct. 2, at Oklahoma City (7th St.). Pray for us and the faithful everywhere.

John R. Reynolds, Rt. 1, Box 313, Ceres, Calif., Aug. 18.—It has been sometime since I made a report to the paper; am glad to say my health seems to be improving and I have been able to do quite a bit of preaching of late. I enjoy reading the paper; the August issue was especially good. Bro. Don McCord preached through two Lord's Days for the Ceres church and this week he is preaching in Modesto. I see a great improvement in his preaching since last here. For the benefit of those who might need to know, my phone number is Modesto 7-2913.

Johnny Elmore, 408 K St., N. W., Ardmore, Okla., Aug. 8.—We were in a meeting July 8-17, at Graham, Okla., with good attendance and co-operation. Next, we assisted Bro. Lynwood Smith in a mission meeting at Centennial School in Copiah County, Miss., July 18-23. We preached at New Salem on July 24. We preached twice to the fine little congregation at Rosenberg, Texas on July 31. We were privileged to attend the annual gospel meeting of New Salem congregation in Miss. Aug. 5-14, with Bro. Paul Nichols preaching. We preached to Pearlhaven congregation in Brookhaven on Aug. 7 and 14. We enjoyed a wonderful visit with the brethren while in Miss. We are scheduled to begin at Cheniere congregation near Monroe, La., tomorrow night.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., Aug. 17.—June 20, we closed our work at Paris, Tex., leaving about 12 meeting for worship. They would appreciate any faithful preacher stopping by. Aug. 7, we closed at Lexington, Okla., with good crowds and interest, with 2 baptized. We heard Bro. Larry Robertson once at Ft. Worth. Aug. 10, we preached at Harrodsburg, Ind., and were at 12 Pole and Huntington, W. Va., over the week end. We are now at Le Contes Mills, Pa., and go next to Flemington, Pa., Aug. 19-28. May we never grow weary in well doing.

Tom E. Smith, 302 Phillips, Healdton, Okla., Aug. 12.—Since last report, I have preached at Sentinel, Oak Grove, Graham, Washington, and at my home, Healdton, Okla. July 17, Bro. James Russell gave us two good lessons with timely thoughts both educational and edifying. We were delighted to have Bro. Russell and family in our home. We have revived the practice of having the young men do the teaching at the mid-week service and have already found we had wonderful talent lying dormant. We expect to continue the good work. Bro. Buddy Fry formerly of Ada, started it off for the boys, and each one who has spoken has done fine.

Alton Bailey, 809 Grant St., LaGrange, Ga., Aug. 17.—July 2-10, Bro. Dallas Burdette and I worked together in a gospel meeting with 2 baptisms, six restored, and 19 confessions of faults. We had visitors from Columbus and Colquitt, Ga., and Panama City, Fla. Crowds and interest were good. I preach once each month at Columbus, Temple, and Napoleon, be-

sides LaGrange. Bro. Edwin Morris just closed a meeting in Napoleon and also at Temple. I enjoyed hearing him. In Sept., we will have a discussion at LaGrange between Bro. Miller and John O'Dowd, Aug. 31-Sept. 3. Sept. 4-11, Bro. Ronny Wade will conduct our meeting. Following that, Bro. Foster Prince, a well talented man, will teach a singing school. I am anxious to do all I can in the work of the Lord.

Burnice Weeks, Kinston, Ala., August 2. Since the Sulphur meeting, I have been pretty busy. I surely did enjoy the Sulphur meeting and was glad to be with so many of my fellow workers in the Lord's work. I was thankful to see our beloved Brother Gay able to be back in the work again. Brother Waters has just closed our meeting and singing school. Bro. Barney Welch was with us July 27, and preached a good sermon. Also, Bro. Edwin Morris was recently with us. The work of the Lord still goes on. Pray for us.

J. Wayne McKamie, 1602 Easley Bridge Rd., Greenville, S. C., Aug. 11.—After returning from the good meeting in Okla., we enjoyed another at my home congregation in McGregor, Tex., with Bro. Brosech doing the preaching. We held a meeting at Waco, at the Rose St. congregation, with no visible results. We closed there July 31, and were at Shreveport, Aug. 3, enroute to Greenville where we are at this writing. They are few in number here but zealous and we pray our short stay with them will be profitable. Sept. 4, we begin in Harrodsburg, Ind., to continue 2 weeks. We look forward to being with those of like precious faith with whom we have labored much in the past. May we do all the good we can and no evil.

Dallas Burdette, 1006 Truitt, LaGrange, Ga., Aug. 16.—July 2-10, Bro. Alton Bailey and I held a meeting in Pansey, Ala., with 2 baptisms, and 25 confessions of faults. July 24-31, I held a meeting at Panama City, Fla., with 5 confessions of faults. We enjoyed having in attendance, brethren from Gretna, Fla., Lowery, Ala., and Colquitt, and LaGrange, Ga., and preaching brethren Barney Welch, Bernice Weeks, Chapman Grimes, and Bro. Cato. I attended 3 nights of Bro. Morris' meeting at Napoleon. I am to be at Napoleon, Ala., Aug. 21; Montgomery, Ala., Aug. 28; Temple, Ga., Sept. 4; and Columbus, Ga., Sept. 25. Pray for us.

Harvey S. Jackson, Rte. 4, Box 26, Lubbock, Tex., July 27.—The church here is doing fine. Brethren Kirbo and Waters held short meetings for us this year which was of spiritual benefit to all. July 21, Bro. Sargent of Fredrick, Okla., called me and asked me to bring some of the brethren and come to Plainview. Sister Sargents sister, Mrs. Mollie Tyson who lived in Plainview, wanted to be baptized that night. Bro. Sargent and wife had gone to visit her and in the first few minutes she informed them she wanted to be baptized. We baptized her. I think I have never seen one rejoice as she did after her baptism. The following Saturday night, July 23, she passed away. We extend our sympathy to Bro. and Sister Sargent.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., Aug. 13.—I closed at Early and Lowery, Ala., with twelve baptized and twenty-two restorations and confessions of faults. We had wonderful crowds and interest. This

is one of the best meetings I have held in a long time. Paul Mackey was with me. We have had splendid crowds at Chapel Grove since my return. I was privileged to hear Paul Nichols and Billy Jack Ivey at Frank St. Also Ira Reeves, Paul Mackey, and Paul Walker at Chapel Grove. I am happy to report the restoration of peace to the churches in Lawrence County. Frank St. and Chapel Grove are now working together in harmony and should be able to do great things for the Lord. I am to be at Waco, Texas, Circle Drive, Sept. 7-18, and at Walnut Grove, near Mt. Vernon, Ky., Sept. 28-Oct. 5. At Flemington, Pa., Oct. 7-16.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Aug. 16.—I preached the last 4 nights of the meeting at Chapel Grove, Tenn., with 2 baptisms. July 20, 21, I preached at Greenville, S. C., and enjoyed being with them. July 22-31, I was at Temple, Ga., in a tent meeting, with good crowds and interest. We commend them for their zeal and steadfastness. Aug. 1, I preached at Lowery, Ala.; Aug. 2, I heard Bro. Billy Jack Ivey at Early, Ala.; Aug. 3, at Panama City, Fla.; and Aug. 4, at Colquitt, Ga. These visits were all enjoyable. Aug. 5-14, I held a meeting at Napoleon, Ala., my best meeting yet at that place. Crowds and interest were the best I have had there. Two were baptized and one restored. I go next to Woodson, Tex., Aug. 19-28; Jerusalem, Ark., Aug. 31-Sept. 11; Little Rock, Ark., Sept. 16-25; and Woodlawn, O., Oct. 7-16. Pray for us. Here are 4 subs.

Miles King, 5001 Duval, Austin, Tex., Aug. 13.—The meeting at Woodlawn, O., closed with 4 baptisms. They have a zeal for God. We also enjoyed the meeting at Sulphur. July 8-17, we were at Flippin, Ark., with the Fairview congregation, then to Medina, Tex., for another mission effort. This work was supported by 3 congregations, in San Antonio, Tex. (Catalina St., Southside, and Nacogdoches Rd.), Sabinal, and Medina, Tex. Cooperation was good, with brethren from San Antonio to help each night. This work at Medina was begun over a year ago, and we commend them for their perseverance. We are now at Sand Grove, where we have labored for the past 10 days, to close to night. Crowds have been good and 3 have been baptized. All these meetings have been enjoyable. We will be at Bernie, Mo., Aug. 17-Sept. 28.

Billy Orten, Rte. 2, Lawrenceburg, Tenn., Aug. 13.—Since the camp meeting at Sulphur, I held a meeting at Washington, Okla., and labored with Tommy Shaw in a meeting at Seminole, Ala. I enjoyed my stay with the fine brethren at Washington where we baptized 3, and some confessed faults. As usual, I enjoyed working with Tommy and being with the good brethren at Seminole. Crowds there were not large but some outside interest was shown. We made our home with Bro. and Sister Early and shall not soon forget that association. I was able to be at Frank St., my home congregation, for one night of Bro. Paul Nichols meeting there. It was a wonderful meeting with 6 baptisms. I am now in a meeting at Fredrick, Okla., which began last night. Bro. John Smith is with me and is rapidly developing into a good preacher.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Aug. 16.—The meeting in Lawrenceburg, Tenn., July 17-27, closed with six baptisms. I was asked to

return next year. July 31, we were with the church at LaGrange, Ga., where I preached twice. Aug. 31, we attended a meeting being conducted by Billy Orten and Tommy Shaw at Seminole, Ala., where I preached at their request. Aug. 5-14, we held a meeting with the New Salem, Miss., congregation. There were five baptized. The hospitality at all of the above places was splendid. Recently we heard Edwin Morris at Temple, Ga., and Jack Ivey at Early, Ala. We have certainly enjoyed the association of various preachers in the past several meetings and appreciate all of their valuable assistance. At the present time we are in a meeting at Shreveport, La. From here we go to Pleasant Grove, Ind. Sept. 12-21, the Lord willing, we will be at Oklahoma City (7th St.), in a singing school.

James D. Orten, Rte. 2, Lawrenceburg, Tenn., Aug. 2.—For the first several months of this year, I worked with the brethren at Paris, Tex., where with the help of God and the brethren, we established a faithful congregation. During our stay there, 7 were restored, 6 of them from the S. S. and cups congregation, and one was baptized. They have now about 9 members, including 3 men able to carry on the worship, and a nice church building on a main through street in the town. Vaughn Blvd. church in Ft. Worth is to be commended for their backing of this work and seeing it through before quitting. Recently, I preached 8 nights at Mt. Carney, Mo., and am to return next year. Aug. 24, I look forward to being with Bro. Larry Robertson at Sentinel, Okla. June 21, our daughter, Pamela was born, in perfect health which was contrary to the Doctor's opinion before hand. We believe this to be in answer to the many prayers on her behalf and we deeply appreciate all of them.

Clovis T. Cook, 1611 Bluff St. Wichita Falls, Tex., Aug. 13.—The meeting with the Fairview church near Marion, La., closed with two baptisms and fine interest. I always enjoy a meeting at that place where I have some of the best friends on this earth. My next meeting was with the Claxton congregation near Competition, Mo. They were busy in the harvest but we had a good meeting. The Wades from Ft. Worth, Tex., met my wife and I, in Mo., where we had a few days visit, which was one of the most enjoyable of my life, for they are some of the best friends I have ever had in this life. I heard Bro. King preach in Springfield, Mo., last Monday night. We had a fine visit with Bro. King, and Bro. Gay, while in Mo. We are back in Texas now, but I have to leave for Calif., next week.

Jim A. Canfield (colored), Star Rte., Box 78, Marion, La., Aug. 10.—July 31-Aug. 5, I was with the brethren 15 miles from Brinkley, Ark., near Moro. They are faithful but need much teaching. Bro. Gatson taught them the right way of worship and they gave up the cups. Bro. Rufus Coleman is a fine man. I preached 3 nights in his home (where they worship), with fair crowds from the Methodists and Baptists. It is a large community of colored people, with their own homes, and several had never heard a church of Christ preacher. Three families meet for worship, and they sure can sing. They did not want me to leave, but I promised to return in Oct. Brethren, remember I am counting on you backing me as I preach the Word to my race. Aug. 14, I am to begin a meeting at Imboden, Ark., then to Richmond, Ind., and on to Pa., before returning to Miss. May God continue to bless all of us is my prayer.

Eugene Qualls, Rte. 3, Box 655, Tulare, Calif., Aug. 15.—We had a good meeting in Corcoran with Bro. Joe Howard, he taught the Truth in its simplicity. I have enjoyed speaking for the brethren in Arvin and Bakersfield and appreciated the hospitality of Brethren C.

D. DeGough and Verlin Elliott. I was unable to attend Bro. Kirbo's meeting due to ill health. Sept. 7, Bro. Kirbo will begin a meeting in Armona, and a meeting is soon to be held in Porterville. Thanks to our wonderful brethren, our lumber bill at Earlimart is now paid. We want to thank all the congregations who have helped at any time in the past, financially and with teaching. If you have helped with donations please check the following list for acknowledgment and notify me if there is an error: Montebello, Calif.—\$50.00; Los Angeles (Siskiyou)—\$50.00; Lodi, Calif.—\$50.00; Porterville, Calif.—\$50.00; Stockton, Calif.—\$100.00; Fresno, Calif.—\$25.00; Bakersfield, Calif.—\$10.00; Sister Ridenour—\$15.00; Sister Nichols—\$10.00; Total—\$360.00.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Aug. 16.—I have just returned from the meeting in Iowa, which resulted in 5 baptisms. Attendance and cooperation from other congregations were wonderful. Those baptized were all married people, and came from the Lutheran, Catholic, and Christian churches and took their stand for the Truth. This week end, I received a call from Wyo., where the digressives have challenged for a discussion on cups, loaves, classes, and women teachers. I have promised to be there Aug. 23-26, then back to LaGrange for the discussion with John O'Dowd beginning Aug. 31. Sept. 4-11, Bro. Ronny Wade is to be here in a meeting. I am glad to see so many workers in the field and may God help us to all work together. NOTE: A company here in the U.S. has offered to make a communion cup larger than the one we have been getting from Eng., if I can get enough orders. It will be a pint and a half in size. Write me if you need one, please.

Jack Cutter, Rte. 2, Crescent, Okla., Aug. 16.—Since last reporting which has been quite sometime ago, I have been busily engaged in personal work and meetings. The Sulphur meeting was very enjoyable and inspiring. Following the camp meeting I was with my brother Jerry, in a meeting he held at Greenville, Penn. While in Penn., I enjoyed immensely the visit with and the preaching for the Love Joy congregation. After leaving Penn. Jerry and I held a meeting at Bernie, Mo. The interest in that meeting was exceptionally good. I have also preached the following congregations at least once or more, Wynnewood, Davis, Dougherty, Crescent, Stroud, Tulsa, McAlester, Okla., Fruitland, Paris, Texas, Little Rock, Oak Grove, Horatio, and Texarkana, Ark. I have also had the privilege of visiting and associating with several of our preachers. At the present time I am in Shreveport, La., attending a meeting held by Bro. Paul Nichols. May God richly bless the Faithful.

James D. Corson, Box 1367, Casper, Wyo., Aug. 10.—I am now doing some work in Mills, Wyo., preaching and contacting members who had been misled for years and others having moved here that I baptized 16 years ago. We are now in a series of meetings in a community hall we have rented. We are unable to get the hall for morning services so we meet in the home for Lord's day services. We are out growing this arrangement and need to look for larger quarters. There is no other faithful church in the state of Wyo., and with the Lord's help we hope to firmly establish the Truth here. If any faithful brother is able financially to come and help it would be wonderful. Rent and cost of living is quite high here, but we have found meager living quarters for the present. Ottumwa, Ia., sent me \$100.00 to help in the work. May God bless them! I worked one week in the hay field and made \$50.00. We are already buying our new song books and paying rent on the building. The gospel call is sounded in Wyo. Who will help? Our address while here will be Box 1367, % Donald R. Corson, or 220 W. 10th, % Leland Moore, Casper, Wyo.

D. B. McCord, 16720 Greenhaven, Covina, Calif., August 18.—The Golden meeting closed with 5 baptisms. July 13, 19, 20, I was in Oklahoma City. It was so good to be at my old home again and find things in

order; God bless those people. July 21, I was at Cordell, Okla., where I assisted a few years ago in the planting of the church; there the people have made strides. Larry Roberson, along with a good number from Sentinel, was there. July 21, we begin at Dallas. What a fine church is this; 2 came confessing sins and 2 were immersed. While at home the first part of August, I enjoyed hearing Fred Kirbo at Siskiyou, L. A. Aug. 7, I began at Ceres, where some of the best friends of earth are numbered. I am now in a series with the faithful in Modesto, where Brother Homer King and others have done a good work. We appreciate all the help from the neighboring churches. While in this part, I have spent a great deal of time with Bro. John Reynolds, who, in my way of thinking, has done as much or more than any living man for the cause in this state; God bless him. My next is at Porterville, after a brief stay at home. Pray for me.

Billy Jack Ivey, Box 13, Sentinel, Okla., Aug. 15.—The meeting at Menard, Tex., our 4th at this place, was wonderful. The Lord blessed the efforts with 15 baptisms and 3 restorations. They have a meeting house now and are really growing. We appreciated the cooperation of brethren from various congregations in West Tex., and we look forward to returning next year. We enjoyed a visit with Bro. Chappel of the Sonora congregation. We love and respect him for his works sake. The meeting at 43rd. and Mabelle congregation in Austin, was an uplifting experience. They have been persecuted much, but have a zeal to serve the Lord which should produce development. I preached 2 nights at Early, Ala., and saw many whom we had not seen in years. I was encouraged by a visit at the Frank St. congregation in Lawrenceburg, Tenn., for 2 nights, to note the visible progress of congregations in that county. We are now with the beloved and esteemed brethren at St. Albans, W. Va. in a meeting. It is good to have the cooperation of brethren in various parts of the state, especially Bro. Elgie Thompson from Beckley. He is doing a wonderful work in the upstate section of W. Va. We go next to McAlester, Okla.; Marietta, Okla., Sept. 6-18; and Spaulding, Okla., Sept. 19-Oct. 2, the Lording willing.

Barney D. Welch, 1208 Larkwood Dr., Austin, Tex., Aug. 18.—I am now in a meeting in Neosho, Mo., with capacity crowds each night. They are presenting a wonderful spirit while the gospel is being proclaimed. We close Aug. 28. My family and I certainly did enjoy the meeting at Sulphur. I have not missed one since the first I attended 16 years ago. July 13, I began a meeting in Tampa, Fla., 109th Ave., just off Route 41 in North Tampa. The cups and classes have been taken out and they are under the leadership of Bro. J. G. Harn, a wonderful man. We were treated royally by the brethren there. July 25, I heard Bro. Dallas Burdette preach a wonderful sermon against worldliness. July 26, I preached at Early, Ala., with a full house, and about 75 unable to get in the house. July 27, I preached at Lowery, Ala., and Bro. Earl Reynolds estimated the crowd at 400. My love is fervent for these brethren because they love the Truth. The hospitality of Brethren Grimes, Huguley, Spivey, Palmer, Coale, Reynolds, and all the rest, should be a pattern for the church everywhere. July 28, I heard Bro. Dallas Burdette preach again at Panama City, Fla. July 31, I preached at White Hall, Tex., and at Belton that night. Brethren, let us join hands in this great fight and lay hold on eternal life. Here are 5 subs.

Perry Allen, 5610 Dam Rd., Richmond 11, Calif., July 19.—We want the OPA readers to know that we have bought our building and want to thank all the good brethren for their generosity, and the christian love manifested in doing so. We want to acknowledge the following donations Sanger, Calif.—\$100.00; El Centro, Calif.—\$50.00; Waco, Tex.—\$25.00; Mozier, Ill.—\$10.00; Porterville, Calif.—\$50.00; Montebello, Calif.—\$25.00; Drury, Mo.—\$50.00; Corcoran, Calif.—\$100.00; Oklahoma City, Okla. (NW 7th St.)—\$50.00; Yuba City, Calif.—\$71.92; Bakersfield, Calif.—\$50.00; Monrovia, Calif.—\$25.00; Waterford, Calif.—\$100.00; Los Angeles

(Siskiyou St.), Calif.—\$50.00; Lodi, Calif.—\$100.00; Stockton, Calif.—\$200.00. Personal contributions: Sister Olive Wilburn, Stockton, Calif.—\$20.00; Bro. Louie Gibbs, Huntington Park, Calif.—\$10.00; Sister Doris Sartor, Compton, Calif.—\$10.00. Total—\$1076.92.

We borrowed the balance of the down payment plus the bank loan against the house and will have a hard time meeting our payments for the first 14 months but with the help of God, we will make it and one day have a strong congregation in Richmond. Pray for us that we may ever remain faithful. Note my new address. My phone number is: Beacon 3-3891.

Wayne Fussell, Box 941, Wilson, Okla., Aug. 15.—The meeting at Mountain Home, Mo., closed with one baptism. We went to Shreveport for a meeting, then to St. Albans, W. Va., for a meeting with Bro. Miles King, which resulted in one baptism and one restoration. In June we were at Wilson, my home congregation, for an enjoyable meeting. The Sulphur meeting was one of the best. In July, we came to Mo., where we are at present, and held a mission meeting 4 miles from Lebanon, with the best outside interest I have seen anywhere this year. Sometimes the outsiders outnumbered the members, who attended in large numbers. I say this to show that regardless who the preacher is, mission work is the most profitable. There was only one baptism but the foundation has been laid for future work in that community. We went to Ben Davis for a meeting which resulted in 5 baptisms. There are still people who are receptive to the Truth. We are now in another tent meeting near Lebanon. This congregation is to be highly esteemed for their work's sake. I hope other congregations will adopt the evangelistic spirit and move to fields where the harvest is ripe. Future work consists of Seymour, and Lee Summit, Mo., and San Antonio, Tex. May we work harder and pray for a greater increase.

Gayland L Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Aug. 18.—June 5-19, I held a mission meeting at The Dalles, Oreg., with 9 confessions of faults. Now a faithful congregation is worshipping there at 10:30 a. m. on Lord's Days, in the A. F. L. Labor Temple, 314½ E. Third St. I also preached at The Dalles on the mornings of June 26 and July 10, with one confession of faults June 26. Assisted with teaching at Kennewick, Wash., June 23, 30, July 14, Aug. 4, and 11, with one confession of faults Aug. 11, and preached there July 7, June 26 and July 10, preached at Odell, Oreg., and held meeting there July 17-31 with 1 baptism and 1 confession of faults. Preached at Yakima, Wash., June 29, July 3, and 6, and helped with teaching there night of Aug. 7. Mornings of Aug. 7 and 14, preached at Seattle, Wash. **Donations for Work in this Part:** June 13—Aug. 17, I received the following donations: Grady Horton—\$10.00; Church, The Dalles, Oreg.—\$96.23; T. E. Stewart—\$50.00; Church, Kennewick, Wash.—\$50.00; Church, Lodi, Calif.—\$300.00; Amos Phillips—\$150.00; Church, Yakima, Wash.—\$25.00; Church, Odell, Oreg.—\$150.00. We are thankful for these blessings, which are a manifestation of the love and care the brethren have for us and for the cause of the Lord. If I have made any mistakes in these acknowledgments, please let me know.

James W. Russell, 755 Orange, Fresno, Calif., Aug. 6.—Butler Ave. church is progressing nicely. The first Lord's day of the month we have all day services with basket lunch and singing in the afternoon. Observation will show that a church gains spiritually and numerically when they participate in such. June 19, I preached for the home congregation, and in the afternoon had an opportunity to use a quartet composed of Clinton Cosby, Gladys McKinney, Ruth Essex, and myself, to sing at the annual Arkansas get together in the park to let them know there was a church of Christ in Fresno. In the afternoon, we motored to Arvin where I preached that night. June 21, we visited and I preached once at Odessa, Tex., during Bennie Cryers meeting, and preached at San Angelo, June 22. The rest of the week was spent at Dallas where a study was being conducted and representatives of various congregations spoke about an hour each presenting

his position. June 26, preached at Dallas and motored to Sulphur in the afternoon. While in mid-Okla., I got word of the death of my mother and returned to Fresno for the funeral, returning to Sulphur, July 2. The Sulphur meeting was wonderful and I anticipate great benefits to be derived by the church as a whole from such meetings. Meetings where congregations and preachers do not legislate the affairs of others should inspire local congregations to attend to their own business. July 10, I was at Hill Top, Ark., and visited brethren near Cave Creek in the afternoon; July 17, at Healdton, Okla., for 2 services. After visiting these various places, I feel there are great possibilities of getting the true worship established where it does not now exist. I am now working with the home congregation. May the Lord bless the faithful.

Homer L. King, P. O. Box 333, Modesto, California, August 20.—While in Missouri, I heard one sermon each by Brethren Wayne Fussell near Lebanon and Clovis Cook at Claxton. We are nearing the close for the time being of our work in Springfield. I have labored with the new congregation here about a month in personal work, advertising, preparatory to a series of meetings, which end tomorrow (Sunday) night. There have been no additions to date. I am sorry to find considerable loss of interest on the part of some of the new members, who came in last year, so the crowds and interest have not been very encouraging. I am further convinced that we left this new congregation too soon after the beginning. All were not grounded and settled, nor was the cause firmly established in the hearts of all, leaving them an easy prey to satan and false teachers. The work just cannot be adequately and completely established in the cities in a few short weeks or even a few months. The sooner the brotherhood learns this, the greater will be the progress of primitive Christianity, and the more substantial will be our building. We are to leave next week for Modesto, Calif.; then to Hayfork, after the Labor Day meeting at Stockton, to labor with the few in Hayfork about all of September. Then to meetings at Fresno and at Arvin, with time in between all the above with the new congregation in Modesto. We have good news from the work in Modesto, and we rejoice to know they continue with zeal and with good results. May God bless all the faithful brethren everywhere. Please, pray for me and mine.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Aug. 10.—I closed a meeting in Mozier, Ill., July 31 with good crowds and interest thruout the meeting. We have a very nice congregation at Mozier—as fine folk as you will find. They have really improved in the work of the Lord since I was last with them, and all seem to be in peace. They treated me royally. I have promised to hold them another meeting in November of 1956, the Lord willing. I have been home a few days—resting up. I seem to be holding up fine in the work, for which I am very thankful. I preached here at my home congregation, Lord's day and night, Aug. 7, to very nice crowds. I go the last of this week to Sonora, Texas, for a two weeks meeting, then perhaps, to Louisiana and Mississippi for the month of September, and to San Angelo, Texas by the first of October; to Pontiac, Michigan the first of March. I have good news from Brother J. W. Parks, of Neosho, Mo., that we now have a faithful and true congregation now meeting and carrying on the worship according to the New Testament in Neosho. They want me to hold them a meeting this fall, which I hope to do or help them to get some one. I was privileged to be with my old pal, neighbor and co-worker, Homer L. King, one night of his meeting in Springfield, Mo., and hope to be with him one more night—on my way to Texas. He can still preach, and should by all means, be kept in Springfield with that new congregation for a year or two. I hope to hear Wayne Fussell in his tent meeting near Lebanon tonight. We were delighted to have Ronny Wade and his good wife spend last night with us, on their way to Penna. We were also glad to have Clovis Cook and wife visit us for a few minutes recently. They seem almost like our own children. I love and appreciate all of our preaching brethren, and love to be associated with them.

Our Purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.' (Isa. 58:12).

Vol. XXVI

MODESTO, CALIFORNIA, OCTOBER 1, 1955

No. 10

BUILDING UP THE CHURCH (III)

By D. B. McCord

"Let all things be done decently and in order" (1 Cor. 14:40). How important is this Pauline command for those of us who are most interested in building up the church! It seems to this writer that this statement would, in particular, apply to when we have come "together, in the church in one place," when our worship is to be conducted as reverently, orderly and decently as mortals are able.

Our Singing

All, or at least most, are agreed that singing contributes no little to the building up of the church. It is not just enough to not employ the instrument, and just open our mouths—vastly more than this is involved. It has been quite generally said that those of our persuasion do have good singing, which is no mean compliment and one for which we are worthy in many places, but there are still some things lacking. May I state before proceeding further that it is not my desire to be or seem critical or fault-finding in this series of articles. My utmost desire in this life is to help others, and have others help me, build up the church; I have found that many are like-minded and that most generally when suggestions are made in the right spirit as pertains to our theme, brethren are most gracious to receive, consider and apply. Since singing is instrumental in building up the church the following observations are made for your candid and just consideration.

First, the worship hour is a time when singing is to be with the "spirit and with the understanding also" and is surely included in "all things done decently and in order." It is true, is it not, that the hour of worship is **not** supposed to be turned into a "song drill"; nor is it a time for the novice to practice pitching, beating time and leading; nor is it the time for me as song leader to introduce a new song that scarcely anyone knows. Here, as in preaching, your writer is always fearful of being misunderstood—please do not misunderstand! I insist that the novice practice in order to be a song leader, and the congregation, in order to learn to sing a new song, must learn it by practicing, but at the same time, the worship hour and may I add, during a series of meetings, is not the time. We feel sure that detriment has been done all because we lacked wisdom in such an activity as our singing and in respects such as those just mentioned.

(Continued on page three)

INNOVATIONS IN RELIGION (II)

By Homer L. King

I repeat that many people do not understand why we oppose innovations in religion, a thing of divine origin and divinely governed, yet approve of innovations in things of human origin. God has not legislated as to how we are to work our farms, factories, kitchens, etc., but has left such matters to our own discretion, hence we may change our plans, methods, arrangements, etc., with profit. But it must be remembered that the church is a **divine institution**, purchased by the precious blood of Jesus, Who is the foundation and the builder, and let it be remembered that the Lord gave us the New Testament to show us "**how we ought to behave ourselves in the house of God**, which is the church of the Living God, the pillar and ground of the truth;" that we are to "keep the ordinances as they were delivered;" "speak as the oracles of God;" without adding to or taking from the word of God.

We Do Not Need Changes In The Divine Plan

The divine arrangement is fully adapted to man as he is everywhere found in every age. God's plan worked well under the most trying circumstances during the first century. There were only a few disciples qualified to carry the gospel to the whole world, as they began at Pentecost, yet the church has never made the progress since, in the same length of time, as it made in the apostolic age. Why then should anyone think that we need a new gospel, another church, a different worship, human creeds, human names, new ordinances, other organizations, etc? History in the Bible demonstrates that God's plan is the best, having worked well under all circumstances, in any age, any place in all the world. Why not then adopt it and practice it? Modern human plans in religion are failures. Look at Rome, with all her abominable idolatry, innovations, and many departures from the divine pattern; then remember that she once was a part of the divine institution before she apostatized by making changes in the divine plan, and you can see how far she has drifted. Then, take a look at the so-called Christian Church of today, with all her man-made arrangements, societies, human institutions, instruments of music, shows, suppers, etc., yet remembering that she once took the first step by adopting that which seemed to be an innocent and harmless innovation, but the first led to the second, and on, and on, until she stands today, simply, another denom-

ination, co-operating to the fullest extent in all the denominational inventions and human arrangements. In the face of the foregoing, how can my brethren of the church of Christ follow in the steps of the above apostatized churches by introducing into the work and worship of the church such innovations or departures from the divine pattern? I appeal to all honest hearts that we look to Jesus for our example on these things. Hear Him: "I do nothing of myself but as my Father has taught me, I speak these things. I do always those things that please Him" (Jno. 8:28, 29). I insist that we should do only those things we can read from the Word of God in the New Testament. I want to be able to always say, "I do always those things that please Him," but how may I be able? When "I do nothing of myself; but as my Father hath taught me, I speak these things." Furthermore, Jesus said, "I came not to do mine own will, but the will of him that sent me" and "Not my will, but Thine be done." This was the spirit that ever animated the Son of God, and remember, brethren, "If any man have not the spirit of Christ, he is none of His." We need faith in the Lord and reverence for His blessed word, that will enable us to say: "Not my will but Thine be done," "Speak, Lord, thy servant heareth, command, and I will obey."

The Results Of Innovations

Every change of a feature of the New Testament church is the removal of a pillar that supports the divine structure. Such changes tear down the divine structure, while they build up a human structure. Such changes will ultimately exalt the human and make lower the divine in the minds of the people. It seems but natural that man is prone to change anything he can—it has always been his way. To permit changes in religion by man would lead to its ultimate perversion and subversion. It has been demonstrated by the history of the Jews. Hear Jesus: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. Fullwell ye rejected the commandment of God, that ye may keep your own tradition" (Mark 7:7-9). Human nature remains the same. The people of God (Israel) added many human traditions and customs to the law of God, but the same is, and has been, true in the church of Christ. Early Christians perverted ordinances, established customs, appointed seasons, changed government, which finally brought on the papacy, dark ages, etc. While the Campbells and others labored to lead honest hearts back to God's plan, back to the New Testament order of things, and they succeeded to a great degree, but since their day the Christians have in a measure repeated the mistakes of the early Christians, by adding many unauthorized customs and practices, yea, and have made changes in ordinances, government, offices, worship, etc., such as instrumental music, Sunday schools, Bible colleges, cups and loaves in the Communion, etc. Hence, the urgent need for a return to the old paths, back to the Bible!

Dangers Of Innovations

Let us consider the danger of innovations in religion, that we may escape the wrath of Jehovah, and that we may be saved from a devil's hell. The introduction and practice of innovations in religion will

cause the loss of respect for God and reverence for his word, which encourages the carnal mind, instead of causing one to become more spiritually minded. Innovations in religion increase human authority, thus exalting the human over the divine arrangement. Innovations mean "departure from God," when adopted and practiced. This has ever been the inevitable result with all who have followed after innovations, from Israel down to the present time. Furthermore, the introduction of innovations and contention for them has divided the divine institution, the church of our Lord. This sad state of affairs has been one of the outstanding hindrances of the progress of the gospel and the effort to convert the world to Christ.

(Continued)

TIMELY SUGGESTIONS

Study to be quiet. This is one command, which if obeyed, I feel would certainly help out. In 1 Thess. 4:11-12, we have these fine thoughts: "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye walk honestly toward them that are without, and that ye may have lack of nothing."

On August 13, I attended the funeral service of Brother H. O. Freeman, at Eola, Texas. Brother Freeman, I believe, fulfilled the above Scripture to the letter. He was with us in the beginning of the Church in Eola; was one of our elders; stood with us thru the division over the cups, and always contended for the truth. Yet, at his funeral even those who bitterly opposed his position, had many many wonderful things to say in praise of him: he was quiet; always attended to his own business; worked with his hands; made a good honest living, and was always ready to help others. And even "those without," loved him and considered him an honest, hard-working Christian.

A meek and quiet spirit is of great value in the sight of God (1 Pet. 3:4). Solomon says, "A fool's voice is known by multitude of words" (Eccl. 5:3).

Suggestion: You may not be as smart as some. But you can keep a lot of people fooled by keeping quiet. One man said, "It is better to keep your mouth shut and let people think you are dumb, than to open it and remove all doubt." **Let us study to be quiet.**

If in doubt as to how God feels toward you, just remember your feelings toward your brother. The answer: **Same.**

Is it true that we reap what we sow? Would you enjoy reaping all the sneers, jeers, and hard sayings you have sent your brothers way? **Suggestion:** Think it over.

If "blowing our top" keeps one sane, as the Doctors say, wouldn't it be bad for a lot of us were it not for this **safety valve**?

What Thomas missed: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came" (Jno. 20:24). Jesus told the disciples, and us, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

We do not know why Thomas was not with the other disciples on this occasion. It was the first day of the week, and the disciples were assembled together. But Thomas may have had a headache; he might have had company; maybe, he had a business deal on, and

had (?) to see about it. Whatever it was that caused him to "miss the assembly," he surely did pay for it in what he missed: He missed the presence of Jesus, and so do we, when we miss any assembly of the saints—whether that be the morning service, Sunday night, mid-week, or any service, for Jesus says He will be there.

Thomas missed the peace which Jesus gave to them. They were assembled in fear of the Jews, but Jesus spoke peace to them (Jno. 20:19).

He missed the proof of His resurrection—He showed them the nail-prints in his hands, and the wound in His side, V. 20.

He missed the joy that came to the other disciples. When they saw Jesus they were glad, V. 20.

He missed a part of the great commission which He gave to the other disciples, V. 21.

He also missed the second "peace" which Jesus bestowed upon the others, as well as the power of the Holy Spirit which Jesus breathed upon the others, V. 22.

No wonder he is called "doubting Thomas." When members of the church habitually miss the services they, like Thomas, become "doubtful," unbelievers, and argumentive. Thomas argued with the eleven, and refused to take their word, V. 25.

Did it ever dawn upon you, brother, sister, that you very likely have missed as much, or maybe even more, than Thomas did when you miss any service of the Church? When Heb. 10:25 is quoted remember it does not say "Not forsaking the assembling of ourselves upon the first day of the week, for the communion." I have actually heard it mis-quoted that way. It does say "Not forsaking the assembling of ourselves together." So, any time the Church meets together, and we are not there—when we are a part of that church, we are simply missing too much.

Suggestion: Don't miss any service of the church!

—Homer A. Gay.

BUILDING UP THE CHURCH (III)—

(Continued from page one)

Is he too much of a scrupulous contender who would suggest that some planning for the worship be done before time? As a school teacher, I find that if a great deal of planning is not done prior to class time, the teacher's time as well as the students' time is not so profitably spent as could be otherwise. So it appears to be so with the worship, does it not? It must not be carried on haphazardly or lightly. Such necessitates some wise and thoughtful planning. For our Lord, only our best—let our motto be! whether it be in singing or other endeavors we pursue in building up the church.

Our personal deportment

Of all times and places, when and where reverence is the crowning attribute, it is when the church is assembled to worship Him! Our conduct at this time is involved in building up the church perhaps more than we think. I am made to think of the young lady who came to one of our assemblies and was quite critical and denunciatory at some things she saw and heard; such as, worshippers paying no attention to what was going on, worshippers chatting to one another when they were supposed to be paying homage to the Most High God; other worshippers chewing gum,

thumbing books, and engaging in other uncalled-for activities. Please do not, again, Dear Reader, misunderstand me. I am not upholding this young lady in her criticism, denunciation and resolve not to come back to the church of Christ, but I relate this in recognition of the fact that we need to see ourselves as others see us; nor do I intend to leave the impression that all of our assemblies are characteristic of such misgivings. Let us, in our assemblies, be reverent, worshipful, humble and we will please Him and build up the church at the same time.

Our Teachers

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). We understand that three qualifications of the public teacher in the church are here delineated. First, the teacher is to be a man; secondly, he is to be a faithful man; thirdly, he is to be able to teach others also.

Here, as elsewhere, I do not want to appear to be too critical; I say these things because the Cause of Christ is at stake, please understand. Especially on the Lord's Day, does it not stand to reason, that the best talent in teaching should be utilized; again, this writer is aware of the fact that for a man to learn to teach, he must do so by studying and practicing, but the Lord's Day assembly does not seem to be the appropriate time and place for such practice to be gained. We exercise due scrupulosity in choosing our teachers in the first two qualifications; that is, faithful men, but it seems that too often, and to the detriment of the Cause, the third, which has to do with ability, is overlooked. May I frankly, but as kindly as man can say, declare that the teacher who does not possess all three of these qualifications is an **unscriptural** teacher. We want to be sure that our singing, communion, teaching is scriptural; so **must** we be sure that our teacher is scriptural in qualifications, too. As to the teaching, itself, we understand it to be in purpose threefold; namely, to edify, to exhort, and comfort (1 Cor. 14:3). The purpose is prostituted then when the teacher is not able for some reason or other to do the things mentioned. The teacher has a great responsibility here—to "study to show himself approved;" thusly, he will be vastly instrumental in building up the Church. God help all of us teachers and preachers to be scripturally qualified.

Our next installment will have to do with elders and their role in building up the church. May I close this with a precaution made in the introductory of this series: Your writer does not in this series propose to know all of the answers, nor does he forget his limitations, nor does he fail to be aware of his own inadequacies and imperfections. May the reader, please, in his candid and critical following of this series bear that in mind.

—Covina, Calif.

"Money may be the husk of many things, but not the kernel. It brings you food, but not appetite; medicine, but not health; acquaintances, but not friends; servants, but not faithfulness; days of joy, but not peace or happiness." —Henrick Ibsen.

The fellow who slaps you on the back may be trying to make you cough up something.

Old Paths Advocate

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HERE AND THERE

How To Reach Us—Until further notice continue to address all correspondence to us or the Old Paths Advocate to P. O. Box 333, Modesto, California. My street address is 314 West Granger, and our phone number, 3-1161.

Permanent Location for OPA—Elsewhere in this issue of this paper you will find something from Bro. Gay and something from Bro. John Reynolds regarding this matter. Relative to the place or state from which the paper is mailed, as I see it, it is of very little consequence. I am more concerned about the interest shown and the arrangements that can be completed, and the time such arrangements can become effective. However, we are interested in what any of our brethren think and have to say about such matters. I believe that Springfield, Missouri, has many advantages, naturally, and they need the help in the new congregation there. Modesto, Calif., is a good central location for the West, being the very hub of many good towns and many congregations within a radius of 100 miles. The same conditions, a new congregation, obtains within the city. Too, there are many other locations that no doubt would fit into the plan. We are willing to consider any as to advantages and disadvantages. We certainly do appreciate the interest Brethren Gay, Reynolds, McCord, and others are taking to get something definite under way. We shall keep our readers informed through the O.P.A.

Interest in The Welfare of The OPA—We are thankful beyond expressing the interest that is being shown in the increase of the circulation of this paper. A number of new ones have volunteered their services in soliciting subscriptions for the paper. We are very grateful to all for whatever service rendered. This is the only means of financing the paper, except for a donation now and then. We need to keep the average subscriptions per month over 130 to meet the increased cost of publishing the OPA. **We cannot rest on our oars—we must keep battling at all times!**

DO YOU NEED THE FOLLOWING?

Song Books—The title of our 1955 song book is "Old Path Echoes Number Four." It contains 183 songs, suitable for all services of the church. About one third of this number are good old songs and hymns; one third

are tried songs which have stood the test for several years, and which are known by about all our brethren. The other third are new songs, not used by us before, many of which are songs written in the last two years. The reception of this book has far surpassed our expectations, and many acclaim it "the best yet". If you appreciate soul stirring songs with life and beauty, you will like this book.

The price is reasonable—single copy, 50c; five or more copies 40c each; postage paid by us. Send all orders to Homer L. King, P. O. Box 333, Modesto, Calif.

Old Path Echoes (No. 3), our 1954 song book, is still available, but our supply is very limited, as it sold beyond our expectations.

The price—50c per copy; 40c per copy for five or more; postpaid.

"Old Paths Echoes (No. 2) (1953), same size, quality, general purpose book as the others, and thought by some to be the best we have ever made. The price—50c per copy; \$5.00 per dozen; \$10.00 for 25; \$20.00 for 50; \$40.00 for 100; postpaid.

"Old Path Echoes" (1952), same size, price, and kind as the above named book, and one of the best we have ever put out.

Note: "Old Path Melodies No. 4"—While at our home in Missouri recently in taking inventory of our stock, we discovered that we still have several hundred copies of this song book, published in 1950; containing 188 songs, old, tried, and new; general purpose book. You will remember it as the book with a yellow cover; considered by some even yet as the best we have published. We did not know for some time that we had any for sale, thinking our supply was exhausted. They are now available at 40c per copy, \$4.50 per dozen, \$18.00 for 50, \$35.00 for 100, postpaid.

A Book of Sermons—"Old Paths Pulpit," a book of 33 sermons and essays, by 33 preachers of the church of Christ, with photographs and short histories of each preacher; covering nearly every subject of interest to saint and sinner. Price—\$2.25; Postpaid.

A SPECIAL OFFER

For a limited time, we are making you a special price on the tract, **"The Communion,"** by Ervin Waters, a very able and comprehensive discussion of the various phases of the Communion or Lord's Supper.

The regular price is 35c per copy, but our special limited price is 25c per copy; 5 copies \$1.00; 25 copies \$5.00; 100 copies \$18.00; postage prepaid.

Our second special offer is, for a limited time we will send you one hundred copies, packed as follows: 33 copies of The Communion, 33 copies of the Clark-King Discussion, and 34 copies of the Clark-Harper Debate, one shipment, for only \$18.00, postpaid.

You cannot afford to miss this bargain on good tracts to use in mission work. Every church should have this collection on hands.

Send all orders to Old Paths Advocate, Box 333, Modesto, Calif.

OUR HELPERS IN SEPTEMBER

Below you will find the names from whom we received one or more subscriptions from Aug. 20 to Sept. 20, and following the names the number we received. If you have sent subs., always check this list for your

acknowledgment. Our many, many thanks to all for every word or deed in behalf of the circulation of this paper. This list includes the foreign contributions, and each dollar counting for one sub. May we keep the good work ever moving forward. Note the following:

Homer L. King—18; Mrs. L. N. Byford—11; Mrs. Olive Wilburn—10; J. Ervin Waters—7; J. W. McKeand—7; Homer A. Gay—6; Jack Ivey—5; Orville Lee Smith—5; Edwin S. Morris—4; Gene Hopkins—4; M. G. Jones—4; Don B. McCord—3; Joe Howard—3; Marie Bagley—3; Mrs. R. R. Kramer—2; Grady Horton—2; Jimmy Shaw—2; Albert Brown—2; Tommy Shaw—2; Glen Bolin—2; Eugene Qualls—2; L. H. Skaggs—1; Earl K. Caffey—1; Oscar Alexander—1; Jim Thompson—1; Eli Ward, Jr.—1; B. A. Combs—1; L. A. Moore—1; R. D. Phillips—1; James Orten—1; Mrs. A. H. Jones—1; Paul O. Nichols—1; Dan Sexton—1; Tom E. Smith—1; W. O. Boling—1; Glen VanStavern—1; James Winchester—1; H. D. Pittman—1; James Vannoy—1; J. W. Kornegay—1; Leslie Cato—1; Steryl Carter—1; A. B. Caudle—1; E. R. Coombes—1; W. S. Bloyed—1; M. J. Buffington—1; Christine Walkup—1; Mattie Loyd—1; Vernon White—1; Mrs. Odessa Clouse—1; Mrs. R. A. Berry—1; Mrs. Houston Weeks—1; J. H. McClelland—1; Donations collected at Stockton Labor day meeting for foreign subs.—112; Total—248.

TO PREACH THE WORD

By C. Nelson Nichols

"Preach the word, be instant in season, out of season" (2 Tim. 4:2). "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). Paul's admonition to the young preacher, Timothy, are just as applicable and helpful to the preacher today, nineteen hundred years later.

Many young men today desire to **preach the word** . . . to heed the cries of Christ . . . "Lift up your eyes, and look on the fields; for they are white already to harvest" (Jno. 4:35). "Pray therefore the Lord of the harvest, that he would send forth laborers into His harvest" (Lk. 10:2). "The harvest is truly plenteous, but the laborers are few" (Mt. 9:37). These young men who step forward, willing to make physical sacrifice and to give up earthly security in order to preach Jesus, to help save the lost, and to strengthen the saved, need all the encouragement you can give them.

Christ considered the work of a preacher as far more sacred, blessed, abiding, and important than any other work on the face of the earth. The soul is worth an eternity more than the body. The men such as fishermen, tradesmen, farmers, and doctors, who care for the body, do a good work materially speaking. Those who save souls do "greater works" spiritually speaking, for their works are important to the eternal God and to eternity (Jno. 14:12).

The Apostles were preachers and they saw fit to turn the work of "waiting on tables" (ministering to the material needs of widows and other such manual labors) into the care of chosen deacons. "It is not reason that we should leave (neglect—C. N. N. Jr.) the word of God, and serve tables" (Acts 6:2). They had more important works to do . . . prayer, ministering of the word. (Acts 6:4).

Some members who claim to have the truth today, seem to want to hold on to it in a selfish way and not

send it out. Do they have the truth? Certainly not all of it, if that attitude prevails! Christ commissioned (all of) His disciples to teach (all nations) or preach the gospel to every creature (Mt. 28:19; Mk. 16:15). The Apostle Paul places the responsibility on the churches (congregations) with: "How shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:14-15).

Anyone who opposes the spread of the gospel of Christ is turned "from the holy commandment delivered unto them" and is compared by Peter thusly: "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Pet. 2:21, 22). Why oppose it? Why not love it and help with all your might? It (the gospel) gave you your freedom . . . freedom from the sins of the past . . . freedom that you might work earnestly in the only way possible to repay God for your liberty . . . by spreading the good news (gospel of salvation) (Jas. 1:25).

Work! Lift the burden! Help send the truth to anyone who will hear it! (Acts 16:9-10). Your time—your money will not be wasted. You may consider it an investment or fruit to your account in Heaven (Rom. 1:13, 15; Phil. 4:13, 14, 17, 18; Mt. 6:20, 21; 19:21; Lk. 12:34). Paul considered it such!

FOREIGN SUBSCRIPTIONS

Here is another report on contributions for the subscriptions of the paper into other lands. Our report in the September issue was rather discouraging, but we are very happy for the generous response to this cause as our report will show here. Many thanks to all our beloved brethren for their liberality. May God bless all and ever keep them able to spread the truth abroad. It has been "well done, good and faithful servants." Donations received through the mail are as follows:

Mrs. W. F. Cogburn—\$2.00, Mrs. Stella Park—\$1.00 (Both the above were reported in Sept. issue); L. A. Moore—\$1.00, Mrs. A. H. Jones—\$1.00, Marie Bagley—\$1.00, Mrs. L. N. Byford—\$10.00, Mrs. Olive Wilburn—\$10.00; Total—\$26.00.

At the Labor Day meeting at Stockton, Bro. James Winchester made an appeal for this cause, and over \$50.00 was donated by various members of the church. At the next meeting, I made another appeal, and the response made the total donations at the two meetings \$112.00. The donations came so thick and fast that I was unable to get the names of all, hence we shall not try to mention them. Suffice it to say that more than one Christian girl gave as much as \$10.00 each. May God richly bless such fine young people and the brotherhood in general for such wonderful liberality. The grand total as above is \$138.50. The amount needed was \$100.00. The extra \$38.00 will be used to apply on that many names, giving them two years. Should others care to donate it will be applied in the same way.

Correction: In the September issue on this matter, I was made to say, "For the past several years these (subscriptions) have been paid by contributions from

our brethren in Africa," when it should have said, "From our brethren in **America**."

Therefore, to all our brethren in foreign lands, we are very glad you will get the OPA for at least another year, thanks to your brethren in America. I am sure you will appreciate that. —Publisher.

WHAT IS BAPTISM?

By J. W. Denton, in Bible Student, Republished in Firm Foundation

"Baptism" is a noun; baptize is a verb. Verbs express action; nouns name things; adverbs express manner or modes.

"Baptism," being a noun, is the name of the action expressed by the verb "baptize." The whole is equal to the sum of its parts. Hence, the sum of the parts are equal to the whole. If the verb "baptize" is equivalent to "sprinkle," "pour," and "immerse," then "sprinkle," "pour," and "immerse" are equal to "baptize." Hence, "baptized" would stand as the sum of the whole, while "sprinkle," "pour," and "immerse" constitute the parts of the whole or sum. It follows, therefore, that no one could say he was baptized unless he had all the parts that it takes to constitute the whole, or baptism. If "baptize," a verb of action, carries with it the idea of sprinkle, pour and immerse, it follows, then, that one word can convey the idea of three separate and distinct acts at the same time; and while each act differs from the other, yet each one is right. Any school boy can see the fallacy of the reasoning. First, there never was a word that conveyed the idea of three distinct acts pertaining to the same thing, and each act be right.

To illustrate: Here is a Methodist preacher. He has five converts to baptize. He sprinkles water on two of them and tells them they are baptized. He pours water on two of them and tells them they are baptized. He then immerses one of them and tells him he is baptized. Now look at this thing—look at it straight in the face. He sprinkled water on two of them, and told them: "I baptize you"; hence says: "This is baptism." Next, he pours water on two of them and says: "I baptize you." All know the last act differs from the first. If the first act was baptizing, the last act differs from the first; hence, differs from baptizing. That which differs from baptizing cannot be baptizing, can it? You say: "No, of course not." Is not the act performed the baptizing? You say: "Yes." Did you not perform a different act the second time to what you did at the first? You must answer, "Yes." Then if the first act is baptizing, and the second act differs from it, the second act certainly differs from baptizing. Again, he immersed one. Was this one baptized? You say, "Yes." Did not this act differ from the former acts? All say, "Yes." Then if the last act is baptizing and the name of it "baptism," how can you name the former acts "baptism," seeing they differ from the last act, which is baptizing, and its name "baptism"?

Again, is sprinkling water, as an act, in obedience to the command to "baptize," right? If you say, "No," then you ought to quit it; if you say, "Yes," then, when you poured water on the two, was that right and in obedience in the same command to "baptize"? You say, "Yes." My! Did you not say that sprinkling was (is) right? "Yes." Then does not "pour" differ from "sprinkle"? "Yes." Then does not "pour" differ from

that which you concede to be right? "Yes." Can any act differ from the right and still be the right act? No one but a lunatic would thus reason. Remember, the baptizing is the act performed. Then when he sprinkled water on the first and told them they were baptized, and poured water (a different act from the first) on the second and told them they were baptized, if he told the first the truth, he told the second that which differed from the truth. That which differs from the truth cannot be the truth. Just so with the third candidate. If he told him the truth when he told him, "I baptize you," and immersed him, then he told the others the opposite of the truth when he said, "I baptize you," and sprinkled or poured water upon them. God's word is truth. All truth harmonizes. These acts, supposed to express the idea of God's word, do not harmonize. Therefore these distinct acts are not expressions of God's truth.

Jesus says: "Go teach the nations, baptizing them." I throw down the gauntlet here. The language shows that in baptizing, you are to handle the object to be baptized and not the element. "He baptized him." The language shows that he handled the object "him," and not the element. In sprinkling, the preacher handles the element and not the object, hence he does not baptize "him"; he does not touch him, he does not handle the object; hence does not baptize at all. Then, what does he do? Answer: He makes a monkey of himself, a burlesque of common sense, and violates the laws of language and the command of God.

But the cap-sheaf of foolishness is in the next act—pouring. In this they handle neither element nor object, but handle a cup or glass and touch neither element nor object, and then, look up to heaven and say, "I baptize you!" He did not do it, he never touched him; neither did he touch the element. In this case he neither baptized the element nor the subject; but when a man is immersed, the object is handled and you do what God says do—"teach, baptize."

(In Apostolic Times).

A HOME FOR THE OLD PATHS ADVOCATE

By John L. Reynolds

It has been rightly suggested of late in the columns of the Old Paths Advocate that a permanent home for the paper be established for the good of it and for the good that would come to the cause of Christ as a result of such a move. Here are my suggestions.

The Location

As to the geographical location for the home of the paper, in my way of thinking, Brother King and his wife should choose the place they think best. Bro. King is getting old enough to settle down; the cause of Christ is well established now. Why can we, the brotherhood, not back him up and keep him settled in one place so he can devote most of his time to the good of the paper?

A Brief Background

Here, I would like to give a brief background of Brother King's work. Since I am older than he and have known him for a number of years, I know some of the hardships he has gone through. We both lived through the divisions caused by the introduction of the Sunday School and individual cups. After the division over the Sunday School, it was sometime before

there was any trouble over the use of more than one cup, because most every church, whether it had the Sunday School or not, used only one cup in the worship. The church grew fast after the Sunday School exponents pulled off for a time, but by and by some of our supposedly learned brethren began to advocate the use of more than one container on the Lord's Table. Brother G. C. Brewer claims the honor (?) of introducing the first individual communion cups into the church of Christ according to the Old Paths Book Club publication (copyright 1948) *Forty Years on the Firing Line*, pages 12-13 of the Introduction. Bro. Brewer is just a few years older than I. Think of it, brethren, how long the church lived without this innovation. Through these divisions, such men as Brethren G. A. Trott, H. C. Harper, Homer A. Gay and Homer L. King and a few others stood firm for the true way of worship. If it had not been for these men, there might not be any loyal congregations today, but thanks to God, they stood like a stone wall. Brethren Trott and Harper have gone on to their reward, but the "two Homers" are still fighting for the Old Paths. These men have been ridiculed and boycotted because they would not digress from the truth. They were persecuted and put to the "acid test" without wavering or complaining. They labored with their hands and preached the gospel with little or no support; they endured hardness as a good soldier of Jesus Christ (2 Tim. 2:3).

A Support Suggestion

The following is my suggestion as to how Brother King, in this endeavor, can be supported and no one have any reason to think that anyone is being imposed upon. Brethren, if the well-established and able congregations would set aside, for instance, \$10 or \$15 a month to be sent to Brother King for this work, we can keep him busy all the time writing and improving the paper. We could add some extra sheets to the paper with nothing on them but good short sermons on first principles and the church that could be slipped from the main paper and handed to our friends and neighbors whom we might interest in the church of Christ. Brethren, it can be done and no one hurt. I have personally talked with several about this plan and all are agreed it is a good one. I talked with Don McCord; he is in favor of doing something and you will hear from him in this paper. Brethren, if you have suggestions better than these, please let us hear from you.

My final suggestion: Let us give Brother King a good pair of scissors so he can clip out anything that might be offensive that anyone writes. Think and talk these things over, please, Brethren. I feel sure the churches will not let our old soldier down.

—Ceres, Calif.

Permanent Location

I have suggested to Bro. King that Springfield, Mo., is the ideal location for the paper because: 1. It is about the center of the brotherhood; 2. Bro. King started a congregation there which needs his services badly; 3. He was born and reared in the Ozarks, and his home congregation where he obeyed the gospel, began preaching, and began publishing the paper, is strongly behind him in this work; 4. He would be more than 1000 miles nearer his printers that have printed every issue of the OPA, than he would be out on the rim—either east or west.

Suggestion: If a few more churches would join Bro. King's home church, Lees Summit, and help support him in Springfield until he can get a home and get settled with the paper, he can have the church there, the paper, and himself, built up so he can be of untold value to the many small churches near there and to the entire brotherhood.

I am writing this without Bro. King's knowledge or consent, but brethren, it is necessary that the OPA be in one place, and Bro. King is not a young man anymore. Shall we jump him from place to place and see how soon we can wear him out, or get him located where he can very likely be of service to the brotherhood for many years to come.

And now, what do you think? What will you do? Let him or me know soon.

—Homer A. Gay.

DO YOU KNOW HIM?

This is the question that has come to me and others quite often in the past year or two. They refer to a preacher by the name of D. Smith, who seems to function in Southwest Ark. and Southeast Oklahoma. The following word comes from one of our trusted young evangelists over in the same part:

"Do you know anything about D. Smith? He has been in this part for several months, making the claim that he is a faithful preacher. However, we have found him to be otherwise. He believes that it makes no difference about the breaking of the loaf, and he teaches that women may bob their hair, that all may go to the picture shows, and is very loose on worldliness in general."

Personally, I know very little about the man, but have known of him for years. To my knowledge he has never been endorsed by the faithful brotherhood who write for and support the OPA. From what I hear of him, he does not stand with us, and I do not endorse him. If you care to investigate further, I suggest that you write Bro. John L. Reynolds, Rte. 1, Box 313, Ceres, Calif.

—H. L. K.

THE CHURCH DIRECTORY

The following changes may be made in your directory:

Menard, Tex.—Now meeting in their own building one block south of Highway 83 on the Old Junction Road, 10:30 A. M., Lord's Days, and 7:30 P. M., Wednesday evening. Contact Joe Patterson, Box 521, Menard, Tex., or Oscar Bradford, Menard, Tex.

Denver, Colo.—Formerly meeting at the Semper School building 5 miles west of Arvada, now meeting at S1 Meade, corner of Meade and West 1st Ave., 6 blocks west of Federal Blvd., in Denver, Colo. Wm. B. Weed, 800 W. Mississippi, Denver 23, Colo.

Note: I have had two directories returned to me because the people who had ordered them, had moved. Also, quite a number sent money for the new directory in advance, and I had a full time book keeping job. If I failed to send you a directory and you sent money, please let me know. The price is 35c each or 3 for \$1.00. Large orders are appreciated. Some congregations are ordering a good supply. Send all orders to Ray Asplin, 1420 S.W. 56th St., Oklahoma City 9, Oklahoma.

NORTHWESTERN "THANKSGIVING DAY" MEETING

On Nov. 24, the congregation at Kennewick, Wash., the Lord willing, will conduct the all day services of the annual Northwestern "Thanksgiving Day" meeting. Also, Nov. 14-27, the Lord willing, Paul Nichols will be conducting a series of gospel meetings there, and these meetings will include "Thanksgiving Day." The brethren at Kennewick wish to have visiting brethren from Washington and other states. You are invited to come, attend the series of meetings, and be present at the "Thanksgiving Day" services. In the past, these meetings have been enjoyable and upbuilding to the cause. Come, get acquainted with your brethren of the Northwest, and let us feast together upon spiritual teaching and fellowship. Address of the church building in Kennewick: 215 E. 4th St.

—Gayland Osburn.

OUR DEPARTED

Freeman—Sister Laura Freeman was born Oct. 5, 1878, in Benton County, Ark., and departed this life Sept. 9, 1955, in Stockton, Calif., at the age of 76 years, 11 months, and 4 days. She obeyed the gospel in her late teens. On Dec. 16, 1900, she was married to Samuel Benjamin Freeman and 5 children were born to this union. Her husband preceded her in death Dec. 9, 1947, and a daughter, Mrs. Opal Moody, died Nov. 13, 1944. She is survived by 2 daughters, Mrs. Olin Enkey and Mrs. Gladys Crogar, Hulbert, Okla.; 2 sons, Samuel Freeman, Oakland, Calif., and Bro. Shelby Freeman, Stockton, Calif.; 16 grand children, and 20 great grand children. Funeral services were conducted at the church of Christ, Netherton and Guernsey, Stockton, Calif., where she had been a faithful member. A quartet composed of Howard King, Lois Robertson, Warren Henry, and Al Wilburn rendered the singing. Her smiling face and cheerful good humor will be sadly missed by all who knew her. The writer spoke words of comfort and warning.

—James Winchester.

Gill—Bro. Edward Burl Gill was born July 12, 1912, and departed this life Aug. 14, 1955, at Roanoke, Va. He is survived by his wife, Sister Mary Gill, and several children. He was the son of Bro. and Sister Edward Gill of Roanoke. Funeral services were conducted by the writer at East Gate church of Christ in Roanoke, Va.

—Elgie Thompson.

Patterson—Sister Hannah Patterson was born April 17, 1903 and departed this life July 6, 1955 at Clintonville, W. Va. She is survived by her husband Bro. Ben Patterson and several children. Funeral services were conducted by the writer at the Clintonville church of Christ.

—Elgie Thompson.

BONDS OF MATRIMONY

Scott-Goodson—In the evening of September 3rd, at Porterville, Calif., Bro. Roger Scott and Sister Gloria Goodson exchanged their wedding vows. Many of their relatives, friends and "those of like precious faith" were in attendance to wish them well. For Roger and Gloria, we implore the goodness of our Father; may they be blessed with long and fruitful lives here for Him. Sacramento is to be their home, where we feel

sure they will be an asset to the church. The writer considered it a privilege to be the officiant for such a fine, Christian couple.

—D. B. McCord.

THE AFRICAN WORK

By Paul O. Nichols

Under the date of August 23, 1955, Brother E. C. Severe writes, "Thanks for your articles in the O. P. A. on 'The Scheme of Redemption' and the good contribution that appears on 'The African Work' page. We are enjoying your contributions in the same way we devour msima (a daily food made with cornflour—P. O. N.). What you are doing in the States is doing a lot for the Lord's work in Africa. Brother Nichols he it known to you that the work you did in Africa was not wasted. It is wonderful that the Gospel is producing results in every corner of Nyasaland. There is a speed of progress which I had never thought of in every district."

Also under the same date he informs me that they have gained two more preachers from a certain denomination. Too, he says that a certain preacher took his stand with the others of our persuasion and that a hundred members came with him. Brethren, we are gaining ground in Africa.

Another excerpt from Brother Severe's letter, "Would you please convey my vote of thanks to the brethren who helped me to get the motorcycle? I am now released of my moving affairs. Would you also tell them that very many are being saved through the support they send monthly to the evangelists?"

Now, to the ones that are contributing to this work I want to say this. Due to the fact that we move about so much, going from place to place, we have some difficulty with our mail. Sometimes your contributions are late getting to us so that they are not included in the next issue of the paper. But rest assured, when we receive them they are noted, and they will in due course be included in the O.P.A. Please call our attention to any mistakes. Contributions: Harrodsburg, Ind., \$22.00; Corcoran, Calif., \$15.00; Merced, Calif., \$10.00; Sis. Nora Jones, Shreveport, La., \$10.00.

'WHAT HE DID FOR ME'

A North American Indian was asked to tell what the Lord had done for him. Stooping, he cleared a bare patch of earth on the floor of the forest. Then he made a circle of dry leaves around it, placed a worm in the centre, and set fire to the leaves. The worm wriggled back and forth, seeking a way out of danger, but each way it went it was driven back by the flames. There seemed no way out. The Indian watched its unavailing movements for a while, then he stretched out his arm, took the worm and lifted it out of the ring of fire—to safety. Turning to his companion, he said: "That is what he did for me!"

How true that is! By our obedience to the gospel the Lord delivers us from danger, the awful prospect of condemnation. Jesus is Saviour, or Deliverer, to those who accept him. He "delivereth us (i.e., faithful Christians) from the wrath to come" (1 Thess. 1:10).

—Selected from Truth In Love.

Remember the tea-kettle; though up to its neck in hot water, it continues to sing.



J. B. Lane, 1509 Flint St., Waco, Tex., Sept. 12.—We had a nice service yesterday at the new congregation at 522 Rose St., with Bro. Stewart preaching. Send us 50 of the new song books.

Harry Pittman, Rte. 2, Box 89K, Shreveport, La., Aug. 21.—The Velva Street congregation has been enjoying a very good meeting with Bro. Paul Nichols doing the preaching. It closes tomorrow night. Here is my renewal.

Orville Lee Smith, 4208 Wall, Joplin, Mo., Sept. 6.—Aug. 5-11, I held a meeting at Legal, Okla., with one baptism. Aug. 17, I preached at Ada, and Aug. 19-29, I held a tent meeting at Galey near Ada, Okla. We enjoyed all these meetings. Here are 3 subs.

Buddy Frye, 1801 Birch, Duncan, Okla., Sept. 6.—We are planning on a mission meeting at Duncan, Okla., in Oct., and would like to have the name and address of any members living near Duncan. We have been meeting at Healdton which is about 40 miles distant.

M. E. Mountain, 1225 South St., Waterloo, Ia., Sept. 13.—We are now meeting in our new building at 1820 Easton Ave., and invite visitors to stop and be with us. Just call me by phoning AD-28061, and I will pick you up. Our offer is still open to any gospel preacher who will come and help us.

R. D. Phillips, Box 187, Boynton, Okla., Sept. 9.—Bro. Waters just closed our meeting with 5 baptisms and one confession of faults. It was a wonderful meeting with good crowds, and some of the best preaching I ever heard Bro. Waters do. The church here is growing and working. Pray for us.

Burnice Weeks, Kinston, Ala., Sept. 6.—Since my last report, I have preached at Lowery, my home congregation, Mt. Pleasant, Fla., where we have a new congregation just started and at Panama City, Fla., where two came forward for baptism, and one confessed faults. Please pray for me and the work.

David C. Jones, 227 Hungerford, Haysville, Kan., Sept. 12.—Since last report we have doubled in number. We have had one restored and one baptism and now have 6 members. We look forward to a meeting when we are able. We are located at 227 Hungerford, Haysville, Kan., 6 miles south of Wichita and one mile west of U. S. Highway 81. Pray for us that we may always be faithful.

Ray Roe, 507 W. 6th, Stroud, Okla., Sept. 15.—Since our meeting in July, the following preachers have been with us: Eddie Nichols and Jack Cutter. We invite them back. We visited Council Hill and enjoyed some wonderful preaching by Bro. Waters.

During Bro. King's stay with us, we visited an elderly couple and last Lord's day they came back and made confessions. We hope others will do likewise. We solicit your prayers. Opposition here is great but we feel we are known and respected by the opposition.

K. G. Wilks, Box 902, Breckenridge, Tex., Sept. 3.—We had an excellent meeting at Woodson under the preaching of Bro. Morris. The church heard teaching on our duties and short comings and the outsiders heard enough to obey. One was restored, and two were baptized, one of them the last of my five children to obey the gospel, the answer to years of prayer in that direction.

Dallas Burdette, 1006 Truitt, LaGrange, Ga., Sept. 15.—I heard the discussion between Bro. Miller and John O'Dowd, and Bro. Miller did a splendid job of defending the Truth. Bro. Ronny Wade gave us some wonderful sermons during his meeting here and we enjoyed their association. I am to preach in Montgomery, Ala. Sept. 18; Columbus, Ga., Sept. 25; and Temple Ga., Oct. 2. Pray for us.

J. H. McClelland, Prairie Grove, Ark., Sept. 13.—If you know of students attending the University at Fayetteville, who would like to worship with a loyal congregation, please tell them about the Union Star church of Christ. Leave highway 71, 10 miles south of Fayetteville, take 170 (also known as Devil's Den Park Rd.), for about 5 miles. For further information contact me or Alvin Wooton, Rte. 1, West Fork, Ark.

Tom E. Smith, 302 Phillips, Healdton, Okla., Sept. 16.—Since last report, I have preached at Graham, Oak Grove, and Healdton. I have been spending much of my time at home. Our young men are showing wonderful ability in their midweek lessons. Nov. 18-27, Bro. Jack Ivey will conduct our fall meeting. We plan to have all day services the last day, Nov. 27. Please note the date and plan to be with us.

Leon Fancher, Box 41, Horatio, Ark., Sept. 16.—Aug. 28, we closed the meeting at Pine Ridge, with good crowds and one baptism. These brethren are doing fine and possibilities for growth look good. Since then, we have been at Horatio, Dierks, and Oak Grove. Our plans now are to move to Pine Ridge in Oct., Lord willing. The same congregations continue to support this work and we appreciate them for their steadfastness. They are certainly mission-minded.

Dan Sexton, Box 173, Thomas, Okla., Sept. 15.—Sept. 1, we moved to Thomas to assist in establishing a congregation here. Sept. 11, we met for the first time with about 50 in attendance. We meet in the old Thomas National Bank building. If any of the brethren wish to assist us in this work we will appreciate it. We need the prayers of the brotherhood. I have a call to help establish a congregation in another place, whenever I can get to it.

C. N. Nichols, Jr., Box 746, El Cajon, Calif., Sept. 14.—In July we worked with the church at Linwood—the crowds were encouraging. We have also been in work and services with the following congregations: Siskiyou St. in L. A., Montebello, Orange, Glendora,

and National City. All of these congregations seem to be prospering in the work of the Lord. Things seem bright in Southern California. In these four counties, which are separated from the rest of the brotherhood by geographical barriers, are ten established congregations. This is termed by the Government as the fastest growing area in the U. S. There are already more than seven million people living here. The ten congregations mentioned have many capable teachers and leaders and even more undeveloped talent. At least six preachers reside in this area. We know of at least four mission points which must be worked in the near future. The brethren in Southern California want to cooperate, forgive, and forbear one another in love, meekness, and hope, so we will be fit to dwell together in Heaven.

Gayland L. Osburn 3032½ Carmel St., Los Angeles 65, Calif., Sept. 17—Aug. 21, I preached at Seattle, Wash., with 2 confessions of faults. Also, held a meeting there Aug. 28-Sept. 11, with 1 baptism and 1 confession of faults. Since the writing of my last report, Aug. 18, no donations have been received for the work in this part, so there are no acknowledgments for this report.

M. G. Jones, Box 1104, Olivehurst, Calif., Sept. 8.—We enjoyed the Labor day meeting at Stockton and appreciated the hospitality shown us. We invite visitors to meet with us here. Sacramento brethren are much help to us also Bro. Jim Thompson from Yuba City. We plan to build when we are able. We now meet on East 7th St. near the post office, Lord's day at 10:30 A. M., Lord's day evening and Tuesday evening at 8:00 P. M.

J. F. Massengale, Rte. 4, Box 63, Phoenix, Ariz., Aug. 28.—We now live on the corner of N. 43rd and W. McDowell Rd., the church still meets at 1646 N. 36th., and we would appreciate visitors. Bro. Lewis and family of Calif., were with us today, and he gave us a good lesson. Some of the members here have moved to Blue Water, N. M., and meet in the home of D. C. Powell, Jr., for worship. We enjoyed meeting with them Aug. 21. That is a field white to harvest. Pray for us.

Carl Nelson, Rte. 7, Ottumwa, Ia., Aug. 17.—We had the pleasure of having Bro. and Sister J. H. McKaig visit us for 10 days, during that time he gave us some very timely lessons and we were greatly benefitted. His lessons were inspiring, uplifting, and beneficial to the Cause here. Bro. McKaig and wife made the trip by car from Vista, Calif., which was quite an undertaking for them but they accomplished it without trouble. Come again, Bro. and Sister McKaig.

Elgie Thompson, Box 112, Piney View, W. Va., Sept. 12.—I preached for my first time at Huntington, recently, and attended a few nights of Bro. Ivey's meeting at St. Albans, enjoying both. They are really working for the Cause at these places. Sept. 4, I preached at Lovejoy, Pa., the last day of Bro. Jimmy Shaw's meeting. I met many old friends and made new acquaintances. I surely do enjoy these yearly meetings. Send 75 of the new song books for the Clintonville congregation. There is much work to be done in this section of the country.

J. Wallace Kornegay, 432 Drummond Pk., Panama City, Fla., Aug. 22—In July, we had a very good meeting with Bro. Dallas Burdette of LaGrange, Ga., doing the preaching. There were 5 confessions. Bro. Burnice weeks is visiting us at present and we are glad to have him. He preaches 3 times a week for the 2 weeks he can be here. Thus far, his teaching has resulted in the baptism of a young married couple. We have also enjoyed visits by Brethren Edwin Morris, and Barney Welch and families.

Gene Hopkins, 1105 W. 21st, Tulsa, Okla., Sept. 16.—The following preachers have preached for us since last report: James Orten, Paul Mackey, Clifford Arney, and Orville Smith. Bro. Smith, preached here Sept. 11, baptizing three. Three families have moved here and now worship with us and are much help. Bro. Smith is to return Nov. 6. If you can preach for us please let us know so we can reserve time for you.

James Orten, Rte. 2, Lawrenceburg, Tenn., Sept. 16.—Two week ends in Aug., I preached at my home congregation in Lawrenceburg. Paul Mackey and I baptized a man over 80 years of age. At Sentinel, Okla., Bro. Larry Robertson and I preached for 12 nights baptizing 3 and restoring one. Services were held in the morning as well as evening and results were good. Sept. 7, we were at Catlina St., in San Antonio, and the following two nights at Sabinal where one was baptized. We are now at Midland, Tex. We leave tomorrow for a 10 day meeting at Garr Corner, Okla., closing there Sept. 26.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Sept. 14.—I was at Council Hill, Okla., Aug. 19-28, with five baptized and one restored. I was at home Aug. 29-Sept. 5 and assisted Chapel Grove. Sept. 6, I preached at Tucker, Okla., for the first time. Am now in a meeting with the Circle Dr. congregation in Waco, Texas. Will be at Union Hill congregation, near home, Sept. 19-25, and at Walnut Grove, Ky., Sept. 27 Oct. 4. Will be at Flemington, Pa., Oct. 7-16, and at LeContes Mills, Pa., Oct. 16-23. Am scheduled to be at St. Albans, W. Va., Oct. 24 Nov. 6. Paul Mackey is still assisting.

Mitchell Mize, 801 Jackson, Texarkana, Ark., Sept. 15.—We continue to meet each Lord's day at 10:30 and evening at 7:30. We regret that Bro. Jimmy Shaw had to leave us for other fields of labor. We enjoyed working with him, he is steadfast, unmovable, abounding in the work of the Lord. We want to express our gratitude to the congregations supporting Jimmy during his stay here. We were strengthened by a meeting the latter part of June conducted by Brethren Leon Fancher, Jimmy Shaw, and Tommy Shaw. We enjoyed having Bro. G. B. Harrell a few nights in July. We hope he can hold a meeting for us in Oct. We extend a welcome for visitors to be with us.

Edwin Morris, 3021 McFerrin, Waco, Tex., Sept. 13.—Aug. 19-28, I was in a very enjoyable meeting at Woodson, Tex., baptizing 2 and restoring one. Crowds were good despite illness. We went next to Jerusalem, Ark., where 7 were restored. One of these was Bro. Pless Wiley from Little Rock who will worship in Little Rock, another was Bro. Reedy Roper who will be much

help in the teaching at Jerusalem. We feel the church there will do much better in the future. They are wonderful people. I am now at home for 4 days and will hear Bro. Waters who is here in a meeting. I go next to Little Rock, Sept. 16-25; Woodlawn, Ohio, Oct. 7-16; and Foreman, Ark., Oct. 21-30. Pray for us.

Grady Coble, 5301 Parkland, Dallas 19, Tex., Aug. 18.—The following donations have been received for support of the work among the Spanish people: Wichita Falls, (N. 6th St.), Tex.—\$50.00; San Antonio (Nacogdoches Rd.), Tex.—\$25.00; San Angelo, Tex.—\$12.50; Eola, Tex.—\$12.50; Sonora, Tex.—\$12.50. Bro. Martinez received the following direct: Salona, Pa.—\$20.00; Abilene (McGowan Dr.), Tex.—\$50.00; Waco, (9th and Clay), Tex.—\$15.00; Lebanon, Mo.—\$50.00; Los Angeles, Calif.—\$20.00; Homer A. Gay—\$10.00. Total — \$277.50. (Under date of Sept. 14) The following donations have been received: Wichita Falls (N. 6th), Tex.—\$25.00; San Angelo, Tex.—\$12.50; Total—\$37.50.

Billy Jack Ivey, Box 13, Sentinel, Okla., Sept. 14.—We had a wonderful meeting at St. Albans, W. Va., resulting in 8 baptisms, and a wonderful spirit of zeal faith, and determination prevailed throughout. This is one of the most zealous groups of Christians I have ever seen. We went next to McAlester, Okla., where we enjoyed their grand hospitality and fellowship. At present, we are at Marietta, Okla., where the faithful few are struggling hard against great opposition and earnestly contending for the faith. Lord willing, we go next to Spaulding, Okla., followed by meetings at Champion, Mo., Oct. 13-23; Twelve Pole near Ceredo, W. Va., Oct. 24 - Nov. 6; and Columbia, La., Nov. 8-16.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Sept. 17.—The Modesto meeting closed without visible results. The Porterville meeting was not so good as we would like for it to have been, due mainly to the fact that several of the members had to be in another part of the state in the fruit harvest. Nevertheless, it was good to be associated here with some of God's best. The wife and I certainly enjoyed the meeting Labor Day in Stockton; there was such a fine spirit manifested by all. During the school year, my plans are to be with the home church most of the time. My next series of meetings will be at Orange Ave., Fresno, Calif., during my Christmas holidays from school. Please pray for me and mine; God bless the church.

Eugene Qualls, Rte. 3, Box 655, Tulare, Calif., Sept. 19.—I wish to acknowledge a donation of \$20.00 from Richmond, Calif., that came in too late for last report. The meeting with Bro. Don McCord came to an end. It was my privilege to meet and worship with this man of God. The work in Tulare is progressing. A couple I had known in the S. S. church have accepted the Truth. Brethren Mason and Reynolds have closed their meeting. We are looking forward to the return of Bro. Reynolds soon. I shall continue my labors in Earlimart, as Bro. Walker is a very able man with wisdom, and can carry on at Tulare. Bro. Kirbo cannot be with the Armona brethren, due to the illness of his mother. I was sorry to hear of illness in the Arvin congregation, and am praying for them. Bakersfield and Arvin brethren were so kind to me.

James D. Corson, Mahaffey, Pa., Sept. 7.—Since July 17, I have been working in Mills, Wyo. The Cause is now established here though we had much opposition. Brother E. H. Miller just closed a discussion here on the S. S. and cups. It was a calm victory for Truth. We have been able to rent the Fireman's Hall for both morning and evening services. We hope to build as soon as possible, but land and building materials are very high. An elderly brother who has taken his stand for the Truth, says he will lay the blocks for us if we can get them. Since coming here, we have received \$100.00 from Ottumwa, Ia., and \$50.00 from LeContes Mills, Pa. May God bless them. Brethren, we are sending out a call for your help. If we have to leave here as has been the case at other times, before the congregation is built up to be self sustaining, our work will have been in vain, and the digressives will have won a victory. This is the only faithful church in Wyo. My address is now: 429 Wasatch St., % Wesley Corson, Mills, Wyo. Will you help?

Jim Canfield (colored), Star Route 78, Marion, La., Sept. 6.—I am now in a meeting in Richmond, Ind. They have a nice place in which to meet, however we had only a few out last night. I plan to preach and do house to house work, continuing until Sept. 11. At the Sulphur meeting some brethren asked if I was receiving monthly support from the churches. No, I receive support only now and then from individuals. The other day, I received \$20.00 from a good brother and that will help me a few more miles in my efforts to preach the gospel to my people. Brethren, I am not idle. It is necessary I return again to places where I have preached in an effort to keep them built up in the faith. I know of no other faithful colored preacher in the field and I hope to be able to continue in the work. I return to Ala., in Nov. May God bless all.

Johnny Elmore, G. D., Houston, Mo., Sept. 15.—We closed the meeting at Cheniere, La., on Lord's Day morning, Aug. 28. We certainly appreciate the faithful brethren there. That night, we preached to a fine crowd at Strong, Ark. Aug. 31, we preached at Ardmore while home. Sept. 1, we preached to a good crowd at Capitol Hill, in Oklahoma City. We attended 2 nights of Lynwood Smith and Wayne Fussell's meeting at Seymour, Mo. Sept. 4, we preached twice at Mt. Carney, returning to our work in Mo. We began a singing school there Sept. 5, which lasted all week. They are zealous and eager to learn and we feel some good was done. We were asked to return for two weeks more in the near future. We preached there on Sept. 11 in the morning, and that night at Houston, Mo. We expect to be in the mission field in this area for some time, Lord willing. We are to preach at Seymour, Sept. 17-18. We are scheduled to be at Washington, Okla., for a meeting Nov. 13-27.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 15.—The meeting at Shreveport closed with three baptisms, Aug. 22. Our next effort was with the church at Pleasant Grove, Ind., Aug. 25 - Sept. 4. We had good crowds and good interest as well as excellent cooperation. The Lord willing, I return next year. Sept. 7, we were with Huntington, West Virginia congregation for one sermon; the 8th we were at Twelvepole church, Ceredo, W. Va. for one service. At this writing we are in a singing school at Oklahoma City

(7th St.). So far we are having good interest which is having its effect on the singing. Sept. 23 Oct. 2, we are scheduled to be at Grand Rapids, Mich. After this we return to the West Coast. Our first meeting out there will be at Merced, Calif., the last half of October, we think now. Most of the month of November we will be with the new church at The Dalles, Ore., and Kennewick, Wash.; The Dalles, Nov. 2 13; Kennewick, Nov. 14-27. We plan to be in California for about four months after we return from Washington.

James Shaw, Commodore, Pa., September 16.— I finished my work in Texarkana the last part of August. I certainly enjoyed my association with the brethren at this place and rejoice that there is a faithful congregation now meeting there. The brethren would appreciate visitors from other congregations at any of their services. During July and August I worked with Bro. Leon Fancher in mission meetings at Dierks, Ark. and Broken Bow, Okla. I also attended two nights of Bro. Fancher's meeting at Pine Ridge, Ark., hearing Bro. Jack Cutter preach one of the nights. I began the meeting at Lovejoy, my home congregation, August 28, and it concluded September 4 with the annual Labor Day meeting which was an inspiring and beneficial meeting for all. Many brethren from surrounding states were with us as well as many from congregations within the state. Co-operation and assistance from all was appreciated and we are looking forward to the meeting next year which will be at Huntington, W. Va.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Sept. 12.—En route to Sonora, Tex., I spent a day with our daughter in Arlington and was glad for Bro. Larry Robertson and wife to be with us there. I enjoyed singing with them in his meeting on Vaughn Blvd., in Ft. Worth that night but had to leave for my train before preaching began. Aug. 13, I attended and led the singing for the funeral of a very dear brother in Christ, Bro. H. O. Freeman, Eola, Tex. I met again many friends and neighbors we had known in days gone by. Sept. 2, we closed in Sonora, with 4 baptisms, and others seemed almost persuaded. Brethren Reed Chapell, and J. Tom Williams whom we have known and loved for years, are doing a good work. We appreciated visitors from Menard, San Angelo, Junction, Eola, San Antonio, and Bro. Roy Bill Modgling from Calif., was with us one Lord's day. I returned home from Sonora, and my doctor had me resting for 10 days, (working too hard, he says). En route to Baton Rouge, La., where I am now, I visited Bro. Parks and wife at Neosho, Mo., and talked over plans for some work there. I am sorry I will not be able to hold their meeting this fall, but promised to be with them in Oct. of '56. The brethren in Baton Rouge have had a hard struggle, meeting in the home, but we hope to secure a hall in which to meet. I go next to Brookhaven, Miss., for a few days, then to Shreveport for a check-up at the hospital, and hope to preach a night or so while there. By the time you read this, I should be at San Angelo working with the Lake View congregation out in the country where I grew up, obeyed the gospel, and began preaching among some of God's best people. May God bless all His faithful ministers and may we all labor to strengthen, build up, unite and establish the churches wherever we go.

Homer L. King, P. O. Box 333, Modesto, California, September 20.— En route from Missouri to Modesto, Calif., we covered about three thousand miles via. So. Dakota, Wyo., Mont., Ida., Wash., and Oreg. We stopped over with the little congregation in Kennewick, Wash., for worship on Sunday, Aug. 28, and visited with some of the members of Odell, Oreg., that night and Monday. We arrived in Stockton, Calif., Aug. 30, in time to take in part of the meeting, embracing the Labor Day meeting, which we enjoyed. It was good to see so many of our old-time friends from various parts of Calif., at that meeting. A very large crowd was present. Due to a change in schedule of my work, I did not go to Hayfork as was announced previously, as a result of a burn out of one of the sawmills, leaving some of the brethren there without jobs; forcing them to seek employment elsewhere. Hence, I have been laboring some in Modesto and some in Manteca. Plans are underway for me to assist in a meeting in Escalon, beginning next Sunday night. The cause continues to move forward with zeal in Modesto. Attendance at all meetings is very, very good. After about 20 days in Modesto in October, I am scheduled to begin a series of meetings in Fresno (Orange Ave.), Oct. 21. We look forward to meeting many of our brethren in that part. Bro. Don McCord recently did some preaching at Ceres and Modesto, and we hear that it was very good, and we believe the churches were profited by the sound teaching. The churches need more of that kind of teaching here and elsewhere. We are glad to inform you that we have seen our beloved Bro. T. F. Thomasson, of Waterford, and he seemed to be in good health for a man past 80. Too, Bro. C. H. Lee, of Lodi, formerly of Missouri, seems to be in fair health. We are glad these old veterans of the cross continue with us. Pray for me and mine.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Sept. 14.— The debate in Mills, Wyo., was to have started Aug. 23, but when I arrived the digressive preacher had almost backed out and by the time he decided to go through with it, it was so late we had to wait until Wed. night, and closed Sat. night. The digressives did not attend too well after they saw he could not give Bible for his practice. Bro. Corson has a good start there, several digressives have accepted the Truth. If any congregation can send help to Bro. Corson it will be a good work because he is there with no congregation backing him, and has only been helped by about two. The debate at LaGrange with John O'Dowd began Tuesday night after I returned home. His brethren here will never endorse him for another debate, in fact, I understand they will never endorse anyone else to debate their practice in LaGrange. I am to debate him at his home congregation the last 4 nights of this month. Following the debate, Bro. Ronny Wade preached a week for us. He is a fine young preacher. I am now at Liberty, Ky. Crowds are good. Bro. Tom Murphy is much help. They have a new meeting house here and the congregation is growing. Bro. Murphy now has more time for meetings so if you need him, call him. I want to say amen to the things said about leaving new fields too soon. Some brethren seem to feel if they support a man 2 or 3 months in a mission field he should be able to build up a strong congregation able to feed and defend itself. Brethren, it sometimes takes years for congregations to become that strong. I feel that a preacher who is supported a year in one place should be able to build up a congregation strong enough to support him another year or so while he trains up leaders and teachers able to keep the work going. Bro. Corson was forced to leave the new congregation in Md. too soon and disaster was the result. He is now in Wyo., and unless we help him he will have to leave there before he should. If we do not help, I think we are falling down on our duty. We need to put a preacher in each state where we have no faithful church and support him a year or more. What are we going to do about it?

Our Purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

Vol. XXVI

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No. 11

BUILDING UP THE CHURCH (IV)

By D. B. McCord

As was stated in the conclusion of our last installment, our article this time introduces the eldership and its importance in building up the church. I am sure that we are mutually agreed that a properly qualified eldership is a great asset; an improperly qualified one is a liability to the church and its lasting growth.

This subject, it seems, has been to some extent, numbered among our "neglected gems of truth." A Bible subject and part of the gospel is our theme, so it must be discreetly declared; it must be an important theme or those men wielding the pen of inspiration would not have spent time in discussing and writing about it so exhaustively as they did. So, now we apply ourselves to the task of studying the theme with you.

The names

There are various names divinely given to this office. "This is a true saying, If a man desire the office of a bishop, he desireth a good work" (1 Tim. 3:1). Here, the elder is called a bishop. In certain religious circles today, the word bishop designates one man over several churches, so-called. Never was this in the ancient order of things! Let it be remembered, a plurality of bishops presided over one congregation—not the other way around.

"And from Miletus he sent to Ephesus, and called the elders of the church" (Acts 20:17). From this passage, ample proof we have for calling this church officer an elder, and ample proof, too, is afforded for the practice of having more than one elder to one church. It is worthy of mention here, too, that the very name of elder, in its strictest connotation, means an older or elderly man; therefore, for that simple reason, young men can not qualify.

"Take heed therefore, unto yourselves and to the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with His own blood" (Acts 20:28). Here, the elder is termed an overseer, because he oversees and watches over the flock.

In Paul's first letter to Timothy (4:14), he mentioned "the laying on of the hands of the presbytery." The Emphatic Diaglott renders "the presbytery" the eldership. It necessarily follows that if the body of elders is called the eldership and one of that body is called an elder, then the body of elders is called the

(Continued on page three)

INNOVATIONS IN RELIGION (III)

By Homer L. King

We continue our reasons for opposing innovations in religion, although we may practice advantageously innovations in things of human origin, since the Lord has not legislated how we are to carry on our work in the realm of human origin. We are often reminded by those who practice innovations in religion that Christ and the apostles did not travel in automobiles and other modern means, thus confusing the divine with human things.

Dangers of Innovations

Among the dangers of innovations in religion we offer you a few of them here. The adoption and practice of innovations leads to a loss of respect for God, irreverence for God's word, exalts the human above the divine arrangement, exalts the carnal above the spiritual; means departure from God; increases human authority; adds to and takes from the word of God. Therefore, to permit such changes in religion by man must lead to its ultimate perversion and subversion. Furthermore, wherever innovations are introduced into the worship of the church of Christ, contention, alienation of fellowship, and ultimately open division in the body of Christ is the awful result and the terrible price to be paid. Paul speaks of those who do such things in Rom. 16:17, 18, and he tells what should be done with those who will not repent. Can it be possible that some brethren love their human inventions better than they love the unity for which our Savior so earnestly prayed? (Jno. 17). **Remove the innovations and the contention** for them, and the body of Christ will again stand before the world and the Lord a united, strong, influential institution, with power to again take the world for Christ. Brother, will you not join us in this much needed crusade to rid the church of humanisms, thus restoring the apostolic teaching and practice?

The Law Of Limitation Prohibits Innovations

The introduction of innovations is not something that we may or may not do, and still please God—not something permissible, but the Word of God prohibits the use of them. See here: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 Jno. 9). It is apparent to every honest heart, that according to the above, the "doctrine of Christ" is our limitation, or our confines. If we are to "abide in the doctrine of Christ," we cannot go beyond or outside of the doc-

trine (teaching) of Christ for our teaching or practice. This will force us to abide by the things we can read in the New Testament for the work and worship of the church. All of the innovations are outside the doctrine of Christ, hence if we practice them, we shall have to go outside the doctrine of Christ to get them, and John says, "He that transgresseth and abideth not in the doctrine of Christ, hath not God." Can we afford to do it?

Again: "All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). Here it is plainly stated that the Holy Scriptures thoroughly furnish the man of God unto all good works, but they do not furnish the innovations, for they are not mentioned in the Scriptures; therefore they cannot be good works in the sight of God. Brother, if the Scriptures do not furnish the work you are doing, you had better give it up. Can you read your practice in the New Testament Scriptures? Are you engaging in "something new"—newer than the New Testament? If so, it must be an innovation, and is therefore condemned.

Hear the apostle Peter: "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). That is, if any man speak, let him speak as the Scriptures speak, but where do the Scriptures speak of any of the innovations troubling the church? Echo answers, "Where?" The innovations are not in the "oracles of God," hence when any man contends for them, he is not "speaking as the oracles of God." If all would speak as the oracles of God, we could have unity.

The above Scriptures and many others forbid any changes in matters of divine arrangement. The law of limitation disregarded by Christians, puts them beyond the pale of true Christianity. When we think we can disregard the Scriptures we are deceiving ourselves, and we shall have to give an account of such disobedience, when we stand before the Great Judge in judgment. If we conform to the above law of limitation, we know that we shall have to abandon any claim to human creeds, human names for the church or its members, denominational churches, human organizations or societies to do the work of the church, sprinkling for baptism, religious observance of seasons, instrumental music in the worship, Sunday schools, cups in the Communion, loaves in the Communion, the modern pastor system wherein the evangelist is taken out of his sphere to do the work of the elders, while the elders become mere figure-heads, etc. All informed Bible readers know the above mentioned things are not to be found in the New Testament. Hence, we cannot remain or abide in the "doctrine of Christ" (2 Jno. 9), while contending for them. They are not in the Scriptures which "furnish the man of God unto all good works" (2 Tim. 3:16, 17), hence not a good work. Furthermore, they are not in the sacred "oracles of God" (1 Pet. 4:11), therefore we cannot "speak as the oracles of God," when contending for them.

In view of the above truths, I appeal to my brethren in the spirit of love and meekness, to abandon all innovations and to come back to the Bible in teaching and practice, that we may, indeed and in truth, enjoy the tranquil harmony and unity of the transcendent blood bought church of our Lord! for "Behold how good and how pleasant it is for brethren to dwell together in

unity"—David. May we heed the pleading of Jehovah to Israel as he said, "Stand ye in the ways, and see, and ask for the 'Old Paths,' where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16). Realizing, too, that the Lord has said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9), and "there is a way that seemeth right unto a man, but the end thereof are ways of death" (Prov. 14:12). Finally, for all cannot be written, in the language of the poet, may we meditate and heed:

"Where is thy church, O Savior, where?" I heard the cry, and then I heard:

"Here is my church, where men still dare to take me at my word."

(A revised reprint of a sermon in "Old Paths Pulpit" by the writer)

TIMELY SUGGESTIONS

Save the family. In the fifth chapter of Mark we see one of the greatest miracles of Christ's time performed. A man possessed of the legion of devils. This man could not be handled; they could not keep him clothed, tied, nor tamed. But Jesus commanded the unclean spirits to come out of him and they did and entered into the large herd of swine. When the keepers of the swine went into the city and told what had happened, and when the people came out to see what had happened, they found the man out of whom the Lord had cast the legion of Devils, "**sitting, and clothed, and in his right mind.**" Now, a thought here: Christ will cause people to be quiet, wear clothes, use good sense.

But when Jesus was departing out of the country of the Gadarennes, this man sought to go with him. But "Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee"—verse 19.

I feel sure that it was not that the Lord could not have used this man with Him. But, the Lord seemed to realize that some men can do more good at home than they can by trying to do so much going. This man "began to publish in Decapolis (his home) how great things Jesus had done for him: And all men did marvel." Verse 20.

It has always seemed to me that I should first try to save those who were nearest and dearest to me. I have felt that if I was really what I should be, my wife and children would have confidence in me: they know me better than anyone else in the world, and if I cannot influence them I would feel embarrassed to try to influence anyone else. There is no way of telling how much good this man did right there in the country where they did not want Jesus to stay!

I do not recall any great work that the Apostle Andrew ever did except for this one thing mentioned in John 1:41, "He first findeth his own brother, Simon, and saith unto him, we have found the Messiah, which is, being interpreted, the Christ. V. 42, And he brought him to Jesus." It would seem only natural that Simon (Peter) would believe his own brother. And if Andrew never did lead anyone else to the Christ he did a won-

derful work here, for Peter was one of the outstanding Apostles.

Noah converted his own family (1 Pet. 3:20). And yet, this Noah was a wonderful man of God, and a great deal is said of him in both the Old and the New Testament. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house" (Heb. 11:7).

Suggestion: Convert your brother, your near friend, your child, your companion. Don't neglect these while trying to save those far away.

There is one good lesson that we should be able to learn from the Catholics: They work close home; they convert their **family** to the Catholic religion. I have known brethren in the church who could stand on a street corner and argue Scripture for half a day, with some old hard-head, that they know they will never convert, and who never take the time to read a chapter or two to their children. I have known those who would make "great sacrifices" to cross three or four states to preach the Gospel, but did not make provision for their families to go to worship on Lord's day!

Suggestion: Save your children.

The glory of uncut hair. In the eleventh chapter of the first Corinthian letter, the Apostle "spells it out," so to speak, the relationship between God, Christ, Man, and Woman. He shows that the woman, in attestation of the fact that she is in submission to her husband, must have "power on her head because of the Angels," and that with this covering of her head, she can go to God, thru Christ, in prayer and her teaching—that is, she is subject to Christ and not to her husband in these things. And Paul says that "her hair is given her for a covering," verse 15. The original shows this to be long, natural, uncut hair and states that this **long hair** is given to her **instead** of a covering. Now, if one is to have milk **instead** of coffee, and they do not get the milk, they don't have either. Even so: if the uncut hair is given to women **instead** of a covering and she does not have the uncut hair, then she is shamefully uncovered.

Some one argued that it does not say that it is a **sin** for a woman to have short hair—just a "shame." Well, "It is a **shame** for women to speak in the church" (1 Cor. 14:35). This word shame, means "un-becoming, coarse, indecorous, indecent"—Web. That is bad enough.

"But if a woman have long hair, it is a **glory** to her: for her hair is given her for a covering" (1 Cor. 11:15). "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life" (Rom. 2:7). It seems to me that if **eternal life** is mixed up in this, and that we are to seek for glory" that the sisters should want their hair to grow as long as it will—seeing that the long hair is a glory to them.

Final Suggestion: Sister, don't cut off your hair; you might miss Heaven. —Homer A. Gay.

BUILDING UP THE CHURCH (IV)—

(Continued from page one)

presbytery, too, one of that body is simply a presbyter—another name for the elder.

Lastly, as to appellatives, pastor is also a scripturally authorized term. When pastor is used today in religion to refer to any other than a scripturally qualified elder, it is a misnomer. So, summarily, an elder

may also be called a presbyter, an overseer, a bishop, or a pastor.

A desire

"If a man desire the office of a bishop, he desireth a good work" (1 Tim. 3:1). The word desire, as is used in this text, literally means "to stretch forward to." It follows, does it not, that for a man to be an elder, he must desire the responsibility. That man should not wait until he is old to have that desire, for more than desire is the qualification. The flame of desire should be kindled early in the heart of man, that he may in time possess the other requirements, which are not obtained in a short length of time.

We are taught in this verse, too, that the eldership is a "good work." The word from which we have good in this verse has also been translated excellent, noble. These words add to the incentive from which springs the desire for the office, do they not? Who is he who does not like to be found doing a good, noble, excellent work?

The Qualifications

When Paul delineated the qualifications for this office in his letters to Timothy and Titus, he used the word **must**, which is a word that has always and still is denotative of being obliged, necessary. So, it is not stated that the elder should, would, could, can be qualified, but he **must** possess the qualifications. Too, the tense of the verb—be, as is used by Paul, in these letters, is present—so, that forever settles the erroneous "cart before the horse" idea that a man be appointed and then qualify at some future time. He must be qualified at the time he is appointed, or else he is no elder.

In the letter to Titus, Paul used another forceful, yet minute word—the word **if**. Paul did not instruct Titus to go to Crete and ordain elders in every city regardless, but he was told to do that, if there were men who qualified; so, again this one specification forever settles the idea that it is alright to appoint the best, regardless of qualifications; such an idea as that was born of the mind of man, not of the mind of God.

In next month's installment, the Lord willing, we shall consider the qualifications verbatim according to the King James Version, comparing, where we deem good for purposes of clarification, with the Revised Standard and the Emphatic Diaglott.

—Covina, Calif.

The battle against evil is difficult, not so much because of the action required, but because of the endurance necessary to achieve victory.

Late repentance is seldom true; but true repentance is never too late.

Knowing your limitations is the first step toward overcoming them.

Some people can hold a horse better than they can their tongue.

"Other people's troubles are never as bad as ours but their children are always a lot worse."

Idleness is an altar upon which we sacrifice our time.

Old Paths Advocate

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BOB SAVAGE GIVES UP INDIVIDUAL CUPS

For the past four years I have been doing evangelistic work among the brethren who defend the individual cups but who reject the Sunday School heresy. Much of this work was what I consider to be the purest form of evangelistic work, mission work. I have also become experienced in meeting work. I have done some debating. Also I have taught singing schools and trained brethren in the fundamentals of public teaching. I am twenty three years old, married, and expecting to become a father in November of this year.

I first became disturbed on the matter of individual communion cups when I attended a debate on that subject in Oklahoma City during the spring of 1952. The debate was between Bro. J. Ervin Waters and Bro. Van Bonneau. Since that time I have been in contact intermittently with Bro. Waters, who has helped me a great deal in my study of the issue. Recently, while in a meeting near Texarkana in Arkansas, I met Bro. Jimmy Shaw who also helped me to come to the conclusion which I have now settled upon—only one container is to be used in the distribution of the drink element of the communion. Likewise, I have concluded that an undivided loaf is to be used in the communion which each communicant breaks for himself.

I want very much to continue in evangelistic work. I feel that by now I am trained to the extent that I can be a useful servant in the Master's Vineyard. I want to be in the work full time if the brotherhood would like to use me. I ask the prayers of the faithful in behalf of my wife and myself. May God forgive me for my long hesitancy.

—Bob Savage,
1435-F East Calif. Ave.
Glendale, Calif.

COMMENT

The above words from an honest and good heart thrill me to the depths of my being. Bob Savage looked into the perfect law of liberty without a veil over his heart but with an intense yearning for truth and beheld that truth. The sword which we have wielded in controversy has not been wielded in vain. Bob joins a host of others who have broken away, and who are breaking away, from the ranks of the innovationists. Interest in a restoration of primitive Christianity is mounting. Let us gird up our loins and with renewed courage and vigor prosecute the battle.

Bob Savage has been in contact with me irregularly

for three years. He saw at the debate in Oklahoma City that Van Bonneau was depending too much on shrewd sophistry. He studied the issues intensely all summer and tried many of our arguments on others. He found that they could not successfully answer them. Other cups preachers failed. He corresponded with me at length but a point or two still bothered him. To his credit I will say that he wanted to be honest about the matter. Three years have passed. Recently, as he reports, in a meeting near Texarkana Jimmy Shaw and he engaged in private talks. Bob reports that Jimmy took away from him his last remaining argument. Jimmy tells me that he heard Bob preach three excellent sermons in this meeting. Bob wrote me after this and posed a question about the bread breaking issue. I answered and now he comes all the way.

Bob Savage appears to be a young man of considerable talent and ability. He debated a Sunday School preacher in Tennessee recently. He is experienced in singing. He has done much personal work and mission work. We need preachers. Well, here is one already trained for the job and who is conversant with disputed issues troubling the cause.

Are we ready to prove that we are sincere in wanting to convert preachers from error by using and supporting them when they change? I urge the brotherhood to write letters of encouragement to Bob Savage. I urge congregations to book him for meetings. How about squeezing in an extra meeting or some extra work to help him get established in the field? This would be easy. How about booking him for some mission work?

I quote the following from one of his letters: "I would definitely like to do full time evangelistic work. To my way of thinking personal work in mission points is an integral part of such work. We are expecting our first-born in about five weeks (Soon after you receive this paper—J. E. W.). So we are unable to do any extensive traveling now and probably won't be able to do any for a few months—say, until January or February. I would welcome with great joy mission work in this area until we are able to travel, or longer, if need be. But I long to be of service in the Master's Vineyard wherever He may need me."

Will the California brethren take notice of this? Can you use him this winter and spring at least? Before this change his work had been slacking up among the cups brethren. Hear Bob again: "I haven't been very busy since I began to talk my problems on the cup question with some of the learned brethren. Somehow word gets scattered to the ends of earth—so they didn't trust me. Since falling out of favor to some extent, I have done mission work most of the time and have trained myself fairly thoroughly in doing personal work. Some of this time I have partially supported myself."

May God bless him and his family. We welcome them and we need them in the work. May Bob's years be fruitful and many in the Lord's work. And may brethren arise to the occasion with encouragement and support.

—J. Ervin Waters.

IN REFERENCE TO BOB SAVAGE

Yesterday, several of us in this part, had the privilege of meeting Bob Savage. We, in southern California, are doing out best, we trust, to extend to him

and his wife, Wanda, a cordial welcome to our ranks.

Last evening, he preached at Covina. He has a good delivery; he is well groomed and well poised in the pulpit; he approaches, attacks and concludes his sermons logically and well. It is his desire to be in the field full time, and we hope such can soon be brought about.

The following are my reasons for believing that Bob's change on the communion, the cups question in particular, is a lasting one: (1) He did not make the change impulsively. He studied the question for three years, almost as long as he has been preaching, according to his own statement. (2) He had to leave the members of his father's house (which is not easy to do) in making the change. (3) Too, he had to leave the men, at whose feet he had been trained to preach. There are friends, too, who will likely not find within their hearts to be the same as they once were.

May God bless Bob Savage and his. May he always be humble, kind and as truth-loving as he appears now to be is our hope, our prayer.

—D. B. McCord.

THEY ARE COMING TO THE TRUTH

We rejoice beyond words to express it that Brother Savage, a young gospel preacher of note and ability, according to reports, has given up the cups, and is taking an open stand for the simple New Testament worship. We thank God and take courage as we consider this with the others reported in this issue of the OPA. Here is our hand, Bro. Savage, as we welcome you into our ranks. May God bless your labors and may your hands be held up as you go forth to labor.

J. T. Covington, Forth Worth, Texas, takes stand. Here is what Bro. E. R. Coombes, of Ft. Worth, has to say about him:

"Bro. J. T. Covington, who has been preaching for the cups congregations, is very able and now is sound in the faith. We did not change him; he had already discovered the error and came to us, when he heard of the true church here."

L. G. Butler, Thomas, Okla.—Bro. Leon Fancher says: "I enjoyed meeting Bro. L. G. Butler, a preacher, who recently took his stand against cups and classes. He preached once during the meeting at Thomas, and he is a fine speaker."

A Baptist Preacher, Jerico, Miss.—Bro. Robert Adams (colored) reports that Bro. Jim Canfield (colored) baptized a Baptist preacher in their meeting, and that he is now doing some public teaching for them.

W. E. Joslin, Granby, Missouri, writes me for a sample copy of the OPA, and after receiving it, writes as follows:

"I am tired of this class system of teaching, women speaking in the assemblies, cups, and other innovations of men. We hope to locate a family or two in or near Diamond, Granby, or Sarcoxie, with whom to meet for worship."

The above results of various efforts should stimulate activity on the part of all, for we can now see that we labor not in vain. May the number, who join the crusade against the encroachment of innovations into the work and worship of the church of our Lord, be multiplied greatly.

—Homer L. King.

CONTRIBUTIONS FOR FOREIGN SUBSCRIPTIONS

Our many thanks for the following donations to this worthy cause. As we said before, whatever is donated above the required amount to renew all for one year, will be used to extend that many for two years and to cover the cost of sending 30 copies of the OPA to Africa for distribution by three of the preachers in that mission effort, where Bro. Paul Nichols labored. Note the following:

A Missouri brother—\$10.00; E. A. Hendrix—\$5.00; Mrs. Geo. Wright—\$1.00; W. A. Macy—\$1.00; Total—\$17.00; Previously reported — \$138.50; Total—\$155.50.

H. L. K.

MILLER-SLOAN DEBATE CALLED OFF

As we go to press, word from Brethren Miller and Catherman is to the effect that for the present, at least, the proposed debate at Frostburg, Md., will not be conducted on the date previously announced. Possibly, there will be a fuller account later.

—H. L. K.

OUR HELPERS

Below, you will find the names of those who have sent us subscriptions from Sept. 20 to Oct. 20, and the number of subs. they sent. We appreciate the nice list of subs. this month and ask that you keep working for the paper. Please, check the following list and report any errors to us:

J. W. McKeand—13; Homer A. Gay—13; A brother in Mo.—10; Robert Falvey—10; J. Ervin Waters—9; Brethren at Huntington, W. Va.—7; Ellen McGownd—6; Homer L. King—5; E. A. Hendrix—5; Ray Smith—4; Miles King—4; C. R. Nelson—3; James R. Stewart—3; J. B. Carter—3; L. A. Shipley—3; H. A. Sifford—2; Edwin S. Morris—2; V. W. Mullican—2; A. J. Mason—2; Mrs. Geo. Wright—2; A. W. Fenter—2; Ronny Wade—2; Mrs. Ray Pafford—2; Raymond Lindsey—2; A. Copeland—2; W. A. Macy—2; J. F. Cobbs—2; A. H. Bull—2; Oscar Alexander—2; Bennie Cryer—2; Granville Mahurin—1; Robert Adams—1; G. C. Holloway—1; Jimmy Shaw—1; Jim Canfield—1; Larry Robertson—1; E. H. Miller—1; R. D. Phillips—1; Mrs. Woodward Clouse—1; B. B. Cayson—1; Mrs. L. M. Pond—1; Alvin Wooton—1; Buddy Frye—1; Algene Stalcup—1; W. E. Joslin—1; C. W. VanStavern—1; Mrs. Houston Weeks—1; J. L. Davis—1; J. C. Fry—1; Howard King—1; Obara Perry—1; John Carter—1; E. M. Huguley—1; Darlene Johnson—1; Total—152.

DISPUTES EVOLUTION

(The following is copied from the newspaper, The Modesto Bee, from the letters to the editor).

Editor of the Bee—Sir: Evolutionists at one time held strange ideas about spontaneous generation of life but new knowledge has forced them to abandon such theories. They claimed characteristics acquired from environment were passed on to offspring but had to relinquish this attractive theory when modern genetics proved such were uninherited.

If science allowed itself to be stripped of these past contentions its theory of evolution would be bankrupt. So propagandizing evolutionists still offer falsehoods as fodder for a gullible and uninformed world.

During June, 1952, in New York City and interna-

tional symposium on anthropology was held and in reporting on one session the New York Times of June 12, headlined their conclusion as **Evolution Of Body Is Declared At End.**

It is very convenient for evolutionists to declare that evolution has ended. They do not have to show it taking place now. They are not embarrassed by their inability to show it in operation.

The science of archaeology contradicts instead of supports evolution. Recent archaeological discoveries in the land of Egypt revealed no evidence to support the evolutionary school of thought.

More than this, the doctrine that man began with a brutish intellect and gradually developed his high and peculiar culture is refuted by the evidences from this country. In fact, the contrary is strikingly the case.

Instead of proving a process of evolution, the history of man as found in the archaeology of Egypt is a consistent record of degeneration. Sayce, one of the oldest archaeologists in the history of that great science, expressed his wonder and amazement at the high stage of culture met with in the very earliest records of the Egyptian people.

It must not be presumed that this condition is unique in Egypt, or peculiar to any one race or country. The same queer discrepancy between the fallacious theories of the philosophy of organic evolution and the facts of human history is observed wherever archaeology has been able to hold the torch of discovery over a given area.

—David S. Tennent, Redding, Calif.

HE LIKES ARTICLES

I especially liked your "suggestion" — "when you run out of sermons try just preaching the word." I have often wondered why more teachers did not do just that instead of trying to cover a field that is entirely too large for them. The Holy Scriptures are a pretty good outline, if studied by themselves, I have always thought.

I would also like to say Amen to Bro. Don McCord for his "Building Up The Church" (No. 2). Wisely said, brother, wisely said. A New Testament case paralleling Don's example of Abraham and Lot, to some extent, though not free from sharpness, is Paul and Barnabas when they split over taking with them John Mark. Result: Two new parties that were compatible were formed and a double benefit to the Lord's cause came about (Acts 15).

Quite commonly today, a case of that kind would be "settled" by announcing to the world (at least to the brotherhood) that so and so was no longer fit for fellowshiping and from henceforth all the brotherhood should abide by "my" or "our" decision. Will worship! Good writing, brethren; Keep it up.

—K. G. Wilks.

THE CHURCH DIRECTORY

Church directories are still being returned to me occasionally with the notation "insufficient address." I would like very much to get the directories to you when you order, so please be sure to give correct mailing address. If you have not received your directory please write me so I can forward it to you.

The following additions may be made in your directory:

Neosho, Mo.—Grant and Young Streets, Lord's day

at 10:30 A. M. and 8:00 P. M. Contact J. W. Parks, 712 Harmony, Neosho, Mo. Phone 233.

Thomas, Okla.—124 West Broadway St., in the old post office building. Lord's day at 10:30 A. M. and 8:00 P. M., and Wednesday evenings at 8:00 P. M. Contact Dan Sexton, Box 173, Thomas, Okla.

If there are any changes in location of your place of worship please let me know so I can give notice of it in this column. If you move and do not let the congregations know about it, **you may cause someone to miss worship.** This has happened before.

Church directories are still for sale at **35c each or 3 for \$1.00.** Send your orders to: Ray Asplin, 1420 S.W. 56th St., Oklahoma City 9, Okla.

MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, a least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Bob Savage, 1435-F East Calif. Ave., Glendale, Calif.

LORD GIVE US RATTLESNAKES

Once upon a time there was a family of wayward church members, who had once been active, but had lost all interest and had fallen away. There was the father and three sons, Jim, John, and Sam. The elders had talked to them about their lost condition, the preacher had visited them and many of the brethren had tried to get them to come back to church; but all this did not seem to do the least bit of good. One day when the boys were out in the pasture, a large rattle-

snake bit John and he became very ill. The physician was called, and after an examination he pronounced John to be in a very critical condition. Said he, "About all you can do now is pray." The father called the preacher and told him of John's condition. He asked him to pray for John's recovery and this was his prayer: "Oh wise and righteous Father we thank thee for thou hast in thy wisdom sent this rattlesnake to bite John, in order to bring him to his senses. He has not been inside the church house for years, and it is doubtful that he has in all that time felt the need of prayers. Now we trust that this will prove a valuable lesson to him, and that it will lead him to genuine repentance. And now, Oh Father, will thou send another to bite Sam, and another to bite Jim, and another **Big One** to bite the old man? We have all been doing everything we knew for years to restore them, but to no avail. It seems, therefore, that all our combined efforts could not do what this snake has done. We thus conclude that the only thing left that will do this family good is rattlesnakes: So, Lord send us bigger and better rattlesnakes. In the name of Jesus we pray."

(Selected by John Reynolds from Gospel Digest).

TEXAS NEW YEAR MEETING

The New Year meeting in Texas this year will be at the Lakeview congregation in San Angelo. Bro. Homer A. Gay will be with us. We hope to spend the day in good gospel singing and teaching, using as many preachers and teachers as we have with us. Free lunch will be served at the school cafeteria across from the church building. We take this opportunity to invite you all to be with us. We pray brotherly love and harmony will prevail as in previous meetings of this kind.

—J. C. Miller.

* *

OKLAHOMA NEW YEAR MEETING

The New Year meeting in Oklahoma, will be at Ada, Dec. 22 Jan. 1, and Bro. Lynwood Smith will be preaching for us. This is usually called the meeting for the boys and they can contact Bro. Smith for the exact dates.

—Jeff Cantrell.

IN APPRECIATION

We wish to express our gratitude to everyone for the kind words and deeds during the illness and death of our dear sister, mother, and aunt. We are also thankful for the friends who prepared and served food during that time.

—Bun, Ruth, and Jack Bridges, Mrs. Rachel Rogers, Mr. and Mrs. Denzel Lee, Mr. and Mrs. Geo. W. Lee, and Mr. Ellison Lee.

OUR DEPARTED

Mayes—Boyde L. Mayes was born in Young County, Tex., April 13, 1900, and spent his entire youth in the Murray community. Aug. 12, 1923, he was married to Lois Bryant of Graham, Tex., and their early married life was spent at Graham and Wichita Falls before moving to Cleburne then to Ft. Worth, in 1950 where he resided at the time of his death. Bro. Mayes obeyed the gospel in Newcastle, Aug. 1939, and continued faithful. During his 3 months illness, he spent much time with his Bible. He is survived by his wife; 3 sons, Kenneth, Abilene, Tex., Eugene, Ft. Worth, Tex., and Melvin, Pueblo, Colo.; a daughter, Anice

Gayle, Ft. Worth; 3 grand children; 2 brothers; 4 sisters; and a number of close relatives and friends.

—Larry Robertson

Young—Sister Dora Elizabeth Young, a native of Jacksboro, Tex., died Sept. 11, 1955, at the age of 72 years. Sister Young, a daughter of the late Mr. and Mrs. J. D. Miller of Jacksboro, was married to Henry Young, Sept. 9, 1900, at Atoka, Okla., moving to Calif., about 36 years ago. They lived in Tipton and later in Woodlake, Calif. She was a member of the Woodlake church of Christ. She is survived by her husband; 8 children, Mrs. Ruth Goins, Woodlake, Calif., Jason Ira, Hollis Ray, Vester Lee, Frank Dee, Nolan, Gladys Shores, and Pearl Grisham, of Oklahoma; 28 grand children, and 20 great grandchildren. Funeral services were conducted from Brooks Funeral Chapel at Woodlake, Calif. The writer officiated.

—John L. Reynolds.

Smith—Bro. L. J. (Lush) Smith was born Sept. 7, 1885 in Lincoln County, Miss., and departed this life Sept. 16, 1955, at the age of 70 years, 1 week, and 2 days of age. The end came after a prolonged illness. Jan. 11, 1919, he was married to Mrs. Lela Hoggatt Fortenberry. To this union 4 children were born, all except one remain to mourn his passing. They are: Mrs. Grafton Smith, Mrs. Bracy Smith, and Allen Smith, all of Brookhaven, Miss. His wife, one stepson, Harry Fortenberry, 13 grandchildren, 3 brothers, 3 sisters, and a host of friends and relatives also survive. He obeyed the gospel in 1933 under the preaching of Bro. J. D. Phillips and was a member of the New Salem congregation. It was there his body was laid to rest. Bro. Homer A. Gay delivered the funeral oration, assisted by the writer. To the family, we express again our deep and heartfelt sympathy.

—M. Lynwood Smith.

DO WE HAVE A HUMAN CREED?

Brother King, the cups brethren in this part are telling that we have a creed, telling us what to preach and to believe. They say that all our brethren signed that creed, and that our headquarters is in Oklahoma. They say our names are in our own handwriting, etc. We know this is false, and we take this means of letting all who may have heard that report know that there is no truth in such reports. Now there is a simple way to put this to the test. If such a creed exists, they must have some copies of it, or perhaps the original. So, we demand that they produce that creed so that we all may see it. They should either produce the goods or stop the misrepresentations. Please, send that creed to the undersigned.

—J. W. McKeand, Ceredo, W. Va.

Comment: We join Bro. McKeand in demanding a copy of the so-called creed. Now if all our brethren signed it, then surely all our brethren should know about it, and may I ask this favor: If any **one** of you signed it (I do not ask for all), please write us and give us a copy of it. The report that all signed it, I know is false, for here is one man who did not sign it.

—H. L. K.

OUR WORSHIP, APOSTOLIC

This last summer, while this writer was in a series of meetings in Dallas, a lady passed on to him what he might call a "ray of the light of encouragement." I shall not soon forget it. Passing this "ray of light"

on to the readers of this journal is the purpose of this brief installment.

This lady, of whom I speak, was visiting in Dallas. She attended almost every night of a 10-day series and worshipped with us on the Lord's Day. She was attentive, discreet, kind, humble and friendly—still quite agile for her years. She had passed her three score and ten milestone; she had retired in 1952 after 50 years as a public school teacher; she was added to the church over one half century ago, in fact almost 6 decades ago. All of these qualities and more made her an adorable person. One night, after services as she was leaving, she related to me the following, in effect: "Today, I wrote to a girlhood friend of mine and told her how I had been enjoying myself going to church here. I told her that a more friendly church I had never found, and especially did I mention the worship, and in particular the communion—simple, scriptural and that a more apostolic worship could not be found in this day and time."

Well, such a concession made by a person such as she, who can remember well years before the advent of the innovations and all the problems they have posed, is worth the pondering of all in our brotherhood, it matters not of what "persuasion" they may be.

—D. B. McCord.

THE AFRICAN WORK

By Paul O. Nichols

The reports from Africa every month are very favorable. I just wish it were possible for the brethren over here to realize just how hard some of our African preachers are working to save souls, and just how great are the results. Some of them go in worn and ragged clothes in order to use what little support they get to preach to the lost. Brother Severe suggested to one of them that he spare some pennies for some clothes. He replied, "I prefer to go naked than to stop saving my people for Christ." I wonder how many Christians here in the States have such a desire and determination to save souls. Not many!

I have recently learned of an African preacher in Nigeria, West Africa. He is affiliated with the Sunday School church of Christ, and is being supported by them. But it might be possible that he could be taught the truth. He is quite a worker. He baptized more than 2000 people in just a few weeks.

Thanks again to all that are having a part in supporting the Gospel in Africa.

Donations: Wichita Falls, Tex. (6th St.) \$10.00 for support and \$25.00 for duty on clothing sent by them; Ada, Okla.—\$30.00; Corcoran, Calif.—\$30.00; Washington, Okla.—\$20.00; Lawrenceburg, Tenn.—\$40; Siskiyou, Calif.—\$50.00; Stockton, Calif.—\$20.00; Merced, Calif.—\$10.00; Armona, Calif.—\$10.00; Brother L. I. Gibbs, Huntington, Park, Calif.—\$10.00.

THE WORK IN TULARE, CALIFORNIA

By John L. Reynolds

Some time ago, Bro. Ernie Lewis, of Armona, located an abandoned church building on Sacramento and Kern Streets. He talked to Bro. A. M. Vincent who lived near by and as it happened, Bro. Vincent was well acquainted with the man who owned the house, so they went to see the man and rented the building. Bro. Lewis located several brethren in and near Tulare, and

started the true worship the following Lord's day. Later, Bro. A. J. Mason went down and did quite a lot of personal work, he and I following it with a two weeks meeting. The results were, one man confessed his faults and three took their stand with us, confessing they had been working with the wrong people. I have arranged to work with them for at least one month, and, too, Brethren Jim Russell and Ernie Lewis are planning on conducting a series of meetings there sometime in the near future. The prospects look good to me.

Bro. Ernie Lewis is to be commended for his zeal and work in the church. He holds down a job and preaches on the side. I know of no young man doing more than he is for the cause of Christ. He has baptized eight in the last year, some of them his next door neighbors. I wish more of our young preachers would establish themselves some place, labour with their hands as Paul of old (Acts 20:34; 1 Thess. 2:9). If they should do that, I feel sure the Church would take on new growth.

—Ceres, Calif.



J. W. McKeand, 801 Main, Ceredo, W. Va., Oct. 13.—We are having good attendance and look forward to higher and better things in the future.

V. W. Mullican, Rte. 1, Vian, Okla., Sept. 19.—We enjoyed hearing Bro. Waters at Tucker, Sept. 6. Bro. King, we would like to hear you preach again.

J. B. Carter, Rte. 1, Box 181, Ardmore, Okla., Sept. 19.—I have preached twice at Marietta and twice at Dougherty, Okla. I have enjoyed hearing Bro. Ivey the past two weeks at Marietta.

R. D. Phillips, Box 187, Boynton, Okla., Oct. 18.—We are getting along fine with good crowds each Lord's day. We are trying to get a preacher to be with us twice each month during the winter months. Here is a sub.

J. F. Cobbs, Box 25, Spring Hill, W. Va., Oct. 4.—The church at Spring Hill is doing fine. Bro. Fred Kirbo held a good meeting for us in July. He did some wonderful preaching and crowds were excellent. He is to be with us next year for another meeting. Here are 2 subs.

W. S. Cummings, Box 135, Davis, Okla., Sept. 23.—We had a fine meeting at Dougherty, with 4 baptisms, and 5 confessed faults. It was the best meeting I have attended in a long time. We had been having but one service each week but are now having 3 services with good attendance.

E. R. Stephens, 414 New York St., Huntington, W. Va., Sept. 27.—The church is progressing and I am happy to be able to help surrounding congregations.

I go to Beckley the first Lord's day of each month, also to St. Albans, Twelve Pole, and 18th St., when I am called. I rejoice to read of good being done in other sections.

Burnice Weeks, Kinston, Ala., Oct. 6.—Since my last report I have preached one or more times at the following places: Lowery, Ala., my home church, Mt. Pleasant, and Panama City, Fla. At the latter place two came forward for baptism and four confessed faults. We need to do more and say less. Please pray for me.

B. B. Cayson, 1993 Pt. Church Rd., Memphis, Tenn., Sept. 19.—The church here is doing fairly well. The brethren have decided some personal work is needed here and we feel much good could be accomplished. If any of the faithful brethren would like to work with this congregation for a period of 9 to 12 months or as long as it takes to build up the Cause, please contact me. We enjoy the OPA.

Carl N. Nichols, 849 Wilcox, Hollywood 38, Calif., Oct. 10.—The church at Siskiyou is getting along fine and planning on some mission work soon. We rejoice that Bro. Bob Savage and wife have taken their stand for the Truth. He was with us Lord's day and made a public statement. We feel he will be a great help to the Cause.

Raymond Lindsey, Rte. 1, Washington, Okla., Sept. 23.—The church here is doing fine, interest is good and peace prevails. Bro. Jack Cutter gave us two wonderful sermons, Sept. 18. Bro. John Smith was here for the evening service and was a great help in the singing. May God bless those who preach the gospel of Christ. I enjoy the OPA very much, here are 2 subs.

Fred Lambert, P. O. Box 1273, Fort Lauderdale, Fla., Oct. 11.—We continue to meet in the home of Bro. Bryant at 916 North West 7th Terrace in Ft. Lauderdale with services Lord's day morning at 10:45 A. M. and evening at 7:30. We would appreciate brethren coming by and worshipping with us. It would be so encouraging. Pray for us that God may give us strength to carry on.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Oct. 17.—Sept. 18, 25, Oct. 2, and 16, I preached at Seattle, Wash., and Oct. 9, assisted with the teaching there. **Donations for Work in this Part:** Church, Seattle, Wash.—\$49.00; Church, Odell, Ore.—\$100.00; Church, Kennewick, Wash.—\$50.00. We are thankful for these blessings.

Paul Mackey, 308 Woods Ave., Flemington, Pa., Oct. 15.—Since last reporting, I have preached on week ends at Ada, Okla.; Temple, McGregor, and Waco, (Rose St.), Tex.; Lawrenceburg, (Frank St.), Tenn.; and Love Joy, Pa. I am now with Bro. Waters in a meeting at my home congregation in Flemington. There have been 2 baptisms thus far. Oct. 16-22, we are to be at LeContes Mills, Pa.

E. R. Coombes, 2612 N. W. 27th, Ft. Worth, Tex., Oct. 13.—The church here on Warwick St., is doing fine. We now have a preacher in our midst for which we are thankful. Bro. J. T. Covington had been preaching

for the cups congregations and is very able, and sound in the faith now. We did not change him, he had already discovered the error he was in and came to us when he heard of the true church.

Wm. Tracy Moore, 608 Bluff St., Delta, Colo., Oct. 14.—Bro. Tom Smith just closed a very good meeting for us with one baptism and the church greatly strengthened by his exhortation and encouragement. The congregation is now working in peace and harmony for the upbuilding of the Cause. We need the prayers of the faithful. May God bless you and yours, Bro. King, and all your efforts for Him.

Geo. W. Anderson, Rte. 3, Box 293, Wichita Falls, Tex., Oct. 17.—Since last report I have preached several times at my home congregation and once at Jacksboro, Tex. The church here on Lawrence Rd continues to grow, and N. 6th St. congregation is also doing fine. I am enjoying the work of the Lord as never before in my life, and I pray my health will permit me to continue working in His church.

Tom E. Smith, 302 Phillips, Healdton, Okla., Oct. 15.—The meeting at Delta, Colo., Sept. 30-Oct. 12, was a wonderful success with one lady baptized and I think much good done otherwise. The brethren are working in unity and if they continue, their influence will be far reaching. They have made our stay pleasant and cooperated in making the meeting enjoyable and we trust, profitable. May God richly bless them.

Dan Sexton, Box 173, Thomas, Okla., Oct. 13.—We just closed a 10 day meeting with no visible results but I hope good was accomplished. The excellent preaching was done by Bro. Leon Fancher and Bro. L. G. Butler gave us a good lesson one night. We want to thank the brethren at Ada, Stroud, Sulphur, Sentinel, and both congregations at Okla. City, for sponsoring the meeting. The little congregation here is progressing but we need the prayers of the brotherhood.

Robert Falvey, Box 346, Huntington Park, Calif., Sept. 27.—Bro. Nelson and Eddie Nichols have both preached for us recently. Bro. Chester King is doing a good work in this section. Bro. King, we invite you to be with us at Lynwood any time you can, you will find our worship scriptural in every respect. We want the brotherhood to know we are not now, nor have we ever been, opposed to conscientious objectors. We have several in our congregation and are standing behind them. Here are 10 subs.

Miles King, 5001 Duval, Austin, Tex., Oct. 19.—Recently, we have been with the congregation at Powe, Mo., for 6 weeks. We enjoyed our stay there and appreciate the interest the church at Pontiac, Mich., has taken in this congregation. Enroute to Austin, I preached at Pochahontas, Little Rock, and Jerusalem, Ark., Golden, Okla., and Paris and Garrison, Tex. We had nice visits with all these brethren and were glad to be associated with preaching brethren Jerry and Jack Cutter at Paris, Tex.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Oct. 17.—Since last reporting, most of my work has been

here at home, as I have purposely planned. The church here and the one on Siskiyou St., L. A. are making plans to support Bro. Jerry Cutter for sometime beginning Jan. 1. The growth of the church we read about from the pages of this journal serves to build us up. Too, it is good that something definite is now being advocated for a permanent home for the paper. The Lord bless the church!

Eugene Qualls, Rte. 3, Box 655, Tulare, Calif., Oct. 11.—I am to hold a meeting Nov. 21-30, at Earlimart, and ask your prayers in this effort. We have had very good attendance since my last report. I want to do my part in winning lost souls to Christ, and would like to hold meetings and do personal work. If you desire my services, please contact me. We are sorry to report that Sister Stanley is in the hospital again. Get-well cards may be addressed to her in care of the church of Christ, 300 S. Hackett, Porterville, Calif.

James R. Stewart, Rte. 1, Lorena, Tex. Oct. 11.—The meeting at Beaumont, closed Sept. 25, with one confession. We enjoyed laboring with old friends and brethren. They are few in number but have bought a lot in a new location and plan to build soon. We had visitors from Sulphur, La. I have preached recently at Waco and Temple, Tex. Bro. Bennie Cryer is still working with the Circle Rd. church in Waco, and we have enjoyed having him. It was good to have Bro. Ted Warwick visit and preach for us. Here are 3 subs.

Barney D. Welch, 1208 Larkwood Dr., Austin, Tex., Sept. 19.—The meeting at Swars Prairie near Neosho, Mo., closed Aug. 28 with a wonderful crowd. There were 8 baptized, some were restored, and some confessed faults. The brethren there knew what Paul meant when he said "Given to hospitality." Lord willing, I am to return to Neosho in March for a meeting and in Sept., for one in Burkhart. We had a wonderful meeting Labor Day in Waco. I go next week end to Wichita Falls, then to Ind., for a meeting beginning Oct. 2. Brethren, may we fight the good fight of faith, love one another more, and settle for nothing short of the Truth.

R. B. Roden, 2860 NW 21st, Oklahoma City, Okla., Sept. 23.—July 29-Aug. 7, I held a meeting at Stilwell, Okla., with no visible results but enjoyed working with the brethren. Sept. 2-11, I held a meeting at Dougherty with 4 baptisms and 5 confessions of faults. We appreciated the cooperation of Davis, Sulphur, Ada, and Wynnewood, which helped to swell the crowds and make good singing. Sept. 18, I was at Tulsa. Bro. Paul Nichols is in a singing school at 7th Street which will help us prepare for better singing in the meeting to be held by Bro. Leon Fancher Oct. 2-16. Pray for us.

Jerry Cutter, Rte. 2, Crescent, Okla., Oct. 15.—We are with the church at Paris, Tex., established earlier this year by Bro. James Orten. It has been well established on good material. There are 3 male members that lead singing and teach. The brethren at Ft. Worth are to be commended for their liberal support that made this work possible. We have had several visiting preachers which is appreciated. Bro. Miles King and wife visited in our home and preached two nights for us which we enjoyed. In Aug., prior to my work here, I held a meeting in Advance, Ark., an enjoyable one in which 7 were baptized. We were happy to see the re-

sponse to the gospel in that community. May the church continue to grow.

Leon Fancher, Box 41, Horatio, Ark., Oct. 15.—We are enjoying a meeting at the 7th Street congregation in Okla. City, which is without visible results thus far. The last of Sept. we were in a meeting at Thomas, Okla., a new congregation made up partly of old members. They had met two Lord's Days previous to the meeting. They have about 25 members, though crowds range from forty to fifty. I enjoyed meeting and associating with Bro. L. G. Butler a preacher who took his stand against cups and classes recently. He preached once during the meeting and is a fine speaker. We return next to Ark. for more mission work. Bro. Morris will be in a meeting at Oak Grove, Oct. 21-30, and we expect to work for that meeting. Nov. 2, we begin at Sulphur, Okla.

Bennie T. Cryer, 817 E. 15th, Odessa, Texas, Oct. 15.—My work with the Circle Rd. church of Christ comes to an end Oct. 19. From here, I plan to go to Tennessee for a short visit and then return to Odessa, Texas around Nov. 1, to begin once more working with the Clements St. church. I was with this church for 15 months during 1952-53. Bro. Edwin Morris and I conducted a meeting in West, Texas seeking to establish a church in that community. The interest was not very great and sickness plagued our efforts there. However, the last two Sundays we have conducted services there. Bro. Ted Warwick came from Odessa and did a weeks work there after our meeting closed. He was supported by the Clements St. church in Odessa. I have enjoyed associating with Bro. James R. Stewart while in the Waco area. May we all work in peace.

J. D. Corson, Mahaffey, Pa., Oct. 10.—We are still in Mills, Wyo., fighting the good fight of faith, and though it is not an easy one, we are able to worship unmolested since the discussion and help of Bro. E. H. Miller. We still meet in the firemen's hall for Lord's day worship. I feel so obligated and needed here, that we have settled in humble quarters and put the children in school. In this place, it is hard for a man of my age to find work, and a job without working 7 days each week, is almost impossible. With the help of God and the brotherhood we shall not cease the work here. Thanks to the church at Sweetwater, Mo., for a donation of \$75.00 which was my support for Sept. Roanoke, Va., has also sent \$50.00 and we appreciate it. May God bless these congregations. Truly the laborers are few in this state. Please remember us in your prayers.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., Sept. 30.—July 17-21, I began a meeting with the faithful meeting near Malone, Ala., but due to heavy rains and bad country roads the people could not attend and we closed. July 24, I was with Bro. Young and the brethren at Hallsville, Tex., preaching for them. July 31, I was with the brethren meeting in the home of Bro. Coleman near Moro, Ark. Bro. Gatson had taught them the truth on the communion and I taught them more on the subject. I plan to return Oct. 21. Aug. 28 - Sept. 4, I was with the colored brethren near Butler, Pa. They are faithful and struggling hard to build a congregation there. Sept. 5, I began a meeting in Richmond, Ind., with Bro. J. H. Roberson and the

faithful there of my race. We had some outside interest. Two sectarian preachers attended one night and asked some questions but did not return the next night. If I am financially able, I plan to return to Malone, Ala. in November.

A. J. Mason, 488 Beck, Watsonville, Calif., Sept. 22.—The meeting at Tulare was a success with one restoration and 4 coming from the cups and S. S., up to Sept. 17, which was my last night to preach there. I preached at Woodlake, Sept. 18, and at Orange Cove that night. I did 3 weeks personal work and held a two weeks meeting at Tulare. Bro. John Reynolds helped in this work and it was a pleasure to work with him. Bro. Ernie Lewis started the work in Tulare. We had visitors from Fresno, Porterville, Corcoran, Hiway City, Armona, Woodlake, Orange Cove, and other places. Preaching brethren Jim Russell, Ernie Lewis, and Glenn Lewis were with us some. Our thanks to all the good brethren who helped support the meeting. I have been asked to hold a meeting in Woodlake sometime this winter. The church in Tulare is on Kern and Sacramento. Contact L. M. Walker, 505 South F. St., Tulare, Calif. Here are 2 subs.

Clovis T. Cook, 1611 Bluff St., Wichita Falls, Tex., Oct. 17.—The meeting at Stockton, Calif., was one of the most enjoyable I ever conducted. The congregation at Stockton, knows how to run the Lord's business. The Labor day meeting was one of the best I ever attended. I will never forget how the brethren and sisters of the Stockton, and perhaps other congregations near, were so efficient in feeding the many visitors, and otherwise being the perfect host to all who came. I met many of my friends and preaching brethren. The Labor day meeting went off peacefully and the talks were all constructive. My next meeting was at Jacksboro, Tex., where we have a faithful little band of Christians keeping house for the Lord. We had good crowds throughout the meeting. I have preached at both the Lawrence Rd., and North 6th congregations here in Wichita Falls, Tex. I preached yesterday at Ada, Okla., baptizing a young man that promises to be of much help to the brethren there.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Oct. 26.—Bro. Jack Ivey was with us for 3 months doing mission work near here, and he did a fine work. You will not go wrong in calling him. Bro. Billy Orten held a good meeting for us with 5 baptisms. He did some wonderful preaching. Bro. Barney Welch attended Bro. Ivey's meeting in Ky., and they came back to our home to spend the night. Barney, Billy Jack, Billy Orten, and Harold Spears sang for us until nearly 2:00 in the morning. Come again, boys. We surely enjoyed the Sulphur meeting this year without any cranks present. The Labor Day meeting at Love Joy, Pa., was also a wonderful experience, with good preaching, singing, and fellowship, and no cranks there, either. The church there carried the meeting on in an orderly way and did a fine job. Labor day meeting next year is to be at Huntington on the first Lord's day in Sept. The new congregation at Fairmont is doing fine. We appreciate the fine cooperation and the donations the brotherhood sent them. If you can visit them, take Route 73 from Fairmont toward Meadowdale, up Creek Rd. to Bunnys Ridge. This road passes

right in front of the church house. Inquire for Earl or Raymond Bunner. Pray for us.

Homer L. King, P. O. Box 333, Modesto, California, Oct. 20.—After laboring in personal work and in their meetings for awhile at Manteca, I assisted Bro. James Winchester in a series of meetings at Escalon (mission effort), preaching alternately for two weeks. Two were baptized by James. Waterford, Manteca, Stockton, and Modesto co-operated. Some of the Waterford brethren will meet with the ones baptized in Escalon in an effort to build up another congregation. I enjoyed working with James. For the past ten days, I have been laboring in Modesto, assisting in the teaching and looking for a suitable plot of ground on which to build a house for the meetings in Modesto. We have selected one on Santa Rita, and it looks as if the deal will be completed this week-end. I go to Fresno (Orange Ave.) to begin a series of meetings tonight, continuing through Oct. 30. I am to conduct a meeting in Arvin the latter part of November. Perhaps, I shall labor in Sacramento during December. We are glad to report that Bro. John Reynolds has been able to re-enter the evangelistic field in and around Tulare. My love and best regards to all my faithful brethren in Christ.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 17.—We were with the 7th Street congregation at Oklahoma City for a singing school, Sept. 12-21, where I also preached on the 11th and the 18th. We had one baptism and one confession of faults. Our next effort was at Grand Rapids, Mich. We held the meeting in the Viking House, where the congregation meets for worship each Lord's Day. We did not have any additions, but we did have some outside interest. Also we had visitors from two congregations in Indiana, who drove more than three hundred miles to be with us and help us out all they could, which was certainly appreciated. The hospitality shown us by the members of the congregation was splendid. Oct. 9, we were with the National City church for one service; Oct. 14, I preached at Bakersfield, Calif. Oct. 16, we began a meeting at Sacramento (64th St.), which is to continue through the 30th. We were to hold the meeting at Merced at this time, but due to a change in arrangements we are to hold it later. Nov. 2-13, we are to be at The Dalles, Ore.; Nov. 14-27, Kennewick, Wash. Possibly our next work will be at Yakima, Wash., Nov. 28-Dec. 11. At Kennewick we plan to have the Thanksgiving Day get-together meeting, Nov. 24. You all come.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Oct. 12.—I closed at the Circle Dr. congregation in Waco, Tex., Sept. 18. Enjoyed association with Edwin Morris, Bennie Cryer, James R. Stewart, Cyrus Holt and other brethren. Held a meeting at Union Hill congregation, near home, Sept. 19-25, with three baptisms and spoke once at Chapel Grove. Sept. 27 October 4, I was at Walnut Grove, Ky., congregation with one restored and crowds which could not get in the building because of their size. Thomas Murphy, as usual, drove many miles to help out several nights. He is holding several meetings in Ky. this fall and should be used more by the churches. Oct. 5, for the first time I spoke at Woodlawn, Ohio, and found a lively

group. I am now at Flemington, Pa., with one baptized to date. Jimmie Shaw has been with us several nights. I go next to LeContes Mills, Pa., and St. Albans, W. Va. Will be at Houston, Texas, (Sunset Heights), Nov. 25 Dec. 4; at Ft. Worth, Tex., (Warwick St.), Dec. 4-11; at Levelland, Texas, Dec. 16-25, the Lord willing. Paul Mackey is still with me and developing. Paul Walker of my home congregation is attending college this fall, taking courses in N. T. Greek, grammar, speech, music, voice, etc. We believe this will help him lay a better foundation for effective evangelism.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Oct. 16.—The meeting at Liberty, Ky., was a good one, with good attendance and unity prevailing. I was at home one week end before leaving for Houston, Texas, for the discussion with John O'Dowd. Attendance was good for the first part of the debate but many of his followers stopped coming after he slung so much mud, and unable to hit any one got dirty himself. He tried to prove classes by going to Matt. 17 and Mk. 9, saying there was a class on the mountain and one at the foot of the mountain. I showed that this was not even on the same day and that those at the foot of the mountain were trying to cast a devil out of someone. I asked if he had a class like that? He then went to Neh. 8:1-7 trying to prove 14 classes. I showed "the people gathered themselves together" and the 14 teachers "stood upon a pulpit of wood" and "the people stood in their place." This was an ideal time to have classes yet "the people gathered together" instead of separating and going to classes and the teachers taught from one place, and of course they did it one at a time. He tried going to the Greek to prove women teachers in 2 Tim. 2:2, made a great blunder, admitted his error, then the next night tried to make the people think I had made the error. I am now in a meeting at Marion, La., with good crowds and interest and visitors from various places. Bro. Carlos Smith was with us last night. He is to preach at Strong, Ark. this week end. We have baptized 2 in the meeting here thus far. I am to be at Carmichael, Calif., Nov. 6-13, and at Sacramento, Calif., Nov. 13-20.

Robert Adams, (Colored), Rte. 1, Box 167A, Wesson, Miss., Sept. 29.—I have just had a good meeting at Marion, La., and gotten back home safely. The church there is doing fine. We are also doing fine in the church here at home. In May Bro. Jim Canfield held us a meeting, baptizing twelve, one of them a Baptist preacher. He is now beginning to teach some for us. The Sunday after the meeting Bro. David Gordon baptized six, and the next I baptized five. Then Brethren Roberson and Cobbs from Pennsylvania held us a meeting beginning July 24, baptizing one and later Bro. David Gordon baptized two more—one in Brookhaven. Two confessed faults there. I teach for them in Brookhaven on Sunday mornings now and the church there—as well as out here at Jerico, is doing fine. A number of our members are now off cotton picking, but when they are all home we have about 85 members. We are building a larger and better building at Jerico. The building is 30 by 50 ft., glazed tile. The white church in Brookhaven (Pearlhaven) gave us \$100.00, Bro. Grafton Smith gave us \$5.68, and brother Claud B. Smith, Jr. gave us \$5.00 for all of which we are gratefully

thankful. If any others could help us on this building it will be acknowledged through the OPA and will surely be gratefully received by us. We colored folks are doing **all we can do**. Brethren Carlos B. and Lynwood Smith, Brother Homer A. Gay, and many other of the white preaching brethren know us here.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., October 10.—The meeting with the faithful few in Baton Rouge, La., was pleasant and, I believe, profitable. The last Saturday of the meeting Brother Stewart took me to Brookhaven, Mississippi, where I assisted Lynwood Smith with the funeral service of Bro. Lush Smith, a very fine Christian. Brother Sherrod Lea came down to Baton Rouge, Lord's day afternoon and took me back to Mississippi with him, after preaching that night. I preached three nights and Lord's day morning in Brookhaven, and two nights at New Salem. Nice crowds at both places, and I enjoyed my stay with them. I have done a lot of preaching here and enjoyed very much being with them again. I was glad to be with Preaching brethren, Carlos B., and Lynwood Smith. I regret very much that Bro. Carlos' health is so bad. Leaving Brookhaven after preaching Lord's day morning, Sept. 25, I came to Shreveport with Brethren Billie Bywater and Harold Coon so as to go with Billie before a Hearing Officer concerning his draft status. While in Shreveport I preached twice to small crowds at the Velva St. Church. I also went back to the hospital there to my doctor for another check-up. He says I am doing as well as could be expected but that I need to "slow down, and take it easy." I reached home Sept. 28, and heard Bro. Tommie Shaw preach there the next night. I preached at the Claxton church Lord's day morning, and at home that night, Oct. 2nd. I preached at the Lakeview Church in San Angelo, Texas, yesterday and last night to nice crowds. I am to do some personal work here for a few months and if any of you have relatives or friends in this part that you think I might interest in the true worship please let me know their name and address. I am to go to Pontiac, Michigan, the first of March of next year for a few months work and if any of you have any one there that we might influence in the right way let me know. May God richly bless His faithful ministers and people.

SCHOOLS SET TEN RULINGS FOR PUPILS

Boston—The Boston school committee has adopted 10 commandments for pupils in grades 7 through 12.

The committee directed that the commandments be read bi-weekly to the pupils and a copy be posted in each classroom.

The commandments:

1. Don't let your parents down. They've brought you up.
2. Stop and think before you drink.
3. Be smart, obey. You'll give orders yourself someday.
4. Ditch dirty thoughts fast or they'll ditch you.
5. Showoff driving is juvenile. Don't act your age.
6. Pick the right friends to be picked for a friend.
7. Choose a date fit for a mate.
8. Don't go steady unless you're ready.
9. Love God and neighbor.
10. Live carefully. The soul you save may be your own.

(Selected from The Modesto Bee).

Our Purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

Vol. XXVI

MODESTO, CALIFORNIA, DECEMBER 1, 1955

No. 12

MERCY'S DOOR IS OPEN NOW

By H. C. Harper

We are glad, kind friends, to have this opportunity to come before you again that we may investigate the Bible further concerning the great theme of salvation. And since it has become common to take a text, let us start with this: "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." (Heb. 2:10).

It is not our purpose now to dwell upon the sufferings of Christ; but we may well notice in passing the purpose of his sufferings. We have it stated in 1 Peter 3:18 that "Christ also hath once suffered for sins, the just for the unjust that he might bring us to God." And in Rom. 5:6-10 it is stated that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." And John tells us that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16).

But now we turn our attention to man's duty. And we read in connection with the first scripture used as follows: "And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9.) From this it is seen that none but those who obey will be saved—none but those who obey "Him." To obey "the commandments and doctrines of men" will not do. You are warned: "Touch not, taste not, handle not (which are all to perish with the using) after the commandments and doctrines of men." (Col. 2:22). And again we read: "Let no man deceive you with vain words." (Eph. 5:6).

You can not be too careful here. Perhaps the preacher does not intentionally deceive you, but he may be deceived himself. We are told that "Evil men and deceivers shall become worse and worse, deceiving and being deceived." (2 Tim. 3:13). Jesus tells us: "And if the blind lead the blind, both shall fall into the ditch." (Matt. 15:14).

Now when the preacher tells you to do a certain thing to be saved, just call on him to show that the Lord says to do that, for you must obey "Him," not man. This is the only way to tell whether you obey God, or man. Neither is "what our church teaches" sufficient ground for doing a thing, you must obey "Him," who has "all authority in heaven and on earth." (Matt. 28:18).

(Continued on page 7)

SERVING AT THE LORD'S TABLE

Many people have asked what and how this should be done at the Lord's Table, in order to leave the least room for offending, and yet please God. In reply to these questions I offer the following:

The one who serves at the Lord's Table should always give a little talk on why we have "The Lord's Supper"; show what it means to the Christian, that it should bring to our memory how Jesus suffered and died on the cross that we might live etc.

The one who serves should always take the bread before thanks is offered; Jesus did (Mt. 26:26; Mk. 14:23; Lk. 22:19 and 1 Cor. 11:23-24), yet I have known people to give thanks or call on someone else to give thanks with the bread still on the table. After taking the bread, if the one serving calls on some one else to give thanks, it might offend some, for they say, "Jesus didn't call on some one else, but gave thanks himself." Well, no one will be offended if the one who serves gives thanks, for all agree he at least has as much right to give thanks as any one else, and even those who don't think he is forced, often do so when they serve. Sometimes there is no one else to call on, as all others present are sisters, so why offend when it is just as easy to keep from it?

In giving thanks for the bread it is best to never refer to it as "loaf," for although there are perhaps more than two to one that say "loaf" (out of 36 translations just checked over 20 of them say "loaf"). Yet the K. J. V., that most people read, says "bread," and they become offended if it is called "loaf" at the Lord's Table. So, let us call it what all agree it is, for we all know the "loaf" is "bread." In our writing and talking, where we can explain, we should show the bread is "a loaf" so that people will not be deceived into using loaves, more than one, as the R.S.V. says in 1 Cor. 10:17 "We all partake of the same loaf."

We should not say the bread "represents Christ's body," for although it is true, the Bible doesn't so state in exact words, and some object to the expression. Neither should we say "this bread which is Christ's broken body," for although the word "broken" is in 1 Cor. 11:24 of the K. J. V., it doesn't mean broken into pieces as some people think, and the word offends some, but I'll deal with this term later.

I think it best when giving thanks for the bread to just call it "bread." For example, "Father, we thank thee for this bread; bless it to its intended use, and may each of us partake of it in a way that is well

pleasing in Thy sight, showing forth Christ's death till He comes again. In Jesus Name, Amen!"

After thanks is given each Christian present is to **break and eat the bread**; for Paul said in 1 Cor. 10:16-17, "We break for we are all partakers of that one bread" (R. S. V. 'same loaf'). Now, here is room for more offence which can easily be kept down: for some say, "The one who serves must break first." A lot of brethren that believe and teach this, break the loaf half into or near the middle, and this offends thousands; for the Lord's body was not broken half into or near the middle. John 19:36 proves Christ's body was not broken in the middle. "A bone of him shall not be broken." If his body had been broken half into, "a bone" would have been broken.

Some people, to justify breaking the loaf half into, will quote 1 Cor. 11:24, "This is my body, which is broken for you" (K. J. V.); but the R. V., the A. S. V., nor the R. S. V. has the word broken in this verse. Weymouth's translation says, "is about to be broken" which shows Christ referred to his literal body not the bread). Williams' translation says, "which is given." The word broken is not in any of the Gospels; Mt. and Mk. have no word, Lk. 22:19 says, "given for you" which shows the action referred to his literal body (and not to the loaf) just as "blood, which is shed" referred to his literal blood (and not to the fruit of the vine). See Mt. 26:28, Mk. 14:24, and Lk. 22:19-20.

Some to justify breaking the loaf half into say, "Christ broke bread and said, 'this do' which means we should do as he did." Well, if that argument is true, it proves we should not break the loaf half into; for if He broke it half into and gave it to them and said "this do," not a one of them could have obeyed Him, for you can only break a loaf half into one time.

Now what did Jesus do? We all agree Jesus took bread, gave thanks and then broke it: our only difference is on how He broke it. If we can agree on how He broke it, we can agree on how to break it; so follow me closely as we analyze this.

"Jesus took bread (a loaf), and blessed, and break it, and gave unto them, saying—this do" (Mt. 26:26, Mk. 14:22, Lk. 22:19). Here are two brethren, we'll say, who are divided over breaking the loaf, they find that John is to serve at the Lord's table next Lord's Day, so one goes to John and says, "Now, I want you to follow the example of Jesus next Lord's Day. First, I want you to take the loaf (as Jesus did) before thanks is offered; second, I want you to give thanks and not call on someone else. Then, I want you to break the loaf before you give it to the others, Jesus did, and said "this do." So, I want you to follow His example; Yes, 'This do,' as He commanded." Well, John has not studied very much on this question; hence he agrees to do so in order not to offend his brother; but Bro. Jerry hearing of this goes to John and says, "Now, I'm willing for you to take the loaf before thanks is offered, I'm willing for you then to give thanks, which should not offend anyone; but, if you break the loaf half into before giving it to others, as Bro. Jim has been doing, I can't eat, you will offend me, for my Lord's body was never broken half into." Bro. John is now at a loss, what to do. If he does not break the bread before passing it, he will offend Bro. Jim, and if he breaks it half into, he will offend Bro. Jerry. He begins to study, how can I avoid offending? He reads again Mt. 26:26, Mk.

14:22, and Lk. 22:19. Yes, Jesus broke the bread and said, "This do." Then he read where Paul received from Jesus what he did that night, and Paul delivered to us what he received, and said, "Keep the ordinances, as I delivered them to you," 1 Cor. 11:1-2 and 23-29. After much worry and deep study, he remembers 1 Cor. 10:16-17; he now compares this with all the other verses as he recalls Eccl. 12:9-13. At the Lord's Table that Lord's Day, he says, after telling what the Lord's Supper is to a Christian, its purpose and etc.; "Brethren, I want to follow Jesus and do my best to offend no one. So, I shall take the bread as Jesus did in Mt. 26:26, Mk. 14:22, and Lk. 22:19. Remember, in these verses Jesus said, "This is my body" (remember also His statement in Jn. 6:51-58). Now, after taking this bread, I find Jesus gave thanks, Lk. 22:19, so I will now give thanks." He gives thanks and then says, "I find in Mt., Mk., and Lk. that Jesus broke the loaf before giving it to others, and I also find He said 'this do,' so I am going to now break the bread and give it to you." He then breaks the bread by breaking off a small piece and eating it—this small piece being one of the two pieces into which the loaf was broken, he then gives it to the others, and each of them breaks the loaf as he did. After service, the two brethren who came to him before, came again, this time together, both had communed, for they knew that he "took bread" as Jesus did, "and gave thanks" as Jesus did, "and break it" as Jesus did (Lk. 22:19).

Jesus did these three things and so did John. So, Bro. Jim, who had been breaking the loaf in the middle now says, "I will have to admit you did the three things I asked you to do, yet you did not break the bread as I expected you to do." John says, "Well, I notice both of you brethren communed, so you both must agree that I did not leave off anything taught in the Bible, and I did not do anything not taught in the Bible." These two brethren agree, but they both want to know what caused him to think of doing as he did. He then read to them in Eccl. 12:9-13 and said, "I did like that preacher, I got several verses on this subject, and set them in order as follows: Acts 20:7 'Upon the first day of the week, when the disciples came together to break bread.' Here I notice 'the disciples—break bread.' Jesus broke bread, and gave it to the disciples, and said, 'This do,' and so Acts 20:7 shows they all (not just one) 'break bread.' Then Paul who 'preached unto them' said in 1 Cor. 10:16-17, 'The bread which WE BREAK, is it not the communion of the body of Christ—FOR WE ARE ALL PARTAKERS of that one bread.' NOTICE 'We break—for we are all partakers,' so to 'break bread,' in connection with the Lord's Supper, means to eat, for example we read in Acts 2:42, 'they continued steadfastly—in breaking of bread, and in prayers.' Nothing is said here of eating, neither is anything said of just the one who served doing the breaking, but rather, 'they continued—in breaking of bread,' they all break as Jesus did! Did Jesus break the loaf in the middle, give it to them and say 'this do' (Lk. 22:19)? No, for if He had done so, they could not have done what He did, but if He broke off a piece and ate it and said, 'This do,' they could do so."

—E. H. Miller.

(Continued)

A man never becomes so lost to decency and righteousness that he can't see the other fellow's duty.

Robert Falvey, Box 346, Huntington Park, Calif., Oct. 25.—Bro. Chester King was with us today and gave us 2 splendid sermons. Bro. Miles King is to arrive Nov. 4, to begin 3 months personal work with the Lynwood congregation. We are also expecting Bro. Barney Welch to stop by for a night or two in Dec. Here are 5 subs. May God bless you and yours.

J. W. Parks, 712 Harmony St., Neosho, Missouri, Nov. 9.—We received the Old Paths Advocate today and were very much encouraged by the many good reports in it. We appreciate the good articles also, and are especially glad that Bro. Gay is recovering. We have a singing the first Sunday in each month at the church of Christ here, Grant and Young St., in Neosho, at 2:00 P. M. Several other congregations in this district come in and sing with us, and we invite all who can to be with us. We, of course, invite all who will to come and worship with us.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Nov. 14.—I closed at Flemington, Pa., with four baptisms, and went to LeContes Mills, Pa., for a week of enjoyable meetings. I am to return to both places. I preached two weeks at St. Albans, W. Va., closing Nov. 6. Association was wonderful. Paul and I studied two hours daily with Bro. H. M. Covert, that wonderful Bible scholar. I baptized one here at Chapel Grove yesterday. I go next to Houston (Sunset Heights), Texas; to Ft. Worth (Warwick St.), Texas, Dec. 4 (night)-11; Leveland, Texas, Dec. 16-25.

Eugene Qualls, Rte. 3, Box 655, Tulare, Calif., Nov. 15.—The meeting conducted by Bro. Homer L. King at the Orange Ave. church in Fresno is now history. We heard some good old time preaching. I want to thank Brethren Roy Hammett, Shelby Buchanan, and Jim Russell and families for being so good to me. It was also my pleasure to speak Lord's day morning in Orange Cove, and two Wednesday nights at Butler Ave. in Fresno. The Earlimart meeting begins next Lord's day and we hope for good results. We expect to have a special report next month concerning the work in Earlimart.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 16.—The meeting at Sacramento closed Oct. 30. Bro. James Winchester took my place for four nights of the meeting while I went to Los Angeles on urgent business. We appreciate the brethren at Sacramento for their work's sake. They were certainly good to us. Our next meeting was at The Dalles, Oregon. Part of the time we held services at Odell when we could not get a building at The Dalles. There were four confessions of faults. At the present time we are at Kennewick, Wash. The meeting continues through Nov. 27, the Lord willing. I go next to Yakima, Nov. 28-Dec. 11.

Marvin E. Fisher, 3003 Luna St., San Diego 17, Calif., Nov. 8.—The church at National City continues in peace. In recent weeks, we have had Brethren Paul and Nelson Nichols preach for us. We enjoyed their preaching, and are very appreciative of Nelson's help in our song practice. Bro. H. E. Robertson is now working with the church here, 18th and D. St. in National City, and if you know of anyone near here we might contact, please let us know. We are happy to have Bro. Robert-

son and wife in our midst again, and also are enjoying the association of Bro. and Sister C. H. Lee during their stay here.

Ernie Lewis, Box 393, Armona, Calif., Oct. 26.—The church here has shown an increase during the past year for which we are thankful. I enjoyed hearing Brethren Mason and Reynolds at Tulare, and feel much good will be accomplished there. A family of faithful brethren have moved from here to Grover City and worship in their home at 4th and Atlantic, phone Aroyo Grande 3056. This is a very zealous family and they would be glad to help in a mission effort there. We, at Armona could not support anyone long enough there to do much good, but would help if other congregations are interested in sending a preacher to work there. Here are 2 subs.

Bill Pruitt, 401 W. 17, Ada, Okla., Nov. 10.—We have enjoyed good preaching the past few week-ends, by Brethren Clovis Cook, Ronny Wade, and Jerry Cutter. We look forward to our meeting Dec. 22-Jan. 1, with Bro. Lynwood Smith doing the preaching. Jan. 1, will be the meeting for the boys. We hope to see many of our old friends and new ones, too. We have a nice place for our dinner, and a lunch after evening services. You are invited to attend this meeting. Let us not forget the young people of the church. May God help us in teaching them their duty in carrying on His work. The church address is 405 W. 6th St., and services will be at 7:30 P. M. each evening. Pray for us.

Robert Adams (colored), Rte. 1, Box 167 A, Wesson, Miss., Oct. 15.—Since my last report in the OPA, the New Salem church of Christ, near Brookhaven, gave us \$100.00 to help on our meeting house, for which we are very thankful. I recently baptized one in Brookhaven, just walked out and said "I want to be baptized for the remission of sins." Bro. Harry Keys, Jr., and I recently went to Bro. Jim Canfield's home church, near Marion, La. and preached Lord's day morning and night. Had a good meeting and good singing. Here is another sub. The cause here is doing fine, having good crowds every service.

Jim A. Canfield (colored), Star Rte., Marion, La., Nov. 12.—I am now in the home of Bro. Robert Adams. I preached last Lord's day at Brookhaven, and am to preach at Jerico next Lord's day. Bro. Adams and I plan to go to Ala., the 4th Lord's day. In Dec. I plan to go to Imboden, Ark., and near Brinkley, to be with Bro. Coleman and the faithful there. I was to have gone in Oct., but it was postponed due to the illness of Sister Coleman's brother. The brethren near Imboden are doing fine for which we are thankful. Bro. Dukes wrote me that Bro. Hardy Robertson passed away Oct. 7, having passed his 75th birthday. He will be greatly missed, and we pray God's blessings on Sister Dukes in the loss of her father. Brethren, I am still busy carrying the good news to my people.

Clovis T. Cook, 1611 Bluff St., Wichita Falls, Tex., Nov. 14.—The work moves on here in these parts. I have preached several times at Wichita Falls, and yesterday I preached at Ada, Okla., twice. I preached recently at Ft. Worth, Tex. We recently visited in the Wade's home in Ft. Worth, where we had a nice time,

for they are among our best friends on earth. I baptized one at Wichita Falls, at N. 6th. St. recently, a young lady, to whom our son was married Nov. 12th. We plan to be in Mo. over Thanksgiving week.

James Shaw, Commodore, Pa., Nov. 15.—The last part of Sept. I preached at Flemington and LeContes Mills, Pa. During October, I was privileged to hear Bro. Ervin Waters a few times in his meeting at Flemington. The last part of October my brother, Tommy, and I were at Pontiac, Mich., in a singing school and meeting. I enjoyed the association with these brethren very much and appreciate the fine hospitality afforded while there. At present I am in Texarkana to help the small congregation here in a meeting which will be conducted by Bro. G. B. Harrell.

Ted Warwick, 811 No. Northwood Ave., Compton, Calif., Nov. 16.—During the months of Aug., Sept. and Oct. I worked with the congregations in Levelland and Odessa, Texas. I enjoyed being with these brethren and was asked to return to Levelland the first of the year to continue for several more months. At present I am in a very enjoyable meeting in Woodlake, Calif., closing this Lord's Day. We have appreciated visitors from the various congregations thus far. I recently visited and heard Bro. Miles King preach at Siskiyou St., L. A., and visited Bro. Wayne DeGough at Bakersfield.

Miles King, 5001 Duval St., Austin, Texas, Nov. 18.—Oct. 16th and 23rd we enjoyed meeting with the Vim congregation near Garrison, Texas. Both Lord's days while there we attended lawn services at a brothers home near Center, Tex. in the afternoon. While in Texas I preached at 1st St. in Austin, Catolina St. in San Antonio, Clements St. in Odessa, and Midland. November 3rd we arrived in Lynwood, Calif. We are to be in this part for the next four months. I have preached at Lynwood, Covina, and Siskiyou street. We are looking forward to an all day meeting at Lynwood on Thanksgiving day.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Nov. 17.—I preached at Seattle, Wash., Oct. 23, 30, Nov. 6, and 13. Nov. 16, assisted with the teaching there. The church in Seattle is now worshipping in the West Seattle Boys Club building, 3236 W. Genesee St., at corner of Fauntleroy Ave. and 35th Ave. S. W., and the services are at 11:00 a. m. and 7:30 p. m. on Sundays. Nov. 10 and 11, we enjoyed hearing Paul Nichols preach at The Dalles, Ore. **Donations for Work in this part:** Church, Seattle, Wash.—\$140.00; Sis. Dick Jackson—\$1.00; Church, Lodi, Calif.—\$200.00; Church, Yakima, Wash.—\$50.00; Church, Kennewick, Wash.—\$50.00; Church, Odell, Ore.—\$100.00; Church, Glendora, Calif.—\$150.00. We are thankful for these blessings.

Billy Orten, Route 2, Lawrenceburg, Tenn., Nov. 12.—It was a pleasure to work with the new congregation in Kansas City, Missouri, October 5-12. The new building they have just finished is beautiful. This congregation will grow rapidly, I believe. The brethren have a mind to work. There are now two congregations in Kansas City; one on the Kansas side and one on the Missouri side. Brethren, let us not be discouraged; the faithful churches are growing. My next was at Clio, Missouri, October 19-30. The crowds were good and I

enjoyed working with this fine little church. Brother John Smith was with me in both of these meetings. At present, I am at Ben Davis, Missouri. We are having nice crowds and one has been baptized thus far. John and I will be at Mozier, Illinois, Nov. 20-Dec. 4, Lord willing. We solicit your prayers.

Robert Cobb, Sr., (colored), Rte. 7, Butler, Pa., Nov. 9.—During the last week of July, Brethren Ferd, Jr., and John Roberson, and I, conducted a meeting at Wesson, Miss. Their leaders, Brethren Adams and Gordon cooperated fully and we had splendid results. One was baptized and 5 confessed faults. Crowds were very good, with many having to stand outside. The church at Brookhaven agreed to reunite, and it was the most wonderful experience I have ever had. We had wonderful support throughout the meeting from Brethren Carlos and Lynwood Smith, and also some of the other preaching brethren. We felt it was a splendid example set by these brethren of the south. If we are to reach heaven, we must dwell here in unison, preferring one another. Bro. Jim Canfield preached for us one evening. Interest in the work here at Butler is strong.

Billy Jack Ivey, Box 13, Sentinel, Okla., Nov. 16.—Oct. 8, 9, we enjoyed a visit with Bro. Jesse Brose and the brethren at the North Golder congregation in Odessa, Texas. They were very hospitable and friendly. The congregation there is developing very fast. The meeting at Champion, Missouri, was conducted Oct. 14-23. Crowds and interest were good. Our next work was with the congregation near Ceredo, W. Va. It was a pleasure to work with the brethren there. The attendance and cooperation of the congregation at Huntington was very much appreciated both by myself and the brethren. At present we are at Columbia, La., in a meeting. Thus far, two have been baptized. This is the place where I held my very first meeting and thus it is a pleasure to be back and work with the brethren here again. We look forward to being at Healdton, Okla., soon, also the mission effort at Amerada near Ardmore, Okla. May God bless the brethren.

Wayne Fussell, Box 941, Wilson, Okla., Nov. 14.—In Aug., Bro. Lynwood Smith and I held a meeting at Seymour, Mo., resulting in the restoration of a brother who had gone into denominationalism. I went next to Lee Summit for a pleasant meeting with the hospitable Christians there. They certainly know how to treat a preacher. In Oct., we were with the church at Nacogdoches Rd., in San Antonio, Tex. I recommend them to all as a working, faithful congregation. We went next, to Shreveport, where I underwent Elect Appendectomy. We found the congregation there working hard with a better spirit than ever before. We certainly appreciated their kindness during my illness, a kindness for which they are noted. As far as I know now, my next work will be in May, unless my services are needed before then somewhere. I am ready to GO at any time to do any scriptural work. May God bless you all.

Edwin S. Morris, 3021 McFerrin Ave., Waco, Tex., Nov. 14.—Sept. 16-25, I was in an enjoyable meeting at Little Rock with 2 baptisms. Sept. 30-Oct. 2, I was in Dallas and enjoyed the visit; Oct. 7-16, at Woodlawn, Ohio, with 5 baptisms, and 3 confessions of faults. This was my second meeting and I was asked to re-

TIMELY SUGGESTIONS

Looking backward: I am today nearing my 61 birthday, and rounding out 45 years of trying to preach. Looking back over some old papers given to me by sister Reynolds, wife of our beloved W. H. Reynolds (deceased), I find an article written by me in 1918, in *The Apostolic Way*, entitled "I Know Thy Works." The article is too badly de-composed for me to make it out but one paragraph is plain, and it reads: "'I know thy works' are words that we should keep in mind at all times. If we would start every day's work with this in mind, no doubt we would leave off many unpleasant words and corrupt deeds, which many indulge in. And too, we would do many little deeds of kindness along the way if we would keep in mind that the Lord knows all about it and will finally reward us for so doing." I sort of like that, don't you? I am glad I found it.

"There is no mightier power in the universe than truth, also no more beneficent in its sweet, compelling force, when spoken in love. Love makes keener the arrow's point and feathers the shaft so as to wing its flight straight to the hearers heart"—from the pen of G. A. Trott, in 1918.

Suggestion: Read, and consider these things seriously.

In 1920 I wrote, "Don'ts for Preachers":

Don't call a preacher and then not support him.

Don't talk about him if he is poorly dressed; you may be partly responsible.

Don't talk about him if he gets in debt, while you had your pocket book hid.

Don't require more of him than you would be willing to do.

Don't forget that he has to leave his family to preach for you, while you are at home with yours.

Don't have him do all the singing, praying, starting fires, lighting lamps, etc., he came to preach. Don't have him get up at four o'clock in the morning—after keeping him up until mid-night, he needs rest.

Don't knock on his meeting.

Don't talk about him after he is gone; he is your brother.

Don't forget to read 1 Corinthians 9:14.

I didn't know I had that much nerve back then.

Suggestion: The helping hand you need is usually the one on the end of your arm.

Sectarians conducting our funerals. Personally, I do not think we need to call on sectarians for anything in religious matters. "Our sufficiency is of God" (2 Cor. 3:5). We would not call on a sectarian to baptize some one who wanted to be baptized. So, why should we think to call on them to preach or sing at a funeral for us. Surely we don't, above all times, want to make a show! When I cross over, which cannot be too much longer, if a few faithful Christians cannot be found to sing a few good gospel songs, and some faithful brother cannot be found to read some Scripture, pray a short prayer, and say a few words just skip it. I don't want sectarians howling over my dead body.

Today. I have a little tract called *Just for today*. It is splendid. His first thought is: "Just for today I will try to live thru this day only, and not tackle my whole life problem at once. I can do something for twelve hours that would appall me if I felt that I had to keep it up for a lifetime."

Our blessed Saviour taught this lesson when he taught the Disciples to pray, "Give us this day our daily bread"—(Matt. 6:11). Some seem to feel the Lord has left them out if He doesn't see to it that they have a year's supply of rations ahead in their pantry all the time, and a job, with a guaranteed wage increase annually. After all, **today** is all we have.

The writer of the Hebrew letter says, "But exhort one another daily, while it is called **today**; lest any of you be hardened thru the deceitfulness of sin" (Chap. 3, V. 13). But again: "Today if you will hear His voice, harden not your hearts" (V 7-8). "Behold, now is the day of salvation" (2 Cor. 6:2).

Suggestion: One never can mend their ways too soon: for we never can tell when it will be **too late**.

Drawing the circle: My home banker told this interesting story: Down on one of his farms there lived a stripling of a boy who was not very bright. Down on the creek the banker noticed a large discarded sign, nailed to a tree. There were several circles on the sign, with a bullet hole exactly in the center of each of them. Noticing that the boy had a target in his hand, he asked him, "Who does all of this good shooting here?" "I do," replied the boy. The man remarked, "You surely are a good shot, you drove center each time. That is something I couldn't do." "Not so hard for me" replied the half-wit—, "shoot first, then make the circle around the hole."

I am really afraid some brethren sometimes "shoot first," and then draw the circle around themselves—exactly in the center. Hear Paul: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" (2 Cor 10:12).

Final Suggestion: Let the Lord draw the circle, and let all of us try to get into it. —Homer A. Gay.

WHAT IS HOME?

London *Tid-Bits* offered a prize for the best answer to the question, "What is home?" Here are a few of the bright answers which were received:

"The golden setting in which the brightest jewel is 'mother'."

"Home is the blossom of which heaven is the fruit."

"The father's kingdom, the children's paradise, the mother's world."

"The jeweled casket containing the most precious of all jewels—domestic happiness."

"Home is the central telegraph office of human love, into which run innumerable wires of affection, many of which, though extending thousands of miles, are never disconnected from the great terminus."

—Selected.

THE SCHOOLMASTER'S DREAM

I once read of a schoolmaster who, having helped many persons, trusted for salvation to his good works. One night he dreamed he was climbing to heaven on a shining ladder, like Jacob's at Bethel. He mounted far up toward the sky, when he came to a place where the rounds were gone. Above him rose the ladder to heaven, but he could go no farther. He saw in this ladder his own good works, but saw that there were great deficiencies in them—sins of omission which he could not span. There was no hope of heaven in this way.—Selected.

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HERE AND THERE

How To Reach Us—Continue to address all matter to us at the same address, P. O. Box 333, Modesto, California, until further notice from us, please.

Home for The Old Paths Advocate—Considerable regarding this matter has been written in the past few months, and while Modesto and Springfield, Missouri, have been suggested as suitable locations, yet no definite arrangements have been completed for any place thus far.

The November Issue of the OPA—It seems this issue of the paper made considerable impression among our readers, for we have received more comment in a favorable way and more demand for extra copies than any since the special issue on first principles. Our many thanks to all for the very nice words of encouragement. We shall keep trying to give you a better paper, and remember friendly criticism is always appreciated by us.

Sample Copies—If all our preaching brethren would give us, either in their field reports or by personal word, a little light on where they are to be from about the 6th to the 15th of the month, we shall be glad to send their samples to that address. If you can use a few sample copies let us know it and if you cannot use them for any reason, we would like to know that, too. Our many thanks to all who speak a word or do a deed for the welfare of the paper.

DO YOU NEED THE FOLLOWING?

Song Books—The title of our 1955 song book is "Old Path Echoes Number Four." It contains 183 songs, suitable for all services of the church. About one third of this number are good old songs and hymns; one third are tried songs which have stood the test for several years, and which are known by about all our brethren. The other third are new songs, not used by us before, many of which are songs written in the last two years. The reception of this book has far surpassed our expectations, and many acclaim it "the best yet." If you appreciate soul stirring songs with life and beauty, you will like this book.

The price is reasonable—single copy, 50c; five or more copies 40c each; postage paid by us. Send all orders to Homer L. King, P. O. Box 333, Modesto, Calif.

Old Path Echoes (No. 3), our 1954 song book, is still available, but our supply is very limited, as it sold beyond our expectations.

The price—50c per copy; 40c per copy for five or more; postpaid.

"Old Path Echoes (No. 2) (1953), same size, quality, general purpose book as the others, and thought by some to be the best we have ever made. The price—50c per copy; \$5.00 per dozen; \$10.00 for 25; \$20.00 for 50; \$40.00 for 100; postpaid.

"Old Path Echoes" (1952), same size, price, and kind as the above named book, and one of the best we have ever put out.

Note: "Old Path Melodies No. 4"—While at our home in Missouri recently in taking inventory of our stock, we discovered that we still have several hundred copies of this song book, published in 1950; containing 188 songs, old, tried, and new; general purpose book. You will remember it as the book with a yellow cover; considered by some even yet as the best we have published. We did not know for some time that we had any for sale, thinking our supply was exhausted. They are now available at 40c per copy, \$4.50 per dozen, \$18.00 for 50, \$35.00 for 100, postpaid.

A Book of Sermons—"Old Paths Pulpit" a book of 33 sermons and essays, by 33 preachers of the church of Christ, with photographs and short histories of each preacher; covering nearly every subject of interest to saint and sinner. Price—\$2.25; Postpaid.

A SPECIAL OFFER

For a time, we are making you a special price on the tract, "The Communion," by Ervin Waters, a very able and comprehensive discussion of the various phases of the Communion or Lord's Supper.

The regular price is 35c per copy, but our special limited price is 25c per copy; 5 copies \$1.00; 25 copies \$5.00; 100 copies \$18.00; postage prepaid.

Our second special offer is, for a limited time we will send you one hundred copies, packed as follows: 33 copies of The Communion, 33 copies of the Clark-King Discussion, and 34 copies of the Clark-Harper Debate, one shipment, for only \$18.00, postpaid.

You cannot afford to miss this bargain on good tracts to use in mission work. Every church should have this collection on hands.

Send all orders to Old Paths Advocate, Box 333, Modesto, Calif.

OUR HELPERS

Below, you will find the names of those sending subscriptions to us from Oct. 20 to Nov. 20, and opposite their name, the number of subs. sent. Please check this list for your acknowledgment. We appreciate every word and deed in behalf of the paper. Note the following:

J. W. McKeand—21; Wm. K. Nichols—21; Homer A. Gay—11; Mrs. Hazel Cobb—11; J. Ervin Waters—6; Homer Smith—6; Homer L. King—5; Robert Falvey—5; Edwin S. Morris—4; Bennit Cryer—3; Dora Barker—3; John Reynolds—3; B. E. Lewis—2; Bob Savage—2; J. F. Massengale—2; Myrtle Stone—2; Mabel Newman—2; Ted Warwick—2; Gayland Osborn—2; Kenneth Howard—1; Earl B. Heivey—1; C. C. Johnson—1; Frank Ramsey—1; T. R. Hensley—1; Edna Wyatt—1; Luther Boek—1; Emmett Baldwin—1; E. H. Miller—1; C. W. Van Stavern—1; Illa Newman—1; Jess Ennes—1; Mrs. Clifford

Wrinkles—1; Paul Mackey—1; Oris Divine—1; Mrs. Viola Hopkins—1; J. T. Brose—1; Norvel Ellerd—1; Mrs. Joseph Conder—1; Mrs. Russell Hughes—1; Mrs. L. C. Asplin—1; J. E. Jones—1; Mrs. James Walters—1; Joe Howard—1; Wm. Russell, Jr.—1; L. I. Gibbs—1; James R. Stewart—1; Eli Ward, Jr.—1; Wayne Fussell—1; Alice Hoskins—1; W. H. Camp—1; Mattie Pinto—1; Total—145.

MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, a least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Wm. Russell, Jr., Route 1, Davis, Okla.

TRACTS AND BOOKS BY J. ERVIN WATERS

The Porters-Waters Debate, cups, classes,—\$3.00; **The Communion**, cups, breaking of the loaf, drink element, etc.,—35c; **Individual Cups**, a study of J. W. McGarvey's writings,—25c.

The following tracts have the uniform price of 10 copies for twenty-five cents, or two dollars per hundred in assortment or otherwise: **What Name Should The Children of God Wear?**, **Reasons Why You Should Be A Member of The Church of Christ, If A Woman Have Long Hair**, **Origin of Individual Cups**, **The Use of One Cup In The Communion Proven by English Translations**, **Three Undeniable Parallels on Cups Question**.

Order from J. Ervin Waters, Rte. 1, Lawrenceburg, Tennessee.

TRACTS, LEAFLETS, CUPS

My tract, "Individual Communion Cups And The Cup of The Lord," eight pages, is now ready for mailing. The price is 5c per copy, or \$3.00 for 100, postpaid.

The larger tract, "Proof Cups And Classes Are Unscriptural" is still available at 15c each.

I would like to know if other congregations would like to order a silver plated cup and plate for the Communion. I must order 36 at one time if I get them from a company in America. So, please let me hear from you if interested.

—E. H. Miller,
1003 Truitt, LaGrange, Ga.

BONDS OF MATRIMONY

Cook-Blair—Travis Cook, and Peggy Yvonne Blair, were united in marriage Nov. 12, at Frederick, Okla., in one of the most beautiful and carefully planned weddings I have ever seen. Having baptized this girl recently, and having baptized Travis several years ago, it is my hearts desire that they have their portion of happiness in their Christian home. The writer said the ceremony.

—Clovis T. Cook.

May-Foster—On September 25, 1955, at 3:00 p. m., at the Mountain Home church of Christ, Brother Dennis Lee May and Sister Wilma Lee Foster were united in marriage by the writer. Both are from Cape Fair, Mo., near Crane. Theirs was a beautiful wedding and a large crowd of friends and relatives gathered to wish them well in life. Again we wish for them the best that life has to offer.

—M. Lynwood Smith

Wilson-Ogletree—At the First Avenue church of Christ in Ardmore, Oklahoma, on October 8, 1955, at 6:15 p. m., Bill Wilson, of Wilson, Oklahoma, and Charlene Ogletree, of Healdton, Oklahoma, were united in Marriage. For them we wish a long life of happiness. The writer officiated.

—M. Lynwood Smith.

TEXAS NEW YEAR MEETING

This meeting will be at the Lakeview church, 42nd and Bowie, in San Angelo, Texas. The all-day meeting will be on Monday, Jan. 2, as we feel we would have more time for talks and singing, too. We would like for all who can to be with us the entire week-end. I am working with these fine brethren, and we assure you a royal welcome. We will use the entire day, with lunch in the school cafeteria for all. We want this to be an enjoyable meeting for all, so come and help us make it just that. We, especially I, will be looking for you.

—Homer A. Gay.

THE AFRICAN WORK

By Paul O. Nichols

The Lord's work in Nyasaland seems to be forging right ahead in spite of difficulties and setbacks. We keep getting favorable reports concerning the labors of the African preachers. Brother Severe wrote a while back that he would like for me to come and see for myself of what he was reporting was not so. He seems so enthused with their accomplishments. He says that the Cause has grown by leaps and bounds since we set them straight on the Truth. I know that we have several more preachers than we did that are busy preaching the Gospel.

This month we have more contributions to report than usual. We are very happy to see the favorable response to the need in Africa. May God bless everyone who is having a part in the great work.

Donations: Ottumwa, Iowa—\$50.00; Harrodsburg, Ind.—\$22.00; Lodi, Calif.—\$20.00; Armona, Calif.—\$20.00; Corcoran, Calif.—\$15.00; Wichita Falls, Tex. (6th St.)—\$20.00; Merced, Calif. \$10.00; Washington, Okla.—\$10.00; Brother A. B. Rush, Odell, Ore.—\$100.00; Sis. W. H. Clouse, Phillipsburg, Mo.—\$10.00.

OUR DEPARTED

Smith—Brother Benjamin LaFayette Smith was born Feb. 3, 1872, in Fayetteville, Ark., and departed this life Oct. 6, 1955 at Sulphur, Okla. He leaves to mourn his passing, his wife, one step-daughter, 3 stepsons, 12 grandchildren, and a number of great grandchildren. Bro. Smith obeyed the gospel at the age of 37, and remained faithful until death. The writer officiated at the funeral services. —R. B. Roden

Robinson—Amanda Catherine Van Stavern, daughter of William and Roberta Van Stavern, was born July 21, 1879, near Competition, Mo., and departed this life at 6:30 P. M., Oct. 18, 1955, at Wallace Memorial Hospital in Lebanon, Mo., at the age of 76 years, 2 months, and 27 days. Miss Katie, as she was affectionately called by a host of friends, grew to womanhood in Laclede county and taught in the county schools for 13 years. May 30, 1909, she was married to Warren E. Robinson of Dryknob, Mo., and 3 three children were born to this union. Sister Robinson obeyed the gospel in 1914, thus becoming a member of the church of Christ, and remained faithful until death. She is survived by her husband; 2 daughters, Mrs. Johnny Light of the home, and Mrs. Ralph Amos of Lebanon; a son, Wayne, Lebanon; 2 sisters, Mrs. Ethel King, Norwalk, Calif. and Mrs. Maggie Cunningham, Whittier, Calif.; 6 grandchildren, and a host of other relatives and friends. She was a devoted wife, and a kind and loving mother. Burial was at McBride cemetery where a very large crowd had gathered to pay their last respects. The floral offering was beautiful.

—H. E. Robertson.

Copeland—Bro. W. M. Copeland was born April 19, 1875 in Wood county, Tex., and departed this life July 18, 1955, at the age of 80 years, 2 months; and 29 days. He is survived by his wife, Ida, Midland, Tex.; 2 sons, Austin and Everett, both of Sulphur Springs, Tex.; 4 daughters, Mrs. Grace Satterfield, Midland, Tex., Mrs. Lillian Ashley, Snyder, Tex., Mrs. Fay Hubbard and Mrs. Sina Sorrells, both of Colorado City, Tex.; a brother, 3 sisters, 13 grand children, and 6 great grandchildren. Bro. Copeland was a faithful member of the church of Christ at Midland, Tex. The writer officiated.

—J. T. Broseh

Corbell—Sister L. A. Corbell was born June 15, 1897 and departed this life May 31, 1955, at the age of 57 years, 11 months, and 16 days. She obeyed the gospel in 1927, thus spending 28 years in the Master's service. She is survived by her husband, Bro. L. A. Corbell, Lubbock, Tex.; 3 daughters, Mrs. Laverna Jo Hale, Leveland, Tex., Mrs. Francis Hyman, Brownfield, Tex., and Miss Anita Corbell, Lubbock; a son, Kenneth, Shallowater, Tex.; 2 grandchildren, 3 sisters, 5 brothers, and many friends. Funeral services were conducted at Lubbock, Tex. What a blessing to die in the Lord!

The writer spoke words of comfort and consolation to those left behind.

—J. T. Broseh.

Morris—Sister Susie Dedrick Morris was born Aug. 24, 1880, at Manchester, Tenn., and departed this life July 11, 1955, at Waco, Tex. She is survived by her husband, Bro. James Morris, Bellmead, Tex.; 2 daughters, Mrs. Carl B. McDaniels, San Antonio, and Mrs. Leslie N. Byford, Waco, Tex.; 9 sons, Robert L., Thurman E., Jess S., Glenn D., and Edwin S., all of Waco, Tex., Mark W., Axtell, Tex., Hubert H., Bellmead, Tex., Paul T. and Charles H., of Houston, Tex.; and a number of other close relatives and friends. She will be remembered by those in the church as the mother of our beloved preaching brother Edwin S. Morris of Waco. Sister Morris spent about 60 years in the Lord's service, and was able to attend services the week before she passed away. What a full and fruitful life she had, almost 75 years of life, and 60 of them in the Lord's service! Funeral services were conducted in the Circle Dr. church of Christ building, with the writer officiating.

—J. T. Broseh.

Ridling—Sister Laura Ann Ridling departed this life Oct. 26, 1955, at her home in Lynwood, Calif., at the age of 77 years, 9 months, and 26 days, after a prolonged illness. She is survived by her husband, Bro. Jake Ridling. She obeyed the gospel over 50 years ago and lived a long fruitful life in the Lord's vineyard. Funeral services were conducted at Lynwood church of Christ with a large crowd of sorrowing friends and loved ones present. Interment was at Westminster Memorial Park. Bro. Chester King and the writer spoke words of comfort and warning to the audience.

—Robert Falvey.

Waits—Bro. William Henry Waits was born Sept. 27, 1880 and departed this life Oct. 9, 1955. He was a faithful member of the church of Christ at Sentinel, Okla. Funeral services were conducted Oct. 11, 2:30 P. M. at 3rd St. church of Christ in Sentinel, by Bro. Jack Ivey, with interment in Sentinel cemetery. Pallbearers were Mac Vaughn, Ed Driver, Jim Freeman, Sherman Morrow, Jim Stevens, and Buck Thomason.

—Homer Smith.

Smith—Mrs. Janie Smith was born December 18, 1875, and departed this life November 16, 1955, at the home of her daughter, Mrs. Clarence Bickford, Hammond, La. She was 79 years and 11 months of age. About 1901 she was married to Brother Preston Smith, who preceded her in death. To this union five children were born. They are: Mr. Ollie Smith, Mr. Ben F. Smith, Mrs. Allie Bickford, Mrs. Vivian Myers and Mrs. Clara Case. Along with these, she leaves four step children, who are: Mrs. Lonie Case, Mrs. Cora Smith, Brady Smith and Robert Smith. Also she leaves nine grandchildren. More than 55 years ago she obeyed the Gospel and became a member of the church. She was a faithful member of the New Salem church until she went to Hammond, La., about 17 years ago to live with her children. Even then she was faithful and kind and gentle even until the end. Brother Carlos and the writer spoke words of comfort and brother Sam Smith led a beautiful prayer. A sweet song service helped to soften the grief. Truly cousin Janie (as we called her) fit the description of the virtuous woman in Proverbs 31. She was one of the first in the country to step out for the Truth.

—M. Lynwood Smith.

MERCY'S DOOR IS OPEN—

(Continued from page one)

Then when you hear a preacher, do as the Bereans did, who were commended so highly. They "searched the Scriptures daily (yes daily) whether these things were so." (Acts 17:11). This is the only safe course for you. You are warned that "your faith should not stand in the wisdom of men." (1 Cor. 2:5).

Now, if you have done things to be saved which God did not command, is not your faith standing in men? If not, how is it possible to have a faith that stands in the wisdom of men?

Do not tell me that if you are sincere in what you do that God will not condemn you. The apostle plainly tells us of just such people—a people that "have a zeal for God, but not according to knowledge." And he tells us that they are not saved because they "have not submitted themselves unto the righteousness of God." (Rom. 10:1, 2). Can you find a people that are more sincere and zealous for God than were these? I think not. Then since these were not saved, can you hope to make honesty and zeal count before God if you fail to do what God commands? I think not.

Jesus plainly tells us that it is only by hearing and doing his sayings that one builds his house "upon a rock." (Matt 7:24). But some build "upon the sand." And you cannot build a house without material of some kind, so evidently they are getting material some place—but not the "sayings" of Jesus, or they would have their house upon a rock. Now if you would like to know what material they are using read Col. 2:21, 22. The apostle tells us to keep our hands off that material. Hear him: "Touch not, taste not, handle not (which are all to perish with the using) after the commandments and doctrines of men." Now you have the warning: will you heed it?

Now mercy's door is open: now is the time to build, to build for an eternal home. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14).

"The Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17). "Today if you will hear his voice, harden not your hearts." (Heb. 4:7). But listen: "Behold I come quickly; and my reward is with me, to give to every man according as his work shall be." (Rev. 22:12). "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body whether it be good or bad. Knowing, therefore, the terror of the Lord, we persuade men." 2 Cor. 5:9, 10).

"Then Agrippa said to Paul: Almost thou persuadest me to be a Christian." (Acts 26:28). Persuade men — yes, persuade them to be Christians, as did Paul. For "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ." 2 Thes. 1:7, 8).

God is now giving man time and opportunity to be saved. The apostle Peter tells us: "The Lord is not slack concerning his promise (of coming, verse four) as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9). And Paul

tells us that God "will have all men to be saved, and to come to a knowledge of the truth." (1 Tim. 2:4). And to this end God "now commands all men every where to repent." (Acts 17:30). Hence Jesus told his apostles that "repentance and remission of sins should be preached in his name unto all nations, beginning at Jerusalem." (Luke 24:27). And ten days after his ascension, they began this preaching at the appointed place, and "about three thousand" repented and were baptized. (Acts 2:1-42).

Hence the interim between this preaching at Jerusalem and the coming of the Lord Jesus, is the only time allotted to man to be saved. And when a man dies, his eternal destiny is sealed. As he goes down in death, so he comes up in the resurrection; for "All that are in the graves shall hear his voice and shall come forth; they that have done good (not are going to do good), unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (John 5:28, 29).

The doings that determined the class of each took place before the resurrection; yes, before death. Hence the apostle says: "Despise thou the riches of his goodness and forbearance not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds; to them (now mark this) that by patient continuance in well doing seek for honor, glory and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." (Rom. 2:4-9).

So I give you another divine warning. The inspired apostle says: "Let no man take thy crown." (Rev. 3:11). "Let no man beguile (trick) you of your reward." (Col. 2:18).

When Jesus comes, the eternal separation of the good and the bad takes place. Jesus says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth sheep from goats: and he shall set the sheep on his right hand but the goats on the left." Matt. 25:31-46).

Now on which side do you wish to be? Are you really working to that end? Oh, the joy to hear it said to those on the right, "Come, ye blessed of my Father." But are you really trying to merit this joy? And oh, the sadness to hear it said to those on the left, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal."

Mercy's door is now open, my friend. "Be ye reconciled to God." (2 Cor. 5:20). Why not? You must stand at last on one side or the other—all will be there, one mighty mass meeting. What will be the words to you? Why not be saved now? How can you wait in the face of such heaven-appointed warnings?

You will make glad the holy angels by coming. (Luke 15:10). Come.

(Apostolic Way, 1925)



E. R. Coombes, 2612 NW 27, Ft. Worth, Tex., Oct. 31.—Bro. J. T. Broseh preached for us at the Warwick St. congregation, Oct. 23, at both the morning and evening services, giving us some inspiring teaching.

Burnice Weeks, Kinston, Ala., Nov. 9.—Since last reporting, I have preached one or more times at: Lowery, my home church, Mt. pleasant and Panama City, Fla. These churches are doing good, and I am thankful. Pray for me.

J. W. McKeand, 801 Main, Ceredo, W. Va., Nov. 14.—Several have given up the cups and classes and taken their stand with us for the true worship. We are very thankful for this.

K. G. Wilks, Box 902, Breckenridge, Tex., Nov. 15.—Bro. Ervin Waters will preach for us Dec. 12, on his way to San Angelo. If you are near enough to attend, please come and be with us.

Dallas Burdette, 708 W. Shawnee, Montgomery, Ala., Nov. 14.—My family and I are moving from LaGrange to Montgomery and will be working with the congregation there. We ask the prayers of the faithful. Note my new address.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Oct. 31.—Bro. Leon Fancher has recently closed a good meeting at the 7th St. church here, which we all enjoyed. Oct. 30, I preached at Sulphur, with 5 confessions of faults, and one baptism. Nov. 4-13, I plan to be in a meeting at Stroud, Okla.

J. F. Massengale, 1640 N. 36th St., Phoenix, Ariz., Nov. 9.—My wife and I have enjoyed meeting with the brethren at Bluewater, N. M., for the past two months. We pray they will remain faithful. The church in Phoenix is progressing and we invite visitors to stop and be with us.

Earl B. Helvey, 7608 Prince St., Citrus Heights, Calif., Oct. 22.—Bro. Paul Nichols is holding a meeting for us on 64th St., in Sacramento, Calif. He is doing some wonderful preaching. We are very glad to have Bro. Orvel Johnson in our midst and he is much help to the Cause here.

M. E. Mountain, 1225 South St., Waterloo, Ia., Nov. 15.—Our meeting closed Oct. 21, without visible results. Bro. Larry Robertson became ill with an attack of appendicitis. We enjoyed their stay in our home immensely, and were richly strengthened spiritually. Our plea for help in the OPA has been answered. Bro. E. H. Miller is to be with us during Feb., Bro. Billy Orten during March and April, and Bro. Miles King, sometime in May. Pray with us that much good may be accomplished.

Chas. C. Johnson, Rte. 1, Box 128-P, Merced, Calif., Oct. 25.—The church here seems to be going along about as usual. We would like to have the prayers of the brotherhood. My health is much improved and I am thankful for the prayers in my behalf. Please renew my sub.

Jim Stevens, Box 111, Sentinel, Okla., Oct. 25.—We have been enjoying some good preaching. Bro. Kornegay has been with us some, and we wish he could stay here. His home is in Panama City, Fla., but he has been working near here. We have been enjoying the OPA, the articles seem to be getting better all the time. We surely enjoyed Bro. Larry Robertson and wife and son being with us.

Eli Ward, Jr., 1324 E. Hess, Phoenix, Ariz., Nov. 15.—I enjoyed the last OPA especially the article on carnal warfare with Bro. Savage's name attached. I ask this question: How can we, as Christians, have our feet shod with the preparation of the gospel of peace (Eph. 6:15), and yet have a carnal weapon in our hands engaging in carnal warfare? I believe it **cannot** be done.

James R. Stewart, Rte. 1, Lorena, Tex., Nov. 15.—Since last report, I have preached at Waco, Temple, McGregor, and Dallas, Tex., also in the home of Bro. Helton near West Sta. Nov. 13, I preached at the Capitol Hill church in Okla. City, and that night at the new congregation in Ft. Worth. Brethren, let us keep busy in the vineyard, for the harvest is great. Here is a sub.

Bennie T. Cryer, 817 E. 15th, Odessa, Texas, Nov. 17.—We have moved to Odessa, Texas and are working with the Clements St. congregation. Since leaving Waco, I have preached at the Chapel Grove congregation near Lawrenceburg, Tenn., Fort Worth, San Angelo, and Midland, Texas. I enjoyed being with Bro. Gay in San Angelo and also anticipate a happy association with Bro. Jesse Broseh while here in Odessa. The churches here are doing fine. Pray for us.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Nov. 17.—We heard Bro. Leon Fancher at 7th St. church in Okla. City, Bro. Billy Orten at Clio, Mo., and Bro. Orville Smith at Locust Grove, Okla. We enjoyed hearing them all. Brethren Bill Roden, Chris Adams, L. H. Stafford, and Orville Smith, have preached for us since last report. The day Bro. Smith was with us we had 115 present. Bro. Hendrickson baptized a man at Locust Grove last month, and Bro. Smith baptized one during his meeting there. I gave a lesson Lord's day evening with one restored.

Leon Fancher, Pine Ridge, Ark., Nov. 15.—We are now located at Pine Ridge, and plan to be here the next 3 months. Addresses of people you would like us to visit here will be appreciated. We enjoyed the meeting at 7th St., Okla. City, which closed with 2 baptisms and one confession of faults. We were with Bro. Morris in his meeting at Oak Grove, Ark., and heard some wonderful sermons. Lord's day, we closed a meeting at Sulphur, Okla., with 3 confessions of faults. Crowds were good, with several visitors from surrounding congregations.

turn. Oct. 21-30, I was at Oak Grove near Foreman, Ark. I enjoyed being with Bro. Leon Fancher during this meeting. He was much help. The congregations in Okla., supporting Leon in Ark., are certainly to be commended. He is doing a fine work, and has really been on the job, as the results show. Keep the good work going, Bro. Leon, and may this be an example to other congregations. Remember, too, this all takes time. I am now with my home congregation, 1415 Circle Rd. We are doing fine, and above all, peace prevails. Pray for us.

Tom E. Smith, 302 Phillips, Healdton, Okla., Nov. 14.—Oct. 12, we closed at Delta, Colo., but remained over the following Lord's day and heard Bro. Postiria give a good lesson. He is one of the younger men developing in the work. Some of the older men also took part in the lesson. Oct. 23, we heard our son, C. A., give 2 good discourses at Graham, Okla. He filled my appointments at Healdton and Graham while I was away. I am thankful he has a desire to follow in my footsteps and pray they may always lead in the pathways of right. The 5th Lord's day we were at Sentinel, and as usual were strengthened by their good association. Oct. 6, we were at Healdton and heard Bro. J. D. Elmore and were glad to have Bro. Potts from Delta present and take part. We enjoyed his visit in our home. Yesterday, I was at Oak Grove, and at Healdton that evening. Bro. Lynwood Smith recently preached 2 of his soul stirring sermons here and we enjoyed having him visit in our home and most of the membership enjoyed a get-together in the home of Bro. Bill Tate.

James D. Corson, Mahaffey, Pa., Nov. 7.—I am still here in Mills, Wyo., 449 Wasatch St., working with the faithful few. The church is moving forward, in spite of the fact that winter weather is closing in on us. Both the interest and the attendance are good. I certainly do thank the following brethren from the depths of my heart, who have made it possible for me to stay here and care for this infant congregation: Raymond Orner, Flemington, Pa., \$5.00; Church, Covina, Calif. \$150.00; Church, Delta, Colo., \$50.00; Church, Kingman, Ind., \$100.00; Church, Dora, Mo., \$50.00; Church, Richland, Wash., \$35.00; Church, Veedersburg, Ind., \$50.00; Bro. Earl Wooster, San Bernadino, Cal., \$20.00; Total, \$460.00, for which we are so gratefully thankful. With your prayers and financial help, brethren, we shall, the Lord willing, have a good faithful congregation in the state of Wyoming. May God richly bless and keep all his faithful servants, is my humble prayer.

J. T. Broseh, 1100 S. Lincoln, Odessa, Tex., Nov. 9.—I have been enjoying the OPA, and especially the last issue. The past summer I held 3 meetings, the first at Ft. Worth, (Warwick St.), where we had 4 baptisms. My next was at McGregor, Tex., where we enjoyed the fine hospitality of the brethren, and was glad to be with Bro. Wayne McKamie and labor with him. We were also blessed with the presence of several other preaching brethren during the meeting. I held a ten day meeting at Live Oak, near Temple, Tex., baptizing four. Since the meeting they have remodeled their church house and look forward with optimism to the future. I have been working with the Golder St. congregation in Odessa, and preaching at other places over the week ends as I have opportunity. I enjoyed the Labor Day meeting at Waco, and we look forward to

having it at Odessa in 1956. The work goes forward peacefully in this section with all the congregations co-operating in a monthly singing. Bro. Jack Ivey preached for us (Golder St.), the second Lord's day in Oct. Bro. Bennie Cryer is now working with the the Clements St. congregation. Please note my new address.

Tommy Shaw, Commodore, Pa., Nov. 15.—The last 2 weeks in Oct., my brother Jimmy, and I held a meeting at Pontiac, Mich., where some of my closest friends reside. The congregation supported us very well. The first of Nov., I began working under the direction of the zealous brethren at St. Albans, W. Va. When I arrived, Bro. Waters was closing a meeting, and I was privileged to hear him preach 2 good sermons. I enjoyed the short association with him and also Bro. Paul Mackey. Nov. 7, I began a meeting at Clio, W. Va., continuing one week. The St. Albans brethren drove 35 miles to the meeting several times and helped in the singing and praying. Brethren Groves and Ashley are responsible for this congregation and while we had no visible results during the meeting, we pray the Lord will bless them with a fruitful season soon. Last night, I heard Bro. Larry Robertson preach at Mallory Chapel. The brethren at St. Albans plan more mission work in this section. Jan. 1, we are to have an all-day meeting at St. Albans and expect visitors from several places. Brethren, within driving distance are invited to attend.

Charles Eastman, 6219 Dam Rd., Richmond 11, Calif., Nov. 17.—During Oct., my wife and I visited the church at Mozier, Ill., and had a wonderful time. We spent much time in the home of Bro. Ralph Kitson and wife, Lena. Just above their home, is a cold mountain stream, where wife and I were baptized at the hands of Bro. Charlton. He is gone now, but his wife has a good home with Bro. Ralph. Among those of the older brethren, still meeting at Mozier, are Brethren Val Jacobs, Scott Anderson and wife, Howard Jacobs and wife, Ben Higham, Obie Shireman and wife, just children when we lived there, and of course, Ralph and Lena, and Milford. It had been nearly 9 years since we had met with them, and though they have a large congregation, most of the faces were new to us, and we certainly missed the departed ones. They have wonderful singing under the capable leadership of Bro. Shireman. It was heart warming to see the younger members taking a leading part. They built a small house on Bro. Ralph's property and have a place for the preacher to come and feel free to bring his family. We were enriched by Bro. Ralph's fine teaching, also Sister Lena's fine cooking. It was a spiritual and social feast, indeed.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Nov. 14.—I am now in a meeting with the Auburn Blvd. church in Sacramento, Calif. In spite of bad weather, we had a full house yesterday, with visitors from Yuba City. One has confessed faults thus far, and interest is good. Bro. Boek and I have visited in several homes. He is a wonderful worker, I wish we had more like him. We visited a family of Mormons one night showing them how false the book of Mormon is. They seem quite interested and attended services yesterday. I have work in Ga. and perhaps Fla., the remainder of this

year, then I am to be in Waterloo, Ia., Feb. 1-26; Foreman, Ark., March 18-28; Woodlawn, Ohio, April 8-15; Sweetwater and Cable Ridge, Mo., May 6-20; and June 5-24, in a mission meeting in Mo., sponsored by the brethren in Pontiac, Mich. Other meetings called for, but have not set definite dates thus far. May begin at Pochontas, Ark., July 5. I would like to encourage all to read the Bible through this year. If you will just start at the first chapter and read 4 chapters each day, you will read it through in less than a year. Or read 3 chapters daily and 5 on Lord's day. I hope the coming year will be a year of great growth. I hope the OPA will continue to improve with more and better articles, that it will find a place in every Christian home, and that Christians will try to place it in the homes of sinners. We want sinners to know there is still a church on earth following in the old paths.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Nov. 14.—The work at the Lakeview church in San Angelo, Texas is moving along nicely. With two or three families gone yesterday, we still had almost a house full. Our night crowds are not yet as large as they should be. We are getting signs up on all Hi-ways leading into town, and giving the meeting house a new coat of paint—all of which helps the cause to grow. Along with the other work, I am teaching music one night a week, and you should hear this bunch sing. I can't see why, for the life of me, that the leadership of any congregation will allow their singing to just drag down to a disinterested nothing. I appreciate very much the preaching brethren who have recently come to us from error. Fight on, dear brother: "Your labor is not in vain in the Lord" (1 Cor. 15:58). Two of our very faithful families have recently moved to Abilene, and we miss them. However two more faithful families have moved here from Odessa, and we feel blessed in having them. Bro. Bennie Cryer recently came by and visited us, and helped me on the lesson one night—doing real good. I am to hold a meeting for the Capitol Hill congregation in Oklahoma City, in their new church house the first part of December, opening with an all-day service Dec. 4. I believe that my health is gradually improving. I still feel that I am pretty useless, but willing to do all I can. The brethren here are very, very good to me. May God richly bless all His people, and especially those who labor in word and doctrine.

Homer L. King, P. O. Box 333, Modesto, California, November 18.—I assisted in a series of meetings at the Orange Ave. congregation in Fresno, October 21-30. The attendance was generally good and the interest was beyond our expectation. I was treated royally and supported well and was asked to return in 1956 for another meeting. Some from Sanger, Highway City, Armona, Orange Cove, and possibly other places, attended some. Brother Eugene Qualls, of Woodville, attended for about a week. We closed with all-day services the last Sunday, with a wonderful basket lunch at noon, and a very fine singing in the afternoon. This church has improved wonderfully in their singing. Bro. James Russell was present one night. We were glad to have him. I arrived home Oct. 31, to learn that the brethren in Modesto had arranged for me to start a song drill with some lessons in vocal music that night. We continued for eleven

nights in the church building in Ceres. I believe it was profitable to those who attended. We must keep up the practice and interest in singing in our faithful congregations or else the singing will drag and the interest die. We are glad to tell you that the church in Modesto selected a nice plot of ground in a good residential section in the east part of the city, and that the lot and the plans for the building have been approved by the planning committees of the county and city. Hence, preparations, we hope, will soon get under way to begin building a house for worship. The plans call for a building 32 by 54. Yes, they will need all the help they can get in a financial way to complete the building, as they will have to borrow about all for the house, since the plot of ground cost them \$3,250.00. I am to begin a series of meetings in Arvin next Sunday, Nov. 20 and continue for about two weeks. It seems now that I am to labor in Sacramento through about all of December. After this, the Lord willing, I am to labor wherever the brethren in Stockton may desire until about June 1 of next year. Your prayers will be appreciated, and may God bless all my fellow-preachers who labor sincerely for the Master.

WRECKERS

By Edgar A. Guest

I watched them tearing a building down—
A gang of men in a busy town.
With a ho-heave-ho and a lusty yell
They swung a beam, and the side wall fell.

I asked the foreman: "Are these men skilled,
And the men you'd hire if you had to build?"

He gave a laugh and said: "No, indeed!
Just common labor is all I need.
"I can easily wreck in a day or two
What builders have taken a year to do."

And I thought to myself as I went my way:
Which of these roles have I tried to play?
Am I a builder who works with care
Measuring life by the rule and square?

Am I shaping my deeds to a well made plan,
Patiently doing the best I can?
Or, am I a wrecker who walks the town
Content with the labor of tearing down?

—Selected by H. L. K.

HER ANSWER WAS READY

A little girl was asked by a priest to attend his church, and she refused, saying that it was against her father's wishes. The priest said she should obey him and not her father. Immediately the girl replied that the Bible taught, "Honour thy father and thy mother." "But," said the priest, "you have no business to read the Bible." The girl replied: "But the Saviour said 'Search the Scriptures.'" Said the Priest: "That was to the Jews, not to children." "But did not Paul say to Timothy, 'From a child thou hast known the Scriptures?'" answered the girl. Said the priest: "Timothy was being trained to be a bishop—and taught by the authorities of the church." "Oh, Sir," said the girl, "he was taught by his mother and grandmother!" The priest turned away discomfited, saying that the girl had "enough Bible to poison a whole parish."—Selected.