

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. XXXII

LEBANON, MISSOURI, JANUARY 1, 1961

No. 1

WIND OF DOCTRINE (II)

By D. B. McCord

In our previous number, we indicated our intentions of dealing somewhat with the following terms and their implications, as we see them, in our modern day. The terms are liberalism, sect, sectarian, and legalism. We see the need, too, of saying something concerning the name of the church; this we will do toward the last. Definitions of terms we use are taken from Webster's *New World Dictionary of the American Language*, College Edition.

Liberalism

Our term is thusly defined: "The quality or state of being liberal." Liberal is defined as "open-mindedness to ideas that challenge tradition, established institutions." We are agreed that in the popular conception of the word tradition, that law or that which we can not change, does not necessarily inhere—a tradition is not necessarily something that can not be lawfully challenged. However, institutions that are established by law can not be changed; he who tries is too liberal to please the Law-Giver. When we speak of law here, we speak of Divine law. Men need more than ever, it seems, to think soberly on this request: "God grant me the serenity to accept the things I can not change, the courage to change the things I can, and the wisdom to know the difference." This is such a worthy aspiration! There are institutions of God which must not be changed by man. He, therefore, can ill-afford to try. However, men attempt it every day! Many are not content with a "thus saith the Lord," "it is written"; many are not content to "speak as the oracles of God" to "earnestly contend for the faith once delivered."

He who challenges established institutions, and thus plays the role of the liberal, is a menace to his fellow-travelers. Many of them would not think of changing established institutions, but they acquiesce with and go along with those who do. The fellow-traveler thus becomes a partaker of other men's sins.

The liberal takes liberties that are not really his; he is a presumptuous fellow; he is addicted to radical change, be the price ever so dear; he encroaches upon God's Word. He who acquiesces with him becomes as much a liberal as he. We never convert the drunkard by drinking with him; we never convert the idolator by worshiping with him; nor do we convert the liberal by agreeing and going along with him in his devious

(Continued on page three)

WITNESSES TO THE CRUCIFIXION

By Ronny F. Wade

By the time you read this, what is known as the "Christmas season" will have come and gone. It is during this period that the people of the world celebrate the birth of Jesus of Nazareth. Of course, it should be needless to say Christians have nothing to do with this religious(?) commercialized holiday. The Bible does not instruct us to remember the Birth of Christ, but rather his Death. Of course, it goes without saying, He had to be born before he could die. Nevertheless His death is the important thing for us.

I can readily understand why people would rather remember His birth than His death. It is much more pleasant. I know of no other event in the history of the world as terrible as the death of Christ. Crucifixion was reserved for the lowest of criminals, and without question was the most painful death a person could die. The victim was usually stripped of his garments and then laid upon the cross. A huge spike was then driven through each hand and both feet, and the cross was then lifted to an upright position and placed in a shallow hole. The victim was in reach of all who cared to slap, spit, or otherwise molest. The following is taken from Farrar's *Life of Christ*. "The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries, especially of the head and stomach, became swollen and oppressed with surcharged blood; and, while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning and raging thirst. Such was the death to which Christ was doomed." So dark and evil was this event that the shining rays of the sun refused to shine. And the happenings that immediately followed made one Roman remark "Truly this was the Son of God."

But, let us now turn our attention from the suffering Christ to the witnesses. Who are they? Why are they there? What is their attitude? First of all, some are there out of sympathy and devotion. True they are in the minority, nevertheless they are there. Among them His mother, and other faithful women. Also John the beloved disciple. There are others there two. They are not visible to the human eye, but they are there. The Father is there, for this is His only son dying. God was concerned about the events taking

place, we can be sure. Once a heart broken mother approached that masterful preacher J. W. McGarvey with this question—"Bro. McGarvey my boy was killed in the war, where was God when my boy died?" After some thought Bro. McGarvey replied, "Sister, I am sure God was in the same place when your son died that he was when His Son died!!" Yes, we can be sure that God was among the sympathetic at Calvary. Also, somewhere in the darkness and gloom of Calvary hovered a band of ministering spirits—Angels. They were there no doubt to help Jesus through the dark hours of suffering and death. They ever attended him and surely this event was no exception.

Another class of witnesses may be classified as having an attitude of Apathy. Some were present by command. The centurian who had charge of the execution. The soldiers who did the work. The thieves who were crucified with him. All these were actually victims of circumstance. But, some were there by chance. Those who were passing by on their way to the city, or those who were carrying on some trade. And some no doubt were there out of mere curiosity. There are always some who will follow and watch a disaster, having no special concern for the victims or the circumstances. All these had an attitude of apathy.

Last of all some there had an attitude of antipathy. They were there for criticism and to gloat over innocent victim. Such was the case with the chief priests, scribes, and all the rest who for envy delivered Him.

The witnesses of the crucifixion can be divided into the above mentioned groups. They were either there out of love or sympathy, as a victim of circumstance, or antipathy. Into which group do you fall, dear reader? You and I are there somewhere. Every person in the world today classifies himself, as a witness to the crucifixion, by the life that he lives. Where are YOU?

—4000 Crenshaw, Ft. Worth, Texas

"GOD FORBID"

The Apostle Paul often in his writings uses the term "God forbid." The word forbid carries the following meaning: "to come to pass, happen, of events; far be it; away with the thought. Paul in using the term simply means "may this thing never come to pass." In our study let us notice a few places in which this expression is used in the Scriptures.

In Rom. 3:5, "But if our unrighteousness commend the righteousness of God, what shall we say? "Is God unrighteous who taketh vengeance? (I speak as a man). And then in verse 6 "GOD FORBID: for then how shall God judge the world?" The Jews' sins had made it possible that the righteousness of God might more clearly be made manifest. The Jew argued if this be true then from a human standpoint of view and from human reasoning was not God unrighteous to take vengeance on them. Paul says "God Forbid" or away with the thought that God might be unrighteous. Don't even let the thought enter your mind. Human sin is a foil by which God's righteousness is seen all the more clearly. It establishes the fact of God's righteousness; proves it by its very contrast with that sin. The Jew argues that speaking after the manner of men, is not God unrighteous, when he sends wrath on our nation for its unbelief. Paul answers, "If God was unjust in condemning them, then how could he judge the world?"

Even today the more wicked that men are and the more man sins, the more the righteousness of God shines forth. When a person deep down in the depths of sin obeys the gospel we certainly can see the mercy, riches, and goodness of God all the more clearly than when a good moral person obeys the gospel. The greater the sin the more the mercy of God is shown. But the Jew wanted to argue that if that be the case then why not sin more so the grace of God would more abound. They wanted to accuse Paul of saying "let us do evil, that good may come." Paul says their damnation is just. God is a righteous being and never let the thought even enter our mind that he is not just. In Rom. 9, Paul teaches some of God choosing Jacob and rejecting Esau. In vs. 14, He says "What shall we say then? Is there unrighteousness with God? GOD FORBID. If God selected Isaac and Jacob because they would be the best instruments through which to work out his plans, and the Jews gloried in these selections, why should they think that it would be out of harmony with God's nature to reject the Jews because of unbelief and accept the Gentiles who believed in him? Even though God had rejected the Jewish nation as such, they had the same opportunity as did the Gentiles to become children of God. This being true God was certainly not unrighteous in his dealings with them.

Again in Rom. 6:1-2 "What shall we say then? Shall we continue in sin, that grace may abound? GOD FORBID. How shall we, that are dead to sin, live any longer therein?" Paul asks what inference are we to draw from the doctrine of sin and grace set forth in the preceding chapter. The question was one sure to be asked by some one; Paul recognizes it as a natural question in view of his doctrine, and asks it himself. If God's grace abounds where sin abounds, why not keep on sinning, so that grace may abound the more? He says "God Forbid"; May such a thing never occur; away with the thought. How shall be that are dead to sin live any longer therein. In physical death a person no longer lives the life which he formerly lived. And so the sinner dies to the life of sin; in that life he no longer lives. Then how shall we continue in sin since we are dead to sin? To be dead is to become wholly alienated from a thing, and freed from all connection with it. God forbid the doctrine that after they were freed from sin they could continue in sin that the grace of God might abound. In vs. 3, Paul takes for granted that they knew they had been baptized into Christ, but asks if they were ignorant of the fact that, in being baptized into Christ, they were thereby baptized into his death. He plainly implies that if they knew they had been baptized into the death of Christ, they should know that they should no longer continue in sin.

Next, in 1 Cor. 6:15, "Know ye not that your bodies are the members of Christ: shall I then take the members of Christ, and make them the members of an harlot: GOD FORBID." I should like to begin with vs. 13 and make an analysis of these verses. In vs. 13—To the Corinthians fornication is a light matter, and the question of food offered to idols of supreme importance. To Paul fornication is a violation of the first principles of human society, the eating or refraining from certain foods a thing in itself entirely indifferent. "Meats for the belly, and the belly for meats." Food is for the stomach. Food and stomach were made for each other.

However the mutual physical adaptation is only temporary, as the body and its nourishment are alike perishable. "Now the body is not for fornication, but for the Lord; and the Lord for the body." The Human body has a higher mission than the mere gratification of sensual appetite. Sex is of God for the propagation of the race and not for prostitution. Fornication is an abuse of the body, a defilement of Christ's member, an insult to the Lord himself, whose property is not only taken by theft from him, but handed over to a harlot. "For the Lord." Here lies the true purpose of the body. It is for the service of the Lord, who has an appropriate use and sphere for it. In vs. 14 we find the body being destined to share with the body of Christ in resurrection, and to be raised up in incorruptible, is the subject of higher adaptation, with which fornication is incompatible. In vs. 15, the body is not only adapted for Christ (vs. 13), but it is a part of Christ, in vital union with him. By our calling as Christians we are so closely united to Christ as to members of His body, of His flesh and of His bones (Eph. 5:30). Our body is Christ's, in a sense, a part of Christ himself. Our bodies may not be used in violation of the laws imposed upon it from the beginning by God. Shall we make them members of an harlot? The horror of deliberately taking "members of Christ" and making them "members of a harlot" in actual union staggers Paul and should stagger us. GOD FORBID—may it not happen. In vs. 16, "he which is joined to an harlot." Joined means "To form an intimate connection with, enter into the closest relations with, unite one's self to." No words could more strongly imply than those which follow, that he who is joined to a harlot thereby separates himself from the Lord. In a Christian, fornication robs Christ of a member of his own body in order to place it in union with one utterly opposed to him, a union so close that they are one flesh. In vs. 17, we are joined to the Lord. To be united in one spirit to Christ and at the same time to be united to impurity is impossible. To be one with Christ in spirit and at the same time in body with a harlot would make the Lord one with the harlot. Suppose a man and woman marry; they are one flesh; he afterwards commits adultery and thus becomes one with an harlot; does not that make the wife one with the harlot? Has a Christian woman the right to become one with a harlot by living with a husband that is guilty of adultery? A man or woman are not to be joined with one that is a harlot. God forbid that they be joined to an harlot. They are justified in putting away this guilty party. Does not it even go further and demand it. Has a Christian wife or husband the right to live with one guilty of adultery? And now in vs. 18 "flee fornication." Our bodies are made for Christ. Let us use them in His service. We have been bought with a price in order that we might glorify God. I would to God that there would never be another person in the body of Christ that would be guilty of fornication. And I want to strongly emphasize to all those that are unmarried that when you do marry—marry in the Lord, a Christian, realizing that it is a life time proposition. You and your companion dedicate your whole body, spirit and soul unto God and His service. Let us all search diligently God's truths.

—Edwin S. Morris
905 Bluewood Drive, Dallas 32, Texas

WIND OF DOCTRINE (II)—

(Continued from page one)

way. King Saul's downfall came due to what we have just mentioned. You may read of him in 1 Sam. 15. His liberalism cost him his exalted portion with the great of God; it destroyed his humility, respect, love, admiration for God and his fellows. Many are the others who fell because of this. There is one thing for sure, there has been too much written for our learning for us to fall prey to such a pernicious wind of doctrine. God help us to think soberly and righteously in this present world.

Sect and Sectarian

A sect is defined as "a religious denomination, especially a small group that has broken away from an established church." A sectarian is, of course, one who falls into such a group. We must consistently bear in mind the devastating effects of sectarianism. Too, we must remember that in our thinking, speech, actions, it is easy, very easy, to become sectarian. This we must guard against. Members of the church must guard against becoming a faction, clique, brotherhood segment, followers of preachers instead of followers of God, dominated by papers and hobbies they may promote.

This, now, is a distressing circumstance: In our day, it seems, a man can not contend for the Truth without being called a sectarian or a promoter of some sect. To many today, he who stands opposed to all departures, in the spirit and in the letter, from the established institutions, is a sectarian. His sincerity is questioned; his name is ridiculed. This ought not to be! This denotes a false sense of true values as well as a decay in the spiritual fibre of our make-up. How can a man know that he is not a sectarian? He can be assured by living, worshiping, thinking, talking after the divine pattern. A man can know whether or not he is doing this! If his worship, life, heart is foreign to what is revealed, he is a sectarian—be this understood.

Legalism

Legalism is defined as "strict, often too strict, and literal adherence to law." The legalist, of course, is one who does this strict adhering. Not too long ago, there came across my desk, one of the most philosophical, eloquent disquisitions on this subject I ever read. Indeed, it was so philosophical and appealing that the unwary would be enthralled thereby. The essence was it is not really necessary, it is really unreasonable, to adhere too strictly to law—its philosophy is one of little security—one that really leaves us with no court of appeal.

There are some things for sure, dear reader, about legalism (strict adherence to law)—there are many examples of those who got into trouble for not being a legalist, so-called; and there are many examples of those who kept out of trouble by being one. Saul, Uzah, and the Jew who picked up sticks on the Sabbath would have fared better by far if they had practiced some modern so-called legalism. I am sure that Noah, Solomon, Moses, Nehemiah, John the Baptist and many others pleased God because of their strict adherence to the law; but some men would call them legalists today.

This, now, is another distressing circumstance. In
(Continued on page ten)

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879.

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SUBSCRIPTION RATES

Single Subscription One Year.....\$1.00
Single Subscription Six Months......50

Printed by Laycock Printing Co., Jackson, Tenn.

HERE AND THERE

How to Reach Us:—Until further notice address us at 1061 N. Pilgrim, Stockton, California. You will save time and confusion by directing all matter for the paper, correspondence, and orders for books, as instructed above.

We Rejoiced to See:—Having arrived in California, we soon came in contact with some of our old friends and brethren, whom our readers will be glad to hear of their welfare. We saw Brother T. F. Thomasson, of Waterford. He amazes me with his durability and strength. It was edifying to hear him lead a song with that same beautiful melody characteristic of his singing. He is somewhere between eighty and ninety, perhaps closer to the latter than the first number. Too, we were delighted to see and hear Bro. John Reynolds lead songs at the singing at Modesto. John's health for several years has been quite poor. It was good to see and hear Bro. Billy Jack Ivey again. He and his wife spent a short time in our home. We were happy to have Bro. Roy Criswell and wife visit in our home, recently. Roy seems to be making progress in the gospel work in California. Brother Luther Boek visited in our home one day this week. We are glad Luther is entering the gospel field full time. He should do well. We heard James Winchester at Stockton last Sunday evening, and were glad to see him again.

The New Year:—This issue of the OPA begins the 29th year under the title, "Old Paths Advocate" and the present publisher. If we had available the statement of policy as published in the first issue, January 1, 1932, we would like to run it in this issue, but I do not believe I have a copy of it with me in California. Suffice it to say, that our policy remains the same. Much water has flown under the bridge since we became publisher, some good and some bad. We regret the losses and rejoice over the gains. We are sorry for all mistakes and we rejoice in all the progress and good accomplished. The Lord has been very good to me in making it possible for me to carry the ever increasing load. This He did by supplying me with good friends and helpers. We are thankful.

Do You Need the Following Books and Tracts? Since 1944, we have been making song books, and they have been gladly received by the faithful brethren, generally, hence all who have used our books know what to expect. We commend the following:

Joyful Praises is our 1959 all-purpose book, containing 192 pages of good old, tried, and true songs, suitable for all services of the church, singings, etc. With but one exception hundreds of praises speak well for this book. Many think it is the "best yet" put out by us. The price is 65c per single copy; six copies \$3.00; 45c per copy for any number over six; postage prepaid.

"Old Path Echoes" is our all-purpose song book for 1952, containing old, tried, and new songs of the very best. The price—50c per single copy; \$5.00 per dozen; \$40.00 for 100; postage paid.

"Old Path Echoes" (No. 2), our 1953 all-purpose song book, containing 192 pages of old, tried, and new songs. The price—the same as the above book.

Songs We Love is the title of our new all-purpose song book, which is off the press and has been passed out to many congregations. We have heard nothing but praise so far, and as usual, some are saying "It is the best yet." In addition to the old hymns, the tried songs, it contains many new songs never used by us, songs of 1959 and 1960.

The price is 60c per single copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Old Path Hymnal—For the benefit of the small congregations, or for those who like only the old and the tried songs, we have compiled a book of that kind, containing 240 songs, and to our surprise the response to the book has been beyond all expectation.

The price is 65c for 1 copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Do You Need The Following Books And Tracts?

Old Paths Pulpit—A book of sermons and essays, by 33 gospel preachers, containing a photograph and a brief life history of each preacher. This book was published by the Old Paths Advocate in 1945. It contains writings by many of the writers of the OPA today and by such great writers as A. Campbell, G. A. Trott, H. C. Harper, and others. This book gives a good picture of what we believe and practice. The price is \$2.50 postpaid.

The Communion — By Ervin Waters is a comprehensive discussion of the many phases of the Lord's Supper, such as the loaf, how broken; the cup, how many; the drink element, fermented or unfermented, etc. The old price is 35c per copy, but for awhile we will send it to you for 25c per copy; 5 copies, \$1.00; 25 copies \$5.00; 100 copies \$18.00, postpaid.

The Clark-King Discussion and The Clark-Harper Debate—Both written discussions on the number of cups that may be used in the Lord's Supper in one assembly. The price is, for either, 25c per copy; 5 copies \$1.00; 100 copies \$18.00, postpaid.

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OUR HELPERS

Under this heading each month you will find the names of those sending us subscriptions from Nov. 20 to Dec. 20, and opposite the name the number of subscriptions sent. Some of the subs. listed below should have been in last issue, but they were sent to our Calif. address and we were in Mo., hence they did not reach us in time for Dec. issue. We are thankful for the good list this month. Please remember, we need your help to put the paper in every home. Check the following, and report any errors to us:

Hugh Milner—7; Luther Boek—7; W. F. Sifford—5; Mrs. W. F. Cogburn—5; Lewis Hopkins—4; Edwin S. Morris—4; E. H. Miller—4; Homer L. King—3; Tom Greenwood—3; Mrs. Kenneth Howard—3; Orville Lee Smith—3; R. B. Roden—3; Mrs. Reba Crandall—3; Mrs. Vernon Borrell—3; Bud Hash—3; Winston Cutter—2; J. L. Reynolds—2; Johnny Elmore—2; Jesse French—2; J. R. Tidmore—2; Homer Saltee—2; John L. Reynolds—2; Mrs. F. E. Walker—2; Mrs. Earl Helvey—2; Frank Ramsey—2; Mattie Finto—2; Mrs. J. W. Tipton—2; B. F. Leonard—2; Carlos Jackson—2; Earl Helvey—2; Mrs. Vernal Bumgardner—1; Mrs. W. T. Murphy—1; Robert Strain—1; Mrs. Louise Moore—1; W. E. Joslin—1; James H. Howell—1; Hartman Fitzgerald—1; Edna Wyatt—1; B. I. Burd—1; Earl Wooster—1; Mrs. J. H. Butler—1; Bessie Hamilton—1; Mrs. W. B. Martell—1; Clarence W. Claypool—1; Mrs. Morris Hopkins—1; Evelyn Saylor—1; Jimmie Albert—1; J. B. Torres—1; Van Butts—1; Leon Hill—1; J. C. Miller—1; Mrs. W. T. Lambert—1; Ronny Wade—1; Mrs. H. S. Massie—1; Harold Heflin—1; Coy Agnew—1; W. E. Murry—1; Carl R. Nelson—1; J. A. Scantling—1; L. B. Carroll—1; Roy E. Stephens—1; Bennie Cryer—1; Elmer Snow—1; Claud Adair—1; Richard Nichols—1; D. M. Braden—1; Phillip Pierce—1; Milton Evitt—1; Stanley Bryant—1; E. L. Nichols—1; Curtiss Waymon—1; Bob Kornegay—1; Mrs. Willard Anderson—1; Edgar Claywell—1; Mrs. Preston Ivey—1; Oscar Johnson—1; Mrs. B. B. Statzer—1; B. B. Cayson—1; Mabel Newman—1; J. E. Jones, Jr.—1; T. F. Thomasson—1; T. J. Curtis—1; Harry L. Wallace—1; Lee Boek—1; Don McCord—1; Mrs. Jack Ivey—1; Total—146.

SHOULD WOMEN TEACH IN THE CHURCH?

By Don King

This is a question upon which many comments are recited and there is no other activity or function of the Church with reference to which God has seen fit to give us so many definite commandments.

God has given us five commandments for women to be silent (as concerns public speaking) in the Church and they are so plain that no man could even begin to phrase them in language more easily understood. They are as follows:

1. "Let your women keep silence in the churches."
2. "For it is not permitted unto them to speak."
3. "For it is a shame for women to speak in the church (1 Cor. 14:34, 35)."
4. Let the women learn in silence with all subjection."
5. "But I suffer not a woman to teach nor to usurp authority over the man; but to be in silence (1 Tim. 2:11, 12)."

Regarding the first three commandments quoted

above we have been told that they referred only to the wives of the prophets. Why would God command the wives of the prophets to be silent in the churches and yet permit other women to speak? It is also argued that the command to be silent does not apply in the Sunday school, about which I shall have something to say later on.

The fourth commandment shown above says to let the woman learn, not teach, in silence, and certainly if she keeps silent she will not teach anyone with all subjection. To whom should the subjection be? To the man, to whom God gave the responsibility of teaching.

The fifth commandment above says, "I suffer not a woman to teach." We have heard elders say that when they permitted women to teach in the classes it was the elders teaching through the woman, not the women teaching. Just why should elders of the church assume the right to grant women a privilege which the apostle Paul himself says he would not permit? Remember Paul spoke this in the Holy Spirit which comes from God, and it means that not only Paul, but God does not permit or suffer a woman to teach, "nor to usurp authority over a man." How would the woman usurp authority over the man? Would she do that only when she taught men in the church, or when she teaches anyone in the church? She has been told in the preceding verse to learn in silence, with all subjection. When she teaches anyone in the church she violates the command to learn in silence. She cannot teach and be silent at the same time. Then she is not in subjection to the man, she has usurped authority. That is just the way Webster defines the word "usurp"—to seize an office, place, or power without right.

When that same apostle wrote the letter to Timothy with the commands and reasons which are found in 1 Tim. 2:11-14, he followed that up a few verses later (1 Tim. 3:14-15), by saying this, "These things I write unto thee hoping to come unto thee shortly; 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." When Paul used the term, "I believe," he used it in the general sense, and that it was meant to apply to both men and women. Too, it had a direct application to the things which he had just written concerning the manner in which both men and women should behave themselves in the house of God. It is true Paul wrote Titus a letter concerning the teaching of women and you may find it in the second chapter, verses 3 to 5. "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." As I quoted before, the women must live such lives "that they be in behaviour as becometh holiness." What would holy behaviour be, except that which is acceptable to God? She has received five commandments to be silent in God's church. Surely a violation of God's word can not be considered holy behaviour? But she does violate God's will when she teaches publicly in the church. She then usurps authority over man.—Stockton, Calif.

BAPTISM FOR THE REMISSION OF SINS (Acts 2:38)

By J. W. Kornegay

When a condition of salvation is stated there can never be less than that condition. There may be more, but never less, so baptism is a condition of salvation.

In response to the question "What shall we do?" asked in Acts 2:37, Peter says in verse 38, "Repent ye 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."

The question in view is, "What shall we do for remission of sins?" They were not told to "repent for the remission of sins." They were not told to "be baptized for the remission of sins only." They were baptized for the remission of sins, the same thing for which they were to repent. Repent and be baptized for the remission of sins.

For—Because Of—Unto

The Greek word for the preposition "unto" is "eis." It literally means *into*, therefore baptism puts one into remission of sins. In Acts 2:38, the word "eis" is translated "for." Many who deny that baptism is essential to salvation, say that "for" in this passage means "because of." In this passage God combined repentance and baptism, with the conjunctive word "and." Whatever baptism is for, then repentance is for the same thing. Some teachers say that "for" in Acts 2:38 means "because of." If baptism is "because of" remission of sins, that is because you already have remission of sins, then repentance is "because of" remission of sins. The absurdity of a person repenting of his sins because he has no sins to repent of!

The Greek word "eis" in this passage can mean only, "unto" or "in order to." For this same word is used in Matt. 26:28 when Jesus said "For this is my blood of the covenant which is shed for many for (or unto) the remission of sins." "For remission of sins" or "unto remission of sins" in this passage is essentially the same as "unto (for) remission of sins" in Acts 2:38. The preacher that teaches the word "for" in Acts 2:38 means "because of" would not affirm that the same word in Matt. 26:28 also means "because of." Who would affirm that Christ shed His blood because the sins of men had already been remitted?

We are taught in Matt. 26:28 that Christ shed His blood in order to, in prospect of, the remission of sins. So Peter commanded sinners, in Acts 2:38, to "repent and be baptized unto, 'in order to,' remission of sins.

—Memphis, Tenn.

ASLEEP IN JESUS BETWEEN DEATH AND THE RESURRECTION

There is a lot of controversy concerning man between death and the resurrection; so on request of many, I have prepared an article on this subject. This article I hope will answer the many questions being asked by so many today; such as, 1. Where are the dead between death and the resurrection? 2. Are they conscious or unconscious? 3. Do they know if they are saved or lost? 4. Are they in an intermediate state, or have they gone straight to heaven or hell? 5. Is there nothing to man but a body of flesh and bones, or does he have a soul or spirit that lives after the body dies? Yea,

many more questions are asked concerning the dead; so let us search honestly for the answers in God's wonderful book of knowledge, the Holy Bible.

First of all, may I recall your attention to Mk. 12:26, "God spake—saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob"; yet we read in the next verse where Jesus said, "He is not the God of the dead, but the God of the living." Thus you see, Jesus was teaching, Abraham, Isaac, and Jacob were not dead, even though their body had been dead many years (James 2:26); for God was their God, but "He is not the God of the dead," Jesus then strengthens this by saying in Mt. 10:28, "Fear not them which kill the body, but are not able to kill the soul." Thus we see, "THE SOUL" LIVING after the body dies; and God is "the God of THE LIVING."

Turn with me to Acts 9:36-39, "There was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, WHILE SHE WAS WITH THEM." Notice, the body of Dorcas is there in "the upper chamber" with "Peter—and all the widows"; but where "WAS" Dorcas? The context shews, she was not "WITH THEM"; she had DEPARTED (Acts 9:39, see also Gen. 35:18), leaving her body behind.

Let us now notice Gen. 35:18, "It came to pass, as her soul was in departing, (for she died)"; so when her soul or spirit departed, her body died; yes, "The body without the spirit is dead" (James 2:26). "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7). Now, for the dead body to arise, the spirit will have to return, as we find in Lk. 8:54-55, "He put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose." May I call your attention to the fact, "her SOUL departed, and she died; then, 'her SPIRIT came again, and she arose.'" In both cases, "SOUL" and "SPIRIT" refer to the same thing (the "SOUL" that departed, is the "SPIRIT" that returned.); the "SPIRIT," "SOUL" or PERSON moved out of the body, and the body died (James 2:26): the same thing moved back into the body, and the body arose.

Death is only the moving of a "SOUL" that keeps living, from a "BODY" that dies; so let us study this "SOUL or person, and the house or "BODY" in which it lives, and from which it moves. Paul said in 2 Cor. 12:2, "I knew a man in Christ above fourteen years ago, whether in the BODY, I can not tell; or whether out of the BODY, I cannot tell; God knoweth; such an one caught up to the third heaven." Here Paul shows us, "A MAN" could be "caught up to the third heaven" while "IN THE BODY," or "OUT OF THE BODY." "The body" is only a "tabernacle," "house," or "home"; in which, or out of which, "a man" or "soul" can live. "For

we know that if our earthly house of this tabernacle were dissolved, we have a building of God, and house not made with hands, eternal in the heavens—Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.—We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.—I am in a straight betwixt two, having a desire to depart, and to be with Christ; which is far better; Nevertheless to abide in the flesh is more needful for you.—I think it meet, as long as I am in this tabernacle, to stir you up—Knowing that shortly I must put off this my tabernacle" (2 Cor. 5:1 & 6 & 8 & 2 Pet. 1:13-14).

Now that we see our body is only a house in which our soul lives, we are ready for a deeper study of the soul between the death and resurrection of the body. "Blessed are the dead which die in the Lord" (Rev. 14:13). John Wesley's Translation, also The Revised Testament by the American Baptist Publication Society, reads, "Happy are the dead who die in the Lord—that they may rest from their labours." Notice, they are HAPPY, and are RESTING! Where? We will notice that in our next article.

—E. H. Miller
P. O. Box 538
LaGrange, Ga.

THE MACEDONIAN CALL

By P. C. Brown

No greater work was ever given to mortal man than the work of an evangelist, but that office is so circumscribed that only one who is small in his own sight can fill it. If you obey the divine injunction to give thyself wholly to this work, you will have no time to cultivate the garden of self-conceit. Forget self and preach the glorious gospel for the sheer joy of leading men to Christ. The humble, consecrated preacher leads hundreds to Jesus, while the egotistical self-seeker tries mainly to impress his hearers with his own ability and importance. Let us seek the honor that comes from God only by preaching Christ and not self. The knowledge that you have saved a soul from hell is enough personal honor to satisfy anyone whose heart is in God's keeping.

I fear that too many are concerned only with getting places to preach where others, amid toils and tears, laid the foundations and established what are now the strong churches. Paul, our exemplar, declined to do such work (Rom. 15:20, 21; 2nd Cor. 10:15, 16). He was constantly building in new fields of service. There is little real satisfaction in following beaten paths made by others when new paths can be made throughout the wide wilderness where untold possibilities lie. He who follows only the beaten paths is a beaten man! We need pioneers in the church who will blaze the new trails for an advancing civilization based upon a pure gospel.

If I had the opportunity to work with a large congregation, as I had with the digressive church, I would do my best to get them to use me in nearby communities where Christ has not yet been preached. As long as we hang around the old congregations they will tend to rely too much upon us rather than bestirring themselves and working out their own salvation. To start a church in a new community is the grandest work on

earth. Let's try to get older churches to catch a vision of greater usefulness. Let's urge them, plead with them in all fervency of heart, to uphold our hands in the regions beyond where untold possibilities await our hearts and hands!

The great Diana of the Ephesians held the hearts of the teeming thousands of that great city in the strong chains of idolatry and corruption, but a little ragged missionary, who was on fire with a love for men's souls, broke those chains and set the captives free.

Wicked Corinth, wallowing in the mire of licentiousness, heard the trumpet call to a higher life, and many left the gutters of sin to live on the clean-swept hills of purity and faith.

In proud and haughty Athens with hundreds of altars dedicated to pygmy gods, many learned the power, wisdom and love of the one true and living God, and soon enjoyed the unspeakable happiness of becoming his children. Let us pick up the torch Paul laid down on the altar of martyrdom and carry it into the darkened regions of sin, and soon we will hear the melodious song of heaven's angels rejoicing over the great work of redemption. The real milestone of progress are not dedicated to the large congregations content to live in their own little world, but to the faith of individual evangelists who had the courage to go alone as pioneers of spiritual freedom and plant in the wilderness of sin the fruitful trees of holiness and love. The guiding hand of the Lord will bless you when you answer the Macedonian Call to newer and more fruitful fields of service.

—Panama City, Fla.

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. 22:27; 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 assem-

ble 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.

—Richard Del Lay, 7844 Rancho Fanita Dr., Santee, Calif.

—Otis Lindley Fowler, Jr., Box 445, Sabinal, Texas.

—Ronnie Willis, Rte. 2, Rogersville, Mo.

—Joe Spradley, 3222 Thannisch, Ft. Worth, Tex.

DESIRES TO GIVE FULL TIME

For a long time now I have desired to give full time to preaching the gospel, but I have been hindered, due to obligations in the home and in the home church. I have been tied down here with the Whitney Ave., church for seven or eight years. However, it is now an established church, we trust able to carry on in my absence, yet it still needs strength, spirituality, and numbers. I would like to labor among other congregations either in meetings, personal work, or week-end appointments.

I have just returned from a trip into the southern part of the state, where I spoke at Lynwood, Siskiyou, and Covina, also Arvin where Lee did the preaching. I contacted Bro. Don McCord about entering the field, and he gave me much encouragement. I feel that I am well known in the state of California, and that many of the preachers know me to vouch for my faithfulness and ability to do the work of an evangelist. The support of the brotherhood in this work will be appreciated.

—Luther D. Boek, 4423 San Juan Ave., Fair Oaks, California.

(Note:—This is to certify to all concerned that I personally know Brother Luther Boek, and I believe that after his considerable experience in his home church, both as preacher and elder and his experience as teacher and preacher in other congregations, he should be qualified to do the work he desires to do. I believe Luther is loyal to the Bible way in the work and worship of the church. Luther has a good reputation as a personal worker, manifesting much zeal. I think the churches will do well to call and use this good man.

—H. L. K.)

APPRECIATION

I want to take this opportunity to thank everyone that helped in anyway since our house was destroyed by fire Nov. 10. It has truly been an experience of Christian love and I shall never forget it.

—Mrs. Louise Moore, Lineville, Ala.

NOTICE

If you know of Christians in Germany, worshipping after the Bible plan, please send any information to me at: 4000 Crenshaw, Ft. Worth, Tex.

—Ronny F. Wade.

NEW YEAR'S DAY MEETING

The Millbrook Avenue church in Fresno will conduct its annual New Year's meeting Dec. 31-Jan. 2. We take this opportunity to invite all churches to partici-

pate. Bro. Bennie Cryer will conduct the services. Jan. 2, we expect to have several speakers make special talks along with reports from the visiting congregations. Make your plans to attend and enjoy the fellowship of kindred spirits.

—James W. Russell

(Note—We are sorry this reached us too late for the Dec. issue. We were away from our Calif. address and through an error our mail was not forwarded to us.—Ed.).

CORRECTION

In my October report, I should have said the Miller-Thomas debate is for sale, on tape. The Miller-Alexander debate on divorce and remarriage is the one that is in print for 50c.

—E. H. Miller.

DO YOU KNOW?

Do you know of faithful Christians, living either in Oakland or in San Francisco areas? I am interested in seeing faithful churches started in these areas, and we may be able to help. So, please send me the addresses of all who may be in reach of the above cities. Too, we would appreciate the same in the Stockton area. We shall be glad to contact them.

—Homer L. King, 1061 N. Pilgrim, Stockton, Calif.

SOCIAL SECURITY COVERAGE FOR EVANGELISTS

Public Law 86-778, signed by the President September 13, gives evangelists another opportunity to qualify for Social Security benefits. Evangelists are exempt by law from social security (self-employment) tax, but they may waive this exemption and come under the law. Public Law 86-778 extends the time to April 15, 1962, within which to file the waiver. If you are interested in having social security coverage, it is suggested that you contact your local Social Security Administration office for more particulars, or write to the Social Security Administration, Baltimore, Maryland.

—Melvin Crouch.

CUTTER-RUDD DISCUSSION

Nov. 22-25, Bro. Jack Cutter debated Jack Rudd on the cups and S. S. questions. So far as debating talent is concerned, we have a bright and shining star in Bro. Cutter. He presented the Truth plainly and forcefully and defended his position with dexterity. This was his first debate and we were pleased with his performance. One of our older preachers commented that some of his techniques were better than some of the older debaters. The debate was held in our building in Highway City, Calif. The last two nights were to have been held in Bro. Rudd's building in Valentine, but interest was so great that their building would not accommodate the crowds so it continued in Highway City. Bro. Billy Jack Ivey led the singing for us each night. This proved that a debate can be conducted in the right spirit and that people are still interested in hearing God's word discussed. It was my good pleasure to moderate for Bro. Cutter.

—Bennie Cryer.

BROTHER JOHN REYNOLDS' HEALTH

Brother John L. Reynolds, 3434 9th St., Ceres, Calif. wrote the following under date of Dec. 15, 1960: "I visited with my doctor yesterday for a check-up. He thinks I may have two more cancers on my feet. He insisted I go to the hospital for treatment, but I do not see how I can go, as I am so low on money. Don, I am not informing you of this for sympathy. All that I ask is that you remember me in your prayers." It has been my opinion for several years that likely no man in the state of California has done as much for the cause of Christ here as John L. Reynolds. He was among the gospel pioneers in this State. As a much younger man than he is now, he resigned a good-paying job with an oil company, forfeiting all rights to a good retirement, in order to preach the gospel. An aged soldier of the Cross should not need medical care and not be able to acquire it because of lack of funds. I hope that those who read this will help our worthy brother. He is not asking—but the need is evident. Won't you help our Lord in the tremendous task of caring for His own? Brother John is true to God and man, you may be assured. —D. Mc.

Comment

May I add my endorsement of the above by Brother Don McCord, relative to Brother John Reynolds. It would grieve me beyond words to know that one of our preachers, after having given the best of his life in the service of the Lord and the church, to find that his health has broken to the extent that he can no longer carry on the work regularly and adequately, being in need of finances for the care of a doctor, medicine, or hospitalization, yet the brethren allow that need to be neglected. I am sure the brethren will respond to this need. Send all contributions to Brother Reynolds, address above. —H. L. K.

OUR DEPARTED

Butler—Bro. Robert Edwin Butler was born May 8, 1943 at Thomas, Okla., to Bro. and Sister J. H. Butler. On Nov. 8, 1960, due to a tragic accident, Robert departed this life, at the tender age of 17 years, 6 months. He became a member of the body of Christ in 1957. From then on, he took responsibility and was active in the Lord's vineyard. His highest ideal was to be a faithful Christian and persuade others to be also. Robert was a high school senior. The mother, to whom we are indebted for this information, wrote: "Sometime it seemed our sorrow was more than we could stand. The boys, all five of them, would each lead prayer. How prayer helped!" Survivors are the parents and two grand mothers; seven sisters—Mrs. Sammy Branch, LaClida, LaVetta, Kathryn, Glenda, Leota and LaQuita; seven brothers—L. G., an evangelist and editor of the Proclaimer of Truth, J. H., LaVerne, Gerald, Kenneth, Leon and Larry; one nephew. Brother Lynwood Smith was called to conduct the services.

—D. Mc.

Divine—Ada Alma Divine was born June 6, 1884, and died Sept. 28, 1960. Sister Divine was of a pioneer family of Christians in Calif., having lived in Corcoran where there is one of the oldest congregations in the state. She was a Christian and a good mother. The Divine family formed an anchor point for church development several decades ago. Her husband, Richard N. Divine, a son Raymond, and a daughter, Blanche, preceded her in death. The remaining family consists

of Hazel Brooks, Denzil McGinty and Ruth Winslow, daughters; and a son, Joseph Arland. Memorial services were in the newly revamped Peoples Chapel in Hanford. Bro. Bennie Cryer and the writer jointly spoke at the service.

—James W. Russell

(Note:—We are very sorry for the delay in publishing this obituary of Sister Divine. It was sent to our Calif. address while we were away, and through an error was not forwarded.—Ed).

Mosley—Bro. William P. Mosley died suddenly while at work at Harrisburg, Ark., Nov. 3, 1960 at the age of 50 years. He obeyed the gospel in 1932. He is survived by his wife, 3 sons, 3 daughters, and 7 grand children. He was the brother of Sister Annie Lou Caysons. He is also survived by his mother, Sister G. C. Mosley, a brother, and 5 sisters of Memphis. The writer endeavored to speak words of comfort and consolation to the bereaved.

—J. W. Kornegay

In Memory of Bro. R. D. Phillips

I was made sorry to learn of the passing of Bro. Phillips. He was a dear friend and brother to me. I will remember him as a good Christian brother, a well read Bible scholar, a teacher, a talented song leader, and an elder of the church at Council Hill, Okla. I know his passing is a great blow to that congregation. I extend my deepest sympathy to the family and beseech the congregation to continue to build the Cause for which Bro. Phillips labored during his lifetime.

—Orville Lee Smith

I AM HAPPY

(Written by Darnold McCord, Jr., Feb. 19, 1959, at the age of 9 years).

I am happy for many things: Because we have the Bible; because He gave me mother; because we have a house; because I have a daddy; because I have a brother; because I have a sister; because I have a God; because I have a good neighborhood; because I have a school; because I have a country; because I have a nice world. I am happy because my daddy is a preacher.

ACKNOWLEDGMENT

Waterloo, Ia.—We want to acknowledge with thanks a donation on the building here of \$12.00 by Mr. and Mrs. Ian MacCollum and daughters.

M. E. Mountain, R. D. 4, Waterloo, Iowa.

Tulsa, Okla.—Under the plan **It Can Be Done**, we have received the following: Sulphur (Tishomingo), Okla.—\$15.00; Mt. Vernon, Ky.—\$6.00; Foy Anderson—\$3.00; Al Moore—\$3.00; J. T. Phelps—\$3.00; Earnest Bullock—\$3.00; Ken Deatherage—\$3.00; R. H. Renner—\$3.00; (these individuals are at Lockland, Ohio); Total—\$39.00. We appreciate every donation.

—Gene Hopkins, 2519 W. 42, Tulsa 7, Okla.

NOTE: We have received no report of donations received by the Spanish brother, whose name was given under **Church Of The Month** for December. Brethren, let us know what you wish to do about continuing this plan, "It Can Be Done."

Church Building For This Month—Chesapeake, Ohio—Send all donations to: Frank C. Taylor, 609 Rockwood Ave., Chesapeake, Ohio.

ELMORE-PAINTER DISCUSSION CALLED OFF

During our meeting here in Broken Bow, Okla., Dec. 2-11, with Bro. Johnny Elmore, the digressive brethren challenged him to debate the cups and S. S. with their local preacher, Bro. O. H. Painter. Bro. Elmore accepted the challenge, propositions were signed, and the dates of Jan. 9, 10, 12, and 13, agreed on. The discussion was to be in their building. Today, Dec. 14, they called me and told me they would not have it, their excuse being that the congregation refused to have it. To me, this is ample proof their position will not stand investigation with the Scriptures. We want people to know, they called it off, we did not.

—J. R. Tidmore.

WIND OF DOCTRINE (II)—

(Continued from page three)

our day, according to many men's standards, he who adheres strictly to law is an extremist, hobby-rider, scismatic, sectarian, radical. No wonder that in the eyes of some the law of the living God is an object of scorn, ridicule and mockery. We can be strict in observance of law (and we had better be), and still be charitable, kind, Christian, considerate. Let it never be disputed!

The Name of the Church

Let us observe the various names used to identify or describe the church. Christ called it "my church" (Matt. 16:18); Luke records that there was a great persecution against "the church" (Acts 8:1); it is called "the church of God" (Acts 20:28); Paul refers to more than one congregation or assembly of the church and calls them "the churches of Christ" (Rom. 16:16); Paul spoke of "the church of God which is at Corinth" (1 Cor. 1:2; 2 Cor. 1:1); Paul speaks of it again as "the church of the living God" (1 Tim. 3:15); Paul again speaks of "the church of the firstborn" (Heb. 12:23). Now, it seems reasonable as well as Scriptural, does it not, to say that we are justified in speaking of the church, so far as its name is concerned, as the words of Inspiration speak of her. We see that she truly has been called by the names we have just listed. I am sure that the use of any one of these in referring to the church does not make a man a sectarian. If calling the church the "church of Christ" is sectarian, then Paul was sectarian when he told the Romans "the churches of Christ salutes you." If putting the name "church of Christ" on a building to make known a meeting place is denominational, then Paul was a denominationalist when he spoke of the church in this manner. Paul, a sectarian, a denominationalist?? God forbid! The use of the name "church of Christ" sectarian, denominational?? God forbid! Scriptural it is, even the objector must admit.

OUR WORK AS TEACHERS

By Carlos Jackson

When I read of a brother leaving the true church for the doctrines and commandments of men, I am made to wonder if we as teachers are falling down on the job of teaching the Word. Or have people just quit studying the Bible? Sometimes the answer might be that man seeks to be with the popular crowd. Brethren, there is only one way, the straight and narrow way (Matt. 7:14). Jesus was not popular with the world, so why would we try to be; why should we even want to be popular? We should desire to be only one thing, a Christian. If we are confused and not fully convinced of the true way to eternal life the answer might be found in 2 Tim. 3:16, 17.

If we feel the pasture might be a little greener in another place, and we choose to leave the fold of safety, let us remember Luke 15:11-19. The prodigal son also thought things would be better away from home (from the fold of safety, the Church), but he was sadly mistaken! Repent and come back to the fold before judgment day overtakes you.

Would it not be better to spend your life here serving Christ and obeying His commandments and be able to spend eternity with Him? On the other hand, you can be a member of the popular crowd and spend eternity in hell, away from the sunlight of His face.

"I tell you nay; but except ye repent, ye shall all likewise perish" (Luke 13:3).

—Bremen, Ga.



W. B. Hill, 400 13th St., Sulphur, Okla., Dec. 10.—The church here is doing fairly well. Crowds are good in spite of bad weather.

John Reynolds, 3434 9th St., Ceres, Calif., Nov. 7.—The church at Ceres is going forward. Bro. Ivey is conducting a radio program and it starts off good.

Johnny Elmore, 930 E. Corona, Ada, Okla., Nov. 30.—I just returned home from Covina, Calif. We had a good meeting, with 2 baptisms.

B. F. Leonard, 815 W. 3rd, Huntington, W. Va., Dec. 14.—We are having some cold weather here. We heard Bro. Lynwood Smith in a good meeting at St. Albans recently.

J. C. Miller, 1017 Childress, San Angelo, Tex., Dec. 12.—The Freeland Avenue congregation seems to be doing fine with good crowds and interest. Here is a sub.

Tommy Sutherland, Rte. 3, Mtn. Grove, Mo., Nov. 1.—The new congregation at Mtn. Grove is doing fairly well. Bro. Arthur Wade is still working with us. Send us 25 "Golden Gleam" song books. Come by and see us sometime, Bro. King.

Oscar Johnson, Rte. 4, Box 171, Joplin, Mo., Dec. 13.—I preach at Neosho, Burkhardt, and Joplin. I baptized two recently. These brethren are at peace. I am doing well, for my age, I suppose. Here is a sub.

Edgar Claywell, 818 S. Reservoir, Pomona, Calif., Oct. 6.—We heard Bro. Gayland Osburn preach at Covina and Norco. We are glad they are safe home again. Bro. Lee Book preached at Norco, Oct. 4. Here is my renewal. (Note—This was sent to our address at Stockton and did not reach us in time for last issue.—Ed).

Robert Strain, Harrodsburg, Ind., Nov. 25.—The church here is doing fine. Bro. John Fisher is working with us. This is to let the brotherhood know that the church at Harrodsburg is meeting on daylight saving time (same as Eastern Standard time), the year around.

Geo. McCain, Rte. 1, Box 1347, Anderson, Calif., Dec. 14.—We are doing all right here at present. I would like to have an explanation of the 144,000 saints that John wrote about in Rev. 14:4. We invite visitors at Cottonwood.

Oscar Bradford, Menard, Tex., Dec. 9.—This is to let the brotherhood know that the Menard southside church of Christ, located at the fork of hiway 29 and farm road No. 2291, will meet each Lord's day at 10:00 A. M. We invite visitors.

Louis Hopkins, Box 235, Sentinel, Okla., Dec. 10.—The church here is getting along fine. We are so sorry to be losing Bro. and Sister Bud Ivey. They are moving to Calif., and we will surely miss them. They can always be counted on to be at every meeting of the church. Here are 4 subs.

Nelson Tuanje, Mapweshera Village, Ndata Estate, Mikalongue, Nyasaland, Africa, Oct. 12.—Sept. 19-25, we were at Wendewende Mission proclaiming the gospel of Christ. It is a sweet congregation, several preachers were there, and different lessons were discussed. Oct. 2, I was at Maoni, baptizing 13, and 6 confessed faults. Oct. 9, I was at Mapweshera, baptizing 10, and 10 confessed faults.

Van Butts, 911 N. Hodge, Sapulpa, Okla., Dec. 9.—Recently, one has been restored in the work here, and others are coming to the services. Bro. King, pray for the work. We would love to hear you preach again. We enjoy the OPA very much. May the Lord bless the brethren everywhere.

J. B. Torres, Rte. 1, Box 104, Kerrville, Tex., Nov. 29.—The work here is growing also in Mexico. Thus far 5 preachers have come out of cups and S. S. Bro. Jesus Rodriguez is very faithful as is the small congregation there at Nueva Laredo. Bro. Juan Rodriguez from Coahuila was here in a meeting for 2 weeks, baptizing one and restoring one. He is an excellent speaker, and faithful. I am to be in Saltillo Coahuila during Dec. Pray for the work.

Orville Lee Smith, 146 Elm, Pontiac, Mich., Dec. 13.—Since last report, one has been restored here. All the congregations in this area are doing well. Brethren, I believe we have reached a very critical time in the work of the Church. Let us work together and harder in a unified effort. Here are 3 subs.

J. W. Kornegay, 4421 Ryan, Memphis 7, Tenn., Dec. 8.—Since last report, two have been baptized and two confessed faults. The church here is growing in interest and attendance. I preached one night recently at Chapel Grove, Tenn. and enjoyed the good fellowship once again. I go to Searcy, Ark., once each month to assist the faithful few meeting in a home. Let us pray more and work harder.

W. A. Harless, Rte. 1, Box 247, Barboursville, W. Va., Dec. 14.—The church at Chesapeake, Ohio, is at peace and doing good. Our number is increasing gradually and the young brethren are working. My work is mostly with this congregation although I preach each second Lord's day at Rte. 52 near Wayne. We hope to start our new building in the spring.

Hedric Laney, Box 81, Temple, Ga., Nov. 29.—We certainly enjoyed having Bro. King and family with us one night recently. We also enjoyed hearing him at other nearby places. We enjoyed a week's meeting Oct. 15-25, with Brethren Lynwood Smith and Lee Boek. Bro. Gillis Prince conducted the funeral for the six month old baby of Bro. and Sister Crews. He died Nov. 22. Singing was done by Jerry Anderson, Eulene Rowe, and Alice Ann Prince. We are glad Bro. Morris is improving. Remember us in your prayers.

James H. Howell, 1526 36th Pl., North, Birmingham, Ala., Nov. 29.—We are still desperately in need of help in starting a congregation here in Birmingham. If we had at least one more family we could meet in my home. It is 100 miles to the nearest faithful church and is quite a task to drive that far. If you know of anyone in this area you think might be interested please contact me.

D. B. McCord, 757 North Cedar Dr., Covina, Calif., Dec. 18.—Johnny Elmore did some of the finest preaching during our meeting that we have heard. He is to return next year. Two fine young men were baptized into Christ. I look forward to the effort in Oklahoma City. Bro. Luther Boek recently preached for us here. We need and request your prayers.

Paul Walker, 702 N. Military, Lawrenceburg, Tenn., Dec. 12.—Such writing as has been appearing in the paper is indeed an asset to the Cause. During the winter months, I am teaching school, trying to help the Cause around home. I always look forward to the fine paper. Pray for us.

Lee Boek, 4423 San Juan Ave., Fair Oaks, Calif., Dec. 9.—Since my last report, I have decided not to attend college at this time and to devote full time to the gospel. In the past few months, I have enjoyed meeting and being with brethren in Ga., Ala., Miss., Tex., Ark., La., Okla., Calif., and Fla. Dec. 11 - Feb. 5, I am scheduled to work with the small congregation at Gretna, Fla. This work is to be sponsored by the church

on Nacogdoches Rd., San Antonio, Tex. Gretna is about 20 miles west of Tallahassee. We heartily invite visitors to come by and help this small band. Do you know of those we might contact in this area? If so, please send names and addresses to me at Box 27, Gretna. God bless all; pray for us.

Earl B. Helvey, 7608 Prince St., Citrus Heights, Calif., Dec. 13.—We enjoyed our meeting at 64th St., Sacramento, with Bro. Bill Roden. There were no additions, but the church was strengthened. We have had several outside visitors. Our young members are doing well in conducting the Wednesday night services. Here are 2 subs.

John L. Reynolds, 3434 9th St., Ceres, Calif., Dec. 16.—Wife and I recently spent a week-end at Salinas, where I preached at both services on the Lord's Day. These brethren are full of zeal. A false teacher had been troubling them. I was asked to stay longer, but my present condition of health would not permit. The Lord only knows how much I enjoy being in the gospel field teaching His word to those who are willing to hear it. The church here is doing fine.

Gene Hopkins, 2519 W. 42nd, Tulsa 7, Okla., Dec. 13.—Recently, a man and his wife took their stand for the Truth from the cups and S. S. church. Bro. Jack West contacted him while at work and they began studying the Bible together. He came to the services one night and I asked him if he needed help. He replied he had rather study things out for himself. He studied his bible, also tracts and articles by Brethren Miller and Waters, and was convinced of the Truth. We are thankful for them. I think he will make a good worker.

Carlos Jackson, 243 Georgia Ave., Bremen, Ga., Dec. 12.—Yesterday, I was with the brethren at Napoleon in a very good service. One confessed faults. Wife and I enjoyed a good lunch with her grandparents, Bro. and Sister Noah Langley. We look forward to being at Marietta next Lord's day. They are still greatly in need of someone to do personal work. They are looking for a building to buy, or a place to build. Bro. King, I thank you for the kind comments you made about me. It means a lot to me. Pray for me and mine in the work. I always enjoy the OPA.

Elmer Sutton, Bardley, Mo., Dec. 12.—We had a meeting in August conducted by Bro. James Orten. It was a great success, resulting in two additions and two restored. The Hillside church near Pocahontas, Ark., assisted us much in this meeting which we greatly appreciated. Two young brethren from the Hillside church come two Lord's days each month and help me with the teaching service. Their help and cooperation is so much needed and appreciated. It is also helping to develop their talent in public speaking. Send us 36 books "Old Path Hymnal." May the Lord richly bless you and family, Bro. King.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., Dec. 12.—Since late Nov., I have been working with the home church. The weather has been too bad to get out much. Last Lord's day, two confessed faults, one of them, a brother who had been out of duty for two years. I did not get to go to Memphis due to the weather. The doctor tells me to use a crutch until my leg is well enough to use a cane. The built up shoe helps much. Because I was a preacher, they gave me a reduction on the shoe price, \$22.95 instead of \$30.00. Brethren, let us let the Scriptures be our guide, rightly dividing the Word of truth.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Dec. 12.—I preached in Midland (Terrel St.), Nov. 25-27, with one confession of faults. It was enjoyable to visit with friends there again. The hospitality was wonderful. I am to be at Oklahoma City (7th St.) this coming Lord's day, also Jan. 27-29. The work here in Dallas is progressing nicely. We feel that much good shall come forth here. Let us all do more in the coming year. Pray for me and mine.

Carlos Jackson, 243 Georgia Ave., Bremen, Ga., Nov. 9.—I was with the small group in Piedmont, Ala. last Lord's day. I was happy to have my wife's brother Harry Burson with us from Marietta, Ga. He was much help. He has a good start in preparing for the ministry. He is interested, sincere, and ready to learn. I hope to have him with me more when I visit congregations. The brethren at Marietta are still struggling along. Brethren, this is the only faithful church around Marietta or Atlanta. Let us see that they have some help. I look forward to being at Napoleon, Dec. 12. Since last reporting, Bro. King and family

have been in our midst, and we were very glad to know them. Bro. King is doing a fine work and is a good man. Pray for the work everywhere.

Don L. King, 1061 N. Pilgrim, Stockton, Calif., Dec. 19.—Due to illness I did not get a report or an article ready for the paper last month. Since last reporting, I have preached twice at the Benton Ave. church in Springfield, Mo., twice at Lee Summit, Mo., my old home congregation, and twice at Lebanon, Mo. I enjoyed visiting these zealous churches, seeing many of my old friends and relatives. We left Mo., Dec. 12, arriving here in Stockton, Dec. 16. We had a very good trip, surely God was with us and we thank Him for his protection while we traveled over snowy and icy highways. I am to preach here in Stockton Dec. 21. I hope to have some week-end appointments during the winter. Pray for me in the work of the Lord.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, Dec. 17.—The meeting at Washington, Okla. closed with several confessions of fault. Crowds were extra good throughout. We really enjoyed the association of the brethren there. At present we are located for the winter working with the Church on Trentman Ave., here in Ft. Worth. We are here one Sunday a month and engaged in personal work the entire month. We are praying for successful work. Lord willing we are to remain here until March, when we begin our meetings. Remember us when you pray.

J. W. Kornegay, 4421 Ryan, Memphis, Tenn., Oct. 17.—The Memphis church is growing and it is a pleasure to work with them. I am now devoting full time to the ministry and am ready to go anywhere I am called. Since last report, I have preached at Jacksonville, Panama City, Mt. Pleasant, Fla., Walterboro, S. C., Witt Springs, Ark. and here in Memphis. The OPA is inspiring and enjoys in our home. We ask the prayers of the faithful. (Note—We are sorry this was delayed and just reached us this week.—Ed).

Bob Kornegay, 5351 Colonial St., Jacksonville, Fla., Nov. 6.—Oct. 15, 16, we had Brethren E. H. Miller and Shnellnut from LaGrange, Ga., with us. Bro. Miller gave us two wonderful sermons. We want to thank the congregation that made it possible for them to come. Oct. 29, 30, we had Bro. Gillis Prince from Wedowee, also a friend of his. Bro. Prince preached two splendid sermons. We enjoyed having them all. Bro. Fulmer, a digressive preacher, heard them preach, and tonight he confessed his faults. We hope the rest of the congregation where he met will follow his example. We need someone here for personal work but are not able to support anyone. We meet at 1350 Lakeshore Blvd., and invite visitors.

Preston C. Brown, 1904 Clay Ave., Panama City, Fla., Sept. 30.—The church here in Panama City continues to grow. This is the 6th month I have worked with the humble brethren here, since leaving the digressive church. Three have been baptized, 5 have confessed their faults and 3 have come from the S. S. church and are worshipping with the church here. Attendance has been about average, and many tourists visit this congregation when vacationing in Fla. It is not uncommon to have from 12 to 20 visitors over the week-end services. The contributions have been good. We are looking forward to a 10 day meeting the last of Oct., with different preachers nightly. When in Fla., come to Panama City and worship with us. (Note—We are sorry this is so late. It was sent to our Stockton address and through a mistake was not forwarded to us.—Ed).

E. H. Miller, Box 538, LaGrange, Ga., Dec. 15.—Dec. 11, I was with the new congregation in Montgomery and we had an overflowing crowd. This congregation is located on the other side of town from the old one, at 141 Early St., 2 blocks west of S. Court St., near Lavier High school. The brethren bought a brick building which can be converted into a meeting house. It is near Bro. W. T. Padgett, 1000 S. Court St. It is a good location and I feel sure a good congregation can be built there. Lord willing, I will be working with the church at Jacksonville, Fla., the first 8 days of 1961. Several there have seen the truth the past few weeks. Two preachers and their families have come over from the S. S. and cups church and we hope to convert others soon. Here are two subs.

J. R. Tidmore, Box 93, Broken Bow, Okla., Dec. 12.—We had a good meeting with Bro. Johnny Elmore doing the preaching. There was quite a lot of sickness, also rainy weather, but the crowds were fair throughout and the preaching was fine. We believe much good will come from the meeting. The S. S. and cups brethren called on us to debate these issues and we accepted. We are doing fine here now with prospects of a new leader or teacher in Bro. J. D. Gibson, a new member. We invite all who can to be with us during the discussion (announced elsewhere in this issue), and to visit the congregation anytime you can. May God bless His children everywhere. Here are two subs.

Roy Lee Criswell, Box 867, Manteca, Calif., Dec. 15.—Since last report, I have preached at Ceres, Modesto, Manteca, Lodi, San Jose, and Salinas, Calif. For the past 6 months we have been laboring with the congregation at Manteca. We are happy to report the work is coming along nicely and they have made plans for 1961. I have certainly been strengthened in the work and I pray the congregation has also. Thus far, we have had 4 confessions. Manteca, along with 4 other congregations in this area is sponsoring a radio program. We believe much good will come from it, also. A great response is being received through the mail. I recently had the privilege of attending the Cutter-Rudd debate at Fresno. Bro. Cutter did a wonderful job. I enjoyed Bro. Millers last article. Seemingly, we are asleep in Jesus while we yet live. We begin a period of work at Arvin, Jan. 22. While there our address will be Box 21, Arvin, Calif.

B. B. Cayson, 1993 Burn Ham Ave., Memphis, Tenn., Dec. 10.—The churches in this part of the country are doing well. Since last report I have preached at various congregations. I baptized one here at my home church, and 2 confessed faults. Bro. Kornegay has baptized one. Attendance on Lord's day is encouraging. At present we have five teachers. Bro. S. E. Reese from the Mtn. Grove, Mo. congregation is here in Memphis at the Kennedy

General Hospital. It would be good to write him a card. Bro. Reese attended services here until he was confined to the hospital. Let us remember him when we pray.

James R. Stewart, 1824 Connor Ave., Waco, Tex., Dec. 15.—Last Lord's day, Dec. 11, we finished six months personal work with the Aurora St. church in Houston, Tex. These are fine brethren and we enjoyed our labor with them. They treated us royally and showed the greatest of hospitality. We wish for them continued success in the Lord's work. Dec. 1, we enjoyed an all day service at Arlington with basket lunch and singing in the afternoon. I was glad to be associated again with Brethren Edwin Morris and Ronny Wade, and others. Nov. 20, I preached at the Warwick St. church in Ft. Worth. It was a pleasure to be with these good brethren again.

R. B. Roden, 3550 Lynwood, Lynwood, Calif., Dec. 7.—En route to Lodi, I was privileged to preach at Arvin, Nov. 2, and Bakersfield, Nov. 3. We enjoyed meeting these good brethren. Nov. 6, I began a meeting at Lodi continuing over three Lord's days. Crowds were good throughout with overflowing crowds at some services. We appreciated the wonderful cooperation from surrounding congregations. One was restored and one confessed faults. I was asked to stay another week and do some personal work. I pray the love and unity manifested then will continue, and produce fruit to God's glory. Nov. 23, I preached at Stockton baptizing a young man. We enjoyed visiting with these brethren. Nov. 27, Dec. 4, I was in a meeting at Sacramento (64th St.) and enjoyed our stay here. It was like going home again. Since we married there for 6 months in 1959. We were sorry Bro. Caudle was confined to the hospital and unable to attend the meeting. We pray he may soon be home again. We are now at Lynwood for 3 months and glad to be back with these good brethren. Pray for us in the work. Here are three subs.

Homier L. King, 1061 N. Pilgrim, Stockton, California, Dec. 20.—While in Missouri, I preached at Lees Summit, Nov. 2, and church in Missouri, also Benton Ave., Springfield, Missouri, my home church in their beginning. I rejoice to see them growing in faith, wisdom, knowledge, and number. I was happy to preach once for a part of the church at Claxton, but sorry, due to high water, I was unable to reach the regular place meeting, hence with the part of the church who were cut off by the overflowing stream, we gathered in a private home where we attended to the items of worship. I heard Bro. Lynwood Smith one sermon in his meeting in Lebanon, which was very edifying. We were glad to learn that in 1960 the Missouri brethren supported two preachers, Arthur Wade and Jack Cutter, in mission efforts, and they have decided to repeat this work in 1961, using the same preachers. We are now back in Stockton, California, where we plan to make our home for several months, laboring in and out of Stockton. I was glad to preach at Stockton last Lord's day to a full house. Bro. James Winchester preached Sunday night to a good crowd. Sunday afternoon, we attended a good singing at Modesto. The crowd was good. Please, pray for me and mine as we labor in this section. Our very best wishes for success to all gospel preachers and the churches.

I SAW THEM MURDER A MAN TODAY

"Wrath is cruel, and anger is outrageous, but who is able to stand before envy?" (Prov. 27.4).

I saw them murder a man today. They killed him and picked him to pieces right in my presence. It was gruesome and horrible, but I was powerless. My soul was filled with horror, and my mind loathed the spirit which animated the mob, but I could not do anything. I had never known the victim, and could not judge of his guilt or innocence. I did not know the members of the mob, and they did not make any place for my interference. So they murdered the man and gave his flesh to be eaten by the beasts of the field and the fowls of the air, and I was witness to the crime; although an unwilling witness.

The man, it seems, was not a member of an alien race, but had once been a brother beloved. He grew cold, or stepped aside, and a whispering campaign started. It came to the place where the interests of someone else were affected, even the interests of some who claimed that perfect love toward God and men direct their motives in all they say and do. The point was reached where justice demanded that this poor man die. Some even came to the place where they believed that in order to save the cause this soul had to be damned.

And so the whispering increased to a murmur, and the murmuring was soon fanned into a frenzy, until some thought they were doing the will of God when they slandered this brother, and they quickly branded all who refused to listen and agree as compromisers with evil and the friends and partners of the man whose good name they were bent to besmirch. And by such means they hushed the protests which threatened to arise against their cruelty.

So like a company of heathen cannibals, this gathering of professing Christians cut off the poor man's ears, gouged out his eyes, plucked his nails, and finally crushed his skull and cut out his heart. Oh, it was terrible! But such is the cruelty of envy, such are the ravages of slander, and such are the burnings of tongues touched by unholy fire, for what I saw today was not the wounding and mutilation of that transient thing we call the body, but the marring and dismemberment of a man's good name by the rapier tongues of professing disciples of One who said, "Love your enemies, and do good to them that hate you." May some curtain of pity and charity close out further sight of the dreadful scene!—Selected from J. B. Chapman's *Singing in the Shadows*.

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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LEBANON, MISSOURI, FEBRUARY 1, 1961

No. 2

"THE LIVING DEAD"

Edwin S. Morris

There are many people today that are spiritually dead and do not realize their true condition. They will travel through this life and come to judgement thinking they have pleased God, but will come to realize they have fallen short. Jesus said in Matt. 7:22-23 "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Jesus will never have recognized them as being His disciples. They had Jesus' name on their lips but their heart was far from Him. A person may do things God commands from motives other than to do God's will and please Him. Our service to God is not acceptable unless done to obey and please God. Those here described are living, but they are dead spiritually. Again in Matt. 25:44, "Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athrist, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Since they had not done these things unto one of the least of His brethren they had not done it unto Him. Not only will man be judged for the evil done but for good left undone. A failure to meet the needs and distresses of the Lord's people was a failure to minister unto Him. The person who sees only with eyes of flesh is never likely to discover Christ in the person of man destitute of the necessities of life. It is want of faith which in general produces hardheartedness to the poor. These were examples of living physically but dead spiritually.

There are two classes of living dead: (1) Those not conscious of it, such as the widow of 1 Tim. 5:6; (2) Those conscious of it. First, we shall notice that "those who live in pleasure are dead. In 1 Tim. 5:6, "But she that liveth in pleasure is dead while she liveth." Her frivolous, selfish, sensual existence is not true life; it fills none of life's true end's; and, as to any real value to herself or to others, she is practically dead. While alive in the flesh, she has no real life in the spirit. It does not indicate grossly criminal pleasures; but simply means one who indulges herself in good eating and drinking, pampering her body at the expense of her mind. Adam Clarke says: "The word is used in reference to what we term petted and spoiled children." He further gives this example: "What can be done with that boy, who, if he has not food, when and as he

(Continued on page 8)

DRIFTING WITH THE TIDE

By Ronny F. Wade

A lesson on steadfastness is always in order. It would do all of us good to remember the words of Paul who said "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." The present seems to be a time of instability. We hear of people leaving the simple New Testament pattern for the doctrines and commandments of men, and, of course, it is discouraging. However we must always remember that James said "a double minded man is unstable in all of his ways. It is easy to drift with the tide. That is probably the reason so many people do. A person needs no resistance to do this. That is why rivers are crooked. They follow the path of least resistance, and I might add that is usually why men are crooked, too.

People who live close to the ocean are accustomed to the tide. They have stood and watched the rolling waves as they gradually make their way to the shore. Finally with a roar and crash they smash the bank and all the objects lying on the shore are swept back to sea. Seemingly, they are lost in the depths of the sea. Only those objects securely anchored are able to withstand the tide.

Similar to this, we stand on the shores of time as monuments of God's mercy and goodness. The tide is ever coming in, and every now and then someone who has not anchored his soul in the haven of rest is swept out to sea. But remember, those who are steadfast, those who cling to the Rock of Ages are able to weather the storm. But, let us notice some tides to which we may succumb if we are not careful.

The Tide of Digression—This has been the downfall of many good and honest men. This tide has swept down upon the Old Ship of Zion time and time again, and each time it takes some back to the restless sea of sin. The first step in a course of this nature may seem harmless, but it usually leads to another until finally one awakes and finds that he has drifted too far from the shore. J. D. Tant a few years back sounded a warning call, "Brethren we are drifting," but some failed to heed and continued to drift. Today the result is evident. One can find almost any innovation he wishes in the so called Church of Christ. One step led to another and so on until the church completely left the pattern of New Testament christianity. Listen to Paul again "That we henceforth be no more children, tossed to and fro, and carried about with every wind

of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). Brethren, mark well every man and his doctrine to see whether or not they are of God, it may save many heartaches later.

The Tide of Worldliness—Here is another wave that has swept many from the plains of purity and righteousness to the depths of sin and shame. How long will we disregard Paul's plea in Rom. 12:1-2—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." Again the warning of James, "Ye adulterers and adulteresses know ye not that the friendship of the world is enmity with God? whosoever therefore is a friend of the world is the enemy of God." The Christian cannot be a partaker of the works of the flesh. May the Lord help us to stem the tide of sin.

The Tide of Indifference—Far too many are at ease in Zion. Many brethren are in a state of apathy. Indifference is the order of the day, and all the while millions are in need and perishing. We are indifferent about the preaching of the Gospel, unity, peace, and many other worthwhile pursuits. May the Lord help us to awake, and quickly shed our garments of ease and indifference and clothe ourselves with vigilance and willingness.

In conclusion, may I remind you that it is easy to drift with the tide. It is easy to go with the crowd. But not always so easy to stand firm for the right. So, when you see or hear of someone leaving the truth for error you know they did the easiest thing, they drifted with the tide. But when you see men stand up in the midst of the storm and against overwhelming odds struggle to hold aloft the blood stained banner of King Jesus, remember their task is not so easy—but to them will go the ultimate victory.

—4000 Crenshaw
Ft. Worth, Texas

ASLEEP IN JESUS WHERE ARE THOSE WHO ARE ASLEEP IN JESUS

We have learned, they are not in their bodies! Remember Paul said, "Whilst **WE** are at home in the body **WE** are absent from the Lord:" (2 Cor. 5:6). Then he said, "**WE** are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. 5:8). From those two verses we learn two things; 1. "**WE**" are not the bodies in which "**WE**" live while "absent from the Lord:" 2. "**WE**" leave our bodies at death, and go to be with Jesus. Therefore Paul says in Phil. 1:23-24, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you." So **PAUL** guided by the Holy Spirit, was expecting to leave **HIS BODY** at death and go to be with Jesus. Yet many people today believe man is like an animal; that when he dies, he dies all over. For example, the following was sent me on a card as a result of the first article in this series.

"Brother Miller I enjoyed your article on the Sleep in Jesus. I noticed your reference to an article on des-

tinations of body and soul—I request it. But I sure hope that if you are one of those fellows who believe that God gave man a soul, something separate and apart from the man himself, body, being or whatever he may be termed, just don't fail to give scripture where the distinction is made and record made of the gift to man of the 'thing' commonly called soul. Man is a soul, same as a cow. I have not learned where God gave man a soul, something that goes somewhere else from where the body is—is brought back and put into visible existence after it has been on a far journey to existence some place else, etc. etc. I would like to see a good article on this topic in the paper. Maybe it would arouse some folks to an interest in the truth to extent they would find out what is real and what is folklore and hand me down stuff from way back in unrealism some place. Bible revelation sure does not back up the common body-soul-spirit doctrine."

Friends, many people feel just as this brother writes; but I showed in the last article, soul and body cannot be the same, for Jesus teaches one can be killed while the other is not (Mt. 10:28); yea, "**THE BODY** without **THE SPIRIT** is dead" (James 2:26); but "**THE SPIRIT**" or "**SOUL**" is not dead without "**THE BODY**," for Jesus spoke of "**ABRAHAM—NOT—DEAD**" (Mk. 12:26-27). We also read of women whose **SOUL** or **SPIRIT** departed, but left **THE BODY** as Paul desired to do (Gen. 35:18; Acts 9:36-39 and Phil. 1:23-24); and **THE BODY** of **DORCAS** was present without **DORCAS** (Acts 9:37-39); then **THE SPIRIT** or **SOUL** or **PERSON** could return to **THE BODY** (Lk. 8:54:55): thus proving **THE SPIRIT**, or **SOUL**, or **PERSON**, and **BODY** cannot be the same thing! Yea, Paul shewed "**A MAN**" could go places "**IN THE BODY**" or "**OUT OF THE BODY**"—Paul thus showed "**A MAN**" is not "**THE BODY**" (2 Cor. 12:2-4). Yet our brother says, "I have not learned where God gave man a soul, something that goes somewhere else from where the body is." It seems this should prove it, but we will give more proof.

We read in Acts 7:59-60, "They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit—And when he had said this, he fell asleep." Now, what takes place after the death of such people? "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7). So man consists of "**BOTH SOUL AND BODY**" (Mt. 10:28); yea, the Lord "formeth the spirit of man within him" (Zech. 12:1). Jesus at death, said, "Father, into thy hands I commend my **SPIRIT** (Greek, **PNEUMA**)—and he bowed his head, and gave up the **GHOST** (Greek, **PNEUMA**)" (Lk. 23:46 and Jn. 19:30). Then Joseph "went to Pilate, and begged **THE BODY** of Jesus—And laid it in his own new tomb" (Mt. 27:58-60). Now, remember Jesus had said to the thief, "To day shalt thou be with me in paradise" (Lk. 23:43): so a great question confronts us; Did the thief go to paradise with the "**SPIRIT**" or with the "**BODY**" of Jesus, or with "**BOTH SOUL AND BODY**"?

There is nothing in the Bible to indicate the "**NEW TOMB**" of Joseph was "**PARADISE**," or that the thief was buried in the "**NEW TOMB**" of Joseph with "**THE BODY**" of Jesus. Thayer says, "**PARADISE**" is "that part of Hades which was thought by the later Jews to be the abode of the souls of the pious until the resurrection: Lk. 23:43," Notice too, Paul said in 2 Cor. 12:2-4, "I knew a man—caught up **TO** the third heaven. I knew such a man—how that he was caught up **INTO**

paradise." That shews "PARADISE" is not "HEAVEN," for "TO" & "INTO" do not mean the same; remember another disciple came first **"TO the sepulchre"**—Then cometh Simon Peter following him, and went **INTO the Sepulchre**—Then went **IN** also that other disciple, which came first **TO the sepulchre** (Jn. 20:4-8); so **"TO the sepulchre"** didn't put him **"IN"**; but **"INTO the sepulchre"** put him **"IN"**; so the man caught up **"TO the third heaven"** wasn't **"IN heaven"**, but he was **"IN"** paradise, because "he was caught up **INTO** paradise," which was neither **"HEAVEN"** nor Joseph's **"NEW TOMB,"** but was as Thayer says, **"part of HADES—the abode of the SOULS of the pious until the resurrection: Lk. 23:43,"** so let us study **"HADES"** and the section called **"PARADISE"** more fully.

David prophesied of Jesus, saying, "Thou wilt not leave my **SOUL** in **HELL**" (Hebrew, **"SHEOL"**; Greek, **"HADES"**; Ps. 16:10 & Acts 2:27). So Christ's body that was left in Joseph's care, was placed in Joseph's **"NEW TOMB,"** but His **SPIRIT** or **SOUL** which was left in the Father's care, went to the section of **"HADES"** or **"SHEOL"** called **"PARADISE."** Remember Jesus said, "Upon this rock I will build my church; and the gates of **HELL** (Greek, **"HADES"**) shall not prevail against it" (Mt. 16:18). This **"HELL"** (**"HADES"**) is not the **"HELL"** (**"GEHENNA"**) of everlasting punishment; but is the place divided into two sections, **"PARADISE"** for the righteous like Lazarus, and **"TARTARUS"** for the wicked like the rich man in Lk. 16:19-31. Their **DEAD BODY** (James 2:26) was not talking, but their **SPIRIT** or **SOUL** was; one was tormented, and the other resting! Remember Rev. 14:13, **"BLESSED (or "HAPPY")** are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may **REST** from their labours;" Where are they **RESTING**? **"They shall REST in their beds, each one WALKING in his uprightness"** (Isa. 57:2). Where are **"THEIR BEDS"**? And where are they **"WALKING"**? If I make **MY BED in HELL** (**"SHEOL"**—**"HADES"**), behold, thou art there—Yea, though I **WALK** through the valley of the shadow of death—thou art with me" (Ps. 139:8 & 23:4); see also Ps. 16:10; Acts 2:22-31 & Mt. 16:13-18 & Ps. 107:16 & Mt. 27:50-53 & Ps. 107:14.

Now some may think because those **BODIES** came out of the **GRAVES**, that their **SOULS** were there too! So let us disprove that right now. Paul speaking of the second coming of Jesus, said in 1 Thes. 4:14-17, **"Them—which sleep in Jesus will God BRING WITH HIM—and the DEAD in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."** Now you see **"THE DEAD"** (**"BODY WITHOUT THE SPIRIT"** James 2:26) **"SHALL RISE"**; that is the part that went back to dust (Eccl. 3:19-20); but **"THE SPIRIT"** that returned unto God (Eccl. 12:7), **"THAT GOETH UPWARD"** (Eccl. 3:21), yea, **"UP INTO PARADISE"** (1 Cor. 12:4), which is **"UP TO THE THIRD HEAVEN"** (1 Cor. 12:2), where all the departed **SOULS** or **SPIRITS** of Christians are **RESTING**, yea are **HAPPY** (Rev. 14:13-? Rev. 6:9-11); these **SOULS** shall not **"RISE"** **"TO MEET THE LORD,"** but shall **DESCEND "WITH HIM"** (1 Thes. 4:13-18).

Samuel, after his **BODY** died, was talking to Saul (1 Sam. 28:3-19); but his **BODY** was not talking, for his **DEAD BODY** didn't know any thing (James 2:26 & Eccl. 9:5); but the **SPIRIT** or **SOUL** which had left the **BODY** knew something, even as other **SOULS** which

have departed know and remember things, as proven by 1 Sam. 28:3-19; Lk. 16:19-31 & Rev. 6:9-11. Samuel told Saul, he and his sons would be with him the next day; but he didn't mean their **BODIES** would be in the grave with his **BODY**: for although they were killed the next day, their **BODIES** were not buried or placed in any grave (See 1 Sam. 31:1-13); but afterward, not the next day, their bodies were burned, then the bones of their burned bodies were buried, but not even close to Samuel's grave (1 Sam. 25:1 & 28:3 & 31:13); so they, but not their bodies, were with Samuel the next day in **HADES**, where **SOULS** that leave their **BODIES** go until the judgment, as we have proven.

In conclusion, I want to point out a brief review or this proof, that those **ASLEEP IN JESUS** have left their **BODIES** and gone elsewhere. **"The BODY without the SPIRIT is dead"** (James 2:26), but **"Fear not them which kill the BODY, but are not able to kill the SOUL"** (Mt. 10:28), for **"Then shall the DUST return to the earth as it was: and the SPIRIT shall return unto God who gave it"** (Eccl. 12:7), so **"Whilst WE are at home in THE BODY, WE are absent from the Lord"** (2 Cor. 5:6), therefore **"WE are—willing rather to be absent from THE BODY, and to be present with the Lord"** (2 Cor. 6:8); yea, **"I—desire to depart, and to be with Christ; which is far better: nevertheless to abide in THE FLESH is more needful for you"** (Phil. 1:23-24). Later **PAUL** left his **BODY**, and went **"to be present with the Lord"** (2 Cor. 6:8): **HE** is now among those **"which sleep in Jesus"** (1 Thes. 4:14); **HIS BODY** has **"returned to the earth as it was"** (Eccl. 12:7), but **HE** has gone **"TO BE WITH CHRIST"** (Phil. 1:23); so when **"the Lord himself shall descend from heaven"** (1 Thes. 4:16), **PAUL** will be one of those whom the Lord will **"BRING WITH HIM"** (1 Thes. 4:14). Then **"THE BODY"** **PAUL** departed **"FROM"** (2 Cor. 5:6-8 & Phil. 1:23-24), which **"BODY—IS DEAD"** (James 2:26), which was **"SOWN IN CORRUPTION—SHALL BE RAISED INCORRUPTIBLE"** (1 Cor. 15:42-52), and rise **"TO MEET THE LORD"** that will **"BRING (PAUL) WITH HIM"** (1 Thes. 4:13-18). Please notice, those that sleep in Jesus will come with him, but their bodies which will rise from the graves, will **RISE TO MEET HIM!** This proves there is more to man than a body of flesh, bone & blood.

—E. H. Miller
P. O. Box 538
LaGrange, Ga.

THE CHURCH OF CHRIST

The church of Christ is a divine organization, free from all human traditions, bearing the following marks of identity:

1.—The Founder of the church was born in Bethlehem (Micah 5:2; Matthew 2:6). A person born in any other place cannot be the founder of the church of Christ.

2.—Jesus Christ was the Founder of the church (Matthew 16:18). Any other person claiming to found the church or a church is an imposter.

3.—Jesus is the foundation of the church (1 Corinthians 3:11). An institution built upon any other foundation is not the church of Christ.

4.—Jesus is the head of the church (Colossians 1:18). An institution having any other head is not the church of Christ.

(Continued on page eight)

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879.

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SUBSCRIPTION RATES

Single Subscription One Year.....\$1.00
Single Subscription Six Months......50

Printed by Laycook Printing Co., Jackson, Tenn.

HERE AND THERE

How To Reach Us.— We have changed street addresses recently, so please make a note of this in writing us or to the paper. We are now living at 1245 E. Main St. Our phone number is the same— Howard 4-1586. We hope to be located at the above address for the greater part of 1961.

A New Song Book for 1961—With the help of a number of the brethren, we have been collecting songs for a new general purpose song book, of the same size and type of book as most of our books in the past. This time, Frank Stamps, of the Stamps Quartet Music Company, is printing our book, and we believe it will be one of the very best ever made by us. We hope to have the manuscripts in the hands of the printer before this reaches our readers. In fact, we plan to mail it January 23. We have the promise of immediate action on making the book by the printer.

Singer's Choice—is the name of the new book. It will have 192 pages of the old hymns, tried songs, and the very latest songs which were never used by us, thus a book suitable for all services of the church. The price will be the same as our recent books, which is single copy, 60c; 2 to six copies to one address, 50c per copy; over 6 copies 45c per copy; postpaid. Satisfaction guaranteed or your money back. We are ready to receive advanced orders so that we may have your books shipped direct from the printer in Dallas, Texas. Send all orders to our new address above, please. We were delighted to have Bro. Billy Jack Ivey and Bro. Paul Deems and wife in our home a day last week to assist in compiling the new song book. They rendered valuable aid.

Do You Need the Following Books and Tracts? Since 1944, we have been making song books, and they have been gladly received by the faithful brethren, generally, hence all who have used our books know what to expect. We commend the following:

Joyful Praises is our 1959 all-purpose book, containing 192 pages of good old, tried, and true songs, suitable for all services of the church, singings, etc. With but one exception hundreds of praises speak

well for this book. Many think it is the "best yet" put out by us. The price is 65c per single copy; six copies \$3.00; 45c per copy for any number over six; postage prepaid.

"Old Path Echoes" is our all-purpose song book for 1952, containing old, tried, and new songs of the very best. The price—50c per single copy; \$5.00 per dozen; \$40.00 for 100; postage paid.

"Old Path Echoes" (No. 2), our 1953 all-purpose song book, containing 192 pages of old, tried, and new songs. The price—the same as the above book.

Songs We Love is the title of our new all-purpose song book, which is off the press and has been passed out to many congregations. We have heard nothing but praise so far, and as usual, some are saying "It is the best yet." In addition to the old hymns, the tried songs, it contains many new songs never used by us, songs of 1959 and 1960.

The price is 60c per single copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Old Path Hymnal—For the benefit of the small congregations, or for those who like only the old and the tried songs, we have compiled a book of that kind, containing 240 songs, and to our surprise the response to the book has been beyond all expectation.

The price is 65c for 1 copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Do You Need The Following Books And Tracts?

Old Paths Pulpit—A book of sermons and essays, by 33 gospel preachers, containing a photograph and a brief life history of each preacher. This book was published by the Old Paths Advocate in 1945. It contains writings by many of the writers of the OPA today and by such great writers as A. Campbell, G. A. Trott, H. C. Harper, and others. This book gives a good picture of what we believe and practice. The price is \$2.50 postpaid.

The Communion—By Ervin Waters is a comprehensive discussion of the many phases of the Lord's Supper, such as the loaf, how broken; the cup, how many; the drink element, fermented or unfermented, etc. The old price is 35c per copy, but for awhile we will send it to you for 25c per copy; 5 copies \$1.00; 25 copies \$5.00; 100 copies \$18.00, postpaid.

The Clark-King Discussion and The Clark-Harper Debate—Both written discussions on the number of cups that may be used in the Lord's Supper in one assembly. The price is, for either, 25c per copy; 5 copies \$1.00; 100 copies \$18.00, postpaid.

Send all orders to

OLD PATHS ADVOCATE
1245 E. Main
Stockton, California

OUR HELPERS

You will find listed below, the names of those sending us subscriptions from Dec. 20 to Jan. 20, and opposite the name the number of subscriptions sent. We have a good list this month for this time of the year, and extend our thanks and appreciation for your help. Please check the following, and report any errors to us:

R. B. Roden—8; Charline Chambers—8; Homer L.

King—7; Hilda Mae Meeker—6; Larry Ballard—5; Bertie Newman—5; James Hensley—4; Richard DeGough—4; Lavern Lum—4; Edwin S. Morris—3; J. W. Kornegay—3; Laura Smith—3; Mrs. W. C. Milner—3; Mrs. J. M. Perkins—3; Paul O. Nichols—2; Johnny Elmore—2; L. C. Dent—2; Mrs. Stella Parks—2; J. R. Tidmore—2; Gordon Prince—2; Paul Walker—2; Garland Lamb—2; Howard Heath—2; Mrs. Esley Carlo—2; Wm. J. Morrison—2; Lee Boek—2; A. H. Miller—2; Mrs. Jessie Tobey—2; Jerry Cutter—1; Gayland Osburn—1; Don King—1; Thomas J. Shaw—1; Carl Chambers—1; Gerald Rowland—1; L. H. Merideth—1; Helen A. Wilson—1; Mrs. Stella Jackson—1; Mrs. W. O. Anderson—1; Cressie McKinney—1; W. H. Kaley—1; Mrs. R. E. Fry—1; Mrs. Raymond Johnson—1; Ethel Walker—1; Mrs. Wm. Oxner—1; C. A. Smith—1; N. Pozniak—1; Paul Ferguson—1; Ferd Roberson, Jr.—1; Mrs. L. F. Upshaw—1; Mrs. Olan A. Taylor—1; Jimmy Albert—1; Perry Allen—1; Lula Ellett—1; Mrs. M. F. Cisco—1; Alvin Oxley—1; J. S. Shelley—1; George Guinn—1; W. E. Staggs—1; W. E. McGregor—1; Mary Householder—1; M. G. Spigener—1; John Stidham—1; Norman Thurman—1; Timothy Phillips—1; C. L. Williams—1; O. L. Osburn—1; C. W. Van Stavern—1; George Myers—1; C. E. Pate—1; Christine Walkup—1; Total—136.

WHO WANTS UNITY?

By J. W. Kornegay

Much has been written and said about unity, but very little has been done to make it a realization. Since so little has been done to produce unity, we are forced to the conclusion that it is not wanted by all, not even by our own brethren. You may ask why I say this, and the answer is: "By their fruits ye shall know them."

The divisions in the body of Christ are ample proof that our fruit has not been unto "unity," but to divisions. Brethren, **stop, read, and meditate** before death plunges us over the precipice to destruction!

Do we, as the churches of Christ want unity? Observation forces my answer to be "No." By our fruits we are known. What would be the result if unity were made a reality? First, it would force us "back to the Bible." Second, it would cause all "to speak where the Bible speaks and be silent where the Bible is silent." Then all who speak would "speak as the oracles of God."

Many may ask, am I inferring that the preachers of the church of Christ are not speaking "as the oracles of God," and that they do not "speak where the Bible speaks and are silent where the Bible is silent"? Matt. 7:20 tell us "By their fruits ye shall know them."

Let us ask, from whence come **instrumental music, Sunday schools, Bible Classes, Young People Society, individual communion sets?** These, and many other things are causing divisions in the church of Christ. Can a preacher speak as the oracles of God, and not condemn everything in the church which has and is causing contention, strife, and division, "contrary to sound doctrine" Things causing division, strife, and contention, contrary to sound doctrine, **are not of God!** But are after "the doctrine and commandments of men." Paul warned the church at Colossae to "touch not, taste not, handle not, which are all to perish with the using, after the commandments and doctrines of men." (Col. 2:21-22). Can we comprehend the meaning of this

Scripture or do we lightly pass it up as of no concern? God's way is the "way of unity and peace, in the bond of love."

Jesus prayed for **unity** and a **oneness** among His disciples. Paul exhorted, "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).

We are not perfectly joined together. I wonder if many of us are not described by Paul in Phil. 2:20-21, "For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's".

Paul said, in closing his second letter to the church at Corinth, "Finally brethren, Farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." This promise is conditional. That we—1. Be **perfect**; 2. Be of **good comfort**; 3. Be of **one mind**; 4. **Love in peace**.

How good and how pleasant it is for brethren to dwell together in unity. God grant us wisdom and courage to accomplish unity in the Church, as far as our knowledge will permit.

—Memphis, Tenn.

OUR DEPARTED

Mainard—Loson G. Mainard, was born Nov. 2, 1888, and died tragically, Dec. 29, beneath the wheels of a slow moving trailer that was being used to distribute smudge pots in an orchard. Mr. Mainard's son, Noah, attends the Woodlake church of Christ. It was a sad way to end the old year and begin the new. Saddest of all, Mr. Mainard was not a member of the church. Brethren, what are we doing for such souls? The writer spoke at the interment.

—Jerry Cutter

Gill—Sister Janette Morton Gill was born Sept. 12, 1878 at Lizemore, W. Va., and departed this life Dec. 17, 1960, at Roanoke, Va., at the age of 82 years, 3 months, and 5 days. She was the wife of Bro. E. H. Gill, elder of the East Gate church of Christ in Roanoke. She is survived by one son, Bro. Herbert Gill of Roanoke; 3 daughters, Sister Velda Redden, Springdale, W. Va., Sister Janette Selby, Hampton, Va., and Sister Lavina Rutledge, Roanoke; 2 sisters, Mrs. Anna Gill and Mrs. Francis Plumbly; 35 grandchildren, and 29 great grandchildren. The writer was called to speak at the funeral which was conducted at the East Gate church of Christ in Roanoke, Va.

—Elgie Thompson

Hopkins—Bro. Andrew J. Hopkins was born Nov. 21, 1879 at Longview, Texas; he departed this life Jan. 14, 1961 at Corona, Calif. He obeyed the gospel in 1910. Brother Hopkins for many years lived near Healdton, Okla. He had lived in Calif., since Sept., 1960. He is survived by his wife, Sister Ora Hopkins, to whom he was married over 60 years; 6 sons, 2 daughters; and 22 grandchildren and 34 great grandchildren. The funeral service and interment were at Corona on Jan. 17th. There was a large crowd present; the flowers were beautiful. The very pretty singing was rendered by members of the church in this area. The writer attempted to speak words of warning and comfort to the family and all present.

—D. B. McCord

CUTTER-RUDD DEBATE

These are questions submitted to Bro. Rudd in the Cutter-Rudd debate. The answers Bro. Rudd gave are verbatim, with comments by me. Bro. Rudd was supposed to be debating the following proposition: When the church comes together for the purpose of teaching the Bible, it is **Scriptural** to divide into classes for the teaching, some of which may be done with both men and women.

My questions and Bro. Rudd's answers with my comments are as follows:

1. Is "thou shalt" in Deut. 31:11 concerning men, women, and children coming together for the teaching of the law a command?

Answer: "Yes, it was a command to teach."

Comment: If "thou shalt" was a command to teach then it was also a command that they should stay together for that teaching. The night before Bro. Rudd denied they had to stay together. In reading these verses you will see the modern Sunday school method of teaching in the church was condemned in the Law of Moses. The New Testament harmonizes with what the law says here in 1 Cor. 14:23-38. (In the New Testament God's way of eliminating confusion in "all the churches of the saints" was not to divide them into classes, but the prophets were to speak "one by one," the reason, "that all may learn" (1 Cor. 14:31-33).

2. Can a woman scripturally preach in a church assembly, providing there are no men present?

Answer: "Of course she can conduct the services."

Comment: The night before Bro. Rudd denied that he believed in women preachers (Read 1 Tim. 2:11-12; 1 Cor. 14:34-38).

3. Can you give a scripture where a woman ever taught in the church where the word church is used to mean an assembly?

Answer: "Can you give a scripture for a plate?"

Comment: This answer is absolute proof Bro. Rudd could not prove his proposition. In defining scriptural on the cups question he said, "I am obligated to prove my proposition by both the Old and New Testaments." In the same speech on the cups question he said, "I use individual containers but 'I can not find them in God's word.' Bro. Rudd neither read nor defined his proposition on the Sunday school question, so we will accept his definition of **Scriptural** as used on the cups question. (Note the scriptures given in his answer).

4. How many classes were there on the day of Pentecost?

Answer: "You're the one that is telling how many; the Bible does not say."

Comment: Bro. Rudd had stated that there were 17 nations present on Pentecost and that there must of necessity have been classes because of this. If these 17 nations prove classes, then which nation could a woman teach? (See proposition: She could teach some of them.)

5. Is it scriptural to divide the church (assembly) for the communion?

Answer: "Explain how you would divide it."

Comment: This question was asked repeatedly; just as repeatedly Bro. Rudd refused to answer it. The reason Bro. Rudd would not answer this question was because if he had said they **must** stay together for the

communion, he would have had to say that they **must** stay together for the teaching (Acts 20:7). Why do you suppose he refused to answer this simple question?

6. Can a woman teach a man in a class?

Answer: "A woman can teach a man the way of the Lord more perfectly."

Comment: Bro. Rudd admitted earlier in the debate that classes were public assemblies, and now he has admitted a woman can teach a man in a public assembly. This is further proof his doctrine would prove women preachers; something he denies he believes.

7. Can a woman do any kind of teaching outside of a Sunday school class?

Answer: "Yes."

Comment: Bro. Rudd went to great effort to try to prove the reason for classes was to provide a woman a place to teach in the church. By his answer we see she can fulfill her obligation outside of a Sunday school class; hence, classes are not needed.

—Jerry Cutter

BONDS OF MATRIMONY

Midget-Lamb—On Jan. 23, in the Whitney Ave. church of Christ, in Sacramento, Calif., I had the pleasure of uniting in marriage, Bro. William H. Midget and Sister Ellen Edna Lamb. Our hope is that they will have a long and happy Christian life together.

—Willie Berna

ACKNOWLEDGMENT

Nuevo Laredo, Mexico—We want to express our appreciation for the following donations on a building for the Spanish people: Bro. Milton Evitt, Lubbock, Tex.—\$50.00; Bro. E. H. Miller, LaGrange, Ga.—\$50.00; Total—\$100.00.

—Jesus Rodriguez

Church Building For This Month—Jacksonville, Fla., send donations to: Bob Kornegay, 1193 Hamilton, Jacksonville, Fla.

Note—Thus far, we do not have any report of donations received by the name listed last month, Chesapeake, Ohio.—Ed.

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. 22:27; 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.

—Ray Baker, 436 E. San Ramon, Fresno 26, Calif.

—Melvin Wayne Cutter, Rte. 1, Crescent, Okla.

THEY NEED HELP

We of the church at Forest Grove, Oreg., have an opportunity to purchase a building in a good location with lots of parking space for \$5000.00. Bro. Gayland Osburn held a meeting in the building in 1953. We are few in number and are thus handicapped financially. The owners will want to know right away if we want to buy the place. We will have to have help from the brotherhood to buy it. If you can help us please let us know immediately. My address is P. O. Box 5, Banks, Oreg.

—Howard Jacobs

FROM THE FIELDS IN MEXICO

By H. F. Hinton

Joe Martinez and I have just returned from a trip into Mexico to investigate the work there, and we are indeed happy to say that our report is favorable to a bright future in this country for the church. We found the people willing to accept the truth, willing to change, and willing to work. The buildings in all three places were full during each service we were there, and the people came from distant places to attend worship services.

Our first stop was in Nuevo Laredo, but we did not have services because of arriving too late. At Saltillo we found that many things were lacking for worship in Spirit and in Truth. They did not use instrumental music in the worship only because none of them could play the piano; they had Sunday school some of the time, and used individual cups in the communion. Joe talked about all these things with the preacher, Isabel Martinez, who admitted that we were right, but that he had to take it slow in changing the church. Sunday afternoon we worshipped in El Tunal, a village up in the mountains about 25 miles from Saltillo. About 500 people live in this village of adobe huts. Bro. Rodriguez preached about repentance, and Joe talked for a few minutes about his conversion. We found two things undesirable in this congregation—offering thanks for the bread and cup together, and giving the contribution to someone just as soon as it was taken up. Joe discussed both of these with him, and he said that the only reason they had done it that way was because they did not know exactly how it should be done. That night Joe preached in Saltillo concerning the communion, and they changed before it was taken. Bro. Isabel Martinez

told me after services that he would write the article I had asked him to, concerning how singing should be done, without instrumental music, etc. I had written him about this before knowing his position concerning music. In Nuevo Laredo the church was in very good shape. Many of the members walked for long distances with children to attend services, some carrying young children. Bro. Jesse Rodriguez is in charge here, and he is doing a lot of work in bringing more souls to Christ.

We have concluded from the knowledge gained during this excursion that the church has a very bright future in Mexico. The people are willing to listen, and they are ready to accept the truth. I believe one of the best things we could do, both for us and them, would be to put Joe Martinez into the field full time, to work both in the States and in Mexico. I talked with Bro. Crouch and the Perkins brothers of San Antonio, who sponsored us, and they are also of this opinion. This is a fertile field for three reasons: the people are ready for the Truth, a dollar will go a lot farther there than here, and we have the man who can take advantage of this.

—1934 St. Augustine, Dallas 17, Texas.

IT CAN BE DONE

It is a shame no more has been done, when "It Can Be Done." Yes, one dime each day by each Christian could build a church house every month, but we can not build one per year! We think we do not have that much to give, but we throw away that much for foolishness, generally speaking. Brethren, are we willing to sacrifice to help others? I am afraid too many like to receive help but are not willing to help others. It would be good if all Christians would agree to give a dime each day above what they feel God would require in the weekly giving; then let the congregations send a certain amount each month to some congregation in need of a building. It could be sent individually or as a congregation. At my home church, some agreed to give individually, but then we agree for the church to send \$50.00 per month to the congregation in need as reported in the OPA. I think there has been a few oversights or neglects, but any congregation reporting under this plan, that has failed to receive such, still planning and striving to build, will receive that amount if they will contact me and let me know of this failure. Brethren, we need to do this; and we need to send out more preachers in mission points to establish new congregations. Let us do our best to wake up all the spiritual sleepers, and all go to work!

—E. H. Miller

BRO. VICTOR GILLET ORDAINED

Last Lord's day, Jan. 15, Bro. Victor Gillet was ordained to the ministry of the gospel, at Stockton, Calif. Bro. Victor is the young man who with his family, came here from Canada about a year ago to learn the work of an evangelist that he might return and preach to his people. He is one of the most sincere and conscientious men I have ever known. He plans to return to Canada about May 1. He is giving up a good job here, to return to a country where wages and the opportunity of making a living are much less. Yet, he is willing to do this in order to preach the gospel to his people. I certainly hope the churches will get behind this brother and help support him in this effort.

—James Winchester.

THE CHURCH OF CHRIST—

(Continued from page three)

5.—The church of Christ is one body, each individual Christian being a member of that body, with Christ as its head (Ephesians 4:4; Colossians 1:18). Individual Christians, and not religious denominations, are members of the body. Each denomination is itself a body with its own head. Christ is the head of ONE body, or church only—not of a multitude of denominations.

6.—Jerusalem is the place of the beginning of the church (Isaiah 2:1-3; Luke 24:47; Acts 1:1-26; 2:1-47). An institution beginning at any other place is not the church of Christ.

7.—The church of Christ has a well-defined law of admission (John 3:5; Matthew 28:19-20; Mark 16:15-16; Acts 2:38). An institution admitting members in any other way is not the church of Christ.

8.—It has a creed that needs no revision (Matthew 16:16), and its "discipline" (2 Timothy 3:14-17) nullifies all human creeds, disciplines, confessions of faith, and catechisms, rendering them useless, even condemning the man who manufactures them (Revelation 22:18-19).

9.—The followers of Christ are distinguished by a divinely-given name (Isaiah 62:2; Zechariah 14:9; Matthew 10:32; Acts 11:26; 26:28; 1 Peter 4:16). An institution wearing any other name than the name of Christ; whose members wear any other names than those given in the New Testament, such as disciple or Christian, cannot be the church of Christ. Human organizations wear human names.

10.—The church of Christ has one system of worship (Luke 22:19-20; Acts 2: 41-42; 20:7; 1 Corinthians 11:23-29; 16: 1-2; Hebrews 10:25; Ephesians 5:19-21). An institution that does not observe, or adds to, or takes from, or in any way changes this system, cannot be the church of Christ.

11.—The church of Christ has one system of government: Elders and Deacons. There were several in each fully-developed congregation, and they had no authority outside their respective congregations (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-4). The centralization of power in the hands of such functionaries as popes, cardinals, archbishops, reverends, etc., or in such assemblies as synods, presbyteries, conferences or conventions, was unknown in New Testament times as well as the functionaries and assemblies themselves.

The Word of God—the Bible—contains sufficient instructions to guide us in the worship and in the work of the church (2 Timothy 3:14-17; 2 Peter 1:3; Jude 3); it condemns all who go beyond its teaching (1 Corinthians 4:6; 2 John 9-11); it pronounces a curse upon the man or angel who preaches another gospel (Galatians 1:8-9), and threatens with plagues, and exclusion from eternal life, all those who add to or take from the things written therein (Revelation 22:18-19).

Having thus identified the church of Christ we ask: Are you a member of this church? If not, why not think seriously on what has been placed before you, follow the truth, and become a Christian only?

—An old tract.

(Note: We are glad to give our readers the above, selected from "The Truth in Love," by A. E. Winstanley, Turnbridge Wells, Kent, England. I notice that these brethren in England have not learned from some of these moderns in the U. S. to cease referring to the

church as the "church of Christ." Well, we are glad to inform our brethren in England that some of us in the U. S. have not jumped on this new fangled idea, and we just keep on saying "church of Christ," for we do not know what else to call it. We rather like the ideas that come from these "Old Tracts." —H. L. K.)

"THE LIVING DEAD"—

(Continued from page one)

pleases, bursts out into weeping; and, if he eats, must have dainties and sweetness? If the weather be hot he complains of fatigue; if it be cold, he trembles; if he be reproved, he scolds; if every thing be not provided for him according to his wish, he is enraged. If he eats not, he breaks out into fits of anger. He basely indulges himself in pleasure; and in every respect acts sensual and unmanly." These pleasures are of those that satisfy the flesh. Many today go to Church yet in their every day lives they are guilty of the same desires as this one in 1 Tim. 5:6. To them they indulge in all kinds of worldliness and go to all limits to satisfy their own desires, yet in God's sight they are dead while they live. I am somewhat amazed when I find Church members engaged in just about every kind of pleasure that there is. Is it not strange that those who are supposed to be devoted unto Christ and His cause are so wrapped up in such pleasures as ball games, bowling, movies, television, skating, etc., and want to keep up with the world in all things, such as gaudy dress and decorations of all sorts. Yes, they spend much of their time indulging in all this, but very little time do they spend outside of assembly working for Christ. Beloved Saint, this life is short and we are to present our bodies a living sacrifice, holy, acceptable unto God. Sin is pleasant for a season. In Heb. 11:25, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The word season means enduring only for awhile, i. e. temporary. Moses finding God had visited His people, and given them a promise of spiritual and eternal blessing, he chose rather to take the lot of this people, that is God as his portion forever, than to enjoy the pleasures of sin, which, however gratifying to the animal senses, could only be temporary. The Egyptians at that time were among the most learned, powerful, and influential nations on earth; and the Hebrews were among the most oppressed and degraded. Yet, Moses choose the Hebrews. Will we not be wise and follow the example Moses set? These things are written for our admonition and learning.

Next, we shall notice that "those who are insincere are dead. I would like for all to read 1 Cor. 11:17-34, and I shall observe a few verses from this reading at this time. In vs. 20, they had gathered for the wrong purpose; "When ye come together therefore into one place, this is not to eat the Lord's supper." The selfish conduct of the Corinthians made it impossible to eat the Lord's supper at all. Their meeting together did not result in their eating the Lord's Supper. That was the occasion of their coming together, but they so perverted it that it made it impossible for them to do so. Their coming in such spirit they were unfit to eat the Lord's supper. There were divisions among them as well as hatred, envy, strife, etc., and when they came together with these all in their hearts they could not eat the Lord's Supper in a way acceptable to God. When brethren in a congregation are always fussing, quarrelling and divided they cannot eat the Lord's supper. Is

it possible for brethren to hardly speak and then eat the Lord's supper? I am afraid not. They are living but spiritually dead. In vs. 21, "For in eating every one taketh before other his own supper: and one is hungry and another is drunken." It was customary in Corinth to eat a meal together and after this to observe the Lord's supper. The members of the Church not only did not share their provisions together, but they did not eat them at the same time. They did not wait for the coming of the poor to participate. Again their motive was wrong. Some were hungry and others were drunken or filled. The word drunken means he had eaten and was satisfied. We have "hungry poor meeting with intoxicated or filled rich, at what was supposed to be the Lord's supper." In vs. 29, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Damnation means so to eat as to incur the judgment or punishment of God. He subjects himself to condemnation. Discerning means to separate, make a distinction or discriminate. We are to see the Lord's body and blood. Many are dead today who eat the bread and drink the fruit of the vine because they do not discern the Lord's body and blood. Now notice vs. 30, "For this cause many are weak and sickly among you, and many sleep." This is true because so many come to it unworthily, not discerning his body and blood, not in the true spirit of Christ, and they are weak and sickly as Christians and are spiritually dead. Many had grown indifferent, and some had lost interest in Christ and their duties to Him. Lastly, "those who are lukewarm are dead." In Rev. 3:15-17 Jesus told these people that because they were lukewarm He would spue them out of his mouth. There was a vast difference in their estimation of themselves and what Christ thought of them. Notice the difference: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, miserable, poor, blind and naked." Surely, they were living dead. All of us today should pause and think and investigate ourselves as to whether we be in the faith. Are we among the living dead? In every thing we do, say, or think the one thing that should be of the utmost in our mind, "Does it please God?" May God help us all to live close to Him that in the end we may enjoy the pleasures of Heaven.

Edwin S. Morris
905 Bluewood Drive
Dallas 32, Texas

IMPORTANT ANNOUNCEMENT

Lord willing, in the very near future we hope to bring forth a volume of Bro. Homer A. Gays' writings and sermons. The contents will mainly consist of articles that appeared in the Apostolic Way and early issues of the Old Paths Advocate plus some of his sermon outlines and other writings. By next month we hope to give definite information as to size, price, and when it will be available. We hope a considerable amount of interest can be aroused in such a book. Many of the articles that we have prepared for publication have never been read by the present generation. Tell others about it, and Lord willing, more information will come shortly.

—Ronny F. Wade

Not to enjoy life but to employ life, ought to be our highest aim and fondest aspiration.



Gerald Rowland, 129 N. Greenwood, Montebello, Calif., Jan. 10.—Please renew my sub. I enjoy the paper, especially reports from various brethren. Keep up the good work.

W. H. Kaley, 930 Leon, Delta, Colo., Jan. 10.—We are few in number here and illness has greatly hindered attendance this winter. We ask the prayers of the faithful. We enjoy the OPA very much. Here is a sub.

James Hensley, 195 Wall, Pontiac, Mich., Dec. 19.—The church is doing fine. We are enjoying having Bro. Orville Smith work with us. He is working with the different congregations and doing personal work. Here are 4 subs.

LaVern Lum, Rte. 1, Box 396, Corcoran, Calif., Jan. 13.—Starting in March, we plan to have 3 or 4 months personal work with Bro. R. B. Roden. We hope much good will be done. Remember us in your prayers. Here are 4 subs.

J. S. Shelley, Rte. 1, Anna, Tex., Jan. 11.—The church at Melissa is doing fine with peace prevailing. Bro. Roy Hutchings of Paris preaches for us each 2nd Lord's day and Bro. Raymond Crouch visits us often. We appreciate their good lessons. Brethren passing this way are invited to stop and be with us.

S. Parks, Rte. 1, DeLeon, Tex., Jan. 4.—We have had a great loss in the church here. Sister Merle Wilks died the first of December, leaving a husband and 3 small children. December 21, Sister Minnie Cogburn passed away. Here are 3 subs.

John B. Snow, Sr., 609 Chestnut St., Abilene, Tex., Dec. 30.—The church meeting on Huckleberry Lane is a new congregation, about 2 years old, with about 27 members. Perfect harmony exists. The location is in north Abilene, 1 block West of Pine St. and Highway 277. We invite visitors. We received the song books and like them very much.

Carl Chambers, Rte. 1, Box 256, Neosho, Mo., Jan. 7.—As we enter a new year, we pray that the church at Burkhart will always be found faithful. We have about the same number and things seem to be going well. Here is my sub.

C. A. Smith, 404 N. W. Ave. A, Andrews, Tex., Jan. 3.—Our meeting closed with one restoration and the church strengthened. Bro. Billy Orten did some good preaching. Jan. 2, the West Texas New Year's meeting was held here with visiting brethren from San Angelo, Midland, Odessa, Big Springs, and Levelland present to enjoy the good singing, enlightening talks, and superb lunch. Preachers present were Billy and James Orten and Ervin Waters.

Gayland Osburn, 4795 Franklin Blvd., Eugene, Oreg., Jan. 4.—Please note our new address. I have not yet found steady work but hope something will turn up soon. Here is a sub. Bro. King, we hope you are enjoying God's blessings and good health.

Howard Heath, Rte. 5, Box 120, Bloomington, Ind., Dec. 29.—Brother Johnny Fisher has done some good preaching here at Harrodsburg congregation during the past two months. Last Lord's day we were at Walnut Grove, Ky. Learned that Bro. J. L. Reynolds, also Bro. E. R. Pendergraft are very ill. We enjoyed the article on "Christmas" by Carl Finley.

Howard Ridenour, 1151 Oakland, Mountain Grove, Mo., Dec. 31.—Interest and attendance have been good since we started here, in our new building. Bro. Arthur Wade will be with us for another year. We are thankful to the Lord and the churches who have helped build the Cause in this area.

Larry Ballard, 7423 Sundown, Houston 28, Texas, Jan. 9.—The Aurora St. congregation is getting along well. We are enjoying unity and realize how sweet and precious it is. We look forward with intentions to devote more time and effort to the Masters use than ever before. Here are some subs.

C. L. Williams, Eola, Tex., Jan. 16.—We are doing fine here. Here is our renewal to the OPA. We like it very much and don't want to miss an issue. We still miss Bro. Gay's writings. Come and see us when you can, Bro. King.

Timothy Phillips, 2012 E. 66, Gallup, N. M., Jan. 16.—We have moved back to Gallup from Thoreau and attend services at Farmington most of the time. Please send our OPA here and renew our sub.

Gillis Prince, Wedowee, Ala., Jan. 16.—I am glad to report a growing interest in these parts. I am busy preaching every week end. I was at Panama City recently and was glad to note their growth. I plan to be at Frank St. and Chapel Grove, in Lawrenceburg, Tenn., in the near future. May the Lord bless you, Bro. King.

Jesus Rodriguez, Ave. Monterrey No. 2180, Col. Matamoros, N. Laredo, Tamps., Mexico, Jan. 19.—At present we have twelve members and three ready for baptism. We look forward to the cold weather being over. I wait for the aid of my dear brethren before going ahead with the material and spiritual. God bless you and please do not stop praying for us. We are inviting you to visit and watch the building here in Nuevo Laredo.

Willie Berna, 2137 Rassy Way, Sacramento, California, Jan. 16.—At the present time the church meeting here on Whitney Avenue in Sacramento is doing fine. We have had several to move here for which we are very thankful. We ask the prayers of the brethren in the work here.

Richard DeGough, 1509 Carmel, Bakersfield, Calif., Jan. 20.—We enjoyed having Bro. Paul Nichols with us recently. He preached four nights, baptizing one. Here is a sub., and money for two others of your choosing. All is well here.

Tom E. Smith, Rte. 4, Box 171A, Duncan, Okla., Jan. 18.—I was at Oklahoma City during Don McCord's meeting at Capitol Hill. Heard him preach a masterful sermon and enjoyed the association of many good brethren and sisters we have known through the years, especially Raymond, Glenn, and Don Bray and their families, and their mother. They are all the salt of the earth.

J. R. Tidmore, Box 93, Broken Bow, Okla., Jan. 18.—The church here started off the new year with a large crowd and a fine young lady baptized. We expect others before long. Sister Laster had a stroke but we pray before long she will be able to meet with us again. She is a faithful Christian and is greatly missed by all. Here are two subs.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Jan. 17.—It is a genuine pleasure to be home for the winter, working with the many congregations in this area. During the past few weeks we have visited the congregations at Arlington, N. Ft. Worth, and Wichita Falls (Lawrence Rd.). We hope to visit others soon. The work at Trentman Ave., is moving in the right direction. The seed is being sown and watered, and we hope and pray God will give some increase. May the Lord bless all His faithful workers everywhere.

J. W. Kornegay, 4421 Ryan St., Memphis, 7, Tenn., Jan. 10.—The church here is growing in interest and number. We look forward to a good meeting in June with Bro. Arthur Wade. The last few days in December. I worked with Bro. Miles King at Witt Springs, Ark., and enjoyed the fine hospitality in his home. He is doing a fine job there. We welcome visitors to be with us here in Memphis. Let us pray more and work harder this year in the Lord's vineyard.

Geo. McCain, Rte. 1, Box 1347, Anderson, Calif., Jan. 16.—We were sorry to hear Bro. John Reynolds was in such bad health. The church here is sending him a check, it is not much, but all we are able to give. Bro. Reynolds has preached the gospel many years. We had him for a meeting at Monrovia, 18 or 20 years ago. I also want to commend Bro. Luther Boek to the brotherhood. I lived near them a long time, and he is a tireless worker, also his family. Bro. Jim Thompson will be with us next Lord's day.

James Winchester, 205 Tokay, Lodi, Calif., Jan. 18.—Jan. 1, my wife and I accompanied by Bro. Homer L. King and his wife made a trip to Salinas, spending the weekend with the brethren there. Bro. King preached at both services, two of the best sermons I have ever heard. The brethren there seem to be doing fine. We certainly enjoyed being with Bro. and Sister King over the weekend. I do not think the brethren really realize the worth of Bro. King. I would to God we had many more like him. I preached at Stockton last Lord's day morning and evening. I enjoyed preaching there and love the brethren at Stockton for their works sake. May God always bless them.

D. B. McCord, 757 No. Cedar Dr., Covina, Calif., Jan. 16.—The Oklahoma City (Capitol Hill) meeting was a good one; the singing was very pretty; the hospitality was of the best. The meeting New Year's Day was

very well attended, with several preachers in attendance and several congregations in Oklahoma and Texas represented. The Norco, Calif., meeting will not be conducted until later in the Spring. Bro. Ed Nichols recently preached for us here at home. The brethren here welcome all faithful preachers to stop by. The current issue of the paper was very good. We need and ask your prayers.

Bob Kornegay, 5351 Colonial St., Jacksonville, Fla., Jan. 10.—We have just closed an 8 day meeting with Bro. E. H. Miller doing the preaching. He did some wonderful preaching and we were sorry to see the meeting end. There were no visible results but the seed was sown and will produce in time we know. We want to thank the congregation that made it possible for him to be with us. Bro. Fulmer and Bro. Maynard have been giving some very good lessons, they surely are able teachers, and we feel God answered our prayer for help. Bro. Fulmer has baptized one since being with us. We ask the prayers of the faithful. We meet at 1350 Lakeshore Blvd., and invite visitors.

W. Maloya, Matewere, P. O. Box 15, Ntondwe, Nyasaland, Africa, Dec. 28.—On Oct. 9, I was at Sinkereya where Bro. Antonio Severe and I preached. Six obeyed the gospel and two confessed faults. Nov. 13, we were at Gala with Bro. Antonio Severe where 3 obeyed the gospel. Nov. 27, we went to Karing where Bro. Benett and I preached and 6 obeyed the gospel and 6 confessed faults. Dec. 4, I was at Matewere with 4 confessions of faults. We are happy the work is progressing. Bro. A. Severe is busy helping us weekly, also Bro. E. Mauwa is busy helping us. Bro. M. Nkwand takes care of the Sanjika congregation. We are pointing to the Mtumbe area for another congregation. Brethren, pray for us.

Nelson Tuanje, Mapweshera Village, Ndata Estate, P. O. Mikolonge, Nyasaland, Dec. 24.—The work here is going well, with many baptisms, and more new congregations are being established. There is no resting place in the work. Nov. 20, I baptized 10 and 14 confessed their faults at Nzizira, 286 were present. Nov. 27, 10 confessed their faults at Mangazi, 256 were present. Dec. 4, I baptized two at Baoni, and 6 confessed their faults. Dec. 11, I was at Makwesera, where 162 were present. Nine were baptized and 5 confessed faults. Dec. 18, I was at Jayenda with 4 baptisms and 7 confessions of faults. 247 were present.

H. Meeker, 3844 Alliquipa, Baton Rouge, La., Jan. 11.—We meet in a Club house here in Baton Rouge, but we look forward to our own building as soon as we can locate a lot suitable and reasonable in price. We miss Bro. Meeker here but his good teaching and work is carried on by the faithful few here, and more fruit is added for which we are thankful. I enjoyed meeting with the church at Montebello, Calif., also Westminster, Colo., and Caldwell, Idaho, during a trip west last summer. Here are 6 subscriptions to the best little paper in the world. I read my copy then pass it on to others.

R. B. Roden, 3550 Lynwood Rd. Lynwood, Calif., Jan. 11.—The work at Lynwood is enjoyable with good Christian fellowship and interest of surrounding congregations. One confessed faults this month. The church here is blessed with some new members who have

moved here and we feel they will be of great help. I enjoyed the good meeting at Siskiyou, hearing Bro. Paul Nichols each night. The all-day services at the close of the meeting New Years day gave us the opportunity to meet several preaching brethren and many of our friends in Christ. I have had the opportunity of preaching one Lord's day evening at Siskiyou and attending Friday evening services there. I preached at Montebello, Jan. 8, and am to preach at Orange, Jan. 11. Feb. 19-26, I will conduct a meeting at 3550 Lynwood Rd., Lynwood, Calif., closing our 6 months work with them. I feel they have a bright future. I go then to Corcoran, Calif., for three months work.

Jim Canfield, Rte. 3, Box 86, Marion, La., Jan. 11.—Dec. 25, we had good services here, most of the brethren made good talks, thanking the Lord for the year past. Bro. Douglas gave us a good talk on Luke 2. We had good services again on Jan. 1, and Jan. 8. We ask the Lord to help us grow stronger in the Word of the Lord in the new year. We need to make a greater effort in spreading the gospel than in the past. Weak brethren would do well if they would hear the words of life, John 6:63; 2 Tim. 2:15; 3:15-17. Jan. 13, Lord willing, I plan to go to Memphis. I have not been able to go there due to the weather since in Nov. My leg is much better though I have to take many pills to keep down the pain. I hope to do more mission work in Memphis and other fields in 1961.

Gordon Prince, 3219 Post St., Jacksonville, Fla., Jan. 10.—The church here has grown and attendance is good. Bro. Miller just closed an 8 day meeting for us. Interest was at its best and the beautiful weather was really in our favor. Several attended from the cups and classes congregations. We were happy to have Bro. Thompson from the Longwood congregation at Orlando, with us one night. One has been baptized since last report. The church has unity and everyone seems to be working. May the Lord help us to realize the harvest is white and the laborers are few. There is no stopping point for any of us. Here are 2 subs. Pray for us.

Lee Boek, 4423 San Juan Ave., Fair Oaks, Calif., Jan. 13.—The work here in Gretna, Fla., continues. We have many visitors though relatively small crowds. Jan. 20-29, Bro. Lynwood Smith will conduct a meeting for us. We expect good interest from the community. Jan. 11, I had the pleasure of speaking at Lowery, Ala. to a nice crowd. They are to be commended for their efforts to keep the Cause alive not only in Ala. but in northern Fla. as well. Bro. Wayne Fussell conducted 5 nights of preaching at Lowery for their New Year meeting. As usual his preaching was inspiring as was our association with him. My work here in Fla. ends Feb. 5. I hope to work with these good people again in the not too distant future.

A. C. Severe, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Dec. 28.—Oct. 2, I was at Fala, Zomba side, with 9 baptisms and 3 confessions of faults. Oct. 9, I was at Matewere with 5 confessions; Oct. 16, at Sinkereya with one baptism; Oct. 23, I was at Nachanbo with 5 baptisms; Oct. 31, I was with Bro. Maloya at Gala in a meeting, where 14 confessed; Nov. 6, I was at Wendewende Mission, 9 confessed faults and one was baptized. On Nov. 20, I went to Zomba. I was

at Sanjika where 8 were baptized and 9 confessed faults. Dec. 4, I was at Wendewende Mission with 8 confession of faults. Dec. 13, I had a good trip to Zomba. Bro. Maloya and I went to Machado, where we preached and 5 obeyed the gospel. Brethren E. C. Severe and Maloya are busy preaching the gospel. We have opened a post office box No. 15, at Ntondwe, Zomba. Pray for us.

E. H. Miller, P. O. Box 538, LaGrange, Ga., Jan. 14.—Dec. 30, I preached the last sermon on the daily radio program which has been conducted by the church here for the past year. I enjoyed this work, but it was confining and I was unable to visit other congregations as often as I would have liked, and was unable to accept calls for meetings except for a few mission points. Then I would have to tape the broadcasts to keep the work going. Jan. 1-8, I conducted a meeting at Jacksonville, Fla. It was a good meeting, though there were no additions, and we feel good was done. Since I was there for a week-end meeting a month or so ago, two preachers and their wives took their stand with us from the cups and S. S. congregation. Another preacher and his wife are attending but have not yet taken their stand. We feel sure they will shortly. The church there is doing fine and has a bright future. Feb. 19-26, Bro. Lynwood Smith will be with my home church. We invite visitors from all congregations to be with us if possible. My home is open to all.

James D. Corson, R.D. 2, Mahaffey, Pa., Jan. 6.—I am at home at present, making ready for some mission work on the east coast, after spending three months, Oct., Nov., and Dec., in the northwestern states. Most of this work was enjoyable, working with and among God's people should always be a pleasure. Again as another years span is snatched into eternity, only we alone and God's record in heaven will truly bear witness whether we have spent His precious time in idleness or for His service. We cannot undo the neglect of the past, though as each morning dawns, if we say in our hearts as Isaiah once said, "This is a day that the Lord has made and it is a good day," then we use each new day to the best of our ability, we can rest assured at night and thank God for the blessings of the day. Our love and good will goes out to our coworkers in Christ. Let us unite in prayer, courage, and strength, that the pending dark shadows do not hinder our worship. God bless all who helped make it possible for me to carry the gospel this past year. The work in Idaho was not in vain, 14 more souls are now in the ark of safety. Come let us labor together that the Cause of the Lord may be strong.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Jan. 16.—During the past three months we have gained seven members here in Dallas. One has been baptized and five have made confession of faults from digression. One other was baptized at Brashear but lives here in Dallas and attends church here. We are studying with others. We also have studies with some who do not hear. We have two members and hope to gain others. If possible, we would like to have a congregation sometime for deaf mutes. Each Lord's day evening we are receiving lessons in the sign language, after our regular services. We hope to learn enough to be able to converse with them. Several of the deaf mutes seem to be interested in the true way of worship. The con-

gregation here in Dallas seems to be on the upswing with good interest and attendance at all services. The brethren are wonderful to work with and they are very cooperative. They all take turns in teaching, and give some good, edifying lessons. There are over 670,000 people in the city limits of Dallas alone. A preacher could work here the rest of his life, every day, and there would still be work to be done. This is certainly a scriptural work and far from being any so-called "pastor-system." May we awake and arise to the work before us, and work harder than ever before. I am to be in Okla. City (7th St.), Jan. 27-29, and will preach in Arlington, March 5, at their all day services. I may be in Fruitland the week-end of Feb. 19. Pray for me and mine.

Homer L. King, 1245 E. Main, Stockton, Calif., Jan. 20.—I was with the brethren in Salinas over the week-ends of January 1 and 15, continuing for several days in personal work, and to preach again at their mid-week service this week. Brother James Winchester and wife took me and my wife with them over the week-end of Jan. 1. We had a very enjoyable trip to and in Salinas. I plan to spend more time in Salinas in personal and public evangelism next week and thereafter. Bro. A. J. Mason was with us one night at Salinas. The brethren from Greenfield, Aromas, Stockton, Fresno, and Bro. John Smith and wife, from San Jose, have attended one or more services in my effort at Salinas. I was glad to get to hear John three sermons at Stockton over the second Sunday in January. The sermons were edifying. During the past month, I have preached four times, I believe, to the Stockton brethren, and have labored personally. I am to preach at Richmond the fifth Sunday, inst. Please, remember our new address above, when writing us or the paper. Our phone number remains the same—Howard 4-1586. Best wishes to all my fellow preachers throughout the new year. We solicit the prayers and good wishes of all our brethren.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 36, Calif., Jan. 12.—We were at Kennewick, Wash., Nov. 13-27, where we had several confessions. This effort embraced the annual Northwest Thanksgiving Day meeting. We had several visitors from other congregations. Next year the annual meeting is scheduled to be held at Forest Grove, Ore. I have been asked to hold it. Our next effort was at Cottage Grove, Ore., Nov. 30-Dec. 11. This is a very small congregation which has had a struggle since its beginning. They are fortunate to now have Bro. Gayland Osburn meeting with them. He is making his home at Eugene since his return to the States from Africa. Dec. 14, I preached to a good crowd at Stockton, Calif. Dec. 15, we were at Manteca for one service. It was good to be with Bro. Roy Criswell again. He is a fine person, and very conscientious in the Lord's work. Dec. 18, we had the privilege of being at Pismo Beach for two services. We enjoyed being with Bro. Paul Makay who is working with that congregation. Dec. 25-Jan. 1, we were in a meeting at Siskiyou St., L. A., which included the New Year's "get-together." We had some excellent crowds which necessitated bringing in extra seats to accommodate the people. On New Year's day we had people from far and wide—from as far away as Oklahoma and Texas. The next such meeting will be held at Lynwood, and I am happy that I have been asked to officiate. Jan. 3, I preached at Norco; Jan. 4, at Orange. Jan. 6-8, we were with the church at El Cajon. Bro. Nelson Nichols is working with this congregation. Jan. 11, we began at Arvin with a very good crowd. We are happy to be with these people at Arvin and Bakersfield who are some of our good friends. May the Lord bless the work everywhere.

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."

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"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. XXXII

LEBANON, MISSOURI, MARCH 1, 1961

No. 3

THE MARRIAGE INSTITUTION

By D. B. McCord

In the beginning, God put man "into the garden of Eden to dress it and to keep it. God has, from the beginning, shown Himself to be good, merciful and kind to His creation. In many ways He has shown this. When He made man He created him after His own likeness. As He later observed man's lot on the earth, He concluded, "It is not good that the man should be alone; I will make him an help meet for him." So, God made a woman and brought her unto the man. The man said in return, "This is now bone of my bones, 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 his mother, and shall cleave unto his wife, and they shall be one flesh" (Gen. 2:22-23). Here, briefly, we understand is the beginning of the marriage institution.

There are at least two points that we need always to remember from this account. First, God is the originator of this institution, and since this is true, it has a sanctity, sacredness that few institutions have; and, secondly, the institution was originated for man, his comfort, his welfare.

The Relationship

Its sanctity and perpetuity: Since God has recognized this institution and the relationship it encompasses, none would argue that this is not a sanctified relationship. Paul said, "Marriage is honorable in all, and the bed undefiled..." (Heb. 13:4). It is Paul, again, who speaks of its perpetuity in these words: "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." Jesus speaks further of its sanctity and perpetuity in Matt. 19:9 and 5:32.

The precepts of sanctity and perpetuity must be taught to our children and their children; these truths we need to dwell upon in the home; we need to expound them wisely and well from the pulpit. We are living in a day when our children hear more about divorce and re-marriage than they do of the marriage relationship. We thus accentuate the negative aspects of the divine institution. The positive, the lasting, the beautiful aspects have for too long been neglected. We as preachers, teachers and parents must accept our share of the blame, and resolve that we no longer shall neglect such an important part of the doctrine of Christ. I daresay

(Continued on page three)

"WHOSE GLORY IS IN THEIR SHAME"

By Ronny F. Wade

I am sure that you recognize the above words as coming from Paul. Phil. 3:19, "Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Dr. MacKnight translates the verse as follows: "Of these evil labourers the end is perdition, because their God is their sensual appetites, which to gratify is the object of all their actions. Nay, so profligate are they, that they glory in things which cause shame to them, and mind earthly things only, without any regard to the other world: So that ye should not imitate them." W. E. Vines defines the word "shame" as follows: "signifies that which should arise from guilt." We see from the above, that the thought expressed by Paul is this: these people were engaged in things that were shameful, but they were glorying in that shame. A sad condition indeed. However, there are many religious people today that practice things forbidden by the Word, and glory in them. Let us notice a few.

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a SHAME for a woman to speak in the church" (1 Cor. 14:34-35). Now that is plain enough isn't it? Paul said they are commanded to be silent. But today in many religious bodies they glory in their women preachers. They laugh the Apostle of God to scorn for being so old fashioned. Some even brand him a "woman hater." And then with nothing but human reason and worldly wisdom as their guide they brush aside a divine injunction and GLORY IN THEIR SHAME. Paul said it is a shame for a woman to speak in the church, do you believe it brother? Hear him again: "Let the women learn in silence with all subjection. But I suffer not a women to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:11-12). From the above, does it befit anyone to glory in their women preachers and teachers? I will tell you brethren, if I belonged to a group of people who allowed women to preach in the pulpit or in some side room I would be so ASHAMED of my SHAME that I would do something about it. Some brethren try and evade the plain teaching of the Apostle by claiming that it does not apply today, or by saying that the elders have the right to give a woman permission to teach. If that be the case I presume an elder could give a woman the right

to transgress any other plain command. No, a thousand times no! Brethren, wake up. You who practice a system that will allow a woman to do something Paul said for her not to do—change your ways, and return to the Bible. I will close this portion of my remarks with MacKnight's translation of 1 Cor. 14:40 "Let all things be done decently and in order in your religious assemblies: the spiritual men avoiding envy and strife; and the women being silent."

Next we would like to notice a scripture in 1 Cor. 11:6 "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." If you continue reading you will find that the Apostle comes to these two conclusions 1—It is a SHAME for a woman to be shorn or shaven, and, 2—It is a SHAME for a man to have long hair. This is a touchy subject, I realize. Some of my good brethren disagree with me on it, however I feel compelled to mention it at this time. It has actually gotten to the point that some sisters in the church GLORY IN THEIR SHAME. It is amazing how many women cut their hair today and think nothing about it. Let me tell you, sisters, everytime you cut your hair you disobey a divine commandment. It is a SHAME for you to do it. Here is something for you to think about: In 1 Cor. 14:35, Paul said it was a SHAME for a woman to speak in church. In 1 Cor. 11:6, he said it was a SHAME for a woman to be shorn or shaven. The word "SHAME" in both places is from the same Greek word and means the same in both places. Now, sisters, if you can cut your hair, tell me why you cannot teach???? Think about it. If it is a shame to do the one it is a shame to do the other. Don't GLORY IN YOUR SHAME!

For our last thought let us go to Rev. 3:18, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the SHAME of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." It will not be long now until summer, and with it people will start pulling off their clothes. May the Lord help us to learn that nakedness is a SHAME, and when people run around without enough clothes on it is shameful. But did you know, many people GLORY IN IT? In fact it appears that some see just how much they can pull off. Notice 1 Tim. 2:9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." May the Lord help us all to adorn ourselves modestly.

In conclusion let me say this: May we never be guilty of claiming glory from those things, that are actually a shame to us.

—4000 Crenshaw
Ft. Worth, Tex.

"PARABLE OF THE SOWER"

Matt. 13:18-23

Jesus did much teaching in parables. He always used illustrations and figures that were common unto man. And even today from these comparisons that Jesus used, we can easily receive the lesson that is contained in them. In this parable of the sower Jesus teaches how that different classes of people received the word of God. There are four kinds of soil that is

given in this parable and we want to notice them at this time.

The first is found in verse 19 "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side." The devil knows that the word of God saves people. In Luke 8:12 "those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." The devil can fortify the mind in advance with doubtful arguments and thus he is satisfied. Many people under the evil influences and surroundings of this present life hear the word of God. The word is not honored or cherished, and is overrun by sinful influences and indulgences, and is given no chance to germinate. Then the devil comes and plucks it out of their hearts. These hearers do not care to believe; the word of God is good, the teacher is faithful in preaching it, but the heart of the hearer is not prepared to receive it, therefore the word finds no lodging place there. Many reasons are offered today for the failure of preachers to win souls. Here is the main one, "the activity of the devil during and after the preaching of the word." Many people are not in the proper frame of mind to receive the word. In Heb. 3:13, "But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Hardened means stubborn. Many have become stubborn and resentful of the word of God. The deceitfulness of sin has caused this.

The second type of ground is the stony ground found in verses 20-21 "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but endureth for a while, for when tribulation or persecution ariseth because of the word, by and by he is offended." Anon means straightway, immediately, forthwith. This ground is a mixture of good soil and rocks. He grows for a time, but wilts under persecution or tribulation. He has a shallow nature. They are impulsive, demonstrative, and ardent for a little while, but when trials and testings come through putting their profession into practice, they give up and go back into the world. They cannot stand persecutions and trials; they quickly desert the Christ in the hour of temptation. The rocky places were spots where the underlying rock formation cropped up near the surface. The truths of the gospel always create opposition and puts the adversary to work. In Luke 8:13, "And these have no root, which for a while believe, and in time of temptation fall away."

The third kind of ground is those among the thorns verse 22. "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." The word care means anxiety about things pertaining to this earthly life. The seed is good, the soil is good, the growth is genuine, internally everything is right; but while all is going well within, there are difficulties without which prove fatal. These cares are business, pleasure, desire for worldly comfort and splendor, the roots of anger, fierce passions, ignorance and such like. They have convictions of sin, show signs of sorrow or repentance, BUT THE HEART IS DIVIDED, and the full powers of body and soul are NOT given to Christ. Some become rich, others desire

to be rich. Wealth is always deceitful because it promises what it never performs. Wealth is frequently possessed, hoarded, and employed in a deceitful manner. The thorns flourish and the character sickens and dies. It is choked to death for lack of spiritual food, air and sunshine. In Mark 4:19 "the lusts of other things entering in." This includes all the longings, sensual, worldly, pleasures of this life. Such pleasures as destroy spirituality, and deaden religious sensibility, and wean from Christ, are forbidden.

Finally, we see the seed that fell on the good ground in verse 23, "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." After these receive the word, they develop a Godly life. The good ground is the human heart well prepared by casting out all evil motives and purposes, to receive the word honestly, and to give full opportunity to grow. We are to bear fruit even thirty, sixty and hundredfold. We are to be good material and so teach the word that those that hear us and obey the word will be good material. I want my readers to read 1 Cor. 3:9-17 and I will only notice a few verses beginning with verse 12. "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble." All the building materials mentioned here were familiar at Corinth. Gold, silver, precious stones were used in their fireproof temples—materials worthy of sacred structures, and the latter three were used in their frail, combustible huts which were in no way dedicated to divinity. The church or temple will be of the character of the material built upon it. If this material be precious and imperishable, if apostolic doctrines and men moulded into the image of Christ be this material, it is well. If erroneous doctrines and unstable men, wood, hay, stubble, this all will be revealed in due time. In vs. 13 the kind of work that every builder does will be manifested. Its character will be known. The day of judgment will reveal the true character of all who are in the church, as a fire reveals the character of the material in a temple structure. The work of some builders when tested will vanish. Men find today, that some of the fireproof buildings are not fireproof when the fire actually comes. The same will be true in the final day. In vs. 14 if any man's work abides he shall receive a crown. Such builder will be rewarded. Now in verse 15 "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire." If his disciples do not stand the test, he shall lose whatever property he had in them. The teacher may be saved independently of his disciples, but he will be saved as a steward who has lost the things of his stewardship; as a tenant who has had his harvest burned, or as a contractor whose structure has gone up in flames. We are to have an honest heart and receive all the word of God and put it into practice, and then so teach the word of God that others will be good material—gold, silver, and precious stones. Let us ever strive to live closer to the Lord.

—Edwin S. Morris
905 Bluewood Drive
Dallas 32, Texas

The religion that makes a man hate or ignore his brother is not from the Bible.

THE MARRIAGE INSTITUTION—

(Continued from page one)

that once we deal properly and well with the marriage relationship in our teaching and practice, the less we will need to worry about divorce, re-marriage and their many varied and unfortunate repercussions on the human family.

The husband's role: Paul and Peter have outlined the role of the husband in about four passages we wish to consider here. We shall quote each in turn and give a brief commentary:

1. 1 Cor. 7:3—"Let the husband render unto the wife due benevolence---". The word from which we get "benevolence" denotes kindness, good-will, affection of mind. The kindness and good-will spoken of here are due the wife—she deserves such as Paul mentions here. Many manuscripts, instead of "due benevolence" read "a debt" or "that which is owed."

2. Eph. 5:23—"For the husband is head of the wife even as Christ is the head of the church---". Just as Christ has a position of headship over the church, so the husband has a position of headship over the wife.

3. Eph. 5:25—"Husbands, love your wives, even as Christ also loved the church and gave Himself for it." Paul uses this construction to express to the mind of man how far-reaching, unselfish, and devoted is the husband's love for the wife. In Col. 3:19, Paul stated: "Husbands, love your wives and be not bitter against them." There are two words in the original, I understand, from which we get "love." One of them is "phileo," a non-ethical fondness or affection. This is not the word used here. The other word is "agape"—this is Paul's word in this passage. It refers to a sacrificial love—the kind that would cause the husband to sacrifice himself and his own wishes in the interest of the well-being of his wife. J. B. Lightfoot in *Paul's Epistles to the Colossians and Philemon* translates the part of the verse "be not bitter against them" in the following way: "Show no bitterness, behave not harshly."

4. 1 Peter 3:7—"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." There is a great deal said in these few words. We analyze the verse briefly: (1). "dwell with them according to knowledge"—the word "knowledge" refers to an intelligent recognition of the marriage relation. (2). "giving honor unto the wife"—"honor" is translated from the same word as is "precious" in verse 19 of chapter 1. The husband is to consider the wife precious and so honor her. (3). "as unto the weaker vessel"—Paul does not mean she is weaker spiritually, or intellectually, but so physically. This would motivate the husband to treat the wife with loving consideration. (4). "as being heirs together of the grace of life." All young married folk should have this pointed out to them. Not only are they joint-heirs of earthly things, but heavenly things as well. (5). "that your prayers be not hindered"—the verse to this point gives the duties of a husband to his wife—if he does not pay the most earnest heed to them in his relationship with her, he has his prayers interfered with, or hindered or "cut in." Even a man's acceptable praying depends upon his domestic relationships. I may not understand all

(Continued on page nine)

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879.

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SUBSCRIPTION RATES

Single Subscription One Year\$1.00
Single Subscription Six Months50

Printed by Laycook Printing Co., Jackson, Tenn.

HERE AND THERE

Our Address—Please, address all matter intended for publication in the OPA, orders for song books and tracts, and all correspondence to us at 1245 E. Main, Stockton, California. It will save you time and both of us worry if you direct your mail here instead of one of the old addresses.

Would You Like to Help?—It is so difficult to contact people and to get them to listen to the preaching of the gospel under present conditions, that many interested workers are asking what can be done to reach the sinner or people in error. This is a perplexing problem, and we do not claim to have all the answers, one thing you can do, which seems to still work, and that is, you can send them the *Old Paths Advocate* for a whole year for one dollar. Many have been led to the truth in this way. If you do not know the names and addresses of prospects, just send us the money, and we shall be glad to supply the names. In this way, you will be helping the OPA to "keep on keeping on" with its monthly visits, and you will be helping to reach someone in error. Remember Jesus says, "Ye shall know the truth and the truth shall make you free"—not error! Too, it will be greatly appreciated if the preachers will take enough interest in the circulation of the paper to mention its merits in the homes and publicly.

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Old Paths Pulpit—A book of sermons and essays, by 33 gospel preachers, containing a photograph and a brief life history of each preacher. This book was published by the Old Paths Advocate in 1945. It contains writings by many of the writers of the OPA today and by such great writers as A. Campbell, G. A. Trott, H. C. Harper, and others. This book gives a good picture of what we believe and practice. The price is \$2.50 postpaid.

The Communion — By Ervin Waters is a comprehensive discussion of the many phases of the Lord's Supper, such as the loaf, how broken; the cup, how many; the drink element, fermented or unfermented, etc. The old price is 35c per copy, but for awhile we will send it to you for 25c per copy; 5 copies, \$1.00; 25 copies \$5.00; 100 copies \$18.00, postpaid.

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WHY I AM A CHRISTIAN

By Don L. King

There are two sides to this subject, both, negative and affirmative. First, let us view some things on the negative side. There are several things that should not enter into one decision to become a Christian.

1. **Parents**—In Matt. 10:37, Jesus said, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." We can understand from this that in order to be worthy of him, we must put Him first. No one should become a Christian just to please his parents, yet again, neither should one let his parents hinder him from becoming a Christian. I, Don King, am a Christian, not because of my parents. They influenced me by living the Christian life, but they did not tell me, when to become a Christian. I did not become a child of God until I understood what it took to live the Christian life.

2. **Friends**—One should not become a Christian because of his friends. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). If you are considering becoming a Christian because your friends are, you had better reconsider. Neither should one allow his friends to hinder. The world looks upon him often with jealousy and envy. A Christian has many friends within the Lord's church, but in the world, the Christian does not win any popularity contest. More often than not, you have to turn your back on the former friends in order to live the Christian life.

3. **Popularity**—Practically the same reasoning can be applied here as in the above paragraph. John says, "Marvel not, my brethren, if the world hate you" (1 John 3:13). No, you will not receive many smiles and pats on the back from the world when you live the Christian life. You may receive frowns and ridicule for what they term your narrowness, but you should not allow that to hinder you.

4. **Wealth**—Again, you should not become a Christian because you hope to gain wealth. We all know there are occupations in which a Christian can not indulge. It might be you would be required to work on Lord's day, which would be in direct violation of Heb. 10:25: "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." It might be a crooked business, and then we must remember Mk. 8:36, "For what shall it profit a man if he shall gain the whole world, and lose his own soul?" Therefore, wealth must not be considered.

Now, let us consider the affirmative side of our reason for being a Christian.

1. **Leader**—I am a Christian because of my urgent need of a leader. In Isa. 55:4, God said, "Behold I have given him for a witness to the people, a leader and commander to the people." Also in Matt. 16:24, "Then said Jesus to his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me." Being unable to direct my steps, I need a leader and so, I look to Christ.

2. **Saviour**—I am a Christian because of my need of a Saviour. In Matt. 1:21, the angel of the Lord appeared unto Joseph in a dream and said, "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." My Saviour is Jesus Christ; He gave his life on the cross to save me from my sins, so I look to Him as my Saviour. I was lost!

3. **Comforter**—I am a Christian because I need a Comforter. Turn and read Isa. 61:1, 2: "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn." Again in Matt. 5:4, Jesus said, "Blessed are they that mourn; for they shall be comforted." I have not yet lost a loved one, but when that happens, I know I shall need a comforter, and I will look to Jesus as that Comforter.

4. **A Resurrection**—I know that someday, and we do not know how soon that may be, we shall all have to be placed in the dark tomb, and we will need someone to resurrect us from that tomb. When Lazarus was placed in the tomb Jesus said to Martha that her brother should rise again. Martha replied she knew he would at the last day, at the resurrection. Jesus answered, "I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live" (Jno. 11:25). Jesus is the only one we can look to in our need for a resurrection.

5. **A Rewarder**—I am a Christian because I realize I will need a rewarder. In Matt. 16:21, "For the son of man shall come in the glory of his father with his angels; and then he shall reward every man according to his works." Again, in Rev. 22:12, "And behold, I come quickly and my reward is with me, to give to every man according as his work shall be."

Friends, these are some of the reasons why I am a Christian. Do you realize your need for a Leader, a Saviour, a Comforter, a Resurrection, and a Rewarder? If so, I plead with you, look to Jesus, and be a child of God, a Christian.

—Stockton, Calif.

OUR HELPERS

Under this heading each month you will find the names of those sending us subs. and opposite the name the number of subs. sent. We have a very good list this month and take this opportunity to thank each of you who helped in any way to increase the circulation of the paper. Following are subs. sent from Jan. 20 to Feb. 20. Please check the list and report any errors to us:

Mrs. Elizabeth Byford—20; Mrs. D. O. Ercanbrack—10; Don McCord—7; Byron Kramer—5; E. H. Miller

—5; Della Stone—5; Fannie Short—5; John Curry—5; Harold Heflin—5; Ronny Wade—3; Mildred Turnbull—3; Taylor Joyce—3; Veta Wissinger—3; Paul O. Nichols—2; Homer L. King—2; Carlos B. Smith—2; Mrs. F. E. Wade—2; Lee Trigg—2; J. R. Permenter—2; Wayne McKamie—2; V. W. Hogland—2; Mrs. Clara Wilkerson—2; James Hensley—2; Mrs. Mac Garrison—2; Ruth Pasley—2; L. G. Parker—2; Ray Lackey—2; Mrs. Charlie Warren—2; Boss Whitehead—2; Henry Crews—2; Mrs. Paul Akey—2; Leland R. Moord—2; B. F. Leonard—2; I. E. Hartman—2; Janet Tillotson—2; Billy Jack Ivey—1; Don L. King—1; Arthur Wade—1; Orville Lee Smith—1; Leon Fancher—1; Wayne Fussell—1; Wallace Middick—1; Julia Kubena—1; Geo. Masser—1; C. W. Payne—1; Ora Hopkins—1; Wm. B. Weed—1; Dee Tate—1; Dayton Clouse—1; D. L. Pence—1; Wayne Sutherland—1; Archie Neal—1; Oscar Golden—1; Fannie Wright—1; R. L. Cargill—1; Mrs. Geo. Rozzell—1; J. W. Kornegay—1; W. H. Burnell—1; E. A. Brown, Sr.—1; Warren Henry—1; Paul Lane—1; Mrs. Esther Perrin—1; Maggie Perew—1; J. A. Brewer—1; Mrs. R. R. Bailey—1; Mattie Lloyd—1; Evelyn Saylor—1; John O'Donnell—1; Total—156.

RESTORATION OF NEW TESTAMENT CHRISTIANITY

By Lindy McDaniel, Florissant, Missouri

There is a period of church history called the **reformation** movement in which prominent men such as John Wyclif, Martin Luther, Ulrich Zwingli, John Calvin, John Knox, John Wesley and others sought to reform certain evils within the religious bodies or institutions in which they were affiliated. As they tried to reform certain religious evils within their own groups, they were in most cases disfellowshipped, so they started religious bodies or institutions of their own. This naturally produced more and more religious bodies. From this resulted the various denominations of religion we have today. Understand this, that these men at first sought only to reform their own religious bodies, and only after they were disfellowshipped did they start a church of their own. This movement began about 1517 and is still going on to some degree today.

About 1793 another movement had gotten under way called the **restoration** movement. Prominent men in the movement were James O'Kelly, Abner Jones, Barton Stone, Walter Scott, John Smith, Alexander Campbell, and others. These men did not believe that it was enough just to reform old religious institutions that had become corrupted. They believed that the only way to church unity, true worship, and complete fellowship with God was to restore the church as it was in the beginning. They did not desire to start any new religious bodies, for through a study of the scriptures they believed that Christ established only one church in the beginning. (Matt. 16:18; Eph. 4:4.) These people refused to be called by any name except "Christian" as found in the New Testament. They concluded that since Christ paid for the church with His own blood (Acts 20:28) and is the head of the church (Eph. 1:22, 23), followers of Christ should wear only His name, and they refused to be called Baptists, Methodists, Lutherans, or other names which denote division. In the New Testament the church of Christ is referred to as "church of God" (1 Cor. 1:2), "church of the firstborn" (Heb. 12:23), "churches of Christ" (Rom. 16:16), and

other names denoting ownership by Christ. There is no authority to call the church by any other name than those names given in the New Testament.

These men refused to be governed by any rule book except the New Testament, because the law of Christ as revealed in the New Testament is complete and needs no revision. (2 Tim. 3:16, 17.) They therefore rejected all manuals, creeds, and disciplines produced by men who thought they could improve upon the New Testament. Although these creed books were written to promote unity, they are the cause of much division and strife, and they place a stumbling block in front of people who wish to be guided only by the New Testament.

Their worship was simple and warm as practiced by the early Christians and recorded in the New Testament. Their worship was from the heart guided by New Testament truths. They had no liturgy or ritual to follow in prayer, but it came from the heart. Their singing was also from the heart and they did not use mechanical music, which is unauthorized in the New Testament. (Col. 3:16). "The simplicity of the government and worship of the New Testament was not originated by Thomas Campbell, Rice Haggard, or John Smith. They were revealed in God's word and were the teaching and practice of the church throughout the apostolic age."¹

These men did not call each other by religious titles such as "Reverend," "Bishop," or other titles which make a distinction between men, but they considered themselves as brothers and joint heirs with Christ (Matt. 23:7-10).

As to government and organization of the church, they followed the Bible teaching on this matter. The Bible states that the oversight of the church is by elders or bishops (Acts 20:28), and that each local congregation is independent of any other rule. The qualifications for elders or bishops are given in 1 Tim. 3:1-7, and Titus 1:5-9.

Understand this, that these men did not seek to start another religious body or church, because Christ instituted one church. This church was established on the day of Pentecost in Jerusalem, 33 A. D. It is quite possible to restore the church as it was in the beginning without creating a new one. For example: "A man buys an old residence. He builds on an ell, provides for an extra room by changing the pitch of the roof, adds on a front porch, and changes the interior. When he has finished he has changed the house; it has been reformed. (This is reformation.) Many years later another man becomes the owner. In an old chest in the attic he finds the architect's drawings, the original plans and specifications by which the house was built. As he looks at the original plans and the drawing of the house he is impressed with the beauty of the house as it was when first constructed. He calls in a contractor, shows him the plans, and tells him, 'I want the house put back as it was in the beginning. I want it to bear the same lines it had when first built.'

"Is that possible? Certainly! He has the plans, the pattern by which the house was constructed. The contractor has his men remove the front porch. They give the roof the same pitch it once had, the ell is removed and the interior is replaced as it was originally. New material has been added, to be sure, but it has been of the same kind, cut according to the specifications, and of the same dimensions. The appearance of the

house is just the same now as it was when first built. It has been restored to its original lines. Here is restoration."²

I would like now to submit a few statements concerning the work of these prominent men of the restoration period.

"Years elapsed before James O'Kelly, Abner Jones, Elias Smith and Barton Stone learned of each other's work in their respective fields, but when they learned of the work of restoration that was being carried on by others, they saw that they were all striving for the same thing. They were not working for the reformation of any religious group, but for the ONE CHURCH of the New Testament. So we have religious leaders who once called themselves Methodists, Baptists and Presbyterians, all working for the restoration of the word of God as the only safe guide in religious matters."³

"The Restoration had its beginning at the right time. The reformation of Luther, Knox, Zwingli, and others, prepared the way for a complete return to the word of God and to the church of the New Testament. The men of the Restoration movement accepted all that the Reformers taught that was in harmony with the Bible, but they did not produce any creeds, confessions of faith, or church manuals, but accepted the word of God alone. Their efforts were directed not to reforming any church, but to the fulfillment of the prayer of the Savior, 'That they may all be one'.⁴

"The departure from God's word had not been made at one step. Little by little men changed the doctrine of Christ, altered the plan of salvation, and corrupted the worship of Christ's church. The return to the Bible will not be made by one step, but little by little as the doctrine of Christ is learned, it will be accepted, as the plan of salvation is unfolded it will be obeyed, and as the purity of the worship is revealed, it will be adopted."⁵

This concludes a brief summary of the restoration movement. It is my prayer that more people will return to the simple teaching of the New Testament as their only guide.

1. History of the Church through the Ages, Robert Brumback, p. 355.
2. Ibid., p. 355.
3. Ibid., p. 297.
4. Ibid., p. 313.
5. Ibid., p. 363.

(From Apostolic Doctrine, St. Louis, Mo.)

BONDS OF MATRIMONY

Rogers-Reese—On the eve of November 25th, 1960, in the beautifully decorated home of the bride's parents, in Mountain View, Mo., Albert Wendell Rogers and Vida Bea Reese were united in marriage. Many relatives and friends attended. Albert is a faithful member of the Fieldstone church; Vida was baptized two nights prior to the wedding. They shall thus make Christ a welcome visitor in the home which they have established, giving God priority in this most sacred relationship. We pray God for their continued happiness. The writer officiated.

—Wayne Fussell

OUR DEPARTED

Briscoe—I was made sorry to learn of the passing of Bro. Hudson Trammel (Pat) Briscoe of Rte. 5, Caldwell, Idaho. The church there is small in number but strong in faith. The Lord has called one more gospel preacher home to his reward. I was called to speak the last

words that he had chosen for his final day, which was 2 Tim. 4:1-8. In addition, he had written a poem which I used in my closing remarks.

On Facing Death

My Savior calls and I will go and leave this world of sin below,
For there is no other hope but in Christ I know, the Bible tells me so.
I put my trust not in mortal man, for on God's own promises I stand
And through faith in Christ, I shall reach the promised land.

—G. O. Schultz, Pasco, Wash.

BRO. JOHN REYNOLDS' HEALTH

In answer to an announcement, appearing in our Jan. issue, of the poor health of our preaching brother John L. Reynolds, we have this to offer. Under date of Feb. 4, Brother John writes: "The brethren surely came to my rescue; it caused me to shed tears; I fear I am not worthy. I am so thankful to God for such wonderful brethren. The Lord surely has been good to me. I came back from the hospital Monday. The doctor told me they had given all the radiation that I could stand. He thought that I might be some better. I do not need anymore money. I will never forget my brethren."—DBMc

A NEW BOOK—NOW READY

Last month we announced our intentions concerning a book of Bro. Gays' works. By the time you read this, it should be ready for mailing. The book contains several articles, letters, and sermon outlines that cover a period of some 47 years. The name of the book is "A Good Soldier." The size, is about 90 pages. It is beautifully bound with a hard-board cloth binding, and sells for the low price of \$1. We are not making any profit on the book, as you will see when you get yours. However we wanted to put the price as low as possible, so that everyone could have one. Order yours today, in fact order several today, for surely others in your congregation will want one too. **Please Note:** Send all orders to Mrs. Homer A. Gay, 330 W. Elmore, Dallas, Texas. Don't send orders to me personally, as I will be away in meetings, or to the OPA as Bro. King does not have a supply of them. I will have plenty with me on my meetings but will be unable to handle mail orders. Please take note of this since I don't plan to bother Bro. King with another announcement any time soon.

—Ronny F. Wade

AN EMBARRASSING QUESTION

By Taylor Joyce

"I'm just as good as the church members. Why should I join the church?" If you have ever made an effort to win souls to Christ, you have very likely heard this question. How do you answer it?

Of course, you can dodge the real issue by pointing out the fallacies in the querist's statements. You can point out that we are not saved by our goodness but by the "word of His grace." Then you can jump with glee on the idea of "joining the church." You can assure the interrogator that we only get into the Lord's church by being "added by the Lord." You might follow this by reminding him that the rewards of church membership far outweigh the unpleasantness of asso-

ciating with hypocrites. The hypocrites will eventually be "gathered out of the kingdom," while the faithful have the assurance that "they shall walk with me in white, for they are worthy." By this time, you can hope your questioner has forgotten the real reason for not wanting to be in the church. You can hope that he will not further embarrass you by reminding you that there are some in the church whose practice is not in harmony with their profession.

This is a problem that concerns all of us. It affects those outside the church because it acts as a stumbling block to keep them from entering the fellowship of the saints. It affects those who are in the church because it limits their effectiveness as soul-winners. This problem will be a determining factor in the eternal destiny of many souls—both within the church and without.

The Lord intended that His followers should constitute a "glorious church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish." He died to make the church pure. He expects us to live to keep it that way. But, in the long history of this institution there have been many who have brought shame and reproach upon the Lord's church by their disreputable conduct. There have been liars and covetous people like Ananias and Sapphira. There have been mercenaries like Simon and moral derelicts like those at Pergamos. There have been self-righteous isolationists of the pharisaical stripe and many "having a form of godliness but denying the power thereof."

It will not be easy to find an answer to the embarrassing question, but it will be possible to do something about the problem it underscores. We can act individually and collectively to bring about a solution. As individuals, we can determine to imbibe more deeply of the Spirit of God; to rely less on our own strength and more upon the strength which God gives; and to walk more closely to Him "Who did no sin." As a group, we can exercise that discipline which will "purge out the old leaven" before it permeates the whole congregation with its evil influence. "Know ye not that a little leaven, leaveneth the whole lump?"

Despite the sinners within it posing as saints, the church is still made up largely of the best people on earth for they are God's "called out" people. Let us take to heart the divine injunction to "walk worthy of the vocation wherewith we are called."

—2305 Mustang
Del City, Okla.

OUR RELIGIOUS CRITICS

Some of the writers for a certain religious paper seem to take delight in criticising the OPA and its writers. We do not mind criticism so long as our critics tell the truth, but when they misrepresent us and our positions, we cannot say that we like that. When they criticise what the Bible teaches such as one drinking vessel for one assembly and one male teacher at a time to the undivided assembly, they criticise the word of God, hence put themselves on dangerous ground. They seem to delight in putting up a straw man and show how they can knock the straw man down.

May I give an added note to all the faithful as a matter of caution. Let us observe the warnings in the

following Scriptures, as a precaution against departures from the right way.

Paul says, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18).

Again Paul says "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11); "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself;" "But the Lord is faithful, who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye have received of us" (2 Thess. 3:3-6); and "A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted and sinneth, being condemned of himself" (Titus 3:10,11).

—Orville Lee Smith

JESUS TAUGHT US TO COUNT THE COST

By J. W. Kornegay

In Lk. 14:28, Jesus said, "For which of you, intending to build a tower, sitteth not down first and counteth the cost; whether he have sufficient to finish it?"

Have you counted the cost? Do you understand what it will cost you to follow Christ? Do you know what the Lord requires of you? Or are you one of the countless number who think that salvation is free, without any effort or any sacrifice on your part? So many have a misconception of salvation. Often, men hope that Christ will save them just as they are, all filled with sin and its practices, and with no attempt on their part to lay hold upon God's blessings through obedience to Him.

If you have been of this opinion, listen carefully to this Scripture in Heb. 5:8, 9, "Though he were a son, yet learned he obedience by the things which he suffered: and being made perfect he became the author of eternal salvation unto all them that obey him." Even Christ, God's only son had to obey God. This does not make void God's grace, it makes it clear to every open-minded person that God's grace is obtainable to those who are willing to obey Him. Perhaps this passage in Matt. 7:21-23, will help impress the thought. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; But he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?"

and then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Then Jesus taught how the wise man is the one who "heareth these sayings of mine, and doeth them." Never be deceived into thinking you can be saved without paying the price of obedience to the will of God. Be like Christ, who said, "Not my will but thine be done" (Lk. 22:42).

Count the cost to you. You must separate yourself from sin. Sins practices and sins associates can not have part in your life, if you want to be saved. 2 Cor. 6:17, 18, says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Jesus said "No man can serve two masters" (Matt. 6:24). Are you willing to pay the price? Will you leave the pleasures of sin and serve the Lord?

A Christian must suffer reproach. Often old friends and acquaintances will criticize you when you decide to serve God and follow Christ. Your family may even turn against you, but Jesus says, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Lk. 14:26). The word "hate" here carries the meaning of "love less." You must love the Lord more than you love those who are dear to you through the ties of the flesh. Are you willing to pay this price? Can you place the Lord first? Can you serve Him even though family, friends, or neighbors, call you "narrow," or ridicule you for following the teachings of God's Word in being a plain New Testament Christian and a member of the Lord's church, separated from the ties of denominationalism?

You must have time for the Lord. To be a Christian requires time to study, to pray, to worship God, and time to work in His vineyard. When a man becomes a Christian, he must decide that time formerly spent on other things must now be given to God in the Lord's service. Many have never learned this lesson and thus have robbed themselves of many precious blessings, and by their neglect their souls are in peril.

God must come first. Jesus said in Matt. 6:33, "Seek ye first the kingdom of God and His righteousness." God must come before our business. In fact, our business or our profession must be dedicated to Him. The income of our labors should be recognized as belonging to the Lord. We should give liberally and cheerfully of the increase of our labors, the abundance of our property, and of our money, to the service of God. Instead of our business interfering with our serving the Lord, it should be one way in which we can serve Him more fully.

A Christian must sacrifice. He must sacrifice himself, his time, and his money. He must learn to sacrifice things that are good within themselves when they interfere with his serving God. His recreation must never be permitted to hinder his worship or his obedience to God, whether on the Lord's day or at any other time. Fishing, boating, hunting, golfing, or any other sport or pastime must never keep us from God's appointments of worship at any time. The sacrifice will be made gladly when a Christian learns the importance of following Christ, and fully realizes his duty to God.

Are you willing to pay the cost? Are you a Christian? have you obeyed God, do you want to go to heaven,

have you been faithful to Him in all things? Our prayer is that you may remember how Jesus loved your soul and died for you that you will be true to Him all your life, that heaven may be ours together someday.

—4421 Ryan, Memphis 7, Tenn.

THE MARRIAGE INSTITUTION—

(Continued from page three)

that Peter includes here, but he surely includes this much.

The wife's role: There are three verses that we wish to consider here.

1. From 1 Cor. 7:3, we learn that the husband is to render due benevolence "and likewise, also the wife unto the husband." "Benevolence" here denotes good will, kindness, affection of the mind.

2. Eph. 5:22—"Wives, submit yourselves unto your own husbands as unto the Lord." Just as a wife is submissive to Christ, so should she be to her husband. Here is a grave and stupendous responsibility for the woman.

3. Eph. 5:33—"the wife see that she reverence her husband." The Expositor's Greek Testament defines the word from which we get reverence this way: "fear in the sense of reverence, spontaneous, obedient regard." Paul taught Titus to teach the older women to teach in turn the younger women to be "obedient to their own husbands." (Titus 2:5).

We conclude by quoting a part of Proverbs 31. These words, so fitly spoken thousands of years ago concerning the wife's role in marriage, are as appropriate today as then. Listen to them: "The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life.—She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her."

THEY DESIRE TO BUILD

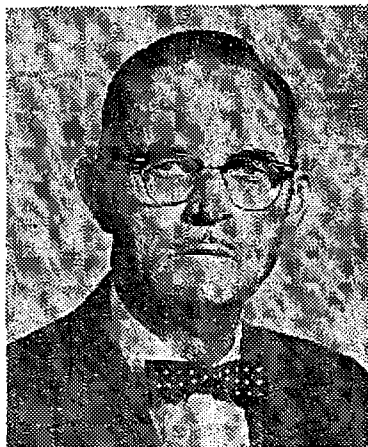
The congregation at Seminole, Ala., has decided to move from their present location to Robertsedale, Ala. They believe they will have a better chance to grow and be strengthened at the new location. All the preachers that have held meetings and visited there have advised such a move. The congregation had money to pay for a lot but none left to spend on the building. They would certainly appreciate any help from individuals or congregations. The church at Early has already given \$200.00 and Bro. Vester Reynolds from Lowery goes once each month and preaches for them, at his own expense. We understand the congregation at Lawrenceburg has promised to send help. I certainly believe the church is worthy of your help. Send any donations to: L. J. Early, Sr., Rte. 1, Seminole, Ala. He established the church in that community with the help of his wife, Sister Dovie Early.

—Pat Adkinson

ACKNOWLEDGMENT

Chesapeake, Ohio—We wish to express our thanks for the following donations under the plan "It Can Be Done." Sulphur (Tishmingo Ave.), Okla.—\$15.00; Walnut Grove, Ky.—\$8.00; LaGrange, Ga.—\$50.00; Total—\$73.00.

—Frank C. Taylor



Aubrey J. Mason, of 488 Beck Ave., Watsonville, California, was born July 7, 1898, at Foreman, Arkansas.

Brother Mason married in 1917, and he with his wife obeyed the gospel in 1918, under the preaching of Charles F. Reese. A good part of his life since that time has been in California, having lived at Lodi, Orange Cove, and Aromas, or Watsonville.

Brother Mason began public teaching in 1930, and a short time later began preaching. He has conducted several protracted meetings with fair success, having converted Baptist, Catholic, Holiness, and others, publicly and privately. The greater part of his life has been laboring with his hands. He now desires to spend his remaining days in service to the Lord in Evangelistic work, either in the pulpit or in a personal way, which he prefers. He has been engaged in personal evangelism in Richmond for several months, and recently five have been baptized. He will be done with the work at Richmond by March 1.

Remarks

I have known Brother Mason for thirteen years, and he was preaching when I first met him. He is a good personal worker, and he loves this kind of work in the church. He builds up the church instead of destroying it.

—Albert Brown.

I have known Brother Mason for many years, and from the first, when I met him, I was impressed with his ability to meet strangers and the easy way he made their acquaintance. I thought then he should make a good personal worker. Recently, I have been with him in and out of the pulpit, and I see that he has made wonderful improvement in personal evangelism, and his work is the proof of his ability in that kind of work. Now, since there is such a great need for that kind of workers, and since he desires above everything to be engaged in that kind of work, I hope the churches who need that kind of work will keep him busy. In addition to his ability as a personal worker, Bro. Mason does well as a public teacher, and he has a good delivery as a preacher. He should be worth much to some of the congregations. If you need him, get in touch with him.

—Homer L. King.

Never tell someone something can not be done; it may prove very embarrassing to you when he does it.

Wealth is not his that has it, but his that enjoys it.

MUST I KEEP THE SABBATH DAY HOLY?

This is the title of a tract written by Bro. J. H. Stegall, of Strong, Ark. It is 5½ x 8½, price is 20c per copy, bundles of 10 or more, 15c postpaid. Part of this was published in the OPA a few years past during Bro. Gay's lifetime. He thought it was the best he had ever read on the subject and I agree with him. A few arguments have been added in the tract. Brethren, here is a chance to distribute some able writings to the world. Order from J. H. Stegall, Strong, Ark.

—Carlos B. Smith.

CHURCH BUILDING FOR THIS MONTH

Waterloo, Iowa—Send all donations to M. E. Mountain, RFD 4, Waterloo, Iowa.

RESURRECTION

Mid Autumn's purpling beauty,
Where golden glories lie;
In crimson, falling foliage,
I read that man must die;
But in the budding springtime,
When flowers and fragrance reign,
I read another story.

That man must live again.

—Selected from The Caller



C. W. Payne, Rte. 1, Box 44, Mt. Vernon, Ky., Jan. 21.—The church at Walnut Grove is doing fine. Bro. Reynolds at Bandy, Ky., is very ill. Let us not forget him when we approach the throne of grace in prayer. Here is my renewal.

W. M. Hopkins, Rte. 2, Fayetteville, Ark., Feb. 6.—This is to let the brethren know we no longer meet at Siloam Springs, Ark. There were only 3 of us, two sisters and myself, and we were unable to carry on.

W. D. Goodgion, 1422 37th, Wichita Falls, Tex., Feb. 14.—Bro. Paul Nichols will conduct our meeting at 2900 Lawrence Rd., Mar. 29-Apr. 9. Please send me six copies of the new song book, "Singers Choice."

A. C. Severe, Box 562, Limbe, Nyasaland, Africa, Jan. 16.—The brethren at Sanjiika asked me to help them in the gospel. This is my second month here. It is the rainy season here now. Pray for the work.

T. A. Hedrick, Rupert, W. Va., Feb. 17.—This is to notify you of my new address. I am a member at Clintonville, W. Va. I enjoy the OPA so much, keep up the good work, and may the God of peace be with you. Bro. King, I have longed for years to sometime be able to meet and talk with you.

Orville Lee Smith, 7496 Hardesty Rd., Union Lake, Mich., Jan. 23.—The work is progressing nicely here in Mich., and we are enjoying a steady growth. Since last report there have been 3 baptisms and 5 or 6 restorations in this area. I enjoyed Bro. Millers article concerning man after death. I would like to see more of my preaching brethren writing to the OPA, we miss their reports. I have a new address (as above), and my phone is EMpire 3-4627. Here is a sub.

D. B. McCord, 757 No. Cedar Dr., Covina, Calif., Feb. 16.—I have recently preached at Norco, Orange and here at home. Brethren Chester King, Ed Nichols and Bill Roden have recently preached here, too. We look forward to our meeting Mar. 19-April 2 with Bro. Lee Boek. We need your prayers.

Wallace Middick, 1115 Cavender Dr., Hurst, Tex., Jan. 20.—We are having good crowds most of the time in worship service at 721 N. Woodrow St. in Arlington. We certainly miss Bro. Eddie Nichols and family but know our loss is California's gain. We would like to hear from Bro. "Pinky" Bryant of N. Little Rock, Ark., regularly through the OPA columns.

Curtis Morrison, 4010 Armstrong, San Angelo, Tex., Jan. 24.—The congregation on Freeland Ave. is growing in the grace and knowledge of the Lord. We have had 4 confessions of faults in the past 4 weeks and for this we are grateful. Peace, harmony, and unity in the church is our desire. We look forward with great anticipation to some personal work here in the not too distant future. Your prayers are requested.

Geo. W. McCain, Rte. 1, Box 1347, Anderson, Calif., Feb. 16.—We are still up and about the Lord's work at 2255 N. Cottonwood. Bro. Claud Adair has been in the hospital about 2 weeks with heart trouble. Sister Adair asks that our dear preaching brethren passing this way en route to Washington to preach, take a few minutes to stop by and visit with them.

W. H. Burnell, R.D. 1, Salona, Pa., Feb. 13.—The following brethren preached recently on week ends for us at Flemington: Tommy and Jimmy Shaw, Jimmy Albert, and Ronnie Courter. We have had one baptism this winter, our young son. The ground was covered with 8 inches of snow and the temperature was zero. We felt very humble and thankful to the Lord, as he came up out of the water.

James Albert, 4293 Crum Rd., Youngstown 9, Ohio, Feb. 7.—For the past few months I have been attending school and preaching and teaching at my home congregation as well as at Greenville, Indiana, and Lovejoy, Pa. I found many families in these congregations given to hospitality. I frequently have the opportunity to discuss the Scriptures with my grandfather, Thomas J. Shaw. He is a mighty man in the Scriptures.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., Feb. 8.—This is to announce our meeting at 2900 Lawrence Rd. begins March 29 and will continue through April 9. Preaching will be done by Bro. Paul Nichols and we are anxious to hear him. We welcome all to be with us. It seems to me our song service grows better and interest in our studies has increased. We are blessed with good teachers and song leaders, above the average for this size congregation, I believe. We are glad to see the interest in the Spanish work growing. May it continue to grow.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., Jan. 24.—It has been sometime since I reported but we continue in the fight of faith. Bro. Wayne McKamie has conducted our meeting the past 3 years. During his last meeting in July, he baptized 5. I baptized 3 the same year at Pearlhaven in Brookhaven. I had the privilege of baptizing a Jew about 2 months ago. I had always wanted to do this. This proves God has not cast off His people or the Jews for we are all called in the same body.

Mikaeli Chinga, James Village, Zaone Estate, P. O. Box 5, Ntondwe, Nyasaland, Africa, Jan. 11.—I am sorry I have not sent my report for some time. During the past few months, 5 confessed faults here at a meeting with 95 in attendance; at Kavithiwa Village, in an open air meeting, one was baptized; at Muhiriri, 3 were baptized and 2 confessed faults, 104 attended; at Saidi, 3 were baptized and one confessed faults, 49 attended; at Masambuka, one made confession of faults; later, another was baptized there.

Namoya Kanyengo, Village Cigamba, N. A. Mabuka, P. O. Mlanje, Nyasaland, Africa, Jan. 13.—The work is still going on in this wicked country, though not so well as in the past. Our building burned at Cinkhandwe which gives us more trouble. The work here is wide. I need help to continue as my family is very poor. I urge you brethren to put your weight under the responsibility that we might finish the work we have started.

E. C. Severe, Box 562, Limbe, Nyasaland, Africa, Jan. 7.—After the camp meeting at Wendewende came to an end Sept. 25, the preaching campaign launched by brethren Muyayah, Lichapa, Tuanje, and the writer also closed after 4 months and 3 weeks, with 293 baptisms, 304 confessions, and 17 restorations. I labored then with the Wendewende church until fire broke out, Nov. 17. My son was seriously burned and I had slight burns. However our hospital treatment was free. I appreciated the cards, letters, and all assistance from the States.

Pat Adkison, Sta. 3, Tuscaloosa, Ala., Jan. 25.—I am still doing my C. O. work at Bryce Hospital in Tuscaloosa. I work during the day and attend the University of Ala. at night. I lack 4 courses having my Masters Degree. I preach at Early the first Lord's day, Seminole the second and fourth, and Montgomery, the third and fifth. I am thankful I still have the freedom to worship as we are commanded. The church at Early looks forward to the coming of Bro. James Orten to work with them for sometime.

Albert Brown, 351 Rodgers St., Vallejo, Calif., Feb. 6.—God has blessed in the work at San Pablo. The church there meets on 13th St. We have supported Bro. A. J. Mason for 5 months. The church at Lodi has supported him in the work one month. During that month 5 have been baptized here. I have known Bro. Mason 13 years. He was preaching when I met him. He is a good personal worker and I find he loves that kind of work. I am sure he has that talent for doing personal work, building up, not destroying the Church. Pray for me and mine. I enjoy the OPA.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Feb. 16.—The past few weeks have found me preaching at Wichita Falls, Arlington, and here in Ft. Worth. Although, the progress of the cause in this area is not tremendous it does seem to be steadily moving in the right direction. The congregations in this area are co-operating nicely in the Lord's work. The Lord willing our meeting here at Trentman Ave. will be March 12-19. I am scheduled to do the preaching. From here, if God permits, we will go to Flemington, Pa., Mar. 24-Apr. 2, and Twelvepole near Huntington, W. Va., April 6-16. May the Lord bless you all.

J. B. Torres, Rt. 1 Box 104, Kerrville, Tex., Feb. 4.—We came home from Old Mexico where we visited all of our brethren and preached to them, most of the time at El Tunal, Coah. A school professor confessed his faith in Christ and will be baptized with his wife as soon as it gets a little warmer. At Saltillo, the work is going on very nicely. Bro. Joe Isabel Martinez needs our help. At Arteaga, most of the members are women, and they need a male member to lead the services. The church at Nuevo Laredo, Tamps. needs help very badly. Bro. Jesus Rodriguez is still faithful and the building they plan to buy must be sold by the owner to the first that pays for it. It is a bargain at \$800. We want to hear from our brethren in the USA. The work must keep on; we can not let it go. We need your prayers.

Pete Shaheen, Pearlhaven, Miss., Jan. 24.—By birth, I am a Syrian Jew. I was reared in a Catholic family. I heard Billy Graham preach the Baptist doctrine and thinking I had found the Truth, I gave up the Catholic religion, and became a Baptist. I began to study my Bible and found it did not harmonize with this doctrine. I came in contact with some people of the church of Christ and soon, with the help of Bro. Carlos Smith, learned the Truth and was baptized immediately, even at night. I am so thankful. I am now a member of the Pearlhaven church of Christ.

W. A. Harless, Rte. 1, Box 247, Barboursville, W. Va., Feb. 16.—The church at Chesapeake is doing fine and interest is increasing also at the congregation on Rte. 52 near Wayne where I preached last Lord's day. Considering the building plan introduced by Bro. Miller, I feel we owe the brethren an apology. When this plan was introduced Chesapeake promised to donate \$20.00 per month if the plan was adopted and made to work. We kept the donation up until last July, when we bought a lot on which to build, then the brethren decided to drop out of the plan until our building was completed and start the donations again then. This is still our plan and we are sorry we failed to inform our readers.

E. H. Miller, Box 538, LaGrange, Ga., Feb. 16.—The church in this section is doing fine. Bro. Gillis Prince gave us a wonderful lesson in Jan., Bro. Foster Prince did the same the first Lord's day in Feb., and last Lord's day, Bro. Alton Bailey gave us still another good lesson. Bro. Lynwood Smith will begin our meeting next Lord's day, Jan. 29, I was with the Napoleon congregation, and at Temple, Feb. 5. Wife and I were with the Early St. church in Montgomery, Ala. Feb. 12. This week end I am to be with the church in Greenville, S. C., then to Pochontas, Ark., for a short meeting Mar. 4-7, Apr. 2-9, I will be at Liberty, Ky. It will be good to see and work with old friends again in these places, where I have labored in years past. Here are 5 subs.

Paul O. Nichols, 349 Wilcox Ave., Hollywood 38, Calif., Feb. 18.—In my last report I failed to make mention that on Jan. 8 at El Cajon 12 came forward to confess faults. Jan. 11-15, we were at Arvin for a short meeting. It was very enjoyable. As a whole the cooperation by members of Bakersfield was excellent. There was one baptism. Jan. 22, I preached at Siskiyou St., L. A. Jan. 28, 29, we were at Lodi for three services. We had large crowds and interest with several congregations represented. We enjoyed the short stay. Feb. 5, we were with the home congregation in L. A. assisting with the services and I preached once. Feb. 12, I preached at Bakersfield where we had one confession. We have had the privilege of associating with several preachers which has been enjoyable.

Wayne Fussell, 5928 W. Canal, Shreveport, La., Feb. 15.—November 23-27, I conducted a meeting for the good church at Fieldstone, Mo., in which we had good crowds and one baptism. During the holidays, I spoke at Lowery, Ala., where we had large audiences every service, and visitors from several states. Sweet memories of fellowship shared shall ever be relished by this humble preacher. The presence of Lee Boek the first three services was a boon to the meeting. His enthusiasm inspires. In January, which I spent at home, we baptized a young man into Christ. Last Lord's day, I spoke at Houston, Texas, for the wonderful brethren there. My next meetings: Wilson, Okla., March 17-26; St. Albans, W. Va., April 5-16.

J. W. Kornegay, 4421 Ryan, Memphis 7, Tenn., Feb. 7.—At present, I am at Searcy, Ark. working with the faithful here. I am doing personal work here for 2 weeks. I recently met one of the S. S. and cups brethren and discussed our differences. He said the fruit of the vine was the cup. I ask him if the fruit of the vine was the cup, then what was the blood? Then he asked what the cup of the Lord was, and I replied it took the cup and the fruit of the vine to constitute the cup of the Lord. He wanted me to sign a statement that the Lord blessed both the cup and the fruit of the vine, in other words, he wanted me to say the Lord blessed the cup and after he had done so, blessed the fruit of the vine. This is the location where they produce digressive preachers, Harding College. I have faith the seed has been planted and will bring forth fruit. Pray for the work here. Bro. Cayson of Memphis had an operation last week but is doing fine now.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Feb. 18.—The work here at Dallas Moves along real good. Recently a fine young man was baptized. We had studied with him several times and he studied much himself. We feel he will be much help in the church. Due to snow and bad weather I did not get to go to Okla. City (7th St.) Jan. 27-29, but Lord willing will go Mar. 18-19. I am to be at Fruitland next Lord's day, and Arlington the first Lord's day in March. We have enjoyed singings recently at Arlington, Ft. Worth, and Dallas. We were glad to have Roy Lee Criswell with us in Dallas recently, he preached a good sermon. Also glad to be associated with Ronny Wade some this winter. We are working among the deaf as much as possible, and learning the sign language. We need to remember those less fortunate than we and realize they need the gospel, too. Pray for us in the work. Best wishes to all my fellow laborers.

Benneth Severe, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, Africa, Jan. 14.—Aug. 21-28, I was at Wendewende where 12 confessed wrongs; Sept. 4-11, Bro. A. C. Severe and I were at Matewere with a good crowd and good singing. Sept. 19, the camp meeting began with visitors from Zomba, Northern Province, Cholo, Mlanje, and Portuguese East Africa. The brethren were good to keep visitors in their homes. Many preachers were present and many were convinced. I preached the first day with 3 confessions. The meeting closed Sept. 25 with 52 confessions, 7 baptisms, and 5 restored. Oct. 2, I was at Naphungo where 3 confessed faults; Oct. 9-30, I was at Wendewende with 4 baptisms, and 12 confessions; Nov. 1, I was at Kalino with 9 confessions and 5 baptisms, and I thank the congregation for giving me donations to have food on the way. Nov. 3-27, I was at Wendewende where Brethren Mauwa and E. C. Severe preached; Dec. 4-25, I was at Wendewende with one baptism and 19 confessions. Jan. 1-8, I was asked to attend a meeting at Mwala but did not go because of rain. Pray for the work in Africa.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., Feb. 10.—Jan. 13-17, I was with the faithful few in Memphis, Tenn. They are holding on to the faith. We had a young Baptist preacher visit us and we studied the Bible together. I began by showing him Acts 2, how men were saved by first hearing and believing the gospel (Rom. 1:16); obeying the gospel (Heb. 5:8-9); and the Baptist preacher began an argument saying John the baptist was a Baptist preacher and the Baptist church was known by his name because God gave him that name. I reminded him God gave the name John and not Baptist, and that John baptized for the remission of sins but Baptist preachers contend you are saved before baptism. The Bible says baptism saves us (1 Pet. 3:21). We have the Southern Baptist convention, American Baptist and National Baptist convention. I asked him, supposing there were a Baptist church in the days of John the Baptist, what convention was John in? He promised me he would be at church on Lord's day, Feb. 19. I plan to return to Memphis Feb. 16, if weather permits. I am thankful to the faithful few who continue to help me in preaching the gospel to my race. God bless all the faithful.

Homer L. King, 1245 E. Main, Stockton, California, February 20.—I was at Salinas again the last week in January, working several days, personally, also in a meeting with the greater part of the church on Friday night. The fifth Sunday in Jan. I was with the brethren who are meeting in Richmond. This was an all-day meeting, I preached at the A.M. meeting, and two responded for baptism. Bro. A. J. Mason had been laboring with them and evidently had them about ready to obey before I preached to them. He has been doing a good work in Richmond. There was a basket lunch at the noon hour and singing in the afternoon. A large crowd was present, there being a number of congregations represented. I was with the Stockton brethren that night and for the time following until February 17-20, except for a part of the all-day meeting at Sacramento (64th St.) Feb. 12. The young brethren from four congregations meet on the second Sunday of each month, alternating the meetings with the four churches. At Salinas, I met with the church three times—Friday night, Sunday A.M. and P.M., preaching at both services on Sunday. Friday night was given over principally to song drill. We were glad to have brethren John Smith and A. J. Mason, preachers, and their wives present Sunday night. I plan to labor with the Stockton brethren for awhile, publicly and privately, before returning to Salinas. Recently, we enjoyed visits in our home by Jerry Cutter and wife, Paul Nichols and wife, also James Winchester and family. We are always glad to have our brethren visit in our home. Jerry is now working with the brethren at Manteca, and we hope to see him quite often. Please, remember me and mine at the Throne of Grace.

Gayland Osburn, % Riverside Trailer Ct., 4795 Franklin Blvd., Sp. 27, Eugene, Oreg., Feb. 15.—Since my last report, I have preached at Kennewick and Yakima, Wash., and at Forest Grove, and Cottage Grove, Oreg., with one confession of faults, both at Kennewick and Yakima. The past 6 years, I have planned when my children were old enough to begin their schooling, I would then discontinue traveling from place to place as an evangelist. That time has come. I now have 4 children, and my oldest son, Glen, began attending school while we were in Africa. Lord willing, Terry will begin next fall. When we left for Africa, my intentions were that when we returned to the States, I would settle down, get a secular job, and put the children in school. Last month, I found a job which seems to be permanent. It was over 16 years ago at the age of 17 when I began my work of evangelism. As I write, my mind goes back to the many places I have been in the Lord's work, the many homes in which I was a guest, and to the many brothers and sisters and friends whom I met and learned to love. I want to thank all of you who have helped me in my way in the Lord's work, and there have been so many ways: through teaching me of God's ways, understanding, moral backing, prayer, financial support, gifts, hospitality, and otherwise. I hope that through my teaching and preaching, and my life, I have encouraged others to be obedient to God, and ready to meet their Maker. We have settled near Cottage Grove, Oreg. congregation because we felt they needed our assistance more than many other places. The congregation here would be glad to have any of the faithful brethren move here or come by for a visit. I love the Cause of the Lord, and possibly after we have finished our responsibility toward our children, bringing them up in the nurture and admonition of the Lord, if my health permits, I may again enter the evangelistic field. Again we extend our appreciation for everything. We ask a continuation of your prayers in our behalf. God bless you all.

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. XXXII

LEBANON, MISSOURI, APRIL 1, 1961

No. 4

SPIRITUAL GROWTH

By D. B. McCord

Growth, of various sorts, is of universal concern. We read in our newspapers of the national interest in physical growth; we who are parents are most concerned that our children grow physically as they should. Economic growth is the concern of all progressive nations. We, too, as parents are concerned that our children grow mentally—that they develop their mental powers to optimum potential. However, there is a kind of growth that is far more important—its implications vastly more far-reaching than the kinds we have mentioned. The eternal welfare of the soul depends upon it; we speak now of spiritual growth.

I daresay that of all the kinds of growth we have just mentioned, this kind is the most neglected. While nations stress cultural, physical, and economic growth—there is a spiritual decadence that appalls those who are concerned enough to take notice. While parents spend their time, energy and resources to promote the physical and mental growth of their children, spiritual growth is neglected days without number. We may very well be and become a nation of physical and mental giants; we may, at the same time, due to our relegating to spiritual growth a place of little or no importance, be or become a nation of spiritual Pygmies.

A continuous thing—For spiritual growth to be proper, it must be continuous. It has its inception and from that point on its course must be one on an upward and onward continuum, if it is to please him of Whom Christ spoke, "God is Spirit." A lack of continuity of growth was a point of criticism that Christ made against the Ephesians when He said, "...thou hast left thy first love" (Rev. 2:4). Paul spoke of physical and spiritual growth this way: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16). Physiologists tell us that the human organism reaches a point when physical growth is not continuous and consistent—there is decay; but, with the spirit this does not have to be so. Spiritual growth is that which promotes the inward man's renewal day by day.

An individual responsibility—It is granted that the spiritual growth of one member of the Body is enhanced by the growth of other members. We are yet in many ways our "brother's keeper." But, when all is said and done, spiritual growth basically is an individual responsibility. We are just as strong as we want to be; we

(Continued on page 3)

"SELF DENIAL"

By Edwin S. Morris

In I Cor. 6:19, Paul says, "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?" We learn from this that we have no right over ourselves, to dispose either of our body, or any of its members, as we may think proper or lawful; we are bound to God, and to God we are accountable. Then in verse 20, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" The fact that we are God's, purchased, parts of his Spiritual temple, makes the obligation imperative to consecrate body and spirit to his service. When we dedicate both our bodies and our spirit unto God it will certainly take some self-denial on our part. Fellow Christian, do not deceive yourself, you cannot live the Christian life and engage in the things that satisfy the carnal desires of man. We are to take our whole being and use them to the glorification of God. It is our whole duty in this life to serve and fear God and to keep His commandments.

Self-denial was practiced by Christ when He dwelt upon earth. In Matt. 4:8-10, when Satan was tempting Him and offered Him all the kingdoms of this world, Christ said to him in verse 10, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Christ would not accept all these things that to the physical body would have been a pleasure and desire. He denied Himself of all these things. Again in Matt. 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Jesus served the poorest and lowliest of men; He gave up time, convenience, everything to help the sick and poor. He took no reward for this. Jesus showed himself greatest of all by the greatest service, greatest sufferings, and greatest sacrifices of all. Again in Luke 22:42, "Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." Jesus was content to suffer whatever may be necessary to accomplish the great design of salvation for man. Had He not been perfectly resigned in those sufferings, His sacrifice could not have been a free-will, but it would have been a constrained offering, and therefore would have been of no use to the salvation of mankind. It is by free will that we are to take our bodies and present them a living sacrifice unto God. When we of free-will offer our bodies unto God and His service then our service to God is acceptable. In Rom. 15:3, "For even Christ pleased not Himself; but as it is written,

The reproaches of them that reproached thee fell on me." Christ never acted as one who sought His own ease or profit. He forgot Himself in the work of saving men. The good of others was the great characteristic of His life. Paul writes here from what is written Psalms 69:9. Christ not only bore with their weaknesses, but with the insults, of His creatures. So far from pleasing himself, Christ did all things and endured all things for God's sake, even so far as to receive on himself, in his own person, the reproaches aimed at God. In fighting against Jesus the Jews were in reality fighting against the Father, but all their fury fell on Jesus. The devoted Christian will now suffer persecution, but the sin of it is against God. I am aware that today when a Christian stands up and cries out against all the sins of this modern day that reproaches will fall upon him. But remember we are only taking on ourselves the reproaches aimed at God. When we teach people the things contained in the Holy Scriptures we are doing our duty, and when they reject them they are rejecting God. In this modern day we are to deny ourselves of all pleasures of a worldly nature and any of those things that would cast a reflection on the Church. How can a Christian think that they can deny themselves and dance, wear shorts, go to the movies, go to mixed bathing pools, sit and drink in all the evils shown on T.V., and participate in so many things of the world. It has even come to the point that some brethren would even tell the preacher not to mention these things from the pulpit. I shall preach against them the remaining days of my life, God being my helper.

We are taught very plainly in the scriptures that we are to deny ourselves. In Matt. 16:24, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Deny means to forget one's self, lose sight of one's self and one's own interests. We are to forget our own interest and take up the cross and follow Jesus. The Judicial usage which compelled those condemned to crucifixion to carry the cross to the place of punishment—which was won't be used of those who on behalf of God's cause do not hesitate to cheerfully and manfully bear persecutions, troubles, distresses—thus recalling the fate of Christ and the spirit in which he encountered it. Christ went to Calvary without murmuring, complaining, and He did it cheerfully, boldly, manfully, and willingly. When we suffer and deny ourselves and do it without murmuring, complaining, and accept it manfully, cheerfully, etc., then we will be denying ourselves and following Jesus. We as Christians are to follow our Saviour's example of not pleasing Himself but our Father who is in Heaven. We are to teach His word daily, pray daily, teach our children, attend church, visit the sick, help the needy, do good deeds. We are to give up all the things of the world, all the worldly pleasures and live a godly life. It certainly grieves us today to think that many proclaimers of the Good News, the glorious gospel, would endorse children of God wearing shorts in playing games, organize bowling teams and have regular nights to go the alleys, be wrapped up in all kinds of card games and what have you. Truly, friend do you feel that when our lives are engrossed in all these things that we are practicing self-denial? Let me add here that there are things we as Christians can do. We can enjoy get-togethers in our homes, and at other places that are clean and wholesome. We can have singings together. After

all these Christian enjoyments are the greatest satisfaction to the spiritual man.

One more passage of scripture found in Luke 14:26, "If any man come to me, and hate not his father, mother, wife, children, brethren, and sisters, and yea, his own life also, he cannot be my disciple." The word "hate" is used here in the sense of love less. I am to love Christ more than any of these. I am to put Him first and above all these. I am to even put Him above my own life and its satisfaction. Surely, we want to obey this. Let us think on these things.

905 Bluewood Drive, Dallas 32, Texas.

THE HOME, A DIVINE INSTITUTION

By J. W. Kornegay

One of the sweetest words in any language is **HOME**. It strikes a warm and responsive chord in most every heart, for each one of us is a member of some home. We think of the companionship and blessings we share together as husbands and wives, and children, in the sweet and hallowed relations of the family. To those who are older the word home brings a flood of happy memories and causes us to recall the days of our childhood, to stand again in the scenes of youth, to hear the ring of laughter and joy, to look upon the loving faces of those whom we have cherished, and now are gone. Yes, home is one of the greatest words that can be spoken by any tongue.

Home is more than a house, with four walls and a roof, where a family abides; more than just a place to live. Home is made up of the qualities of life and tender relations that bind husband and wife in a union closer than any other save that of a man's soul with God. Home is that nearness of father and mother to children that gives love and peace and security and happiness.

God Gave The Home

In the garden of Eden, after God had created man in the divine image and surrounded him with the blessings of life and beauty, God said, "It is not good that the man should be alone; I will make an helpmeet for him. And God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead 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. 2:18-24).

This has been God's order throughout man's generations. Every day, men and women are united in marriage, pledging themselves to live together after the ordinance of God. The home is still the bulwark of our society, a source of great strength in the church of our Lord, and a haven of rest and security for the lives of men and women, boys and girls.

Our Homes Are In Danger

So many fail to have regard for the divine relation and consider lightly this institution. Too many enter marriage on a trial basis. They do not remember it is God-given; that it is holy, and is to last for life. Our Lord said, "What therefore God hath joined together, let not man put asunder" (Matt. 19:6). Its very nature is more than fleshly. It is the uniting of hearts and

souls in a union that is made closer with the years of faithful devotion, working, loving, and serving together. Those who violate its principles must pay dearly for their mistakes.

Men and women are so busy these days. Often they neglect their home life and fail to cultivate and develop the qualities that makes a home what God wants it to be. Husbands neglect their wives, wives neglect their husbands, parents neglect their children, often all because they are too busy with other things. Many grow apart in their busy tasks and fail to understand and appreciate one another. Parents are unacquainted with their children and know little of the real inner person of those who are their own flesh and blood. So, the children seek companionship elsewhere. There are so many temptations. Sin is so convenient and popular. Little stress is placed on morals and eternal values. It seems so easy to disregard the seriousness of marriage and the home. Relations in business and social circles expose men and women to flirtatious infatuations that endanger their homes and their souls.

Moral standards are lower. There seems to be an increase of the liberties taken by those who are unmarried. The number of unwed fathers and mothers steadily increases. More than 1,000,000 illegitimate children are born each year. Some may ask why? It is the lack of teaching in the home by the parents. That is why the proportion of clean, pure, chaste young men and women who enter marriage is decreasing; because of the freedom of fornication among the young unmarrieds, who fondle and pet and follow the examples of the salacious literature and movies that are constantly before them. Think of the promiscuous relations of so many older married people who disregard their sacred vows of love and marriage.

The divorce rate continues to increase. The proportion is now about one divorce out of every four marriages. Broken homes are presenting an ever increasing problem to our society and our nation. Each divorce represents unhappiness and sin on the part of one or both of those who sever the marriage relation. It is estimated that about 90% of the juvenile delinquents are coming from broken homes. Marriages are broken for the most trivial reasons and divorces have become so easy and popular. Many have become so deeply involved that they find themselves almost beyond repentance and obedience to God. God's law has not changed but men have changed in their respect for, and obedience to, God's law. No matter how popular divorce may become, the Bible still teaches that marriage should be for life (Matt. 19:3-9; Rom. 7:2).

—4421 Ryan St., Memphis, Tenn.

SPIRITUAL GROWTH—

(Continued from page one)

grow at the rate we, as individual members, choose for ourselves. For our lack of spiritual growth there is no one to blame but ourselves. In Eph. 4:15-16, Paul speaks of the body, its Head, its members and stresses the fact that the "increase of the body unto the edifying of itself in love" depends entirely upon the "effectual working in the measure of every part." How great is the responsibility of every member of the Body! Spiritual growth is not then altogether of individual significance; it is so important that each and every member by his growth or lack of it, contributes to the increase or decrease of the Body. This is of the most serious moment!

Requirements

We mention, now, one by one, eight of the most important requirements, as this writer sees them, that must be met for us to grow spiritually.

(1) **Seek first things first**—In Matt. 6:33, Christ said, " - - - But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "All these things" refers to things mentioned in the preceding verses—things such as food, raiment and shelter. We can not hope to have proper spiritual growth so long as we put all or most things before our God and His righteousness. Those who were strongest in spirit that I have known are those who truly put first things first.

(2) **Suffer for awhile**—Peter said in 1 Pet. 5:10, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." We learn, too, from reading Heb. 12:5-11 and 1 Peter 1:7 that suffering or chastening by way of trials of life are necessary for spiritual growth. From the passage just quoted from Peter, we learn that after suffering, we are perfected, established, strengthened, and settled. Our trials, our chastenings, which are so grievous for a season, are blessings in disguise. They are necessary unpleasantnesses for a time.

(3) **Learning**—For our spiritual growth to be proper we must be continually learning His will. We never reach the rung of omniscience on the ladder of knowledge—there is yet much to be learned. The Word is our source of learning—it is so important for spiritual growth. Peter speaks of it this way: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:1-2). In these two verses, Peter speaks of matters of progression—he speaks first of laying aside such things as malice, guile, hypocrisies and envies; secondly, he speaks of desiring the sincere milk of the word; then, thirdly, he speaks of growing thereby. Peter teaches that malice, guile, hypocrisies, and envies impede spiritual growth. We must first rid our spiritual systems of these—cancerous they are—then we, by desire (intense yearning) of the sincere milk of the word may grow, or as one translation has it: "resulting in your making progress in your salvation."

(4) **Constant reminding**—Man is prone to forget. God, it seems, has always been aware of this and has made provisions whereby His creation could overcome such a handicap. This fourth requirement is so very well presented by Peter in 2 Peter 1. He spoke of such necessities as faith, virtue, knowledge, etc.; then he assured them that he would not be negligent to put them **always in remembrance**; though they knew them and were established in the present truth. Here we see these people constantly reminded; so must it be with us in order to grow properly.

(5) **Prayer**—This is so important! I can not find words to really express how important is prayer for our spiritual growth. The spiritual giants, of whom we read in God's Word, were men of prayer. Remember David, Daniel, Nehemiah and many others.

(6) **"Let brotherly love continue"**—This, too, is so important! I hesitate to even mention it, because space
(Continued on page nine)

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879.

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SUBSCRIPTION RATES

Single Subscription One Year \$1.00
Single Subscription Six Months50

Printed by Laycook Printing Co., Jackson, Tenn.

HERE AND THERE

How To Reach Us—In spite of the fact, that it has been announced in this column in the two previous issues, our address, 1245 E. Main, Stockton, California, yet we continue to get matter for the paper and correspondence sent to various old addresses. Please, address us as above and save time and anxiety on the part of all concerned.

Encouragement—Last issue (March) we reported 156 subscriptions received for the OPA in one month. That is considerably above the average for one month, but not more than should be. However, we received much encouragement from this good showing. Therefore, we want to extend our thanks and sincere appreciation for the effort on the part of all who helped by sending us one or more subscriptions. May we all make a greater effort to double our readers of the truths in the OPA, and in this way double the influence of the paper. We should be reaching many more people by our articles in this paper. This is a good way to do mission work and to stem the tide of digression, yes, increasing tide! And the price? It is still the same old price from the beginning—one dollar the year!

Digression—"The act of digressing; deviation from moral rectitude; divergence"; **Digress** (verb)—"To turn aside; deviate from the main subject or line of argument; wander"—Webster.

Digression is one sin that has ever been an effective, ready, handy tool of Satan, which he had been using from the very birth of the Lord's church through the centuries to this very day. Digression was the tool that Satan used to deceive and turn aside the church (the greater part) from the right way that brought on the papacy and the dark ages, hence the apostate Roman Catholic Church that has so deceived the whole world, and still is carrying on her wicked deception, even in America. The very minute we relax, digression is offered to us to take up the slack in Satan's relentless aggression against the church of our Lord. This ugly deceiving foe cannot be left unguarded for one hour. He gives the church no rest or peace, and he does not always approach through the known enemy, he sometimes approaches through our very dear brethren, even

the preachers we love and appreciate. Brethren, we are at war with this deceiver, and I can see him still raising his ugly head, trying to shoot an arrow loaded with his poisonous venom into the heart of the church of Jesus Christ. We must stand as "watchmen on the walls of Zion, and cry aloud and spare not!"

—H. L. K.

Do You Need The Following Books And Tracts?

Since 1944, we have been making song books, and they have been gladly received by the faithful brethren, generally, hence all who have used our books know what to expect. We commend the following:

Singer's Choice is the title of our 1961 all-purpose song book, 192 pages of the best songs a number of us can find, selected mainly from The Stamps Quartet Music Company's publications, containing a good supply of each the old hymns, the tried songs, and the very latest songs, never used by us. We believe you will like this book, and we believe it will arouse an interest in the singing of the various congregations, wherever it may be used. **Singer's Choice** is designed to meet the needs of the work and the worship of the congregations. This book has been in the hands of the printer for some time, and we are anticipating its delivery within a few weeks at the most. We have word from Mr. Stamps, our printer, that they will be able to deliver the books this week, hence you who have ordered the new song book, will have received them before you read this. We hope you will be well pleased, and we believe you will. So, let us have your orders, please. The price is the same as last year—60c per single copy; from 2 to 6 copies to one address, 50c per copy; any number over 6 copies, 45c per copy; postpaid.

Songs We Love is the title of our new all-purpose song book, which has been passed out to many congregations. We have heard nothing but praise so far, and as usual, some are saying "It is the best yet." In addition to the old hymns, the tried songs, it contains many new songs never used by us, songs of 1959 and 1960.

The price is 60c per single copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Old Path Hymnal—For the benefit of the small congregations, or for those who like only the old and the tried songs, we have compiled a book of that kind, containing 240 songs, and to our surprise the response to the book has been beyond all expectation.

The price is 65c for 1 copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Joyful Praises is our 1959 all-purpose book, containing 192 pages of good old, tried, and true songs, suitable for all services of the church, singings, etc. Hundreds of praises speak well for this book. Many think it is the "best yet" put out by us. The price is 65c per single copy; six copies \$3.00; 45c per copy for any number over six; postage prepaid.

"Old Path Echoes" is our all-purpose song book for 1952, containing old, tried, and new songs of the very best. The price—50c per single copy; \$5.00 per dozen; \$40.00 for 100; postage paid.

"Old Path Echoes" (No. 2), our 1953 all-purpose song book, containing 192 pages of old, tried, and new songs. The price—the same as the above book.

Old Paths Pulpit—A book of sermons and essays, by 33 gospel preachers, containing a photograph and a brief life history of each preacher. This book was published by the Old Paths Advocate in 1945. It contains writings by many of the writers of the OPA today and by such great writers as A. Campbell, G. A. Trott, H. C. Harper, and others. This book gives a good picture of what we believe and practice. The price is \$2.50 postpaid.

The Communion — By Ervin Waters is a comprehensive discussion of the many phases of the Lord's Supper, such as the loaf, how broken; the cup, how many; the drink element, fermented or unfermented, etc. The old price is 35c per copy, but for awhile we will send it to you for 25c per copy; 5 copies, \$1.00; 25 copies \$5.00; 100 copies \$18.00, postpaid.

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"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE." (Mark 16:16)

THE CHURCH OF CHRIST

"This thing was not done in a corner." (Acts 26:26)

The success of Christianity at the beginning was in some measure due to its openness.

Its Founder

Jesus promised that he would build his church (Matt. 16:18). Everything he did to this end was done openly. He was unafraid of the light. He said, "In secret have I said nothing" (Jn. 18:20). In contrast, "men loved darkness rather than light because their deeds were evil" (Jn. 3:19).

Its Beginning

Jesus said that "repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem" (Luke 24:47). Before his ascension he commanded his disciples "not to depart from Jerusalem" (Acts 1:4). After the Holy Spirit had come upon them they would be his "witnesses . . . in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The Acts tell of this being done. First of all at Jerusalem. Not somewhere a thousand miles away, but inside the very city where he was condemned and outside whose wall he was crucified. Surely, "this thing was not done in a corner."

Its Ambassadors

They were not strangers of foreigners, but men who were known to have been with Jesus. To them Jesus had said, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops" (Matt. 10:27). They were not influential, educated men, but they "turned the world upside down." When rebuked and commanded not to

teach in the name of Jesus, they solidly declared, "We cannot but speak the things which we have seen and heard" (Acts 4:20). These men were faithful to the truth even though they knew they would pay for it with their lives.

Its Message

"All have sinned" (Rom. 3:23)—but "the Father sent the Son to be the Saviour of the world" (1 John 4:14). In Christ the sinner is offered "redemption through his (Jesus') blood, even the forgiveness of sins" (Col. 1:14).

Men were urged to believe that this Jesus is the Christ, the Son of the living God; to repent of their sins; openly to confess their faith in him, and to be immersed into his name for the forgiveness of their sins. The cases of conversion recorded in the Acts show these divine requirements. So powerful was the preaching of the glad tidings that "the Lord added to the church daily," and the number of the disciples "was multiplied" (Acts 2:47; 6:1).

Then And Now

This happened nearly two thousand years ago—what is its relevance to us today? Surely this: truth once established is established for all time. Jesus came, lived, died, and rose again just as much for us today as for men in New Testament times. Men are still sinners. They still need a Savior. Thanks be to God, salvation is still offered, on the same divine conditions. (Study Matt. 28:18-20; Mk. 16:15-16).

The New Testament has been written to convince us that Jesus is the Christ the Son of God, so that through believing in Him we might have life through His name (Jno. 20:30-31).

Dear reader, have you the age-abiding life that is found only in Jesus the Lord? Are you living in Him? Are you prepared for His coming again? If not, why not? Think on these things.

—Tom Kemp

(Selected from Truth In Love).

OUR HELPERS

Under this heading each month you will find the names of those sending us subscriptions and opposite the name the number of subs. sent. The subs. below have been received between Feb. 20 and Mar. 20. We appreciate every word and deed in behalf of the paper. Please, check the following and report any errors to us:

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THE PROBLEM OF WORLDLINESS!

There are numerous forms of error that threaten the church within. There are also many forms of sensuality that stifle the church spiritually. The Lord is solicitous of the unblemished glory and purity of the church. Paul wrote to the Christians in Rome saying, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:2.) Christians cannot fraternize with the world nor conform to its standard. We must at any cost and at all times maintain a pure faith and a faultless practice.

There are multiple forms of worldliness that have encroached upon the church within the past few years. This is the result, in part, of a softness in teaching and in preaching. I am afraid that preaching too many times has been geared to what folks want to hear rather than what they need to hear. There has always been the minority who wanted the gospel soft-peddled and who wouldn't tolerate any preaching against dancing, social drinking, unscriptural divorce and other wrongs. This number has now grown from the minority to the majority in the church. There are those who allow sin to be condemned in general terms, but who will not allow any specific mention of sins by name or any direct application. When a preacher of the gospel condemns pet sins by name he is generally in trouble. It seems as if false tenets and laxness in morals are usually coupled together. Generally, the person who objects to hewing to the line and uprooting false doctrine will be the first to object to any preaching against the common vices of today. The attitude that the church is just some place to go on Sunday and that interest must be maintained and supported by an appeal to the flesh with kitchens, social functions and entertainments in the church building and that any preaching or teaching must be little general sermonettes in order that not one may leave with "hurt feelings" is pretty wide-spread. There is a mushrooming apologetic attitude for false living and false teaching.

When digression swept the churches a century ago the disease in attitude reflected many symptoms. First, there was a laxness in respecting Bible authority which gave rise to the American Christian Missionary Society. Then came instrumental music and other forms of departure. There was a noticeable toning down of preaching against the things of the world. The preaching began to have a different ring about it and became less and less definite. The crowd who wanted to fraternize with the world was pleased and digressive churches began to be filled with dancing, social drinking, bathing suit (less) men and women because they could go there and be comfortable in their sins. The kind of preaching that makes men and women feel comfortable in sin is not any more confined to the digressive Christian Church or to the big denominations of the day. We are witnessing in our day a great laxness in the church toward worldly wrongs. Many things once frowned upon by members have now gained respectability. Social drinking is openly defended in some quarters with the excuse that it is all right to drink just so you don't get drunk. Aside from all the other things that could be said about this, just remember that an alcoholic had to take the first drink. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1). Strong drink has nothing good to

its credit. It is associated with every kind of crime in history. "Who hath woe, who hath sorrow, who hath contentions, who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:29-31). "When preachers, without due thought and regard for basic principles taught in God's Word, try to justify social drinking and make an attempted defense of the modern-day cocktail, such is but a symptom of a sick condition developing in the church. The drinking of strong drink may bring a certain brand of worthless social standing and give some sort of present satisfaction, but God's Word says not to "look upon the wine" thus averting temptation and resulting consequences. Remember, "at the last it biteth like a serpent and stingeth like an adder." Such is incompatible with the Christian life.

The devil has many devices. Dancing was once looked upon as belonging to the saloon or honky-tonk. It was not at one time admitted into circles of respectability, but now has gained admittance into society in general and parades under the guise of innocence through the high school prom or the "chaperoned" dance. I never did see how the thoughts of individuals could be "chaperoned." This is just another flimsy excuse for folks to do what they want to regardless of the wrong that is involved in it. Many in the church who want to pursue the things of the world have accepted the world's standard. They more or less believe that what was once wrong is no longer wrong. They blindly close their eyes to the fruits of the dance. The thousands who have admittedly gone down to ruin as a result of the dance should be a shocking and sobering argument against it. All of the proof is on one side. There is enough testimony of ruined lives and shattered homes as a result of this evil to fill volumes. Expert testimony has been left on every hand by those well qualified to give it. One example often quoted is that of the noted professor, T. A. Faulkner, an ex-dancing master and champion dancer of the Pacific Coast Dancers Association who said, "I shall be happy if I can lead one-fiftieth of the number to Christ that I have lead to ruin." (From *The Ballroom to Hell*).

Dancing with its worldly conformity and sensuality is incompatible with God's Word. "For he that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:8). The spiritually minded are out of place at the dance. Dancing among members of the church in too many places is either condoned or ignored. There are even those who should know better who are quick to defend it. Some Moms and Dads are unwittingly schooling their children in vice by encouraging them to dance and by even giving them expensive dancing lessons. Many pulpits are closed to any condemnation of the dance, or even any unfavorable mention of the word. Worldliness has infiltrated the church en masse. Brethren, we are arriving rapidly to the passivity of denominationalism in being unconcerned about these and other sins. It's time we open our eyes.

It isn't enough for a gospel preacher to say he is against sin and let it go at that. Nothing would please the worldly-minded in the church more. We need godly elders who love the church and have the courage to stand by the preaching of the truth, even if it means

that some will be "run off." Brethren are needed badly in the church who will take a stand for right doing regardless of the consequences for the Lord desires a glorious church, "not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. 5:27).

—(B. J. Thomas in *The Contender*,
via *Gospel Digest*).

THE RESURRECTION: FICTION OR FACT

By Taylor Joyce

Some fifty-three days after the Jews had crucified Jesus, they were startled to hear one of his followers affirm, "This Jesus hath God raised up - -" (Acts 2:32). Each of the four Gospels ends with the same assertion—that Jesus was raised from the dead! The Epistles also abound with references to the resurrection.

The resurrection, then, is an essential doctrine of Christianity. The importance of it is set forth by the Apostle in 1 Cor. 15. If Christ was not raised, "then is our preaching vain, and your faith is also vain—ye are yet in your sins—they also which are fallen asleep in Christ are perished."

So important is the doctrine of the resurrection that if it can be overthrown, the Bible which asserts it will be discredited, and Christianity, which is based upon it will die a natural death. In their efforts to bring about the demise of Christianity, men have advanced the following theories about the resurrection: (1) Christ was not dead. (2) The disciples were deceived. (3) The disciples were deceivers.

Was Jesus Really Dead?

The first theory is so absurd that it is amazing that intelligent men could ever have advanced such an idea. The historical accounts of our Lord's last hours tell of a sleepless night of interrogation followed by the painful scourage and climaxed by six hours of hanging on the cross. At last, a spear was cast into his side, and "forthwith came there out blood and water." Was Jesus dead? The Jews thought so and wanted to make sure that His body was not stolen. The centurion in charge of the crucifixion thought so and expressed this conviction to Pilate. The soldiers thought so and saw no need for breaking His legs as they did the legs of the malefactors to hasten death. The disciples thought so and hastily prepared Him for burial in Joseph's new tomb. These people had every opportunity to know whether or not Jesus was dead. These friends and foes alike said He was dead. It is folly to call them in question at this late date!

But to show the absurdity of this theory, let us assume that there was still a flicker of life in the Lord's body when it was laid in the tomb. The question then arises, "How did He get out of the tomb?" After a night and day of harassment and pain, after the loss of sleep, loss of blood and resulting loss of strength, in this weakened and mangled condition, Jesus could never have summoned enough strength to roll the huge stone from the mouth of the tomb.

Furthermore, if Jesus had managed to free Himself from the tomb, His subsequent appearance to the disciples in this sickly condition would have caused them to be disillusioned rather than inspired. The conduct of these men from Pentecost onward demands another explanation.

Were The Disciples Deceived?

A second theory concerning the resurrection is that the disciples were deceived. But if this be true, what happened to the body? If the disciples took it, then they were not deceived but were guilty of a deliberate falsehood in preaching the resurrection. If, on the other hand, the body remained in the tomb, or if the enemies took it, then why did they not produce it and expose these deluded men?

This theory is fraught with other great difficulties. It requires us to believe that a great number of individuals, alone and in groups, in daylight and in darkness, at various times and places, were deceived into thinking they had seen the risen Christ. For forty days they claimed to have seen Him often. They touched Him, examined His wounds, talked with Him, ate with Him. The evidence was overwhelming. It brought a new surge of courage to the cowardly disciples. It inspired faith in a brother in the flesh who had previously disbelieved. A later appearance transformed a persecutor named Saul into the preacher named Paul. **These people were not deceived!**

Another thing which must be taken into account is the extreme skepticism of the followers of Christ. They were hard to convince. The women who came to the tomb did not believe in the resurrection. They thought someone had stolen the body. When they saw Jesus, they thought He was the gardener. When they were convinced and came to tell the other disciples the good news, "their words seemed to them as idle tales and they believed them not." When Jesus appeared to the ten disciples that evening they thought they were seeing a ghost. When they in turn told Thomas of the Lord's appearance they evoked the skeptical reply, "Except I shall see in His hands the print of the nails, and put my finger into His side, I will not believe." **These disciples did not expect Christ to rise.** It would have been virtually impossible to deceive these people who were filled with such doubt and skepticism.

Were The Disciples Deceivers?

Another theory about the disappearance of the Lord's body is that the disciples stole it and made up the story of the resurrection. This is the explanation which the soldiers gave. But it is evident that they had been promised immunity from punishment for their negligence or they would never have admitted that they were so negligent in allowing the body to be stolen.

Here are some other pertinent facts. A full moon was shining above to illumine the night below. Great crowds of people were in the city, and very likely, in the vicinity of the tomb also. A company of soldiers was standing guard just outside the tomb. In view of all this, it was not likely that the body could be stolen without detection. The disciples were not overly courageous anyway. None of them had stood by Jesus when He was on trial for His life. All had fled. Surely, they were not so foolhardy now as to hazard their lives in an attempt to steal the body.

Another unreasonable aspect of this theory is this: the disciples had nothing to gain and everything to lose by insisting on the falsehood that Jesus was risen from the dead. Would any sensible person persist in a lie that would cause him to be stoned like Stephen, crucified like Peter, or martyred like Paul? Surely not! If this was a lie, it caused many of the disciples to be beaten with stripes, fed to lions and burned at the stake. The only possible explanation for their conduct is that

though they were faced with persecution and death, they continued to tell the story of the resurrection because they knew it was true.

The Historical Fact

The foregoing considerations amply show the insufficiencies of these theories which purport to make the resurrection a fiction and a fraud. There remains but one other way to explain the mysterious phenomenon of the empty tomb: "The Lord is risen indeed!" Read the story for yourself, "and be not faithless, but believing." Life will take on new meaning for you. Death will lose much of its fearfulness. A better hope will spring up within your heart when you accept the promise—"because I live, ye shall live also."

—2305 Mustang, Del City, Okla.

THE COMMANDMENTS

(The following is a version of the commandments in verse. Even though we are no longer under the ten-commandment law, these are truths of present day value. Our older readers may have seen it before. I do not know the author. It was quoted by memory to me recently when I visited Sister Rosa Finley, Monrovia, Calif., who is now in her 92nd year. She thinks she learned it from one of her readers as a child. Even though this sister is now an invalid, and is physically blind, she is remarkably alert both spiritually and mentally. Her private observations on the ancient order of things deserve to be heard by all.—D.B. Mc.)

Thou shalt have no God but me.
Before no idol bow the knee.
Take not the name of God in vain.
Dare not the Lord's Day to profane.
Give to thy parents honor due.
Take heed that ye no murder do.
Abstain from words and deeds unclean.
Steal not, for thou by God art seen.
Tell not a wilful lie, nor love it.
What is thy neighbor's do not covet.
With all thy soul love God above,
And as thyself thy neighbor love.

OUR DEPARTED

Hollon—Henry Webster Hollon was born June 28, 1885 in Milam, Mo., and departed this life March 8, 1961 in Stroud, Okla. His wife, Hattie, preceded him in death. He is survived by three daughters, Bonnie Starrett of the home, Helen Weems, Victoria, Tex., and Ruby Reagin, Indianapolis, Ind.; 3 sons, Leo, Jackson, Miss., Troy, Andrews, Tex., Glen, Pampa, Tex.; a brother, Noah, Arlington, Okla.; 16 grandchildren, and 26 great grandchildren. The writer spoke at funeral services in the Baptist church at Stroud, Okla.

—Taylor Joyce.

Thomas—Brother Cecil Thomas of the Pepper Drive congregation, El Cajon, Calif., departed this life March 6, 1961, at 46 years of age. Brother Thomas was very consistent in church activities; he was an excellent song leader. His death will leave a vacancy at both the Pepper Drive and the National City congregations. We became acquainted with Bro. and Sister Thomas 20 years ago when the congregation at National City first began. Of his family, there remains his wife, Fredia; daughter, Judy; and 2 sons, Ronald and Bobby. His fine family is a fitting testimony to his good life. I re-

quest your prayers for his family. Words can not express our feelings of Cecil's passing; we hope to meet again.

The floral arrangement was one of the most beautiful I have ever seen; the attendance was one of the greatest I have seen. The writer officiated.

—Marvin Fisher

Cobbs—Bro. James Frank Cobbs of Spring Hill, W. Va., departed this life Feb. 12, 1961 at the age of 82 years and 5 months. He leaves to mourn his passing, his wife, Belvia; 2 sons, George and Paul; 4 daughters, Mildred, Lonnie, Hilda, and Margrete. Bro. Cobbs obeyed the gospel 48 years ago under the preaching of Floyd Jacobs Young, and from that time was active in the Lord's work. He often said, "I want to wear out and not rust out." His last days were his busiest days and the way he died is most remarkable. The day before he died he delivered groceries to a poor widow and saw that her needs were supplied. That night he read his Bible till midnight and went to church the next morning and for the last time took the communion. The same day he preached the funeral of a sister he had recently restored, and near the close of the sermon, he said, "We never know who will be next, for as death finds us so also shall the judgment." Suddenly, he fell forward and never breathed again. He died in the arms of his son, Paul. I was called to speak words of comfort at his funeral. I complied with his request. It was almost like preaching my own father's funeral.

—Fred Kirbo

Pruitt—Amos Farris Pruitt was born March 15, 1886, in Cassville, Ark., and was in his 75th year when death came, Feb. 1961 at Council Hill, Okla. He is survived by his wife, May; 3 sons, Wilburn and Harold, Oklahoma City, and Willard, Boynton, Okla.; 4 daughters, Orpha Staton and Jewell Van Brunt, Council Hill, Okla., Jesse Tobey, Sand Springs, and Ava Ray, Oklahoma City; 5 brothers, John and Dave, Council Hill, Charles of Wetumka, Jim of Hiwassee, Ark., and Lester, Brea, Calif.; a sister, Nora Sparks, Lamar, Ark.; 30 grand children, and 2 great grandchildren. An overflowing crowd of relatives and friends and brethren gathered at the church building in Council Hill to pay homage to this good man. He will be missed by his brethren in the Lord with whom he worshipped and served God since rendering obedience to the gospel at the age of 26. He will be missed by his fellow-townsmen among whom he lived for some 30 years. He will be missed by his kinsmen before whom he set the example of a godly life. A group of Christians sang some of Bro. Pruitt's favorite hymns, and the writer endeavored to comfort the bereaved at the funeral rites.

—Taylor Joyce

BONDS OF MATRIMONY

Cutter-Fancher—The evening of February 25, 1961, at the East Side church of Christ of Graham, Texas, in a beautiful candle light ceremony, Duane Clayton Cutter and Mary Elizabeth Fancher were united in marriage. Many relatives and friends attended. Mary is a member of the faithful church of Graham. My brother Duane is a member of the church at Crescent, Okla. They intend to make their home in Oklahoma City. We extend to them our best wishes and a long fruitful life together in a Christian home. The writer officiated.

—Jack Cutter.

ACKNOWLEDGMENT

The church at Jacksonville, Fla., would like to acknowledge the donation received for our building of \$30.00 from the church at Lockland, Ohio. We surely appreciate this and their prayers.

—Bob Kornegay

A NEW CONGREGATION

The church now meeting near Washington, D. C., is located in B-1 meeting room of the South Gate Motel, at Shirley Highway and Glebe Rd., time of meeting is 11:00 A.M. each Lord's day. Phone OV 3-0738 or DU 5-9194. Contact C. R. Hurd, 728 Brian Drive, Vienna, Va.

—J. D. Corson

CHURCH BUILDING FOR THIS MONTH

Youngstown, Ohio.—Send all donations to Paul Shaw, 125 N. Raccon Rd., Youngstown 9, Ohio.

NEW YEAR MEETING

Levelland, Texas.—This meeting is scheduled to begin December 27 and continue through January (62) 3rd and possibly, the 7th. Homer L. King is to do the preaching. All are cordially invited.

—M. L. Hale and J. E. VanStavern

SPIRITUAL GROWTH—

(Continued from page three)

is so limited that we can not so much as "touch the hem of the garment" in this present study. We who are so interested in spiritual growth need to read and meditate upon 1 Cor. 13 much and often!

(7) **Helping others**—Paul expresses for us this requirement in Gal. 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted"; and, again, in Rom. 15:1—"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." We can not integrate our own spiritual man and contribute to the disintegration of others—we need to help each other.

(8) **Looking at the right place and at the right things**—We do not have proper spiritual growth if we fail to forget, or not look at, the things that are behind (Phil. 3:13). Once our mistakes are committed and then corrected, there is nothing to gain by looking back at them. We thus stunt our spiritual growth. Let us look onward and upward. Abraham is a good example here: "— he went out, not knowing whither he went" (Heb. 11:8). Even though he did not know whither he was going, he knew what he was looking for: "— For he looked for a city, which hath foundations" (Heb. 11:10).

To grow as we ought, we can not allow the temporal things to becloud our view of the eternal. Paul, with the master stroke, so adequately portrays this in 2 Cor. 4:16-18. Let us ponder long and well: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen: for the things which are seen are temporal; but the things which are not seen are eternal."



D. C. Kelley, 417 N. Lemona, Woodlake, Calif., Feb. 27.—This is to notify you of our change of address. All is well with the church here.

Luther Boek, 3400 Garfield, Carmichael, Calif., Feb. 23.—Whitney Ave. church has had 2 baptisms, 2 restorations, and 2 confessions of faults recently. Please note our new address.

B. E. Shepherd, 415 W. 14th, Sulphur, Okla., Mar. 6.—Bro. Johnny Elmore will hold a meeting for us April 21-30. We invite all to attend.

Ralph Kitson, Mozier, Ill., March 3.—We are having good attendance. One made confession of faults last Lord's day. I will be 80 years old March 14. May we continue in the work of the Lord. Here is a sub.

Don Krider, Box 114, Elmwood, Ill., March 13.—We have started meeting here in Elmwood now. Please send us 50 more of the song book "Old Path Hymnal."

Larry Ballard, 7423 Sundown, Houston 28, Tex., Feb., 26.—We enjoyed having Bro. Wayne Fussell with us Feb. 12, his preaching was rewarding. We look forward to having Bro. J. W. Kornegay here Mar. 5. Here are 2 subs. The church here is rooted and grounded in love.

Geo. McCain, Rte. 1, Box 1347, Anderson, Calif., March 15.—Bro. Bobby Orear gave us a good lesson recently. One confessed faults. Bro. Jim Thompson will be with us the 4th Lord's day if he is able. Bro. Adair is now at home though very weak.

Dorman Bryant, No. 23 Silver City Cts., N. Little Rock, Ark., March 9.—Since my last report, I have preached at Witts Springs, Pine Ridge, and N. Little Rock. The church here in N. Little Rock continues to abound in love and unity. Seven confessed faults, recently. It is of great importance to all of us that we be watching, expecting, and ready for the coming of our Lord. The reappearing of Jesus is certain.

Custis Wayman, Maynard Rte., Pocahontas, Ark., Mar. 18.—The church here is doing fine. We have just had a very good meeting, though it was short. Bro. E. H. Miller did the preaching and there was one confession of faults. We feel much good was accomplished. Here are 3 subs.

Roy Lee Criswell, Box 21, Arvin, Calif., March 20.—We are working at present with the Arvin brethren. Cooperation among the brethren has been splendid, and it is good to work where there is love and unity. This should prevail in every congregation. We are to be here through April, and plan to have a meeting April 19-30. We go from here to Sanger, Calif., beginning May 1. Remember us in your prayers. Here is a sub.

Larry Parker, Mtd Rte. 2, LaGrange, Ga., March 14.—We had a very good meeting here in February with Bro. Lynwood Smith. We all derived much good from it. I have preached several times in this section. Here is my sub.

C. D. Palmer, Rte. 2, Box 19, Kinston, Ala., March 15.—Things here are about as usual. Bro. King, it was good to see you again and hear you preach at Columbus. Wish I could have been with you more. Here is my renewal.

E. R. Brown, Stilwell, Okla., March 14.—The church at Noel Chapel is getting along nicely. Bro. Morgan still preaches for us and we appreciate him. We would enjoy having our brethren come by and be with us whenever possible.

D. B. McCord, 757 N. Cedar Dr., Covina, March 17.—By the time this reaches our readers, our meeting with Lee Book (Mar. 19-April 2) will be over. We look forward to it. The Norco meeting will be conducted April 21-30, the Lord willing. I will conduct a meeting at Orange, Calif., May 19-28. We need your prayers.

J. B. Torres, Rt. 1, Box 104, Kerrville, Tex., March 13.—Brother Joe Martinez and I just closed a fine meeting at Nuevo Laredo. Most of our visitors were Catholic. Three are to be baptized. Our meeting lasted about two weeks. We have done some house to house teaching. Bro. Jesus Rodriguez and the others are still faithful and working hard to save souls. May God bless the Covina, Calif., church as they continue supporting Bro. Rodriguez in this field.

Don L. King, 1245 E. Main, Stockton, Calif., March 20.—Since last reporting I have preached in Lodi, Stockton, and Yuba City. I preached in Lodi, March 12, both Lord's day morning and evening during the young peoples meeting. On Saturday evening, March 11, I was privileged to hear Bro. Jerry Cutter. I think Jerry is a fine preacher. March 19, I was at Yuba City, Lord's day morning and evening. We had a good crowd. They are striving for the gospel way. Bro. Benny Cryer is doing a good work there. I visited with him and his wife while there. I enjoyed hearing Bro. Billy Ivey at Olivehurst. Pray for me in the work.

W. B. Hill, 400 W. 13, Sulphur, Okla., Mar. 10.—The church here is having good attendance with some outsiders attending the Lord's day morning service. I believe we have reached a critical time in the work of the church. We hope to work harder in the future. Our young brethren are doing very good in their teaching. Pray that we will grow stronger in the faith.

H. S. Jackson, Rte. 2, Box 267, Lubbock, Tex., March 6.—The church here is at peace and doing well. The house is nearly full on Lord's days, though not so many at the evening service. We look forward to our meeting this year with Bro. Leon Fancher doing the preaching. Visitors are welcome. The church building is located at 3rd and Temple. We surely enjoy the OPA, especially the good articles. Bro. King, I would love to see you and hear you preach again.

Bob Kornegay, 5351 Colonial St., Jacksonville, Fla., March 6.—Bro. Lynwood Smith will hold a meeting for us April 2-9. We want to invite all to be with us. If you are not able to attend, please remember our efforts when you pray. We look forward to a good meeting. We are meeting at 1350 Lakeshore Blvd., Cedarhurst church of Christ. My phone is EV 9-6784.

Tom Smith, Rte. 4, Box 171A, Duncan, Okla., March 14.—The church at Healdton is progressing nicely with peace and unity prevailing. We have recently had Bro. Hugh F. Hinton of Dallas, Bro. Vannoy of Wichita Falls, and Bro. Billy Tate of Duncan, bring us some good lessons. All did good, and the lessons were timely, appropriate, and edifying. We were at Andrews, Tex., Feb. 22, and attended their midweek services where the boys of the congregation had charge. I must say, I have never attended a more interesting service. Seven boys took part and all did splendidly which shows that "we learn to do by doing."

C. R. Hurd, 728 Brian Dr., S. W., Vienna, Va., March 6.—This is to announce that there is now a true church of Christ meeting in the Washington, D. C. area. We are meeting at present in the B-1 meeting room at the South Gate Motel which is located at the intersection of Glebe Rd. and Shirley Hiway in Arlington, Va. If you desire further information please contact Lloyd C. Dent, 110 E. Braddock Rd., Alexandria, Va., Phone OVerlook 3-0738; or Carl R. Hurd, 728 Brian Dr. S. W., Vienna, Va., Phone DUnkirk 5-9194.

J. W. Kornegay, 4421 Ryan St., Memphis 7, Tenn., March 14.—The church here seems to have more zeal for the Lord's work and we are all working for the upbuilding of the church and we invite all that can to come and be with us. I have preached at different places in Miss., La., and Texas since last report. I plan to be with the brethren in Roanoke, Va., April 4-18, and with the Witt Springs, Ark., brethren March 16-19. Pray for us in His work.

Perry Allen, 2115 Van Ness St., San Pablo, Calif., March 15.—Bro. Mason closed his work here March 5. He was with us Sept. 11-March 5. We had 5 baptisms during that time and the church was much strengthened. We certainly appreciate the help of the brethren at Lodi and Pismo Beach in this work. Bro. Mason is loyal and faithful, and a sincere worker in the vineyard, worthy of his hire. We seem to enjoy the OPA more all the time. I enjoyed especially Bro. McCord's article on the marriage institution. We need more of this type of teaching.

J. D. Corson, Mahaffey, Pa., March 11.—I have just closed 3 weeks work with the brethren in Raleigh, N.C., with one confession of faults. It was good to be with them again. I am now working with the new congregation in Vienna, Va., close to Washington, D.C. Bro. Carl Hurd and family formerly of the Roanoke, Va., congregation now live here. He rented a suitable room and we have located several members. Interest is good, last Lord's day every seat was full. This is the first time there has been a faithful church in this section, so brethren, they are worthy of your prayers and encouragement.

A. J. Kinder, Rte. 7, Box 513, S. Charleston, W. Va., Feb. 25.—We have spent the winter in Tampa, Fla., and enjoyed being with the brethren here. We visited Bro. Cyrus Burkett and family at Longwood. They have a nice congregation and wonderful singing. Bro. Thompson gave a good lesson the first Lord's day we were there and Bro. Cumbaa the next. We plan to leave for home March 22. The church at Mallory Chapel is getting along fine. It was certainly a shock to hear of the death of Bro. Frank Cobbs. I know he will be missed, he seemed like a father to us. Here is our renewal.

B. B. Cayson, 1993 Burn Ham Ave., Memphis 7, Tenn., Feb. 24.—The church here is doing well, though we have had much sickness. Most of the members are now able to be at services again, and last Lord's day the house was almost full. Bro. R. C. Pinigar gave a wonderful lesson. Recently, we enjoyed the preaching of Brethren Arthur Wade, Melvin Stirs, and Bro. Fulmer of Jacksonville, Fla. Bro. Fulmer is a preacher that recently took his stand for the truth with the church at Jacksonville. Bro. Arthur Wade begins here in June. We enjoyed hearing Bro. Fred Kirbo at Little Rock, Bro. Canfield, at the colored church here in Memphis. I have preached at my home church, and a man and his wife confessed faults. We request the prayers of the saints.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., March 6.—My work which began Sept. 10, with the church in San Pablo came to a close March 5, with 5 baptisms, one of them a Baptist. The San Pablo brethren are to be commended for their zeal in the work of saving souls. We should never be satisfied with the work we have done but ever strive to do more. The churches at Lodi and Pismo Beach helped support me in this work. May the Lord bless them. Love, unity, and peace, prevailed in the work. They now have 4 teachers, and their attendance has increased at every service. Their zeal is great for which we give God the glory. May the peace of God abide with us.

Julius Mauwah, Manjolo Village, Box 562, Limbe, Nyasaland, Africa, March 9.—The work in Nyasaland continues to progress in spite of the political tension. In Jan., I worked with the church at Manjymba; there were 87 present. I also worshipped with the church at Wendewende; Bro. Benneth Severe delivered the sermon. On Jan. 29, I again worshipped at Wendewende at which time Bro. E. C. Severe preached; there were 9 baptisms and 126 were present. Feb. 2, I labored with the church at Khereng'eza where 93 were present; there was one came forward to confess Christ; one was restored. Feb. 5, I labored with the home church at Wendewende and present were 201; 2 came forward to confess wrong doing.

Jack Cutter, Box 573, Richland, Mo., March 18.—The work here is still moving forward. If I remember correctly there have been two restored since last report. As soon as the weather permits we have planned two tent meetings. They will be held in the surrounding area. During the annual meeting held at Lebanon by the congregations in Mo., last December, it was decided to continue the work in this area for another year. They, also, decided to continue supporting Bro. Arthur Wade at Mountain Grove.—Seven congregations in Mo., make

up my support and they are as follows; Richland Lebanon, Houston, Lee Summit, Claxton, Springfield, and Kansas City, Mo. These congregations and the ones supporting Bro. Wade (although most of them are small in number), have united to move the Cause of Christ forward in Mo.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., March 15.—We had the privilege of being with the congregation at Cyprus, Feb. 18, 19, for three services. This was my first time to preach there, and we enjoyed being with these brethren. They are to be commended for having a neat little building in which to meet to worship the Lord. Recently, we got to attend part of the meeting held at Lynwood by Bro. Bill Roden. We were present for the fine singing and also the last service of the meeting, and the fellowship was certainly uplifting. Since my last report I was at Siskiyou St., L. A. for several services, assisting with the teaching, along with Bro. Chester King and others. March 5, we began a meeting at Porterville where we are at this writing. This is the last week of the meeting and the crowds have grown. To date there has been one baptism. March 29-April 9, we are to be at Wichita Falls, Texas (Lawrence Road); April 16-25, Graham, Texas; April 26-30, Jacksboro, Texas; May 3-14, Harrodsburg, Ind.

E. H. Miller, Box 538, LaGrange, Ga., March 16.—The church in LaGrange is doing fine. We now have another brother who has started out sowing the seed, but we need many more, for the fields are white unto harvest. We had a wonderful meeting Feb. 19-26 with Bro. Lynwood Smith doing the preaching. Though the weather was the worst we have ever had during a meeting we still had good crowds and interest. It rained all during the meeting, highways and trains were blocked, many families had to be moved from their homes in nearby towns. We were fortunate to be far enough from the river to be safe from the overflow. We look forward to another good meeting June 18-25 with Bro. Jack Cutter. Last week-end I was with the new congregation at Montgomery, meeting at 107 N. Capitol Parkway, just off highway 80 on the east side of town. We had a wonderful meeting at Pochontas, Ark., with one restored and I feel other good was done. I am to be with the congregation at Walled Lake, Mich., May 7-14; then I am due to debate cups and S. S. in or near Santa Rosa, Calif., May 30 June 2 (4 nights), if propositions can be agreed upon.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., March 15.—Recently, we have had some real good singings at Arlington, Ft. Worth, and here in Dallas. The Arlington congregation has all day services which includes lunch and singing at 2:30 P. M. each first Lord's day of the month. All who live near enough are encouraged to come. Bro. Ronny Wade is in a good meeting at Trentman St. in Ft. Worth this week. We want to attend every night we can. I am to be in Oklahoma City (7th St.) this Saturday evening and Sunday. Our meetings begin the latter part of April. The work here in Dallas is doing good. We had one restored from the S. S. and cups last Lord's day. This makes a total of 6 that have come out of digression the last few months and two have been baptized. I want to give a hearty amen and I agree one hundred percent with Bro. Ronny

Wades article in last months issue of the OPA, on women keeping silence in the church, in it being a shame for a woman to cut her hair, and also a shame to be dressed in immodest apparel. God bless you Ronny for coming out strong on it. Brethren, let us fight sin. God bless my fellow laborers.

R. B. Roden, G. D., Corcoran, Calif., March 8.—The month of February completed our work at Lynwood, Calif. It was an enjoyable work and we learned to love these brethren for their steadfastness. We did appreciate the cooperation from the brethren at Siskiyou St., Montebello, Orange, Cypress, Norco, Huntington Park, and Covina for their untiring efforts both financially and with their attendance. Since last report, we baptized one and 2 confessed faults. We closed the work with all day services the last Lord's day. We appreciated the presence of all the preachers and leaders. The singing was one of the best I ever attended. We are now at Corcoran to work with these brethren and was glad to hear Bro. Lynwood Smith the first night of his meeting at Woodlake, and are looking forward to attending the meeting now in progress at Portersville, conducted by Bro. Paul Nichols. If you know of anyone near Corcoran that we may help in the Lord's work, write me at Corcoran, General Delivery. I will be glad to contact them. Pray for us that we may grow stronger in the Lord's work.

John L. Fisher, Rte. 2, Summertown, Tenn., March 2.—Since last reporting I have spent 10 weeks with the church at Harrodsburg, Ind., preaching once at Brazil, Ind. The rest of the time I have labored in this area. The brethren here exchanged letters with some brethren in the Knoxville area, and finally I was sent to investigate. I was met by Bro. D. L. Pence and we discussed the points of doctrine we practice. The only difference was, they broke the bread into two pieces then passed it to the individuals. After discussing this he stated he could conscientiously break the bread as we do and for the sake of unity he would do so. There are 2 congregations, one meeting at Kingston at 10:30 A.M. in the home of Sister Shubert, then at 3 and 7 P. M., in the city of Colefield. They are about 30 in number and wanting the truth. I will be going over from time to time to help with the teaching. They have the lot and foundation paid for and intend to build this spring. Bro. Pence would like for anyone passing through to contact him. His address is D. L. Pence, Rte. 3, Oliver Springs, Tenn. He lives at the Slusher Apartments between Oak Ridge and Oliver Springs. Here is a sub.

Jim Canfield, Rte. 3, Box 86, Marion, La., March 14.—Feb. 17-26, I was with the brethren in Memphis with good services. We had some outside visitors, some had never before heard a sermon by a church of Christ preacher. On Thursday evening several brethren from the other faithful congregation in Memphis were with us helping in the singing and giving us much encouragement. Feb. 18, a Bro. Hulls from the digressive church called me asking permission to meet in Sister Motley's home (where we meet), until his congregation could get their house rebuilt. He wanted to have his services at 10:30 and said they would be out by 12:00. We have services at 2:00 P. M. Bro. Hulls congregation uses cups and S. S. I asked him if he thought the Lord would be pleased with such teaching in His church? I also asked

him why he did not go to the other cups and S. S. churches in Memphis. He said he did not agree with them on certain issues. I told him we should all be speaking the same thing on what is written, and asked him for scripture for his practice. He asked me if I would debate our differences in public discussion and I agreed to do so. If he will sign fair propositions, we will have the debate in April. March 21, I plan to begin 2 weeks personal work in Memphis, then to Richmond, Ind., for personal work and teaching, and possibly on to Pa. The long winter seems to be about over. I am thankful my health is as good as it is. May God bless all the faithful.

Homer L. King, 1245 E. Main, Stockton, California, March 20.—Since my latest report, an elderly couple who live in Stockton were baptized by Bro. Luther Boek, while they were visiting their children in Sacramento. They meet for worship with the Stockton brethren. While assisting in the public teaching at Stockton recently, a young sister was restored to the fold, and last evening my son, Don, baptized a young man, a friend of the Freemans, who no doubt had a good influence on the young man. Brother Orvel Johnson, of Sacramento, is to preach at Stockton on Sunday, March 26. I preached twice at Salinas March 19 to fair crowds. I visited this church each third Sunday. We recently visited Bro. John Reynolds, who is in the hospital in Ceres, and his doctor says he cannot get well. He has been suffering of cancer for quite some time. Bro. Reynolds will be missed in this state, as he has done much good as a preacher of the gospel. He and his family need your prayers. We enjoyed visits in our home, a few weeks past, by Bro. Billy Jack Ivey, Bro. Paul Deems and wife, also Bro. A. C. Parrin and wife. Some time was spent in singing, which was well done. We recently enjoyed a visit by Bro. Jerry Cutter, who is laboring at Manteca. To know Jerry is to love him. We are looking forward to our protracted meetings in the month of May, by Bro. Ronny Wade. Please, keep praying for me and mine. May the Lord bless all who are sincerely striving to please the Lord in all they do.

TALENTS

I went to church to listen and I heard the preacher say, You ought to use your talents, and use them every day. I couldn't help but wonder what could my talent be? I didn't have a single one, or so it seemed to me.

I'd always heard that talents were a special kind of work

Like singing, praying, teaching, and you hadn't ought to shirk.

Now why would God give talents that we didn't know were there?

So I took my problem to Him as I knelt beside my chair. A still small voice did answer did you ever think of love, Kindness, meekness, patience, are some talents from above?

If you will use these talents each one every day Then you will gain some others in a quite humble way.

—Nick Finley

(Selected by Mrs. Selby Owens)

Every man is rich or poor according to the proportion between his desires and his enjoyment.

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 These 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. XXXII

LEBANON, MISSOURI, MAY 1, 1961

No. 5

THE RACE THAT IS SET BEFORE US

By D. B. McCord

Our caption is taken from the first verse of Hebrews 12. Our writer, the Apostle Paul, compares the Christian life to a race. The people to whom he wrote this epistle were at least somewhat familiar with the games of the ancient Greeks. Profane history relates at least two requirements of the ancient races which we note in the beginning of our study. First, those who ran the race must run according to the rules of the game. So it is with the Christian race—the successful runners must keep the rules. We live in a time when even erring brethren otherwise will err further in trying to make us believe the rules are of little importance—just so we are running—that rules, law, regulations do not matter. Be not deceived; the rules of the race must be observed. Secondly, in the ancient races, no one of bad character was allowed to participate; so it is in the race that is set before us.

REQUIREMENTS

There are certain requirements to which we invite your attention. Since only the lawful and successful runners in this race receive the crown of life, we consider these requirements most important. We note them one by one.

(1). **Lay aside every weight.** Paul does not expand on the meaning of "every weight." Since it is used, however, in a series with "the sin," we would conclude that the weights under consideration may be innocent within themselves, but are hindrances nonetheless to our progress in the race. In the classification could be placed all those activities that keep us from doing all that we can for the Cause. May I mention one with all the love that I possess with those who may disagree. If there were nothing else to discredit television for the good of those in the Christian race, here is one that would. With all due respect to all, it is the rule, and not the exception, in homes where television is as common as the light bulb, it is a weight. May I make this closing observation on this point?—I have never understood how a brother or sister could find the time to visit all the sick, support all the weak, comfort all the feeble-minded, do all the personal work he needs to do and still have time left for much television. Your writer is not trying to be rude or radical—just realistic. Time?—Maybe you can find the time to do all these things with one; many of us can not find the time without one. Regardless, let us lay aside
(Continued on page eight)

REMEDY FOR DISCORD

By A. L. Adams

There is in the church today, much discord, all stemming from a number of things that could be prevented. It is not a matter of justification of the individual congregation or the condemnation of certain bodies, but rather the examination of each individual in the light of the truth of the scriptures.

In 1 Cor. 11:28, and 2 Cor. 13:5, the commandment is given to examine yourself. In these passages the Holy Spirit enjoins an examination, brother is not to examine brother, but is to examine himself. The Corinthians had been criticizing Paul; but the Apostle turned on them and said, "examine yourselves."

In an earnest effort to examine ourselves, let each one ask himself the following questions: Note the personal pronoun "I":

My Lord wants me to be pure. Like Jesus am I clean in life? In heart? I may be clean outwardly, but if my heart is impure; I am vile before God (Matt. 5:8). When I find sin in my heart or life, do I repent of it or go willfully on in the practice of it? (Lk. 13:3).

My Lord wants me to have a loving heart. Do I harbor hatred in my heart? If so I am a murderer, though the deed I have never committed (1 Jno. 3:15). Do I realize that it is wicked not to forgive, and that the unforgiving person shall not see salvation, (Matt. 18:21-35).

My Lord wants me to be humble. Do I minimize my mistakes, while I magnify the mistakes of others? Do I count others better than myself, or myself better than others? (Phil. 2:3). Do I trust in myself that I am righteous, and set all others at naught? (Lk. 18:9; Isa. 65:5). Do I sit in judgment on others, or do I commit all judgment to the great Judge? Do I usurp His great authority? (Matt. 7:1-5).

My Lord wants me to hate sin. Jesus hated sin with all the intensity of His soul. Am I like Him in this? Do I hate my own sins with the same degree of intensity that I hate the sins of others? Am I, like my Saviour, tender and tolerant toward the sinner? (Jno. 8:1-11). In fighting the battle of life, on whom do I begin; myself or others? (1 Cor. 9:27). Am I in the habit of confessing my own sins, or the sins of others? Many are forever confessing the sins—of the other fellow (Lk. 15:21-30).

My Lord has blessed me with the power to speak. Do I use this power to bless or curse? (James 3:9-12). Am I a peacemaker or a peace breaker? Am I a sower

of discord? (Prov. 6:19). Do I divide God's people? (Gal. 5:18-24). Am I a gossip or a tale bearer? If so, I should repent, now.

My Lord has blessed me with the power to hear. Am I eager to hear good or bad news? When a word of gossip falls on my ears, do I believe it and repeat it, or do I first of all investigate? When a gossip pours into my ears a tale he heard from some other person, do I encourage his wicked work, or do I restrain him? Do I hold him accountable for his gossip? Do I demand of him testimony of witness?

My Lord wants me to love His body, the Church. Am I making contributions to the upbuilding of this sacred institution? (Acts 20:28). Do I contribute with my attendance? If the church should meet as often as I do, how many times during the week would it meet? Would it meet on Lord's day morning and evening? How about Wednesday evening? Do I forsake the meetings in order to attend a place of amusement? (2 Tim. 3:4; Matt. 6:33). Do I contribute my money? Do I contribute on the first day of the week as I have been prospered? Do I spend more money for luxuries than I do for the cause of Christ? Do I pray for the Church and all its' members?

The Lord has made me my brother's keeper. How many souls have been led to the Saviour through my influence? When it is assuredly known that a brother has been overtaken in a trespass, do I endeavor to restore him, or to crush him? (Gal. 6:1-2). When my brother sins against me, who is the first person I tell of his sins; my brother, or someone outside the church? (Matt. 18:15-20). If my loved ones were to follow in my footprints, where would they be for eternity? (Rom. 14:12; Heb. 12:12-13).

My Lord will call me to His judgment (Rom. 14:12). Am I willing to stand before Him just as I am? Am I living today as though this was my last day? Which it might be (Prov. 27:1). Is my house set in order? (Isa. 38:1).

Your Prayer, My Prayer

"O Thou who filleth all in all, come into the inmost nature of our being and take up Thy abode. Enter into our barren and desolate lives and adorn us within and without with the beauty of holiness. Drive out every idol and bring into subjection every thought and impulse of our rebellious nature. O Thou King of kings, take up thy abode within us to rule and reign till every enemy is subdued. Fill us with Thyself, endow us with the spirit of reverence, of devotion, and of a deeper appreciation of the eternal values. May the light of thy love glow in our hearts and the sacredness of thy truth be enshrined in our souls. Grant, dear Father, that the temple of our body may never be left unto us desolate. Be Thou over us to protect us, to purify us, and through us to unite us to our brethren, and to thyself. May Thy thoughts be our thoughts, Thy words, our words, thy ways, our ways. Redeem us from the fall and lift us to thyself. All of these things, we most humbly ask in the name of our Lord and Saviour, Jesus Christ, Amen."

—1616 19th St. N.E., Roanoke, Va.

"THE WORK OF AN EVANGELIST"

By Edwin Morris

In 2 Timothy 4:5 Paul exhorted Timothy "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." The word evangelist is from the Greek word "euagge-listes" and Thayer defines "A bringer of good tidings, an evangelist." This name is given in the N. T. to those heralds of salvation through Christ who are not apostles." From that time until now and from now until the end of time there will be the need of those men who are bringers of good tidings and heralds of the truth. What is the work and duties of these men? I would like to notice first "What the work of an evangelist is not."

Not necessarily traveling long distances continuously. Many have the mistaken idea that for one to be an evangelist he must be on the move all the time. This is not true. We can do evangelistic work right at our own door steps. Many places in the United States, in Texas and, yes, even in Ft. Worth and Dallas areas can be evangelized. No doubt many people near all of us have never heard a gospel sermon. We have different examples in the New Testament where men stayed at places for a period of time. Let us study a few. (1) The Apostles at Jerusalem. In Acts 6:4 "But we will give ourselves continually to prayer, and to the ministry of the word." In Acts 8:1 "And they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." Again in Acts 15:2 and 6 the apostles and elders were still in Jerusalem. Some years had elapsed and they were still in the city of Jerusalem. (2) Philip at Caesarea. Acts 8:5 "Then Philip went down to the city of Samaria, and preached Christ unto them." And verse 40 "But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea." Now notice Acts 21:8 that Paul came to Caesarea and abode in the house of Philip the evangelist. (3) Paul and Barnabas at Antioch. Acts 11:26, "And it came to pass, that a whole year they assembled themselves with the church, and taught much people." And again in Acts 14:28 "And there they abode long time with the disciples." (4) Paul at Ephesus and at Corinth. Acts 18:11, "And he continued there a year and six months, teaching the word of God among them." Acts 20:31, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Certainly today an evangelist could stay in a place as long as the need is there. So many times congregations have died simply because the evangelist was not kept there until they were able to take care of themselves.

Not merely delivering public discourses. An evangelist has many things to do besides just delivering a sermon. So many times people get the idea that about all a preacher does is preach publicly. This is far from true. Many hours are spent in study, visiting, and different things in the work, that to many brethren are unknown. I have always thought that telling what we had learned to the people was one of the lesser works of the evangelist. In Acts 20:20, Paul says, "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." His teaching includes the private teaching from "house to house." This he is to continually

If you are unable to travel the road to success, at least try to refrain from scattering tacks along the way.

do. In Acts 5:42, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." I have found to study with people in their homes is very effective. In this manner you can study with them the things they are eager to learn which affords you an opportunity to learn what they need to know.

Not to relieve others of their responsibility. In Acts 6:1-7, the apostles let the multitude select men and then they appointed these men over the business that needed attention. The evangelist is not to do the others work for them. Certainly he has a work to do and when he does his work he will be occupied full time. Others must also do the work God has given them to do. During a series of meetings, and even if the preacher is working with the congregation every member has a duty to perform and must do it. Instead of the evangelist relieving others of their work, he should point out their work to them, and teach them their duty in performing that work. Do not expect a preacher to come in to a congregation and do in 10 days or two weeks, what the brethren have failed to do all year. In 2 Cor. 5:10, we are taught that we will all have to give an account.

Not to usurp authority over the elders. In 1 Timothy 5:17, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." When a congregation has elders they are to take the oversight. Should an evangelist hold a meeting or be in that congregation he is not to usurp authority over those elders. In fact I would like to see the day that all congregations have scriptural qualified elders and every preacher subject and responsible to a congregation. Certainly, it would make the preacher more cautious if he knew that if he was out of line, that he would have to answer for his actions to his home congregation.

Not to do all of the teaching. An evangelist is not to do all the teaching, and on the other hand he is not to be cut out completely. Some congregations want a preacher all the time at every service and others have gone to the other extreme and do not want one at all. I dare say that we do not have a congregation that does not need preaching quite frequently. All congregations need preaching along. Some more than others. I do not believe the preacher should do it all, neither do I believe that he should not be allowed to do any. In Eph. 4:11, "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers;" and verse 12, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We see here that all have a duty and we must perform that duty. In 1 Cor. 14:31, "For ye may all prophesy one by one, that all may learn, and all may be comforted." The evangelist is to teach, and so are the elders and the teachers. Let us not deprive the brethren of the opportunity to teach, but neither let us deprive the preacher of the same opportunity.

Next issue, Lord willing, we will discuss the work of the evangelist.

905 Bluewood Drive
Dallas 32, Texas

Wealth, after all, is a relative thing. He who has little and wants less is richer than he who has much and wants more.

HOW TO WORSHIP

By J. W. Kornegay

"God is a spirit and they that worship Him must worship Him in spirit and in truth" (Jno. 4:24). Can we say as the Psalmist David, "I was glad when they said unto me Let us go into the house of the Lord" (Ps. 122:1)? The word **worship** means—to honor, to adore, to respect, to submit to in love. It is natural **for men to worship**. His worship may not please God. Gentiles worshipped the creatures (Rom. 1:25); Jews worshipped many gods (Isa. 2:8); Pharisees worshipped in vain (Matt. 15:8, 9); Athenians worshipped in ignorance (Acts 17:22, 23); Samaritans did not know what they worshipped (Jno. 4:22). None of this worship pleased God. Therefore, we are interested in the essentials that will please Jehovah God.

The place is not the important thing. "Jesus said unto her, woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father" (Jno. 4:21). However, God's people are to assemble. "Not forsaking the assembling" (Heb. 10:25). To assemble implies a place to assemble. (a) A place should be well located. (b) It should be where we can receive the greatest blessing and do the most good.

The object is very important. We can not rise above the object of our adoration. Reason tells us that we should not worship our inferiors. Yet, the countless millions bow before the gods of their making. We should not worship our equal. It is unbecoming for a creature to worship a creature. Yet, some like Cornelius, worship the preacher (Acts 10:25).

We should worship our superior. "the Father." "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. 4:10). Rev. 22:9, says worship God. Why should we worship the Father? (a) We belong to Him. "Know ye that the Lord He is God, He hath made us and not we ourselves, we are His people and the sheep of His pasture" (Ps. 100:3). (b) God seeks our worship. "But the hour cometh and now is, when the true worshipper shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him" (Jno. 4:23). (c) To worship God makes us more like Him. We grow into the image of the object of our devotion, whatever we devote our time to. If we set our hearts upon God, we shall become more like Him. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

How Must We Worship?

Purity of plan—in truth. This means that every act of our devotion is to be regulated and guided by the word of God (Jno. 17:17). To worship in truth, we must sing, not play (Amos 5:23; 6:1-5; Eph. 5:19); pray (Phil. 4:6; 1 Thes. 5:17; 1 Tim. 2:8); teach (1 Cor. 14:34, 35; 1 Tim. 2:12-15; 2 Tim. 2:2); have the Lord's Supper (Acts 20:7; 1 Cor. 11:23, 24); lay by in store (1 Cor. 16:1-2).

Sincerity of purpose—in spirit. God is a spirit and we must worship Him in accordance with His nature. This means that the heart should enter into the act. Some things take the spirit out of worship, such as showy ceremonies, hate in any form, unholy living, the

(Continued on page eight)

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879.

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SUBSCRIPTION RATES

Single Subscription One Year \$1.00
Single Subscription Six Months50

Printed by Laycock Printing Co., Jackson, Tenn.

HERE AND THERE

How to Reach Us—It is unfortunate that the nature of our work as we engage in evangelistic effort, we are compelled to move and thus change our address more often than we like, but we do not know how to avoid it. However, if all will make a note of the instructions given under the above caption each issue, we will keep you informed of our current address, which now is: 1245 E. Main, Stockton, California.

Our New Song Book, Singer's Choice, is here and many have been sent out to the churches and individuals, with encouraging praise from all quarters. We appreciate how gladly the books have been received. Some, as usual, are saying, "This is the best yet." We realize how difficult it is to please all with a song book, but we tried to select songs suitable for every service of the church. You will find a good collection of the good old hymns, the favorite songs of the past several years that we have sung and loved, and a good collection of the very latest songs, never used by us. We believe you will like this book. Have you seen a copy? Why not get your books now, learn these beautiful new songs, so that you will be able to help in the singing of them as you go where they are in use?

Where to Get This Book—We have sent a supply of Singer's Choice to Brother Jerry Gilbert, Sulphur, Oklahoma; and to Ralph Meents, Rte. 1, Phillipsburg, Missouri. If you live near either, or if passing that way, you may pick up what you need, or you may order from us.

The Price is: 60c per copy; two up to six copies, 50c per copy; any number over six copies, 45c per copy.

THE ANNUAL SULPHUR MEETING

Yes, that is right; how time speeds away! Another year is gone, and we are face to face with the beginning of this annual spiritual feast, conducted in the tabernacle in beautiful Sulphur, Oklahoma. It is time that we announce the date to begin this meeting. I have contacted the brethren in Sulphur, and they concur that since July 4 will be on Tuesday after the first Sunday in July, we should not begin earlier than Saturday night, June 24. So, let all remember that **June 24** is

the time set to begin, and if you want to really get a spiritual feast and enjoy this meeting, come at the first and stay to the end. There will be, the Lord willing, a "lot of old-time, singing, praying, preaching," and hand-shaking. It is a fore-taste of Heaven to mingle and associate with brethren from all over the U. S. It gives us a small idea of what it would be to miss Heaven. "I would not miss it, would you?"

Three preachers, Gayland Osburn, Paul Nichols, and Homer King were selected by the Sulphur church to conduct this meeting. Word has reached us that Gayland does not plan to attend, in which case it will be up to Paul and myself to see that we always have a preacher (if we have to do it ourselves) ready for every service, yes, and plenty of brethren ready with a song and a prayer. May we see you there, we pray.

—H. L. K.

OUR HELPERS

Under this heading each month you will find the names of those sending us subs.—and opposite the name the number of subs. sent. This list was received from March 20 to April 20. The list is very good this month and it is well that it is for our printers are advancing the price of printing the OPA hence we will need more subscriptions than in the past. We appreciate very very much your every word and deed in behalf of the paper. Please, check the following and report any errors to us:

A. W. Fenter—17; Mrs. Elizabeth Byford—10; Ralph Kitson—8; Don McCord—6; Homer L. King—6; H. F. Hinton—5; Paul O. Nichols—5; E. R. Coombes—5; J. W. Kornegay—4; Elmer Sutton—4; J. F. Prince—3; John J. Bennison—3; Lewis Hopkins—3; Richard Frizzell—3; G. E. Prince—3; David Doing—3; Carl Hurd—3; Marie Menasco—2; Robert Falvey—2; Evelyn Saylor—2; Fred Lambert—2; Mrs. Don Laney—2; James Winchester—2; P. C. Brown—2; Leon G. Parker—2; E. H. Miller—2; Mrs. A. A. Joyce—2; E. R. Stephens—2; Earl Butts—2; Mrs. Addie Barker—2; Mrs. Allen Veatch—2; Era Smalling—2; Mrs. Hugh Milner—1; Russell Harris—1; Edwin S. Morris—1; Ronny Wade—1; Dorman Bryant—1; W. F. Dean—1; C. W. Payne—1; Christine Walkup—1; Oscar Alexander—1; Otis Fowler, Sr.—1; Fred Roberson—1; Don King—1; L. C. England—1; Katie Thompson—1; Mrs. Archie Gentry—1; Mrs. Ola Ingram—1; Pansie Keele—1; Ivan Mink—1; Mrs. A. E. Lamkins—1; Carl R. Nelson—1; J. S. Shelley—1; Byron Jones—1; Mrs. Ray Fegett—1; Elmer Cockerham—1; James R. Stewart—1; Mrs. Betty Aldridge—1; Paul Deems—1; L. E. Fussell—1; Cora DeGough—1; L. D. McDonald—1; Eugene Lockard—1; Fred Gibson—1; Total—153.

BONDS OF MATRIMONY

Keesee-Rose—On Friday night, March 31, 1961 at the Denley Dr. Church of Christ, Dallas, Tex., Bro. Bobby Keesee and Sister Wanda Rose were united in marriage. Both Bobby and Wanda are faithful members of the Denley Dr. congregation. Bobby was baptized by the writer in the early part of the year. We wish for this couple many happy years together in a Christian home and in service to their Master. They will make their home in Dallas. The writer officiated.

—Edwin S. Morris.

Powell-Freeman—On the night of April 7, in the home of the groom's parents, in Stockton, California, Brother Robert Powell and Sister Kay Freeman, daughter of Brother and Sister Shelby Freeman, of Stockton; were united in the bonds of matrimony. I was glad to officiate at the wedding of this splendid Christian boy and girl, both of whom are members of the Stockton church. I was impressed by the simplicity of this wedding, which was conspicuous by the absence of much of the formality and display attending many of the public or so-called "church weddings," and I must say I rather like such simplicity, which has always been somewhat characteristic of the true Church of Jesus Christ. May God bless this union with peace, happiness, and prosperity in the things that are right.

—Homer L. King.

OUR DEPARTED

Adams—Bro. John Adams was born March 3, 1882, in Copiah County, Miss., and died March 17, 1961, at his home near Brookhaven, Miss. He had been in failing health for several years. Sixty years ago, he married Miss Ruller Gorden, a sister of our Bro. David Gorden. Six children were born to this union, 5 surviving. Bro. Adams was a Baptist for 60 years, but learned the truth and was baptized into Christ by Bro. Robert Adams, his nephew, in April of 1960. He had been a faithful member of the Jerico church near Brookhaven. I was called to speak words of comfort to those left behind, and Bro. Gatson conducted the singing. A large crowd attended.

—Jim A. Canfield.

Thompson—Bro. Henry Ervin Thompson of Waco, Tex., was born June 10, 1901, and died March 24, 1961. He was killed in an explosion which burned him to death. He leaves to mourn his passing, his wife, Clara; 2 sons, Bobby and Maurice; 2 daughters, Edith and Bonnie; 9 grandchildren; a brother and 4 sisters. Bro. Thompson obeyed the gospel in 1957 and was a good Christian man. He and Sister Thompson attended church at Circle Rd. He will certainly be missed by all of us. Our sympathy goes out to Sister Thompson and the family. The writer officiated.

—James R. Stewart.

Cook—Sister Peggy Yvonne (Blair) Cook, was born April 20, 1936 and departed this life at the Providence hospital, Kansas City, Kan., April 3, 1961 being 24 years, 11 months, and 14 days of age. She is survived by her husband, Travis L. Cook; a four year old son, Martin; her parents, Mr. and Mrs. Floyd Blair, Fredrick, Okla.; a brother, Floyd, Jr., Ft. Worth, Tex.; 2 sisters, Mrs. Louise Holly, Dallas, Texas, and Mrs. Joyce Benson, Gunnison, Colo. One sister preceded her in death. Peggy was the daughter-in-law of Clovis and Velma Cook. Bro. Clovis as most of you know, has been one of our faithful gospel preachers for many years. The funeral was conducted April 5, from Butler Funeral Home in Kansas City. A large crowd of friends and relatives was present. The singing was by a quartet from the Lee Summit congregation, and was beautiful. The flowers were profuse and beautiful. The writer endeavored to speak words of comfort to the bereaved and words of warning to all that we must all some day pass this way. The following was written by Bro. Clovis Cook and read by me at the service.

"As to friends: It has been said that God must have given her a little something extra, for during her short life span she won and made more friends than many of us will make though we live to be three score and ten years of age. The radiance and sunshine of her warm youthful smile and personality, was spread to all who came into contact with her. It seemed to be contagious and made us all better for having known her.

She was a member of the 10th and Ray St. church of Christ, Kansas City, Kan. She was deeply religious and believed God with every atom of her being and served God with every fibre of her strength. She was never taught a truth from His Holy Word but what she accepted it with a childlike faith, and a burning desire to know more about His precious will. She sang His praises with the voice of an angel.

Though her married life consisted of only six short years, she set a pattern as wife and mother which should merit the praise of all who know the true meaning of the word. She had the energy of Martha, and the loyalty of Mary, the mother of Jesus.

She has now been wafted away as it were on the wings of a dove, to join that unnumbered company of angelic host in robes of white array. We are left to remember her virtues and values to assist us in meeting her in the sweet by and by."

—Edwin S. Morris.

Decker—Sister Matilda Jane Decker was born in Ozark, Ark., June 28, 1887 and departed this life March 27, 1961 at the age of 73 years, 8 months and 29 days. She was married to Robert T. Decker, March 9, 1908. He preceded her in death in March 1959. She is survived by 3 daughters and 2 sons, 12 grandchildren, 9 great grandchildren. She obeyed the gospel and was baptized at 17 Ponds, Ark., in 1928, and remained faithful. The writer spoke words of comfort and consolation. Blessed are those who die in the Lord.

—Perry Allen.

In memory: Two years ago this month, Bro. and Sister Willis Hilton were killed in a tragic accident. I wish I could reach everyone with the warning that we have no lease on life and need to be prepared.

—Perry Allen

SABBATH OR LORD'S DAY?

By Carlos Jackson

The Sabbath day under the old law was a weekly day of rest. The word Sabbath comes from one Hebrew word, shab-bath, which means to rest. Under the old law it was a day of rest, it was the Hebrew's holy day.

1. Holy-day—Jehovah God in Genesis concluded His work the sixth day and rested the seventh (Gen. 2:1-3).
2. Passover—also holy day—deliverance of the children of Israel from under Egyptian bondage, and also brings in the death of the first born.

The children of God were commanded to hold in reverence the holy day to remember the Sabbath, to keep it holy. They were strictly commanded not to do any work on that day (Ex. 20:8-11). We are told that the Hebrew's Sabbath day was from sunset on Friday until sunset on Saturday. In the old Testament, Jehovah God was spoken of as Lord of the Sabbath, He made the laws and He was Lord. He commanded His people to cease their work on the Sabbath.

Today, are we under the Sabbath day law? Some seem to think so. According to Matt. 2:6, God decided to change things. It says, "A governor shall rule my people Israel." Why this change? Let us turn to Heb. 8:7-13. This shows us a new covenant is to be made and Jesus the Christ, the Son of God, the Governor spoken of in Matt. 2:6, will be the Mediator.

Jesus was born into the world with a special assignment, to do the will of God (Heb. 2:7-9). By His death on the cross He took out of the way those things that were contrary to us, and nailed them to the cross (Col. 2:14). In verse 16, Paul says, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days." Thus we see we were given a new law. If we were given a new coat and it was better than the old one would we not use it?

Before the death of Christ, He set about to break the traditions of the old law so that people would be ready to accept Christianity.

Since Jesus Christ is Lord of the Sabbath someone might wonder why change the old law? Jehovah found fault with it (Heb. 8:7). It also says the new covenant will not be like the old. Yet, these people did not want to leave the traditions of their fathers, the sabbath day of offering, sacrifices and blood offerings. The Pharisees thought it was terrible when Jesus healed on the Sabbath day. In Lk. 6:6-9, Jesus asks this question after healing a man on the Sabbath: "Is it lawful on the Sabbath days to do good, or to do evil, to save life or to destroy it?" The Pharisees were unable to answer Him. Thus Jesus broke their traditions of the Sabbath day by healing a man. Again in Mk. 3:4, Jesus asks the same question. In Mk. 2:27, we read, "The Sabbath was made for man and not man for the Sabbath." Jesus answered some more questions for them in Matt. 12:1-12, when they questioned His plucking the ears of corn on the Sabbath. Again Jesus tells them it is lawful to do well on the Sabbath. Jesus could make such statements because He was Lord of the Sabbath, the Son of God.

With the establishment of Christianity, the Sabbath passed away. (Read in Col. 2:14-17 how it was all taken away). Paul says not to follow a shadow. The old law is a shadow of the past, but let us look ahead. It was a shadow of good things to come (Heb. 10:1).

Just as Jehovah God rested the seventh day after finishing His work, so Jesus rested after finishing His work (Heb. 4:4; 4:10). The Lord's day on which we are to meet is the first day of the week, the day after the old Sabbath. Matt. 28:1, "At the end of the Sabbath as it began to dawn toward the first day of the week—" That is our holy day, when we are to commemorate the Lord's death, burial, and resurrection. Jesus confirms this day as the holy day by appearing then (Lk. 24:36). We keep the ordinances on that day (Acts 20:7).

Jesus made a new way for us and at its end is eternal life. "The spirit and the bride say come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17).

—1696 Canton Rd., Marietta, Ga.

THE LIFE OF THE APOSTLE PAUL

By Don King

The Apostle Paul, when we first read of him, was not called Paul but Saul. He was not preaching the gospel and saving lost souls, but was persecuting the Christians, putting them in prison, and even having them put to death. In Acts 7, we read of Stephen's death and the beautiful prayer he prayed, asking that the Lord lay not this sin to their charge. Then he fell asleep in Jesus. Saul gave the order for the stoning of Stephen, and evidently did so with a clear conscience because he tells us in Acts 26:9-11, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison having received authority from the chief priests; and when they were put to death I gave my voice against them. And I punished them oft in every synagogue and compelled them to blaspheme and being exceedingly mad against them I persecuted them even unto strange cities." Paul thought he was doing the right thing but in Acts 9:4, the Lord asks him, "Saul, Saul, why persecutest thou me?" Thus, we see he was wrong in this persecution even though his conscience at the time did not bother him. On the road to Damascus he was stricken blind, and told what to do to be cleansed from his awful sins. "And immediately there fell from his eyes as it had been scales and he received sight forthwith and arose and was baptized" (Acts 9:19).

We find later, when Paul was writing to the young evangelist, Timothy, that he echoes the same prayer Stephen prayed before his death, "At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge" (2 Tim. 4:16). To me, this is indeed a beautiful picture. It portrays the wonderful disposition of Paul. The same doctrine he once hated and persecuted, he now loved and later died for it. When he was told to arise and be baptized he did not argue or complain. How different some of the people today! Have you ever heard someone say, "I do not see how baptism could help me," or, "I can not see any importance in baptism." Paul was not like that. He was ready and willing to do whatever the Lord said do. Paul was not stubborn in disposition. We read in 1 Sam. 15:23, "For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry. Because thou has rejected the word of the Lord, he hath also rejected thee from being king."

Paul's sense of values had changed. We can see this plainly in Phil. 3:7, "But what things were gain to me, those I counted loss for Christ." He now had but one aim in life, serving God and saving lost souls. He had changed kingdoms. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear son" (Col. 1:13).

Concerning baptism and its importance, Paul writes in Gal. 3:27, "For as many of you as have been baptized into Christ, have put on Christ." Again in Rom. 6:3, 4, "Know ye not that so many of us as were baptized into Jesus Christ were baptized unto His death?", and in 1 Cor. 12:13, "For by one spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit." Paul's mission

The joy of doing a good deed may be the only reward you'll get for it; but its worth it.

now is teaching men that baptism is essential. Saul the persecuter now is Paul the converter. He relates his conversion (Acts 22), and we are made to understand that even though he had "lived in all good conscience before God until this day" (Acts 23:1), he was not saved just because of a good conscience.

My hope and prayer is that we might have more men like the beloved Apostle Paul, willing to let the Bible be their guide, speak where the Bible speaks and keep silent where it is silent.

—1245 E. Main, Stockton, Calif.

THE CHRISTIAN'S WORK

By C. A. Smith

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence work out your own salvation with fear and trembling. For it is God which worketh in you both to will and do of His good pleasure" (Phil. 2:12, 13).

Our text begins with "wherefore," thus linking our work and obedience to that of the Lord mentioned in verse 8 of this same chapter. Paul says that Christ was obedient unto death, but our obedience is unto life in Christ Jesus. Jesus was obedient unto death, that we might enjoy the blessings of eternal life in Him today. But let us examine this text and see the relationship between our work and the work of God, for both are mentioned in these verses.

Work To Please God Not Men

It would seem that some of the Phillippians had worked hard at their salvation while Paul was with them, but when he left they had left off their Christian work. They, like Ananias and Sapphira had as their motive for Christian work, "the praise of men" (Acts 5). This was wrong and Paul teaches in verse 13, that our work should be a continuous thing. We must let the mind of Christ be in us (Phil. 2:5), and His mind was an obedient mind for He states in John 4:34, "Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish His work." How many professing Christians there are today, who will work when the preacher is around, but when he is absent they leave off their Christian work altogether. Is this not proof that they are working to please men and not to please God?

Our Work A Personal Work

Note that the apostle says, "Work out your own salvation." Salvation is an individual responsibility and cannot be performed by proxy. Men, your wives can not be Christians for you; children, your parents can not be saved on your behalf. How you stand at judgment will depend on how you stood in this life. "So then every one of us shall give account of himself to God" (Rom. 14:12). This work must be performed with "fear and trembling." Just as a mother fearfully and trembling accepts the responsibility of her first born, so the Christian fearfully and trembling accepts the responsibility of the crucified Christ.

Our Work Is God's Work

Here is a point that the religious world needs to understand. Christian work is the out-working of God's inworking. "For it is God that worketh in you both to will and to do his good pleasure." Two different words are used here in the Greek. The Christian work is designated by the Greek word *Katergazomai* which is literally translated "out-working." While God's work

is designated by the Greek word *Ergo* which literally means "in-working." Just as God works in the tree by air, light, heat, rain, and dew, and the tree works out in wood, leaves, and fruit, so God works in us through His love, joy, peace, etc. (Gal. 5:22, 23). Even faith is referred to as a "work of God," performed by men. "This is the work of God that you believe on Him whom He hath sent." Thus, repentance becomes a work of God performed by man, for do we not read that "godly sorrow worketh repentance" (2 Cor. 9:10)? Baptism is a work of God performed by man for does not this truth teach us "Repent and be baptized for the remission of sins" (Acts 2:38)?

This is best illustrated by this story. "In making excavations for the pillars of a bridge over the East river in New York, the engineers came in contact with a sunken barge that resisted all their efforts to raise it. Finally a young engineer came up with this idea; he had a large barge towed over the wreck at low tide, fastened it to the sunken barge, then when the tide rose the barge was lifted." That young engineer had made use of the limitless power of ocean tides; an example to us that God-linked lives can be lifted and transformed, energized and empowered, by the "power that worketh in us." No wonder that Paul declares in Eph. 2:10, "For we are His workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them."

What About Your Work?

Are you one of those who claim that they have no time to do the work of God? If so, remember the wise man's statement of Eccl. 3:1, 2, "To everything there is a season and a time to every purpose under heaven. A time to be born and a time to die, a time to plant and a time to pluck up that which is planted." Have you said that you do not know what to do? Then read God's word that will furnish you completely unto every good work (2 Tim. 3:16, 17). Do you reason that the work is too hard? If so, remember that we "can do all things through Christ Jesus which strengtheneth us" (Phil. 4:13). Do you think that you can put off this obedience till tomorrow? If so, you should realize that "today is the day of salvation" (Heb. 3:13).

—1312 Alpine, Andrews, Tex.

NEW LOCATION

The church at Hamilton, Tex., no longer meets at the address listed in your church directory. Services are now held each Lord's day morning in the home of Bro. W. R. Clements, 822 S. Bell St., Hamilton, Tex., at 10:30 A. M. No evening service. Visitors are always welcome.

—Delton Cogburn, DeLeon, Tex.

ACKNOWLEDGMENT

We are thankful to all congregations and individuals who helped us with the financial support for the purchase of a building in Forest Grove, Ore. We should now be able to carry our load without the aid of others so please do not send more help to us, but send to some other congregation in need of a building. Here is a list of donations:

In Ore.: Cottage Grove—\$200.00; Odell—\$500.00. In Georgia: LaGrange—\$50.00. In California: Siskiyou (Los Angeles)—\$100.00; Porterville—\$50.00; Imperial—\$50.00; Sacramento (64th St.)—\$200.00; Chula Vista —

\$25.00; Woodlake (E. E. Nicks)—\$15.00; Olivehurst — \$25.00; Fresno—\$100.00; Corcoran—\$200.00; Loyal — \$10.00; Orange Cove — \$25.00; Manteca—\$50.00; Stockton—\$100.00. Michigan: Grand Rapids—\$10.00. In Illinois—Mozier—\$25.00. In Mississippi: Brookhaven (Hillcrest)—\$25.00; New Salem—\$200.00; Bogue Chitto—\$25.00. In Okla.: Wynnewood—\$25.00; Broken Bow—\$25.00; Davis—\$50.00; Deep Dale—\$25.00; Oklahoma City (Capitol Hill)—\$100.00; Oklahoma City (7th St.)—\$100.00; Sulphur—\$5.00; Council Hill—\$15.00. In Indiana: Harrodsburg—\$100.00; Heltonsville (Sister Ida Hunter)—\$5.00; Brazil—\$25.00. In Texas: Milano — \$15.00; Levelland—\$25.00; Houston (Sunset Hts.) — \$100.00; Medina (Sister Lee Moffett)—\$20.00; Arlington — \$25.00; Richmond—\$10.00. In Tennessee: Memphis (colored)—\$5.00; Lawrenceburg—\$25.00. In Kentucky: Liberty—\$50.00; Walnut Grove—\$10.00. In Kansas: Kansas City—\$100.00; Alta Vista—\$50.00. In Louisiana: Columbia—\$10.00; In Missouri: Cassville—\$25.00; Saymour—\$50.00; Odom—\$50.00; Winnipeg (Laquey)—\$5.00; Houston—\$25.00; Kansas City—\$150.00; Cable Ridge—\$50.00; Lee Summit—\$100.00; Galena—\$100.00; Clito—\$100.00. In Ohio—Sharonville—\$100.00. In W. Virginia: Bunner Ridge—\$50.00; Twelve Pole, (Huntington) —\$200.00; St. Albans—\$100.00. In Alabama: Earlytown—\$25.00; Pansey—\$10.00. In Iowa: Waterloo — \$25.00; Oskaloosa—\$25.00. In Arkansas: Hill Top — \$200.00. In Virginia: East Gate (Roanoke)—\$25.00. In Colorado: West Minister—\$50.00. In Florida: Jacksonville—\$10.00. In Penn.: Love Joy—\$100.00; Le Contes Mills—\$75.00. In North Carolina: Raleigh—\$25.00. In Washington: Richland (G. M. Everett)—\$100.00. Total —\$4680.00.

—Thomas A. Everett,
3334 S. E. 12th Ave.,
Portland, Oreg.

ACKNOWLEDGMENT

Waterloo, Iowa — We wish to acknowledge with thanks a donation of \$30.00 from LaGrange, Ga., and \$15.00 from Sulphur, Okla., under the plan "It Can Be Done."

—M. E. Mountain

HOW TO WORSHIP—

(Continued from page three)

wrong motive, to see and be seen, to promote business, to be with the crowd, to hide their sins.

To get the greatest blessing we must: (a) Be under deep conviction. (b) Recognize the presence of God. (c) Know when we draw near to Him that He will draw near to us. "Draw nigh to God and God will draw nigh to you, cleanse your hands ye sinners, and purify your hearts" (James 4:8).

Submit ourselves wholly to Him. To worship God privately or publicly, is the soul coming to God for food. All who truly worship God, love to tarry, hate to leave, long to return. When true worshippers separate they realize that it was good to be together. When we worship privately we realize it has been good to be close to God.

Acceptable worship consists of: (a) Right object—the Father. (b) Purity of plan—in truth. (c) Sincerity of purpose—in spirit. To be a true worshipper we must worship the Father in sincerity of purpose and purity of plan.

—4421 Ryan, Memphis, Tenn.

CHURCH BUILDING FOR THIS MONTH

Birmingham, Ala.—This is the new congregation reported elsewhere in this issue. Send all donations to: C. F. Simpson, 422 Woodland Dr., Birmingham 9, Ala.

Note—We have no report as yet from Youngstown, Ohio, the church building listed for last month.—Ed.

MILLER-BROADDUS DEBATE

On May 30, 31, Bro. E. H. Miller will meet Bro. Broaddus in a discussion at the Gyersville Grange Hall, one mile east of Gyersville at 7:45 each evening. Bro. Broaddus will affirm the use of classes and women teachers, and Bro. Miller will deny. On June 1, 2, the discussion will be held at the Windsor Masonic Hall at Windsor, Calif., 7:45 each evening. Bro. Miller will affirm the use of one cup in the distribution of the fruit of the vine to the assembly. Bro. Broaddus will deny.

We look forward to a clean discussion and pray some will see the truth. My new address is 296 W. Mathe-son, Healdsburg, Calif.

—Gene Patereau

THE RACE THAT IS SET BEFORE US—

(Continued from page one)

every weight lest our progress in running the race be impeded. This is most important.

(2). Lay aside the sin that doth so easily beset. Since the writer uses the definite article "the," some particular or specific sin is likely intended. The recipients of the letter had been admonished time and again for their unbelief—a most besetting sin to be sure (Heb. 3:12-13). Any and all sins must be laid aside for us to run successfully.

(3). Run with patience. It is my understanding that the word from which we get "patience" in the original means passive endurance, active persistence or perseverance. We must start, run, and continue running. Certainly, the successful runner must be able to endure and persist against all odds. The stumbling blocks and hurdles are many.

(4). Run looking unto Jesus. It is under Jesus that our race is begun; it is under Him that it is finished. In verse 15 of this chapter, Paul advises "looking diligently" which means we are to be carefully observing, constantly on our guard. The runner must never allow the cares of life, the fog of criticism, misunderstanding and false accusation to becloud his view of Jesus. Once he does, he loses heart, and stumbles and falls. None of these things are worth losing the prize awaiting for those who successfully finish the race.

(5). Consider Him. The word from which we get consider here means "attentively observe." All runners must observe and examine His motives, enter into His spirit; As he acted, so the successful runner must act. It is not always easy to have his spirit. The runner who considers Him will not allow an impure heart to motivate him—he will not waste his energies with such devastating plagues of the heart as bitterness, hard feelings, rancor, hatred, envy, malignity. He will crucify the man of flesh that he might lawfully run the race.

(6). Make straight paths. Here is an individual responsibility. We need to make straight paths for our feet, "lest that which is lame be turned out of the way." In this race, there are some hands hanging down, there are some feeble knees, there are some who

need the sustaining strength of the strong. A runner can not hope to win the prize by running at the expense of others. I can not run successfully and always be "knocking" you, criticizing you, hurting you, talking about you. The successful runner who receives the crown is the one who runs the race by helping and not hindering others; by binding up and not hurting; by "letting love cover a multitude of sins" and not be telling all he knows on all those he knows. If every man were his brother's keeper, it is in this race we are running.

(7). **Follow peace with all men** The spiritual war-monger can not successfully run this race. The contentious, strife-loving spirit can not animate the runner in this way; the redeemed walk here. Peace is to be followed. This bears repeating over and over again. In this strife-smitten ear, the disrupter of peace is thought by some to be the one who tries to have a "thus saith the Lord" in all he does. Some think he is the one, who because of a conscience educated and trained by God's Word can not tolerate digression. Nay, those who fail to follow peace are those who regardless of the Word of Life, and regardless of the peace of the church of God, and the conscience of sincere and devoted brethren, are going to innovate and digress, plot brother against brother, church against church, and while doing so become a herald of the unity of all believers! How deceived can man be? The herald of peace and unity must first and foremost be a practitioner of peace and unity.

(8). It is required that we finish the race. Read 1 Cor. 9:24-27.

Conclusively, may this brief review of the requirements of the Christian's race motivate each and everyone of us, the writer included, to run with greater care for ourselves and those who run with us.



Don Laney, 1163 McIntosh Ave., Akron 14, Ohio, March 26.—The church here is small in number but continuing in the faith. Here is our sub.

C. W. Payne, Rte. 1, Mt. Vernon, Ky., March 20.—The church at Walnut Grove is doing fine. Let us pray for the work everywhere. Here is a sub.

Glenn Lewis, 5104 W. Mission, Fresno 5, Calif., April 1.—The church here is doing well, with unity and love prevailing. Send us some of the new song book "Singer's Choice."

Elmer Sutton, Bardley, Mo., April 8.—The church is going along nicely with peace and harmony. I am sending 4 subs for the OPA. We enjoy the paper.

M. E. Mountain, RFD 4, Waterloo, Iowa, April 10.—Bro. A. J. Mason has consented to work with the church here during May and June. We hope much good can be done. Send us 33 "Old Path Hymnals."

L. D. McDonald, 466 W. Van Patten, Las Cruces, N. M., April 13.—I have not seen any of the preachers in several years and it makes me sad. The years keep crowding upon us. I have not been too well. Here is my renewal.

David Doing, Highway 5 North, Lebanon, Mo., Apr. 13.—We look forward to our meeting here April 26, with Bro. Wayne Fussell. We were so shocked at the death of Sister Peggy Cook. She was a wonderful person and will be missed by all of us. Bro. King, we are looking forward to seeing you again this summer. Here are 3 subs.

Earl Butts, Rte. 5, Ottumwa, Iowa, April 12.—The church at Oskaloosa is growing and we look forward to having Bro. Lee Boek hold a meeting there in July. Pray for us. Here are 2 subs.

Joel Broseh, 2212 Park Ave. S., Waco, Tex., Apr. 16.—Our meeting here begins Apr. 23, and we would like to have some song books by then. Please send us 100 "Singer's Choice."

Lewis Hopkins, Box 235, Sentinel, Okla., Mar. 26.—Things are going along fine here. Bro. Taylor Joyce preached for us last Lord's day and it was enjoyed. He is a good speaker. Please send us 80 of the new song books "Singer's Choice." Bro. King, come by when you can.

A. C. Perrin, Jr., Rte. 1 Box 312B, Live Oak, Calif. Apr. 4.—The church at Yuba City is doing fine. We had a stand up crowd last Lord's day. Bro. Don King was here recently and preached for us. He did a real good job. Send us 125 of the new books "Singer's Choice."

Ralph Kitson, Mozier, Ill., Apr. 10.—We are still having good attendance at services especially on Lord's day mornings. Our crowd was a little light yesterday. It was such bad weather, heavy snow. I will always remember how good my brethren were to help me when we had so much sickness. Here are 8 subs.

Lone Elkins, Rte. 5, Blomington, Ind., Box 221, Apr. 13.—Our meeting at Harrodsburg will begin May 3, with Bro. Paul Nichols doing the preaching. We would like to have 115 of the new song books, "Singer's Choice" in time for the meeting. Sister Seeley is now home from the hospital where she spent 22 days. The operation took over 5 hours, and naturally her recovery is slow. Pray for her.

C. A. Smith, 1312 Alpine, Andrews, Tex., Mar. 23.—The church here is doing nicely. The boys have charge of the evening service each 4th Wednesday evening of the month. They are doing excellent work and showing much talent. We are fortunate in that we have 8 fine young men who are willing to work. We have really been enjoying the paper Please note my new address.

Jesus Rodriguez, Ave. Monterrey 2130, Col. Matamoros, Nvo. Lorado, Tamps., Mexico, April 17.—The church at Covina, Calif. is supporting me; the church is progressing fast in our country. I hope you will be happy for this pleasant news. Pray for us.

Jesus Rodriguez, 2130 Monterrey Ave., Col. Mata, pros, Nvo. Laredo, Tamps., Mexico., Apr. 10.—Apr. 8, 4 more were added to the church here. We ask the prayers of our dear brethren that the work keeps progressing. We extend our appreciation to the church at Covina, where Bro. R. L. Osburn lives. They continue to support the work here.

Beneth C. Severe, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, Africa, April 6.—In month of March, 14 obeyed the gospel at Wendewende. Bro. E. C. Severe and I have been asked to hold a meeting at Zenje church. Brethren, we are busy working for the Lord. We hope in two or three years the work in Africa will be independent. We are neither disappointed nor discouraged.

Luka Nasseleh, Gulumba Village, Chinyama Mission, P. O. Sandama, Nyasaland, Africa, April 5.—On Feb. 6, in a meeting at Cikandwe, there were 201 present; 12 were baptized. On April 2, we had a meeting at Mlasa with 322 present. Our meeting house is not yet repaired; people are suffering a lot—gathering under some trees; if often rains.

Joe C. Martinez, 4915 Bernal, Dallas 12 Texas, Feb. 15—I have begun to work full time in the Lord's Vineyard. Recently, I have spent two weeks in Nuevo Laredo, Mex. Interest was good. At present H. F. Hinton, J. Esquivel and I are working among the digressive brethren; hope to gain some of them. The last of April, I hope to go to Mexico and work with Bro. Juan Rodriguez at el Tunal. Pray for me and mine that we may be of service to the Lord.

E. R. Coombes, 2312 Pearl Ave., Ft. Worth, Tex., Apr. 10.—The church here on Warwick St. is doing fine. Bro. H. H. Coble is directing us and teaching us to sing better. This winter he has been sick quite a lot and he is getting along in years. Those who know him, appreciate him for the work he has done, in so ably leading and teaching music. We hope that he has many more years of service in the church. Here are 5 subs. Remember us in your prayers.

Gillis Prince, Rte. 2, Wedowee, Ala., Apr. 16.—The church here is doing fine. I baptized 2, the first Lord's day of the month. We look forward to our meeting next month with Bro. Lynwood Smith doing the preaching. I like the new song book very much. Here are 3 subs. May the Lord bless you, Bro. King.

Don King, 1245 E. Main, Stockton, Calif., Apr. 20.—Since last report, I have preached at various congregations in this section, with no visible results. My prayer is, that God will allow time to flow on, that I and others may be instrumental in saving lost souls. Bro. Ronny Wade holds our meeting here May 17-28. I look forward to his being here, because I esteem him as one of our very best preachers. Lord willing I plan to attend the Sulphur meeting. Please pray for me and the work of the Lord.

D. B. McCord, 757 No. Cedar Dr., Covina, Calif., April 18.—Our meeting with Le Boek was a good one. We would recommend Brother Boek as a capable young gospel preacher with much potential for good. May his tribe increase. Our Bro. Jim Hickey of this congregation is rapidly developing into a capable teacher. During our meeting 3 were baptized and 3 confessed faults. Since the meeting one, a young man reared in Catholicism, has been baptized. The congregation here recently was happy to have Bro. Richard Nichols preach a good sermon. By the time this reaches you, the Nordco meeting will have been conducted. We need and kindly ask your prayers.

H. F. Hinton, 1934 St. Augustine, Dallas, Tex., Apr. 14.—I am presently engaged in work with the Spanish congregation here. The members have just finished remodeling the building, with Bro. Joe Martinez bearing most of the expenses until the church is able to pay

him. We have been having a series of discussions with the Spanish digressives here on the communion, and have been trying to get a program of visitation in operation. I was in Kerrville the 11th, visiting with Bro. Torres and other brethren. Bro. Martinez is working in Mexico now. He and his family need our prayers, as well as our financial support.

James R. Stewart, 1824 Connor, Waco, Tex., Apr. 8.—Since last report I have preached at Austin, Live Oak, San Antonio, and Arlington. We enjoyed being with all. In San Antonio we made our home with the Raleigh Perkins family, and they treated us royally. They are real Christian people. At Arlington, we had all day services, basket lunch, and singing in the afternoon. Visitors from several other congregations also outsiders attended. We were glad to have Brethren Edwin S. Morris and Hugh F. Hinton present. This was an enjoyable day.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., Apr. 10.—The meeting at Oak Grove, Ark. was postponed after 4 nights of preaching. This was done at my request. I am to return in the near future for 3 or 4 months work. I was happy to be with my old friends and to make new ones. I preached at Abilene, (Oak St.), Texas, April 2, and was glad to meet the brethren there, also preached at Odessa, Lord's day evening which I enjoyed. I have been offered a years work and I hope the churches will not be disappointed in using me. May the peace of God rule in your hearts.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., Apr. 11.—It was surely fine to hear Bro. Paul Nichols again in our meeting here at 2900 Lawrence Rd. We enjoyed having him also his wife and daughter. Best of all, was to have the good sound preaching designed to fit us to the end that we might be true shining lights to the world, "examples of the believers," and not conformers to the world. Spiritual self destruction comes from conformity to the world.

J. F. Prince, 1008 Juniper, LaGrange, Ga., Apr. 10.—The church here is still doing fine. I preach from place to place each Lord's day. We now have a new congregation in Birmingham, Ala. I preached for them the first Lord's day and evening in April. They have about 14 members and they really have a zeal to work. If you know of anyone in that vicinity that we can contact, please send name and address to A. E. Berry, 4704 69th North, Birmingham 6, Ala.; Harland Howell, 1526 36th Place North, Birmingham, Ala.; or C. F. Simpson, 422 Woodland Dr., Birmingham 9, Ala. Here are 2 subs. Bro. King, we received the new song books and they are fine.

J. B. Torres, Rt. 1, Box 104, Kerrville, Texas, April 11.—April 1-2, I was at Saltillo, Coah., Mexico; 2 were baptized from San Juan, a village 28 miles east. Bro. Juan Rodriguez baptized them. There are four more wanting baptism at El Pino De La Cruz. I will go and baptize them as soon as I can save enough for my expense. The Latin American church here is helping them as much as possible. May God bless our humble efforts. The clothes sent by the Neosho, Mo. church for the brethren in Old Mexico were delivered to them. I am sorry I could not take them sooner; they asked me to thank the church there for them.

A. C. Severe, Box 562, Limbe, Nyasaland, Africa, April 13.—I worked with the congregations in Zomba region for 4 months. March 19, I preached at Wendewende with 12 confessions of faults and one baptism. March 5, 13 confessed faults, and on March 26, 4 were baptized. At Wendewende so many now are converted. Bro. E. C. Severe and Bro. F. H. Lichapa are busy going to different congregations for preaching. We ask the brethren to pray for us in the work of the Lord.

M. Nkwanda, Sanjika Church, Box 15, Ntondwe, Nyasaland, Africa, Apr. 14.—During the past 4 months we received Bro. A. C. Severe from Wendewende who

came to help us in the work of the Lord. We have had few brethren in this area (the Zomba area). With the coming of Bro. A. C. Severe the attendance of the members reaches to 500. He also helped to establish a school at Gala congregation where many of the children now learn. We tried to help him with food during his mission work. He returned to Wendewende because his family were in need. Pray for us.

Carlos Jackson, 1696 Canton Rd., Marietta, Ga., March 22.—Since last report we have moved to Marietta and meet with the church at 539 S. Cobb Dr. The first Lord's day I preached at Piedmont; the second Lord's day we were at Napoleon and I gave the lesson. We enjoyed being in the home of Bro. Langley and wife and also visited my grandparents, the Iveys, and my mother of Bremen, Ga., where we formerly lived. The third Lord's day I was the speaker at Marietta, and afterwards we accompanied Bro. Burson and family to the Langleys for a visit. Next Lord's day we will be privileged to hear Bro. Gillis Prince at Marietta. We are glad Bro. Larry Parker plans to preach and our prayers are with him. (Note—We are sorry this reached us too late for April issue.—Ed.).

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., April 10.—On Saturday night and Sunday, March 18, 19, I preached at the 7th St. congregation in Oklahoma City. This was really an inspiration to us to be with them again. Recently, we have baptized 2 more here in Dallas. There were 134 present yesterday morning. We ask and need your prayers that we might grow in grace and knowledge. I will be in a meeting at Cable Ridge Mo., April 21-30; Kansas City, Kan. (10th & Ray), May 5-14; Manteca, Calif., June 7-18; Arvin, Calif., June 21-25. Pray for us. May God bless all my fellow laborers.

R. B. Roden, G. D., Corcoran, Calif. April 11.—The work at Corcoran is progressing nicely. We just closed a very enjoyable week's meeting with 2 baptisms, one restored, and one confession. Interest and cooperation from surrounding congregations was appreciated very much. We have enjoyed seeing and being with a number of our preaching brethren while in this vicinity. A very pleasant lunch, fellowship, and singing was had the closing day of the meeting. We will continue to work with the brethren here until the first of June. Lord willing, we will go home for a few days, then to Seymour, Mo., for a meeting June 8-18. We ask your continued prayers for us and the work. God bless you all.

John Noel, 34 rue A. Brabant, Pepinster, Liege, Belgium, Feb. 27.—We are happy to tell you the church here is progressing. I go to Brussels each Lord's day. We have people coming from the Province of Hainaut. I am sure we could do some good at Hainaut. Last Lord's day we had 16 present at Brussels and have hopes of other Christians. We have distributed many Bibles. Our meeting at Pepinster has grown. We have new comers and they continue to come. My two downstairs rooms are full. We have been favored lately with the financial help from Stockton, Calif., and it came at the right time. We had ordered Bibles and they are now paid for. I gave a Bible to a doctor friend, and when she comes each week, she poses questions, so I know she is studying it. We baptized 3 more about 3 weeks ago.

J. W. Kornegay, 4421 Ryan St., Memphis 7 Tenn., April 10.—The church here is growing. I baptized one since last report. I enjoyed a fine weekend at Oak Ridge, Tenn., last Lord's day, preaching 3 times, once about 20 miles from Oak Ridge and twice in a brothers home in Oak Ridge. They are few in number but have great zeal. I am now in Roanoke, Va., where I began April 4, doing personal work, and began the meeting April 9. It will continue until April 23. The interest is good and we hope much good can be done. Pray for us and the Lord's work. Here are 4 subs to the OPA. We certainly enjoy the paper.

J. R. Tidmore, Box 93, Broken Bow, Okla., April 12.—The church here is growing in numbers also in interest. Two fine young brethren confessed their sins and took their stand with us for the Truth. Our son, Cliff, has moved back to Valliant from Ft. Worth, and is much help to us, also. We have two meetings scheduled for this year. Bro. Billy Orten will be here June 2-11, and Bro. Ronny Wade is to be with us August 11-20. We will appreciate having visitors in these meetings or at any time. Pray for us, and may God bless you and yours, Bro. King.

Jim A. Canfield, Rte. 3, Box 86 Marion, La., April 10.—March 23, and April 2, I was with the faithful in Memphis. They continue in the way of the Lord, with the Bible as their guide. Most of the time during my stay there, the rains were very heavy and the work was hindered. April 1, I visited with an elderly couple living 20 miles south of Memphis. They had not been attending services in some time. I taught a lesson on the dangers of neglecting to assemble with the saints, and taught them they were not excused from the Lord's commandments because of age. Bro. Motley promised to go after them each Lord's day and carry them to church. Bro. Hughes continues to grow in the work. The digressive brother, M. A. Hulls has not bothered the church there recently, and I have not heard from him concerning our debate. I am now in Richmond, Ind., to be here until April 16. They have a nice building now; still owe over \$1000.00. If you can help with their load send any donations to: J. Albert Brewer, 831 North 17 Richmond, Ind.

Lee Boek, 3400 Garfield Ave., Carmichael, Calif., April 16.—Bro. Lynwood Smith's meeting at Gretna, Fla., in late January was a success, with 5 restored and one confession. I was with them 2 months and am now on my way back there for the most part of May. The meeting at Covina, Calif., March 19-April 2, was an inspiration. Crowds were large and the singing was beautiful. There were 3 confessions and 3 baptisms. April 6-9, we had a short meeting at my home congregation (Whitney Ave.) in Sacramento. It was good to be with home folks again. April 12, I spoke at the Highway City congregation near Fresno and was happy to make their acquaintance. I am now at ElCajon for a week-end meeting April 14-16. Last night we had 2 confessions and a baptism. May the Lord bless all of us. Please note my new address.

Jesus Rodriguez, 2130 Monterrey Ave., Col. Matamoros, Nuevo Laredo, Tamps., Mexico, March 24.—In April I am to baptize 4 into Christ, they have now been taught according to the Bible. I want to extend appreciation to the church at Covina, Calif., for \$40.00 during January, and again in February. We have not received anything from others. Sister Parks from Neosho, Mo., writes me that Bro. Alexander sent money to me at our Bro. Torres home, but as yet I have not received it. I tell you this so that Bro. Alexander can try to trace it or reclaim it somehow. We ask you to keep praying for the work here and when it is possible Bro. King, come and bring your family and see how the work progresses. (Note: I am sorry this reached us too late for the April issue.—Ed.).

Thomas E. Thompson, Rte. 1, Box 205, Maitland, Fla., April 7.—The church at Longwood is doing fine. Since last report I have baptized one and Bro. Cumbaa baptized one. There have also been 3 or 4 confessions of faults. Last Wednesday I was called to Tampa to baptize a young man, 21 years of age, who did not want to wait for a regular service to make his confession and be baptized. We were happy to go. Aug. 4, Bro. Wayne Fussell will be with us in a 10 day meeting. We would like to have visitors during that meeting. Bro. King, send us some of your new song book, "Singer's Choice." Bro. Burkett has not been in good health of late, but he is still active in the church.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth Texas, April 17.—The meeting at Trentman Ave., in Ft. Worth, Tex., closed with good crowds. This concluded several

months' work with these brethren, which was certainly enjoyable, and profitable in many respects. Our next was at Flemington, Pa. It was a pleasure to work with these brethren again after a six years' absence. Crowds were fair and one was baptized into Christ. The hospitality of the Byron Kramer home is the best. We were glad to have preaching brethren Tommy and Jimmy Shaw, Jimmy Albert, and James Corson present for one or more services. Last night we closed at Twelvepole near Ceredo, W. Va. Crowds were generally good throughout and cooperation from Huntington and Wayne congregations was good. Lord willing our next meetings are as follows: Strong, Ark., April 19-26; Sacramento, Calif. April 30-May 14; Stockton, Calif., May 17-28; and Oklahoma City, (Capitol Hill), May 31-June 11. May the Lord bless all.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., April 14.—The meeting at Portersville, Calif., was enjoyable. It seemed like old times to have visitors from different congregations and places up and down the state—from as far away as San Diego to the south and Stockton to the north. We were also to have some of our preaching brethren including Bill Roden and Wayne DeGough. The results of the meeting were 21 confessions and restorations, and 4 baptisms. Our next meeting was at Wichita Falls, Tex., March 31-April 9. The two congregations that were formerly there (N. 6th Street and Lawrence Road) have merged to make one large one. There were no additions during the meeting. However, we feel that the meeting was profitable, and we are glad that we had the privilege of going there. April 11-14 I preached at Sentinel, Okla. I came here for the first time nearly fifteen years ago. It was enjoyable to be with these brethren and sisters again. Tomorrow night I begin at Graham, Tex. After that I go to Jacksboro, Tex. After that I am scheduled to be at Harrodsburg, Ind., May 3-14; Brazil, Ind. (Jackson St.), May 19-28; Delta, Colo., June 6-18.

J. A. Brewer, 831 N. 17th St., Richmond, Ind., Apr. 10.—We here at Richmond, being a small congregation, after several years of effort have finally achieved our goal, in that we have purchased a meeting house at 835 N. 17, next door from our own house. It is a very nice building having a seating capacity of 100 people. The former tenants (Pilgrim Holiness) outgrew it. So now, we are endeavoring to grow. At present we have 5 brethren, only 2 of them steadily employed, and 6 sisters. We were meeting at Bro. John Roberson's house, 1650 S. 5th St. We banked our collection money until we had a total of \$1500.00. The building was \$2500.00. With the help of the heavenly Father we are going to strive to pay off the remaining \$1000.00 at the rate of \$50.00 per month. Brethren, this is why we have not been able to give donations to other places needing help. But Lord willing, when we are out of debt, you may count on us. Until recently, there was another loyal congregation here, but they have now gone the way of all flesh. We are hoping to win some of them back to the fold. Bro. Jim Canfield preached the opening sermon for us yesterday morning at 10:30. His subject was "The Way Of The Lord Is Right." Bro. John Roberson gave the evening lesson at 7:00. His lesson was "The Church Of Christ." Pray for us and when you are traveling this way, you will be more than welcome to worship with us.

E. H. Miller, Box 538, LaGrange, Ga., Apr. 14.—The church here is still a working church and now we have another working congregation in Birmingham. March 16, I was called there by a brother who moved there but could not find a faithful church with which to meet. The cups brethren were having trouble over a one-man rule and 8 families had left them. I did personal work Friday and Saturday, and we met in the brothers home Lord's day morning and evening. Four saw the truth on the cups question and took their stand confessing their faults. I returned for the Wednesday evening service, and 3 more took their stand for Truth. The following Lord's day, 4 more came from digression. We met in the brother's home for a month, but now have rented a church building. We have lead-

ership in the 6 families and I feel sure they have a bright future. The building rents for \$75.00 per month, but they can buy it if they can raise some money. For that reason I would like to have them listed as the church to help in May under the plan "It Can Be Done." I enjoyed a wonderful meeting at Liberty, Ky., last week. I leave this week for a meeting with the church near Cinn., Ohio, then to Walled Lake, Mich., May 7-14, before going to Calif. for the debate May 30-June 2. Bro. Larry Parker, a young preacher will be with me for this debate and would be glad to preach for some congregation anytime between June 7-14 while I am doing some personal work for the Graton, Calif. church. If you know of anyone we can contact at Birmingham, write to C. F. Simpson, 422 Woodland. His phone is TR 1-8250. The church meets at Number 9 So. 60th St.

Homer L. King, 1245 E. Main, Stockton, California, April 20.—The past few weeks were devoted to personal and public labor in Stockton and Salinas, and some personal labor in Lodi. We have attended services in Lodi, Salinas, and Modesto (three times). I preached twice at Salinas and attended singing at Aromas last Lord's day. I was impressed with the congregation and general setting there. The village of Aromas is one of the most beautiful in Calif. It is nestled among the high green hills, situated away from the noise of busy highways and rail roads, which gives it a peaceful atmosphere. We visited Bro. Reynolds at Ceres, recently, and he seemed to be holding on and gaining slowly in spite of the doctor's predictions. While at Aromas I was glad to see again Brethren A. J. Mason and John Smith gospel preachers. Bro. Mason is to preach at Stockton next Lord's day at our all-day meeting. We were recently visited in our home by Brethren Billy Jack Ivey, Jerry Cutter, and James Winchester. We are looking forward to our meetings May 17 through 28, Bro. Ronny Wade doing the preaching. We regret very much the sad news of the death of Sister Travis Cook, of Kansas City. Peggy was one of the sweetest Christian girls in all the world, and to know her was to love her. It came as a shock to all of us. Our tender sympathy is extended to all the bereaved. The new song book, Singer's Choice, seems to be making a hit wherever used in this part. Our love and best wishes to all our co-laborers in the Lord's vineyard.

J. Wayne McKamie, Route 1, McGregor, Texas, April 15.—Through the winter months we have been working with the church here in McGregor and with other congregations around. The work has progressed rather slowly, but we have seen some good done, and trust that more has been done than seen; perhaps the ground-work has been laid for future building. Each fourth Lord's Day possible we have preached at Sand Grove near Milano; the church there is still moving along and have a wonderful schedule of work planned for the summer. We in this vicinity have been encouraged greatly by the coming of Bro. and Sister Hammond; they have moved here from Alabama and plan to make this their home. This work has been supported (honor to whom due) by the church in Lubbock, and by Bro. and Sister Francis Holt Jr., of Lubbock. Certainly these brethren are to be commended for their interest in the Lord's work and that beyond their own region. During these months we have enjoyed having many visitors from many places; many profitable hours we have spent in studying God's word together. Our first meeting will be May 24-28 in Mullin, Texas; the next one in Wayne, W. Va. (near there), June 7-18. We look forward to seeing many of you who read these words—this summer.

"How majestic is naturalness. I have never met a man whom I really considered a great man who was not always natural and simple. Affectation is inevitably the mark of one who is not sure of himself."—Charles G. Dawes.

When the average American starts asking himself, "What can I do to improve this situation?" instead of, "What can I do to profit by this situation," the future of our country will be safe.

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. XXXII

LEBANON, MISSOURI, JUNE 1, 1961

No. 6

"BE STRONG IN THE LORD"

By D. B. McCord

Our caption is taken from Ephesians 6:10. Much of this attempt will be based upon this chapter. Brethren are addressed; this would include members of the body of all time. Scholars point out to us that the verb is passive voice, and is therefore "be continually strengthened." This appears as a commandment and as such merits our undivided and constant attention. This is an essentiality; it is absolutely necessary for all who profess to be Christians to be strong. The weakness, spiritual debility, neglect and indifference that is existent in our day exist without reason. God expects more of His people. To be strong is a personal, individual responsibility. It is true that we are able to contribute to the strength of each other; but, basically, after all is said and done, we are individually as strong as we choose to be.

Why be strong?

Aside from this being a necessary requirement for God's people, there are other reasons why we need to "be continually strengthened." First, we must "be able to stand against the wiles of the devil," verse 11. The archenemy of truth, equity and the whole Christian system is our enemy. It is against his "cunning arts and trickery" that we must plot our strength. This truth should motivate us, one and all, to awake, be vigilant and strive to be every day stronger than ever before.

Secondly, "we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" verse 12. This verse merits a close scrutiny by all believers. We, therefore, attempt a concise analysis. Please follow closely as we try. The word from which we get "wrestle" comes from a word meaning, as Thayer defines it, "a contest between two in which each endeavors to throw the other, and which is decided when the victor is able to press and hold down his prostrate antagonist, namely, hold him down with his hand upon his neck." This contest is not against men, such as we, but against (1) principalities, (2) powers, (3) rulers of the darkness of this world, and (4) spiritual wickedness, or wicked spirits, as the margin of the King James Version points out. In other words, this is not a carnal warfare; it is a warfare against evil spirits and their influence, promoted by Satan himself, that we must courageously wage.

(Continued on page 3)

THE REJECTED CHRIST

By Ronny F. Wade

Many years before our Lord made his first advent into this world the prophet had written, "He is despised and rejected of men a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not." In Jn. 1:11 the writer tells us that "He came unto his own and his own received him not." The promised seed of Abraham, rejected! The world's only hope, despised!

As we look back on the events connected with the life and death of Christ, our hearts are touched to think that one so good and pure could be the object of such cruel punishment. And many of us resolve that had we been there things would have been different. But I wonder sometimes just how different it really would have been. I make that statement for this reason, today we have rejected the Lord on so many accounts that we actually are as guilty as were the Jews. No, I do not mean He is here in bodily form and we have turned Him away from our door. But spiritually speaking we have rejected the Lord. You may ask, "how"? Please note:

1. We can reject the Lord by rejecting His authority. Why not? If we refuse to accept His word as authority in matters religious, are we not just as guilty as the Jews who rejected His authority while He was on the earth.

Here is the root of many religious differences in the world today. We have no universally recognized standard of authority. To one it is his conscience. To another it is morals. To another a church creed. And still to another, the word of the Pope. Now, it is only reasonable to assume that if we accept different standards of authority, we are going to have different ideas about the same subject. Jesus said "All power is given unto me in heaven and in earth." Please note the use of the word "All." Now if the Lord has it all, is there any left? In Matt. 17:5 "While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud which said this is my beloved son in whom I am well pleased hear; ye him." This verse describes the events that take place on the mount of transfiguration. Our Lord, with three of His disciples, Moses, and John the baptist, is assembled in the presence of God. You will notice that even though Moses, himself a great Lawgiver, was there God said "hear my son." The same is true with John and Peter.

Some claim Peter to be the first Pope, however God gives him no special significance here. All attention is focused on Christ. The command is, "hear him." And so should it be for us today, we must hear the Lord in all that we do. Paul, in Col. 3:17, "And whatsoever ye do in word or deed do all in the name of the Lord Jesus."

I, personally, have never been able to accept the idea that the Lord must take a back seat to any of the apostles. In other words I don't think that anything the Lord said has to be repeated in order to be true, or binding. Far be it from me to try and disprove, the authenticity of anything the Lord said.

2. We can reject the Lord by rejecting His Church. The truth of the matter is, He has but one. To prove this, notice carefully the following: He promised to build but one, (Mt. 16:18) "Upon this rock I will build my church." He is the head of but one, (Eph. 5:23) ". . . Christ is the head of the church. . ." (Note also Col. 1:18; Eph. 1:22. Finally, Paul declares in Eph. 4:4, that there is but one. How can we harmonize the above with the modern cry "go to the church of your choice." It would have been just as logical for God to have told Adam, after creating Eve, to take the wife of his choice, as for me to tell someone to join the church of his choice. There is no choice.

We cannot deny the fact that there are many organizations in our world today that claim to be religious and belong to Christ. However, Jesus said "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Mt. 15:13). Remember this my friend, every time you become a part of an organization which does not belong to Christ you are rejecting the one that belongs to Him, and therefore guilty of rejecting Christ.

If it is the Lord's will, we shall continue this study next month.
—4000 Crenshaw,
Ft. Worth, Texas

"THE WORK OF AN EVANGELIST"

In last month's article we pointed out several things that the work of the Evangelist is not. In this article we want to study some of his works and duties.

To preach and teach the word. 2 Tim. 4:1-5 and especially notice vs. 2 "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Preach (Greek-kerusso) is to be a herald; to proclaim after the manner of a herald; especially used of the public proclamation of the gospel and matters pertaining to it." Instant is to stand by, be present, to be at hand, to be ready. The exhortation is for the preacher to hold himself in constant readiness to proclaim the word. Season is opportune or to have opportunity. Out of season is inopportune or lack opportunity. Timothy is not advised to disregard opportuneness, but to discharge his duty to those with whom he deals, whether it be welcome or not. So few times are still available for preaching that the preacher must take every chance he has to preach the word. In this the evangelist has the authority to reprove, rebuke and exhort. The evangelist that fails to do this does not do his duty and when he does do this the people that refuse to give heed disobey God's word. He is to preach the word without fear or favor, regardless of whether people obey it or not. He is to preach all the counsel of God and not

shun to declare any part of it. If he sees something that needs correcting it is his duty to teach on it in love and point out the error. In 1 Tim. 4:11-12 "These things command and teach. Let no man despise thy youth. etc." Command is to transmit a message along from one to another, to declare, announce; to command, order, teach, charge. The Evangelist is to declare God's message unto others. Despise means to think little or nothing of. One writer says Timothy was probably from 38-40 years old at that time. Paul says "Stop allowing anyone to despise you." Teach these things as one who has authority. We are to respect the work this man is doing. In Titus 2:1 "But speak thou the things which become sound doctrine."

He is to plant Churches and nurture them. The evangelist is to establish congregations and then to continue to teach them. In 1 Cor. 3:6 "I have planted, Apollos watered; but God gave the increase. Paul planted the seed and established the congregation and then Apollos taught them after Paul had gone into other fields. Brethren it is a sad mistake when we put a preacher into a new field and gather together converts to worship and then only leave the preacher there six months or a year and then leave them without any one to teach or edify them. So many times in the past hundreds of dollars have been spent in a place only to after while be left and then finally just fold up. When a congregation is established it should be in view to keep the preacher there until such time that the Church is able to take care of itself. But too many times if we can get a brother that can read a chapter and make a few comments we are ready to leave it with him for fear of having a "pastor system." He is not able to carry on and as a result the congregation either never grows or finally diminishes. If the preacher could stay there until such time the brethren were able to do the teaching then they could grow and prosper even after he left. We have many examples where the churches were nurtured—Acts 11:26; Acts 14:27-28; Acts 18:11; Acts 20:31; Acts 15:35; and 1 Tim. 1:3.

To set in order things that are wanting. In Titus 1:5 "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." The words "set in order" Thayer says: to set in order besides or further (what still remains to be set in order). Vincent says: Lit. to set straight besides or further; Used by medical writers of setting broken limbs or straightening crooked ones. Notice different translations: (1) Revised Standard—"amend what was defective." (2) 20th Century—"That you might put in order what had been left unsettled." (3) Montgomery—"That you may set right the things left unfinished" (4) Weymouth—"That you may set right the things still requiring attention." (5) Wilson — "That thou mightest regulate things which are deficient." Things that are wanting are things left to do. This command of Paul was for Titus to do these things. There are many things wanting in the churches today and no doubt things that need to be set in order but many of the brethren will not let the Evangelist do his duty. They refuse to have him around and in fact some don't want him ever to come and be with them. They have no elders, they are doing no work, no activity going on, no one visiting the lost, the sick, the needy, etc. Yet they sit idly by and boast "we do not need any help."

Every congregation should have as a goal to some day have qualified elders and deacons in it. We preachers could help the brethren in many places if they would let us do the work we are appointed to. But we can not do the work when they will not let us come and if we do, not cooperate with us. Do not misunderstand me, I only refer to the work that the evangelist is to do and not to his relieving others of their duties as I pointed out in my last article. The Church is like the home in the fact that if each one will do their duty there will be perfect harmony and cooperation. Many brethren tell me that the congregation they are a member of is not doing what it should but very few are making any effort to do anything about it. Let us correct this. To be continued.

—Edwin S. Morris
905 Bluewood Drive
Dallas 32, Texas

"BE STRONG IN THE LORD"—

(Continued from page one)

One of Adam Clarke's comments on this verse is so good, and I would judge scripturally sound, that I pass it to my readers: "...by principalities, etc., we are to understand different orders of evil spirits, who are all employed under the devil, their great head, to prevent the spread of the Gospel in the world, and to destroy the souls of mankind." Truly, a proper understanding of the verse would unquestionably make us want to be strong. We must understand that our enemies are many and pernicious in their ways, and if we would wage victoriously, spiritual strength is a necessity.

Thirdly, we need to be so strong that we will "be able to stand in the evil day, and having done all to stand," verse 13. There may be some question as to "the evil day"—to what day does Paul refer? I am inclined to agree with The Expositor's Greek Testament which says, "the day of violent temptation and assault, whenever that they may come to us during the present time." "Having done all" simply refers to carrying out our responsibilities to an ultimate and successful conclusion.

How can we be strong?

Paul does not command us without pointing out to us the specifics that make us strong. First, we are strong by putting "on the whole armor of God," verse 13. The whole armor literally means "all of the weapons." Paul commands further: "Take unto you the whole armor of God." This is to be done at once and for all time; it is to be put on and never taken off. We find the armor in full description from verse 14. It consists of the following: (1) The loins are to be girt about with truth. This is appropriately mentioned first, for without it, the Christian soldier can not be fully armed. The girdle of the soldier's armor keeps the other parts in place. We see, then, how all-important is the love of truth for the Christian soldier. Without truth the other parts of the armor can not be secure and function for the good of God's man. (2) Then, there is the breastplate of righteousness. This would include conscious integrity of character. (3) Our feet are to be shod with the preparation of the gospel of peace. The Christian warrior is a peacemaker. (4) Above all, or in addition to all, the Christian soldier must put on the shield of faith. It

is his faith that helps him to overcome temptation, and ward off the fiery darts of the wicked. (5) The helmet of salvation helps protect the understanding, guard the head and heart. (6) The Sword of the Spirit, or the word of God, is the Christian soldier's to use at every opportunity. Marvin Vincent in *Word Studies of the New Testament* comments: "The word of God serves both for attack and to parry the thrusts of the enemy. Thus Christ used it in His temptation. It is the sword of the Spirit because the Spirit of God gives it and inspires it. The Spirit's aid is needed for its interpretation."

The armor, in all of its particulars, is not the only requirement for the Christian soldier. Paul goes on to exhort, "Praying always—," verse 18. I daresay the Christian soldier, regardless of his armor, can not long endure the struggle without prayer. I can not find words to adequately express how necessary is prayer for the Christian. By "always," Paul means on every occasion. By "prayer," the original word indicates prayer in general; by "supplication," the original word indicates a special supplication. "Watching" means "to be attentive, vigilant."

Conclusion

Tonight, as we look back over our attempt at dealing with such an important theme, we conclude with these observations. The Christian armor is invulnerable—there is nothing able to harm the soldier with the armor intact. The Christian must attack as well as defend. He can conquer successfully only as he puts to proper use the armor provided. Significantly, there, is no armor for the back, so the Christian is not expected to turn and flee. The sword he uses is useful only when unsheathed. His watching unto prayer is basic, a definite necessity if he carries out the commands of His Captain.

THE CHURCH THAT JESUS ESTABLISHED

5.—THE LOCATION OF THE CHURCH

The church is the assembly of "called out" people, who have accepted Jesus Christ as the Son of God and their Saviour. It began at Jerusalem on the day of Pentecost after the resurrection of Jesus from the dead and his ascension into heaven. It is founded upon Jesus the Christ the Son of the Living God, and he is the sole head of the church. He governs and controls all its activities through the instructions he gave to his appointed ambassadors, who, guided by the Holy Spirit, have left on record all that is needed for such infallible guidance in the sacred scriptures.

Established at Jerusalem

While on earth Jesus made it clear that the time would come when his worshippers would be scattered all over the world. To the woman at the well he said, "Woman believe me the hour cometh when neither in this mountain, nor in Jerusalem, shall ye worship the Father . . . true worshippers shall worship the Father in spirit and truth, for such doth the Father seek to be his worshippers. God is Spirit, etc." (John 4). He made it clear there would be no significance in making long pilgrimages to Jerusalem or anywhere else to worship, but that his people throughout the world would be able to offer acceptable service to him from just where they are.

Spreading abroad

The outworking of this became clearer after the
(Continued on page six)

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879.

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Single Subscription One Year\$1.00
Single Subscription Six Months50

Printed by Laycock Printing Co., Jackson, Tenn.

HERE AND THERE

How to Reach Us—Please continue to address us at 1245 E. Main, Stockton, California. We plan to be here until June 20, after which to Gen. Del., Sulphur, Okla., until July 4; then to Route 2, Lebanon, Missouri, through July.

Brother John Reynolds — We have reported the physical condition of Bro. John Reynolds a number of times in the past six months. About two months past, we reported that he was at the very brink of death, and his doctor gave the family word that he could not live through the week and that he might go at any hour. I was notified that I had better come to the hospital in Ceres that day, if I expected to see him alive again, as the doctor had told the family he did not expect him to live through that night. I visited him that night, and he looked as if the doctor might be right. The family, I am told, gathered home to see him for the last time alive, and were so sure he would depart this life immediately, they even planned the time of the funeral. Brethren of various congregations prayed for his life and recovery. Say what you will, but he immediately began to improve, and within a few days went home, got out of bed, and within about two weeks time went to worship on Sunday in his home church, arose and made a short talk. We hear he is still improving and is able to drive his own car—thanks be to the Lord. We pray he may continue to improve.

Price of Printing OPA Raised—We have been notified by our printer that he will be compelled to raise the price of printing the OPA in order to break even. We do not wish him to print the paper at a loss. The advance in price will amount to about \$20.00 per month. We have been barely meeting expenses for sometime, hence this means we raise the price of the paper, or we receive about twenty-five more subscriptions per month, or that a few friends of the paper make up the extra cost by contributions. One good sister, a widow, has already shown her faith by her works by sending us a nice contribution Ebenezer! Which shall it be, brethren? We do not want to raise the price. We prefer that all go to work and send us more subscriptions. I await your verdict.—H. L. K.

Do You Need The Following Books And Tracts?

Since 1944, we have been making song books, and they have been gladly received by the faithful brethren, generally, hence all who have used our books know what to expect. We commend the following:

Our New Song Book, Singer's Choice, is here and many have been sent out to the churches and individuals, with encouraging praise from all quarters. We appreciate how gladly the books have been received. Some, as usual, are saying, "This is the best yet." We realize how difficult it is to please all with a song book, but we tried to select songs suitable for every service of the church. You will find a good collection of the good old hymns, the favorite songs of the past several years that we have sung and loved, and a good collection of the very latest songs, never used by us. We believe you will like this book. Have you seen a copy? Why not get your books now, learn these beautiful new songs, so that you will be able to help in the singing of them as you go where they are in use?

Where to Get This Book—We have sent a supply of Singer's Choice to Brother Jerry Gilbert, Sulphur, Oklahoma; and to Ralph Meents, Rte. 1, Phillipsburg, Missouri. If you live near either, or if passing that way, you may pick up what you need, or you may order from us.

The Price is: 60c per copy; two up to six copies, 50c per copy; any number over six copies, 45c per copy.

Songs We Love is the title of our new all-purpose song book, which has been passed out to many congregations. We have heard nothing but praise so far, and as usual, some are saying "It is the best yet." In addition to the old hymns, the tried songs, it contains many new songs never used by us, songs of 1959 and 1960.

The price is 60c per single copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Old Path Hymnal—For the benefit of the small congregations, or for those who like only the old and the tried songs, we have compiled a book of that kind, containing 240 songs, and to our surprise the response to the book has been beyond all expectation.

The price is 65c for 1 copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Joyful Praises is our 1959 all-purpose book, containing 192 pages of good old, tried, and true songs, suitable for all services of the church, singings, etc. Hundreds of praises speak well for this book. Many think it is the "best yet" put out by us. The price is 65c per single copy; six copies \$3.00; 45c per copy for any number over six; postage prepaid.

"Old Path Echoes" is our all-purpose song book for 1952, containing old, tried, and new songs of the very best. The price—50c per single copy; \$5.00 per dozen; \$40.00 for 100; postage paid.

"Old Path Echoes" (No. 2), our 1953 all-purpose song book, containing 192 pages of old, tried, and new songs. The price—the same as the above book.

Old Paths Pulpit—A book of sermons and essays, by 33 gospel preachers, containing a photograph and a brief life history of each preacher. This book was published by the Old Paths Advocate in 1945. It contains writings by many of the writers of the OPA today and

by such great writers as A. Campbell, G. A. Trott, H. C. Harper, and others. This book gives a good picture of what we believe and practice. The price is \$2.50 postpaid.

The Communion — By Ervin Waters is a comprehensive discussion of the many phases of the Lord's Supper, such as the loaf, how broken; the cup, how many; the drink element, fermented or unfermented, etc. The old price is 35c per copy, but for awhile we will send it to you for 25c per copy; 5 copies, \$1.00; 25 copies \$5.00; 100 copies \$18.00, postpaid.

The Clark-King Discussion and The Clark-Harper Debate—Both written discussions on the number of cups that may be used in the Lord's Supper in one assembly. The price is, for either, 25c per copy; 5 copies \$1.00; 100 copies \$18.00, postpaid.

The Miller-Alexander Debate in book form, regarding divorce and remarriage. Can it be done for any cause? Price 50c per copy; postpaid.

Send all orders to
OLD PATHS ADVOCATE
1245 E. Main
Stockton, California

OUR HELPERS

Under this heading each month you will find listed the names of those sending us subs. and opposite the name the number of subs. sent. These subs. were received from April 20 to May 20. We certainly appreciate your continued interest in the circulation of the paper and ask you to keep up the good work. Please, check the following and report any errors to us:

Mrs. Elizabeth Byford—50; Homer L. King—12; Hugh Milner—10; K. D. Rawdon—6; Mrs. A. J. Bunder—6; Mrs. Harvey Clouse—6; Paul Carroll—4; L. M. Crouch—4; Louis Hopkins—4; Luther Boek—3; Mozelle Miller—3; Norman Thurman—3; Mrs. F. E. Walker—3; Brooks Ward—3; Mildred Fritz—2; Mrs. L. J. Early—2; Ralph Kitson—2; Earl Van Stavern—2; D. H. Garrison—2; Stella Barnes—2; Ethel Chancellor—2; Carlos Smith—2; Mrs. Mattie Lloyd—2; Byron Kramer—2; Mrs. Everett Franklin—2; Hugh D. Hinton—2; Hugh Bentsch—2; Edwin S. Morris—1; W. E. Staggs—1; Buster Boyd—1; Dorman Bryant—1; Clovis T. Cook—1; Elgie Thompson—1; H. R. Wages—1; Hugh Nunnally—1; Mrs. A. R. Osteen—1; Mrs. Anna Hall—1; Mae Swindler—1; T. E. Morris—1; Wm. Tracy Moore—1; Mrs. Earnest Gilley—1; T. E. McBride—1; Mrs. V. A. Dunlap—1; Viola Taylor—1; Elmer Rose—1; P. C. Brown—1; Howard Ridenhour—1; Mrs. J. L. Thompson—1; Lloyd Anderson—1; Mrs. Estelle Moore—1; Obara Perry—1; G. O. Schultz—1; Mrs. J. C. Wilson—1; Mrs. R. J. Holt—1; J. W. Kornegay—1; L. C. Otey—1; Mrs. J. M. Garrison—1; Lucille Jenkins—1; J. S. Stegall—1; Mrs. Ervin Thomas—1; Edna Boss—1; Veta Wissinger—1; Mrs. J. H. Word—1; Paul Walker—1; L. A. Shipley—1; Total—181.

Note: The subscriptions of the OPA into foreign lands are over due. We are reluctant to discontinue these, but we cannot carry the load without help. We will need at least \$25.00 donation to keep the papers making their monthly visits for another year. If the friends of the paper will donate this much we are willing to do the work in sending the papers, gratuitously.—HLK

HAVE WE OUTGROWN THE RESTORATION PLEA?

By P. C. Brown

Not too many years ago, pioneer preachers appealed to men to come out from false religions of the day and be simply Christians. They often directed this plea to those in various denominations who believed in standing on God's word, in this manner the restoration movement made great advance across our land.

But today, as we look about and see so much to be done for Christ and so few concerned, we are made to wonder if the same independent investigation which marked the inauguration of the restoration movement (begun by Martin Luther and followed by Alexander Campbell, Barton W. Stone, and others), needs to revive or has it ceased to be a movement and become a monument?

I, for one, believe every movement among men should be able to justify its existence by what it contributes to the practical solution of the great problems of human life or to the promotion of human good.

Surely there is a need of a return to the old paths, and teach the restoration plea to our people. Scores and scores among us, preachers and members, do not know because they have never been taught, that the desire and purpose of the restoration movement was to unite believers in Christ on the common basis of faith in the Bible as the word of God, the all-sufficient rule of faith and life.

Some among us, seem to conceive of the restoration movement as a separate maneuver, a drawing apart from any and all who in their ignorance do not regard us and our associates as the final accomplishment of Truth and Right in all things. Seemingly today many no longer make this appeal. Some seem to have the idea that the important matter is to get one to "join us" or become a member of "our church," rather than inviting folk to embrace a simple doctrine of Truth. We too often assume there are no sincere Bible believing people among any religious group, except the one we are identified with. We often attribute to them motives of which they have never heard. We are proud condemning and vicious in many of our diatribes against error. Brethren, I am afraid we often fight the man who teaches error much harder than the error itself. I do not believe that everyone who does not hold identical religious views with me are idiotic, ignorant, or dishonest. Many are misled by religious leaders, and no doubt will be lost in the end, not knowing how or where to find the truth. But are we really trying to teach them truth that they might be saved, or are we more interested in condemning their religious error?

In all the furor of religious error I often wonder if we are more interested in winning men to "our church" or converting souls to Christ? Just because my erring brother teaches and practices only part of the truth, this being all he has ever been taught or learned, does this license me to ignore him and what truth he does possess? Am I permitted to preach and leave out the truth my digressive brother is willing to stand for? Is it enough to preach only what others do not?

I often wonder just how many more souls might

be converted from error of false religions if we would return to the old paths, old truths? We need to come "back to the Bible" in such way that men might truly see in us Christ shining as a beacon.

We have changed our plea and our approach. Yet God is the same, Christ is the same, His word is unchanged, and His scheme for redemption of man is the same now as it has been since the day of Pentecost. Men are lost and undone without it. Let us remove the fancy dressing, pretense and sham, the more fanciful phraseology, and return to the simple plea. Men still need to be admonished to return to the simplicity of the New Testament. The church of our Lord has not outgrown her plea. If we have, we may have also outgrown Christianity. As a preacher and a religious debator for over twenty years, I have always tried to make these things foremost, and keep them ever before my face. In the dark struggling days of digressive dealings may we keep these uppermost in our minds: "I will always seek to discover the best and strongest points in my brothers position. I will give him credit for sincerity. I will avoid classifying him, and assuming he has all characteristics of the class to which he is supposed to belong. I will try to remember I must be mistaken and that God's truth in it's entirety is too big for any one mind."

Let us work, preach, teach and pray that the lost ones might yet hear the simple message of salvation.

THE CHURCH THAT JESUS ESTABLISHED—

(Continued from page three)

church had its beginnings in Jerusalem. People from all parts of the known world were admitted into the Kingdom of Heaven, and returned to their own countries to carry the wonderful message with them. The great persecution against the church at Jerusalem hastened the spread of Christianity (Acts 8:4). Assemblies of believers sprang up in the region of Judea (Acts 9), and a special work was begun in Samaria. When the apostles in Jerusalem learned of this Peter and John were commissioned to go and encourage the believers there and impart the gift of the Holy Spirit unto them.

During Philip's special mission there he was sent, under the Holy Spirit's guidance to preach to a solitary seeker after God—the Ethiopian eunuch. He, on learning the way of the Lord, was baptized upon a confession of his faith in Jesus Christ as Lord. He went on his way rejoicing; returning to North Africa to carry to his dark-skinned brothers there the same wonderful message of salvation.

Reproduced everywhere

In due course some of the greatest opponents to work were won over and we soon see great missionary work begun. As a result of persecution Acts 11:19-26 tells of assemblies of believers in Phenicia, Cyprus and Antioch. In the next chapter, after the death of the apostle James, we are told that "The word of God grew and multiplied." From the church in Antioch went out a great missionary campaign. Under the guidance of the Holy Spirit, Barnabas and Saul (who is Paul) went on tour for Jesus Christ. Space would forbid even naming all the places visited but they include Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe, Ephesus, Corinth, etc.

World wide

At most of these places assemblies of believers in

Jesus Christ who were baptized into his name for the remission of their sins, were formed into local churches and in many cases were the recipient of letters of instruction from the apostle Paul later in his life. In each case these letters were addressed to the church at Corinth, or Ephesus or Thessalonica, Philippi, etc.—note not the church "of," but the church "at," and these letters of guidance and instruction in church oversight, discipline, etc., are preserved for our benefit today in the sacred scriptures. Our Bible record ends with letters dictated by the church's risen and glorified head, Jesus Christ, to John in the Esle of Patmos for the churches in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.

Yet One In All The Earth

So penitent, obedient believers today, no matter of what nationality or in what country, can assemble as the church of Christ; for in Matt. 18:20, Jesus himself promised "Where two or three are gathered together in my name there am I in the midst of them." Whenever and wherever Christians assemble in His name they can be sure of the presence of One more than the visible company. Jesus says so.

—Fred C. Day

(Selected from Truth In Love)

Comment

We make no apology for using a considerable amount of articles relative to the church and things concerning the church, one of the biggest subjects in the New Testament. This seems to be a live subject in many of the papers published by the various preachers of the Church of Christ, and it seems there is need of a renewal of the old time gospel teaching on this subject. We read some very wild and reckless theories being promulgated from various sources.

—H. L. K.

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. 22:27; 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.

—Denton Leroy Dame, 1209 Vermont, Kansas City, Kansas.

—Sherman Heflin, Box 495, Portales, New Mexico.

THANKS TO MANY OF YOU

The church in Arlington, Tex., is now firmly established, financially sound, spiritually healthy. A good growth rate is being experienced, hindered only by the common spiritual and organization problems that plague the brotherhood in general.

We need as many full time church men in this area (Dallas, Ft. Worth), as it can possibly support.

Bro. Paul Nichols holds our meeting the last of August, closing with the Labor Day meeting for the southwest.

—John E. Spradley

NEW CONGREGATION

A new congregation has been established at Flint, Michigan, meeting at 1171 Jewell Drive, Lord's day morning at 10:30 and Lord's day evenings and Thursday evenings at 7:30. Contact: Floyd Harris, 1711 Jewell Dr., Flint, Mich., Phone SU-59689; Clinton Casto, 1219 Walker, Flint, Mich., Phone CE-45831; or Franklin Staggs, 359 E. Gillespie, Flint, Mich. Phone SU-74191.

CARD OF THANKS

We wish to thank everyone for the many acts of kindness during my 22 days at the hospital. We appreciated the prayers, the many cards and flowers, and the good attention we received at the hospital. May God bless you all.

—Bro. and Sister Harvey Chapman, and boys, Mack and Tony Smith.

COMMUNION—FOR WHOM?

By John Stidham

Jesus says, "And I appoint unto you a kingdom as my Father has appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Lk. 22:29, 30). It is evident from this and from 1 Cor. 10:16, 17, and from 1 Cor. 11:23-34, that the Lord having put the table in the kingdom gave the Lord's Supper to His church, the disciples. When Paul said, "But let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. 11:28), he was talking to the Church at Corinth and not to alien sinners. To apply this scripture to the world of aliens or the denominations is a misapplication of the scriptures.

I would say in view of the above scriptures, that the practice of some brethren to encourage the non-Christian to partake of the bread and the cup, by unnecessarily putting the emblems into their hands or deliberately passing them to them, and when they do partake nothing is said about it, is an unscriptural practice. When the leaders of the Church condone such by actually supporting it with such as "It won't do them any good and it won't hurt us," or "It is the Lord's Supper and it is not for us to say who does or does not partake, but if they do their blood is not on us; we cannot afford to practice closed communion against them"; or as some say, "When Paul said let a man examine himself, he meant the alien as well as the members"; or "We do not know their hearts and by so doing it might cause them to study"; such sayings are only the sayings of men and they do not come from the word of God. We cannot practice this by the authority of Christ therefore it cannot be a good work because it is not in the Scriptures. Hence, I am speaking out against this unscriptural practice.

—Valliant, Okla.

ACKNOWLEDGMENT

Youngstown, Ohio—We wish to acknowledge with thanks the following donations under the plan It Can Be Done: Forest Grove, Oreg.—\$10.00; Sulphur (Tishomingo) Okla.—\$15.00; from Cincinnati, Ohio—R. H. Renner—\$3.00; A. Moore—\$6.00, Ken Deatherage—\$2.00; Fay Anderson—\$3.00; Total—\$39.00. We are also thankful to the following who have helped us other than under the above plan: Harrodsburg, Ind.—\$100.00; Flemington, Pa.—\$100.00; Judy Kramer—\$10.00; Total —\$210.00.

—Paul E. Shaw.

OUR DEPARTED

Perser—Sister Minnie Perser of Linden, Tex., formerly of Lubbock, departed this life at the age of 76 years. She was the wife of our dearly beloved Bro. Will Perser. Sister Perser was dear to the hearts of those who knew her and will be greatly missed in our brotherhood. Bro. and Sister Perser had lived 59 years together and it was heart breaking to part from his beloved partner. A large crowd was present with beautiful singing. All present seemed to show love and sympathy and the undertakers were the most thoughtful and considerate I have ever met. She leaves to mourn her passing a host of relatives and friends and a lonely husband. But hopes bright star is shining and across the dark bay we can see the lights of home sweet home. Thank God there is another meeting place somewhere in heaven. I would not miss it would you?

—Fred Kirbo

THE WORK IN MEXICO

The following comes from Brother J. C. Martinez, 4915 Bernal, Dallas, Texas: "I left home April 18, and went to Menard, Texas, where I worshipped on the Lord's Day. From there I went that afternoon to Rockspring, where I talked to a Spanish preacher, who is in digression, concerning our differences. He agrees that the Bible is right and is willing to change himself and work there to change the congregation. If he can not change them, he is willing to move on and get a

new start. In such case, this will take away his support and means of living. From there, I went to Sabin, Texas and visited with Bro. Otis Fowler, and then went on to Nuevo Laredo. Bro. Jesus Rodriguez and his family accompanied me to El Tunal, Mexico, where Bro. Juan Rodriguez lives. We spent the next two weeks visiting in this area, in the small villages, and in Monterrey, where we visited two preachers. One of them has a large building but a small congregation, and seems to be willing to take the Bible and its teachings. I plan to correspond with him and discuss our differences.

In El Tunal, I found that they need a little strong teaching on attending worship services, and Bro. Juan Rodriguez agreed to this and was willing to start teaching them this. I baptized the village school teacher there, and I think he is a good prospect for a good teacher. We also visited in Piedra Blanca, a village about 60 miles west of Saltillo, and found out that there are about 67 members of the Christian churches here. I am sure they will change if somebody will come and stay with them, for we talked with the leader about our differences, and he had already been taught some by Bro. Isabel Martinez of Saltillo concerning the communion.

The village of San Juan is about 5 miles from El Tunal, where there are about 9 members. I baptized 5 of them on this trip and understand there are several more who wish to be baptized. The village leader is a member of the church. There are many other villages that can be worked. The lack of funds for the Mexican preachers is holding the work up. The fields here are ready to be harvested; the people are ready and willing to accept the Truth; the preachers are willing to carry the gospel to their people. All that is lacking is financial support from those interested in our own land."

The following letter, under date of May 8, 1961, was directed to Brother H. F. Hinton, 1934 St. Augustine, Dallas 17, Texas. It was written by the brother to whom Brother Martinez referred in his report. It reads this way: "I have the letter you wrote me on the 6th, in which you advised me well. I am glad that Bro. Martinez has given you a true report of my person. Bro. Martinez was here with me on a visit and preached one night for us. When he talked of Christ's teaching of one cup in the communion, the small congregation did not say anything but afterwards, they were somewhat dissatisfied with me for having permitted him in the pulpit. Well, Brother Hinton, it is fairly difficult to put a congregation right after it has been taught for many years in a manner not in agreement with the commandments of the Lord. It is very difficult because they blame the teacher; they ask, 'Why haven't you told us this before?' Thus, it is easier to work with new people than with people already taught wrong; therefore, I am going to wait on you. If you can get support for me, I have various places to work and some already begun with the help of the Lord; I hope the help is not very late. When I am situated in some other place, then everyone who desires can visit me with confidence, but where I am now, I can not receive them, because the people do not understand. That is why I am not pleased here. Sincerely in Christ, Severo Nieto Olivera, Box 363, Rockspring, Texas."

The churches in the United States supporting this work are sending their support directly to the preacher

involved. Other churches or brethren wishing more information concerning this work are urged to contact either of the following: L. M. Crouch, 220 Roesler Rd., San Antonio, Texas; H. F. Hinton, 1934 St. Augustine, Dallas 17, Texas; or Joe C. Martinez, 4915 Bernal, Dallas, Texas.

THE WORK AMONG THE SPANISH

We wish to make known to the brotherhood that our faithful brother in Christ, Bro. Joe C. Martinez, has accepted the responsibility of preaching the gospel to the Spanish people, and effective Feb. 15, he began devoting full-time to this work. His labors will be initially in Dallas and various points in Mexico, and later we expect some mission work to be done in San Antonio. Several congregations are supporting this work, and will continue to do so indefinitely. We expect much good to be done for the Master, so when you pray ask the Father to bless the efforts being made to convert the Spanish people to the truth. Should anyone wish to inquire about this work, please write to Joe C. Martinez, 4915 Bernal, Dallas 12, Tex., or to me at 220 Roesler Rd., San Antonio, Texas.

—Melvin Crouch.

THE CHURCH OF THE MONTH

Waterloo, Iowa—Send all donations to: M. E. Mountain, R. F. D. 4, Waterloo, Iowa. Note—Thus far, we have received no acknowledgment of donations received by the church listed last month, Birmingham, Ala. Unless more interest is shown and more money donated to back it up, we feel it would be well to discontinue this plan *It Can Be Done*, in the O. P. A. We are very sorry to have to do this for we believe it is a good plan and should have been supported by the churches and individuals. —Ed.

LIVING AND PRAYING

I knelt to pray when day was done, And prayed, O Lord, bless everyone;
Lift from each saddened heart the pain, And let the sick be well again.

And then I woke another day, And carelessly travelled on my way.

The whole day long I did not try, To wipe a tear from any eye.

I did not try to share the load Of any brother on my road.

I did not even go to see The sick man just next door to me.

Yet once again when day was gone I prayed, O Lord, bless every one.

But as I prayed into my ear There came a voice that whispered clear,

"Pause, hypocrite, before you pray, Whom have you tried to bless today?"

"God's greatest blessings always go By hands that serve Him here below."

And then I hid my face and cried, "Forgive me, God, for I have lied."

"Let me live to see another day, And I will live the way I pray."

—Selected by B. B. Cayson

From The Fields

Lewis Hopkins, Sentinel, Okla., May 4.—Things are going well here. Bro. Jim Stevens mother has been in the hospital but is better now. We are really enjoying the new song books. Here are 4 subs.

Byron Kramer, Island Rte., Lock Haven, Pa., May 1.—We were so sorry to learn of the death of Bro. Travis Cook's wife. It is comforting to know she was a faithful believer. The church here is doing fine. Here are 2 subs.

C. D. Palmer, Kinston, Ala., Rte. 2, Box 19, Apr. 19.—Bro. King, I read with much interest your comment on digression in last OPA. It provokes much thought. Send us some of your new song books.

Richard De Gough, 1509 Carmel, Bakersfield, Calif., Apr. 20.—We received the new song books, "Singer's Choice" and think they are very good. Bro. King, come and preach for us whenever you can.

Carl Nichols, 849 Wilcox, Hollywood 38, Calif., Apr. 24.—We enjoyed an all-day meeting last Lord's day at ElCajon. Richard is leaving to be with Paul, and devote his time to preaching the gospel. We like the new song books fine.

Gayland Osburn, 1630 S. 9th St., Cottage Grove, Oreg., May 15.—We are in the process of buying a piece of property and plan to move June 10, so please note our new address above. Bro. King we are glad to know you are to be in this section in August.

T. E. McBride, Woodson, Tex., Apr. 25.—We heard Bro. Paul Nichols deliver several good sermons at Flint Creek near Graham. We are few in number at Woodson but are at peace. We pray for all, especially the faithful and humble.

Carlos Smith, Rte. 1, Box 150, Wesson, Miss., May 4.—Things are about the same here. We are farming some but my health is not too good. Here are two subs.

Curtis Morrison, 4010 Armstrong, San Angelo, Tex.—The church on Freeland Ave. is growing in the grace and knowledge of the truth. Last Lord's Day, Bro. J. C. Miller spoke to a nice crowd of about 80. The preceding week Bro. Grady Coble, a very able teacher, from Ft. Worth was our guest speaker. Pray for us.

George McCain, Gen. Del., Anderson, Calif., Apr. 27.—We are continuing the work in this area. I recently visited in the home of some Baptists and talked with him on the Bible. He was very reasonable. Lord willing, I plan to return and talk with him again. I need some tracts on the communion to help in the work here, so here is my order for them.

H. D. Hinton, 1934 St. Augustine Dr., Dallas 17, Tex., Apr. 23.—The church here is doing fine, and we are well pleased with Bro. Morris' work during the past winter. He is now leaving for his summer meetings. Bro. Jerry Cutter will be with us in a meeting July 14-23. Bro. King, anytime you or your son, Don, are passing this way, we would be glad to have either of you preach for us, over the week-end or during the week. Send us 125 of the new song books "Singer's Choice."

Don L. King, 1235 E. Main, Stockton, Calif., May 20.—Since last reporting I have preached at Lodi, also at Stockton at the young people's meeting last Lord's day. I feel this meeting is a wonderful opportunity to begin to build the foundation of the church of tomorrow, on the talent of our young people. June 10, I am to preach at Sacramento. Lord willing, I plan to travel to Sulphur and on in to Mo., before returning to Calif. in late summer, leaving here around June 20. Pray for me in the work of our Lord.

Tom E. Smith, Rte. 4, Box 171A, Duncan, Okla., May 5.—The church at Healdton is progressing in a nice way. We have recently had three baptisms. A number of our young brethren are showing good progress, and ability in several ways such as teaching, leading singing and prayer. We appreciate their efforts, and predict that in years to come they will develop into useful workers, and our hope and prayer for them is that they hold out faithful to the end.

Ralph Kitson, Mozier, Illinois, May 2.—We have really been having the rain in this part of the country, almost three inches last night and it is still raining. The rain stopped at 9 o'clock Lord's day morning, and we had 112 in attendance. The rain stopped again at 8 last night and we had another good audience. Bro. Orville Smith was here two weeks ago. We were glad to know Bro. Don King is studying to be a preacher. Here are 2 subs.

Wm. Tracy Moore, 608 Bluff, Delta, Colo., April 26.—We plan to have a meeting here the latter part of June with Bro. Paul Nichols doing the preaching. We look forward to having Bro. Corson and family with us again this summer, and he will do personal work for the church here. We would appreciate having any of the faithful to visit and worship with us at any time. Please renew my sub. May God richly bless you and yours, Bro. King.

Howard Ridenour, 1151 N. Oakland, Mountain Grove, Mo., May 11.—The congregation here is new and we are striving to keep up the payments on our lots and building. With the financial help of some of the Missouri congregations we have Bro. Arthur Wade working with us again this year. There has been one baptism recently and two confessions from the Christian church. We are happy to have Bro. Boyer and family formerly from Stockton, Calif., meeting with us. We were deeply grieved to learn of the death of young Sister Cook.

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., May 15.—It is my opinion that the current issue of the paper was one of the best. Our growth spiritually

and numerically, at least in part, is reflected in the good articles and field reports. The Norco, Calif. meeting closed without additions; however, we hope that good was done. Brethren cooperating from other congregations was a source of encouragement. Friday night next, we begin a 10-night series at Orange. Our next will be at Waco, Texas, June 23-July 2. I hope to spend a day or so at Sulphur, Okla., after which, the Lord willing, I go into the South for 4 meetings, the first, at Lowery church, in Ala., July 7-16. We need and kindly request your prayers.

Benneth C. Severe, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, Africa, May 2.—On last report I said that I was going to a meeting at Zenje church; fortunately, I received a letter that the meeting was postponed for a month. April 2, I was at home, and baptized 5. April 8, on mine and Bro. Antonio Severe's journey to Jomba, we had an accident; a drunk man knocked me down with his bicycle. We went to the chief to report; I could not bring a charge because I am a Christian. On April 8, I preached at Gala congregation; 8 confessed Christ. Bro. A. C. Severe preached at water's edge and Bro. W. Mauwa baptized. April 12, I was at Chirombo congregation; 8 obeyed the gospel and 1 confessed wrongs. April 23, G. Kalitera and I worshiped with Khanyepa congregation; S. Bowman received us well. April 30, I was at home where 6 confessed their wrong-doing; 1 was baptized. Thanks to Brother Byron Kramer of Pennsylvania, U.S.A., for the Bible he sent. The work is speeding along here; we ask you brethren to pray for the work in Africa so it will not make a loss.

J. W. Kornegay, 4421 Ryan St., Memphis 7, Tenn., May 11.—We had a wonderful meeting at Roanoke, Va., Apr. 4-23. Twelve were baptized, one was restored, and 2 confessed faults. I am to return for 6 weeks the last of July and during August. I am to be at Witts Springs, Ark., May 14-21; Oak Ridge, Tenn., May 23-June 11; McGregor, Tex., July 2-23; and San Antonio, Tex., Oct. 1-29. We look forward to our meeting here with Bro. Arthur Wade, June 9-18. I enjoy working for the Lord and hope I can keep busy in the field, holding meetings and doing personal work. I am ready to do what I can for the cause of Christ. Pray for me in His work. Here is a sub.

Namoya Kanyenga, Village Chigamba, N. A. Mambuka, P. O. Mlanje, May 8.—On Feb. 5, Bros. Makoliya and Kandodo and I were at Chinthuli church; attendance was 130. One Feb. 6, we baptized 3. Present on the Jordan on this day was 201. Mar. 12, Bros. Livitiko and Kandondo were with me at Liponda church where we had 6 baptisms, 15 confessions and 2 restorations. Mar. 26, Bros. Chidothi, Makoliya and Lichapa gathered at Sambatiyao church; there were 9 baptisms, 11 confessions of wrongs and the attendance was 256. April 9, Bros. Makoliya and Livitiko were at Chinthuli church with 7 baptisms and 15 confessions of faults. The work in Africa is growing rapidly. I would therefore inform the brethren to assist me in clothing, etc., since I am unsettled because of preaching.

E. C. Severe, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, Africa, May 8.—For the months of

Mar. and April, I have been with the home church, preaching almost every Lord's Day and assisting the young preachers in house to house services. Our results have been plenty. April 23, there were 4 baptized; we greatly enjoyed Bro. Antonio Severe's lesson on "The Second Coming of the Lord." April 30, I preached at Wendewende; one obeyed the gospel and 7 confessed faults. From May 23, the writer and brethren Lichapa and Muyaya will begin a preaching campaign from Malekwa church, staging meetings in many congregations in either southern or central provinces of Nyasaland including some more congregations in other remote areas. Another campaign to be headed by Bro. Nelson Tuanje and two more preachers will begin from Mapweshera going south. Ours is a determined and courageous effort. Please pray for us.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., May 8.—Yesterday, we paid our first visit to the church at Arlington (721 Woodrow), where we found a very hospitable people, full of charm, dignity, and Christian spirit. I had been invited to speak at both services, and the honor was mine to fill the appointment. Also, I met for the first time, Bro. Joe Martinez, whom I have been anxious to meet for sometime because of having heard of his work in the gospel. Opportunity for the gospel is now great in Mexico and I shudder to think of the consequences to us if we fail to meet our obligation in this direction. The Arlington church has made a fortunate and wise investment property-wise.

James R. Stewart, 1824 Connor Ave., Waco, Tex., May 12.—Recently I have preached at Hoytte, Live Oak, and Austin, Tex. Apr. 30, I preached at Sentinel, Okla., to a nice audience. These are fine folks. May 6, I was at Fredrick, Okla., for 3 services, baptizing 2 and 3 confessed faults. I am to return in the fall for personal work. It was good to be with old time friends again at each place. Lord willing, we will be in San Antonio with the Catalina congregation this week end. By the time this reaches the OPA readers, we plan to be working with the congregation in Washington, D.C. If you know of anyone we can contact there, please let me know. Our address while there will be: 728 Brian Dr., Vienna, Va., % Carl Hurd. Phone DUnkirk 5-9194.

R. B. Roden, Gen. Del., Corcoran, Calif., May 15.—The month of May will close our work at Corcoran. We plan a meeting May 21-28, with all day services the 28th. This congregation had great potential for the future, with several of the young men now taking active part in the services. This is one of the outstanding churches of the brotherhood, to be esteemed highly for their unity, fellowship and respect for one another and the Lord's work. Lord willing, wife and I plan to attend part of the camp meeting at Sulphur, looking forward to another annual get-together with brethren and sisters in Christ. Pray for us.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., May 10.—April 3-16, I was with the church at Richmond, Ind. They have a nice building in a good location and are having a few visitors now. They have a brother and his wife attending who have not been in duty for years. They formerly met with the digressive brethren

in Tenn., before moving to Richmond. I taught 3 Lord's days, also 3 Thursday evenings. These Brethren are zealous and they have some good teachers. Apr. 22-30, I was with the faithful at Prospect, Pa. They continue faithful. I was glad to meet some of the brethren from Youngstown, Ohio, and Love Joy, Pa., while at Prospect. We enjoyed having Bro. Tommy Shaw and wife there one night. I am now in Kansas City, Mo. Bro. W. H. Clouse wrote wanting me to do some personal work among my people. I hope to be able to save some of my race. I want to thank those who continue to support me.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., May 15.—I was in a very enjoyable meeting at Cable Ridge, Mo., April 21-30. Interest and crowds were good throughout. Our next meeting was with the 10th and Ray St. congregation in Kansas City, Kan., where we had 2 baptisms. In these two meetings we had several visitors from different congregations in Mo. Also had Jack Cutter attend one night in Cable Ridge and of course Bro. Clovis Cook lives in Kansas City and was there for the entire meeting. Our next work is as follows: June 7-18, Manteca, Calif.; June 19, 20, in Yosemite National Park (this meeting is to last a week with other preachers preaching the other nights); June 21-25, Arvin, Calif.; then to Sulphur for the annual camp meeting. Hope to see many friends there. I appreciated and enjoyed Bro. Don McCord's May article. How true were his observations of television. Pray for us.

J. Wayne McKamie, Rt. 1, McGregor, Tex., May 16.—On May 16 we preached to a very large audience in Ft. Worth; it was good to see many brethren whom we love in the Lord. The work here in McGregor continues, and we are still enjoying many visitors in our home and at worship. Bro. Johnny Snow is to preach for us on the 21st. of this month and Bonnie Cayson of Memphis, Tenn. is to speak here June 4th. Probably by the time you receive this we will be in our meeting in Wayne, W. Va. (June 7-18); we then go to Chesapeake, Ohio June 21-July 2nd.; Fieldstone, Mo. July 7-16th

Paul Walker, Rte. 2, Summertown, Tenn., May 17.—The congregations in this area are doing fine. We have enjoyed having Billy and James Orten visit with us recently. They did some fine preaching. We look forward to seeing Bro. Stewart who is to preach here next week. A few weeks ago I was privileged to preach at the congregation in Memphis. They have a nice building and seem to be doing well. I was happy to have Bro. Miles King visit in our home recently, and he also preached a good sermon at Frank St. while here. Bro. Kornegay has been doing some good work here in Tenn., and we were glad to have him in our home recently. We look forward to our summer meetings with Bro. Wayne Fussell preaching at Chapel Grove and Bro. Johnny Elmore at Frank St. If you need me for a meeting this summer, please call me.

Franklin E. Staggs, 359 E. Gillespie, Flint 5, Mich., May 12.—We are happy to report we now have a congregation meeting here in Flint, in the basement of Bro. Floyd Harris home at 1711 Jewell Dr. We had

57 present last Lord's day. Several of these were children, but many of them are reaching the age of accountability. I baptized a Baptist boy a few weeks ago. We are still studying with him that he may grow in the knowledge of the truth. Bro. Casto, who came to the truth from the cups and S. S. brethren, is a splendid personal worker and has a deep knowledge of the Bible. Pocahontas, Ark., is supporting Bro. Orville Smith in his efforts with us this month. He will hold a meeting here May 20-28. I was privileged to hear Bro. E. H. Miller preach an inspiring sermon May 10, at Walled Lake. Lord willing, I am to begin a meeting at Union Hill, near Lawrenceburg, Tenn., June 17. This will be my first gospel meeting and I covet the prayers of the faithful.

J. A. Brewer, 831 N. 17th St., Richmond, Ind., May 10.—The church here is doing nicely. We have had two visitors (digressives) who are showing interest in the truth by attending most of our Lord's day morning services. We had several wonderful sermons by Bro. Jim Canfield who was with us for the opening service in our new building. Apr. 28, he left here for Prospect, Pa., where he spent a week, before returning here. May 4, he delivered another wonderful lesson, then left for Kansas City to do some mission work. Brethren John and Ferd Roberson alternate the teaching for Lord's day morning and evening, and I give the lesson each Thursday evening. I am endeavoring to conduct a study of the New Testament beginning with Matt. 1, and Lord willing will study and explain each chapter and verse up to and including Rev. Brethren, we have a big job before us but if we remain faithful to the end, we will have a crown of righteousness awaiting us at the end of the road. Our love and best wishes to all.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, May 19.—The meeting at Strong, Ark. closed with one baptism and good crowds. If it is the Lord's will we are to return there again next year. Our next effort was with the brethren on 64th St. in Sacramento, Calif. During the meeting we had several visitors from surrounding congregations including preaching brethren Homer and Don King and Luther Boek. One was baptized and one confessed faults. At present we are at Stockton in a good meeting. This is our third meeting here in as many years and we thoroughly enjoy the association of the good people here. Lord willing we go to Okla. City (Capitol Hill) May 31-June 11; Clio, Mo. June 18-25; Mtn. Home, Mo. July 7-16; and Montezuma, Iowa July 17-26. May the Lord bless all.

E. H. Miller, Box 538, LaGrange, Ga., May 16.—The work in this section is still progressing nicely, the brethren have a mind to work. We had a wonderful meeting at Sharonville, near Cincinnati, Ohio, with 3 baptisms, and several restorations and confessions. I was at the new congregation in Birmingham for the morning service, baptizing 3 more there. I was with my home church one Lord's day evening. I have just returned home from a good meeting at Walled Lake, Mich., where we baptized 2, and had 6 restorations and confessions. Crowds were large throughout and interest was good. Brethren attended from Pontiac, Milford, and Flint, which we appreciated. Lord willing, I leave next week for the work in Calif., then back home in

time for our meeting here with Bro. Jack Cutter, June 18-25. I have another shipment of communion cups and plates due in June or July, which I am ordering from England. They are nickel silver, then silver-plated inside and out, and sell for \$27.37 for cup and plate. If you need them, let me know.

Wayne Fussell, 5928 W. Canal, Shreveport, La., May 17.—During the past three months, I have held my usual meeting per month. First, I preached in the city of my childhood; Wilson, Okla., where we had good crowds, interest and cooperation from churches near and far. Next, I went to St. Albans, W. Va., a congregation dear to my heart, where we had splendid interest and two baptisms. Daily association with my old preaching buddy, Leon Fancher, was refreshing indeed. Almost daily Bible studies with brethren, Covert, Murphy and Fentemore, were enlightening, yet harsh reminders of my ignorance. I enjoyed having Bro. Kim Pate, from Samson, Ala., accompany me there. I have just closed a meeting at Lebanon, Mo., in which we had a consistent full house every service. Three were baptized, one was restored, one confessed faults. Thank God! Other preaching brethren represented in above meetings include, Ted Warwick, Tom Smith, Arthur Wade, Jack Cutter, and Gary Stumpff. My next meetings: Brookhaven (Hillcrest), Miss., June 2-11; Chapel Grove, Tenn., July 7-16.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., May 18.—The meeting at Graham, Tex. (Flint Creek) closed April 23. There were lots of members of other persuasions who attended. We certainly did appreciate visiting brethren from other faithful congregations. Some of the congregations represented were Springfield, Mo., Sentinel, Okla., Arlington, Fort Worth, Dallas, Wichita Falls, Woodson, and perhaps others in Texas. Also, Bro. Lee Book and my youngest brother, Richard, came by and rendered valuable assistance in the meeting. April 25, I went to Anson, Tex. where I baptized a young woman. April 23-30, I was at Jacksboro for a short meeting. The friendliness and hospitality was excellent. The cooperation and help in these meetings were certainly appreciated. May 3-14, we were at Harrodsburg, Ind. in an enjoyable meeting. We always look forward to and enjoy working with the church there. The cooperation of the brethren from Pleasant Grove and Brazil was the best ever. There were very few services a which there were not from one family to twenty persons present from these congregations. We certainly do have some fine brethren in this part of the country. Presently we are with the Christians at Cincinnati, Ohio. The meeting will continue through the 28th, the Lord willing. June 6-18, we are to be at Delta, Colo. June 24-July 4, Sulphur, Okla. for the big camp meeting. July 9-23, Washington, Okla. May God bless the brotherhood.

Homer L. King, 1245 E. Main, Stockton, California, May 19.—The greater part of the past month has been with the church in Stockton, teaching "publicly and from house to house." The second Lord's day, inst., we had all-day services in Stockton, with good attendance at all services. The afternoon service was conducted by the young brethren, which consisted mainly of short talks and singing. We heard Brother Ronny

Wade deliver two good sermons in his meetings at (64th St.) Sacramento. We are now enjoying the good preaching by Ronny in his meetings at Stockton. They are to continue through the 28th. We are glad to have Ronny and family make our home their home during his stay here. Our plan now is to leave Calif. June 20 for Sulphur, Okla., to continue through the meetings there, June 24-July 4, after which we plan to visit our old home in the Lees Summit community the remainder of July. We are to return to California for a series of meetings in Sacramento (64th St.), embracing the first two Lord's days in August. After this, we are to go to the states of Oregon and Washington to make an inspection of the various congregations, with a view to selecting one or more locations as prospective headquarters for mission efforts in that part of the country. I shall, the Lord willing, conduct series of meetings at Richland, Wash., and at Cottage Grove, Ore. I would like to visit all places wherever brethren meet for worship to preach at least one sermon. This work is to be supported, financially, by Sacramento (64th St.) and Stockton. I plan to spend about two and one half months in the above states, preparatory to an extensive work by a competent evangelist in the near future. I would appreciate a word from all the meeting places, telling me of your prospects for building up the cause.

IS CHRIST DIVIDED?

"For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I am of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" (1 Cor. 1:11-13).

From what is here said, it is apparent that there were four factions in the church at Corinth. They thought that each of their teachers had his own group of followers, and that each one could follow the teacher of his choice.

It is plain that Paul did not approve such a division in the church. And it is certain that Cephas and Apollos did not approve a personal following in the church.

So Paul asks the question, "Is Christ divided?" The members of the church in Corinth constituted the body of Christ in that place, and if they were divided, then Christ was divided. We may think that the Corinthians had a very crude and erroneous notion. In fact they did, but there are thousands of people who have the notion today. They tell us that the church of Christ is made up of all the religious groups on earth. If this is true, then it looks like no one is a Christian, because no one is a member of all of them. But Christ was not divided in Paul's day, and neither is he divided in our day. Too many people think they are in Christ when they are really outside. Jesus prayed for the unity of his disciples, and the apostles commanded unity. So Christ is not divided.

W. M. Davis, 5842 Monticello, Dallas 6, Texas.

—Selected from Firm Foundation

More years in each life, and more life in each year, should be the goal for each one of us.

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. XXXII

LEBANON, MISSOURI, JULY 1, 1961

No. 7

"AT EVERY WORD A REPUTATION DIES" -

By Jerry Cutter

"At every word a reputation dies." These words were written by the poet Pope concerning eighteenth century English society. Today, sadly we write, the same thing is taking place in the church in many instances. Some people are willing to tell things and others are willing to believe them, whether they are true or not, and that to the detriment of the church.

First, we would like to consider three words that Paul used in Romans one. 1. Malignity: A baseness of nature by which we take things by the wrong handle, and expound things always in the worst sense. It is the malignant interpretation of the actions of others, an attributing them all to the worst motive. Did YOU ever do that? 2. Whisperers: These are cowardly sneaks who have not the courage to come out in the open and say damaging things of others, but secretly peddle their slanderous insinuations against the person of their spite. They are "snakes in the grass." "An ungodly man diggeth up evil: and in his lips there is a burning fire. A froward man soweth strife: and a whisperer separateth chief friends." Pr. 16:27, 28. In contrast, "He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends." Did YOU ever do that? 3. Backbiters: Slanderers, defamers who delight in destroying the good name of others. Whisperers and backbiters are of the same breed, excepting backbiters are more bold. Neither has the courage to face the accused with their slanders, and worse than that, both have left their slimy trails in the church. Were YOU ever guilty of this?

Do you know what Paul mentions next in his list of sins? "Haters of God." To be guilty of any of the above sins is to be a hater of God. Why? James gives the answer. "Therewith bless we God, even the Father; and therewith curse we men, WHICH ARE MADE AFTER THE SIMILITUDE OF GOD. Out of the same mouth proceedeth blessing and cursing. My Brethren, THESE THINGS OUGHT NOT SO TO BE." In fact, this cannot be. "SO CAN NO FOUNTAIN YIELD SALT WATER AND FRESH." So we hate God when we speak evilly of man that was made after the similitude of God. How much worse when we speak evilly of our own brethren?

Without any injustice to the scriptures it can be said that our words are pictures of the soul. They show the inner man like a magnifying glass. "Every prudent man dealeth with knowledge; but a fool layeth

(Continued on page 3)

IN THE BEGINNING

By Taylor Joyce

This is a very exciting age. Each day brings thrilling new developments in the scientific realm. The wonders of the atom, the orbiting of the earth satellites and the man-space-program have caused a renewed interest in science.

Questions concerning the origin of the universe and of man are once again being raised. How did the planets originate? Where did man come from? How were the coal and the oil and the precious minerals formed in the heart of the earth? These questions are as old as man but as modern as tomorrow.

Can answers be found to the questions? Scientists and philosophers have endeavored to provide answers. They have advanced many conflicting theories. Subsequent investigation has disproved many of the allegations of these theories. For a hundred years it was believed that the Nebular Hypothesis explained the origin of the earth. This theory is still taught in books of science, but it has been disproved and discarded by scientists in general. The Planetesimal Theory and the Tidal Theory also had their heyday until they were shown to be defective.

The Bible gives the only satisfactory explanation of the origin of man and the universe. In the first chapter of Genesis and verse one we read, "In the beginning God created the heavens and the earth." There it is in just ten words. These words are followed by a detailed description of the origin of all things.

God's Spirit was hovering over a dark, formless, and uninhabited mass. And God said, "Let there be light," and the first faint glow pierced the surrounding gloom. This was the first day. And when the flickering light came to an end and darkness returned, it was called night.

Then the heaven was unfurled across the face of the deep. Once more there was an evening and a morning and there was an end to the second day.

The next day God commanded the waters to gather in their appointed places and let the dry land appear. Soon the rugged mountains raised their dripping heads above the surface of the ocean, and the plains and the valleys were spread out at their feet. At the command of God, the earth became green with a soft carpet of grass and the trees raised fruitful branches toward heaven. With these creative acts the third day was brought to a close.

Then, the sun appeared in heaven and at night the moon and stars began their lonely vigil. These

newcomers had arrived to mark time, and to provide light, and to set in motion the seed time and the harvest. When this was done the fourth day was ended.

On the fifth day God made the mighty whale and the tiny minnow and fishes of all kinds to fill the waters. He made the little sparrow and the huge eagle to fly through the heavens, and for the first time the joyful songs of the birds were heard on earth. But night came and the fifth day was over.

Then God filled the earth with living creatures—beasts of every kind, cattle and creeping things. And with a final stroke God made man as the masterpiece of His creation. Formed of the dust of the earth, created in the image of God, and filled with the breath of life, man became a living soul somewhat lower than the angels but destined to have dominion over the earth. God looked upon all that He had called into existence and all that He had formed from these materials, and "behold, it was very good." So ended the sixth day and so ended the creation.

As God surveyed His work He was satisfied, and on the seventh day He rested. Thus ends the biblical account of creation. What wonderful restraint Moses used when he described this stupendous event. His inspired record required only eight hundred words. The theories of men would fill many volumes.

There are, of course, those who deny the biblical account of creation, but they cannot disprove it. In fact, this account is in perfect accord with all that science has been able to substantiate. Science affirms that the first living creatures dwelt in the water. So does the Bible! Since the splitting of the atom many scientists are convinced "that things which are seen were not made of things which do appear" (Heb. 11:3).

Some men declare that in the beginning there was no God. There was nothing but water and dirt. Through numberless ages this mud evolved into a fish, which in turn became a reptile that changed into a bird which became a beast, and at long last became a man. Concerning this theory Vernon C. Grounds once wrote: "Therefore, everything in the world, including even the human mind, can be explained quite easily in terms of evolving mud. Just give the mud enough time and it will produce all by itself the dramas of Shakespeare, and the music of Handel, and the paintings of Michelangelo, and the teachings of Jesus Christ!"

But you can put this theory to a test yourself. Put some mud off in a room by itself and see what happens. Will that mud ever, by itself, become a daisy or a dog or a human mind? You know it will not! Not in a hundred million years! If that mud ever becomes anything besides mud, it will have to be acted upon by some outside force. Thus, if in a world of mud, living creatures with intellectual powers make an appearance, it is not because mud has transformed itself but because an Eternal Mind outside the world has made those creatures in His image and likeness and given them minds like unto His own!

The world is filled with proof of the existence of God. In fact, so overwhelming is this evidence for a Supreme Intelligence, a Sovereign Creator, that the Bible never stops to argue His existence. It merely states that God is and dismisses the skeptic with the stinging rebuke: "The fool hath said in his heart, 'There is no God.'"

THE COMMANDMENTS OF THE LORD

By D. B. CcCord

Paul wrote in 1 Cor. 14:37: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the **commandments of the Lord.**" All concede that Paul was inspired of God, and as such, the things he wrote were the product of the mind of God. We concede, too, that the commandments of the Lord are most important, and if man hopes to please God, he must keep them. In this article, we want to observe some of the things Paul wrote which are the commandments of the Lord. Since Paul did not limit this statement to only some of the things he wrote, we may logically and safely conclude that he included all the things he wrote. He, once and for all, successfully refuted the idea that he was making observations on his own; indeed, he was passing on to them and to us the commandments of the Lord.

In 1 Cor. 14:34, he commands: "Let your women keep silence in the churches—." By contextual interpretation, we conclude that likely prophet's wives were under consideration here. There is a reason, however, covering general grounds, that is a basis for this specific command. The reason stated is that "— it is a shame for women to speak in the church." The term from which we get "women" here may be used to include any woman in the church, regardless of age or marital status. The command coincides with Paul's instructions to Timothy: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:12). She is not to do either—teach nor usurp authority.

It can not be proven that Paul in the Corinthian letter included only the Corinthians, that these commandments are for that church only, for in verse 2, chapter 1, more than the church at Corinth are included. The salutation reads: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord - - ." All in every place may consider themselves recipients of the letter, and their duty it is to keep the commandments. Members of the body today put themselves at a disadvantage, to say the least, when they overlook these things. This writer is not overlooking the spiritual gifts in this letter of which Paul spoke at length. Of course, these do not now apply; we speak only of the things that apply to the church of all time. Teaching is a part of the work of the church for all time, so we can not overlook instructions concerning it.

It is logical to conclude that Paul's teaching concerning women teachers here refers to public teaching. In the private sphere, the woman has no limitations. Paul instructed Titus: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, **teachers of good things:** that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:3-5). This would be the duty of every aged woman in the church, not just one or two that men presumptuously delegate to teach a class on Sunday morning or some other day. In referring back to the catalog of what the older women are to teach,

we must conclude that the things to be taught can not be taught in a Sunday school class one time a week. These verses can not be used by any law of reason or logic to sustain women teachers in Bible classes.

Paul's command for women not to teach publicly should not cause us to lose our perspective concerning women teachers. Surely there is a need for women teachers—such as the ones Paul described to Titus; women, who in the private sphere, by word of mouth and deed, teach younger women. God give us many more such women who will teach as God directs.

In 1 Cor. 11:23, Paul introduces another matter of command in these words concerning the communion: "For I have received of the Lord that which I also delivered unto you—" Let us keep in mind our introductory verse where Paul said, "—the things I write unto you are the commandments of the Lord." Here, in the eleventh chapter, Paul points out that what he delivered was first received of the Lord; here is surely a matter of command. The questions might be posed: On the Lord's Table, how many loaves are commanded? On the Lord's Table, how many cups are commanded? It is a popular idea that no command is involved. Surely, this can not be so, for Paul said, we repeat, without limiting his statement, "—the things I write unto you are the commandments of the Lord." He wrote that Christ used one loaf and one cup, so this must be a command of the Lord. "Bread" comes from a word that also means "loaf"—in the singular number. This is reasonable. There is one body, so there is of necessity one loaf. Paul teaches, too, that the cup on the Lord's Table containing fruit of the vine is by the same figure the New Testament ratified by Christ's blood (1 Cor. 11:25).

It is contended in our day that these matters of command are matters of opinion or indifference—that on the Lord's Table you may have as many loaves as you like; that you may have as many cups as you choose; that you may have Sunday schools with women teachers; that you may have instruments of music in divine service, and on and on. These innovations and their advocates have been the cause of much confusion, division, heartache in the body of Christ. Those who say these are matters of indifference walk not charitably under these circumstances; they sow discord among brethren, an abomination to God; they will not stand before the great tribunal without guilt.

Surely the commandments of the Lord can not be held in disregard, or as matters of indifference, and the offender go unpunished. We need to remember such as Uzzah, king Saul, the Jew picking up sticks on the Sabbath. They overlooked what some would consider the minutest portions of God's commands; they suffered for their disobedience. The commandments of the Lord do matter, dear reader; be not deceived.

"AT EVERY WORD A REPUTATION DIES"—

(Continued from page one)

open his folly," Pr. 17:8. But now notice, "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding," Pr. 17:28. So our words are magnifying glasses of the soul.

Again, our words are seeds and "what a man sows, that shall he also reap." "Who is a wise man and ended with knowledge among you? For where

envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is SOWN IN PEACE of them that make peace," Jas. 3:13-18. So by our words we can sow, we can sow a Heaven or Hell, and we shall reap what we sow.

Also, the tongue is a fire, a fire that no water can quench. "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth. The tongue is a fire a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell," Jas. 3:5-6. Note this thought provoking poem by William Blake:

A POISON TREE

I was angry with my friend:
I told my wrath, my wrath did end.
I was angry with my foe:
I told it not, my wrath did grow.

And I watered it in fears
Night and morning with my tears,
And I sunned it with smiles
And with soft deceitful wiles.

And it grew both day and night,
Till it bore an apple bright,
And my foe beheld it shine,
And he knew that it was mine—

And into my garden stole
When the night had veiled the pole;
In the morning, glad, I see
My foe outstretched beneath the tree.

In meditating on the poem you will notice that "my wrath did grow" is comparable to, "Behold, how great a matter a little fire kindleth." And speaking of poison, James further said, "But the tongue can no man tame; it is an unruly evil, full of deadly poison." Note the poem again, "In the morning, glad, I see my foe outstretched beneath the tree."

Offenses will come, so may the wise reader read carefully the concluding remarks. "A brother offended is harder to be won than a strong city," Pr. 18:19. But if through some weakness you do offend, hasten to take this advice, "Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler," Pr. 6:3-5.

Last, Jesus said, "We shall give an account of every idle word that we shall speak." James said, "Let every man be swift to hear, slow to speak, slow to wrath." Paul said, "And that ye study to be quiet, and do your own business," 1 Thess. 4:11. Remember, when sick, to take medicine carefully is to LIVE.

—Jerry Cutter
Rt. 1
Crescent, Okla.

The worst education that teaches self-denial is better than the best that teaches everything else and not that.

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879.

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SUBSCRIPTION RATES

Single Subscription One Year.....\$1.00
Single Subscription Six Months......50

Printed by Laycock Printing Co., Jackson, Tenn.

HERE AND THERE

How to Reach Us—Change of Address—From the time you read this to July 22, address all matter for the paper, orders for books, or personal messages to us at our old home address, Route 2, Lebanon, Missouri.

Subscriptions—We are so very thankful for the splendid list of subscriptions reported in the June issue of the OPA—181. May all friends of the paper strive to make every month a good list. Since the price of printing has advanced, we need the money to meet the expenses of the paper, and the people need the truths taught in the paper. We are glad to have the reports and articles of all faithful brethren, and we appreciate every word and deed in behalf of the paper. If you write for publication you can lighten our burden by either correcting the errors or have it done, type what you write, write on one side of the paper, and double space the lines. It does very little good to type unless you correct the errors. Mind you, I said this would lighten our burden, but I am not telling you that if you need to write for the paper and cannot do as we suggested above to leave off writing for that reason. We appreciate very much that a good sister sends us \$20.00, another sends \$5.00, and a good brother handed us \$20.00 to help make up the extra cost. Our many thanks. We appreciate the many nice things our readers are saying about the subject matter in the OPA in the past year. We shall keep on trying to make it better.

A Wonderful Singing—The second Sunday in May, the young brethren of various congregations met with the Stockton congregation in the afternoon, at which time they engaged in singing, prayer, and short talks. This was followed by a general singing of all who desired. It was among the first real try-out of our new song book, "Singer's Choice," and what a wonderful singing! How up-lifting, edifying, and soul-thrilling the many beautiful songs rendered with life and zeal! Next to gospel preaching, the sweet songs of Zion sung in the proper way fill and thrill my hungry soul. May we have more such singings, I pray.

Great men undertake great things because they are great; fools, because they think them easy.

OUR HELPERS

Listed below, you will find the names of those sending us subs. from May 20 to June 20, and opposite the name the number of subs sent. We appreciate your continued interest in the paper. Please, check the following and report any errors to us:

Mrs. Elizabeth Byford—22; James Winchester—20; Stella Parks—5; Jack Stalcup—4; Homer L. King—3; Wilda Egurola—3; C. A. Smith—3; R. F. Nichols—2; Roy Lee Criswell—2; Ruth Pasley—2; M. E. Mountain—2; Albert Brown—2; Clovis T. Cook—2; Mrs. Enola Roper—2; J. B. Torres—2; Mrs. C. H. Lee—1; Mrs. J. H. Kizer—1; Van Butts—1; Manly Blanton—1; Everett Nichols—1; Mrs. C. E. Hutchinson—1; Clara Duggins—1; C. E. Thomson—1; Gene Hopkins—1; Mrs. Goldie Helmick—1; Billy Orten—1; E. H. Miller—1; Mrs. W. E. Shockley—1; C. C. Brown—1; Ted Head—1; Howard Hefley—1; R. B. Roden—1; Jimmy Albert—1; Ralph Kitson—1; James R. Stewart—1; John L. Fisher—1; W. H. Bowerman—1; C. A. Davis—1; Mrs. Robert Kramer—1; L. C. Grimes—1; Leonard Torres—1; Paul Nichols—1; Total—103.

THROUGH THY WORD

John 17:17

By A. L. Adams

We are called to be saints—through the word of the gospel (2 Thess. 2:14; Rom. 1:7). This is why men need to hear the word. God does not call men directly and miraculously today. He calls us through the gospel.

We are made believers—through the word. Jesus prayed for them who would believe on Him through the word of His disciples (John 17:20). And without that word men could not and would not believe. It is as impossible to believe with out the word, as it is to produce wheat seed.

We are convinced of sin—through the gospel (Acts 2:37). It was when the multitude on Pentecost heard Peter's gospel sermon that "they were pricked in their heart." The Spirit smites us with conviction, but not by a miraculous abstract stroke from on high. He does it through His sword, the word.

We are led to obey the gospel terms of pardon—through the truth (Acts 2:38-41). Believing, penitent souls asked what to do. Peter commanded them to "repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins." The record says that "they that gladly received His word were baptized; and the same day there were added unto them about three thousand souls!" The gospel is powerful to save, but it must be obeyed (Rom. 1:16; 2 Thess. 1:8).

We are sanctified—through the truth (John 17:17). In the Lord's prayer, He besought the Father to "sanctify them through thy truth." The instrument of sanctification is God's truth. Men are sanctified, set apart to the service of God, by the same gospel and at the same time they are made free from sin having obeyed "from the heart that form of doctrine" (Rom. 6:17, 18).

And saints are led by the Spirit—through the truth (Rom. 8:14). They are taught the same doctrine, walk by the same rule (Phil. 3:16). Hence, they walk by faith, not by sight (2 Cor. 5:7).

—1616 19th St. N.E. Roanoke, Va.

THE REJECTED CHRIST—No. 2

By Ronny F. Wade

May we again this month invite your attention to the above theme. And begin by stating that:

We can reject Christ by rejecting His Name. Is it really true that there's nothing in a name? I think that a very little reflection will answer this. Everything has a name. All animals, plants, and people. These names are important. We use them to designate things and people. Without them there would be nothing but confusion. The same is true in religion. Names are important. They denote certain things. For this reason we say, "Yes, there is something in a name."

The name of Christ is superior to all names. "Neither is there salvation in any other for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12). 'Wherefore God hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. . . ' (Phil. 2:9-10). From the above quotations we can clearly see that salvation is found in the name of Jesus only, and His name as above every name. What name do you wear today? Does it give honor to man or Jesus? Those who divested themselves of all sin, and dedicated their lives to the service of God were called "Christians" according to Acts 11:26. Do you wear that name or some human name. Listen to Peter "Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf . . .", or as the R. V. reads, "Let him glorify God in this name" My friend, are you glorifying God in this name? Remember if you reject and refuse to wear the name of Christ, you are guilty of rejecting Christ.

We can reject Christ by rejecting His Gospel. "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the greek" (Rom. 1:16).

We learn two important things from the above passage. 1. that Christ has a gospel, and 2. that this gospel is what God uses to save people. It is evident from this and other passages that Christ has but one gospel. The problem for us is to determine what it is and what we must do to obey it. First turn to 1 Cor. 15:1-5 you will notice that Paul here declares the gospel. But what does he declare? Note verse 4-5 he mentions the death, burial, and resurrection of Christ. These three things, then, make up the gospel or good news of Christ. In Mk. 16:16 Jesus said "And he said unto them go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We learn from this that a man must believe the death, burial, and resurrection of Christ, and in addition be baptized in order to be saved. Yes, be baptized. Disbelieve it if you will, deny it if you must—but it is still there. Baptism then is a part of ones obedience to the gospel of Christ, and any gospel that does not have baptism as a part of it is evidently not Christ's. From the following we can see that Faith, Heb. 11:6; Repentance Lk. 13:3; and Confession Rom. 10:9-10 are also a part of the gospel. Are you rejecting the gospel? if so you are rejecting Christ.

We can reject Christ by rejecting His worship. In Matt. 15:8-9 the Lord says "This people draweth night unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." How do you worship God, with the mouth or heart? Do you observe His commandments or the commandments of men. We must always remember that God is a spirit and they that worship him must worship him in spirit and in truth. Jn. 4:23-24. We reject the worship of God and Christ like anything else—accepting something else in its place. Either tradition, ideas of our own, or commandments of men. I am also afraid that many have rejected the true worship for entertainment. To many, church is just a place to have a good time. Maybe a bingo game, pie or chilli supper, etc. In many churches there is more dancing than devotion. Many who will agree with me that we should not forsake worship to entertain, will forsake the simple pattern of N. T. worship for the more alluring modernistic forms of worship. I am sure that this is just as displeasing in the sight of God as the former. Remember to reject the N. T. pattern of worship is to reject Christ.

In conclusion may I say, the fact that we live 2 thousand years after the death of Christ does not mean that we cannot forsake and reject Him. Remember that by rejecting His Authority, Church, Name, Gospel, or Worship we are as guilty as the Jews in rejecting Christ. Submitted in Love.

—4000 Crenshaw
Ft. Worth, Texas

"THE WORK OF AN EVANGELIST"

In this issue we will conclude our short study together on this subject. In the first article we pointed out several things that were not the work of the Evangelist and then in last month's we studied some things that are the work of the evangelist. We will continue that study now.

He is to study and meditate on the word. In 2 Tim. 2:15 "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Study is to exert one's self, endeavor, give diligence; do your best, make haste, hurry on, be eager to show yourself approved unto God. Approved is accepted; proved, tried; in the N. T. one who is of tried faith and integrity; the approved servant of Christ. A workman approved is a workman who has been put to the test, and meeting the specifications has won the approval of the one who has subjected him to the test. **Workman** is a workman, laborer, those who as teachers labor to propagate and promote Christianity among men. **Needeth not to be ashamed** is "a workman who has no cause for shame when his work is being inspected." A workman whose work does not disgrace him. We readily see that the preacher must study. In order for anyone to teach it is of necessity that they know enough and understand what they teach. A preacher is to study continually ever glean- ing new thoughts and ideas in order to edify the flock. A preacher's knowledge should increase with the years. How sad when men have been preaching for years and have not increased but very little in knowledge. Preaching the same sermons as they did years before without any deeper knowledge. God requires all children of

God to grow and especially must the preacher grow as he has given and devoted his life to this great work. I sincerely feel that many of the preachers study and desire to gain knowledge, but if there are those that do not they are not doing their duty. Surely a preacher should have convictions and is it not strange when one has been preaching for years, that some subjects that he is still riding the fence and has no position? Remember the truth on every subject is clear in the Bible. We may not understand it but it is not the fault of the Bible it is our fault. In 1 Tim. 4:13 "Till I come, give attendance to reading, to exhortation, to doctrine." Attendance is to apply one's self to, attach one's self to, to devote thought and effort to. Robertson says: "Keep putting your mind on." The preacher finds no quitting place he is to ever keep learning. In verse 15 "Meditate upon these things; give thyself wholly unto them; that thy profiting may appear unto all." Wholly means be constantly in these. The meaning is that Timothy is to put himself wholly in the work. Profiting is advance or progress. The preacher who studies and does his work will not have to boast or tell people he is a preacher they will see his progress. When a preacher stands before his audience it is not necessary for him to tell them whether he has studied or not because after they listen to him they will know.

To charge, try, and reject some teachers. In 1 Tim. 1:3 "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." Here Timothy was to charge some that they teach no other doctrine than the gospel which they had been taught. Some of the errors which he was to correct are stated in the next verse. In 1 Tim. 5:19-20 "Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear." The elder in carrying out his duties, no doubt would have accusations brought up against him. These are not to be considered except by two or three witnesses. Those that sin are to be rebuked before the church. This would cause fear in others and this is the grand object of Church censures, to reclaim the transgressors, and to give warning to others. In Titus 3:10-11 "A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself." A heretic is a schismatic, factious, a follower of false doctrine. A heretic is one who refuses to accept true doctrine as it is revealed in the Bible, and prefers to choose for himself what he is to believe. The command then is for the evangelist to charge, try and reject some of these teachers.

To be an example of right living: In Titus 2:7 "In all things shewing thyself a pattern of good works." Preachers need to realize that they are to be an example. There are many things that within themselves might not be wrong yet many times a preacher can not participate in them because of the influence it might have on others. Many times it would lead others to sin. There is much worldliness crept into the church today and no wonder when you find the preachers do not set the proper example and never fight sin. The preacher should speak out publicly against all these evils. If you believe it is a sin for a woman to cut her hair speak out on it. Thank God for those preachers of late I have heard of that are fighting this and

other sins from the pulpit. We preachers cannot be out participating and tied in with all manners of worldliness and expect to have influence over people. Our love for souls should be so great that we would sacrifice all pleasure if necessary to win souls to Christ.

To fight the good fight of faith. 1 Tim. 6:12 "fight the good fight of faith." 2 Tim. 4:7 "I have fought a good fight." Brethren it is a battle that we are in with sin. Let us use every bit of the energy within us to fight sin, digression and all evils. Contend earnestly for the faith and a thus saith the Lord. If it is not in God's word reject it. Don't remain silent speak out on your convictions and join in the battle to overcome the evil one.

—Edwin S. Morris.
905 Bluewood Drive
Dallas 32, Texas

OUR DEPARTED

Young—Brother Henry Young was born in Jacksboro, Texas, Oct. 12, 1880 and passed away April 20, 1961, at the age of 80 years. He was united in marriage to Dora Mills in Sept. 1900. To this union, 10 children were born, 7 still living. He is also survived by 28 grandchildren, 45 great grandchildren, 2 brothers and a sister. His wife, Dora, preceded him in death, in 1955. Bro. Ernie Lewis spoke words of comfort to the family and warning to those who know not God. Singing was rendered by Brethren R. B. Roden and Jack Lee and Sisters Dorla Scott and Fran Ward. Bro. Young was laid to rest at Woodlake, Calif.

Note: We are indebted to Bro. Nolan Young of Salinas, Calif., for the above information. We are sorry it did not reach us in time for last OPA.—Ed.

Wade—Sister Lillie Belle Wade was born Dec. 2, 1881 at Hillsboro, Tex., and departed this life at Kern Gen. Hospital, Bakersfield, Calif., Apr. 23, 1961, at the age of 79 years, 4 months, and 21 days. Sister Wade was a member of the Arvin congregation but for the past several years had been in a home in Bakersfield due to poor health. She is survived by a son, Clarence, of Shafter, Calif.; a brother, Ed Williams, Checotah, Okla.; 2 sisters, Mrs. Francis Littlejohn, Bakersfield, and Mrs. Mandy Deal, Sand Springs, Okla.; 6 grandchildren, 13 great grandchildren. The writer endeavored to speak words of comfort to the bereaved and words of warning of eternal judgment to all.

—Roy Lee Criswell.

Greenhaw—Bro. Benjamin Franklin Greenhaw of the congregation in Columbus, Ga., passed away May 11, 1961. About three years ago, he came to the truth from the digressive church. He was strong in the true faith, and had been helping with the teaching at Columbus. He was a diligent worker and his influence will be missed. Funeral services were conducted by Bro. Bud Parker May 13, 1961.

—Larry Parker.

Laster—On the night of May 22, 1961, Sister Emma Laster departed this life, at the age of sixty-six years. She was the wife of Brother Jerry Laster, formerly of Golden, but now of Broken Bow, Oklahoma. Sister Laster obeyed the gospel when she was young, and remained faithful until death. Brother Jerry and his faithful wife loved the church; many times I have

known them to walk a mile in the rain to be present when the saints assembled around the Lord's Table. Sister Laster had many friends, as was evident by the large crowd and the many flowers at the funeral. The church in Broken Bow is going to miss this dear sister, but knowing her life, we feel our loss is heaven's gain. We know that Brother Laster is going to be very lonely; but we have this comfort that we sorrow not as others that have no hope. 1 Thes. 4:13. The writer spoke words of comfort at the funeral.

—J. R. Tidmore.

Harvell—Sister Rebecca Harvell, age 80, departed this life May 29, 1961. She was born in Appleton, Ark., Sept. 4, 1880, the daughter of Jack and Rebecca Ann Cato Wiley. She was a member of the church of Christ. She is survived by 2 sons, Robert and Dee, Appleton, Ark.; 5 daughters, Vera Gregory, Palm Harbor, Fla., Ollie Hammett, Conway, Ark., Ethel Willyard and Marie McGill, San Bernardino, Calif., and Inez Nicholson, San Jose, Calif.; 2 brothers, Frank Wiley, Appleton, Ark., and George Wiley, McRae, Ark.; 18 grand children and 10 great grandchildren; and a host of other relatives and friends. She was well known for creating a friendly and pleasant atmosphere and will be greatly missed. In death there is no book like the Bible and no friend like Jesus. The writer attempted to speak words of comfort and warning to the family and all present.

—Dorman Bryant.

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. 22:27; 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.

—Ira Barnes, Rte. 4, Box 96, Green Forest, Ark.

—Calvin L. Crews, Rte. 3, Lawrenceburg, Tenn.

—Donald Garrison, Locust Grove, Okla.

ACKNOWLEDGMENT

We would like to acknowledge the following donations under the plan **It Can Be Done**: Chula Vista, Calif.—\$25.00; Brazil, Ind.—\$25.00; Harrodsburg, Ind.—\$100.00; Kennewick, Wash. (E. 4th)—\$25.00; Sulphur, Okla.—\$15.00; Grand Rapids, Mich., by C. W. Claypool—\$5.00; Flemington, Pa. (Wright St.)—\$100.00; Lee Summit, by Ralph Meents, Phillipsburg, Mo.—\$50.00; Ceres, Calif. (1658 Gene Rd.)—\$50.00; Total—\$395.00.

We sincerely appreciate this and are sorry we did not get this in to the editor in time for the June issue. If any of the preaching brethren are coming this way or would like to come and work with us, let us know. We are making progress, have had many visitors. We look forward to our meeting July 21, with Bro. Lynwood Smith.

—Harlon Howell, 1526 36th Pl. No.,

Birmingham, Ala.

Note—They also received a donation from: Falls of Neuse Rd. church of Christ, Raleigh, N. C., if I understood Bro. Howell's letter, but he failed to state the amount of donation. We hope to have this for the next issue.—Ed.

CORRECTION

In May issue under acknowledgment from Waterloo, Iowa for donations under the above plan, LaGrange, Ga., was listed as donating \$30.00. It should have been \$50.00. We appreciate Bro. M. E. Mountain calling attention to the error.

—H. L. K.

ACKNOWLEDGMENT

We, here at Youngstown, Ohio wish to acknowledge with thanks the following financial help on our building: Brazil, Ind. (Jackson St.)—\$25.00; Brookhaven, Miss.—\$100.00; Oklahoma City (Capitol Hill)—\$50.00; Davis, Okla.—\$15.00; Liberty, Ky. (Hill Top)—\$25.00; Kansas City, Mo. (43rd and Mich.)—\$100.00; Grand Rapids, Mich.—\$10.00; Texarkana, Ark.—\$5.00; St. Albans, W. Va. — \$100.00; Twelve Pole, W. Va.—\$100.00; LeContes Mills, Pa.—\$75.00; Mountain Home, Mo.—\$50.00; Stilwell, Okla.—\$20.00; Arlington, Tex.—\$25.00; Wynnewood, Okla.—\$25.00; Kennewick, Wash.—\$25.00; Oska-loosa, Iowa—\$10.00; Farmington, N. M.—\$25.00; Lee's Summit, Mo.—\$50.00; Total—\$835.00 May God bless all.

—Paul Shaw

BONDS OF MATRIMONY

Helms-Hensley—On April 15, 1961, Bro. Norman Helms and Sister Patsy Hensley were united in marriage in Pontiac, Mich. It was a beautiful ceremony in the church building. They are both fine Christians, and the parents of both are members of the Church, also. We sincerely wish for them many happy years together and the best that life can offer. The writer officiated.

—Orville Lee Smith.

A NEW RECORD ALBUM

Due to the many requests for such an album the Cook Sisters of Wichita Falls, Texas, have decided to make a few long-play 12-inch 33 1/3 rpm. albums, entitled "Precious Memories." It includes some of the old hymns and spirituals such as: "Rocking On The Waves," "An Old Log Cabin For Sale," "Precious Memories," "God Put A Rainbow In The Clouds," and others. There are 12 songs in all, the recordings are done in high fidelity, and are enclosed in a colored album cover. They are not advertising it for commercial profit, and have only a few, but they are giving their friends a chance to obtain one in this way.

The price will be \$4.00 postpaid. You may order from Leo Cook, 4108 Abbott, St., Wichita Falls, Tex., or from the Fidelity Record Co., P. O. Box 1411, Wichita Falls, Tex. They will not be available until June 25.

If you have never heard these girls sing together you have missed a great treat. Their harmony and melody blend as one voice, and they rate among the best of female voices. We have one of their records, and we will want this one.
—H. L. K.

MILLER-BROADDUS DISCUSSION

The discussion between Bro. E. H. Miller and Bro. Pat Broaddus was held May 30-June 2. On the first two evenings, Bro. Broaddus affirmed the division of the assembly into classes for the teaching of the Bible and the use of women teachers in these classes; Bro. Miller denied this proposition. On the last two evenings of the discussion, Bro. Miller affirmed the use of one cup (drinking vessel) in the distribution of the fruit of the vine in the Lord's Supper. On these two evenings, Bro. Broaddus denied.

Bro. Miller presented the truth skillfully and clearly in his affirmation of the use of one cup. In his negative arguments to Bro. Broaddus' affirmation of classes and women teachers, Bro. Miller also presented the one true way. Bro. Broaddus gave full evidence to the unscripturality of his position on classes, when he gave a written answer of "yes" to Bro. Miller's question — "Can the Church of Christ, when it comes together for the worship service, do all the scriptures teach, by statement, command, example or necessary inference, and never divide into classes?"

A Bro. and his wife came from among the cups and classes church and confessed their faults. We hope that other good was done and that in due time those who saw the truth in the discussion will accept the one true way, removing the "divisions and offences contrary to the doctrine."

—Larry Parker

LIFE'S BOOK

Life is a book in volume three,
The past, the present, and the yet to be.
The past is finished, and laid away,
The present we are living from day to day.
The third and last of volume three,
Is locked from sight, God keepeth the key.
—Selected by Olive Willburn

About the time we can make ends meet, someone moves the ends.



Howard Fritz, 929 Reynolds, Kansas City, Kan., May 16.—Bro. Edwin Morris has just closed a good meeting for us. Crowds were very good, and two were baptized. One had been baptized the previous week.

A. L. Adams, 1616 19th St. N. E., Roanoke, Va., May 19.—We are continuing the work of the Lord here. I realize what we say and write must be backed up by the bible. It is up to us, the younger members, to prepare for the day when we shall have to take the lead in the work.

Darrel Fisher, Rte. 1, Seneca, Mo., April 20.—I am ordering 100 new books "Singer's Choice" for Swars Prairie. It is a good book, and we thank you Bro. King, for your interest in the work here and in the singing.

C. A. Smith, 1312 Alpine, Andrews, Tex., May 31.—All are doing well here. We recently enjoyed hearing Bro. Robert Falvey of Huntington Park, Calif. Bro. King, if you have a few days at the beginning of your meeting at Levelland, we would like to have you come by. Here are 3 subs.

Van Butts, Sapulpa, Okla., May 21.—We are still carrying on. I go to Stroud, May 28. I heard Bro. Taylor Joyce in his meeting there, one was restored. Enjoyed hearing him. Bro. King, I would like to hear you preach again, also want to meet and hear Bro. Miller. We surely enjoy the OPA. Here is a sub.

Albert Brown, 351 Rodgers St., Vallejo, Calif., June 3.—The church in San Pablo, 13th St., is doing fine with unity and love prevailing. Bro. Blankenship moved back here, which is good. Bro. King, we wish you many more years in the work. Here are two subs.

Timothy Phillips, So. Rte. 3, Box 103G, Farmington, N.M., June 12.—We have moved our trailer to Fruitland about 10 miles from Farmington where we go to church. It is good to be back with them. The church is doing fine, and growing. Our oldest son and family live near here.

Hayse Morris, 3250 Buell Rd., Hamilton, Ohio, June 7.—We have a congregation now meeting in my home at Shandon, Ohio, near the Indiana line. We have ten members at present. We attended several services at Crescentville while Bro. Paul Nichols was preaching and enjoyed it very much. He is a wonderful preacher. Send us one dozen "Songs We Love."

Roy Lee Criswell, Rte. 1, Purcell, Okla., May 21.—Our labors with the Arvin, Calif., brethren were enjoyable and encouraging, and we believe profitable to the Lord. During our meeting, we had good crowds, with visitors from that community attending each night. Cooperation was excellent. Three were baptized. At

present, we are laboring with the congregation at Sanger, Calif. We had a very good crowd today with attendance more than doubled. This evening a young man was baptized into Christ. We believe he will be much help in the work at this place. Remember us in your prayers. (Note: Sorry this was too late for June O.P.A.—Ed.).

L. C. Grimes, Opp, Ala., June 14.—The congregations in this part seem to be about as usual. We are looking forward to a good meeting beginning July 6, with Bro. Don McCord doing the preaching. Pray that it may be a success. We look forward to a visit by Sister Gay during her vacation. We hope the meeting at Sulphur is a good one. We would like to be there but it seems impossible at this time.

A. D. McNiel, Rte. 1, Box 182A, Milano, Tex., June 14.—We look forward to our meeting with Bro. Jerry Cutter, Aug. 13-27, also to a singing school July 26 - August 2, with Bro. Tommy Shaw. Everyone is invited to attend.

Ralph Kitson, Mozier, Ill., June 12.—We look forward to our meeting beginning July 5, with Bro. Billy Jack Ivey. We had 101 at services yesterday. Bro. Wm. Heimer is very sick. I am glad Don is preaching the gospel, Bro. King. May God bless you all.

Geo. McCain, G. D., Cottonwood, Calif., June 15.—We were glad to have visitors recently, Bro. Cline from Roseville and Bro. Smalling and Bro. Franklin and families from Stockton. Bro. Adair is not well. Bro. French and family are moving here this week. Remember we meet at High and Chestnut.

J. B. Torres, Rte. 1, Box 104, Kerrville, Tex., June 15.—The church here is continuing in the work and helping also in the Mexico work. Bro. Isabel Martinez writes me of the arrival of two more preachers, Brethren Torilio and Roberto Martinez and their families. Bro. Juan Rodriguez is also busy in the work. Three were baptized, May 21, at El Pino de la Cruz, and 3 at Nuevo Laredo where I preached a week. Bro. Jesus Rodriguez continues faithful. Here is \$2.00 to help with the printing of the OPA. We can not afford to be without it.

J. A. Brewer, 831 N. 17, Richmond, Ind., June 14.—The work here continues good. Brethren Jon and Ferd Roberson are good conscientious speakers. For example here are some subjects they have taught on: "Seven Great Bible Questions," "Ye Have Not So Learned Christ," "Some Facts," "Marks Of God's People," "Who Is A Christian?," "Who Is A Child Of God?," "People Are More Concerned With This World Than The World To Come," "Why I Want To Go To Heaven," "Ideal Life For Church Members," and "May We Keep In Memory All That Thou Hast Said." One was restored to the faith. We need the prayers of the brotherhood.

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., June 18.—The Orange, Calif. meeting closed without visible results; we hope that good was done, however. The preaching brethren in attendance one or more times were Chester King, E. H. Miller, Larry Parker,

Marvin Fisher and Don Snow. Here at home, we have had preaching brethren Luther Boek, Chester King, E. H. Miller and Larry Parker in the last few weeks. By the time you read this, the Waco, Tex., meeting will have been conducted, the Lord willing. We then go to Lowery, Ala. (July 7-16); thence to Temple, Ga. and Napoleon, Ala. We need and kindly request your prayers.

Orville Lee Smith, 4208 Wall, Joplin, Mo., June 16.—The work closed in Mich., with much good accomplished. I worked with the new congregation in Flint during May. Crowds were good, and we had 3 baptisms and 3 restored. I believe they will grow because they are zealous. In April, our little girl was operated on and we are thankful it was successful. While Jenny was in the hospital in St. Louis, Mo., we worshipped at Mozier, Ill., which we enjoyed very much. At present we are at Bloomfield, Iowa, laboring with the church. I look forward to the Sulphur meeting.

A. J. Mason, care, M. E. Mountain, Rte. 4, Waterloo, Iowa, June 13.—The work here looks good. They say crowds and interest are the best they have ever had. I am visiting two families each day and having home studies, eight others have indicated their desire to obey the gospel. People here are very friendly, and I have been invited back into each home where we have studied. I have spent the night with Mormons and Baptists, and we have some Catholics coming to services. Two months is not long enough in a place like this, but the brethren here are not financially able to keep me longer. Hope to see you at the Sulphur meeting.

Robert Ngomano, Mpira Village, Box 562, Limbe, Nyasaland, May 10.—The work in Africa continues to move forward. This is a needy land. Feb. 15 I was at Khanyepa, baptizing 2, again April 19, with 1 baptism and 17 confessions, also April 13, with 3 baptisms and 7 confessions. March 12, I was at Khereng'eza, baptizing 1 and 4 confessed faults, and again March 16, baptizing one and 6 confessed faults. April 9, I was at Wendewende assisting Bro. E. C. Severe, 4 were baptized and 13 confessed faults. May 7, I was again at Wendewende. Many preachers were present. Bro. Nelson Tuanje preached, 75 were baptized and 21 confessed faults.

Jesus Rodriguez, Ave. Monterrey No. 2130, Col. Matamoros, N. Laredo, Tamps., Mexico, May 25.—Through the love of our Christ, the work here is progressing. We are thankful to receive support, paying my expenses each month, from the church at Covina, Calif., sent by Bro. R. L. Osburn. May 19, I baptized three souls into Christ. I expect the good work here to continue as our brethren keep praying for us. Today there are three who are to be baptized. We are inviting our brethren to come down and realize how the work here is progressing.

Jimmy Albert, 4293 Crum Rd., Youngstown 9, Ohio, June 7.—The past month has been a relatively busy and enjoyable month for me. I preached at Indiana, Pa., the first of the month and attended a good meeting at Lovejoy conducted by Johnny Elmore, May 27, I was one of many from five congregations present

at Prospect, Pa., for an evening of singing. The next day, I started a meeting at LeContes Mills, Pa., continuing through June 4, with 3 baptized into Christ. The congregations at Flemington, Lovejoy, and Indiana, Pa., are to be commended for their cooperation. Pray that I will grow stronger in the faith and more useful in the Lord's vineyard.

Roy Lee Criswell, Rte. 1, Purcell, Okla., June 18.—The work here with the Sanger, Calif., congregation is progressing real well. Since last report there have been two more to obey the gospel. The services are well attended, with visitors at every service. Everyone is working together to build up the church, and unity and peace prevails. Lord willing, we plan to attend part of the Sulphur meeting after which we are to hold a series of meetings at Legal, Okla., July 21-30. Remember us in your prayers. Here are 2 subs.

Paul Walker, Rte. 2, Summertown, Tenn., June 15.—The first part of June, I preached at the following places: Memphis, Tenn., Pocahontas, Ark., Houston and Mtn. Grove, Mo. It was good to see Bro. Arthur Wade at Mtn. Grove where he is doing a splendid work with the congregation in their beautiful new building. Bro. Frank Staggs begins a meeting at Union Hill, near Lawrenceburg, Tenn., Saturday night. This will be his first meeting. Frank has developed into a fine teacher and is doing a good work at the new congregation in Flint, Mich., where he lives. The congregations in this area are fine.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., June 15.—The meeting at Brazil, Ind., was called off, so we went to Sharonville, near Cincinnati, Ohio, for a meeting, May 19-28. The results were 3 baptisms and 3 confessions of faults. May 31, I preached at Harrodsburg, Ind. June 4, we worshipped at Westminster, near Denver, Colo. We were happily surprised to see Bro. L. G. Butler and family. June 6, we began a meeting at Delta, Colo., the first I have held here in about fifteen or sixteen years. We certainly do appreciate the faithful few who meet here. To date there has been one confession of faults. July 9-23, we are to be in Washington, Okla.; July 28 Aug. 6, National City, Calif.; Aug. 9-20, Arvin, Calif.

Larry Parker, Mtd. Rte. 2, LaGrange, Ga., June 14.—I have just returned from a trip to California with Bro. and Sis. E. H. Miller, during which time I had the pleasure to serve as Bro. Miller's moderator in the Miller-Broadbudds discussion. I enjoyed the discussion; I especially enjoyed meeting Christian people in other states. I had the opportunity to preach at the congregations in Covina and Orange, Calif. This was really an inspiration to have been asked to visit these places. I am now back in school during which time I will visit congregations near this area, if it is the Lord's will. Pray for me.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, June 15.—The meeting at Stockton was enjoyable as usual. One was baptized. While there our home was with the Kings. Better hospitality cannot be found. It was a genuine pleasure to be associated with Bro. King again. Although he is growing older in years, he is still very alert mentally and healthy physically.

May God spare him many years yet. Our next was at Okla. City (Capitol Hill). The meeting was well attended, and one confessed faults. We were glad to have preaching brethren Leon Fancher, and Bill Roden present for one or more services. If the Lord wills we go next to Clio, Mo., June 18-25; Mt. Home, Mo., July 7-16; Montezuma, Iowa, July 17-26; Early, Ala., July 28-Aug. 6. Let us all do more for the Lord, Ebenezer!

Albert Hull, 228 Third St., Cloverdale, Calif., June 19.—We have just had a fine public discussion between Brethren E. H. Miller and Pat Broadbudds on individual cups and S. S. I had been preaching for those using both, thinking they were authorized by generic commands. On the third night of the debate I gave Bro. Miller and Bro. Broadbudds a form asking for command, example, statement, or necessary inference for their practices. Bro. Miller had passages in all spaces with Thayer's definition of the word cup. Bro. Broadbudds had none! My wife and I came forward the following Lord's day confessing our faults, and we are now with the faithful to stay. Anyone who has questions on either issue please write to the above address.

Joe C. Martinez, 4915 Bernal, Dallas, Tex., June 17.—Since last report, I have worked some around Dallas, then went to San Antonio where I am working at present. The work is encouraging. I began there May 22, worked about 2 weeks, then had to return home because of sickness in the family. Bro. Leonard Torres and I visited with some of the S. S. brethren and some seem interested and anxious for us to start meeting there. June 8, I returned to San Antonio, but again had to return home because of illness in my family, after 4 or 5 days. I plan to return to the work as soon as my wife improves. We will have about 9 members to begin with. I appreciate the cooperation received from the three congregations in San Antonio, both personally and financially, and especially the Nacadoches Rd. congregation which is bearing the greater part of my expenses. I hope to see the time when others will see the need to support the Spanish work.

Jerry Cutter, Rt. 1, Crescent, Okla., June 17.—For the past several months we have been working with the congregation at Manteca, Calif. At present, Bro. Edwin Morris is in a meeting here. Edwin is doing some excellent preaching to good crowds. Since being in this area we have had the pleasure of associating with a lot of fine brethren and several preachers. I have had the pleasure of visiting with Homer and Helen King a number of times. It is wonderful to know such people. Also, we have visited several times with Billy Jack and Mary Ruth Ivy. I have worked some with Billy Jack while in this area and look forward to working with him next fall when we return to Highway City. My meeting for the next three months are: July 14-23, Dallas; July 28-Aug. 6, Powe, Mo.; Aug. 13-27 Milano, Texas, and Sept. 1-10, Lubbock, Texas.

R. B. Roden, 2860 N. W. 21, Oklahoma City, Okla., June 8.—May 28, completed our work at Corcoran, Calif., which closed with a week's meeting. Three were baptized. Much zeal was shown by these brethren.

ren and our stay there was very enjoyable. We learned to love each family and pray they may never falter nor become discouraged. Enjoyed seeing and visiting with Bro. Roy Lee Criswell who is laboring at Sanger, Calif. May 31, I preached at Sentinel, Okla., and June 4, at Oklahoma City (7th St.). It surely was good to be home again. We had the privilege of attending several nights of Bro. Ronny Wade's meeting at Capitol Hill in Oklahoma City, which we enjoyed. June 8-18, I conduct a meeting at Seymour, Mo., then to Odum, Mo., for a meeting June 19-28. Lord willing, I hope to see many of you at the camp meeting at Sulphur, Okla. Please pray for us. Here is a sub.

Jim Canfield, Rte. 3, Box 86, Marion, La., June 10.—May 6-16, I was in Kansas City, Mo., doing personal work among my people. Bro. Clouse carried me to the Zoo park each day where many people were and I handed out tracts and when asked, told them where the church was located. Some seemed interested. It was a pleasure to be with the 43rd. and Mich. Ave. church over 2 Lord's days. I was treated fine in the home of Bro. Clouse. Bro. Morris was in a good meeting in Kansas City, Kan., 10th and Ray St., and I was sorry I did not get to hear him. He is a good writer in the OPA, along with others. I have been called to do some mission work among my people in Montgomery, Ala., and had planned to go June 4-18, but due to racial trouble there, I felt it best not to go at that time. If conditions permit, I plan to go there June 14. My home church is doing fine, one confessed faults recently. I am thankful for the support in taking the gospel to my race. Pray for me.

Billy Orten, Route 3, Box 48, Marion, La., June 11.—For the past several months, I have been working with three congregations in northern Louisiana. The congregation at Fairview has completed their new building, which is very beautiful. The faithful in West Monroe are planning to remodel their building soon. They are growing. I am at Broken Bow, Oklahoma now, engaged in a good meeting. These brethren really work to make a meeting successful. As a result the house has been filled every night. Brother J. R. Tidmore is a tireless worker, preaching both publicly and from house to house. Many have been led to the Lord through his efforts, and in the past year he has baptized several and taught others the error of using individual communion cups and classes in the work and worship of the church. My next meetings are: Midland, Texas, June 16-27; San Antonio, Texas, July 7-16; Fresno, California, July 21-30.

James D. Corson, R.D. 2, Mahaffey, Pa., May 19.—Since last report, I have been working with the new group in Vienna near Washington, D. C. Recently, one was baptized. Their meeting place is convenient and comfortable. Brethren Dent and Carl Hurd and family work hard to make the Cause progress there and new members are welcomed and appreciated. I have not been able to spend as much time there as I would have liked, due to my wife's illness. I had to be home week-ends. She has undergone two operations during the last six weeks. We found it necessary to change doctors and hospitals and the expense was heavier than expected. With the reassurance that she is now on the road to recovery we hope to be able to go on to

some work in the middlewest for the summer, then back to work at Vienna again in the winter. Bro. James R. Stewart will be with them during the summer months. Let us not leave our sheep unguarded, or the watchman fall asleep. (Note: We are sorry this reached us too late for last OPA. Our prayers are for Sister Corson's complete recovery.—Ed.).

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., June 16.—We left Dallas, June 1, for Calif. The evening of June 1, I preached at Midland (Terrell St.), Tex., to a nice audience. It was good to be with the Allens again. Lord's day morning and evening, June 4, I preached at Tucson, Ariz. This was our first time to be with the brethren there and we enjoyed it. We visited with my neice and family, the William Oxners, while there. June 7, we began here in Manteca, Calif. Interest and attendance have been good. Congregations nearby have been good to attend. Preaching brethren Jerry Cutter, Billy Jack Ivey, Homer King, Richard Nichols, and Luther Boek, have attended one or more services and rendered much valuable aid in song, prayer, and moral support. We close here June 18 and will be at Yosemite National Park to preach Monday and Tuesday evenings, then to Arvin, Calif., June 21-25. After the Sulphur meeting, we go to Tulsa, Okla., July 7-16; Harrodsburg, Ind., July 19-30; and Milford, Mich., Aug. 4-13. Pray for me and mine.

James R. Stewart, 3078 S. Abingdon St., Apt. A-1, Arlington, Va., June 12.—We arrived in Wash., D. C., May 30. En route here I preached at the following places: Memphis, Tenn., May 20-21, where I delivered 3 sermons, and enjoyed being with all, this is the home of Brethren B. B. Cayson and J. W. Kornegay; May 22, Lawrenceburg, Tenn., where we met old time friends and made new ones; May 23, at Chapel Grove near Lawrenceburg, a congregation I helped to establish about 25 years ago, I met many I had baptized, and we had a wonderful visit in the Orten home; our next was at Bandy, Ky., for our first time, meeting many wonderful brethren and we enjoyed a good visit with Bro. and Sister Reynolds; May 27-28, Huntington, W. Va., making our home with Bro. and Sister Leonard, and were treated royally; May 29, at Bunner's Ridge, near Fairmont, W. Va., spending the night with the Earl Bunnors, had a wonderful visit. We are now at Washington, D. C. in mission work. Until we could get our apartment, we stayed with the Hurd family. They will be leaving us soon, as his work calls him elsewhere. Bro. Brown will also be leaving. This will leave but 5 members. We are grieved to see them go but take courage and press on. Roanoke, Va., Flemington, Pa., Huntington and Ceredo, W. Va. are sponsoring this work. I will be here until Aug. 25.

George Sharp, 594 Cloverdale Ave., Glendale, Ohio, June 14.—We have had 2 very successful meetings recently. The first by Bro. E. H. Miller, with very good attendance and several visitors during week-ends. Three were baptized and several were restored. Bro. Paul Nichols held the second meeting, with 3 baptisms and 2 confessions of faults. Attendance was not quite so good, but Paul certainly did not hesitate to preach the pure gospel. This was his first meeting here, and he made many friends. Our next meeting will be in Aug. with Bro. Edwin Morris doing the preaching. We look

forward to this with great anticipation, we know his kind of preaching and greatly appreciate him for it. Visitors are always welcome, our building is located on Lippleman Rd. in Sharonville, Ohio. This is approximately half way between Rte. 4 and Rte. 25. Traveling south on Rte. 25, turn right on Kemper Rd., our building can be seen from Kemper Rd. We are now engaged in a teaching program which enables each young man in the congregation to teach at the midweek service. We have a rotation of 8 to 10 young members. We have had some very good lessons from them. We have 4 brethren, Hugh Milner, Frank Plasha, Ivan Mink, and myself, who teach on Lord's day morning, and rotate with others on Lord's day evening.

Homer L. King, Route 2, Lebanon, Missouri, June 20.—I was with the church at Salinas, over the first Sunday this month, preaching and visiting. They have moved from the old post office building to the Carpenter's Union Hall, Highway 101, just north of the underpass, North Salinas. They need a building, where they can meet more often. Recently, Bro. Luther Boek, preached two sermons at Stockton, which was appreciated. Bro. Jerry Cutter preached at Stockton yesterday to the pleasure and profit of the church. Two of our boy preachers, Richard Nichols and Don King, preached for us, recently, bringing us joy. We enjoyed hearing Bro. Edwin Morris in his meeting at Manteca, about 12 miles south of Stockton. He did some very good preaching, especially to the members of the church. We enjoyed having him and his family visit in our home. We have been laboring with the Stockton brethren this month, publicly and privately. I preached there last evening, which will be my last for five or six weeks. No, the congregation in Stockton will not be neglected in my absence, since I leave them with three faithful elders and other good teachers among them. The Lord willing, we leave Wednesday, June 21, for Sulphur, Okla., to assist in conducting the annual tabernacle meeting. We look forward to a spiritual feast. We hope to see many of our brethren from all over the nation. After this meeting, we go to our old home community, near Lebanon, Missouri, through the greater part of July. We plan to return to California for a series of meetings at Sacramento (64th St.), beginning August 6 and continuing eight days. Please, pray for me and mine as we go forth in His Vineyard.

E. H. Miller, Box 538, LaGrange, Ga., June 15.—Since last report, another brother has taken his stand for the truth with the brethren in Birmingham. I spent the week-end en route to the debate in Calif., with Bro. McCord in Covina, Calif. He was in a good meeting at Orange. It was a pleasure to hear him proclaim the wonderful word of God. I preached at Norco Lord's day morning and Covina that night. Bro. Larry Parker who accompanied me to moderate in the debate, preached at Covina, Lord's day morning and at Orange that night. The debate with Bro. Broaddus was a good one, indeed. He was to affirm the use of classes and women teachers, the first two nights. We agreed that each might ask 5 written questions each night and receive a written answer. The first night, I asked him, "Can each assembly of the church of Christ and all of its members do 'all the Scriptures teach' in any way, without ever being 'arranged into classes' and

taught by both 'men and women'?" He answered, "Yes." Thus, he agreed the church can do what the Scriptures teach without doing what he was affirming. He agreed the ones having classes were doing more than the Scriptures teach. I affirmed the use of one cup in the communion. I gave every verse in the Bible that says "cup" in connection with the Lord's Supper. Bro. Broaddus then stressed the point I made, that they "drank of it" (Mk. 14:23), and said Thayer on page 191 tells us it means that they "drank of the supply, out of the supply." I told the audience my copy of Thayer did not read that way. In reality, Thayer on page 191 is defining "of" in Mk. 14:25 not Mk. 14:23. Thayer does say on page 189, in referring to Mk. 14:23, "the thing out of which one drinks," and again on page 510, "The vessel out of which one drinks" referring to Mk. 14:23 and Matt. 26:27. Bro. Broaddus then read from the New English Bible just off the press, "Then he took a cup, and having offered thanks to God he gave it to them; and they all drank from it." That did not help him at all, because that shows it was a cup—they all drank from. Bro. Albert Hull first planned to do the debating but later agreed to have Bro. Broaddus do it. After hearing the debate, Bro. Hull and wife confessed their faults in using cups and classes, had prayer for forgiveness, and took their stand for the truth. I preached 5 sermons after the debate, 3 were baptized.

STEPPING ON TOES

Preachers rarely, if ever, preach a sermon just to correct one person. Why waste the time of all others at the meeting house? But some are definitely in the "can't take it" class! The preacher warns the congregation of a sin, and because someone is guilty, he will scold and cry out, "He preached that sermon just for me."

Now what should you do when you think the preacher preached a sermon just for you? Bro. "Seldom Come" says, "I'm going to quit the church." Sister "Once a Week" demands that the preacher apologize. But Bro. "Christian All the Time" heeds the warning and remembers Heb. 12:7, which says, "If ye endure chastening God dealeth with you as with sons. For what son is there whom the father chasteneth not?"

You cannot remain faithful as a child of God unless you endure these corrections. (Heb. 12:4.) In spite of modern ideas on how all preachers ought to preach, members of the Lord's church must be warned of their wrong doing and sin.

—Highland News via The Westender

PRAY ABOUT IT

Have you prayed about it, friend?
You wonder what is best;
Then place the matter in His hands,
And leave to Him the rest.
The load is lifted when you pray,
Your heart will lose it's sigh,
When you give all into His hands,
While He is standing by.

—Selected by Olive Wilburn

A dime will not go as far as it did at one time;
neither will we go as far for a dime.

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)." (Isa. 58:12).

Vol. XXXII

LEBANON, MISSOURI, AUGUST 1, 1961

No. 8

BEING ON OUR GUARD

By D. B. McCord

It has been the responsibility of God's people down through the ages to be on guard against prevailing evils of their day. God's people collectively have never been stronger than they are individually. For the church, in general, to be on its guard and be successful in the struggle against prevailing evils and circumstances, the individual members must realize their full responsibility. I try never to be a pessimist about the church of my Lord. It is my firm conviction that she is the object of our Lord's greatest concern, that she is still a fortress of Light amid the encircling gloom of the darkness of this world, and that she has among her constituents the finest people on earth. In such a study as this we do not wish to be misunderstood. It is only our desire to point out some areas wherein we need always to be on guard—areas wherein we need very much to take the most scrupulous care not to weaken the Lord's Cause and hinder its prosperity by being weak in these areas ourselves.

Against sectarianism—We may hold the idea that sectarianism is an evil possessed only by the sects and the denominations about us. This is short of the mark. We, too, as members of the body of Christ may become sectarian in our hearts—our thinking, as well as in our practice. We do not need to pollute the worship, we do not need to disregard the fundamental principles of the Christian system in order to become sectarian.

We have a good example of this evil existing in the church at Corinth. In the first letter, first chapter and verses 12 and 13, Paul declared: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" They were followers of men and not of the Christ; they were carnal, sectarian, strife-ridden, unspiritual, envious, divisive. They had allowed the preacher to step between them and their Master. It is not my desire to try to place the blame here, either upon the congregation or the preacher. It is my humble opinion that both, the body of believers, and the preacher, can do much to stifle such a spirit. May I use myself to illustrate the point? When a church begins to use me—and to the exclusion of my other preaching brethren, I become uneasy, and must for the best interest of all concerned, take steps to remedy such a situation. I appreciate so much the

(Continued on page seven)

FORGIVENESS

By Ronny F. Wade

In studying desirable characteristics of the human heart, none is more important than forgiveness. It is essential to the home, church, community, and nation. Without this important attitude of heart we can never hope to work and live together. Jesus said "And when you stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (Mk. 11:25-26).

The question is often asked "why must I forgive?" We think this is a very important question and deserves our sincere attention. The answer from the Word is:

1. **Because God commands it.** In Mk. 11:25 Jesus said, "and when ye stand praying forgive . . ." This is a plain command. We have long contended that there are no unnecessary commandments. We insist that one must obey the command of baptism as well as all others pertaining to the first principles, and this is true. However, the above command is just as true—we must forgive. Some who insist on baptism would like to hold grudges, but this cannot be.

2. **Jesus set the example.** Our great exemplar taught us how. When dying for the sins of the world he said "Father forgive them for they know not what they do." The original greek gives a much more vivid picture than the English translation. "And Jesus kept saying, Father forgive them for they know not what they do." The statement was repeated over and over, Father, forgive. Should we not do the same?

3. **We ourselves have been forgiven.** Those who refuse forgiveness to others forget this point. Paul reminds in Eph. 4:32, "And be ye kind one to another tender hearted, forgiving one another even as God has forgiven you. 'Perhaps, when we find it hard to grant forgiveness, if we would pause and remember how we have been forgiven it would be much easier. (Col. 3:13) 'Forbearing one another and forgiving one another. If any have a quarrel against any even as Christ forgave you, so do ye.'"

4. **To be forgiven in the future.** Our forgiveness in the future depends upon how we forgive today. 'For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive you

your trespasses" (Mt. 6:14-15). God's estimate of an unforgiving spirit is found in Mt. 18:23-25—read it.

From the above four reasons, we can clearly see that it is necessary to forgive. However, in studying any subject there are always some questions that arise that are worthy of attention. For the remainder of our study let us notice a few.

How often must we forgive one another? This is not a new question; we even find Peter asking along this same line in the long, long ago. Listen, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Or in other words just as many times as he asks forgiveness—forgive him. This should be our attitude today.

Should we forgive one who will not repent? In my opinion, this question should get a qualified, "No." We forgive as God forgives, and we know that He will not forgive one who will not repent. However, we should hold no ill will toward the person who has done wrong. Even though he refuses to repent, we should love him, and do all in our power to get him to see the error of his way and turn from it.

How should we forgive? This is, perhaps, the most important question of all. The answer is: **From the heart, full and complete.** When this is the case, troubles can be easily resolved. We cannot forgive, and continue to hold grudges. Or bury the hatchet, and leave the handle sticking out. This is not forgiveness. Such sayings as "I am going to forgive your sin, but in the future I am not going to have anything to do with you," and "I will forgive you, but I will not forget it," and "one thing is certain, I cannot forgive you" do not come from a christian heart. Any one who will allow such feelings to hide in his heart is not worthy of Christ's name. He needs a mantle of love cast over his wicked thoughts and deeds.

It is our prayer that these few observations concerning this most important subject will be helpful to all. And may God help all of us to have a forgiving spirit.

—4000 Crenshaw
Ft. Worth, Tex.

FEAR GOD (2 Kings 17:35)

By John L. Reynolds

In those days, the Israelites had been carried away as captives into Assyria. The Territory of the northern kingdom had been left uninhabited. This invited the coming of wild beasts of the wilderness. Lions increased in that country, and the gardens and vineyards of Samaria grew up in wild plants. Finally, the king of Assyria decided to colonize this country with a mixed multitude of people. He selected people of five nationalities of the conquered provinces of his empire and these settlers brought with them their national peculiarities and their own religion.

It was not long before they were disturbed by the wild animals, and the people attributed their trouble to their ignorance of the God of that country. They were right about this in one way, and in another they were wrong. The Bible says, "And so it was, at the beginning of their dwelling there, they feared not Je-

hovah: therefore Jehovah sent lions among them, which killed some of them. Wherefore, they spake to the king of Assyria, saying, the nations which thou hast carried away, and placed in the cities of Samaria, know not the law of the god of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the law of the god of the land" (2 Kings 17:25, 26).

The king of Assyria sent a Samaritan priest to dwell among the people, to teach them the way of the Lord, but instead of the priest converting the people the people converted the priest, and they all went on fearing the Lord but serving their own gods.

Today, some people never think of God until they feel death staring them in the face. These people would not have given God any consideration had it not been for the lions. They thought of God as having authority over them because they had come into His country, hence they feared Him, but refused to serve Him. This is a picture of many today. They fear Him and serve their own gods. Many think of God when they get sick but forget all about Him when they get well. The sense of fear has been given man for a good purpose. Men should fear God and keep His commandments, so says Solomon. It will do no good to fear God and not keep His commandments, and follow after the doctrines and commandments of men. Men who fear God, and obey their own wills, still say, "Lord, I knew thee that thou art an hard man—and went and hid thy talent in the earth." This was, and still is, an excuse for not doing right.

Paul says, "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11). And that is the purpose of fear, that men may be moved to the Lord. Righteous fear moves men from their own selfish will to God's will. Some people render formal worship to God, but give active and heart-felt service to their own gods. Many of the church of Christ today are letting strange gods, or idols, come between them and their brethren; they corrupt the worship of God by the use of individual cups in the communion. They fear the Lord, but go right on serving their own gods.

Brethren, this ought not to be. The blessing is to those who do His commandments. If we are doing His commandments we are working for peace in the body of Christ. Everyone says we can worship God acceptably with one cup and one loaf. If we can, why bring in something that will divide the body of Christ?

Paul said in Rom. 14, "Destroy not him with thy meat, for which Christ died. Let not then your good be evil spoken of; For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." Are you seeking for peace in the kingdom of God? If so, you had better stop advocating a plurality of cups in the worship of God. It has been proven time and again wherever they are introduced, a division follows. He that works for peace and righteousness in the kingdom of God, is in these things serving Christ, and such is acceptable to God.

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21). Is the Sunday School anything? Are the individual cups anything? Are they not dividing the body of Christ? Will God accept our worship to Him without them? You say yes and so do I. Who is it then that is causing division?

No, God will not send lions to destroy some of us for not working together for peace, and joy in the kingdom. But woe unto them that go in the way of Cain, and run greedily after the error of Balaam.

"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).

—Ceres, Calif.

(Note—This was written several years past, sent to us by Bro. Gay, and somehow was misplaced until recently.—HLK).

THE GODLY WOMAN

In Proverbs 31:30 the writer says, "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised." Many times today women do not receive the praise and credit they are due simply because their works are more of a private nature. Indeed, women do an important work and responsible for much good that is done that many times others receive credit. Many times someone has obeyed the gospel and been baptized into Christ, and some preacher or teacher has received praise, when actually this person had been taught and converted by a good sister in the Church. If you will look about today in nearly every assembly the women will outnumber the men. There is a work women can do, and there are things that God forbids her to do. Let us notice first, things God forbids women to do.

First, she is forbidden to hold an office in the church. She cannot be an elder because we read in 1 Tim. 3:2 that an elder must be "the husband of one wife." She cannot be a deacon because we read in 1 Tim. 3:12, "Let the deacons be the husbands of one wife. We learn from these qualifications that only men are to be elders and deacons.

Second, she is forbidden to teach in a public capacity. There were no women among the apostles, the seventy, elders, or New Testament preachers or evangelists. In 2 Tim. 2:2, "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." In 1 Tim. 2:11-12, "Let the woman learn in silence with all subjection. I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Notice also 1 Cor. 14:34-35, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." The woman is to "learn" not teach—(1 Cor. 14:34). She should not even put forth questions in the public assembly—(1 Cor. 14:35). The women are to be submissive. For women to speak in public would be an act of independence, as if they were not in subjection unto their husbands. We learn then from the above that she cannot teach publicly.

Thirdly, the woman is not to usurp authority over the man. Notice again 1 Tim. 2:12, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." The woman is not to lord it over the man. She is not to be an dictator. **Usurp authority** over means to exercise authority on one's own account; to domineer over; to have dominion. God has placed man over the woman and also over the Church and the

woman cannot hold an office; teach publicly, or exercise authority over the man. If she does she violates God's command. Someone says, "well, if a woman cannot teach or do any of these things of a public nature, what can she do? Let us now examine and notice some things a Godly woman can do.

She is to follow good works. In 1 Tim. 2:10, "But (which becometh women professing godliness) with good works! Their adorning is to be effected by means of good works. **Works, not words in public, is their province.** Please, turn and read 1 Pet. 3:1-4. Here Peter teaches that by her manner of life and behaviour she is to win souls to Christ. Remember "Unspoken acting is more powerful than unperformed speaking." In vs. 2, "While they behold (that is having closely observed) your chaste (that is pure, spotless, free from all impurity) conversation coupled with fear." And in vs. 3, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." Have the blush of modesty on thy face instead of paint, and moral worth and discretion instead of golds and emeralds. Now, notice with me some of the good works.

First, turn to Acts 9:36-39, where we are told of Dorcas, a woman who was full of good works and alms-deeds which she did. Dorcas died and they had sent for Peter who had come. When Peter had come he found them in the upper chamber, "And all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them." Here is a good work that women can do. All the time there are people who need clothing. Often people are burned out, and different things happen that they need clothing. If the women would have these ready, when the time comes they could distribute them, and the church would be glorified. The women can take upon themselves individually to do sewing and mending and have clothes ready at all times to give to the poor and needy. It would be fine and scriptural for them to meet once or twice a month and do work of this nature. Not as an organization but on an individual basis. They could meet in one of the women's homes and do this work as well as enjoy the Christian association together. These garments would be set aside and when disasters or needs arose they would be ready.

Let us notice again in 1 Tim. 5:9-10, some more things women can do. "Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work." (1) **If she have brought up children**—She must be well known as one who loves children, and would be ready and willing to gladly discharge any duties to children who might be entrusted to her charge. Many women today if they would spend their time doing this God has given them instead of wanting to do what God has forbidden, this world would not have the juvenile delinquency that it does, and the church would be much stronger than it is. Mothers, it is a full time job to teach children and train them. It is 24 hours a day and seven days a week. God will be well pleased if you do this. (2) **If she have lodged strangers**—If she have been given to hospitality. Often in that age, the saints were made homeless by perse-

(Continued on page seven)

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879.

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SUBSCRIPTION RATES

Single Subscription One Year \$1.00
Single Subscription Six Months50

Printed by Laycock Printing Co., Jackson, Tenn.

HERE AND THERE

How To Reach Us—All matter intended for the paper, book orders, or personal messages should be addressed to us, General Delivery, Stockton, California. Watch this column for further instructions.

In the Ozarks of Missouri—We came here immediately from the Sulphur, Okla. meeting, arriving July 5. To our glad surprise, we have found the weather unusually cool for the month of July. In the past I have entertained the idea that you needed to go to California to escape the extreme hot and cold weather, but not so this year. We left 105 to 113 in Calif., only to run into about 50 to about 80—how wonderful the comfort, and how peaceful and recuperating the sleep! I feel that my age in the past two weeks has slipped down the ladder about ten years. Surely, old Ponce De Leon, a Spanish explorer, was wasting his time, in 1513, searching for the "fountain of perpetual youth" in Florida. God has certainly blessed the Ozarks this year. I am afraid my time is running out too soon, when we shall have to head westward again. Not only have we enjoyed the physical and mental uplift here, but it has been a great spiritual uplift as well (See field report).

Old Path Hymnal—Our supply of this song book has been exhausted for several months, but we are glad to inform you that we have an order with our printer for the third edition of this book. According to his estimate we should receive them within two or three weeks from this date, or about August 1. If you have ordered, we shall handle your order promptly as soon as we have the books. If you have contemplated ordering, please do so immediately so that we may be able to have them sent direct from the printer. The price will be the same as before—65c per single copy; 50c per copy for two to six copies; 45c per copy for any number over six to one address; postpaid.

Do You Need The Following Books And Tracts?

Since 1944, we have been making song books, and they have been gladly received by the faithful brethren, generally, hence all who have used our books know what to expect. We commend the following:

Our New Song Book, Singer's Choice, is here and many have been sent out to the churches and individ-

uals, with encouraging praise from all quarters. We appreciate how gladly the books have been received. Some, as usual, are saying, "This is the best yet." We realize how difficult it is to please all with a song book, but we tried to select songs suitable for every service of the church. You will find a good collection of the good old hymns, the favorite songs of the past several years that we have sung and loved, and a good collection of the very latest songs, never used by us. We believe you will like this book. Have you seen a copy? Why not get your books now, learn these beautiful new songs, so that you will be able to help in the singing of them as you go where they are in use?

The Price is: 60c per copy; two up to six copies, 50c per copy; any number over six copies, 45c per copy.

Songs We Love is the title of our new all-purpose song book, which has been passed out to many congregations. We have heard nothing but praise so far, and as usual, some are saying "It is the best yet." In addition to the old hymns, the tried songs, it contains many new songs never used by us, songs of 1959 and 1960.

The price is 60c per single copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Joyful Praises is our 1959 all-purpose book, containing 192 pages of good old, tried, and true songs, suitable for all services of the church, singings, etc. Hundreds of praises speak well for this book. Many think it is the "best yet" put out by us. The price is 65c per single copy; six copies \$3.00; 45c per copy for any number over six; postage prepaid.

"Old Path Echoes" is our all-purpose song book for 1952, containing old, tried, and new songs of the very best. The price—50c per single copy; \$5.00 per dozen; \$40.00 for 100; postage paid.

"Old Path Echoes" (No. 2), our 1953 all-purpose song book, containing 192 pages of old, tried, and new songs. The price—the same as the above book.

Old Paths Pulpit—A book of sermons and essays, by 33 gospel preachers, containing a photograph and a brief life history of each preacher. This book was published by the Old Paths Advocate in 1945. It contains writings by many of the writers of the OPA today and by such great writers as A. Campbell, G. A. Trott, H. C. Harper, and others. This book gives a good picture of what we believe and practice. The price is \$2.50 postpaid.

The Communion — By Ervin Waters is a comprehensive discussion of the many phases of the Lord's Supper, such as the loaf, how broken; the cup, how many; the drink element, fermented or unfermented, etc. The old price is 35c per copy, but for awhile we will send it to you for 25c per copy; 5 copies, \$1.00; 25 copies \$5.00; 100 copies \$18.00, postpaid.

The Clark-King Discussion and The Clark-Harper Debate—Both written discussions on the number of cups that may be used in the Lord's Supper in one assembly. The price is, for either, 25c per copy; 5 copies \$1.00; 100 copies \$18.00, postpaid.

The Miller-Alexander Debate in book form, regarding divorce and remarriage. Can it be done for any cause? Price 50c. per copy; postpaid.

Send all orders to
OLD PATHS ADVOCATE
Gen. Del., Stockton, California

OUR HELPERS

You will find listed below the names of those sending us subs., from June 20 to July 20, and opposite the name the number of subs sent. The list for this month is very good, and we appreciate the interest in the needs of the paper. We hope we may count on your continued work in its behalf. Please, check the following and report any errors to us:

Alma Lamkins—25; Homer L. King—24; Elizabeth Byford—20; D. B. McCord—13; H. F. Hinton—10; L. H. Frizzell—10; R. B. Roden—8; Richard DeGough—6; Edna Wyatt—5; Ronny Wade—4; Byron Kramer—3; Floyd White—3; Charles Howard—3; Edwin S. Morris—2; Wayne McKamie—2; Mrs. R. B. Brown—2; H. O. Allen—2; Ruth Leonard—2; Pauline Rowlett—2; Leon Fancher—2; James Orten—2; Robert Morrow—2; Jimmy Shaw—2; Elmer Sutton—2; Lee Kenney—2; Mrs. W. F. Cogburn—2; Stella Barnes—2; Louise Varnon—2; Wilson Chapman—2; Annie Schumann—2; Cleo Cross—2; Earl Johnson—2; Andy Shores—2; Geo. G. Freeman—2; Ralph Kitson—1; Mrs. M. Broughton—1; J. C. Alexander—1; Mrs. A. R. Stover—1; Wayne DeGough—1; Clara Garrison—1; Mrs. C. G. Pontruff—1; Glenn Elmore—1; Paul Mackey—1; Johnny Elmore—1; J. D. Elmore—1; Wm. McLemore—1; Pearl Daniels—1; Fern Jenkins—1; Paul O. Nichols—1; E. J. Lucas—1; C. W. Van Stavern—1; Raymond Bray—1; Jerry Cutter—1; Anna Mae Jackson—1; Myrtle Wight—1; Everett Nichols—1; Tom Ward—1; Vivian Chapman—1; Pearl Wilson—1; Perry Allen—1; J. B. Carter—1; Frank C. Taylor—1; Carl Willis—1; Mrs. O. B. Holman—1; Melvin Myers—1; Total—207.

Note: We are thankful, indeed, for the very encouraging lift of subscriptions above. May we all try to keep them coming in ever increasing numbers. The precious truths in the columns of the OPA need to reach every home. Brother, sister, please help us spread the truth to all in darkness, and the OPA is one way we can do that.

Recently, we made an appeal for money to send the OPA to foreign lands, and already enough has come to take care of that for another year. So, will you please direct your contributions to subscriptions at home. If you do not have the names, we shall be glad to furnish them. The paper will continue to need contributions since the advance in price of printing.

Our love and appreciation to our loyal friends who can see the need and then take care of that need.

—HLK.

"A SPIRITUAL HEART EXAMINATION"

By Larry Parker

In Acts, chapter 8, we find the story of Simon the Sorcerer. This man, Simon, had lived in the city of Samaria for years and had practiced sorcery, trying to make the people think that he "was some great one." We find that in Jerusalem after the founding of the Church, Saul was causing much havoc to the church, "committing men and women to prison." Because of this many of the disciples were scattered abroad into the region of Judea and even into Samaria. Philip, who was one of the chosen seven deacons, had gone down into Samaria to preach the gospel. Philip was successful, and the people of Samaria accepted the words he

preached. The people of the city were indeed happy because of their relief from unclean spirits, and because of their healing. Philip preached the gospel "to every creature," and Simon the Sorcerer heard the words, believed, was baptized, and continued with Philip, wondering at the signs and miracles which were done by Philip.

Now when the Apostles hear of the work in Samaria, they send unto the Samaritans Peter and John, "who when they came prayed for them that they might receive the Holy Ghost. They 'laid their hands on them that they might receive the Holy Ghost.'" When Simon the Sorcerer saw this work of laying on hands, he offered the two Apostles money to give him that same power. "Then Peter said unto him, 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.'" (Acts 8:20, 21). In the words of Peter to Simon we find words which are fitting and applicable to all persons. Especially do we find applicability to us who have "put on the armour of God, and are trying to fight the good fight of faith." There was one basic condemnation in the speech made by Peter to Simon, and it is not hard to see. It is simply: "for thy heart is not right in the sight of God." Christian friends, we, too, must be careful, or we will find this condemnation upon us on the day of judgment. We must be careful in living our lives; we must keep our heart right in the sight of God. We need often-times to submit our hearts for a spiritual heart examination, as we do in the physical sense.

But what points might we consider, if we were to examine a heart to see if it is right. First we might just remember the wise saying from Proverbs 23:7, "As he thinketh in his heart, so is he." This enjoins us to keep a pure heart. If we fail to keep our hearts clean, then we fail to keep our lives clean and pure. That we examine our hearts becomes necessary because we know that for all our works the Lord will bring us into judgment (Eccl. 11:9). We might let our hearts to dwell on some evil thoughts, and then we might commit that evil deed, endangering our soul's eternal destination. We need to always be conscious of our heart's thoughts, so that we will not be in danger of hearing that condemnation, "Thy heart is not right with God."

Another point we might consider in our heart examination comes from Heb. 3:8, "Harden not your hearts . . ." This is a rampant sin; we find many hearts that are hardened to God's will and His love. Persons with these hardened hearts are needlessly spurning Christ's sweet invitation, "Come unto me, all ye that labor and are heavy laden." Let us remember that they are also disregarding that precious promise, "and I will give you rest." We need to remember the words of that immortal song, "Oh, Why Not Tonight?" — "Dear sinner, harden not your heart!"

Still another point on which we might make our spiritual heart diagnosis comes from Jesus' saying in Luke 24:25. Jesus here admonished against having a doubtful heart—"slow of heart to believe all that the prophets have spoken." We find many doubtful hearts, because we are living in a time when the accent is upon disregarding the Bible completely and believing mankind. However, this doubtfulness can cause us to

hear that awful condemnation, "Thy heart is not right with God." Let us strive to keep our hearts always trustworthy, and never let shades of doubt hinder our complete faith in Christ.

In Matt. 5:8, Jesus said, "Blessed are the pure in heart for they shall see God." This presents another point to use to examine our hearts. Rom. 10:10 says, "for with the heart man believeth unto righteousness." This shows that our hearts should be believing hearts. Last of our points on which to judge our hearts: remember that in Matt. 22:37 we are commanded to, love the Lord thy God with all thy heart. . . . This is an important point to study. Do we really love God with all our hearts, or we just love Him with the part that goes to church on Lord's Days? We need to put God and Christ first in all we do!

Friends, notice that our hearts are involved seriously in living a Christian life, just as our fleshly hearts are involved in living our physical lives. Let us draw from the words of Peter to Simon a need to examine our hearts. The words of God are given to us; let us use them as the cardiograph and use Christ as the great physician, and give our hearts a spiritual examination. Then, let us use the results to better our lives, so that we will gain that eternal weight of glory—that mansion prepared for us.

—Mtd. Rte. No. 2, LaGrange, Ga.

DESTRUCTIVE CRITICISM

Criticism may be classed as constructive and destructive. Constructive criticism is that which is intended to profit the individual or individuals. It is conducive to moral or general well-being. Constructive criticism has a positive effect. On the contrary destructive criticism is characterized by extreme negation. It is malicious, unjust, and has no useful end.

Destructive criticism is usually associated with the infidel who tries to destroy belief in the fundamentals of Christianity; belief in Jehovah, belief in the divine authority of the Bible, belief in the divine sonship of Jesus, etc. But existing within the portals of Christianity itself we find destructive critics. Every congregation has its habitual, pessimistic, faultfinder. We might call them "chronic critics"; nothing ever suits them. They find fault with everything and everybody and never cease to murmur and complain. The church is going to the devil, etc., ad infinitum, ad nauseam.

Such attitudes are not Christian. One or two people with such attitudes in a congregation can drape the whole congregation in gloom. Enthusiasm is stifled and indifference sets in. Christian people fail to meet their responsibilities to do what is right for fear of the "pickings and peckings of the red roosters."

Every age has given rise to "those who discontentedly complain." Ancient Israel was guilty of this. We find Paul writing to rebuke some with an unfavorable attitude at Corinth and referring to Israel as a warning. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11, 12).

Even Jesus, "who did no sin, neither was guile found in his mouth," could not escape the censure of the hypercritical. We find the Pharisees murmured unto His disciples, "Why eateth your Master with pub-

licans and sinners?" (Matt. 9:11). Simon found fault with Jesus for permitting a sinful woman to touch Him (Lk. 7:36-39). Jesus was criticized for doing good on the Sabbath (Jno. 5).

Let us not be disheartened by these destructive critics for we can see in the case of Jesus that when the destructive critics are looking for evil, they are sure to find it, even though they have to make something out of nothing. Let us never give up the right because we are reproached for it. Our whole-hearted desire should be to please God instead of man (Gal. 1:10).

To the many present-day cynics who criticize so much that they have little time left to honor God and Christ, a warning note from James—"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge" (James 4:11).

—4293 Crum Rd., Youngstown 9, Ohio.

EASTERN LABOR DAY MEETING

This meeting is to be conducted in Pontiac, Mich., 87 Lafayette St. Bro. Billy Orten will be the speaker, beginning August 27 through September 3. On our attendance depends the success of the meeting. Make plans for this date. We ask the prayers of all the faithful.

—Carl Willis.

OUR DEPARTED

Phillips—Sister Lila Phillips passed away June 29, 1961 at Clovis Memorial hospital. She had been a long time resident of Portales, N. M. Death came at the age of 92 years. She was born in Honeygrove, Tex. She and her husband, John Thomas Phillips, came to Roosevelt County in 1929. Her husband preceded her in death in 1941, also a daughter, Mrs. Winnie Fenn died in 1942, and a son, Amos Phillips died in 1957. Survivors are 6 children: Carroll, Fairbanks, Alaska; Wesley, Lubbock, Tex.; Wendell, Telsner, Tex.; Paul, Eldorado, Tex.; Timothy, Fruitland, N. M.; and Mary Hefin, Portales, N. M. Also surviving are 30 grandchildren, 47 great grandchildren, and 1 great-great grandchild. Services were conducted by Bro. Albert Bledsoe of Lubbock, July 1. The beautiful singing was rendered by singers from Levelland, Tex. There were many beautiful flowers. (Note: We are indebted to Bro. and Sister Timothy Phillips for the above information and our sympathy is extended to them and the rest of the family. We had known Sister Phillips and her home had been ours in years gone by. She was a devoted Christian. —Ed.).

Ivins—Sister Mollie Lorene Ivins was born February 12, 1881, in Arkansas, and departed this life June 26, 1961, at Gainesville, Tex. She was a member of the church of Christ at Marietta, Okla., having obeyed the gospel in 1957. Few indeed, obey the gospel at the age of 76. She is survived by 3 daughters, 4 sons, 27 grandchildren, and 28 great grandchildren. Services were held in her old home community, Rubottom, Okla., where the writer endeavored to speak words of warning and comfort to a large audience. She will be missed here, but on fairer fields, in the land of unclouded day, across which never a shadow can come, we hope to meet her again.

—Johnny Elmore

Middick—Sandra Beth Middick, 5 years of age, victim of a two car collision near Fredrick, Okla., May 13, was the daughter of Mr. and Mrs. Reece Middick. She is survived by 2 sisters, Deborah and Kim, and a brother, Jesse. One of the largest crowds I have ever seen attend a child's funeral, was present. The beautiful floral offering was profuse and beautiful and the rendition of songs by the Cook Sisters was beautiful. The service was recorded. The writer spoke words of comfort and cheer as best he could. Jesus said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." May God bless the bereaved.

—Clovis T. Cook

I want to thank all the brethren who came to my rescue during my sickness. I am now on the road to recovery and I feel it was through the prayers of my brethren that God spared my life. I shall never forget my brethren; they have proven they are the best people on earth. I thank all for their kind remembrance of me.

—John L. Reynolds

ACKNOWLEDGMENT

Birmingham, Ala.—We want to acknowledge the following help under the plan "It Can Be Done"; Sentinel, Okla. (Third St.)—\$25.00; Healdton, Okla.—\$25.00; Galena, Mo.—\$25.00; Oklahoma City, Okla.—\$25.00; Raleigh, N. C. (Falls Rd.—sorry I failed to give this amount donated in last report)—\$15.00; Total—\$115.00. We appreciate this help very much. We still lack about \$400.00 having enough for the down payment on our building.

—Harlon Howell, 1526 36th Pl. No.,
Birmingham, Ala.

Chesapeake, Ohio—The brethren here want to acknowledge with thanks the following donations on our building: St. Albans, W. Va.—\$50.00; Ft. Lauderdale, Fla.—\$10.00; Harrodsburg, Ind.—\$100.00; Brazil, Ind.—\$25.00; Stilwell, Okla.—\$10.00; Lebanon, Mo.—\$50.00; Modesto, Calif.—\$50.00; Raleigh, N. C.—\$15.00; Kennewick, Wash.—\$25.00; Ft. Worth, Tex.—\$50.00; Galena, Mo.—\$25.00; Oklahoma City (Capitol Hill)—\$25.00; Healdton, Okla.—\$25.00; Sentinel, Okla.—\$25.00; Grand Rapids, Mich.—\$5.00; Total—\$490.00.

—Frank Taylor, 609 Rockwood,
Chesapeake, Ohio.

BONDS OF MATRIMONY

Goff-Harris—June 29, 1961, at 9:00 P. M., Bro. Nelson Clyde Goff and Sister Mary Harris were united in matrimony in my home at Ceres, Calif. They are both devoted Christians and we believe they will be happy together. We wish them many years together in the service of the Lord.

—John L. Reynolds

Fields-Taylor—In the afternoon of June 11, 1961, Bro. Billy Fields and Sister Betty Taylor were united in marriage in the church of Christ at Tucson, Ariz. Billy is the son of Bro. and Sister Joe Fields and Betty is the daughter of Bro. and Sister Luther Taylor. We wish for this couple many happy years together in a christian home. The writer officiated.

—William R. Oxner.

THE GODLY WOMAN—

(Continued from page three)

cution. Today if she shows hospitality in her home God will be pleased with this work. When visitors are in our midst she is to help make them comfortable. (3) If she have washed the saints' feet — A mark of Oriental hospitality bestowed on the stranger arriving from a journey, and therefore closely associated with lodged strangers. Nowhere given as a church ordinance. Our customs today are to make them comfortable in every way. (4) If she have relieved the afflicted — Visited and ministered unto the sick. By all kindly and sisterly encouragement, ever ready to mourn, deeming none too low or degraded for her kindness, none out of reach of her sisterly help and counsel, implying the visitation of the distressed in their homes. Sisters here are some good works God has given. Are you doing them? You will be well occupied if you do these things. (To be continued.)

—Edwin S. Morris
905 Bluewood Drive
Dallas 32, Texas

BEING ON OUR GUARD—

(Continued from page one)

churches who, even though they may use a preacher more than once in their work, use as many different ones, keeping a good balance between young and old, as they can. We, too, can become as the Corinthians, and say, by our practice, "I am of Paul," "I am of Cephas," "I am of Apollos." A church, in using as many faithful preachers as possible, guards against such sectarianism.

It is a matter of some concern in our day when it appears that one can not contend for the faith once delivered without being accused of being a sect promoter. Such portrays a warped sense of spiritual values, a perspective much out of focus. That a man can worship only as the Bible directs and advise others to do so does not make him a sectarian; that a man can not tolerate evil in others, and attempt to hold up the standard does not make him a sectarian; that a brother publishes, edits, subscribes to a paper and tries only, even with mistakes, to believe and preach the truth, and restore and maintain the primitive and scriptural principles of the Christian system, does not make him a sectarian. Paul instructed brethren to follow him only as he followed Christ. So, we must follow Christ; so, we must believe the preacher, not because he preaches the truth, but because the Bible teaches it is the truth; so, we may subscribe to a paper, not because it may stand for certain principles necessarily, but if truth is published, we believe it because it is truth, the source being of no importance.

We express ourselves sometimes in a sectarian way; this is disturbing to say the least, and ought not to be. In describing the church, we must not use terms with a sectarian slant. The church or body of which we are members is the church, the church of Christ, the church of the Lord, the church of God. For example, even though we oppose the unscriptural practices of using more than one cup on the Lord's Table in the assembly, and the use of classes in teaching the Word of the Lord, the church is not the "one cup, no Sunday School church;" even though we oppose the use of instruments of music in worship, this does not mean that the church is "the non-instrumental music church of

Christ." Neither do such make the church the "one cup, no Sunday School, non-instrumental music church of Christ;" neither does such make the church, those of us who contend for the Bible way on these matters, a sect, segment, party, division of the church. When men digress, leave the ancient order, devise and revise after their own folly, they do become sectarian and their affiliate groups become sects. Those who do God's will—perform Bible commands by Scriptural means—can never, for any reason be called sectarian. However, those who do depart, may justifiably be so described. The way of God is the way of unity From the Sacred Oracles, from the polemic rostrum, from the crucible of private meditation and study, the Bible way of work and worship has been tested and proved time and time again. Let it not be disputed! Sectarianism can not bud and blossom and scatter its seed in such a climate.

False teachers—Paul instructed the Thessalonians to "know them which labor among you." Christ commended the Ephesians in these words: "- thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." Brethren, and they alone, in their congregational capacity and function, can guard against false teachers—those who would corrupt the work and worship of the church, sow discord among God's children. I have never understood how brethren could permit a man to enter the pulpit who by his belief and practice does not follow Him Who died for us. If brethren permit a false teacher to teach them, they can, to be consistent, practice with him the false doctrine he practices and teaches. To guard against such is not sectarian. It is good sense; it is being faithful stewards, it is protecting and defending a pearl of great price.

It is a sad commentary on our insight and our judgment when we fail to differentiate between the false and true teachers. It is true that false teachers will be born and nurtured to full growth as long as time shall last. It is true that brethren can not do too much about this. However, in their congregational function, they can thwart the false teacher's plans, they can barricade the inroads that he may try to construct, they can reserve the pulpit, so important to the progress of the church, for those who are true watchmen on Zion's walls. Let us guard against secretarianism, in practice and in spirit, and against false teachers with the most scrupulous care.

(To be continued)

THE OPEN DOOR

I still find each day too short for all the thoughts I want to think, all the walks I want to take, all the books I want to read, and all the friends I want to see. The longer I live the more my mind dwells upon the beauty and the wonder of the world. One's own door opens upon the wealth of heaven and earth. Life is a struggle, but not really a warfare; is a days labor, but labor on God's earth, under the sun and stars, with other laborers, where we may think and sing and rejoice as we work.

—Selected by Dovie Corson

We are living above our means when we are living faster than it comes in.



Harlan Howell, 1526 36th Pl. No., Birmingham, Ala., June 18.—Bro. Lynwood Smith will be with us in a meeting July 21-30. Please pray for us.

Byron Kramer, Island Rte., Lock Haven, Pa., June 28.—Bro. Hager passed away and will certainly be missed by all here. Pray for us and the work.

Robert Adams, Rte. 1, Box 167A, Wesson, Miss., June 25.—All is well here at the Jerico congregation, and we are enjoying God's blessings.

Richard DeGough, 1509 Carmel St., Bakersfield, Calif., July 10.—Bro. Johnny Elmore is with us now for 6 weeks, singing school, meeting, etc. Here are 3 subs., and \$3.00 for foreign subs.

J. B. Lane, 700 S. 24, Waco, Tex., July 6.—Bro. McCord held a wonderful meeting for us at Circle Rd., June 23-July 2, with one baptized. He is certainly a good preacher. Pray for us that we may continue faithful in the Lord's work.

W. H. Hawkins, 4 Rocky Br. Dr., Raliegh, N. C., July 11.—Sometimes we feel our work here is not producing much results, but we know our labor is not in vain in the Lord. We recently baptized one for which we are thankful.

George H. Morris, 3250 Buell Rd., Hamilton, Ohio, June 22.—We have from 19 to 26 meeting here for worship. We ask the prayers of the faithful that we may grow and prosper. We received the song books and like them very much.

J. A. Brewer, 831 N. 17, Richmond, Ind., July 12.—We are continuing the work of the Lord, have had more visitors. July 7, Bro. John Roberson and family, also Sister Laura Ferguson left for Marion, La., for a meeting. Pray for us.

Carl Willis, 7069 Mather, Pontiac, Mich., July 15.—The Cause continues to grow in Mich. My family and I recently visited my home town of Lawrenceburg, Tenn., and it was good to meet all again.

Perry Allen, 2115 Van Ness St., San Pablo, Calif., July 10.—All is well with the church here. My father passed away, July 2. He broke his leg Thursday, went to the hospital at Hanford, was operated Friday morning, and died at 5:00 A.M. Sunday. We ask the prayers of the brethren. We enjoy the OPA very much. Here is a sub.

Jesus Rodriguez, 2130 Monterrey Ave., Col. Matamoros, Nuevo Laredo, Tamps., Mex., July 4.—The work here is progressing more each day. Three more were baptized bringing the number to 15, and 2 more are

now ready for baptism. I have not yet received the support from Covina for June. We worry because we have been using part of this to pay rent for the meeting place. May God bless all.

Carlos Jackson, 1696 Canton Rd., Marietta, Ga., June 19.—Our meeting with Bro. Lynwood Smith will be Aug. 19-26. Bro. Smith is a very capable preacher and we look forward to a good meeting. Last Lord's day I was privileged to be with the brethren at Birmingham and we enjoyed being with Bro. Howell and family. I spoke for the home congregation at Marietta, yesterday. (Note: We are sorry this did not reach us in time for last OPA.—Ed.).

Larry Parker, Mtd. Rte. 2, LaGrange, Ga., July 11.—I am now in school and am preaching nearby on weekends. We had a very good meeting in June at LaGrange with Bro. Jack Cutter. His sermons were inspiring. I look forward to seeing and hearing Brethren Don McCord and Lynwood Smith who will both be in this area soon although neither will be at LaGrange. Pray for me. I enjoy the OPA more and more each issue.

Witness Maloya, Matewere Church, P.O. Box 15, Ntondwe, Nyasaland, Africa, June 15.—June 11, I baptized 2 and 2 confessed faults. June 13, we had a meeting at Mwamadi, with 2 baptisms, and 3 confessions. Brethren Mauwa, Nkwanda, Makalani, myself were present. The work in Africa is progressing so rapidly that we now have more members than ever before. We are glad the brethren in America keep remembering us. Brethren, pray for us.

Tom E. Smith, Rte. 4, Box 171A, Duncan, Okla., July 17.—We enjoyed the meeting at Sulphur and it was good to see all again. Bro. Wayne McKamie will begin at Haldton Aug. 11 continuing through the 20th. We invite all to come.

E. J. Lucas, 702 Rockwood Ave., Chesapeake, Ohio, July 17.—We are dwelling and working in unity and praying for growth. Bro. McKamie held a tent meeting for us, with good preaching, but no visible results. We have contracted for a lot and are trying to make arrangements to build but are desperately in need of help.

Ralph Kitson, Mozier, Ill., July 12.—We are fairly well here, with the exception of my wife. She has not been well. Bro. Billy Jack Ivey is holding a meeting for us now, began July 2 and will continue, Lord willing, through July 14. Jack is a good preacher. There has been one confession to date. Here is a sub.

Jerry Cutter, Rte. 1, Crescent, Okla., July 18.—We are now in a meeting at Dallas which began last Friday evening. Crowds have been good but we anticipate larger crowds as the meeting progresses. We have already learned to love these brethren much, they are friendly, hospitable, and are to be commended for their firm stand for the Truth. By the time we report again, we will have completed this meeting, as well as the one at Powe, Mo. which begins July 28, and will be in the meeting at Milano, Tex., beginning Aug. 13. Pray for us and the work.

Namoya Tanyenga, Village Cigamba, N.A. Mabuka, P.O. Mlanje, Nyasaland, Africa, July 8.—I was glad to read the last issue received of Old Paths Advocate. The work here in Africa is very big. I have been allowed to build a mission to the west of Mirece church, village of Milambe. There are seven churches. I continue with the work, but am poor, needing clothing. Greetings to all my brethren.

Raymond Bray, 2613 NW 38, Oklahoma City, Okla., July 17.—We have enjoyed hearing Bro. Paul Nichols some in his meeting at Washington, Okla. The congregation at 7th St. here in the City remains about the same. We hope to have some new figures on our building plans soon. Bro. King, come by and see us as you have opportunity. We enjoyed the Sulphur meeting, what we were able to attend.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., July 4.—We enjoyed Saturday evening and Lord's day services at Sulphur, and was sorry not to be able to be there again. Somewhere, years ago, I read that during the persecution of the Church, the Roman soldiers were instructed to recognize Christians they were hunting by watching for assemblies on the first day of the week in which a table would be set with a cup and a loaf of unleavened bread. That was the signal to arrest them and bring them in for punishment. If anyone knows where I can find this writing, I would appreciate hearing from you.

J. C. Alexander, 1526 Heffner, Corcoran, Calif., June 23.—Bro. R. B. Roden closed 3 months work here the last of May, resulting in 5 baptisms and 3 confessions. He is one of the best personal workers in the brotherhood that we know about. He will be with us again in 1962. Bro. Paul Nichols will be here for a meeting this fall. We look forward to good visits with Bro. Billy Orten and wife while they are in Calif. this summer. Bro. Roy Lee Criswell has been working with the Sanger congregation for 2 months, resulting in 3 baptisms. They need him for at least a year but he may not return for lack of funds. Brethren, can we not keep the preachers busy full time? Will it be necessary for Bro. Criswell to take some sort of work outside the evangelistic field, to support his family?

R. B. Roden, 3601 S. Roff, Oklahoma City, Okla., July 15.—The meeting at Seymour, Mo., closed with 2 baptisms and 5 confessions of faults. Much zeal was shown by these brethren and we enjoyed the cooperation of surrounding congregations. June 19-28, we had a most enjoyable meeting at Odom, Mo. No visible results but we pray good was done. Outside interest was good. We learned to love each family and pray they will never falter nor be discouraged. I am now at the Mt. Zion congregation near Jerusalem, Ark. Wife and I will return to Calif. in Aug. for 6 months work at Ukiah, Calif. We enjoyed seeing every one again at the Sulphur meeting, July 4. Pray for us in the work. Note our new address.

James R. Stewart, 3078 S. Abingdon St., Apt. A-1, Arlington, Va., July 12.—We are enjoying our work with the small congregation here in Wash., D. C. We have had some visitors, some from Roanoke, Va. We

have located a young brother living here, who now attends our services. I formerly knew him in Texas. We pray he may be restored to the fold. He would be so much help to them. If you know of anyone we can contact in this vicinity, please send me the name and address. The church meets in the South Gate Motel, B-1 Meeting Room, Shirley Hiway and Glebe Rd. We will be working here, Lord willing, until Aug. 24. There was an omission in my last report in the congregations supporting the work here, Fredrick, Okla., was not mentioned. Those supporting the work are: Ceredo, and Huntington, W. Va., Roanoke, Va., Flemington, Pa., Fredrick, Okla., and the congregation here. (Note—Thank you Bro. Stewart, for calling attention to this error.—Ed.).

Leon Fancher, 2315 Lincoln Ave., St. Albans, W. Va., July 12.—At present, we are enjoying our work with the church in Lubbock. The meeting will continue through the 16th. They are working and at peace. It was a treat to be at the Sulphur meeting for a few days. The fellowship with other preachers and brethren was grand. July 5, we had the opportunity to speak at the 7th St. congregation in Okla. City. These brethren have been a great help to me in preaching Christ. It was a great privilege to be at my old home, Wichita Falls, Tex., and speak June 28, and to hear Wayne Fussell there July 2. June 11-25, we had a wonderful meeting at Fairview, La., 5 were baptized, 2 restored, and we had splendid cooperation and attendance. July 19, we plan to be back home in W. Va. Benny Cryer will be in a meeting there at that time.

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., July 18.—The Waco, Texas (Circle Rd.) meeting resulted in one baptism, and we hope other good was done. The brethren opened their hearts and doors to us. May God help them and bless them. The meeting at Sulphur, Oklahoma was the best that I have attended, as I see it. Brethren King and Nichols are to be commended for their efforts in its success. As I see it, the Sulphur brethren made another good selection in choosing Brethren Lynwood Smith and Ronny Wade for next year. July 5, it was my privilege to be at Golden, Okla. These folks are among the best. July 7-16, we were with the brethren at Lowery, near Opp, Ala. Only those who have been here may know what an inspiration it is. We had several preachers visit; among them were Brethren James Orten, E. H. Miller, Preston Brown, Alto Whigham. Presently, we are at Napoleon church in Ala., where we began last night with a good crowd and the best singing. Our next is at Temple, Ga., July 28-August 6, Lord willing; thence, to Columbus, Ga., Aug. 6-13. Then, we go home for a week or so before going to Salinas, Calif. (beginning Aug. 25) for the meeting planned to terminate on Labor Day. We need and kindly ask your prayers.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, July 15.—The meeting at Clio, Mo. resulted in 3 baptisms. Crowds were generally good throughout. The cooperation of the Mt. Home congregation was appreciated very much. Several attended from Cassville each night too. We enjoyed the Sulphur meeting, as usual. It was certainly refreshing to see and visit with the many preaching brethren from all over the U. S. At present we are at Mt. Home, Mo. Crowds are fair. We have

been privileged to have Bro. Tommy Shaw, Miles King, and B. F. Leonard with us one or more nights. The Lord willing we go to Montezuma, Iowa, July 17-25; Early, Ala., July 28-Aug. 6; Broken Bow, Okla., Aug. 11-20; and Fruitland, Tex., Aug. 27-Sept. 3. Pray for us.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., July 10.—June 16-25, I was in Montgomery, Ala., in an 8 day meeting with my people. Due to the racial trouble, success of the work among the colored is hindered. I talked with a Bro. Poole of the S. S. and cups church on our differences. I attended one night of their meeting conducted by Bro. Clay from Calif. They had a question box and some Baptists gave him a question concerning the Baptist church. He told them we called bible things by bible names and their name was not in the Bible. I told Bro. Poole individual cups and classes were not bible names either and his preacher would be as hard pressed as the Baptists to find them. Bro. Poole told me he thought all churches of Christ used individual cups and had classes with women teachers. I handed out some tracts and hope we get results. Bro. J. H. Roberson of Richmond, Ind., is holding our meeting, began yesterday with a good crowd. Bro. Adams brought a load from the Jerico church. We had 2 Baptist preachers and a deacon out for the first time, and said they heard more bible than they had ever heard taught. Bro. Adams taught the evening lesson with one confession. I will be with Bro. Adams and the church in Miss., July 23-27, then to Memphis, July 29-Aug. 5.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., July 14.—The meeting at Delta, Colo. closed June 18. There was one confession. June 21, 22, I preached at Oklahoma City (7th Street). We enjoyed being with these fine folks again. June 24-July 4, we were at Sulphur, Okla. for the "camp meeting." We had a wonderful time! We enjoyed seeing and getting to be with so many of our good friends from all over the brotherhood. We had some excellent preaching and beautiful and inspiring singing. The spirit and cooperation was some of the best ever. The work of officiating at the meeting with Bro. Homer L. King was pleasant. July 9, we began a meeting with the congregation at Washington, Okla., which is in progress now. The interest so far has been encouraging and the crowds good; we have had visitors from far and wide, which have certainly been appreciated. To date there has been one baptism and one restoration. Our next effort will be at National City, Calif., July 28-Aug. 6. Following that, Arvin, Calif., Aug. 9-20; Arlington, Tex., Aug. 25-Sept. 3 (annual Labor Day meeting).

Lee Boek, 3549 Garfield, Carmichael, Calif., July 15.—During the month of May I worked with the small congregation at Mt. Pleasant, Fla. At the end of the work we held a meeting baptizing two. Bro. Richard Nichols was a great help, he is a fine Christian and a zealous worker. I spent the month of June at home baptizing one. We were happy to hear Bro. Morris at Manteca. The Sulphur meeting was a wonderful inspiration to me. The unity and peace which prevailed was excellent. May we have many more such meetings. Presently, I am in a meeting at Oskaloosa, Iowa, which began July 6 and will continue through the 17th. There have been 3 baptisms thus far. The cooperation of

brethren at Ottumwa and Sunnyside has been good. We go next to Graham, Tex., for personal work and a meeting beginning July 23 continuing through July 30. Bro. William Offill and my brother Ken have been good helpers to me. We look forward to hearing Bro. King in Sacramento in Aug. Bro. Lynwood Smith holds a meeting at the Whitney Ave. congregation in Sacramento, Oct. 15-22. May God bless all our labors. Note my new address.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., July 18.—I preached in Yosemite National Park, June 19, 20. June 21-25, I was at Arvin, Calif. It was very enjoyable to be with these brethren again. The Sulphur meeting was in my opinion one of the best in recent years. I think Brethren King and Nichols did a good job conducting the meeting. The teaching was instructive during the meeting. I think the Sulphur brethren made a wise choice in selecting Brethren Lynwood Smith and Ronny Wade to hold the meeting next year. July 7-16, I was in a very enjoyable meeting at Tulsa, Okla. These brethren have one of the nicest and most attractive buildings in the brotherhood. It may not be the most expensive but is nicely arranged. They have grown since I was there 6 years ago. One was restored during the meeting. They are in peace and working together good now. May God ever bless them. I preached last night at Lee's Summit, Mo., to a large crowd. We enjoyed being with many of our dear friends here again. Glad to have Bro. King present. I will be at Harrodsburg, Ind., July 19-30; Milford, Mich., Aug. 4-13; and then on to Cinn., Ohio, Aug. 14-27. Pray for me and mine.

Paul Walker, Rte. 2, Summertown, Tenn., July 17.—July 1, I preached to a nice crowd in Columbus, Ga. Some of the brethren from LaGrange drove down for the service, among them preaching brethren Alton Bailey, E. H. Miller, and Larry Parker. I was scheduled to preach at the Lord's day services also, but Saturday night I came down with the mumps and have been in bed since that time. I appreciate very much the good care given me by Bro. Paul Burson and wife. Reports are that Bro. Wayne Fussell did some fine preaching in the Chapel Grove meeting. The congregation was happy to have Bro. Benny Cryer and family attend the meeting while visiting his wife's folks in Lawrenceburg. Yesterday, I heard Bro. Larry Parker give a fine lesson here in Columbus. I believe he will make a good teacher and church worker. The congregation here looks forward to a good meeting next month with Bro. Don McCord doing the preaching. June 17-25, Bro. Frank Staggs held a good meeting at Union Hill near Lawrenceburg. Lord willing, I plan to be home next Lord's day.

Miles King, Rte. 3, Box 3, Witts Springs, Ark., July 17.—Our work in northern Ark. continues, with 2 baptisms recently at Witts Springs. We have a 15 minute radio program each Sunday at Harrison and a 30 minute program at Berryville, Ark. The congregations at Clio, Mo., and Green Forest, Ark. are helping us in this radio work. Those supporting the work in this section are: Wichita Falls (Lawrence Rd.), Tex., Oklahoma City (Capitol Hill), Okla., and San Antonio (two congregations, Nacogdoches Rd. and Catalina St.), Tex. We appreciate their interest in the work. June 9-25, I

was in a meeting at Blue Springs, Ky., which was to have been a 10 day meeting but crowds were so good and interest so high we continued for 17 days. There were estimated crowds of over 300 almost every night. We had 19 baptisms, and 15 restorations. This was one of the most enjoyable meetings I have ever held. We look forward to our meeting here at home with Brethren Melvin Crouch and Richard Nichols, Aug. 12-20. Richard is to arrive 2 weeks early to do personal work and hold a singing school. Brethren, remember us when you pray.

Luther Boek, 3549 Garfield Ave., Carmichael, Calif., July 17.—The field reports in last OPA were encouraging and the articles upbuilding. May God richly bless the brethren endeavoring to serve the Master. Last month, I visited the congregations in the southern part of the state. I preached at Arvin, Lynwood, Siskiyou, and Covina, and enjoyed visiting the brethren in all places. I am to be at Arvin again for a week end the last of this month, and will be at Corcoran, July 26. At present, I am working with the church at Cottonwood and will be here until the middle of Aug. We have had visitors at services both Lord's days I have been here, a result of visiting. Yesterday we had fellowship all day with members here and visiting members from Whitney Ave. in Sacramento. The congregation at Covina is sponsoring this work. May God bless them for their efforts. I pray other congregations might take an interest in this area. The potential is good, better than it has ever been. Bro. Jesse French is living here now and has made some valuable contacts for the good of the congregation. I preached at my home congregation last month on two occasions, baptizing one, and 3 confessed faults. Lee also baptized one. May God help us to keep busy in His vineyard.

E. H. Miller, Box 38, LaGrange, Ga., July 14.—The LaGrange meeting with Bro. Jack Cutter doing the preaching was a good one indeed, interest was good throughout and so was the attendance. His sermons were well liked by all. I was with the congregation at Birmingham last evening, and ordained two elders at the close of the service. One of the elders ordained had been with us the night previous, and preached for us. Bro. Lynwood Smith begins a meeting there next Friday night, and we look forward to a good meeting, for they have a mind to work. Lord willing, several of us plan to attend Bro. McCord's meeting in Lowery tomorrow night. Some went last night and said they were having a good meeting. Wife and I plan to leave the last of this month for a meeting in Houston, Tex., July 30-Aug. 6. I am now in a written debate with W. S. Wiley of Clovis, N. M., to have 5 affirmatives and 5 negatives, and a 100 word rejoinder. He affirms: "The Scriptures teach each member of a congregation (in observing the communion) may drink the fruit of the vine from an individual cup." The debate is to be printed, and in a few months I hope to have them ready for mailing at 25c per copy, postpaid. Let me know how many you want at this price. I would also like to know how many would be interested in a copy of the last debate I had in Calif. on cups, classes, and women teachers. It lasted 8 hours and 20 minutes and would cost from \$2.00 to \$2.50 to publish in a book. If I receive enough promises of orders, I will publish it.

J. Wayne McKamie, Route 1, McGregor, Texas, July 17.—June 7-July 2, we were in W. Va. and Ohio areas, holding meetings at Wayne, W. Va. and Chesapeake, Ohio. Many of the same brethren attended these meetings and we enjoyed and appreciated their help in this work for almost a month. Preaching brethren such as E. R. Stevens, B. F. Leonard, Gus Harliss, Elwin Cutter, J. W. Konegay and others helped much. The brethren in that area have a mind to work; extended work is being planned, improvements made; the Chesapeake congregation will soon have a new building erected that will be a credit to the cause. Three were baptized into Christ during the Wayne, W. Va. meeting. We plan another such work in the summer of 1963. July 3, we preached in Cincinnati, Ohio, for our first time, to a young but large congregation; they have made tremendous strides in His work. July 4, 5, we visited and preached in Harrodsburg, Ind.; certainly we have been there many times, but it never grows old, in that that place is a second home to us. July 6, we were in Lebanon, Mo., preaching to a house full of people; this was our first time there since 1952. We enjoyed a short visit with Bro. and Sister King. July 7, we started our meeting here in Fieldstone, Mo.; this is our second one here and the crowds have been good. Better hospitality we have not enjoyed anywhere. Fieldstone is an old congregation that has heard the gospel for a long time and from many able men such as H. C. Harper, etc. Tonight (July 17) we begin in Houston, Mo. to continue through July 23. From there to Portales, N. M., July 28-Aug. 6; then to Healdton, Okla., Aug. 11-20; and to Wichita Falls, Texas, Aug. 25-Sept. 3.

E. C. Severe, Box 562 Limbe, Nyasaland, Africa, July 4, 1961.—This is to inform the brethren wherever they may be, that we, Bro. Nambewe, and I have decided to give up working as full-time evangelists, as we intend to work hard so as to give our children a good education and wholesome food. Thus, we have secured a good job with the government, where we are promised the necessary things that will make that possible. Our decision has been hailed as the end of the church work in Africa, but we have encouraged and advised the brethren to stick to Brethren Paul Nichols, Homer L. King, and other preachers in the U. S. A. for help to carry on. I commit all responsibility of the work in Africa into the hands of the brethren and the brethren in America, since I am to put all my efforts into the needs of my family. I send my appreciation to all individuals and congregations in the U. S. A. who helped during the time of my labor as an evangelist, and into whose houses and homes I visited while in your land. I am thankful for the financial help from individuals, congregations, and especially to Otumwa, Iowa, who sent me support for one and one half years. I shall now be grateful if those who have been sending to me, will now send the support to other preachers in Africa instead of sending it to me.

(It is unfortunate that the evangelistic work in Africa was interrupted in the manner it was, being partially halted, but it is commendable that Brethren Severe and Nambewe, having ceased as evangelists, are asking that their support to them cease and that it be sent to others who are still working. We would appreciate a word from all who are continuing to

preach as evangelists in Africa.—Homer L. King, Rte. 2, Lebanon, Mo.)

Homer L. King, Route 2, Lebanon, Missouri, July 18.—The meeting at Sulphur, Oklahoma, June 24-July 4, was as usual a great spiritual uplift, and it was well attended the latter half. The spirit of unity and co-operation prevailed throughout. It was a pleasure to labor with Bro. Paul Nichols in directing the services. The praying, singing, preaching, and the worship on Lord's days provided a wonderful spiritual feast, and the social visiting between the public services gave time to renew old friendships and for making new ones. We arrived at our old home, near Lebanon, Missouri, July 5. Our first Sunday was spent with the old home church, Lees Summit. I was asked to preach both morning and evening services. At the morning service a nice young man (19) responded to the gospel invitation and was baptized in the same creek, where I was baptized 51 years since. Last Lord's day, I was with the church in Lebanon, preaching twice. A sister was restored at the conclusion of the morning sermon. Yes, I believe it is right and profitable to extend an invitation at all preaching services. Next Lord's day, I am scheduled to preach in Springfield (Benton Ave.) morning and evening. We were delighted to hear Bro. Wayne McKamie in Lebanon one night last week. The sermon was very good. Last night Bro. Edwin Morris stopped over to preach at Lees Summit, one night. He was greeted by a very large crowd from Lebanon and Lees Summit, and the sermon was very good. We were happy to have Bro. Ronny Wade and family visit in our home one night this week, en route to Iowa for a series of meetings. Too, Bro. Clovis Cook and wife visited in our home over the last week-end. So, you see, we have been blessed with preachers and preaching while in Mo. We rejoice and thank God for preaching brethren who are able and willing to continue to sow the good seed of the Kingdom. God give us more such men, we humbly pray. We plan to leave July 31 for Sacramento, California, to begin a series of meetings August 6, through August 13. Then to Oregon and Washington for about two and one half months. Please, pray for me, mine, and the work of the Lord. May God bless all who are striving to do His will.

THE ANVIL OF GOD'S WORD

Last eve I passed beside a blacksmith door and heard the anvil ring the vesper chime,
Then looking in I saw upon the floor old hammers worn with beating years on time.
"How many anvils have you had," said I, "To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye, "The anvil wears the hammers out, you know."
And so, I thought, the anvil of God's word for ages skeptic blows have beat upon.
Yet though the noise of falling blows was heard, the Anvil is unharmed, the hammers gone.

—Author Unknown

Prayer can do what God can do, continued faith is the only condition. —David Livingston
Deut. 28:17

Some of us who think we can make ends meet, find we are poor judges of distance.

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. XXXII

LEBANON, MISSOURI, SEPTEMBER 1, 1961

No. 9

BEING ON OUR GUARD (II)

By D. B. McCord

In our last issue, we endeavored to point out the importance of being diligently on our guard against sectarianism and false teachers. Being on our guard against other things is as important. We now observe three more of them.

Against hiding our light under a bushel—Our Savior said nearly 2,000 years ago: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candle stick; and it giveth light unto all that are in the house" (Matt. 5:14-15). When we, as the church, hide our light, we put many things, most of them spiritual, at a disadvantage. One of the most prevalent areas wherein we do this is in our advertising the meetings of the church. It is not my desire to be critical here; it is my desire to be helpful to the Cause of the One Who "ever lives to make intercession for us." It is not uncommon to find that no mention whatever is made of the services of the church in the local newspapers across our country. Whereas, many times an insertion is gratis; when it is not, the charge is nominal. Then, when meeting time comes, there are so many advertising media at our disposal, but much of the time none of them are used. When we fail to advertise our meetings, whether they be the regular ones or special ones, we are guilty of neglect in several particulars. First, we neglect the community—those who need to know about the meetings that they may come and hear the Words of Life. "How shall they believe in Him of whom they have not heard?" We neglect ourselves, too. During a series of meetings, especially, it seems that most put forth a great deal of effort to come and assist. Year in and year out, brethren do a great deal in "keeping the home fires burning." When we hide our light, we are wasting our resources, and in reality are working against ourselves. When others know about us, our way of life, the truth which we hold dear, they are more constrained to come and help that they, too, may be saved. Too, many times the preacher has come a long way; he has likely done a great deal of planning that the meeting may accomplish as much as possible as far as the preaching goes. Recently, a man who is not numbered with us asked me why a meeting was not advertised more. I, to say the least, was at a disadvantage. He conceded that it might be none of his business, but he just wondered. I wondered, too, and

(Continued on page six)

SINS OF SENSUALITY

A Word Study

By Ronny F. Wade

In Gal. 5:19-21, we have the works of the flesh listed by the apostle Paul. The sins mentioned by Paul may be divided into four groups. 1. Sins of Sensuality, 2. Sins of False Religion, 3. Sins Against Men, and 4. Sins of Intemperance. If the Lord is willing we would like to study each of these groups with you in the near future. For the present, however, let us notice the four sins of sensuality listed by Paul.

Adultery—This word, present in the English version, is absent in the Greek text. The significance of this will be noted under fornication. The Greek term translated adultery is *moicheia* and refers to the act of unlawful intercourse with the spouse of another. It, like the others in this group, is a sin of unchastity. The sin of adultery has been condemned by the Lord for centuries. It was also considered wrong under the Mosaic covenant. It is also possible for the child of God to commit spiritual adultery, as is suggested in Jas. 4:4.

Fornication — *Porneia* in the Greek, defined by Thayer as being unlawful illicit sexual intercourse in general. W. E. Vine—"illicit sexual intercourse." Other Greek scholars agree in their definition of the word. Some have questioned the acceptance of such men as Vine and Thayer, however they offer nothing in exchange except their own thoughts and ideas. Which in my opinion is a very poor exchange indeed.

The question regarding the difference and similarity of the terms fornication and adultery is a very important one. I personally feel that some misleading theories have been advanced. I believe that Greek scholars and the laws of language will show that the term fornication is a broad general term that includes all illicit sexual intercourse. So says Thayer and others. If this be true it would be possible for the term *porneia* to embrace the term *moicheia*, for in reality *moicheia* is illicit sexual intercourse. Thus, we could say that all adultery is fornication, but all fornication is not necessarily adultery. Just as all hens are chickens but all chickens are not hens. The theory then, that only unmarried commit fornication is not true. You remember that we mentioned the fact that adultery is not included in the Greek text of Gal. 5:19. Since this is true, if the sin is not included in the term fornication or uncleanness Paul fails here to condemn it. We are not saying that it is not condemned elsewhere, only that the

term "fornication" was broad enough to include it even though it is not specifically mentioned here.

The sins of adultery and fornication are condemned by Jesus, Paul, and other inspired writers throughout the New Testament. Some quote Webster as saying that fornication is "illicit sexual intercourse between unmarried people," which is true. They fail, however, to read far enough for Webster also says that in the Bible the term stands for and includes adultery. Thayer, Vine, Robinson, and others concur.

Uncleanness—The Greek term used is *akatharsia*, and denotes all that is opposite of purity—every form of moral defilement. Such sins as sodomy, bestiality, self abuse and others are included in its meaning and scope. I think it interesting to note here that of the three sins Paul has mentioned, each has been a broader term than the preceding. Adultery, Fornication, and Uncleanness—the scope is widened as we proceed. In Rom. 1:24-25, Paul describes some who are guilty of the sin of uncleanness. Listen, "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves, who changed the truth of God into a lie, and worshipped and served the creature more than the creator, who is blessed for ever; Amen." Space will not permit us to continue, but if you will read the remainder of Rom. chap. 1, you will clearly see the terrible acts included in this sin of uncleanness.

Lasciviousness — Gr. *Aselgeia* — "excess, immoderation in anything; hence, licentiousness, wantonness—" Bullinger. "Denotes excess, licentiousness, absence of restraint, indecency, wantonness." Vine. "Wanton, lewd, lustful, tending to produce lewd emotions."—Webster. The above definitions should be sufficient to show the ugliness of this sin. I fear there are many who by their actions and dress, actually bring about and invite the evil that follows. Lasciviousness is condemned, whether on the dance floor or in the form of indecent dress. Authorities will tell you that immodest dress on the part of women is responsible for many of our sex crimes of today. So beware of the sin of lasciviousness.

The above has been a brief study of the terrible sins of sensuality mentioned by Paul in Gal. 5. The results of these sins are astounding. Think of all the broken homes, defiled temples, coarse living, sex crimes, and unchaste habits that could be eliminated if we could only do away with these sins. May God help us all to do our part in seeing that these are never named among us.

—4000 Crenshaw
Ft. Worth, Texas

"THE GODLY WOMAN"

By Edwin S. Morris

In last month's article we noticed that a woman was forbidden to do certain things such as hold an office in the church, teach publicly and usurp authority over the man. We also studied some things she could do and in this issue we want to continue a study of those things.

The woman may teach privately, informally or on an individual basis. In this teaching she can teach: (1) **Men**—In Acts 18:26 "And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." Here no

doubt in their home they taught Apollos the way more perfectly. This was privately. We can't help but admire the humility and teachableness of so gifted teacher, in sitting at the feet of a Christian wife and husband to be instructed further in the way of the Lord. Remember that anywhere a woman can teach she can teach a man. (2) **Women**—In Titus 2:3-5 the aged women are to teach the younger women. This is not just to one aged woman but unto all. I am afraid today that the aged women are falling down in this duty. And I also fear that the younger women are refusing to listen and be taught. This is from God and must be obeyed. We oppose the class system of teaching, but remember we are to do that which God commands. The things to be taught here are of a domestic nature. Sister, do not neglect your duty. (3) **Children**—The Christian mother certainly has a duty to help train her children and bring them up in the nurture and admonition of the Lord. This is teaching she may do.

The Sister is to live a pure, devoted, consecrated Christian life, so that she might influence others to come to God. We shall notice first in Titus 2:3-5, this teaching, beginning in vs. 3. "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things." **Behaviour** is deportment. Holiness is moral and spiritual purity. As becometh women consecrated to God. That they be in their dress and general deportment, such as their holy calling requires; that they be not like the world but like the church, decent without, and adorned with holiness within. **Not false accusers**—Not a slanderer. There was danger that with the growing influence of years they would become bitter in their feelings and on light grounds bring accusations that were not true. **Not given to much wine**—The religion of Jesus Christ has created a moral state lifting women out of their evil practices. **Teachers of good things**—Both by example and precept. They are to be careful to teach only what is good. Vs. 4 "That they may teach the young women to be sober, to love their husbands, to love their children." **Teach** here means to train or wisely influence. The aged women are to train or wisely influence the younger to be of a sane, sound, or sober mind. Teach them to love their husbands and their children and thus have a happy home. If the younger women were instructed and trained to love their homes, there would be many less broken homes. Vs. 5 "To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." **Discreet** is prudent, practically wise. Teach them how to avoid mistakes, and the shame and marks for life that often go with mistakes. Teach them to have a sound mind so that shame will not come upon them. It is easier to avoid mistakes than to overcome them. **Chaste** is purity of mind and body. Teach the younger to be pure at all times. Young girl wherever you are be of a pure mind and life, and never let foul or unbecoming words come from your mouth. **Keepers at home**—Caring for the home. A woman who spends much time in visiting, must neglect her family. **Good**—She must be kind and good and true in her character. **Obedient to their own husbands**—Let her recognize that God has made her husband head, and she should take care that, as far as in her lies, the law of subordination should be strictly obeyed. To fail to do these things would cause the word of the Lord to be blasphemed or spoken against.

Now let us read 1 Tim. 2:9: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;" Adorn means to put in order, arrange, make ready. Paul is teaching here how women are to put in order or arrange their dress. Modest is well arranged, seemly, modest. In simple attire that will not attract attention. Modest in a moral respect. Any manner of dress that is not modest or that attracts much attention is forbidden. Shamefacedness is a sense of shame, modesty. Strong says: Through the idea of downcast eyes; bashfulness towards men, modesty or awe. This would lead them to avoid every thing unbecoming in the mode of dress. Good sister, to wear shorts, peddle pushers, tight dresses and any other thing that is unbecoming is forbidden. How could a sister parade out in public with shorts or other immodest apparel and do it with shamefacedness or bashfulness? How could they go to the mixed bathing pools? Do not deceive yourself, good sister, that just because the world has drifted away from good morals, God will spare you. You had better at all times be found in modest apparel. Remember too, that when you go out in this immodest dress and you cause a brother to offend, that you are guilty of causing him to offend. Certainly the man is guilty, but you were the cause in God's sight, and you are guilty, too. Sobriety means soundness of mind, self-control, sobriety; Selfrestraint, not yielding to vain impulses. Good Sister, keep thyself pure and set a good example unto all. Now let us notice in conclusion of this matter in 1 Tim. 2:15: "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." Shall be saved—She will be saved in this function, not by means of it. Childbearing—Child-bearing, not public teaching, is the peculiar function of woman with a glory and dignity all its own. Work was laid upon the fallen man; the pains of childbearing on the fallen woman. The apostle means here, that women will be saved in the line of their duties, and that those duties are domestic rather than public. Continue — if they live. The promise does not exempt them from the cultivation of Christian virtues and the discharge of Christian duties. Faith etc.—If they continue in faith in God and love to humanity, and holiness of life, coupled with a modest, retiring behaviour. The woman who neglects the duties she owes her children and her home for public life, that God has created for man, leaves her work, her character, and her mission. Yes, we can see from our study there is work that women can do, and if they spend their time doing what God has ordained, they can be saved in this. May God Bless all Godly Women.

—905 Bluewood Drive
Dallas 32, Texas

HOW MUCH DO YOU PAY?

By A. B. Caudle

The apostle Paul teaches us plainly that those who preach the gospel should live of the gospel and I believe it also teaches that they have the right to "forbear working." By this I mean, that they are not obligated to do physical labor; I do believe they have the right to work with their hands for the necessities of life and preach if they choose to do so; yet they should not be forced to work but should be cared for by the

church. Those of us who work on jobs and do church work should realize that if we were free to just work in the church we could do much more for the cause of Christ.

I think most of the brethren realize this, but the question of how much support a preacher should have has generally been a question for me. I try to find out just how much support they need to carry on the work, but I find that a number of the preachers do not like to talk about it. However, I think they should understand that we have an obligation to God, as just stewards, to do the most good possible with what God has put in our hands for His cause. Read 1 Cor., 9th chapter). You will notice the first few verses he speaks of his liberty, in verses 4 to 6; then from 7 to 14, he teaches us that "those who preach the gospel should live of the gospel," and gives several reasons why.

We, at the 64th St. Church of Christ, in Sacramento, have adopted a plan that we hope will be acceptable to all. We pay \$150 for one week, \$300 for 2 weeks, and \$400 per month, and their traveling expenses one way. I believe \$400 per month is about the average wage of most of us, though some may make much more and some much less. But I fear that many times we fail to consider that when we call a preacher and he has to travel several hundred miles, yes and sometimes about two thousand miles or more, and he is not receiving adequate wages, it is also, probably, costing him \$25 or \$30 a day to travel. We need to remember, also, when he arrives, that he is driving his car as much or more as we do, going to and from our jobs.

Hence, if the congregation that calls him would pay his expenses one way and the ones using him last would pay his expenses back, it would not be too heavy on any of us, but would greatly relieve the burden of the preacher and his family.

—Citrus Heights, Calif.

Comment

I read with interest the above article by Bro. A. B. Caudle, and I think he presents a phase of the support for a preacher's labor that has been overlooked and neglected to the hurt of the preacher, which involves the cause in general. The cost of travel is seldom considered by the churches who call preachers to labor for them. This, as shown by Bro. Caudle, often just about cancels out the financial support received by the preacher. No doubt, this one factor is forcing some of our best preachers to seek other labor to enable them to support themselves and their families, hence they are occupied over half of the time in some other calling. This should not be. I want to endorse the suggestion by Bro. Caudle, and I commend the practice to all the churches.

I believe there is some foundation for the above conclusions in addition to the one cited in 1 Cor. 9:4-14. In Rom. 10:14, 15, Paul says: "How shall they hear without a preacher? And how shall they preach, except they be sent?" By taking care of the preacher's expenses one way, especially to the next point of labor, the preacher is being "sent" on his way to preach. For other considerations read: Acts 15:25, 27; Acts 17:10, 14, 15. They were sent on their way, it seems. Another thing should be considered is the preacher's time to and from meetings, also the time lost between meetings.

—H.L.K.

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879.

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SUBSCRIPTION RATES

Single Subscription One Year.....\$1.00
Single Subscription Six Months......50

Printed by Laycock Printing Co., Jackson, Tenn.

HERE AND THERE

How To Reach Us—All matter intended for the October issue of the OPA, orders for books, or personal correspondence should be directed to us at 2424 Twenty-first Ave., Forest Grove, Oregon. Please, make a note of this and save time.

Encouraging Developments—We note with interest and encouragement the field reports from the various preachers for this issue of the paper, and it seems that more baptisms and restorations and other work of the church is being reported, hence "we thank God and take courage" to know that good is being accomplished in many fields. May we continue to receive such good news for our readers. Too, it seems that more interest is being shown in the paper, which has brought us a greater number of subscriptions. This is good for the paper and good for the readers. Some have expressed recently a desire to see the OPA become a more frequent visitor, perhaps, a bi-monthly. This might be profitable to the cause, but it must be considered that to do so, the publisher would be compelled to give full time to the added labor on the paper, hence would have to be supported financially by some means other than his preaching. For the present, it may be better for all of us to concentrate our efforts on increasing our readers by swelling the subscription list. The circulation of the paper needs to be greater.

Do You Need The Following Books And Tracts?

Since 1944, we have been making song books, and they have been gladly received by the faithful brethren, generally, hence all who have used our books know what to expect. We commend the following:

The Old Path Hymnal—We are very sorry that the delivery of the third edition has been delayed, and you who have ordered books are compelled to wait longer. As we go to press we made a phone call to the printers in Dallas, Texas, and they think they can send them right out. Hence, we hope you will have received your books by the time you read this. The price is 65c per copy, 50c for two to six copies, any number over six 45c per copy, postage prepaid.

Our New Song Book, Singer's Choice, is here and many have been sent out to the churches and individuals, with encouraging praise from all quarters. We

appreciate how gladly the books have been received. Some, as usual, are saying, "This is the best yet." We realize how difficult it is to please all with a song book, but we tried to select songs suitable for every service of the church. You will find a good collection of the good old hymns, the favorite songs of the past several years that we have sung and loved, and a good collection of the very latest songs, never used by us. We believe you will like this book. Have you seen a copy? Why not get your books now, learn these beautiful new songs, so that you will be able to help in the singing of them as you go where they are in use?

The Price is: 60c per copy; two up to six copies, 50c per copy; any number over six copies, 45c per copy.

Songs We Love is the title of our new all-purpose song book, which has been passed out to many congregations. We have heard nothing but praise so far, and as usual, some are saying "It is the best yet." In addition to the old hymns, the tried songs, it contains many new songs never used by us, songs of 1959 and 1960.

The price is 60c per single copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Joyful Praises is our 1959 all-purpose book, containing 192 pages of good old, tried, and true songs, suitable for all services of the church, singings, etc. Hundreds of praises speak well for this book. Many think it is the "best yet" put out by us. The price is 65c per single copy; six copies \$3.00; 45c per copy for any number over six; postage prepaid.

"**Old Path Echoes**" is our all-purpose song book for 1952, containing old, tried, and new songs of the very best. The price—50c per single copy; \$5.00 per dozen; \$40.00 for 100; postage paid.

"**Old Path Echoes**" (No. 2), our 1953 all-purpose song book, containing 192 pages of old, tried, and new songs. The price—the same as the above book.

Old Paths Pulpit—A book of sermons and essays, by 33 gospel preachers, containing a photograph and a brief life history of each preacher. This book was published by the Old Paths Advocate in 1945. It contains writings by many of the writers of the OPA today and by such great writers as A. Campbell, G. A. Trott, H. C. Harper, and others. This book gives a good picture of what we believe and practice. The price is \$2.50 postpaid.

The Communion — By Ervin Waters is a comprehensive discussion of the many phases of the Lord's Supper, such as the loaf, how broken; the cup, how many; the drink element, fermented or unfermented, etc. The old price is 35c per copy, but for awhile we will send it to you for 25c per copy; 5 copies, \$1.00; 25 copies \$5.00; 100 copies \$18.00, postpaid.

The Clark-King Discussion and The Clark-Harper Debate—Both written discussions on the number of cups that may be used in the Lord's Supper in one assembly. The price is, for either, 25c per copy; 5 copies \$1.00; 100 copies \$18.00, postpaid.

The Miller-Alexander Debate in book form, regarding divorce and remarriage. Can it be done for any cause? Price 50c per copy; postpaid.

Send all orders to
OLD PATHS ADVOCATE
Gen. Del., Stockton, California

OUR HELPERS

You will find listed below the names of those sending us subs. from July 20 to August 20 and opposite the name the number of subs. sent. The list is very good again this month and we appreciate your continued work in behalf of the paper. Please, check the following and report any error to us:

Homer L. King—18; Edwin S. Morris—17; M. D. Byrd—11; Ronny Wade—7; Wayne McKamie—7; Paul O. Nichols—5; Marie Bagley—5; Mrs. Roy Clark—5; Johnny Elmore—4; J. D. Corson—4; Ernie Lewis—4; D. B. McCord—3; Carlos B. Smith—3; Mrs. Ola Holland—3; Wayne Fussell—3; Olive Wilburn—3; Ralph Kitson—2; Mrs. Lela Phillips—2; Mattie Lloyd—2; Mrs. Ethel Parks—2; E. H. Miller—2; Mrs. Lina Halstead—2; Mrs. Bertha Middick—2; Nina Newman—2; Roy Barnes—2; Mrs. W. T. Lambert—2; Mrs. Wanda Turner—2; Neomi McCracken—2; John Rankin—2; Jerry Cutter—1; B. B. Cayson—1; J. F. Graham—1; Ben Frentrup—1; Oscar Bradford—1; G. R. Helterbrand—1; Clarence Claypool—1; Mrs. Melvin Garrison—1; Perry Langston—1; James R. Stewart—1; Herman Fink—1; Glen Neal—1; Mrs. Howard Fritz—1; Carl R. Nelson—1; Mrs. Foy Wade—1; W. S. Cummings—1; Mrs. Della Hubbs—1; Mrs. Wm. H. Wheeler—1; Geo. H. Woodruff—1; Larry C. Roberts—1; Lloyd O. Roberts—1; Mrs. James E. Haworth—1; Edward Swan—1; W. S. Bloyed—1; Mrs. Guy Stanton—1; Al Wilburn—1; Total—154.

WORLDLY EXPRESSIONS IN SUNDAY DRESS

By Paul O. Nichols

"Let no corrupt communication proceed out of your mouth" (Eph. 4:29). "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. 1:26). "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1 Pet. 3:10).

I have actually heard members of the church say such things as "God," "Jesus Christ," "Lord," "Devil," "Hell," as bywords. We all, even the most unlearned, should know better.

Most Christians, I am convinced, realize that it is wrong to use the name of God or Christ in vain. Most know that one must not curse or swear. But, how often we hear members using questionable language. Many use expressions that belong to the world simply because they do not realize that there is anything wrong with such things. Many of these expressions are euphemisms called "slang."

Euphemism—"A substitution of an agreeable or non-offense word or expression for one that is harsh, indelicate or otherwise unpleasant" (Webster's New International Dictionary).

Now, let us notice some expressions that are quite common, some of which are often used by Christians. The definitions of these words are taken from Webster's New International Dictionary (Unabridged).

Gosh—"A softened form of 'God,' used as a mild oath."

Golly—"A euphemistic substitute for God."

Gee—"A minced form of Jesus, used in mild oaths."

Darn—Darnation, Darned—"Colloquial euphemisms for damn."

Heck—"An exclamation used in mild oaths—"(Actually, I am of the opinion that this word is a substitute for the word 'hell'"—(P.O.N.).

Dad—"A euphemistic corruption of God, in oaths."

Gum—"In minced oaths, a dialectal corruption of God."

Blast—"To effect with some sudden violence, plague, calamity, or blighting influence, which destroys or thwarts; to curse ruin."

These are but a few of the many words, the use of which, should be stringently avoided by Christians. Let us be careful about taking up words and expressions without knowing what they mean, "For by thy words thou shalt be justified and by thy words thou shalt be condemned."

Profanity—is the result of a limited mind trying to express itself—(Anon.).

—Hollywood, Calif.

THE MISSION OF THE CHURCH

P. C. Brown

No institution can claim a just right to exist without a worthy mission. Every institution should be constantly aware of its mission and never lose sight of it.

When God sent Christ into the world, He was sent on a mission. That mission was to save the lost. Jesus came for that purpose and kept it in mind at all times. He worked the works of Him that sent Him. Christ selected some men, apostles, and sent them into the world on a mission. Their mission was to save the lost; "to turn sinners from darkness to light, and from the power of Satan to God." It was under the mission of the apostles that the church was established, which was to remain in the world until Christ comes to claim it as His bride. The sole reason for the existence of the church in the world is to save the lost.

In order to save the lost, God employs no other power except the truth as revealed by the Holy Spirit (and that is through the word). There is no other agency through which He works than the members of the spiritual body of Christ. If the world is not saved from eternal destruction it will be because those appointed for that purpose are not fulfilling their mission. "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."

God has commissioned no other institution save the church to honor Him in bringing sons and daughters to glory. "Unto Him be glory in the church by Christ Jesus throughout all ages world without end" (Eph. 3:21). There is no place for any organization or system other than that given by God. During the early days of the church the most rapid growth the world has ever witnessed blessed it. There were no organizations other than the church. Fired with the zeal planted in their hearts by Christ, men and women went throughout the world proclaiming the glad tidings of Christ. They loved the church. They loved its mission. They kept their mission in mind and thousands were added to them, until the whole world heard about the Christ.

When a people lose sight of their mission, they become a great burden upon the world. Surely, there is

no tragedy like that of the church losing sight of its mission. Any time the church becomes anything other than a soul saving institution, it has lost its only reason for existence and Christ withdraws His presence. All things necessary to saving souls are included in the commandment to "preach the gospel to every creature." Everything that is not necessary is excluded.

May the Lord help us as His sons and daughters to keep His work in mind and fulfill the task appointed us. May we lift Him up by lifting up His institution, thus saving their soul from eternal ruin. There is no honor like that of being a member of the Lord's church. There is no mission greater than saving souls, and there is nothing that will bring more happiness here or will pay greater dividends hereafter.

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. 22:27; 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.

—Gary M. Stumpff, 525 S. National, Springfield, Missouri.

—Edward Swan, 2704 Burchill Rd. S., Ft. Worth, Texas.

—George Brent Windes, Route 1, Richland, Mo.

—Ernie Hall, 1133 So. Broadway, Stockton, Calif.

—Jerry Freeman, 1867 Oxford Way, Stockton, Calif.

SEARCHING THE SCRIPTURES

Son—"Mother, where will I find in the bible where it reads you must love some of the brethren?"

Mother—"Now son, it does not read like that."

One hour later.

Son—"Mother where will I find where it reads you must have fellowship with some of the brethren?"

Mother—"Son, you know the bible does not teach that."

Hours later.

Son—"Mother, I would like to ask you one more question. Does a Christian have to be sick and in a hospital before anyone will visit them?"

Mother—"No, son, that is not right."

Son—"I am going to keep searching the Scripture daily, for I believe it must surely be in there some place."

—By a member of the Church of Christ

BONDS OF MATRIMONY

Strain-Grubb—On Saturday evening, July 29, 1961, in the home of Sandy's parents, Deward Strain and Sandra Grubb were united in matrimony. Deward is the son of Bro. and Sister Robert Strain of Harrodsburg, Ind. Sandra's parents live in Bloomington, Ind. Deward and Sandra are both Christians and we wish them a long, happy life together. The writer officiated.

—Edwin S. Morris

BEING ON OUR GUARD (II)—

(Continued from page one)

must say that it should have been some one's business. So, it is a squandering of our resources in more ways than one when we fail to advertise or in any other way hide our light—and to the detriment of the church it is; that is a shame!

Ways of advertising will vary with communities. It is not likely that the same kind of advertising that is effective in a large city could be effective in a more suburban or rural community. For example, a church in a thickly populated area has this plan of advertising: During series of meetings, ads are run in the local newspaper, postal cards are mailed to those on a mailing list compiled over a number of year. At times, pamphlets are given to people in the community. Every week this same church runs a brief article and ad in the local newspaper. A different item is run every week; each item is run twice. At least, the readers of the newspaper know about the church, and by reading the articles are getting information about the church and its beliefs. This church is at least trying to let others know.

Against sins of the heart—We speak here of such sins as hatred, ill-will, malice, bitterness, envy, malignity, unforgiveness. Solomon spoke of being on our guard against such when he said, "Keep thy heart with diligence; for out of it are the issues of life" (Prov. 4:23). Too, David's entreaty to the Father is in order here: "Search me, O God, and know my heart: try me and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting (Ps. 139:23-24). Again, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14). Indeed, there are very few sins, if any, that do not in-

volve the heart. It would do us good always to remember that "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). All of us need to be on our guard against such that God can say of us, as He did of David: " - David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes" (1 Kings 14:8). After having enumerated several of these sins of the heart, Paul told the Galatians: " - of the which I will tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:21). We need to pay the most earnest heed to such statements.

Against neglecting our youth—The young people in the church are on the increase in number and spirituality. Even though this may not seem to hold in some places, it nonetheless appears to be generally true. That we do not neglect them is of the utmost importance. Many of us may very well imagine how it would be with us if some one had failed to care when we were younger than now. Every young member of the body should be encouraged, without being made to feel that he is being forced, to develop to his maximum potential in spiritual things. The leaders of the congregation should see to this. A communication came just recently from a young friend and brother with this sad story. He had been asked to "give the lesson," and had tried for the first time, only to be publicly criticized—that he was too young to be "giving lessons." This is sad, sad! This ought not to be! There is no wonder that young men grow into full maturity in years with a waning desire to be of service in the church. Thus, the church becomes the victim of our folly; our problems to which the church of our Lord falls heir are all too often our own creation. This, too, is sad! Let us not thwart God's plan, stunt the spiritual growth of any member, by not being on our guard against neglecting our young.

AN URGENT AND WORTHY APPEAL

Brother Floyd Prince, 1008 Juniper Street, La Grange, Georgia, lies gravely ill at this writing. Upon visiting him recently, I suggested to his father, Brother Foster Prince, our willingness to make this appeal with his permission. We know that there are individuals and churches who will be more than glad to assist in this worthy cause once they are informed. Brother Floyd is a young married man, a devoted Christian, and has been totally disabled for months. His medical and hospital expenses are tremendous. It is my sincerest conviction that this family is doing all it can to bear this financial burden, but they need our help! Won't you and the church where you attend please help and at once? This needs and deserves your promptest attention please! (DBMc)

CHURCH DIRECTORY

The church meeting in Marietta, Ga., assembles at 539 South Cobb Dr. Property at 1886 Canton Rd. (Hwy. 5) has been purchased with plans being made to erect a building at some future time. For further information, contact the following: Lee Burson, 1696 Canton Rd., Marietta, Ga., Phone 4286716 or Ollie L. Nix, 1275 Skyhaven Rd., S. E., Atlanta, Ga., Phone MA-26521.

CHURCH IN TYLER, TEXAS

Brother Charles M. Campbell, Box 515, Troup, Texas writes the following: "We hope to be meeting in Tyler, Texas by the last of August or the first of September. Anyone knowing of names and addresses of contact, please advise me at the above address."

* * *

Sapulpa, Okla.—We understand, from a note from Bro. Paul Nichols, the congregation in Sapulpa has discontinued meeting.—H.L.K.

* * *

Cottonwood, Calif.—This congregation now meets at 2397 Front St. in Cottonwood. Please make this correction in your Directory. —Luther Boek.

CORRECTION

In the August issue of the OPA we had a very good article entitled **Destructive Criticism**, written by Bro. Tommy Shaw's nephew, Bro. Jimmy Albert. We are sorry his name did not appear on the article along with his address at Youngstown, Ohio. We welcome good articles by the young brethren.—Ed.

APPRECIATION

We want to take this opportunity of expressing our thanks and appreciation to everyone for the help we received after our home burned at Broken Bow, Okla. Several congregations sent donations and we are so grateful for this, too. May God bless each of you. We are young in the faith and it is wonderful to know we have such brethren. If at anytime we can be of help to any of you, please call on us. (Note—We are sorry this reached us too late for last issue.—Ed.)

—Bro. J. D. Gibson and family.

COMMENDATION

Bro. J. W. Konegay has worked with the church in Roanoke, Va., and has been tested and tried on the various issues troubling the church today. We have found his stand consistent with the writings of the New Testament. He has been found speaking where the Bible speaks, full of sound doctrine, full of zeal for proclaiming the gospel. If you are in need of a man strong in the faith, to conduct a meeting, do personal work, or both, I take pleasure in recommending Bro. Konegay to you. He can be contacted at 4421 Ryan St., Memphis 7, Tenn.

—A. L. Adams, 1616 19th N.E., Roanoke, Va.

OUR DEPARTED

Saxon—Sister Ann Wade Saxon passed away July 26, 1961, at the age of 79 years. She was a member of the Orange, Calif. congregation. Death was due to a heart ailment. She is survived by 5 daughters, 23 grand children, 22 great grand children, and 3 great, great, grand children. Sister Louise King and daughter Nancy, helped the service by their wonderful songs. The writer conducted the funeral services.

—Luther Boek

Young—Bro. Henry Young was born in Jacksboro, Tex., Oct. 12, 1880 and died April 20, 1961 near San Jose, Calif., at the age of 80 years. Funeral services were conducted at Woodlake, Calif., and many friends and relatives traveled great distances to attend the services in remembrance of a faithful Christian soldier gone

to rest. R. B. Roden, Fran Ward, Dorla Scott, and Jack Lee, assisted by the singing of beautiful spiritual songs. The writer officiated.

—Ernie Lewis

Allen—Bro. Enoch Luther Allen was born Dec. 13, 1875 in Hill County, Tex., and died July 2, 1961. He had been a resident in Corcoran, Calif., since 1929, and was a faithful member of the Chase Ave. congregation there, since it's beginning. Another great soldier has gone on, one that many of us are indebted to, and may we labor for the truth as he did. The good singing was done by the members of the Highway City congregation. The writer was called to officiate.

—Ernie Lewis

Wallace—Sister Myra Wallace, daughter of Wm. and Mary Arnold, was born Jan. 28, 1893 and departed this life July 19, 1961 as the age of 68 years, 5 months, and 21 days. Sept. 22, 1912 she was united in marriage to Bro. Henry Wallace and 3 children were born to this union. At an early age she obeyed the gospel and thus became a member of the church of Christ. She was a faithful wife and mother. She is survived by her husband and a daughter, Noveta of the home, Cassville, Mo.; 2 sons, Herschell, Monett, Mo., and Howard, Henry, Inn.; her mother, Mrs. Mary Arnold, Sarcoxie, Co.; 2 sisters, Mrs. August Kruegar, Monett, Mo., and Mrs. John Wilson, Sarcoxie, Mo.; a brother, E. E. Arnold, Sarcoxie, Mo.; and 6 grandchildren. I have known her husband for many years, the past six years he has been confined to a wheelchair. I have never seen more beautiful flowers and a large crowd attended the funeral which was conducted by the writer at Cassville, Mo.

—Clovis T. Cook

Every substantial grief has twenty shadows and most of them shadows of your own making.

REGRETS OF AN UNFAITHFUL SERVANT

The Lord Christ wanted a tongue one day to speak a message of cheer

To a heart that was weary and worn and sad, and weighed with a mighty fear.

He asked me for mine, but 'twas busy quite with my own affairs from morn till night.

The Lord Christ wanted a hand one day to do a loving deed;

He wanted two feet, on an errand for Him to run with gladsome speed.

But I had need of my own that day; to His gentle beseeching I answered, "Nay!"

So all that day I used my tongue, my hands and feet as I chose;

I said some hasty, bitter words that hurt one heart, God knows.

I busied my hands with worthless play, and my wilful feet went a crooked way.

And the dear Lord Christ—was His work undone for lack of a willing heart?

Only through me does He speak to men? Dumb must He be apart?

I do not know, but I wish today, I had let the Lord Christ have His way.

—Alice Nichols.

—Selected by Mrs. Edna Wyatt.

IMPORTANT QUESTIONS!

Do you read the Bible (John 5:24-47)?

The only authority in religion. It appeals to the thoughtful. Read and learn of your responsibility to God.

Study to rightly divide and apply it to your life. (2 Tim. 2:15).

Happy is he that reads, understands and obeys it (Rev. 1:3).

Have you believed the Gospel Facts (John 20:31)?

Jesus, who was equal with the Father, became man, died for our sins (the just for the unjust). He was buried and rose again. He is God and King (John 20:28). Trust Him!

Have you obeyed the Gospel command for salvation (Mark 16:16)?

'He that believes and is immersed shall be saved.' 'Repent and be immersed everyone of you.' Reject penance and baby christening; they delude the simple. Have you been immersed in water, into the name of Father, Son and Holy Spirit? (Matt. 28).

Obtain a good conscience by your obedience (1 Peter 3:21).

Have you received the promises of the Gospel (Acts 2:38, etc.)?

The great joy of forgiveness of sins; Justification; the knowledge of salvation; Sonship of God; Heirship with Christ; Eternal Life.

Forgiven sinners rejoice (Acts 8:39).

Are you in the 'One Body' the Church of Christ (Eph. 4)?

Christians meet weekly to Break Bread (Acts 20:7). Christ is the Head; the One Gospel, One Hope, One Love, its life. Enter the Good Shepherd's One Flock. God's people strive for eternal life, but religious denominations are bound for eternal condemnation.

Are you living the Gospel?

Can you say 'Christ lives in me' and I live by the faith of the Son of God, who loves me, and gave Himself for me? 'Present your bodies a living sacrifice, holy, acceptable to God.' Fight the good fight of the faith.' Keep on the Christian's armour (Eph. 6).

Are you preparing to give account of yourself to God?

Everyone must bow to the Lord; there will be no exemptions. Be good and do good. Study the Apostle's teaching, the law now and in the final judgment. Copy Christ's life, and be happy. Don't be cast into Hell with the disobedient!

Are you Teaching the Gospel of Christ (Gal. 1:8-9)?

All the facts, commands and promises of Christ are needful. Do not be ashamed of Gospel conditions but contend for the 'once delivered faith' (Jude 3). Christ offers life, liberty, love, victory and glory. Take care to get the crown of glory that fades not away (eternal life).

—From W. H. Cummins, London, Eng.

Doing the will of God leaves little time to disputing about his plans.

The reward of one duty done is the power to fulfill another.

From The Fields

Ernie Lewis, Box 393, Armona, Calif., July 20.—The articles in the OPA are very inspiring and we hope it continues for many years to come. Here are 4 subs.

J. Wayne McKamie, Rte. 1, McGregor, Tex., July 31.—It was good to see all the brethren at Lebanon, Mo. again. We are now in a good meeting at Portales, N. M. Here are 7 subs.

Ralph Kitson, Mozier, Ill., July 17.—Our meeting closed with one confession of faults. Bro. Billy Jack Ivey did some fine preaching. Lord willing, Bro. Orville Smith will hold our fall meeting. Here is a sub.

E. R. Brown, Stilwell, Okla., Aug. 3.—Our meeting at Noel Chapel closed without visible results. Bro. Orville Smith did some good preaching. We were glad to have visitors from other congregations, among them Bro. and Sister Roden.

J. A. Brewer, 831 N. 17, Richmond, Ind., Aug. 13.—Aug. 5, wife and I were at Prospect, Pa., and heard a wonderful lesson by Bro. Jimmy Shaw. We are still having good lessons here. One confessed faults today. Bro. Amos Roberson is in the hospital. Pray for us.

G. R. Helterbrand, 611 N. Hickory, McAlester, Okla., Aug. 10.—The church here is doing fine. Bro. Kessinger of Ada is with us the first Lord's day, Bro. Tidmore of Broken Bow, the second, and Bro. House of Okla. City, the fourth. We have the third for local talent. We enjoy the OPA. Here is a sub.

J. F. Graham, Washington, Okla., Aug. 10.—Bro. Paul Nichols held a good meeting for us the first 2 weeks in July. We commend him for his fearless teaching. He is a good preacher. He is to return next year for a meeting here. Bro. King if you are passing this way, stop and preach for us. Here is a sub.

Jesus Rodriguez, Ave. Monterrey, No. 2130, Col. Matamoros, N. Laredo, Tamps., Mex., July 31.—We are glad to report the work here progresses. My brother in the flesh, Francisco, was baptized recently. We ask your prayers for the work. Our thanks to Bro. Osborn for the money sent from the church at Covina, Calif. for use in this work. I need a car in the work here.

Kenneth Smith, 1058 E. Morningside, Springfield, Mo., Aug. 10.—Bro. Homer L. King preached two good sermons for the congregation on Benton Ave., while he was in this vicinity in July. May God bless him and the work wherever he goes. We are enjoying the new song book "Singer's Choice." We ask your prayers.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., Aug. 16.—Bro. L. G. Butler held our meeting baptizing

two. Bro. Wayne McKamie will hold our meeting next year. I preach some place almost every Lord's day, Hammond, and Baton Rouge, La., Red Oak Grove, and Pearlhaven, Miss. Bro. King, come by when you can. Here are 3 subs.

Paul Walker, 702 N. Military, Lawrenceburg, Tenn., Aug. 19.—During the past few weeks we have been blessed with visiting preachers, Ervin Waters, Benny Cryer, and last night Johnny Elmore began in Lawrenceburg with a good sermon. Too, we understand Bro. Orville Smith plans to come by for one night of the meeting. It is always good to have our preaching brethren with us. The congregations here are all doing fine and we have had some splendid meetings this summer, with several additions and the church strengthened and edified. We enjoy the OPA.

Paul O. Nichols, 349 Wilcox Ave., Hollywood 38, Calif., Aug. 18.—The meeting at Washington, Okla. closed July 23 with six confessions and 1 baptism. Our next was at National City, Calif., July 28-Aug. 6. The results were 14 baptisms and 9 confessions of faults. We are now at Arvin, Calif. We began Aug. 9. To date there have been seven confessions. I feel that these congregations should be commended for their fine Christian hospitality. We have never seen finer. The Lord willing, we will be at Kansas City, Kan. (10th and Ray Sts.), Sept. 8-17; next, Pleasant Grove, Ind. (near Brazil), Sept. 20-Oct. 1.

Coy Agnew, 215 Sheridan Ave., Manteca, Calif., Aug. 19.—We are now entering our second year since moving to Manteca and I feel the church is much stronger, thanks be to God, than when we came here. The last of June we had a good tent meeting conducted by Bro. Edwin S. Morris, and just last week, Bro. Billy Orten closed a week end meeting with an overflowing crowd at every service. We have some outside interest at nearly every service. We invite all passing this way to stop and worship with us. My phone is TA-3-3358. Pray for us that the work of the Lord may have free course.

Jerry Cutter, Rte. 1, Crescent, Okla., Aug. 16.—The meeting closed at Powe, Mo. with 3 baptisms and one restoration. It was a very enjoyable meeting. Powe is still a young congregation with a bright future. I hope that some congregation that is able will send a preacher into Powe to work for several months. The rewards would be great, I am sure. It would be an ideal community to send a preacher into for those who enjoy "preaching the gospel in regions beyond." Presently, I am in a meeting at Milano, Tex., that began last Sunday. From here I go to Lubbock, Tex., to begin a meeting Sept. 1., then back to Calif. Pray for us and the work.

A. L. Adams, 1616 19th St. N.E., Roanoke, Va., July 31.—Our meeting with Bro. J. W. Kornegay has just closed with 25 baptisms, and over 20 making confessions of faults. This makes a total of 37 that Bro. Kornegay has baptized into the church here this year, well over half of that number are young people under 20 years of age. We need more young people for they are our leaders of tomorrow. If they are to be good leaders tomorrow they must be trained today, then

when they take the lead they will be ready. We invite brethren to visit and worship with us. We meet at East Gate congregation, 1610 17th St. N.E., Roanoke, Va., 10:30 A.M. Lord's day morning and 7:30 P.M. Lord's day evening and Wed. evening. Phone DI-4-8970; DI-4-7390; DI-3-4860.

C. F. Simpson, 422 Woodland Dr., Birmingham, Ala., Aug. 7.—The meeting here was from July 21 to July 30. It was a wonderful meeting, the preaching by Bro. Lynwood Smith was a spiritual uplift. We had wonderful attendance at all services and the singing was very good. I feel much good has been done in this great city, as two were baptized and two returned to the fold. At the close of the meeting Bro. L. Smith donated \$75.00 toward our building and we want to express our appreciation for this donation and everything he has done for us. We still do not have enough money to purchase our building. Any donation will be greatly appreciated.

J. W. Kornegay, 4421 Ryan St., Memphis, Tenn., Aug. 14.—Since last report I have preached at the following places: Lancing, Tenn., June 25, with one baptism; Cinn., Ohio, June 26; 18th St. also Twelve Pole congregation, Huntington, W. Va. I enjoyed meeting these fine people so zealous of good works. The month of July was spent with the fine congregation at Roanoke, Va., with 25 baptisms and 22 confessions of faults. It was a pleasure working with Bro. Algie Adams. Aug. 1-13, my work was with Bro. Arthur Wade at Huff, Ark., in mission work with 14 confessions and 2 baptisms. Aug. 20-Sept. 10, I am to be at McGregor, Tex. It has been a pleasure to have Bro. Steve Prince travel with me, he desires the work of the ministry and has been much help. God bless the faithful.

Jack Cutter, Box 573, Richland, Mo., Aug. 16.—The work here at Richland continues. We have been enjoying increasing attendance, the largest in the history of the congregation. There was one restored recently. The last of June we held a most enjoyable meeting at LaGrange, Ga. We stayed in the home of Bro. and Sis. Miller. They impressed us with their tireless effort in looking after the needs of the church. Also, we found that SOUTHERN HOSPITALITY wasn't just a saying but a reality. We were able to attend a few days of the Sulphur meeting. The past two months several meetings have been held in this area, Bro. Wayne McKamie at Houston and Bro. Billy Jack Ivey at Lee Summit. Bro. Billy Orten is to soon begin a meeting at Min. Grove and James Orten is to begin a tent meeting near Competition. Pray for the success of the work in this area.

J. D. Corson, Rte. 2, Mahaffey, Pa., Aug. 2.—We are now in the Delta, Colo. area, with no results visible thus far. We were overjoyed to have a full house 2 Lord's days in July. The Mike Everett family of Kennewick, Wash.; Oreg.; La.; and Okla. City, Okla., were having a reunion. It was a wonderful family reunion for them and a spiritual feast for us. My wife and I and 2 sons along with Bro. Moore and wife spent a day with them at their mountain camp, visited, ate, and sang with them around their camp fire. We plan to return to our home in Pa., and the work in the Wash., D. C. district. My wife has been gaining strength daily,

but it will take time for a complete recovery. Our thanks to all who have remembered us in prayer. Here are 4 subs.

George Sharp, 594 Cloverdale Ave., Glendale, Ohio, July 25.—The church here is progressing nicely with peace and harmony prevailing. Attendance is good especially Lord's day mornings, with good outside interest. Recently we enjoyed the preaching of Bro. J. W. Kornegay of Memphis, Tenn., and Bro. Wayne McKamie of McGregor, Tex., one night each. Bro. B. B. Cayson of Memphis is to preach for us July 24, 25. Our next meeting will be in August with Bro. Edwin S. Morris doing the preaching. We look forward to a good meeting, knowing his ability to sow the seed of the kingdom. We request the prayers of the saints.

Luther Book, G. D., Cottonwood, Calif., Aug. 17.—I am still with the congregation at Cottonwood and much encouraged by the progress. Our attendance has shown an increase as we have had backsliders also those of other faiths attend. We were glad to have Sister Sutton and daughter from El Centro with us yesterday. We begin the meeting this Wed. evening. Several among the digressives plan to attend and we look forward to good local interest. The congregation here has a new location, 2397 Front St., Cottonwood, Calif., and it is a marked improvement over the other location. I was at Arvin week before last also had opportunity to speak at Corcoran and Lynwood. Our trip was marred by the death of Sister Saxon. The Cottonwood congregation is grateful for the support of the work here by the Covina congregation, Bro. McCord's home church. Pray for us.

B. B. Cayson, 1993 Burn Ham Ave., Memphis, Tenn., Aug. 17.—I have been recovering from an operation and we extend our thanks for all the prayers in my behalf. Bro. Arthur Wade held our meeting and did some wonderful preaching. We have enjoyed being with those near and dear to us. I have preached at Jerusalem, and Witts Springs, Ark.; McGregor, Tex.; Crescentville, Ohio; Chestnut Ridge and Blue Springs, Ky.; the colored congregation here in Memphis and my home church. Brethren Arthur Wade, J. W. Kornegay, and I conducted a meeting near Batesville, Ark., with 2 baptisms and 14 confessions of faults. Bro. Miles King has done a good work in Blue Springs and Chestnut Ridge. At Blue Springs, there were 19 baptisms and 15 confessed faults. At Chestnut Ridge, when I arrived to close the meeting, 11 had been baptized. Two more were baptized and one confessed faults. We had overflowing crowds. Bro. King left a good influence in Ky. Bro. Billy Orten will be here Sept. 8-18. When we have the truth let us preach it but if it is an opinion, keep it to yourself.

Miles King, Rte. 3, Box 3, Witts Springs, Ark., Aug. 14.—July 13-21 I was at Chestnut Ridge, Ky., in an enjoyable meeting with good interest. Bro. B. B. Cayson of Memphis preached the last two days of the meeting. There were 13 baptisms and one restored during the meeting. I was glad to have Bro. Ira Barnes of Green Forest, Ark., with me in this work. July 23-Aug. 6, I was with the congregation at Sentinel, Okla., for a meeting. Their good hospitality and wonderful association will not be forgotten. Richard Nichols has just

closed a good singing school at Witt Springs. We are glad to have Richard and Bro. Melvin Crouch hold our meeting which is now in progress. We have also enjoyed the company of young brethren Bill Offill and J. C. Butler.

James R. Stewart, 1824 Conner Ave., Waco, Tex., Aug. 11.—Since May 30, I have been working in the vicinity of Washington, D. C., with a small congregation and we have enjoyed it greatly. Our work has been hindered by many things. They can have but one meeting each week; they are badly in need of a meeting place. Some of the members are moving away, which will leave only 5 members. Brethren Dent and Brown are the only male members. I have been training them to take part in the public work of the church. They have been leading singing, reading, praying, and serving at the table. They will continue but will need assistance and encouragement. Bro. J. D. Corson of Pa. has promised to come and work with them when I leave but he will need support. I hope some congregations will help this work to continue. Bro. Corsons address is Rte. 2, Mahaffey, Pa. Contact him if you can help. Last Lord's day we had visitors from Raleigh, N. C. which we appreciated. I extended my thanks to all who have sent support to me. We leave here Aug. 23 for work in Ky., Tex., and Okla. You may contact me at my home address in Waco, Tex.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Aug. 15.—The meeting at Harrodsburg, Ind., July 19-30 was very enjoyable. This was our first time to labour with them in a meeting. The interest was good throughout. We were glad to have visitors from Cinn., Ohio; Milford, Mich.; and Brazil, Ind. Some drove from Brazil every night, a distance of 62 miles one way. Aug. 4-13 we were at Milford, Mich. in a meeting with 5 restored. Pontiac, Walled Lake, and Flint congregations cooperated very good. We began here in Cinn. last night to continue through Aug. 27. Some of our dearest friends are in this congregation. We baptized one last night, who was formerly a Catholic. We will be at Blue Springs, Ky., Sept. 3-17; and Wayne, W. Va., Oct. 1-14. Pray for us.

Richard F. Nichols, 849 Wilcox, Hollywood 38, Calif., Aug. 14.—Since the middle of April I have devoted full time to preaching. During May I was in Fla. with Bro. Lee Boek working with the Mt. Pleasant congregation. At the beginning of June I returned to Calif. with Lee. It was a pleasure to work with him, he is an able gospel preacher. I then joined my brother, Paul, in Delta, Colo. for the remainder of that meeting. I travelled with him to Sulphur and was with him through his meeting at Washington, Okla. I am now in a meeting at Witts Springs, Ark., with Bro. Melvin Crouch. This meeting will complete 3 weeks work with the congregation here in which I held my first singing school. Since the beginning of my travels I have preached once or more at the following congregations: National City, Manteca, Stockton, Lodi, Sacramento (both congregations, 64th St. and Whitney Ave.). Calif.; Delta, Colo.; San Antonio (Nacogdoches Rd.), and Wichita Falls, Tex.; Mt. Pleasant, Fla.; Shreveport, La.; Wynnewood, Lexington, Graham, Okla. City (both congregations, 7th St. and Capitol Hill), Okla. I am now truly enjoying the association of Brethren Miles King

and Melvin Crouch. I also have Bro. Bill Offill with me whom I appreciate greatly. Pray for me.

E. H. Miller, Box 538, LaGrange, Ga., Aug. 16.—We have been attending some good meetings in this section. Bro. McCord was at Lowery and Napoleon, Ala., then at Temple and Columbus, Ga. Bro. Lynwood Smith was in Birmingham and is to be at Marietta, Ga. this week end, so we hope to be able to attend a meeting for the next 9 days. We enjoy these good gospel meetings where souls are saved and the saved strengthened. We need to work and pray for more such meetings. Wife and I had to leave the Temple meeting for work at Houston, Tex. We had a good meeting, with excellent attendance and interest. The father of one family, and the mother of another family, were baptized, and there were 7 confessions and restorations, some of them from the digressives. The weather was hot, but it was cold to what hell will be for the unsaved. The OPA has been very good the past few months. Bro. P. C. Brown of Panama City preached for us last Lord's day and I agree with him in wishing the paper could come more often. Here are 2 subs.

Jim Canfield, Rte. 3, Box 86, Marion, La., Aug. 10.—Bro. J. H. Roberson of Richmond, Ind., held our meeting July 9-16 with 3 confessions of faults. We had very good attendance each night and he did some good preaching. We enjoyed having him and his family also his grandmother, Sister Laura Ferguson, in our homes. Sister Ferguson has been a member of the Lord's church for over 50 years. She is strong in the faith, ready and able to point out the error in false religion. She knows the Bible and I felt lifted up spiritually after being with her. July 23-28, I held a meeting at Jerico congregation near Brookhaven. Crowds were good, 4 confessed faults. We appreciated visitors from my home church. They have good leadership in Brethren Robert Adams and Fred White. The 4th Lord's day in July we had a good time in Zion and wonderful singing. The Lord's people are the best people on earth. July 29-Aug. 4, I was at Memphis for the first time since April. They are yet strong in the faith. I still have trouble with my leg but it is not so bad. Brethren, pray for me when you kneel to speak to our heavenly Father.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Aug. 14.—The meeting closed at Mt. Home, Mo. without visible results. We enjoyed working with these brethren again, and trust good was done. On our way to Montezuma, Iowa we enjoyed a night in the home of Bro. Homer L. King. This is certainly a home of hospitality, and visits are always a refreshing experience. The meeting at Montezuma was well attended by brethren there and from surrounding congregations. Some of the brethren at Ottumwa were especially helpful. It was good to see and visit in the home of Bro. M. E. Mountain again. They are really good people. Our next meeting was at Earlytown, Ala. My! what a meeting it was. It was here that I first got my start preaching with Bro. Homer A. Gay ten years ago. It was wonderful to see all my old friends again. Crowds were large throughout, 5 were baptized and 2 were restored. At present we are in a good meeting at Broken Bow, Okla. One has been baptized thus far. It is a genuine pleasure to be associated with Bro. J. R. Tidmore, a

faithful gospel preacher in his own right. The Lord willing we go to Fruitland, Texas July 27-Sept. 3. and from there home for the winter. May the Lord bless all the faithful.

Wayne Fussell, 5928 W. Canal, Shreveport, La., Aug. 16.—In June, I was honored to conduct a delightful meeting for the very zealous Hillcrest church near Brookhaven, Miss. Cooperation from neighboring congregations, attendance and interest was the best. This fine church has a great future for the Lord. Accompanied by Jimmy Terrell of Shreveport, I went next to the always-growing Chapel Grove church near Lawrenceburg, Tenn., where we experienced overflowing crowds, 11 baptisms, 2 confessions, and 1 restoration. The presence of preaching brethren Benny Cryer and John Fisher was encouraging indeed. Accompanied by Billy Holt of Shreveport, I went next to Longwood near beautiful Orlando, Fla., where I saw some of the most beautiful sights of my career and conducted an enjoyable meeting for this young, enthusiastic, growing congregation of righteous ones. Eight were baptized and 3 restored to climax an already successful meeting. God giveth the increase. Enroute to Florida, I had the good pleasure of hearing Bro. Ronny Wade preach a splendid sermon at Early, Ala. Our meeting here in Shreveport with Bro. James Orten was a very good one with the very best of preaching from a Christ-centered man of God. My next meetings: Houston, Mo., Sept. 15-24; and Odem, Mo., Oct. 8-15.

Homer L. King, Stockton, Calif., Aug. 20.—We were glad to have the pleasure of hearing Bro. Billy Jack Ivey the first night of his meeting with our old home church, Lee's Summit. A large crowd was present. Aug. 1, we departed from our old home in Mo., for our home in Stockton, Calif., arriving Aug. 4. Aug. 6, we began a series of meetings with the 64th St. congregation in Sacramento, continuing over two Lord's days without visible results. We closed with an all day service the last Lord's day in cooperation with the Whitney Ave. congregation. We were glad to have the cooperation of preaching brethren Orval Johnson, Lee Boek, and James Winchester. We were glad to have our son, Don, present some, also Sister Juanita Woodruff and daughter, from Wichita Falls, Tex., were with us one night. We enjoyed the hospitality of the brethren which was very good. I am looking forward to a song drill of about a weeks duration, early in Nov., at 64th St. in Sacramento. I preached at Stockton, Aug. 16, to a fair crowd, and again today and tonight to very good crowds. We were glad to have Bro. Jack Stalcup and wife from Los Angeles with us for the evening service. We are to begin a series of meetings at Cottage Grove, Oreg., Aug. 25, then to Forest Grove, Oreg. Our plans are to visit all the congregations in Oreg. and Washington if our services are desired. The churches at Stockton and Sacramento (64th St.) will finance the burden of this work; this to their credit in supporting gospel preaching.

E. C. Severe, Box 562, Limbe, Nyasaland, Africa, Aug. 8.—We are glad to see the work in Africa, despite many troubles, continuing to move forward. We are sorry to see the lack of interest in the work here by our brethren in America. We do not doubt this loss of interest is the result of our or my past mistakes. We

beg you to forgive us and pray for us. We are sorry for what we did and will never repeat it again. The true teaching is hindered by the big following of the denominations. We shall be grateful if you will send us missionaries. The S. S. evangelists and their missionary G. B. Shelburne paid me a flying visit in July at Wendewende. I had a bible discussion with him for 2 hours. We have written one another and are to meet for another discussion. Bro. Benneth Severe continues to work in my place since I am not now doing full time evangelistic work. We appeal for support for Benneth or Antonio or any of the other faithful preachers. The school at Wendewende is now the property of Mlanje Dist. Council. The mission applied to the authorities to hand it over to the government since the mission was unable to control it. There are 6 more schools we intend to give to the government early next year. With my present employment I worship with the home congregation generally, but July 16, I preached at Chaima, with 3 baptisms and 3 confessions of faults, and one restored; July 30, I was at Manyuba with 8 confessions; Aug. 5, I was at Peruci with 4 baptisms, 31 confessions of faults, and 11 restored. Present were Brethren Lichapa, Tuanje, and Siliya. Aug. 10-13, I will be at Khukhumba, and Aug. 17-21, at Lilima. Pray for me and the work here.

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., Aug. 15.—At this writing we are on our way home after an absence of over 8 weeks. This time has been spent among brethren and churches in the deep South. Only those who have worked among these people may know what an inspiration it is! I am going home a stronger Christian for the experience. We only hope that something was said or done to help our Lord's church during this time. The Napoleon, Ala. meeting closed with no visible results, but we feel that good was done. The night after closing here, we were at Birmingham, Ala. to hear Bro. Lynwood Smith; this we enjoyed, as always. The Cause in this city looks very good. We then went to Temple, Ga. for a meeting, where 2 were baptized and 2 were restored. It was a joy to be here. We then went to Columbus, Ga., where we baptized one, and more good was done we feel sure. All faithful brethren would find a welcome here; these are fine folks, too. To the brethren and sisters in the South who drove so far and did no much during these meetings, I extend my sincerest thanks; may the Lord bless all of them. From home, we will go to Salinas, Calif. to conduct the meeting that concludes on Labor Day. We look forward to seeing many with whom we have worked before. As my summer meetings come to a close, I feel such a sense of gratitude, not easy to express, to my faithful wife, who, even though she could not be with me, stood by and helped in ways that count most; and to all of my brethren who have made me stronger by opening to me their homes and their hearts; and to my home church—brethren who have helped me so much and who share in any accomplishments that these meetings may have brought. To Him Who loves us, be all the praise, for without Him we could do nothing. We need your prayers.

On entering the Lord's house let us: "Enter in silence, wait in prayer, worship in reverence."

—Selected by Juanita Woodruff

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. XXXII

LEBANON, MISSOURI, OCTOBER 1, 1961

No. 10

"THE COLLECTION FOR THE SAINTS"

By D. B. McCord

As our caption clearly indicates, we are concerned here with an exegesis of 1 Cor. 16:1-2. Since articles on this subject have been circulated which teach contrary to what brethren generally practice, and since some are being misled by them, we feel a pressing necessity of presenting to our readers an analysis, as best we can, of what the Scriptures teach. We make these observations with a love for the cause of Christ motivating us. We are not addressing this to anyone in particular, nor at any group in particular. Your writer personally feels that he has benefited a great deal from a more thorough investigation of these two verses than he had made heretofore.

Points presented

In order to present the analysis as clearly as possible, we will begin at verse one of our chapter and list the points presented, and attempt a brief analysis of each one.

(1) There was one collection or contribution of which the apostle spoke in verse one. This is important in view of the thinking of some in our day. It, no doubt, was to be composed of the individual collections or contributions given or made by the individual Christians. He speaks of this one collection and then goes on, in verse 2, to tell them why there was to be one, and not many—which would necessarily be the case if each individual Christian had a collection all his own. He wanted no collections or gatherings when he came—he was interested in one collection comprised of the many contributions. He goes on, in verse 3, to call these contributions by a singular word "liberality," or as the margin of the King James Version says, "gift." He was not interested in a gift from each one to be gathered or collected when he came; he was interested in a collection and stipulated in certain terms that it be ready.

2. This collecting or contributing was to be done on the first day of the week. This has become our contribution example for all time. This day seems to present a reasonable, convenient time, since this was the day the disciples came together to break bread anyway (Acts 20:7). So, we continue, as we must, to observe this time-honored example of giving. I know of no other time we can do this, since we must depend upon command, or example, or statement or essential inference as a basis or bases for our actions in religious matters.

(Continued on page three)

SINS OF FALSE RELIGION

By Ronny F. Wade

We are continuing our study of the works of the flesh, listed by Paul in Gal. 5:19. After dealing with the sins of sensuality, the apostle then takes up the two sins of false religion. They are:

Idolatry—simply defined idolatry is the worship of gods. God begins His written law with the Jews by saying "Thou shalt have no other gods before me." Ex. 20:3. This has ever been the case with God. He has always given the very best to man, and He expects the same in return. The idea that idolatry is a sin limited to graven images is false. There are many idols, and as one man suggested "Whatever thy heart clings to and relies on, that is properly thy God." Adam Clarke says of this verse, "This commandment prohibits every species of mental idolatry, and all inordinate attachment to earthly and sensible things. As God is the fountain of happiness, and no intelligent creature can be happy but through Him, whoever seeks happiness in the creature is necessarily an idolater; as he puts the creature in the place of the Creator, expecting that from the gratification of his passions, in the use or abuse of earthly things, which is to be found in God alone. The very first commandment of the whole series is divinely calculated to prevent man's misery and promote his happiness, by taking him off from all false dependence, and leading him to God Himself, the fountain of all good."

Besides the worship of images, which we all agree is wrong, there are several other forms of idolatry which deserve our attention.

Money—"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Mt. 6:24).

Men—"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man" (Acts 10:25-26).

Angels—"And I, John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God" (Rev. 22:8-9).

It is possible for any of the above things to become an idol to us. Money has been the downfall of many

good men. When one's love for money outgrows his love for God, disaster lies ahead. It soon becomes our idol and gets the majority of our time and affection.

Loving and respecting man above God has always been condemned. Today, as always, there are those who think more of a man than they do of God. Personalities can become dangerous if we allow ourselves to regard them above God. The Word even prohibits us from worshiping angels. They occupy a special place in God's plan, however, we must remember that our complete allegiance belongs to HIM and HIM alone.

Witchcraft—In the Greek *Pharmakos*—primarily signified the use of medicine, drugs, spells; then, poisoning; then, sorcery. Vine.

Also one who uses drugs, spells, and enchantments. This is a type of false religion condemned by the Word. There have been many through the ages who have practiced magical arts. Such acts as included in the above definition are looked upon by God with displeasure. In the N. T. the word *witchcraft* means the same as the word *sorcery*. A sorcerer is defined by Vine as: "one of a Median caste a magician, a wizard, sorcerer, a pretender to magic powers, a professor to the arts of witchcraft (See Acts 13:6-8; Acts 8:11).

From the above definitions and scriptures it is no wonder that Paul classed this sin among those of false worship.

It may be said by way of summary, that God accepts nothing as worship save that which He commanded, and it must be done the way He commanded it. Idolatry and witchcraft are forms of false worship that should never be named among the people of God.

—4000 Crenshaw
Ft. Worth, Tex.

THE WAY UP IS DOWN

By Taylor Joyce

A few years ago, I sat with a small group of saints assembled for worship and listened to a gospel preacher expound the virtues of humility. He seemed to be the very personification of the lesson he taught. The ideas he presented have long since escaped me, but I have never forgotten one statement that he made. He said, "The way up is down."

This is a startling statement. It is contrary to popular opinion. Those in search of greatness would never think of finding it at the end of the road of humility. Like Nimrod of old, modern men seek greatness by means of force, arrogance and strife.

In his book, "How to Win Friends and Influence People," Dale Carnegie lists the desire to be great as one of the eight things which every normal adult wants most. Jesus recognized this driving passion of men and gave us some enlightening information on how to reach this desired goal.

The disciples came to the Master one day with the perplexing question, "Who is the greatest in the kingdom of heaven?" Perhaps they asked this question not so much to obtain information as to confirm the beliefs they already entertained. No doubt their minds were already made up as they so often were when they propounded questions to our Lord. Surely they could not have anticipated the answer which Jesus gave. Their senses must have been shocked at the object lesson which He gave in reply to their query. "Jesus called

a little child unto him, and set him in the midst of them, and said, "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." It is not by manly strength that true greatness is obtained, but by childlike humility. Jesus taught that "the way up is down."

Jesus, Himself, was absolutely devoid of all pride and arrogance. And "as is the Master, so also must be His servants." Jesus did not preach one thing and practice another. His conduct was in complete agreement with His counsel. He said, "I am meek and lowly in heart." He proved the truthfulness of this statement by such humble acts as washing the feet of his disciples and riding into Jerusalem on a lowly beast of burden.

The writer of Hebrews declares that Jesus "is now set down at the right hand of the throne of God." How did He rise to such an exalted position? Did He rise above his fellows by sheer brute strength? No, for He dwelt among men as the servant of all. Did He raise Himself up by placing the heel of oppression on other aspirants to greatness? No, for He sought not to elevate self but to elevate others. Did He become great by assembling an army and going forth to conquer? No, for He sought not to conquer but to convert. Whence then came His greatness? It came from a heart filled with love, a spirit marked by humility, and a life spent in service to others. The life of Christ truly exemplified the truth that "the way up is down."

At the head of the list of things which God hates is a proud look. It is significant that "God resisteth the proud." How often in their quest for greatness have men learned that "pride goeth before destruction."

If we would be great, let us learn that God "giveth grace to the humble." If we would climb to the mountain peaks of true greatness, we must tread the valley of humility, for "the way up is down."

—2305 Mustang, Del City, Okla.

"STRIFE: ITS PROVERBIAL CAUSES"

When Paul wrote to Timothy and prophesied to him of the "last days" in which perilous times should come, we cannot put an exact date on the time about which Paul was speaking. However, we can safely say that the times of our existence now fulfill the prophecy. We live in an age of peril; there is an air of tenseness about the world situation. There is conflict on every hand. In other words, we could describe the situation: "an age of strife." But there is more concerning strife, which actually should be the greater emphasized. This is the strife in the Body of our Lord Jesus Christ. Let's notice a few of the causes for strife of which Solomon wrote in Proverbs, and then see if they are the causes of conflict in the Church.

1. Hatred (Prov. 10:12), "Hatred stirreth up strife: but love covereth all sins."
2. Pride (Prov. 13:10), "Only by pride cometh contention; but with the well advised is wisdom."
3. Perverseness (Prov. 16:28), "A perverse man scattereth abroad strife" (ASV).
4. Foolishness (Prov. 18:6), "A fool's lips enter into contention, and his mouth calleth for strokes."

5. Scoffers (Prov. 22:10), "Cast out the scoffer, and contention will go out; Yea, strife and ignominy will cease" (ASV).

6. Talebearers (Prov. 26:20), "Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth."

7. Contentious men (Prov. 26:21), "As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife."

8. Greediness (Prov. 28:25), "He that is of a greedy spirit stirreth up strife; but he that putteth his trust in Jehovah shall be made fat" (ASV).

9. Anger (Prov. 29:22), "An angry man stirreth up strife, and a furious man aboundeth in transgression."

Certainly in just noticing these causes of strife we can identify some of those which have been the reason for conflict in the Church. Notice the first cause: **hatred**. Once hatred comes into the Church, there is no end to the conflicts and trouble. Divisions come, and the church splits, all because of hatred. Christ prayed that we all be united as one, but we will never have this unity as long as there exists hatred between fellow-Christians.

In his first epistle, John speaks of the lust of the flesh, the lust of the eyes, and the pride of life, as not being of the Father but of the world. Surely then, we should wage war against the type of pride which causes strife. We are taught that we must humble ourselves, and, brethren, we cannot sustain this pride and do that. Look around you. What is one big cause of any trouble anywhere? Up close to the top of the list is pride. From this pride comes strife and contention in the Church.

Little needs to be said about perverseness as a cause of strife. We know that all the denominations of the world are the outcome of perverting the words of God. With this in mind, we can easily see how that stubbornness could cause trouble in the body of Christ. Next Solomon speaks of a fool's lips entering into contention. Yes, this is true. Only those who are classified as fools and who indulge in foolishness cause strife. There are many things which make us fools in the sight of God, and if we enter any of these reasons, we start to make troubles and strife.

The next two causes are very closely connected to each other. Scoffers and talebearers are in the same class. One does about the same as the other in causing strife. Both need to notice the words of James in chapter 1, verse 26, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain," and in chapter 3, verse 8, "But the tongue can no man tame; it is an unruly evil, full of deadly poison." Notice the other three listed reasons: contentious men, greediness, and anger. None of these are condoned by the words of God. But, on the contrary all are condemned. Let us be careful that we never let them lead us to cause strife.

In conclusion let us notice what Paul wrote to the Romans in chapter 14, verse 19, "Let us therefore follow after the things which make for peace . . . Let this be our closing admonition. God help us to eradicate all strife from the Body of His only begotten Son."

—Larry Parker

Mte. Rte. No. 2

LaGrange, Georgia

"THE COLLECTION FOR THE SAINTS"—

(Continued from page one)

3. The directive in verse one is a general one. The churches in Galatia, we know not how many there were, received the same. It was not limited to one congregation; it does not appear, therefore, to be just a local, temporary arrangement.

4. The King James Version says, "lay by him in store." It seems that here we need to resort to authorities and thus determine what the truth is. It is this phrase, an improper understanding of it, that gives rise to some misunderstanding among some, apparently. The original words from which we get "lay by him" are translated by Joseph Henry Thayer, our most often-quoted authority on religious matters, in the following way: "by him, that is, at his home." This is on pages 163 and 477 of his **Greek-English Lexicon of the New Testament**. Some interpret this to mean that the treasuring up, which is next mentioned is to be permanently at home. This can not be, since he (Paul) goes on to direct "that there be no gatherings (or contributions) when I come"—this would have to be if each member kept his at home. This, Paul wanted to avoid.

Certainly, before going to the assembly on the first day of the week, all Christians should "lay by him" or "at his home," according to his prospering, determine the amount of his contribution. I do not believe, in view of this and other considerations, that Christians give properly if they wait until they assemble to determine the amount of their contribution. This takes some deliberate planning that is done "at home." To give haphazardly and on the spur of the moment is not to give scripturally. Our giving on the Lord's Day does begin at home—where we determine the amount to be treasured up. Please pay the closest attention to the quotations under our pursuant sub-title "What others say." These will help to further clarify our thinking.

5. This amount determined, that we lay by at home, is to be treasured. Here we have the word "thesaurizon" which means to "gather up, lay up, to heap up, store up." How could we "gather up" on the Lord's Day if all we did was to leave our contributions at home? Where would the "collection" mentioned in 1 Cor. 16:1 be when Paul arrived—it would not be, if they had left their collections at home—it would have of necessity been made after Paul's arrival—this, we repeat, he did not want. The word from which we get "gatherings" (in the plural number) is the same from which we get collection (singular number). Paul wanted only one, and in order for there to be no collections when he came, they "treasured up" every Lord's Day. So, our practice is not contrary to what Thayer or any other authority says about the matter.

What others say

What others say is always good to consider. Indeed, in research of any kind, what others say is a necessity.

First, we quote verse 2 of our chapter at hand from Charles Williams' translation: "On the first day of every week each of you must put aside and store up something in proportion as he is prospered, so that no contributions need be made when I come." Please notice, in particular, the words in bold-face type.

Second, we quote from the **Living Oracles**. This was (Continued on page eight)

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879.

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SUBSCRIPTION RATES

Single Subscription One Year.....\$1.00
Single Subscription Six Months......50

Printed by Laycook Printing Co., Jackson, Tenn.

HERE AND THERE

How to Reach Us—All correspondence and matter for the November issue of the OPA should be directed to us at General Delivery, Richland, Washington, until further notice. It would be well to try to get into the mail by Oct. 15 all you intend for the November issue of the OPA. We are sorry to have to trouble our readers and writers with a new address every month, but such seems our destiny even yet, though we trust it will not always be so.

Gratitude—Words fail us as we try in vain to express our thanks and appreciation for the increased interest in the welfare of the OPA and the cause of Christ in general. "We thank God and take courage" to read of the good number of baptisms, and we note an increase in the interest and results in Africa, Mexico, and Belgium. May we proceed with wisdom and precaution, that we may build on the rock instead of the sand, lest our labor be in vain. We are so very thankful that our good friends have come to our aid in the effort to increase the circulation of the OPA. May we not rest on our oars until the paper goes into every Christian home. We cannot be ungrateful for the many nice encouraging words coming to us for our feeble efforts in publishing the paper. We wish we could find time to write everyone a personal letter to express these thanks. We trust our notice here may suffice for now.

Do You Need Any of The Following? We commend the tracts and books listed below. We believe every home, if not every Christian, should have a copy of the book of sermons and essays. You will find them useful to hand to your friends, and you will want to see the various song books and sing the songs.

Old Path Hymnal—We are very glad to announce to all that we now have a good supply of this song book, designed for the smaller congregations or others who do not care for the new songs, but only the old and the tried songs, without so many leads by the different voice parts. We think we have made a book that supplies a need of a hymnal containing only the songs you have heard or know. Have you seen it? The price is 65c per copy, 50c for two to six copies, any number over six 45c per copy, postage prepaid.

Our **New Song Book, Singer's Choice**, is here and many have been sent out to the churches and individuals, with encouraging praise from all quarters. We appreciate how gladly the books have been received. Some, as usual, are saying, "This is the best yet." We realize how difficult it is to please all with a song book, but we tried to select songs suitable for every service of the church. You will find a good collection of the good old hymns, the favorite songs of the past several years that we have sung and loved, and a good collection of the very latest songs, never used by us. We believe you will like this book. Have you seen a copy? Why not get your books now, learn these beautiful new songs, so that you will be able to help in the singing of them as you go where they are in use?

The Price is: 60c per copy; two up to six copies, 50c per copy; any number over six copies, 45c per copy.

Songs We Love is the title of our 1960 all-purpose song book. We have heard nothing but praise so far. In addition to the old hymns, the tried songs, it contains many new songs never used by us, songs of 1959 and 1960.

The price is 60c per single copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Joyful Praises is our 1959 all-purpose book, containing 192 pages of good old, tried, and true songs, suitable for all services of the church, singings, etc. Hundreds of praises speak well for this book. The price is 65c per single copy; six copies \$3.00; 45c per copy for any number over six; postage prepaid.

"Old Path Echoes" is our all-purpose song book for 1952, containing old, tried, and new songs of the very best. The price—50c per single copy; \$5.00 per dozen; \$40.00 for 100; postage paid.

"Old Path Echoes" (No. 2), our 1953 all-purpose song book, containing 192 pages of old, tried, and new songs. The price—the same as the above book.

Old Paths Pulpit—A book of sermons and essays, by 33 gospel preachers, containing a photograph and a brief life history of each preacher. This book was published by the Old Paths Advocate in 1945. It contains writings by many of the writers of the OPA today and by such great writers as A. Campbell, G. A. Trott, H. C. Harper, and others. This book gives a good picture of what we believe and practice. The price is \$2.50 postpaid.

The Communion — By Ervin Waters is a comprehensive discussion of the many phases of the Lord's Supper, such as the loaf, how broken; the cup, how many; the drink element, fermented or unfermented, etc. The old price is 35c per copy, but for awhile we will send it to you for 25c per copy; 5 copies, \$1.00; 25 copies \$5.00; 100 copies \$18.00, postpaid.

The Clark-King Discussion and The Clark-Harper Debate—Both written discussions on the number of cups that may be used in the Lord's Supper in one assembly. The price is, for either, 25c per copy; 5 copies \$1.00; 100 copies \$18.00, postpaid.

The Miller-Alexander Debate in book form, regarding divorce and remarriage. Can it be done for any cause? Price 50c per copy; postpaid.

Send all orders to
OLD PATHS ADVOCATE
Gen. Del., Stockton, California

OUR HELPERS

You will find listed below, the names of those sending us subs. from August 20 to September 20, and opposite the name the number of subs. sent. We feel greatly encouraged that the sub list continues so good. May we take this opportunity to thank each of you for every word or deed in behalf of the paper. Please, check the following and report any errors to us:

Elizabeth Byford—25; D. B. McCord—13; Edwin S. Morris—9; Robert Falvey—8; Byron Kramer—5; Ronny Wade—4; Leon Fancher—4; Alma Lamkins—4; Tom Smith—4; Thomas A. Everett—4; Ron Courter—3; Mrs. C. G. Fancher—3; Greta Webb—3; Homer L. King—2; James R. Stewart—2; Roy Lee Criswell—2; Add Thompson—2; Hazel Brumfield—2; Mrs. Charlie Warren—2; A. C. Brister—2; A. B. Rush—2; Jim Stevens—2; J. B. Torres—2; Wm. Stover—2; E. H. Miller—1; Mrs. John Martin—1; Wm. Stover—1; Ray Smith—1; Elizabeth Agnew—1; R. B. Roden—1; Eli Ward, Jr.—1; Johnnie McLemore—1; Ruth Leonard—1; Wm. H. Offill—1; Mrs. W. I. Burnham—1; Mrs. Garland Lamb—1; Curtis Harris—1; Janet Tillotson—1; Don Bledsoe—1; Mrs. Charles Jameson—1; Pete Howard—1; Carl Willis—1; W. H. Kaley—1; Elgie Thompson, Sr.—1; James P. Vanoy—1; Lester Bullock—1; James Orten—1; L. G. Butler—1; Florence Plunkett—1; Earl Caffey—1; Claude Ridenour—1; A. J. Mason—1; Jim Canfield—1; James S. Prince—1; Alta Massengale—1; F. C. Stanford—1; A. T. Smith—1; L. H. Frizzell—1; B. F. Leonard—1; Mrs. T. W. Lambert—1; Wm. R. Heimer, Sr.—1; Total 148.

ANONYMOUS

We are in receipt of an article from Fort Worth, Texas, and since I cannot recognize the typing (there being no handwriting), we cannot know who wrote the article. While we do not say that we refuse to omit the writer's signature, if desired, but we do want to know whose writings we are using. If the writer of this article will inform us of his name, we may be able to use it in the OPA.

"WHO CAUSED THE DIVISION?"

Sometimes churches become divided. It can be caused by the wayward lives of non-disciplined members, innovations in worship or church organization, and a host of other things. There is always the question, "Who caused the division?" There are nearly always charges and counter charges in regard to this question. How, then, may we correctly determine the answer to it?

In the Corinthian church we find division. (1 Cor. 1:10-16.) There were four groups—Paulicians, Appoloni-ans, Cephians, and Christians. Who caused this division? Was it those who called themselves after Paul? after Peter? after Apollos? or after Christ? It certainly was not those who called themselves after Christ! They had authority for their action. (Acts 4:12; 11:26; 26:28; 1 Pet. 4:16.) But what authority did those have who called themselves after Paul, Peter, and Apollos? (1 Cor. 1:13.) Now, think again on this question, "Who caused Corinth's division; those who had authority, or those who had no authority?" The obvious answer is, "Those who had no authority—the Paulicians, Apoloni-ans, and Cephians."

So it is today. Those who have authority—a "Thus

saith the Lord"—established by direct command, approved example, or necessary inference are not guilty. The guilty parties are always those who cannot establish such authority for their teaching or practice.

—James L. Denison, Firm Foundation

THEY NEED A BUILDING

We, the members of the Flint Creek church of Christ are happy to announce we have located a suitable place within Graham city limits that we may purchase as a place to meet, if we can have the financial help of our brethren. The house is a large 8 room, built in a row, and would be easily remodeled. It is on the corner of three 50 by 150 foot lots. City ordinance requests only that a church provide ample parking space, so it fills that requirement. The house is selling for \$7500.00 with at least \$2000.00 down, and the payments a few cents less than \$63.00 monthly. Our need is immediate, as we have put up \$300.00 which will be forfeited if we can not buy this place. We have been hindered in the past, as our meeting place is so far out of town. Please send any donations to: Flint Creek church of Christ, % Cleo Fancher, 830 Virginia St., Graham, Texas.

Cleo Fancher

ACKNOWLEDGMENT

Youngstown, Ohio.—We want to acknowledge the following help on our building: Healdton, Okla.—\$25.00; Sentinel, Okla.—\$25.00; Lovejoy, Pa.—\$100.00; Jenkins, (Clio), Mo.—\$50.00; Houston, Tex. \$50.00; Total—\$250.00. Our complete total to date is \$1334.00. We sincerely appreciate this and may God's blessings rest on all.

—Paul Shaw, 125 N. Raccoon Rd., Youngstown, Ohio.

Chesapeake, Ohio.—We wish to acknowledge the following donations received since we last reported: Davis, Okla.—\$5.00; Milano, Tex.—\$7.50; Huntington Park, Calif.—\$20.00; Total—\$32.50. Our total to date is \$522.50. We extend our thanks for this help.

—Frank C. Taylor, 609 Rockwood, Chesapeake, Ohio

ENTICING APPAREL

It was of interest to me recently when reading the paper to come across an account of the behavior of American women on board the Santa Maria when the Portuguese rebels took over the ship. According to The Dispatch, these women were afraid that the swarthy rebels might have designs, so they left off wearing "enticing" clothing. And what did they, women of the world, consider enticing apparel? The very kind of clothing preachers have been trying to convince "Christians" is immodest! It seems that the world recognizes what "Christians" do not.

The paper said that these women stopped appearing in shorts and halters, and quit going swimming in the pool—until they were satisfied that these rebels had no designs upon them. They had sense enough to know that such lack of clothing would tend to arouse lust in these men; therefore they left off wearing this kind of clothing and wore clothing which covered more of the body. But what about Christians? Do they have

a responsibility to appear modestly dressed only when they are in imminent peril of bodily harm? Or do they have a continuous responsibility to dress in a modest way? To ask the question should be enough. Christian girls and women, be sure you behave yourselves in ways which are becoming to the gospel —ALWAYS!

—Paul K. Williams, "West Broad Contender"

NOTICE

The few brethren meeting in Washington, D. C. are in need of your help. Bro. Carl Hurd of Vienna, Va. has made quite an effort to make the cause possible here, let us not neglect them. They are meeting at present in a motel but hope to finally have their own building. I still think the plan suggested by Bro. Miller, *It Can Be Done*, is good if we would all do our part, send our money to one place until they are self sufficient, and able to send help to others. Send any help to Carl R. Hurd, 728 Brian Dr., Vienna, Va. If you are able to help support the work there, contact me at R. D. 2, Mahaffey, Pa.

—J. D. Corson

THEY NEED HELP

We have recently bought a lot at 1686 Canton Rd., Marietta, Ga., which is 14 miles from Atlanta, and we want to build as soon as we can. Atlanta has over a million people and we are the only faithful church in this area. Will you please help us do something about this? We are few in number and since it is costly to build, we need your financial help and prayers. I am sure Brethren King or McCord would be glad to recommend us as being faithful and worthy. You can send any donations to me at 1696 Canton Rd., Marietta, Ga. Anyone coming through Atlanta, please come by and worship with us. At present we meet at 539 Cobb Dr. Hiway 280, 4 mi. So. of Marietta. My phone: 4286716.

—Lee Burson

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. 22:27; 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.

—Donnie Lamkins, 310 S. Washington, Lebanon, Missouri

—Edward McAnear, 407½ So. Palestine, Athens, Texas.

—Richard L. Welch, Box 98, Mullin, Texas

—Fred David Lay, 7844 Rancho Fanita Rd., Santee, California.

HAVE YOU ORDERED YOURS YET?

Have you ordered your copy of *A Good Soldier* yet? This book containing some articles, sermons, letters, and facts about the life of Homer A. Gay, late editor of this paper. It is beautifully bound. All this for one dollar. The first thousand is almost exhausted, so if you haven't ordered yours do so today. Order several. Send all orders to Mrs. Homer A. Gay 330 W. Elmore, Dallas, Texas.

—Ronny F. Wade

A GOOD SOLDIER

I do not feel it is necessary to recommend the writings of this great man to the brotherhood. The circulation of the above named book speaks for itself, having already reached the one thousand mark, I understand. But, it is in the interest and for the sake of those who have not as yet availed themselves of the opportunity of obtaining one of the books that these few lines are written. As Bro. Ronny Wade said in the introduction, "Homer A. Gay was an individualist," and having this book in your home is next to having Bro. Gay which was always a blessing. The article from page 89 to 92, "Building A Christian Home" is more than worth the price of the book, which is \$1.00.

I want to say "thank you," to Bro. Ronny Wade for his untiring effort and assistance in the compilation of this book, and I insist it should be in every Christian home, for your good edification. If you have not obtained one, please do so before the supply is exhausted.

—Tom E. Smith

BEWARE!

One Frank (Bob) Saunders, which he claims is his name, of Alabama, and a woman called Shelly, claimed as wife, with 5 children, 3 boys and 2 girls; ages 2 years (twins) to 13; represented himself as a member of the church of Christ.

This family came to us about June 6, for financial help, claiming they received help from Holyoke, Colo. and Caldwell, Idaho. They contacted Bro. Herbert Everett of Kennewick, Wash. church, telling him a hard-

lucky story of being broke and nothing to eat. Bro. Herbert contacted other members who authorized him to give them \$50.00 from the church treasury. Herbert also gave them personal help. They absconded the state of Washington about August 15, driving a 1954 Plymouth station wagon which Bro. Herbert had financed for them, also an old Pontiac car. They left owing Bro. Herbert between \$1200 and \$1400 without leaving him their forwarding address. Check ups by Herbert reveal that some of the towns where they claim to have been do not even exist, and that no one seems to know anything about such a family.

If anyone has any knowledge of the whereabouts of this family, please report it to me at Route 1, Box 442, Richland, Wash.

—G. M. Everett

OPPORTUNITY FOR GOOD

We have recently learned, through my daughter in Little Rock, of some people at Swifton, Ark., who have become dissatisfied with the practice of the Sunday school, and seem to be seeking the Truth. They have only recently learned of congregations meeting as we do, and seemed glad. Someone needs to contact them and see what prospects we have of establishing the true worship there. I will furnish the names and address to the one that goes. Bro. Miles King says he will go. Anyone else interested in going or sending someone, let us know. My daughter can direct you to the prospects. You may contact me at 109 Dundee Dr., Wichita Falls, Tex.

—K. G. Wilks

NEWS FROM BELGIUM

We have received the following from Bro. and Sister Noel in Belgium, written Aug. 26:

We are kept so busy, John with the church and I with translating the OPA and other books we received from the States 3 or 4 years ago. When the translations are done, I have to type them in many copies to send all over Europe where they understand French. I also send copies to England where we have Belgian friends living.

John asked me to write you, as we have seen in the OPA that you have a book of sermons and essays by 33 preachers, also the Clark-King debate, Clark-Harper debate, and Miller-Alexander debate, and these would be very helpful, when translated, in our work here. But, financially, we are poor, but in what way could we send the money to obtain them? If you know the way, please inform us, and we will try to get the sum to send to you.

We are glad to inform you the Church is progressing here. We have two young men whom John is slowly guiding to have them well prepared for the work. We have a service here and one in Brussels each Lord's day. We could, if we were rich enough, start a Church in Ostend, also in Hainaut. Though we are helped by the good members of the church in Stockton, Calif., we cannot do better at the present; the train fares are too expensive, and we are already in debt. For awhile we have to stop giving Bibles around. In Brussels (John can only go on Lord's day), we send printed lessons to a young man in whom we have hopes. If he were able to do the work, John would not have to go every week,

but for the present, John says it would not be wise as the boy was a Catholic until a few months ago. He had not seen a Bible until John gave him one. He is studying hard, and it is an encouragement to John.

You should see the houseful we have here on Lord's day. Sister Brumfield knows our house; the front room was full when she was here. Now, the two rooms are full, we carry the kitchen table out in the yard and borrow chairs from the neighbors. John stands in the doorway between the two rooms and gives the lesson. We are happy to be together on Lord's day.

—Yvonne and John Noel

(Note: We are sending them the books requested.—Ed.)

TWO WORKERS ARE NOW AT REST

On Sunday evening, August 27th, Sister Docie (Granny) Shelnut (a long time worker in the vineyard of the Lord), completed her life's work in the Lord's Vineyard. She was 92 years of age, having worked a long time in the Masters service. She left behind 5 children, 47 grand-children, 93 great grand-children, and 15 great great grand-children; enough to make up a nice congregation if they were all in one place, and as faithful as Granny. Brother E. H. Miller spoke words of comfort at her funeral.

On Thursday morning, Aug. 24th, Brother J. Floyd Prince (the son of Brother and Sister J. F. Prince), completed his life's work in the Vineyard of the Lord. He was 33 years of age (The age that the Son of God died for us all), and had begun his work in the Vineyard early in life. He will be missed by fellow-labours for years to come. Brethren Lynwood Smith and E. H. Miller spoke words of comfort at his funeral.

GOD GIVETH AND GOD TAKETH AWAY

God gave us Floyd, a beautiful flower.
His sweet smile was there to brighten each hour.
Then for some reason—We cannot say—
God saw fit to take him away.

The life Floyd lived was brave and sweet.
His friends and loved ones always ready to greet.
We miss him so much in the home every day;
But God giveth, and God taketh away.

It grieved us so much to see Floyd go;
But he's out of this world of trouble and woe.
We know he's asleep in Jesus today.
God giveth, and God taketh away.

—Sister Belton Morrow

HAVE WE CONSIDERED?

By Byron Kramer

Brethren, do we ever think about our obligation in teaching and preaching the gospel? Do we realize the sacred and solemn trust that is ours as we present the word of God from the pulpits of our land? If it be in the local congregation or 2000 miles from the home church, we should be sure we speak as the oracles of God (1 Pet. 4:11), and not an opinion or think-so.

I think one big mistake the preacher makes is not preaching the right thing at the right time. I recently heard one preach on divorce and remarriage and he thought he was doing the Lord a big favor. He would have been converting the sinner or edifying the church had he spoken against strife, envy, wrath, malice, back-

biting, trucebreaking, tale bearing, false accusers, hatred, bitterness, clamor, evil speaking, and covetousness which is idolatry; and preaching about the fruits of the spirit—love, joy, peace, long suffering, gentleness, goodness, kindness, meekness, and temperance, against such there is no law.

—Island Rte., Lock Haven, Pa

"THE COLLECTION FOR THE SAINTS"—

(Continued from page three)

translated by Drs. George Campbell, James MacKnight and Philip Doddridge with "Prefaces, Various Emendations and an Appendix by Alexander Campbell." It says: "On the first day of every week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury; that when I come, there may be then no collections."

Third and last, Albert Barnes, in *Notes, Explanatory and Practical, on the First Epistle of Paul to the Corinthians*, expresses himself so simply and clearly, I feel that I must include his observations. They are, in part, as follows: "Let him lay up at home, treasuring up as he has been prospered. The Greek phrase, 'by himself,' means, probably, the same as at home. Let him set it apart; let him designate a certain portion; let him do this by himself, when he is at home, when he can calmly look at the evidence of his prosperity. Let him do it not under the influence of pathetic appeals, or for the sake of display when he is with others; but let him do it as a matter of principle, and when he is by himself. The phrase, in Greek, 'treasuring up' may mean that each one was to put the part which he had designated into the common treasury. This interpretation seems to be demanded by the latter part of the verse. They were to lay it by, and to put it into the common treasury, that there might be no trouble of collecting when he should come."

Conclusively, in view of all that Paul said, the conclusions thus drawn seem to this writer to be scriptural and logical. It has been difficult for me to make the analysis as clear as I would like; if it appears to my readers that I have been repetitious, it is in the interest of clarity and simplicity that I have been so.

THE LAYMAN'S BEATITUDES

Blessed is the man whose calendar contains prayer meeting nights.

Blessed is the man who can not remain away from church because it drizzles.

Blessed is the man who can stay more than an hour in a church service.

Blessed is the man who loves the Lord's work with his checkbook as well as with his heart.

Blessed is the man whose watch keeps church time as well as business time.

Blessed is the man who leaves the back pews for the late comers.

Blessed is the man who does not have a summer "lay-off" from his religion.

Blessed is the man whose eyesight will stand as much reading of the Bible as of the Sunday newspaper.

—Selector Anonymous

So live that when the minister has ended his remarks, those present will not think they have attended the wrong funeral.



L. H. Frizzell, 707 First Ave., Chula Vista, Calif., September 11.—Just want to thank you for the wonderful work you are doing through the OPA. Keep up the good work. Here is a sub.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., Sept. 11.—The third Lord's day in August, 3 from the cups and S. S. made confession taking their stand for the right way. One of them is a preacher. We are thankful for honest hearts.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., Sept. 10.—Bro. McKamie did a fine job preaching here. We had no results during the meeting but the following Wednesday night, a young lady was baptized. Current issue of the OPA was excellent.

Cleo Fancher, 830 Virginia, Graham, Tex., Sept. 2.—We had a good meeting in July with Bro. Lee Boek, also Bro. Paul Nichols did us much good in April. He is to return in June, 1962, and Bro. Wayne McKamie is to hold the Labor Day meeting here in 1962.

Byron Kramer, Island Rte., Lock Haven, Pa., Aug. 25.—Our meeting with Bro. Ron Courter closed with an all day meeting Aug. 6. We had one addition. He does not ride hobbies but preaches the pure gospel. Bro. Tommy Shaw is now in a meeting at Greenville to continue until Labor Day. We are building a baptistry at Flemington.

Pless Wiley, Box 4, McRae, Ark., Aug. 22.—Last Lord's day we were glad to have Bro. Middick and wife, also Bro. Cox and wife visit us. Bro. Cox gave us a good lesson. We are always glad to have visitors. Our place of worship is at 219 W. 14, No. Little Rock. Pray for the work here.

W. H. Kaley, 930 Leon St., Delta, Colo., Aug. 24.—We enjoyed very much the meeting here in June conducted by Bro. Paul Nichols. Then Bro. J. D. Corson was with us for some time preaching twice each week and doing personal work. There were no additions but we do not feel the work was in vain. We are few in numbers and request your prayers.

Ron Courter, Salona, Pa., Aug. 22.—I just completed a gospel meeting at Flemington, Pa., with one baptism. Throughout the summer I have preached at various congregations in the state of Pa., Lord willing, in September I will begin graduate study at Wayne State University in Detroit, Mich. Here are three subs.

Geo. Anderson, Rte. 3, Box 282, Wichita Falls, Tex., Aug. 23.—The church at Lawrence Rd. continues to grow. We have had several baptisms since the two congregations in Wichita Falls meet together at Lawrence Rd. I believe our overseers are doing a wonderful job in feeding the church good spiritual food and setting the church in order. Pray for us. Here is my renewal.

Joe C. Martinez, 2017 San Luis, San Antonio, Tex., Sept. 7.—The work is progressing in Mexico. A car is badly needed in the work there. One preacher in El Tunal walks about 6 miles Lord's day morning to a little village to teach some new members, then back to his house to teach the church meeting there. If he had a car he could care for another village. When they have one to baptize they have to go 5 or 6 miles to a river. This is in Laredo.

Pete Howard, G. D., Seymour, Mo., Sept. 14.—We are getting along fine here. I baptized one Lord's day and there have been 6 confessions of faults since our meeting in June. We are to have another meeting in Oct. with Bro. Arthur Wade doing the preaching. Remember us when you pray. Here is my renewal.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Sept. 15.—The meeting in Cincinnati, Ohio was good indeed. I had to leave on Saturday evening before we were to close Sunday evening. I baptized two. Eight more were baptized on Lord's day. I baptized one in Dallas while home. The Labor Day meeting at Arlington was indeed a spiritual feast. I enjoyed every moment of it and was happy we could attend several nights. I was glad to be with all the preaching brethren attending. We are now in a meeting at Blue Springs, Ky., with 2 confessions thus far. We are to close here Sunday evening, and will be at Wayne, W. Va., Oct. 1-14. Pray for me and mine.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., Sept. 9.—Our meeting with Bro. Billy Jack Ivey was a good one. Two were restored, and our singing improved a great deal. The Labor Day meeting at Pontiac was a great success. The brethren treated us fine. Congregations represented were Harrodsburg, Ind., Akron and Youngstown, Ohio, Grand Rapids, Milford, Flint, and Detroit, Mich., Lovejoy and Flemington, Pa., St. Albans, Huntington, and Fairmont, W. Va. Bro. Billy Orten conducted the meeting and did a fine job. Next year it is to be at St. Albans. We were glad to have Bro. Lynwood Smith at the meeting. Pray for us

T. Thompson Jumbo, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, Sept. 4.—On Aug. 6, I was at Mulasa church; 9 confessed wrongs. Aug. 13, I was at Mulambe church; 81 confessed wrongs; that afternoon, I was at Muhura church where 3 persons were immersed. Aug. 17, I was at Khanyepa church and baptized 2. Aug. 20, I was at Mamjumba church. Aug. 25-27, I was at Kurwangwa church; 9 were baptized and 4 confessed wrongs.

McMillan Mkwanda, Sanjika church, P. O. Box 15, Ndotondwe, Nyasaland, Sept. 7 - June 7, the members of the above church received two brethren, A. C. Severe and N. Tuanje. On the Lord's day of this week, we were still with these brethren. In June the brethren went to meet the chief of whom they asked a place to erect a prayer-house. Fortunately, the chief accepted and at this moment the members of the church of the Lord in this part are building this prayer-house. It is very noteworthy that the number of members in this part is about 200 and increasing. We still appreciate the work done by the missionaries. Pray for us.

W. H. Clouse, 9007 E. 92nd St., Kansas City 38, Mo., Aug. 29.—Bro. Barney Welch just closed a 10-day meeting at 43rd and Michigan, Kansas City, Mo. There were 3 baptisms and 17 confessions of faults. I am thankful there are still men with enough courage to preach against worldliness and fleshly lusts that war against the spirit and ruin our influence for Christ. His sermons made us want to be stronger and love one another more.

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., Sept. 18.—The Salinas, Calif., meeting closed without visible results. The meeting on Labor Day was an inspiration. It was attended by many. The Salinas brethren were wonderful to work with; the neighboring churches were wonderful, too; Lord bless all of them. Since returning home for the school year, I have preached at home and Norco. We have enjoyed having Bro. Paul Mackey preach here recently. We look forward to our meeting in Nov. with Johnny Elmore. The current issue of the paper was a genuine source of encouragement. Love and best wishes to all.

Jack Leverett, 1501 S. 11, Duncan, Okla., Sept. 8.—Bro. Tom Smith just closed a ten day meeting Lord's day evening for the church meeting at 1702 Walnut St.

Our hearts were made glad to see two young ladies united with their Lord in baptism. Bro. Smith portrayed his humbleness and sincerity as he spoke the whole counsel of God to us nightly. Bro. McKamie came our way recently and preached for us which we enjoyed. May the Master bless them with many more fruitful years in His vineyard. We solicit the prayers of the faithful.

James S. Prince, 1278 S. Wellington, Memphis, Tenn., Sept. 8.—For sometime I have traveled with Bro. Kornegay and it was a real opportunity for me to work by his side in Roanoke, Va., McGregor, Tex., also in Huff, Ark., where Bro. Arthur Wade and Bro. Kornegay were in a meeting. They now have a good congregation there. Lord willing, I will be in Raleigh, N. C. with Bro. Kornegay a few days before going back to Roanoke to begin work with the church there. Bro. Kornegay has been much help to me and I recommend him highly as a capable preacher. Pray for me in the Lord's work. Here is a sub.

J. B. Torres, Rte. 1, Box 104, Kerrville, Tex., Sept. 11.—We have just returned from Nuevo Laredo, Tamaulipan where I preached 2 weeks with as many as 20 in attendance, 15 of them members. Bro. Rodriguez continues faithful and needs our prayers and support. He is in need of a used car in the work there. The church here in Kerrville continues to send help to our brethren in El Pino De La Cruz. They need about \$75.00 yet to finish a small room in which to meet. They need your help. It is encouraging to us to read the OPA. The articles in it are just wonderful and it is uplifting to read of the good being done in the Master's Vineyard. May God bless the faithful everywhere.

Garry Macy, Rte. 1, Seneca, Mo., Sept. 16.—During July, I was privileged to speak at Sulphur, Davis, Galey, Garr Corner, and Ada, Okla. These meetings with the brethren inspired me greatly and moves me to greater heights of thinking and living. Even, "what manner of persons ought we to be in all holy conversation and godliness." During August I spoke at Odom, Seymour, Springfield, Neosho, and Joplin, Mo. These meetings were also very precious to me and I trust in the sight of Almighty God. We, and all of the home congregations, Joplin, Burkhart, and Neosho, ask for the prayers of the faithful.

Lee Burson, 1696 Canton, Rd., Marietta, Ga., Sept. 17.—We had a good meeting here with Bro. Lynwood Smith doing the preaching. Several commented it was the best they had heard in sometime. We were in a tent, and the weather was against us, it rained every night, yet crowds were good. We had no visible results but some day we know the harvest will be ready. We were glad to have Bro. Snow who was traveling with Lynwood. The congregations at Greenville, S. C., Lagrange and Temple, Ga., Napoleon and Piedmont, Ala., were good to assist.

Leon Fancher, 2315 Lincoln Ave., St. Albans, W. Va., Aug. 23.—Our meeting at Lubbock, Tex., in July was well attended and was an inspiration to us. One was immersed, one restored, and one confessed faults. This is a congregation that has a love for the Lord and a desire to work. Bro. Bennie Cryer conducted our meeting here at St. Albans the last of July. This was our first time to hear Bennie in an entire meeting and it was great to have this opportunity. Our prayer is that God will continue to increase our love and give us more zeal.

Rov Lee Criswell, P. O. Box 731, Sanger, Calif., Sept. 15.—Since last report, I have preached at several congregations in Okla. and Texas. While we were in the midwest, we conducted a series of meetings at Legal, Okla., resulting in three baptisms, and we believe the congregation was made stronger. We also held a meeting at Dougherty, Okla., where 2 obeyed the gospel. At present, we are laboring with the faithful few at Sanger, Calif. We will be here for an indefinite time. Let us ever be about the Lord's business for our time on earth is short. Here are 2 subs.

Ray Smith, Box 408, Mena, Ark., Sept. 12.—We wish to announce the completion of our new building. Bro. Fussell conducted the first services Labor Day weekend. We had 3 nice services and many fine brethren attending from four states. We express deepest appreciation for the interest in our efforts here, shown both by your presence at our first service, and your liberal donations. Bro. Ray Lambert preached for us Sept. 10, Bro. Maurice Chandler is to be here Sept. 17, and Bro. Billy Orten the 4th Lord's day. We extend a welcome to all. Our building is located on Highway 71 South, just at the Mena city limits. Lord's day morning we meet at 10:30, and at 7:30 Lord's day evening and Wednesday evening. May God bless each of you for your help in this work. We need your continued assistance and prayers. Here is my sub.

Carl Willis, 7069 Mather, Rte. 4, Union Lake, Mich., Sept. 16.—We had a wonderful Labor Day meeting, with many visitors from the eastern USA. Preaching brethren Lynwood Smith and Jim Canfield from as far south as La. and Miss., Bro. Jimmy Albert of Youngstown, Ohio, started the meeting, speaking Aug. 27, morning and evening. He is a wonderful young preacher. We thank all for their attendance. Next year, the eastern Labor Day meeting will be conducted at St. Albans, W. Va., with Bro. D. B. McCord conducting it. Make plans to attend. We are happy to have Bro. Ron Courter from Fleming, Pa., a promising young preacher, attending Wayne University in Detroit. He will be much help to the congregations in Mich. We ask your prayers. Here is a sub.

Luther Boek, Box 361, Cottonwood, Calif., Sept. 13.—We closed the meeting here Aug. 20, we had good attendance and interest. One confessed faults, and the attendance has increased by some 8 families. Some of them are not members as yet, and some have not been worshipping for some time, but their interest has greatly increased and we feel much good was accomplished. There are several others with whom I have been having regular bible studies and we hope to see results from this. My wife has been able to spend part of the time with me here for which I am grateful. Were it not for the hope we have in Christ Jesus, we would both be greatly hindered. Bro. Adair attended every night of the meeting in spite of poor health due to a serious heart ailment. They have opened their home to me and it has truly been a home away from home. May God bless them.

James D. Corson, R. D. 2, Mahaffey, Pa., Sept. 4.—We are at home again after being with the children and the brethren in Wyo., Delta, Colo., and Farmington, N. M. There were no baptisms but we hope good was accomplished. I am now with the faithful few near Washington, D. C. So far, they have had little promise of support that we know about, since Bro. Stewart was there. The last two Lord's days I have driven 500 miles, 250 miles each way, to be with them in their services. They look forward to having a building of their own and being firmly grounded though it may take some time, and considerable endurance. We ask your prayers and interest in this work. This is our first try on the east coast, and we ought not to let it go unheeded. The time is drawing near when I will have to rent a room in order to continue with them this winter. If I can not get ample support, I will not be able to do this.

Lusias Chikaru, Murukunya, Vg., N. A. Mkhumba, Palombe, Nyasaland, Africa, Aug. 16.—I was supported in the past by Brethren Elkins and Evitt, but since 1960 have not received support, yet I am still preaching. This is a poverty stricken country, with even a need for clothing. Mar. 26, I was at Chiwalo, with 60 in attendance, 4 baptisms, and 6 confessions of faults. April 20, I was at Namijiwa with 223 people attending, 20 baptisms, and 16 confessions of faults. April 18, I went to Zenje, 92 in attendance, 10 baptisms, and 10 confessions of faults. April 23, I went to Chipalombe, 11 were baptized and 7 confessed faults. May 23, I went to Naminjiwa, where 12 were baptized. June 25, I went to Ny-

ambalo, had 60 baptisms and 20 confessions of faults. Aug. 6, I went to Naliya, where 20 were baptized and 18 confessed faults. Aug. 13, I was at Chipalombe, baptizing 6, and 20 confessed faults.

J. James Albert, 4293 Crum Rd., Youngstown, Ohio, Sept. 5.—The summer has rapidly gone by for me. I start back to school next week. During the last couple of months I have spoken at several of the congregations in eastern Ohio and Western Pa., as well as at Pontiac and Flint, Mich. Thanks to the congregation at Pontiac, I was able to attend all of the eastern Labor Day meeting. The Christians at Pontiac and those composing the surrounding congregations are very hospitable. I enjoyed the messages delivered by Bro. Billy Orten. They were vitalizing and instructive. The attitude of most present at the meeting seemed to be that they were going to try to do more for the cause of Christ in the coming year. May God bless all of my brothers and sisters in Christ and may love abound.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Sept. 14.—The meeting at Broken Bow, Okla., was a very profitable one. Four were baptized and five confessed faults. One night of the meeting we had a discussion with Bro. O. H. Painter the S. S. preacher there. We believe that much good was done. The house was literally packed that night, and when the invitation was extended one came forward confessing her wrongs, and taking her stand for the truth. While at Broken Bow we made our home with Bro. J. R. Tidmore, and enjoyed it thoroughly. Our next meeting was at Fruitland, Texas, and although there were no visible results, we enjoyed working with them again. At present we are at home for the winter. Bro. Lynwood Smith is in a meeting here. We hope and pray for a good meeting. May the Lord bless!

A. J. Mason, 488 Beck Ave., Watsonville, Calif., Sept. 11.—I finished the work in Iowa, June 26. We feel much good was done. May God bless the faithful few at Waterloo. They write me that those contacted, though not yet members, are still attending services. I went next to Levelland, Tex., for five sermons. The brethren have asked me to work for them there. I then went to Ark., planning to be there 2 or 3 months, but due to my health I was only able to stay one month. I lost my voice, due to so much coughing, and lost 25 lbs. I have been through a clinic but they have not determined what is wrong. I am still under the doctor's care. I need the prayers of the brethren everywhere. There is so much work to do and so few to work. May God bless the brethren and give them health and strength to carry on. Here is a sub.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., Sept. 10.—Sept. 6, I was with the brethren in Richmond, Ind., preaching Lord's day morning and evening, and again at their Thursday evening service. They have some outside attendance since having their own building. They have capable leaders, Brethren Brewer and Fred and J. H. Roberson. They show hospitality, also. Sept. 3, I went to Pontiac, Mich., and enjoyed the Labor Day meeting. I enjoyed seeing Bro. Billy Orten again, also Bro. B. F. Leonard from Huntington, as well as all the other good brethren. I was invited to attend the meeting next year which is to be held at St. Albans, and I hope to be able to go. Sept. 23, I plan to go to Memphis, Tenn. for some preaching and personal work, then to Brookhaven, Miss. in Oct. where Bro. Adams lives. I also plan to be with the church near Hallsville, Tex. I have not been there since last Nov. I am thankful for the support that keeps me able to go on teaching my people.

Lee Boek, 3599 Garfield Ave., Carmichael, Calif., Sept. 14.—The meeting at Salinas, Calif. Labor Day was very uplifting. Such meetings strengthen and edify. Since my last report, I have held a meeting at Graham, Texas. I was pleased to attend some of Bro. Homer King's meeting at 64th St., Sacramento. Since returning home, I have preached at Modesto, Richmond, Manteca, Cottonwood, and here at home. Sept. 17, I will

be at Stockton. I look forward to a good meeting at El Cajon, Calif., October 6-15. This is a young congregation, with good leadership and zeal. Bro. Lynwood Smith's meeting with my home congregation (Whitney Ave., Sacramento) is Oct. 16-22. Oct. 21, I plan to marry Miss Lola Long, a Christian girl from the 64th St. church. We then plan to go to Mr. Pleasant, Fla. to work with the brethren there. Pray for us in the Lord's work that we may be of great benefit to Him all of our lives.

James D. Orten, 14 N. Wise, Samson, Ala., Sept. 14. —Following our stay at Sulphur we held short meetings at Hammond, La. and Paris, Texas. The little church in Paris is growing and one was baptized and one restored at Hammond. In the latter part of July we spent ten pleasant days with the Shreveport congregation. Our stay there was made even more enjoyable by several good visits in the home of Wayne Fussell. August 4-13, I was with the little group at Bardley, Mo. They have only eleven members, but they worship according to the Bible pattern. At present we are staying in Lebanon, Mo. and holding a tent meeting about 20 miles from town. The crowds have been large. The brethren are to be commended for their energetic work in advertising the meeting. From here we go home, to spend most of the winter months with the church at Earlytown in Ala.

J. W. Kornegay, 4421 Ryan St., Memphis 7, Tenn., Sept. 9.—I am now in a meeting at McGregor, Texas. This is the home of Bro. Wayne McKamie, and I enjoy working with him, he has done a good work here. Thus far, one has been baptized and one confessed faults. Attendance has been good and we appreciate the support of the surrounding congregations. Brethren James R. Stewart, Barney Welch, Miles King, David Traylor, and others have been with us during the meeting. Bro. Billy Orten begins a meeting in Memphis this week, and I plan to attend as many services as possible. I close here Sept. 10, and am to begin in N. C., Sept. 17. I am glad to have Bro. Prince with me. After arriving in N. C., he plans to go to Roanoke, Va., and work with the church there. Pray for us in His services. I enjoy the OPA.

J. R. Tidmore, Box 93, Broken Bow, Okla., Aug. 31.—Bro. Ronny Wade closed our meeting Aug. 20, with 4 baptisms and 5 confessions of faults. Interest was very good. Ronny is a wonderful preacher, kind but forceful. We were glad to have him in our home. We had one night debate with the S. S. brethren. They contended that the cup was the fruit of the vine. Ronny poured some out on the table and said "there is your cup, drink it." The brother took his handkerchief, wiped it up, then turned to the crowd and sucked the handkerchief. Surely, this is what Paul meant when he said, "willfully ignorant" (2 Pet. 3:5), and preachers stay with such heresies for the love of money (2 Pet. 2:1). In a report I read from a certain church in Nashville, a brother said to stop "giving change to the Lord and start giving \$5, \$10, and some twenties." If one has been prospered to that extent, that is fine, but it seems they are after yours and not you. Paul said "I seek not yours but you" (2 Cor. 12:14). Pray for us.

R. B. Roden, 440 Talmage Rd., Apt. G, Ukiah, Calif., Sept. 13.—I enjoyed the months work near Jerusalem, Ark., at Mt. Zion. Three were baptized and 2 confessed faults. We rejoiced that Bro. Richard Brown returned to the fold. We feel the church was strengthened and commend them for their hospitality and firm stand for truth. En route to Calif., I enjoyed preaching at my old home congregation, Sentinel, Okla. I preached at Porterville, Calif., Aug. 13, and enjoyed being with the brethren there also visiting at Sacramento again. We are now working with the brethren at Ukiah, and if you have names and addresses of someone to contact, please write me at the above address. We meet Tues. night for some practice, and Thursday evening and Lords day morning and evening for services. We enjoyed attending the Labor Day meeting at Salinas. I preached at Aromas, Sept. 3, sorry to hear of Bro. Masons illness. Pray for us in the work of the Lord. Here is a sub.

James R. Stewart, 1824 Connor, Waco, Tex., Sept. 11.—We closed our work with the faithful in Washington, D. C., Aug. 23. We learned to love them, and hope some day there will be more members there to meet with them. Bro. Corson has promised to assist them through the winter months. Our thanks to all the congregations who sponsored this work. En route to the meeting at Liberty, Ky., I preached two nights in Roanoke, Va. We enjoyed being with them and appreciated our home with Bro. Adams. Aug. 27-Sept. 3, we were in a good meeting at Liberty, Ky. We had visitors from Cinn., Ohio, and nearby congregations. Crowds were large, and we had 3 confessions of faults. We made our home with Bro. Tom Murphy. I am to return for a meeting next year. I was glad to attend 2 nights of Bro. Kornegay's meeting at McGregor. We are now in a meeting with the Hoytte congregation near Cameron, Tex., with overflowing crowds. We have had visitors from Port Acres and Sand Grove. Pray for me and the work. Here are 2 subs.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 16.—The meeting at Arvin, Calif. closed Aug. 20 with 24 confessions and 3 baptisms. Our next was at Arlington, Texas. We began Aug. 25 and ended with the annual Labor Day "get-together." The meeting was one of the best. The cooperation was wonderful. Several preachers attended one or more services, and their presence was appreciated. The results were 15 confessions and 4 baptisms. Aug. 27, I preached at Oklahoma City (Capitol Hill). We are now in a meeting at Kansas City, Kan. We have been having good crowds, and the singing is outstanding. This is the home congregation of Bro. Clovis Cook, with whom we have been having some enjoyable visits. We appreciate the cooperation of the members of the K. C., Mo. congregation. Oct. 16-29, we are to be at Corcoran, Calif. Nov. 1, we are to begin some extended work with the Lynwood congregation.

E. H. Miller, Box 538, LaGrange, Ga., Sept. 18.—The church here is doing fine though there has been much sickness lately, and we recently lost two faithful members, just 3 days apart. We are thankful they were faithful unto death. I have been busy with the work here and at nearby congregations but hope to have more time for evangelistic work next year. Oct. 22-29, Bro. Johnny Elmore will be here in a meeting and we look forward to a good one. It will be his first in this section and we expect visitors from several congregations. Bro. King, we pray you will have much success in the work in the northwest. We need more evangelists in places where the Church is almost unknown. Let us pray that truth will spread over a larger territory than ever before. Someone must give an account to God for this neglected work. Shall we say, "Lord, is it I?" The Wiley-Miller debate on the communion was a nice, clean, debate, with 5 affirmatives and negatives, and a final rejoinder. It should be off the press by the time you read this, and will sell for 25c per copy. Here is a sub.

Tom Smith, Rte. 4, Box 171A, Duncan, Okla., Sept. 13.—Since the camp meeting at Sulphur, we have been busy either attending meetings or preaching locally and otherwise. We attended one night of Bro. Paul Nichols meeting at Washington, Okla., and one night of Bro. Roy Lee Criswells meeting at Dougherty, Okla. Both were enjoyable. The meeting for our home congregation conducted by Bro. Wayne McKamie was truly enjoyable and profitable. Aug. 25-Sept. 3, I conducted a meeting at Duncan, then to Graham, Okla., where our son, C. A. began a meeting Sept. 3 and continued through Sept. 12. It was indeed a pleasure to be able to attend his first meeting and gratifying to see the results, 9 baptisms and 3 restorations. We also appreciated the encouragement and attendance of surrounding congregations within one hundred mile radius. Duncan and Graham are considered among the smaller congregations, but they showed wonderful cooperation and we predict a bright future for them. They have good prospects of growing in numbers and above all in grace and knowledge of our Lord. To him be glory both now and forever, amen. (2 Pet. 3:18).

J. Wayne McKamie, Rte. 1, McGregor, Tex., Aug. 18.—July 17-23, we were in a meeting at Houston, Mo., our first time there. Crowds were good and we enjoyed the meeting though there were no additions. We made our home with Bro. Ival Lemons and wife, zealous workers for the Lord. Brethren from Lebanon, Mtn. Home, Fieldstone, and Jack Culter from Richland, helped us greatly. My next meeting was in Portales, N. M., another first time for us. Brethren, we have a good congregation in Portales, with a future. They have a number of young people who are faithful to attend and good workers. Several drove 100 miles each night to attend the meeting. Wonderful interest prevailed, 3 were baptized and one family took their stand for the true way of worship. This kind of a meeting came as a result of being prepared, their interest, prayers, advertising, a daily radio program, and God giving the increase. I made my home with Bro. Johnson and wife, and they certainly know how to make one feel welcome. It was an inspiration to be with them. We are now in a meeting at Haldton, Okla., our first time here. We are having large crowds and some of the most beautiful singing. One has been baptized and one confessed faults thus far. Bro. Tom Smith and others have done a good work here. (Note: Sorry this reached us too late for last OPA.—Ed.)

Melvin L. McElroy, 2297 San Miguel Rd., Salinas, Calif., Sept. 9.—The Labor Day meeting conducted here is now history and we were all strengthened by it. The help financially and otherwise was freely given and abundant. Bro. Dan McCord is held in high esteem by all of us here, for his thoughtfulness, kindness, and tireless work among us. He was so helpful during the meeting in selecting speakers. Brethren James Winchester, Jim Russell, John Smith, R. B. Roden, Chester King, and John Reynolds were the speakers Saturday and Sunday evenings. Lords day afternoon singing and the short talks by preaching brethren was another spiritual feast. Monday until noon, we had speakers, all excellent. There were only 8 or 10 congregations in Calif. not represented by at least 1 or 2 members. The young folks had a wonderful outing Saturday night at the beach, with Bro. John Smith chaperoning. Orange Ave. congregation in Fresno, supported Bro. Don McCord in his work here, and Richmond sent a contribution to us to help in any way, thus showing brotherly love. Our thanks, love, and prayers are for the above mentioned helpers. They have a desire to serve God and help their fellow-man. We take this opportunity to thank Brethren Homer L. King and James Winchester and the Stockton church for sponsoring them, for their help in our time of need; when wolves were attacking the flock. Brethren, beware of C. W. Worsham, he gave us much trouble here, leading some astray on the cups question. Bro. King, may the Lord be gentle with you, is our prayer. Be with us when you can, our home is yours.

Homer L. King, Route 1, Box 442, Richland, Washington, September 19.—August 24 to September 5, we were with the faithful few in Cottage Grove, Oregon, about 20 miles south of Eugene, and on Highway 99. This is now the home of Bro. Gayland Osburn, where we made our home while in the work there. I must say the hospitality of Gayland and wife was of the very best. They had a way of letting us know that we were without question fully welcome, even when their home was filled to overflowing with other company who were relatives. Sister Roetta, daughter of Mike Everett and wife of Gayland, is one of the best as a hostess. Only eight could be counted as members in this small congregation, but what they lack in number they try to make up in faithfulness and zeal. Gayland is to be commended for the sacrifice he makes in living there in order that the other six members might have teaching and help. Gayland is now working at manual labor. Our last Sunday of the meeting there closed with a family reunion of the Everetts, the parents, all the children, grandchildren, and in-laws being present, which helped our crowd very much. Cottage Grove is surrounded by a land of beauty and plenty. September 5, we drove to Eugene, where we sought and found my old friend and brother, Arthur Hodges, I first knew in Deming, New

Mex., in 1925 and 26. It was good to visit him again. The next day we drove north on to Forest Grove near Portland, where we labored personally and in the pulpit September 6 through 19. One young man was baptized, and much trouble and misunderstanding were settled and apparently erased. I pray brethren here will be careful to "mark them who cause divisions and offences contrary to the doctrine which ye (they) have learned; and avoid them" (Rom. 16:17, 18). Yes, "avoid" them—not coddle them in the home and put them up to teach or preach in the pulpit. Many churches have paid in strife and division for such folly. There are about 14 members meeting regularly here. They have three very fine young men who have the potential of teachers and leadership. We made our home with Bro. and Sister Lamb while here, and the hospitality shown us was of the very best. May God bless them and all the members here. We go next to Yakima, Wash., and possibly Seattle. Then to Kennewick, Wash., October 1 through 15. Pray for me and mine.

A forgiving spirit opens the way for better things to come to us. It frequently opens the way for the perfect administration of whatever good we seek. It enables us to understand people and things in a much clearer and more satisfactory way.

I AM GOING ON!

Growing old, but not retiring
For the battle still is on;
Going on without relenting,
Till the final victory's won.
Ever on, nor think of resting,
For the battle rages still.
And my Saviour still is with me
And I seek to do His will.

Years roll by, the body weakens;
But the spirit still is young;
Breath of God—it never ages,
Is eternal, ever strong.
Rather, year by year it strengthens,
Gaining o'er the things of sense.
By Thy Spirit, lead my spirit,
Saviour, till Thou call me hence.

Things of earth decrease in value,
Brighter shines the light above,
Less the power of human hatred,
Sweeter far the Saviour's love.
Let me tell it to the needy,
Far and wide Thy word proclaim;
That my closing years may praise Thee,
Glorify Thy blessed Name.

Let me labor in Thy harvest
More than ever in the past,
Reaping in what Thou hast planted,
Till I dwell with Thee at last;
That before Thy throne eternal
I may have some fruit to bring,
Not my work—the fruit of Calvary,
All Thine own, my Lord and King.

—Selector Anonymous

Men might go to heaven with half the labor they put forth to go to hell, if they would but venture their industry in the right direction.

You cannot build character and courage by taking away men's initiative and independence.—Lincoln

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. XXXII

LEBANON, MISSOURI, NOVEMBER 1, 1961

No. 11

BUILDING CHARACTER

By John L. Reynolds

Jesus explained life, its problems and work, by illustrating with parables and stories. One day, He told of two men—one built his house upon a rock, the other built his upon the sand; the rain, wind and storms came and tested the houses. One stood but the other fell. The defect in the house that fell was in the foundation—it was built on sand. Jesus called one of the men wise and the other foolish. He who hears and does what Jesus said is wise; his house will stand; but the man who hears and does not what Jesus said is foolish. His house will fall.

The house we build is our character; each one is a builder. Paul called himself "a wise masterbuilder" (1 Cor. 3:10). No man can live in this world and not build a character and in this character he must live, both in time and eternity. As children, we are seldom alone and do not have serious thoughts, but as we grow older we must live alone—must spend hours alone—and then we reflect. Here we live with self and here we meet life in its reality. If in early life, we build for the present and engage only in things that satisfy our immediate needs, then when we grow old we will find ourselves lonely and sad. The things of yore will not appeal to us in old age.

In your young days you think, talk, feel and act, and these affect your character permanently. One can not think crooked in youth and hope to live straight in later life. Thoughts control your actions now and determine your character later. You can not cherish hatred and malice in your youth and be tolerant and forgiving when you grow old. Learn to love in your young days, and your life will be sweet as you grow old.

Solomon said, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1). "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Prov. 9:10).

No one can compel us to do wrong. The bad life begins when the bad ideal is selected. Your first problem is to select the life you think will render to you the greatest happiness and bring to work the greatest service. You and I need a model. No one can paint a good picture without a good model. Man is inclined to imitate and copy what he likes. Your ideal

(Continued on page three)

DAYS IN WHICH WE LIVE

By D. B. McCord

The days in which we live are variously described. The alarmist would have us believe that the end is most imminent; just any day civilization as we know it may vanish from the earth, so he thinks and says. Our everyday communications are sprinkled with such words as "fall out," "nuclear warfare," "astronaut," "space travel," "megaton," and on and on. Our Civil Defense authorities suggest the building of shelters and are publishing procedures to follow in case of a nuclear attack. Our president has just recently advanced the idea that for many years our lives will likely be lived under tension.

It is this writer's humble opinion that there have been better days and that there have been worse days than those in which we live. Daniel lived in the days of the lion's den; the "Hebrew children" lived in the days of the fiery furnace; Moses had the incessant grumbling and recalcitrance of the Israelites; Christ, my Lord and yours, had the Cross and its shame and ignominy; Stephen and the apostles, save one, had their hours of cruel martyrdom; Paul had his times of distress, hunger, not knowing, going from one place to the other, what might befall him; the Jerusalem church had its persecutions and dispersion. So, there have been perilous times.

It is not my purpose here to accentuate the negative. I want to write now in more positive terms. In the midst of doubts, conflicts, worries, adversities, and frustrations of life, we too much and too often lose sight of the One in Whose hand is the soul and breath of all the living. We forget the One of Whom David extolled, "How excellent is thy name in all the earth." We forget the One under Whose wings we have come to trust. In our struggles, we may forget that this is yet "our Father's world," that He is at the helm, and before this world was, He is!

Even though world conditions may leave us wondering, we can rest assured, I think, that whatever is happening, has happened and will happen is in the scheme, purpose, plan of our Father. It is my humble opinion that some of my Lord's business is not yet finished; that there are some brighter days ahead for my Lord's church; that the "Light of this world" will never be snuffed out by the darkness and gloom of this present world, but will continue to glow even more and more into "the brightness of His coming." I know we must watch, walk close, live holy, find ourselves

spiritually improved as days go by, but the fear and apprehensions that seem to beset even members of the Lord's body is some reason for concern. 'Tis true that Stephen's life ebbed at every stone's throw, but at the same time, he could "see heaven opened." Even though Christ spoke of His being killed, He could see farther down the road than that for He would arise in victory soon and subsequently be seen in the clouds of ascending glory. So, dark clouds have hovered over the lives of many, but the silver lining was ever-present. Today, this still hold true for God's children, the objects of His greatest concern, love and protection. So, have courage in your faith and hope!

Prophecy preaching

In the days in which we live, we hear and read a great deal concerning prophecy—the reading of which to me is interesting and in which I find enjoyment and enlightenment, even though not full agreement. This is not to be understood as destructive criticism and unjust observation. In uncertain times, such as these days are, it seems that interest in prophecy comes to the fore. It appears to even overshadow other part of Inspiration that may be of equal importance, at least, as is prophecy. Prophecy study, kept in balance, can be and is most constructive to the renewal of the "inner man." However, since the figurative is so abundant, and speculation so rife in interpretation, we need to be most careful;

That preachers delve into prophecy during series of meetings is their business. But, it seems to me, if I may venture the judgment, that when my prophecy preaching is such that it sends my outside listening audience home, so upset they do not return; and when my Christian listening audience goes home to toss in wakeful slumber because of my interpretation of certain figures, I have missed the mark. So, preacher, while you are preaching prophecy to me, and that is alright, please do not forget to expound to me the plan of redemption in its fullness; do not forget either to tell me of the church and the One Who died for me. Too, do not forget to teach me how to live for Him, so that when the prophetic interpretations come to pass, I will be, "whether present or absent, accepted of Him." Too, teach me how to worship, for man "must worship in spirit and in truth." Teach me how to keep a clean and pure heart; teach me to pray regularly and with the spirit. Finally, preacher, teach me prophecy, if you must, but replace my fears and dreads with peace that surpasseth understanding; instead of alarm, foster calm and repose in the fainting heart; and instead of bewilderment and indecision and uncertainty, I ask this of you: Point to me and my fellow-traveler the way into His presence, where we can behold His face in righteousness, and be satisfied, when we awake, in His likeness.

After all, when all the prophecies have been fulfilled, as they will and must, and the harvest is past, this is all that will matter to us, my fellow-traveler, and me.

A forgiving spirit opens the way for better things to come to us. It frequently opens the way for the perfect administration of whatever good we seek. It enables us to understand people and things in a much clearer and more satisfactory way.

FIVE FOOT PRINTS

(1 Pet. 2:21-23)

By A. L. Adams

When Peter writes of Christ having left us an "example," he meant that we should make Christ our copy, the pattern for our life. Let us mark closely His foot prints and follow Him.

1. **Sacrificial suffering**—Peter said that Christ suffered for us. He suffered for the whole world (John 3:16). By suffering for us, He proved His great love for us. Are we willing to endure pain of body and mind for the good of others? For the welfare of the Church?

2. **Sinlessness**—He "did no sin." Though He lived in a sinful world and felt the tremendous power of temptation, He never transgressed a divine law (Heb. 4:15). His life was morally clean. Let us learn more about His beautiful life by reading Matthew, Mark, Luke, and John. This mental exercise will give us the desire, the incentive, the power to live as He lived.

3. **Guilelessness**—No "guile was found in His mouth." He spoke no deceitful words. Falsehood in no form or fashion fell from His lips. Like Him, let us be truthful and sincere. We should free ourselves from every kind of deception, of hypocrisy.

4. **Forbearance**—"When He was reviled, reviled not again; when He suffered, threatened not." Jesus was not vengeful. He did not retaliate. Though He suffered much wrong during the days of His flesh, He did no wrong. He rendered to no man evil for evil. When people hurt your body or your feelings or your good name, what is your reaction? (Rom. 12:19-21).

5. **Meekness**—Jesus "committed himself to him that judgeth righteously." He was willing to fit into God's plan for His life. He placed himself in the hands of God, the great Judge. In the Garden of Gethsemane he prayed so earnestly "Father, if thou be willing, remove this cup from me: nevertheless not my will but thine be done" (Lk. 22:42). Like our great Copy, let us learn to be meek and humble before God, the Father. Let us not pray for our will, but for His will to be on earth as it is in heaven.

—1616 19th St. N. E., Roanoke, Va.

THE HOLY BIBLE

This book contains—The mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of the believers. Its doctrine is holy, its precepts are binding, its histories are true and its decisions immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, Heaven opened and the gates of Hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be opened at the judgment and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents. —Anon.

SOME INTERESTING FACTS AND FIGURES

For a period of about 1600 years, forty or so men were engaged in the writing of the Bible. Among the writers of the Bible were one or more kings, farmers, shepherds, fishermen, lawyers, physicians, ministers, priests, tax collectors, and men of other occupations. Some of the writers were from the city, some from the country, some were rich, and some were poor.

The Bible (K. J. V.) contains 66 books, 1189 chapters, 38,232 verses, 874,748 words, and 3,566,480 letters: of these, the Old Testament contains 39 books, 929 chapters, 31,173 verses, 693,493 words, 2,728,100 letters; and the New Testament contains 27 books, 260 chapters, 181,253 words, and 838,380 letters. The middle book in the Bible is Micah. The middle chapter (and the shortest chapter) in the Bible is Ps. 117: and when you read through Ps. 118, you will have read half of the verses. Psalms is the largest book in the Bible, and Ps. 119 is the longest chapter in the Bible. In the Old Testament, the middle book is Proverbs, the middle chapter Job 29 (and did you know Job and Job are two different words?), and the middle verses are 2 Chron. 20:17 & 18. In the New Testament, the middle book is 2 Thessalonians, the middle verse is Acts 17:17. Psalms is the largest book in the Old Testament, Ps. 119 is the longest chapter, Esther 8:9 is the longest verse, and Isa. 8:1 has the longest word. Obadiah is the shortest book in the Old Testament, Ps. 117 is the shortest chapter, and I Chron. 1:25 is the shortest verse. Acts is the largest book in the New Testament, and Mt. 26 is the longest chapter. The shortest book in the New Testament is 2 John, the shortest chapter is I John 1, and the shortest verse is John 11:35.

The book of Esther contains ten chapters, but neither the word "Lord" nor "God" can be found therein. Ezra 7:21 contains all the letters of the Alphabet, except "J". The word "Jehovah" occurs 6855 times in the A. S. V., and the word "Jehovah" or "Lord" occurs 7736 times in the K. J. V., but the words "reverend" and "eternity" occurs only one time each. "Maher-shalhash-baz" (Isa. 8:1) is the longest word in the Bible, and the average word contains less than five letters.

The Bible was the first book ever to be printed; this took place about 1445. Until that time Bibles had to be written by hand. The first Version of the Bible in English was translated by John Wycliffe in 1380; that one was followed shortly by other translations and revisions in 1388, 1534, 1535, 1539, 1557, 1582, and then the King James Version was as stated in the front of that Version. "Translated out of the Original Tongues and with the Former Translations Diligently Compared and Revised" in 1611. The Revised Version came out in 1885, and the American Standard Version in 1901. Other translations and revisions have been put out before and after the K. J. V., but it still holds the lead of them all. It is also to be remembered, the Bible is the most translated book in the world, having been translated into more different languages and dialects than any other.

The Bible was divided into chapters by Cardinal Hugo in 1250. The New Testament was divided into verses by Sir Robert Stephen in 1551; and the first complete Bible (old and new Testaments) to appear divided into chapters and verses was in 1560. The Bible is the best book in the world, and continues to be the best seller of all books. It is the only book that reveals the origin, mission, and destiny of man. It is a textbook

on salvation, and will guide those who follow it to heaven and eternal life of peace and happiness.

There is no conflict between the Bible and true science, but only between the Bible and "science falsely so called" (1 Tim. 6:20). "Science falsely so called" may contradict the Bible, and the theories of so called Bible scholars may contradict true science; but there is never a conflict between what the Bible really teaches and true science.

Above all things, the Bible should be studied, believed and obeyed (Heb. 5:9; Eccl. 3:14; 12:13; and Rev. 22:14-21). The following words of Jesus are copied from John Wycliffe's translation of the New Testament. (He was the first to translate the New Testament into English in 1380). These words are copied from Mk. 16:16 with the spelling, etc., just as they are given: "He that schal bileue, and schal be baptisid, schal be sauyed; sothli he that schal bileue not, schal be dampned."

—Selected by E. H. Miller

Gratitude is not only the memory but the homage of the heart rendered to God for his goodness.

BUILDING CHARACTER—

(Continued from page one)

will influence you in your selection of your model. In the field of human conduct, you should take the best men as your models, and seek to copy from them their best qualities.

There was a man in Palestine some two thousand years ago Who had no faults. He had all the virtues and no vices. His name was Jesus. He is our best model and pattern. You can feel safe and secure when you reproduce His life in yours. Peter said that Christ left us an example that we should follow His steps. If we take Jesus for our model, and follow His example, we will have no fear when we come to die. Jesus said, "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but will confess his name before my Father, and before His angels." In Hebrews we read, "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; by the which he condemned the world, and became heir of righteousness which is by faith." Noah was careful to do just what God told him to do. In other words, God gave Noah the blueprint, and Noah was careful to follow it to the letter; in so doing he saved his house. God gave us a blueprint, His commandments, and if we keep them and walk in His statutes, we should have no fear. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Some people are afraid to die; they are so afraid of death that their lives are miserable. My suggestion to those people is this: Take an inventory of your life, and if you have done anything that is bothering your conscience, make it right before you die. In the Revelation, we learn that there is a blessing to those who die in the Lord. "Precious in the sight of the Lord is the death of his saints" (Ps. 116:15). Let us model our character after Jesus, and it will remove all fear from our hearts; we will love His appearing.

When the world dissolves, all places will be hell that are not heaven.

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879.

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SUBSCRIPTION RATES

Single Subscription One Year\$1.00
Single Subscription Six Months50

Printed by Laycock Printing Co., Jackson, Tenn.

HERE AND THERE

How to Reach Us—All matter intended for the OPA, orders for books, or personal messages should be addressed to us General Delivery, Stockton, California.

Good Suggestion—Brother K. G. Wilks, 109 Dundee Drive, Wichita Falls, Texas, writes us suggesting that we make mention in the OPA, requesting that all who are contributing to any of the various mission fields, including Africa, Mexico, Belgium, Canada, write us, giving the amount, and to whom the money is sent. Or it would be well for the preachers or brethren receiving the contributions to report to the OPA, and we shall be glad to publish a brief report of this work. Many would like to know to what extent this work is being supported or neglected. You may send your reports to the OPA or to Bro. Wilks as you choose.

Texas New Years Meeting—There is to be a series of meetings at Levelland, beginning December 29 through January 7, with a special meeting New Years. All within reach are invited to attend as much as possible of the meetings. If you need to make contact, write J. E. VanStavern, 1505 Ave. G, Levelland, Texas, or M. L. Hale, Box 76, Maple, Texas. Homer L. King, of Stockton, California, has been chosen to conduct these meetings.

Our New Song Book for 1962—It is about time that we say something about it in the OPA. We plan to publish another song book, same size, quality, general purpose, of old, tried, and new songs; as we published this year. We are asking the same brethren to help in compiling the material for this book. We shall try to make it, "the best yet."

The Work in Africa—That our work in that field and the great amount of money spent be not in vain, I do believe we should plan to send a man into that field in the near future, not for one or two years, but for five or more years. Unless the seed sown over there be watered, cultivated, and the cause solidified, I fear about all will have been lost. I believe "it can be done," but will we do it?

Do You Need Any of The Following? We commend the tracts and books listed below. We believe every home, if not every Christian, should have a copy of the

book of sermons and essays. You will find them useful to hand to your friends, and you will want to see the various song books and sing the songs.

Old Path Hymnal—We are very glad to announce to all that we now have a good supply of this song book, designed for the smaller congregations or others who do not care for the new songs, but only the old and the tried songs, without so many leads by the different voice parts. We think we have made a book that supplies a need of a hymnal containing only the songs you have heard or know. Have you seen it? The price is 65c per copy, 50c for two to six copies, any number over six 45c per copy, postage prepaid.

Singer's Choice—You will find a good collection of the good old hymns, the favorite songs of the past several years that we have sung and loved, and a good collection of the very latest songs, never used by us. We believe you will like this book. Have you seen a copy? Why not get your books now, learn these beautiful new songs, so that you will be able to help in the singing of them as you go where they are in use?

The Price is: 60c per copy; two up to six copies, 50c per copy; any number over six copies, 45c per copy.

Songs We Love is the title of our 1960 all-purpose song book. We have heard nothing but praise so far. In addition to the old hymns, the tried songs, it contains many new songs never used by us, songs of 1959 and 1960.

The price is 60c per single copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Joyful Praises is our 1959 all-purpose book, containing 192 pages of good old, tried, and true songs, suitable for all services of the church, singings, etc. Hundreds of praises speak well for this book. The price is 65c per single copy; six copies \$3.00; 45c per copy for any number over six; postage prepaid.

"Old Path Echoes" is our all-purpose song book for 1952, containing old, tried, and new songs of the very best. The price—50c per single copy; \$5.00 per dozen; \$40.00 for 100; postage paid.

"Old Path Echoes" (No. 2), our 1953 all-purpose song book, containing 192 pages of old, tried, and new songs. The price—the same as the above book.

Old Paths Pulpit—A book of sermons and essays, by 33 gospel preachers, containing a photograph and a brief life history of each preacher. This book was published by the Old Paths Advocate in 1945. It contains writings by many of the writers of the OPA today and by such great writers as A. Campbell, G. A. Trott, H. C. Harper, and others. This book gives a good picture of what we believe and practice. The price is \$2.50 postpaid.

The Communion — By Ervin Waters is a comprehensive discussion of the many phases of the Lord's Supper, such as the loaf, how broken; the cup, how many; the drink element, fermented or unfermented, etc. The old price is 35c per copy, but for awhile we will send it to you for 25c per copy; 5 copies, \$1.00; 25 copies \$5.00; 100 copies \$18.00, postpaid.

The Clark-King Discussion and The Clark-Harper Debate—Both written discussions on the number of cups that may be used in the Lord's Supper in one assembly. The price is, for either, 25c per copy; 5 copies \$1.00; 100 copies \$18.00, postpaid.

The Miller-Alexander Debate in book form, regarding divorce and remarriage. Can it be done for any cause? Price 50c per copy; postpaid.

Send all orders to
OLD PATHS ADVOCATE
Gen. Del., Stockton, California

CHRISTIAN WOMEN COMMENDED

From the pulpits, religious journals, and in private conversations, you will often hear someone speak of a man or men in a commendable way, and often outstanding men of God are praised by reference to the Bible, history, or even from personal acquaintance, but this is not so common to hear such commendation of good and notable women. Why should it be, since the Bible mentions quite a number of good women, in both the Old and New Testaments. A brief mention of a few will suffice for this time. Consider the following:

Eve, Sarah, Rebekah, Rachel, Naomi, Ruth, Hannah, et al. These of the Old Testament; some of the New: Mary, Priscilla, Lydia, Eunice, Lois, Phebe, Dorcas, et al. All have been mentioned in a commendable way, because of some virtue, hospitality, charity, or other services rendered to individuals, or to the church in a general way privately.

Not only do we have many mentioned in the Bible and commended, but I believe that many are still living, yes, and are today rendering the same commendable things mentioned above, but perhaps, we neglect to mention them and commend them as we should and as they justly deserve. As you now reflect, can you not think of one or more that you know? Are you not thinking of your faithful devoted wife, mother, or sister? Yes, or you may think of others not related to you in the flesh. I can think of quite a number who deserve personal mention, but I do not have the space nor time to mention them now, but please allow me to commend at least one here, and possibly others at a more convenient season.

I am referring to a widow, Sister Elizabeth Byford, of Waco, Texas. No, I am not making an appeal for financial help for her, for she does not ask for help for herself, but I want to mention some of the help she has rendered to many others, both in body and soul.

First of all, I mention, Sister Byford has contributed more money and more subscriptions to the Old Paths Advocate from 1932 to the present than any other one person. She has responded liberally to every call or need of the paper in a financial way and otherwise. More than anyone else she has been responsible for the paper going into the foreign lands, hence indirectly responsible for our leads into these foreign lands, for which we are thankful. She supported a preacher in Raleigh, N. C., for the first month in starting the church there. By sending the OPA to a sister in Belgium, she made contact with a family, who have started the work there, aided by financial contributions in that work. She donated to the work in Africa and many other places. She has helped the needy in her home church and elsewhere. She has helped to support preachers in various fields. She is now helping an elderly lady in medicine and groceries to the extent of \$40 to \$50.00 per month, although this lady is not a member of the church. She has given liberally to building new church houses. As Paul said of Sister Phebe, of Cenchrea, in commending her, "She hath been a

succourer (helper) of man, and of myself also" (Rom. 16:1, 2). This is Sister Byford, and somehow, I wanted her to have some "flowers" in her pathway, while she can see them and smell them. Why wait until she is dead to say these things? The same goes for all the good friends and helpers, whether sisters or brethren, for without my good Christian helpers, the paper could not have survived some of the needs over the years. May God bless all who have helped in any way. Words fail me as I try to express my gratitude. May God give us more of these good men and women, I earnestly pray.

—Homer L. King.

WHERE IS YOUR GLORY?

"One of the besetting sins of every age (ours especially) is earthly mindedness. We are taught to "set our affections on things above not on things on the earth." Their mind was concerned with material as opposed to spiritual things. One manifestation of this is seen in those who glory in the church building rather than the worship conducted in the building.

Right now I recall a brother who takes great pride in the church property. He will spare no effort to beautify it and keep it that way. Yet, at the same time, I have seen this brother sit in the services so disinterested that he played with his baby on the floor.

There is a curious parallel to this in the Old Testament book of Haggai. The resplendent temple built by Solomon, had been destroyed by their enemies, Haggai, the prophet, insists they build another so their worship can be restored. But the people refuse. They are now impoverished by war and are unable to build it back to its former splendor. Therefore, they simply refuse to build one at all and, consequently, have no place to worship. Haggai administers rebuke by saying, "who is left among you that saw this house in its former glory? and how do you see it now? is it not in your eyes as nothing?" He promises if they will build a temple and worship God, He will cause the glory of this house to become even greater than the former.

This is profitable for us all to remember. Our building should not be a matter of pride within itself. It must be subordinated to the worship conducted within it.

I have noticed with special concern, the trend among disciples to spend needless money for buildings that are superfluous to our needs. At the same time, our mission efforts and other worthwhile causes go lacking. Please do not misinterpret these statements. It is my humble conviction that we should plan a building adequate to our needs. And as individual members even, we should feel a responsibility to keep it in an appealing state of repair (after all it was built for our comfort). But to spend an excessive amount for a building of redundant size is a sin, I firmly believe, for which we who are responsible shall be held accountable."

(Note: The above is an excerpt from an article by Brother James D. Orten, 8 North Wise, Samson, Alabama, which appeared in the August issue of a Proclaimer of Truth, under the caption, "Glorying In The Cross").

Comment

I am impressed with the above timely warning, and I am glad to pass it on to our readers for their sincere consideration. May I add a big "Amen!" to the warning

from our beloved young brother in the above article. We all need to remember the sound warning by the martyr, Steven, just before he died: "Who found favor before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and the earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?" (Acts 7:46-50). Jesus said, "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" (Jno. 4:24). In other words Jesus is saying under His new order the place of worship would have nothing to do with acceptable worship. At home or abroad, on land or on sea, in an upper room or under a shade tree, wherever two or three are gathered together, they may worship God in spirit and in truth. Let us not then put too much emphasis on the beauty, the high cost, etc. of the building, but more concern about what is practiced on the inside. Now, do not misunderstand me, for I, too, am not opposed to building church houses, and I have helped on several; but, brethren, let us be certain we do not forget that simplicity of the meek and lowly Son of God, the simple plain life He lived while down here; let us not forget the simplicity of the plan of salvation; let us not forget the simplicity of the Bible worship; then build a house consistent with that simplicity. May our buildings be only adequate for our needs, without spending multiplied thousands for other people's eyes. Great is the need of the gospel all around us.—Homer L. King.

OUR HELPERS

You will find listed below, the names of those sending us subs. from Sept. 20 to Oct. 20, and opposite the name the number of subs. sent. We want to express our deepest appreciation for your continued work in behalf of the circulation of the OPA. The list is very good. May we count on you to continue this good work? Please, check the following and report any errors to us:

Elizabeth Byford—25; John H. Lemmons—11; James R. Stewart—6; Homer L. King—5; Luther Boek—5; Marvin Fisher—5; G. M. Everett—5; Ronny Wade—4; Paul Nichols—4; Taylor Joyce—3; Jno. B. Snow, Jr.—3; H. A. Sifford—3; Marie Bagley—3; Jewell Briggs—3; James Harcrow—3; Ethel Chancellor—3; Wayne McKamie—2; Jesse French—2; James Orten—2; Ralph Kitson—2; Foster Prince—2; Alex de la Rose—2; Zella Miller—2; Ivan Mink—2; Mrs. J. T. McGownd—2; Edna Wyatt—2; Mrs. Rex Carpenter—2; E. H. Miller—1; Gillis Prince—1; Don Krider—1; Earl Wooster—1; Irene Koller—1; Don Thomason—1; V. C. Elliott—1; Earl Bunner—1; L. G. Butler—1; Fred Lay—1; W. H. Jones—1; H. G. Robertson—1; W. A. Macy—1; K. G. Wilks—1; W. E. Joslin—1; Mrs. C. A. Shumach—1; Sam Rollins—1; Troy Crisp—1; J. C. Alexander—1; Roy Barnes—1; J. W. Kornegay—1; Robert Stevens—1; Mrs. Earl Butts—1; Frank Bailey—1; Edgar Claywell—1; Carl Williams—1; W. M. Hopkins—1; Curtis Morrison—1; Mrs. T. W. Lambert—1; W. D. Goodgion—1; Mrs. Mary Coffey—1; A. H. Cutter—1; Marvin Bryant—1; Clell Kendrick—1; Leon Lindell—1; J. S. Shelley—1; Don Snow—1; A. G. Phillips—1; Earl T. Jones—1; Brady Frantz—1; W. G. Fulmer—1; Jimmy Shaw—1; Guy Mallory—1; Total—156.

THANKSGIVING DAY MEETING

The Northwest Thanksgiving day meeting this year will be conducted by Bro. Paul Nichols at the Church of Christ, 2725 Sunset Drive, Forest Grove, Oregon, beginning November 19 and continuing through December 3. There will be an all-day service, Thanksgiving, Nov. 23. All are invited to attend these meetings, but especially the all-day meeting.

—Thomas A. Everett,
3334 S. E. 12th Ave.,
Portland 2, Oregon.

BEWARE OF IMPOSTERS

We made a notice to this effect in the October issue of the OPA, but reports continue to come to us from various places where one Bob Saunders, alias (Bob) Corson, alias "Robert Morris," has pretended to be a member of the Church of Christ, giving various reasons for being in urgent need of financial help, and he seems to be slick enough to deceive brethren into almost turning their pockets or the treasury of the church "wrong side out," so to speak, to fill his pockets. Now, brethren, for your sakes, for the sake of the church, and for his sake, please, wake up, and do a little investigating when strangers come to you for money. Require them to give references, then before you turn loose of any money, step to a telephone and call the parties for identification and commendation. Remember this too, if this man were an honest and reliable man, he would not have to ask strangers for financial help—he could get that from those who know him at home; but the reason he does not ask of those who know him is, because they already know too much about him—C? Our last account of this impostor was in Houston, Texas, October 7.

—G. M. Everett and Homer L. King.

BRETHREN PLEASE TAKE NOTICE

We would like to make known the fact that Bro. Bob Turnage who is listed in the church directory as a leader of the Andrews, Tex., congregation is no longer with us, having departed from the faith and affiliated himself with the digressive brethren here. We feel we have done our duty by him, having rebuked and admonished him as a brother.

—C. A. Smith, Andrews, Tex.

BAPTIST PREACHER CONVERTED

For quite some time I have been teaching Bro. Kenneth Hendricks, of Eddy, Texas, and we have spent many nights studying together. He decided the Baptist doctrine was wrong. He obeyed the gospel and is now preaching for the church of Christ. I believe he will develop into a good preacher as he does well for a beginner.

—James R. Stewart.

LEARNS WAY MORE PERFECTLY

I have been a minister for the church of Christ for several years. About two years ago I began to doubt that the things I was associated with would stand the test of the New Testament teaching. After a discussion with Brethren James Orten and Carlos B. Smith, and with further study, I withdrew myself completely from the class and multiple cup brethren and am now preaching for the church of Christ at Walnut

and E. Merry St. in Hammond, La., and plan to be with the New Haven church in Brookhaven, Miss., Oct. 6, 7, 8. With a clear conscience I now declare the whole counsel of God, being able to speak where the Bible speaks and silent where it is silent.

—John H. Lemmon, Rte. 1, Box 270, Hammond, La.

ACKNOWLEDGMENT AND CORRECTION

Graham, Tex.—It has been decided that the 1962 Labor Day meeting will be held at Wichita Falls instead of Graham as was reported. We hope some time to be able to have it here. We want to acknowledge with our deepest thanks the following donations in answer to our plea for help in buying a building:

Houston, Tex.—\$400.00; Dallas, Tex.—\$200.00; Eola, Tex.—\$100.00; St. Albans, W. Va.—\$50.00; Jacksboro, Tex.—\$50.00; Sentinel, Okla.—\$25.00; Anson, Tex.—\$10.00; Individuals—\$29.00; Total—\$864.00.

—Flint Creek church of Christ,
Cleo Fancher, 830 Virginia, Graham, Tex.

NEW LOCATIONS

Please make the following changes in your church directory:

Chilcoat, Calif.—Formerly meeting in my home, now meeting at the Summit school house, Vinton, Calif.; on alternate hiway 40, at 10:30 A.M. Lord's day morning and 7:00 P.M. evening.

—Oscar Alexander, Box 104, Chilcoat, Calif.

Tucson, Ariz.—Formerly meeting in Amphi. Mens Club building, 2902 N. Geronimo, now meeting 1 blk. east and 1 blk. north of there at 2920 N. Los Altos. Our new building was finished Aug. 18.

—Earl Wooster, 205 W. Jacinto, Tucson, Ariz.

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. 22:27; 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.

—Ivan Mink, 8353 Wiswell Ave., Cincinnati 16, Ohio.

—Kenneth Deatherage, 12110 2nd, Cincinnati 42, Ohio.

—Russell B. Owens, Jr., Ann, Ohio.

—Grant R. Wooster, 205 West Jacinto St., Tucson, Ariz.

—Earl B. Wooster, 205 W. Jacinto, Tucson, Ariz.

BONDS OF MATRIMONY

Elliott-Byrd—On Sept. 1, 1961 at 8:00 P.M. at the home of Bro. and Sister Doyle Elliott, Bro. Carl George Elliott of Bakersfield, Calif., and Sister Mona Sue Byrd of Healdton, Okla. exchanged the wedding vows in a double ring ceremony. It was a beautiful, well planned garden wedding, with a large crowd of Christians and friends to wish them well. For them, we wish all the happiness life affords in a Christian home. The writer felt complimented that he was chosen to perform the ceremony.

—V. C. Elliott

Windes-Meents—The evening of Sept. 29, 1961, at the church in Lebanon, Missouri, Bro. George Windes and Sister Beverly Meents were united in marriage. The wedding was held in an atmosphere of beautiful candlelight. The immediate families were present. We extend to these two fine Christians best wishes for a long, happy, and fruitful life together. The writer was happy to officiate.

—Jack Cutter.

OUR DEPARTED

Agnew—Bro. Rube Agnew, Imperial, Calif. departed this life Oct. 8, 1961. He leaves his wife, Jewell; 3 daughters, Evelyn Fennell, Mary Lung and Cora Agnew; 3 sons, Charles, Mike and Perry. There are also two sisters, Bessie Greenwood and Ethel Calvin; and 3 brothers, Everett, Coy and James.

The large attendance and the many beautiful flowers attested to the high esteem in which he was held. Bro. Rube attended the El Centro Church. The writer attempted to say words of warning and comfort.

—Marvin Fisher

Taylor—Sister Octavia Ester Taylor was born at Rockdale, Tex., Feb. 24, 1896 and died in the home of a daughter in Yuma, Ariz., Oct. 4, 1961. She passed away quietly in her sleep. She was on a mission of mercy at the last, having gone to Oklahoma City to see her aged mother (90 years old), and to see if she was being well cared for. She will be sorely missed by the congregation at Salinas, Calif., and by all who knew her, but we do not grieve for we know she died in the Lord, and "Precious in the eyes of the Lord is the death of His saints." The writer attempted to speak words of comfort and warning as we returned her "dust to the earth as it was."

—Melvin L. McElroy

A PARENT'S PRAYER

Oh, God, make me a better parent. Help me to understand my children, to listen patiently to what they have to say and to answer all their questions kindly. Keep me from interrupting them, talking back to them and contradicting them. Make me courteous to them as I would have them be to me. Give me the courage to confess my sins against my children and to ask of them forgiveness, when I know that I have done them wrong.

May I not vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes or resort to shame and ridicule as punishment. Let me not tempt a child to lie and steal. So guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness.

Reduce, I pray, the meanness in me. May I cease to nag; and when I am out of sorts, help me, O Lord, to hold my tongue.

Blind me to the little errors of my children and help me to see the good things that they do. Give me a ready word for honest praise.

Help me to treat my children as those of their own age, but let me not exact of them the judgments and conventions of adults. Allow me not to rob them of the opportunity to wait upon themselves, to think, to choose, and to make decisions.

Forbid that I should ever punish them for my selfish satisfaction. May I grant them all of their wishes that are reasonable and have the courage always to withhold a privilege which I know will do them harm.

Make me so fair and just, so considerate and companionable to my children that they will have a genuine esteem for me. Fit me to be loved and imitated by my children.

With all thy gifts, Oh God, do give me calm and poise and self-control.

(Note: This was written by Dr. Garry Cleveland Myers, one of the world's leading child psychologists. It is "dedicated to devoted parents everywhere, who truly shape the world's destiny." It is so good, in my way of thinking, that I want to pass it on to our readers, especially to those who are, as I am, in the midst of the greatest undertaking of our lives, the training of our children.—DBMc)

Jesus, the very thought of Thee with sweetness fills my breast;
But sweeter far Thy face to see, and in Thy presence rest.
Nor voice can sing, nor heart can frame, nor can the memory find,
A sweeter sound than Thy blest Name O Saviour of mankind!
O hope of every contrite heart, O joy of all the meek,
To those who fall, how kind Thou art! How good to those who seek!
But what to those who find? Ah! this nor tongue nor pen can show;
The love of Jesus what it is, none but His loved ones know.
Jesus, our only joy be Thou, as Thou our prize wilt be;
Jesus, be Thou our glory now, and through eternity.

—Selected by Mrs. Edna Wyatt.



Alex De La Rosa, 313 Davis St., Kerrville, Tex., Oct. 2.—May God bless you and your fine work. I enclose 2 subs. Pray for us.

Carl Williams, 1110 S. 22nd St., New Castle, Ind., Sept. 25.—Here is my renewal. I really enjoy every issue of the paper and I surely do not want to miss a one.

J. S. Shelley, Rte. 1, Anna, Texas, Oct. 9.—The church at Melissa is doing fine. Here is a renewal. Pray for us.

Ivan Mink, 8353 Wiswell, Cincinnati, Ohio, Sept. 21.—I am glad to see the increased interest in the OPA. Wish it could go into every home. Bro. King stop by whenever you have opportunity.

W. H. Jones, Box 43, Alta Vista, Kan., Sept. 19.—We are still striving to serve the Lord acceptably. We need the prayers of all. I would like this question answered: When and by what baptism was John the Baptist baptized?

Ralph Kitson, Mozier, Ill., Oct. 7.—The church here seems to be doing fine, we have from 80 to 100 on Lord's days. Recently, Bro. Jesse Smith conducted the funeral for Mrs. Nellie Jones who lived at Alton. Here is a sub.

James R. Stewart, 1824 Connor, Waco, Tex., Oct. 12.—The Hoytte meeting closed September 17, with large crowds and good interest. Seven were baptized. I have preached recently at Waco (Circle Rd.), Fredrick, Okla., Oklahoma City (Capitol Hill), Arlington and Jacksboro, Tex. Here are 4 subs.

Jesus Rodriguez, Ave. Monterrey No. 2130, Col. Matamoros, N. Laredo, Tamps, Mex., Oct. 5.—The work here continues to progress and we are thankful to the dear brethren for their prayers. We appreciate the help received from Brethren McCord and Osburn at Covina, Calif., that makes this work possible.

Ervin Baker, Houston, Mo., Oct. 19.—Our meeting here was a great success. Bro. Wayne Fussell did the preaching and he is an able speaker indeed. There were 6 baptisms and 4 confessions of wrongs. We enjoy the OPA and pray for its success in reaching many more homes. Remember the congregation here when you pray. Send us the book of sermons, "Old Paths Pulpit."

J. C. Alexander, 1526 Heffner, Corcoran, Calif. Oct. 17.—Bro. Paul Nichols is holding our meeting and so far it has been a good one. We are looking forward to all day services the 5th Lord's day. Next year, the California Labor day meeting will be in Fresno. We hope to see you there. Here is a sub. Pray for us.

James Harcrow, 805 N. Ave. F, Crowley, La., Oct. 10.—We are now meeting in my home on Lord's day, 6 adults and 3 children. Bro. Burvil Taylor and family are in Lafayette, and worship with us. We are few but hope to see the church grow and would greatly appreciate having preachers come by. Here are 3 subs.

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., Oct. 18.—The Cause here continues to prosper. One has been baptized recently. We were glad to have Bro. Lee Boek preach 3 very good sermons for us lately. May the Lord bless him, and may his tribe increase. We continue to need the prayers of the faithful.

G. W. McCain, Gen. Del., Cottonwood, Calif., Oct. 18.—We are still working for our Lord. Aug. 20, Bro. Luther Boek closed a meeting with us; it gave us much courage. Bro. Jesse French is much help to us. Bro. John Stahl is a great help in the singing; his son, Larry, plans to make a preacher. Our meeting place is on Front St.; we welcome all faithful brethren.

Namoya Kanyenga, Vg., Cizambu, N. A. Mabuka, P. O. Mlanje, Nyasaland, Africa, Sept. 23.—I was at Cholo on Lord's day, with 5 baptisms, and 29 confession of faults. There were 459 present. At Miseche church, there were 6 baptisms and 10 confessions of faults. Fifty were present. On the 17th, I was at Liponda with 5 baptisms, and 12 confessions of faults. There were 330 present.

Gillis Prince, Rte. 2, Wedowee, Ala., Oct. 17.—The church here is doing fine with the best interest and zeal I have seen in some time. Bro. James Orten will hold our fall meeting the first of Nov. I am ready to book meetings for 1962, and if you can use my services, I will appreciate hearing from you. (Note: Brethren in Georgia and Alabama told me that Bro. Gillis is doing better preaching and living a better Christian life since he came back to the fold, than ever before. Why not call him and give him a chance? —H. L. K.)

J. B. Torres, Rte. 1, Box 104, Kerrville, Tex., Oct. 13.—The church here continues faithful, with visitors at every service. We are planning to visit our brethren in old Mexico. We were made very happy to hear that our beloved Bro. Otis Fowler of Sabinal, Texas, is willing to give a good used car to Bro. Jesus Rodriguez at Nuevo Laredo for the Spanish work. May God bless him and all the brethren who are helping in this work, also the OPA and its editors.

W. D. Goodgion, 1422 37th St., Wichita Falls, Tex., Sept. 29.—The church here is doing fine. Since the two congregations here have been meeting together, we have had 8 baptisms. We are having good attendance, with an average of 150 present Lord's day morning. We plan to have the 1962 Labor Day meeting here. We hope to have a new building by then but if not we will have it where we now meet. Here is my renewal.

Tom E. Smith, Rte. 4, Box 171A, Duncan, Okla., Oct. 12.—We have just returned from our vacation, Sept. 6. Part of it was spent at home resting up after our meeting reported in last issue. Sept. 17, we were at Jackshoro for the evening service, and again on Wednesday evening. We found them up and about

the Father's business. Sept. 23-Oct. 1, we were at Andrews, Tex., where I preached twice, and had the privilege of hearing C. A., our son, preach twice. This congregation has a mind to work and we pray the Lord will bless their efforts.

J. W. Kornegay, 4421 Ryan, Memphis, Tenn., Oct. 12.—Bro. Billy Orten closed our meeting Sept. 17, with one baptism and much good done by the seed sown. I was at Raleigh, N. C., in a good meeting with 2 baptized, 1 restored, and 1 confession. Oct. 2, I preached in Roanoke, Va., with 5 confessions of faults. Oct. 4, we were happy to have Bro. A. L. Adams preach for us and he gave us a good lesson. Oct. 5, I preached at Ft. Worth, Tex., then on to San Antonio, Tex., for 4 weeks work with the Nacogdoches Rd. congregation. Pray for me in the work.

Oscar Alexander, Box 104, Chilcote, Calif., Sept. 25.—For the past year the church met in our home here. Our new location is Summit school house at Vinton, Calif., on alternate 40 highway. We are thankful we are able to use this building without charge. If you have friends near Vinton, Loyaltown, Beckwourth, or Portola, Calif., and would like us to contact them, please send name and address to us. Sept. 2, we baptized three. We are few in number but have much to be thankful for. We invite you to stop and worship with us when passing this way.

W. H. Hawkins, 4 Rocky Br. Dr., Raleigh, N. C., Oct. 6.—Bro. J. W. Kornegay conducted our meeting Sept. 17.—Oct. 1, and it was a good one. Three were baptized and 2 confessed faults. We thank God for this increase and pray He will help them continue faithful. We appreciate visitors from Roanoke, Va., a distance of 160 miles one way. We hope they will visit us again soon. I think every member enjoyed the meeting and we highly recommend Bro. Kornegay as a good preacher and a tireless worker. I feel the good done will be visible in the future.

John B. Snow, Jr., 5457 Questa, Abilene, Tex., Sept. 11.—I have just closed a ten day meeting here with the Huckleberry Lane congregation, with one baptism and one family taking their stand for the Truth against the S. S. We had several appointments to discuss our difference with the S. S. brethren. Abilene is a city of 90,000 with some 25 S. S. churches, and many denominations. The opposition is great but the future seems bright. The congregation here invites all who are passing this way to visit with them. Pray for us. Here are 3 subs.

H. A. Sifford, Alton, Mo., Oct. 3.—Oct. 1, Bro. Miles King closed our meeting and it was a good one. He preached the Word as it is written, in a kind way that could cause no offense. Two were baptized and one restored. We appreciated visitors from Bardley. The last night of the meeting, we had our largest crowd, and several from the S. S. were there, and one put a question in the question box about the cups. In one circle Bro. Miles put all the scriptures saying cup, the other circle for cups he left blank, since he had no scriptures saying cups.

W. G. Fulmer, 2936 Lenox Ave., Jacksonville 5, Fla., Oct. 12.—The congregation here is making some progress. Brotherly love continues and some growth

is apparent. Last Lord's day, Oct. 8, I buried a young man with his Lord in baptism. This man was christened in infancy by the Roman Catholic church, but having a Christian mother, a member of the Church the Lord built, he was brought to the truth. There is hope of immersing the father also. We desire the prayers of the brethren everywhere, and if you are travelling in this vicinity, please stop by and worship with us. The congregation meets at 1350 Lakeshore Blvd. Here is my renewal to the OPA.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Oct. 14.—The past month has found me busy locally and elsewhere. The meeting here with Bro. Lynwood Smith was a good one. We enjoyed his association very much. Lately, I have preached at Dallas, Arlington, Jacksboro, and here at home. Two weeks ago I had the privilege of baptizing my aunt and uncle into Christ. We were all glad of their decision to serve the Lord. The Lord willing we are to be at 7th St. in Okla. City tonight and tomorrow. We look forward to a profitable visit. May the Lord bless you all. Remember us to HIM.

Timothy Phillips, Box 997, Fruitland, N. M., Oct. 2.—The church at Farmington is doing fine. We are happy to have Bro. and Sister Robert Potts and Jacky back with us. Since last report we have had the following visitors: Bro. Wayne Sutherland and family from Mo., Bro. J. D. Corson and family from Pa., Bro. Leland Moore and family from Colo., Bro. Edwin Hale and family, also his parents from Albuquerque, Bernard Phillips from Colo., Willard and Thelma Anderson from Ariz., Bro. Potts daughter and her husband. We are so happy to have visitors. Bro. and Sister Bill Cooper from Calif. are here. She is Sister Powells sister, also their mother is here, and Bro. Fenter and family from Cortez. Send us 50 of the "Old Path Hymnal."

Miles King, Rte. 3, Witts Springs, Ark., Oct. 15.—Our work continues in Northern Ark. Recently, I have been with the congregations at Witts Springs, Little Rock, Oak Grove, and Jerusalem, Ark. The last part of Sept., I was in a meeting at Alton, Mo. Good interest was shown and there were 2 baptized and 1 restored. We appreciated brethren attending from Bardley and St. Louis. The young couple who were baptized were from St. Louis. If you know of others living in or near St. Louis, please contact me. I also had an enjoyable visit with Bro. Joe Howard and wife while in this vicinity. Recently, we were glad to have preaching brethren Dorman Bryant and Irvin Barnes at Witts Springs.

E. C. Severe, Box 562, Limbe, Nyasaland, Africa, Sept. 16.—We continue to rejoice over the successful results of the church here. We announce our appreciation of the church at Flemington, Pa. for the shipment of Bible copies. Aug. 13 and 20, I was at Wendewende. The church continues to grow. Aug. 26-27, we were at Mlilima church. Only few brethren attended because of Chipironi showers. There were 5 baptisms, 11 confessions, and 2 restored. We are all saddened at Sister Namwera's death. Our next was at Luwangwa church. Brethren B. C. Severe, A. C. Severe, J. Mauwah and R. Sipawe were among the attendees; 9 were baptized and 12 confessed sins. The get-together at Wendewende was postponed until Oct. 1.

E. C. Severe, Box 562, Limbe, Nyasaland, Africa, Oct. 7.—The general progress of the church here continues. Some are depressed for lack of support. The continued political struggle for freedom goes on. We have no shame in begging for the mercy and help of Christians whose duty is not to revenge, but to forgive. Oct. 1, I, accompanied by Bro. Lichapa, was at Chimbalanga in Zomba. Our promise to work for Christ under the New Testament is our golden rule, and once more we declare to work in cooperation with all saints that are scattered all over the world. Pray for us.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Oct. 12.—I preached in Dallas on Wed. evening, Sept. 20 and also Lord's day, Sept. 24. The crowds and interest have been good lately here. I am now in a meeting in Wayne, W. Va. I close here Oct. 14. I am to be at Fieldstone, Missouri, Oct. 27-Nov. 5. I will then be home for the winter. I have really enjoyed the paper the last few months. I am glad to see brethren taking more interest in writing. I would like to hear from more of my preaching brethren through the OPA. Why not write a report each month? Love to all the faithful.

Orville Lee Smith, 4208 Wall St., Joplin, Mo., Sept. 27.—We enjoyed the Sulphur meeting very much. Since then, I have held meetings at Galey, and Stilwell, Okla.; Walnut Grove, Ky., with 2 baptisms and several restored. I also have preached at Flint, Walled Lake, and Pontiac, Mich. I baptized 4 at Flint, and 2 were restored at Walled Lake. I preached at Pocahontas, Ark.; Burkhart, Mo., with 2 baptisms; Memphis, Tenn., with one restored; and Joplin, Mo., where I baptized my brother, Dennis. I enjoyed hearing Bro. Joe Howard at Neosho, Mo., and Johnnie Elmore at Lawrenceburg, Tenn. My next meeting is at Mozier, Ill., and after that I have time open for meetings. I am thankful and thrilled to read of the good work being done and pray it will continue.

Jesse French, 2113 2nd St., Cottonwood, Calif., Sept. 19.—Since May 17, I have been working with the church here. My family and I have grown to love these fine people. When we moved here, there were 4 people meeting in Bro. Adair's home. We have now rented a place to meet and have 30 to 50 in attendance on Lord's day. We are thankful for the work Bro. Luther Boek did in this area and for those who contributed to his support. Remember our new meeting address: 2397 Front St., Cottonwood, Calif. Lord's day services at 10:30 A.M. and 7:30 P.M. and Thursday evening at 7:30 P.M. We invite all to meet with us when you are passing this way. Remember us when you pray. Here are 2 subs.

R. B. Roden, 440 G Talmage Rd., Ukiah, Calif., Oct. 13.—The work here in Ukiah continues with the best of cooperation. We do appreciate the brethren at 64th St. in Sacramento for making this work possible, and not only this work, but elsewhere. They are to be commended for their great zeal in the Lord's work. We realize there is much work and the time is short. We pray we will be able to do what God expects of us in visiting those out of duty as well as calling in homes that have never known the Lord. We enjoyed a basket lunch in the park at Santa Rosa, Oct. 8, with the Graton and Ukiah congregations. This was my first time to meet many of the Graton brethren. We were happy to

have Bro. Helvey and wife from Sacramento with us for a short visit. Pray for us in His service.

Paul Walker, 702 N. Military, Lawrenceburg, Tenn., Sept. 17.—Bro. Johnny Elmore's meeting at Frank St. closed with 2 confessions. He did some fine preaching. Since last report, I baptized a young lady at Chapel Grove. Her obedience increased the number of teenage members to about 30. We feel very fortunate in having so many young Christians in the congregation. These boys and girls are faithful in attendance and they know how to behave in the assembly. May God increase their number! Bro. Billy Orten preached at Frank St. recently and is now in a meeting at Memphis. The congregations in Tenn. are thankful for the good work Bro. Kornegay is doing in the state and trust God will bless him in leading many more to Christ. We ask your prayers.

Jno. H. Lemmon, Rte. 1, Box 270, Hammond, La., Oct. 6.—I take this opportunity to express my thanks for the wonderful way I have been received and Lord willing I hope to soon be back full time in the ministry. I have had 2 years experience in radio work, preaching. I plan to prepare tapes for use on radio also in helping prepare better teachers in the smaller congregations. I will be available for week-end preaching within a hundred and fifty mile radius of Hammond, and can make arrangements for meetings with 30 to 60 days notice, as I manage the plant here.

Clovis T. Cook, 809 Lyon St., Kansas City, Kan., Oct. 10.—We had a good meeting with Bro. Paul Nichols in Sept. He wields the two edge sword without fear or favor and lets the chips fall where they may, which is rare, but commendable. We liked him very much. We enjoyed having his family also his brother Richard, which helped in the singing and otherwise. I have been busy preaching week-ends. I have preached at Springfield, Lee's Summit, Lebanon, Mt. Home, and Claxton, as well as here at 10th and Ray in Kansas City. I was called to Claxton, Mo., last week-end to preach the dedication sermon in their new building. It is a very nice house and one of the largest crowds I have seen at that place, attended. I am to preach at Lebanon, Saturday evening, and Lord's day morning and evening, Nov. 18-19, when they have their state wide get together meeting to plan work in Mo. for 1962. I baptized one at Lee's Summit and one at Claxton. The church here in Kansas City is growing in many ways, and we have a full house each Lord's day.

E. H. Miller, Box 538, LaGrange, Ga., Oct. 16.—We are looking forward to a wonderful meeting beginning this Saturday evening with Bro. Elmore doing the preaching. This will be his first meeting in this section. Whoever preaches the gospel in this place always has a set of ready listeners. My wife has been sick and in the hospital for quite some time, with a ruptured diaphragm. The doctor hopes to save her from an operation by special diet and medication. She has received cards and letters from all across the nation telling us that prayers were being offered in her behalf. For all this we are indeed thankful. She seems to be much better now. The Wiley-Miller debate on individual cups is not yet off the press but should be here soon. They will be 25c per copy and brethren should have several on hand to give to those in error who are willing to

see their practice put to the test. The debate I had with Dr. Smith (a cups preacher) on baptism in the name of Jesus only, is 25c and should be read by all since many are teaching this false doctrine. Here is a sub.

Luther Book, Gen. Del., Winters, Calif., Oct. 9.—I finished my work with the Cottonwood congregation the middle of Sept. There is yet much to be done. I believe conditions are much improved, their attendance is better, the contribution improved greatly. They were wonderful to me, God bless them and increase them. Sept. 23, I began the task of planting a congregation in Winters, Calif. To date, I have found 14 or 15 families that are members of the church, the majority of them out of duty. I am happy to report there have been 4 restorations to date. We have leased a building in Winters at 30 Main St. The enthusiasm of the folks here is the best I have seen in some time. I would like to express my appreciation to the following congregations supporting this work: Covina, Lodi, Yuba City, Richmond, Corcoran, and Stockton. May God bless them for their interest in the work. Bro. Benny Cryer has been of valuable assistance here. Here are 3 subs.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., Oct. 9.—The church here is doing fine. I taught the lesson Lord's day, Sept. 10, again Sept. 17. We had some visitors present at both services. The brethren here are struggling hard for the Cause. Some are weak in the faith, and I am reminded of Paul's letter to the Romans in Rom. 15:1. It seems there were weak members even in the age of miracles, so we ought not to be surprised that we have them now. Many of my brethren are ready to give up and say we can not do any good. Remember, Moses did not think he could do any good in Egypt, but God demanded that he do his work and what a mighty prophet in Israel! (Deut. 34:6-10). The time was when the people hungered and thirsted after the gospel, and were baptized in great numbers. It makes me feel we are now living in the last days. I take courage to do what I can in the great battle facing us. Sept. 23-29, I was with the faithful in Memphis. I plan to return Oct. 25-31, then to Miss., near Brookhaven for some work. May God bless the faithful is my prayer.

J. F. Prince, 1008 Juniper, La Grange, Ga., Oct. 3.—It has been some time since I reported to the paper. The church here is doing fine, all in peace and love. I preach here each first Lord's day and some at the Wed. evening services. I also preach at Temple, Ga., each second Lord's day, Birmingham, Ala., the third, and Piedmont, Ala., the fourth. Sept. 9-17, I held a meeting at Hillside church in Pochontas, Ark., which was an enjoyable experience. Three were baptized and the church seemed strengthened. These brethren have a mind to work. My wife accompanied me and we were treated royally. I suppose most of the brethren have heard by now about the death of our son, Floyd. It was so hard to give him up but we know he is out of his suffering and we feel he is gone to a better place. Therefore, we sorrow not as others who have no hope. He is certainly missed. We appreciate every word of comfort and prayers of the brethren. We ask a continuance of your prayers in our behalf. Here is my renewal.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 17.—The meeting at Kansas City, Kansas (Sept. 8-17) closed with two restorations. Our next was at Pleasant Grove, Ind., Sept. 20-Oct. 1. We had good cooperation from members of the Harrodsburg and Brazil congregations. These people certainly do know how to encourage a meeting. We also had visitors from a number of other congregations—Crescentville (Cincinnati), Ohio, Spencer, Union; and cups congregations, South Union, Lena Knightsville, and others. Oct. 8 and 11, I spoke at Bakersfield, Calif. Oct. 15, we began a meeting at Corcoran, which is now in progress. I am scheduled to be at Forest Grove, Oregon Nov. 19-Dec. 3, which will embrace the Northwest's Thanksgiving Day "get-together meeting." Why not come and be with us? During November and December I will be working with the church at Lynwood, the Lord willing. My work there will be concluded with a week's meeting

which will close with the New Years meeting. Our last one was good, and we anticipate one just as good or better this time. Make your plans now to be with us. Come and enjoy the good services and fellowship of kindred spirits.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., Oct. 11.—I am sorry my health has failed to the extent I have had to leave the evangelistic field. The doctor has ordered me not to use my voice, so I can neither sing, talk, or preach. I violated his order and paid the cost. I have just gotten out of the hospital where they made a tube test, found fluid on my right lung. They tapped the lung three times and made tests of the blood cells. I have not heard from the tests yet. I take this occasion to let the brethren know, the ones who have contacted me for my services, I will be unable to fulfill my obligations. I appreciate the help from some of the brethren in paying on my doctor, hospital, and drug bills.

Note: We received the following information from Bro. Mason through a phone call to Bro. Herbert Everett at Kennewick, Wash., Oct. 12.: I have received a report from the tests made, and they found cancer in the blood cells of my right lung. I am leaving the evangelistic field, and starting x-ray treatments. I had work booked for 2 years and am sorry not to be able to take care of it.

F. H. Lichapa, C/O Namlenga Mission, P. O. Miko-longwe, Nyasaland, Africa, Sept. 13.—Aug. 6, Bro. E. C. Severe and I staged a joint meeting at Perusi church; 4 were baptized, 14 confessed sins. Aug. 13, Bro. Mauwah and I had a joint meeting at Nakhalamba in Zomba district; 3 were baptized and 4 confessed sins. Aug. 20, I was at Naphunga church; 3 confessed Christ. One was from the Catholic church and 2 were from the church of Scotland; 6 confessed faults. Sister Namwera, wife of our beloved Bro. D. Namwera departed this life Aug. 18, and the funeral was the next day, as is the custom of our country. Bro. Namwera is one of the preaching brethren who has the golden truth in his heart. Aug. 27 found us at Luwangwa church where I had another joint meeting with Bro. Severe. Brethren, we pray you to never let us down. We look to you for leadership. Our past mistakes must not interfere with your coming and working for the Cause. If you boycott our call and neglect our invitation, we conclude that you stand squarely condemned with us on the last day. We know no other preachers save you brethren.

J. Wayne McKamie, Rt. 1, McGregor, Tex., Oct. 14.—The meeting in Healdton, Okla. finally resulted in six baptisms and five restorations; we certainly enjoyed that work. Our next meeting was in Wichita Falls, our second one there, and although there were no visible signs of good done, we hope that much will result. We enjoyed our stay there; it was good to be associated with all these brethren again. On the 4th. of Sept. we were in Arlington for the very good Texas Labor Day meeting; that night we hurried home to attend the latter part of Bro. Kornegay's meeting here at home. We were privileged to work with him and Steve Prince during this time, and I must say that I have never been associated with anyone that works harder at the job of personal work. One was baptized, many were strengthened, and everyone knew about it! We certainly enjoyed having them in our home. Our many thanks are extended to the congregation in Memphis, Tenn. who supported this meeting here in McGregor; may God bless such who are willing to spend for the Cause of Christ, even away from home. We are working with the church here now and things look better than they have in a long time. Bro. Kenneth Hendricks, a former Baptist preacher, is doing some good preaching for the congregations in this area; we want to encourage him.

C. A. Smith, 1312 Alpine, Andrews, Tex., Sept. 19.—Sept. 3-12, we had the honor of conducting our first series of gospel meetings with the congregations at Graham, Okla. What an honor and privilege it was! The crowds were large each night with visiting brethren from Okla. City, Ardmore, Wilson, Duncan, and

Healdton, Okla. Nine precious souls were moved by the power of God's Word and were baptized into Christ, 3 were restored to their former state with God and His people. The congregation at Graham is to be commended for its efforts before and during this series of meetings. It is my belief that all were strengthened and built up in the most holy faith, including myself, for it makes us realize anew the power of the Word and urges us on in the great work before us. We also had the opportunity to speak at Duncan, Okla., during the meeting held there by my father, T. E. Smith. We spoke on Wednesday at Healdton to a large crowd. We are thankful to God for these congregations and for the encouragement they afforded me during my vacation. At present, we are doing fairly well at Andrews. Recently, Bro. Billy Orten was with us and we had a young couple take their stand for Truth coming from the S. S. and cups congregation here in Andrews. We are in dire need of a preacher that could and would spend all his time in personal work, but at present are unable to support anyone. Having the great faith that we do in God's people, I am wondering if we (the church of Christ) could see that His work is promoted by our united efforts? Let us hear from all of you. The OPA is a joy to read, especially the articles on Christian character. I would like to see more of the same.

Homer L. King, General Delivery, Stockton, Calif., Oct. 18.—We were with the church in Yakima, Wash., September 22 to 30, except for two days at Seattle, with Thomas W. Lamb, trying to locate enough members to start a congregation. We found a few, but very little interest was evident among them in Seattle, hence we returned to Yakima, visiting the members and preaching there until 30th. They have a fair house, but the church is small and the interest not up to par. I do not refer to Brother Lamb and a few others as lacking interest, for he is one of the most zealous and faithful I have ever met. Oh, for more faith and zeal after the example of Brother Lamb! Our next was at Richland, Wash., where we are yet. We continued in a series of meetings here October 1 through 15, and are visiting among the members since the close, while we prepare the copy for the OPA. It is hoped that a better feeling exists among the members, and one confessed faults, publicly. We made our home with the Mikel Everett family, and to say that we were shown much hospitality is putting it mildly. The church here (Kennewick) has experienced a struggle from beginning (about 1949) to now, and a condition characteristic of the West exists in all the churches in the N. W., that is, many of the members are quite nomadic or transient, hence you may be encouraged and hopeful today, but they move on tomorrow, and leave your hopes blighted. I must mention the co-operation of some of the members of Yakima in our meeting here. The distance from Yakima to Kennewick is about 75 miles, but Brother Lamb brought his car load every night of the 15, except three. How is that for long distance attendance and co-operation, California brethren and every other state, too? We are to be with the few at Caldwell, Idaho, over next week-end and possibly a few days longer; then back to California to conduct a song drill at Sacramento (64th St.) first week in November. When on your knees, please talk about us, brethren.

SURVEY

"A survey of the new 87th Congress, as reported by Religious News Service, shows that Roman Catholics in the House of Representatives are more numerous than members of any other single religious affiliation."

The totals are as follows: 86 Catholics; 76 Methodists; 61 Presbyterians; 52 Baptists; 53 Episcopalians; 18 Lutherans; 19 Congregational Christians; 2 United Church of Christ (the union of the Evangelical and Reformed Church); 13 Disciples of Christ; Jewish members total 11 representatives; 17 list their affiliation merely as "Protestant"; 3 decline to be listed; 1 Sikh and one of the Schwenkfelder Church.—J. L. Addams, Sr. The Word and Work.

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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LEBANON, MISSOURI, DECEMBER 1, 1961

No. 12

THE IMPORTANCE OF THE CHURCH

By D. B. McCord

The Scriptures teach so many truths concerning the importance of the church. She is the greatest, sublimest, holiest institution that ever graced the earth. She no doubt is the main object of our Father's concern. She is such that she can exist upon this earth without becoming earthly; she is such that she embraces men as her constituents, and without descending to their level makes it possible for them to ascend to hers. Her doors have stood, stand and will stand ajar so long as time will last, in order that poor fallen, hopeless men may enter and find peace, security and happiness not found anywhere else on this earth. It is for her that Christ shed His precious blood; she is that institution that He promised to build and further promised that the gates of Hades would not prevail against her! She is truly the "mountain of the Lord's House," the "pillar and ground of the truth," the "body of Christ," "the more perfect tabernacle," the bride of the fairest of ten thousand.

Her importance is further enhanced by such facts as these: Whenever the gospel is preached, it is she that is the agent. It is only in the church that men may worship acceptably and praise him with avail. If men are saved, it will be in and through the church that salvation is found. In order for communities, hamlets, villages, cities to have spiritual light, she must live within their environs, because she is the lampstand.

Now, it is most important that everyone of us as members of the Lord's church realize her importance in this world. In fully realizing her importance, we come to realize how great is our responsibility, because she functions only as we function, she succeeds only as we do, she shines only as we shine, she accomplishes only as we accomplish; she grows and prospers only as we do. Many are the times we lose ourselves in the mass; while we keep in mind that we are parts of one another, we must not forget our free moral agency, and that we, as constituents of the greatest, most important of all institutions, on our own, all alone can thwart her purpose, inhibit her plan and design, stunt her growth, mar and blight her influence, dim her light. In the words of the song writer, it is "for her our tears shall fall, for her our prayers ascend." This is written in the hopes that all of us who read may realize our responsibility and assume and discharge our duties accordingly.

Men, as her constituents, do not only have responsibility.
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SINS AGAINST MEN

By Ronny F. Wade

We are continuing our study of the sins cataloged by Paul in Gal. 5. Our first and second articles dealt with "Sins of Sensuality" and "Sins of False Religion," respectively. We now come to the sins against our fellowman. I find a growing tendency among some to magnify some sins and suppress or minimize others. This should not be. Adultery is wrong, but hatred is just as wrong. To notice one and overlook the other is very inconsistent. But now let us notice these sins and their meaning.

Hatred—The sin of hatred may be defined as great dislike or want of love. It is malicious and unjustifiable feelings toward another. The seriousness of this sin is revealed in 1 Jno. 3:15—"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." Regardless of the circumstances we should never allow ourselves to be overcome with the sin of hatred. It is a sin that destroys the very soul of man.

Variance—Variance means to cut apart, divide in two, disputes; lawsuits; wrangling. Did you ever see this sin manifest? It is a terrible thing. It, like the one above, thrives on a lack of love.

Emulations—This is jealousy and envy leading to strife. It is the desire to excel at the expense of another. Here is another sin that causes the spirit to rot. When our thirst and desire for fame and position leads us to step on another in order to obtain it, we are in a pitiful condition. If such is the case with us, the Spirit has lost his grip and the flesh reigns.

Wrath—Wrath is sudden bursts of anger, or turbulent passions resulting in broils and acts of vengeance. Wrath like the others is a mark of the devil and not the Lord.

Seditions—This means literally "A standing apart" thus dividing into groups.

Heresies—Heresies may be defined as factious or party spirit. Much has been said of late about the sin of heresy. Some accuse others of being a heretic because of what they believe and vice-versa. I have come to the conclusion of late that many of those who accuse others of being heretics are actually the heretics themselves. We become a heretic when we become factious and foster the party spirit. To divide ourselves into warring factions is a sin. To be a part of any party is wrong. Those who encourage division do so contrary to

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CHRIST BOTH HUMAN AND DIVINE

By P. C. Brown

If, as many affirm, Christ was only a man, then the Christian religion is a gigantic system of idolatry, and His death on Calvary was entirely meaningless to the rest of the human race. But that He is divine, the very Son of God, omniscient and omnipotent, the Scriptures everywhere testify. In fact, in our search of the divine testimony, we are brought face to face with the momentous truth that Jesus Christ of Nazareth was none other than "God, manifest in the flesh!" The Son of God became incarnate and came to dwell with men.

In his announcement of the birth of Jesus, the prophet Isaiah declared: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Matthew 1:23. (Isaiah 7:14.) Here is a glorious truth, a marvelous condescension; for God the Son deigned to dwell with men even to the point of taking upon Himself flesh and becoming a member of the human family.

The question of whether Jesus was actual deity is absolutely fundamental. It must be satisfactorily answered before we can form any adequate conception of His mission to earth and the meaning of His death on Calvary. And Jesus Himself challenges a most careful investigation. On many occasions He proclaimed His deity and offered convincing proof of His assertions. Hear Him declare: "I came forth from the Father, and am come into the world" (John 16:28). "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him" (John 10:37, 38).

"But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me" (John 5:36).

Thus, Jesus strikes no uncertain note as to His origin. He knew that it was all-important that the church should fully understand His godhead. This must be the foundation of faith in Him, if faith is to be of any avail. To reject His deity is to render Him impotent, and His offer of salvation to sinners false.

Jesus Christ was not only divine, He was also human. He was born of woman, came under the law, and took upon Himself our very nature. (Gal. 4-4).

Deity alone could not fully atone for man's sins. The sacrifice must also have in it the human element. In dying for man's sins, Christ had to die as a man. In His sufferings prior to His death, He suffered in man's own flesh.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Hebrews 2:16-18).

His passing through the tomb also had to be in the flesh, that this might be an assurance of a resurrection from the dead for all those who should believe on Him. The Apostle Paul declares:

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REPLY TO: MAY A WOMAN CUT HER HAIR?

In an article written by Ellis Lindsey, he attempts to prove that it is scriptural for a woman to cut her hair and still have long hair in the sight of God. No doubt several of the readers of the O. P. A. have received a copy of this article. Bro. Lindsey contends that a woman's hair must be long but can be cut. He cites several lexicons trying to prove his point. These lexicons do not even hint that the definition of komao would mean cut hair. Let us look at the definition of komao from these lexicons.

Thayer: "To let the hair grow, have long hair"

Arndt & Gingrich: "wear long hair, let one's hair grow long."

Abbott Smith: "to wear long hair".

Souter: "I wear the hair long," I allow the hair to grow long."

W. E. Vine: "Signifies to let the hair grow long, to wear long hair."

Analytical Greek: "to have long hair, wear the hair long."

Strong's Concordance: "to wear tresses of Hair:—have long hair."

Young's: "to have or let the hair grow long"

Knox Translation: "When a woman grows her hair long."

Liddell and Scott: "to let the hair grow long, wear long hair."

We can readily see that a woman's hair must be long and that the word komao means to let the hair grows long. Lindsey argues and I quote: "Notice that instead of just saying 'let the hair grow,' as does Thayer in the first part of his definition, this definition adds the adverb of degree, long, when it says 'let one's hair grow long.' This is Bro. Lindsey's reasoning that there is a difference in 'let the hair grow' and 'let the hair grow long.' Actually there is no difference in the terms and the scholars did not intend for there to be. The Lord has given us a clear-cut definition of what constitutes long hair, in the stipulations for a Nazarite which included long hair. The passages that state the law on it are Numbers 6:5; 1 Samuel 1:11; and Judges 13:5. Let us notice Numbers 6:5:

"All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow." The scripture requires that no razor is to be used on the head, hence by long hair the Lord means hair that is as long as nature makes it. If a man cuts any of it off he ceases to have long hair, and exposes his head to shame. He is not to cut it as long as he is under this vow. By the same token if a woman cuts any of her hair she also ceases to have long hair in the sense the Apostle is using the term in 1 Cor. 11, and thus she does that which is a shame. In Numbers 6:5 the Revised Standard Version, The American Standard Version and the Masoretic Text all say: "He shall let the locks of hair of his head grow long." Notice the King James says "grow" and the others say "grow long." The King James by about 47 scholars and the Revised Version by about 103 which make a total of about 150 scholars show no difference in God's stipulations but that long hair is hair that no razor has come upon and that is allowed "to grow" or to "grow long." So the lexicons do not disagree but agree with these 79 scholars as to what long hair is.

Next, we will notice his explanation from Liddell and Scott's Greek-English Lexicon which he states is an edition of 1871 and he quotes from page 385 as follows: "The above definition refers, of course, to long hair of the human head: but the same work, same page, says that *komao* is used also of horses, to be decked with manes." This shows that *komao* (have long hair) was used even of the long manes of horses. Who would say that a horse's mane must not be even cut one-eighth inch else it be short: The point is that the mane could grow long but still be trimmed occasionally. If you were to see a mane which was long and uncut, and then if one-eighth inch was trimmed off the rough edges—would the mane still be long, or would it now be short??? Anyone can see that it still would be long; but when a woman does the same thing to her hair (trims it), some claim that her hair is short. If long hair is uncut hair on humans, then it is on horses too." I have checked Liddell & Scott's edition of 1871 and I have an older edition of 1846. Bro. Lindsey has misapplied the usages of the definitions given by these scholars. I shall give the definitions as given by these scholars in their lexicon:

- I. To let the hair grow long, wear long hair
- II. Also of horses, to be decked with manes
- III. Metaph. of trees, plants, etc. to have leaves or foliage.

Now, concerning the woman's hair it is "let the hair grow long" but in the usage pertaining to horses it is "to be decked with manes." The word "decked" means to array in finery or ornaments; adorn. When the word *komao* is used in the second sense as giving by these scholars it is used in the sense of ornament. It is not used in the same sense as when referring to the woman's hair. These scholars even teach that often the people used the word as referring to an especial ornament. On page 782 of this book "long hair was considered an especial ornament." He said in the above "This shows that *komao* (have long hair) was used even of the long manes of horses. Would he also say that *komao* (have long hair) was used even of trees, plants, etc. of the leaves and foliage? I hardly think so. He knows it is used in a different sense. Notice it did not say about horses to "let the manes grow long, wear long manes" but "to be decked with manes."

These same scholars on page 782 of the word *kome* (the hair, hair of the head) show different Greek phrases where it is "to have one's hair cut" and "to cut off one's hair" and then different phrases where it is "to let the hair grow long" and "to let the hair grow." But never of the word *Komao* as used in 1 Cor. 11:15 is it mentioned that the hair can be cut but it is always "let the hair grow long" or "let the hair grow."

In 1 Cor. 11:6 the Apostle Paul says it is a shame for a woman to be shorn or shaven. The word *shorn* means: Arndt & Gingrich Greek English Lexicon "cut one's hair or have one's hair cut." Bro. Lindsey quotes and seems to agree that this lexicon supersedes Thayer. So Paul teaches then for a woman to cut her hair is a shame.

The scriptures teach that man is not to have long hair (1 Cor. 11:14) In Ezekiel 44:20 we find that it was for the priest to poll their head. "Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads." These priests would be in one of three categories (1) Neither shall they shave

their heads (2) Nor suffer their locks to grow long (3) they shall only poll (trim) their heads. These men were to have their hair cut but were not to shave their heads or let their locks grow long. In 1 Cor. 11 Paul teaches concerning the woman (1) Shame to be shaven (2) Shame to be shorn (3) glory to have long hair. The woman is not to shave her head nor shorn (cut) her hair but is to have long hair.

In Part II of his article he takes up the word *Katakalypto* (covered) and quotes from Thayer and Souter's lexicon. Notice his remarks "*Katakalypto* is the word from which "covered" here is translated. The Greek word means "to cover up" (Thayer's lexicon, p. 331), "to wholly cover" (Souter's lexicon, p. 40). This shows that woman must have enough hair to cover up wholly her head." On page one in giving Thayer's definition he says "We are to take all of his definition." Well, why did he not quote Thayer's full definition here. Let's get it all "to cover up, to veil or cover one's self: 1 Cor. 11:6, one's head ib. 7. And why did he not quote Arndt and Gingrich "cover, veil; mid. cover oneself with a veil 1 Cor. 11:6, 7. These authorities do not teach that the covering here is the hair. In fact most of them teach it is a veil. Then in verse 15 Paul teaches that the hair is given "instead of" "in place of" the veil. Notice 1 Cor. 11:4 in other translations:

Kenneth S. Wuest—"Every man—having a shawl hanging down over his head"

James Moffatt—"Any man—with a veil on his head"

Williams—"Any man—with anything on his head"

Riverside—"Every man—with his head draped"

Knox—"And whereas any man who keeps his head covered."

All the above translations are referring to the man that prays or prophesies and that he should not be veiled. Now the lexicons did not teach what Bro. Lindsey wanted them to.

I now quote from page 6 of his article "Woman is to have long hair, but man is not to have long hair; therefore, woman is to have the type hair man is not to have. That is right and woman is to have "uncut" hair and man "cut" hair, Woman "natural length" and man "unnatural length;" man to "not let it grow" and woman to "let it grow."

Remember we are to take God's definitions of long hair and not man. It is not a matter of relative or comparative length but a matter of letting the hair grow and not letting the hair grow. Should a woman have hair that reached her waist and she ask if she might cut off ½ inch and then she started cutting off ½ inch at a time until she had shaved her head I challenge anyone to show by the scripture where she would have to stop until she shaved her head. Remember Paul said "shorn or shaven." The burden of proof as to when she would have to stop is not on us for we believe it is wrong to cut any off Let him who says she can cut her hair say whether she must stop half way to her shoulder, at her shoulders, at her ears or just where. Remember we want a "thus sayeth the Lord." Good sister God has given you your hair which is your glory. He has instructed you to wear it long and let it grow. Don't violate his command. "Let no man deceive you with vain words" Eph. 5:6. May God bless all.

—Edwin S. Morris
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Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879.

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SUBSCRIPTION RATES

Single Subscription One Year.....\$1.00
Single Subscription Six Months......50

Printed by Laycock Printing Co., Jackson, Tenn.

HERE AND THERE

How to Reach Us:—Until further notice address all matter for the OPA, orders for song books, etc., and correspondence to us at our old address of 1061 No. Pilgrim, Stockton, California. Our phone number is Howard 6-8894.

The Work in Africa:—I am happy to see the increased interest being manifested in the conditions in Africa, with a view to resuming the mission effort over there. The fact that the interest stems from both sides of the water adds to the importance of the matter. I am giving you a few excerpts from letters received as follows:

"Brother King, I appreciated your remarks about the African work. We have too much at stake there to leave it unattended. We probably have nearly as many members of the church in Africa as we do in the U. S."

"I think you are right about the African work, and I would add, make it (the mission) somewhere other than Wendewende."

I received a "Macedonian Call" from about all the preachers in Africa, calling "Come over and help us," "Send missionaries over here," "Send someone over here to lead in the work," "Our native preachers need help and they need support to carry on," etc., etc. One plea from Bro. Bennet C. Severe, lists the names and addresses of 18 native preachers who are still active, most of whom are without support and much in need. See the names elsewhere in this issue. These brethren seem to be very penitent for the mistakes of the past, and they are begging for the brethren in America to resume the mission effort with them. What do we say in answer to the call? Who is willing to go and stay? See the various field reports for more from Africa. Can we turn these pleas down and still be guiltless? If so, please tell me how.

Subscriptions—Evidently, some of our mail has been delayed in our many changes recently, hence our list of subs. is much reduced from last month. Let us strive to bring it back to well over a hundred each month. Will you please mention the merits of the paper to your friends and ask them to subscribe with you at the low price of one dollar per year.

—H. L. K.

OUR HELPERS

You will find listed below, the names of those sending us subs. from Oct. 20 to Nov. 20, and opposite the name the number of subs. sent. The list is a little discouraging this month, but we hope for better things next time. May we count on your help? Please, check the following and report any errors to us:

Mrs. Elizabeth Byford—25; Edwin S. Morris—6; Paul O. Nichols—5; Wayne Fussell—4; John Reynolds—4; Homer L. King—3; James Orten—3; C. A. Smith—3; Winston Cutter—3; John Reynolds—3; Johnny Elmore—2; Mrs. I. Watts—2; Albert Brown—2; Ralph Kitson—2; R. A. Perkins—2; Raymond Bunner—2; Clifford Arney—2; Mrs. W. W. Bates—2; Jesse Miller—2; Mrs. T. W. Lambert—2; Mrs. Lorene Dougherty—2; Mrs. W. T. Murphy—2; George Powell—2; Ray Pafford—1; Orville Campbell—1; Mrs. Paul Akey—1; Bob Kornegay—1; R. R. Howard—1; Mrs. Elsie Shafer—1; Mrs. Paul Roy—1; Ray Fox—1; Van Butts—1; J. W. Kornegay—1; Robert Falvey—1; Bessie Hamilton—1; L. H. Meredith—1; E. L. Jenkins—1; Carl Rodden—1; J. W. Weeks—1; B. B. Cayson—1; Francis Pruitt—1; Betty Aldridge—1; Ira Barnes—1; T. R. Hensley—1; Mrs. Leila Ewing—1; Ollie Howard—1; Ed Powell—1; Venus Triplet—1; Mrs. W. L. Haygood—1; Milton Evitt—1; Mrs. Darlene Smith—1; Ralph Kitson—1; Total—114.

BONDS OF MATRIMONY

Macy-Sanny—On Nov. 3, 1961 at the church of Christ in Neosho, Mo., I had the pleasure of uniting in marriage, Bro. Gary Macy of Seneca, Mo., and Sister Connie Sanny of Anderson, Mo. It was a very beautiful ceremony and a large crowd was present. Following the ceremony, there was a nice reception at the Neosho auditorium. They are both members of the Neosho congregation and Gary is one of our young preachers. May they have a long and prosperous life both spiritually and temporally.

—Orville Lee Smith

Boek-Long—On Saturday afternoon of Oct. 21, 1961 at the 64th St. church of Christ in Sacramento, Calif., Luther LeRoy (Lee) Boek and Lola Gay Long were united in matrimony. Lee is the son of Bro. and Sister Luther Boek of Carmichael, Calif., and Lola is the daughter of Mr. and Mrs. Glynn Long of Sacramento. Lola's mother is a member of the 64th St. congregation. Lee and Lola are both faithful to the Church. Bro. Lynwood Smith officiated.

—Luther D. Boek

Pruitt-Hopkins—On Sept. 1, 1961 at the church in Capitol Hill, Okla. City I was happy to perform the ceremony that united Bro. Charles Pruitt and Sister Shirley Hopkins in marriage. Their wedding was beautiful, and we trust it will be but the beginning of a beautiful life together.

—Johnny Elmore

ACKNOWLEDGMENT AND APPRECIATION

I wish to acknowledge with thankfulness the following donations sent to help on the drug, doctor, hospital, and finally, funeral expenses during the illness and death of my husband, Floyd:

Bro. Gene Hopkins and wife—\$15.00; Bro. J. D. Gibson and wife—\$25.00; Sister Vivian Chapman—\$3.00; Bro. B. I. Burd, Parkville, Mo.—\$25.00; Sister Elizabeth

Byford—\$20.00; Bro. Melvin Dyer—\$5.00; Church — Mereta, Tex.—\$100.00; Alta Vista, Kan.—\$50.00; Hammond, La.—\$50.00; Norman, Okla.—\$25.00; Wichita Falls, Tex. (Fairview) —\$50.00; Cottage Grove, Oreg.—\$50.00; Covina, Calif.—\$50.00; Green Forest, Ark —\$30.00; Greenville, S. C.—\$100.00; Lee Summit, Mo.—\$100.00; Akron, Ohio, address and donor unknown—\$2.00; Escalon, Calif., address unknown—\$10.00; Total—\$710.00.

Of this amount, \$298.00 was sent back to the donors because the checks were made out to Floyd before they learned of his passing. The rest were made out to me.

I want to thank all from the bottom of my heart for this help. May God richly bless each of you is my humble prayer.

—Mrs. Elizabeth Prince.

NOTICE TO ALL C. O.s

Last month I received a booklet called, "Questions and Answers on the Classification and Assignment of Conscientious Objectors" from the National Service Board for Religious Objectors in Washington, D. C. It is a very worthwhile work and should be of interest to all C. O.s. The booklet will help to answer a lot of questions regarding Selective Service for those who wish to lawfully be exempt due to their religious objection.

If anyone wishes a copy of this timely and informative work, it can be obtained by writing the National Service Board for Religious Objectors, 401 Third Street, N. W., Washington 1, D. C. The price is 25c per copy, or in quantities of more than 10 but less than 100—20c per copy, and in lots of 100 or more—\$18.50 per hundred. Postage is prepaid on single copies only.

—Paul O. Nichols.

OUR DEPARTED

Hunt—Bro. Fay Hunt of Joplin, Mo., departed this life October 16, 1961. He leaves to mourn his passing, his wife, Fern; 2 sons, Charles and Donald Lee; a sister and 3 grandchildren. Services were conducted from Parker Mortuary in Joplin with a large audience of friends and relatives in attendance. The writer officiated.

—Orville Lee Smith

Early—Sister Ora Lee Early passed away Nov. 4, 1961. In just one week she would have been 82. "Aunt Ora" as she was known to us, was a devoted Christian and had been for over half a century. She and Uncle Jim, who has been gone for seventeen years, were pioneer members of the church in south Alabama. Sister Early will be missed by the church. As much as anyone I know she exemplified that "meek and quite spirit" which should characterize Christian women. The writer and Bro. Chapman Grimes spoke words of comfort to the family and a large crowd of friends.

—James D. Orten.

Grissom—Bro. John J. Grissom was born Oct. 5, 1887 and departed this life Oct. 6, 1961. Jan. 27, 1905 he was married to Nora Recer and they lived in Ada, Okla., for over 40 years. Survivors include his wife, Sister Nora Grissom; 5 sons, Cledes and Paul, Ada, Okla.; Emry, Denison, Tex.; Harley, Ft. Worth, Tex.; and Jimmy, Philadelphia, Pa.; 3 daughters, Mrs. Beulah Love, Roff, Okla. Mrs. Faye Spears, Modesto,

Calif.; and Mrs. Lois Witherspoon, Oklahoma City; 34 grandchildren, 25 great-grandchildren, and 2 brothers. The writer conducted services and the singing was by some from the church. To the faithful wife who nursed Bro. Grissom through a long illness, and the children, we would say with the Apostle John, "Blessed are the dead who die in the Lord."

—Johnny Elmore.

NEW YEAR MEETINGS

There will be a New Year's Meeting at Highway City, beginning Friday, Dec. 30th, and continuing through New Year's morning. The evening services will begin at 7:00, and the New Year's day services will begin at 10:00 a. m. and conclude about noon. Everyone that is not able to attend the services at Lynwood is invited to attend these services. We look forward to some excellent singing and wonderful preaching during this holiday.

—Jerry Cutter.

The southern New Year meeting will be held at Lowery congregation located on Hiway 52 between Opp and Samson, Ala. It will begin on Dec. 27 and will close with the big day, Sunday, Dec. 31. Bro. Billy Orten will be in charge and everyone is invited. We plan to keep all who wish to stay in our homes but there are motel accommodations not far away for those who prefer them.

—James D. Orten.

Levelland, Texas, the Avenue M and Third St. Church of Christ, will be host to the annual New Year's day meeting of faithful brethren who may be disposed to attend.

Homer L. King, evangelist, has been selected as speaker during a series of meetings, beginning December 29, 1961, 8:00 P. M., and continuing through January 7, 1962, embracing the all-day services January 1, which will be in the Women's Club Building, at the Fair Grounds, where dining facilities will be available in the building for the basket lunches.

—J. Earl VanStavern,
1505 Ave. G. Levelland, Texas.

Ada, Oklahoma—The New Year meeting which has been held annually for 15 years in Okla., will be held this year at the church of Christ, 8th and Oak St., in Ada. It will begin Dec. 27, climaxing with all day services, Jan. 1, 1962. Bro. Lynwood Smith, Brookhaven, Miss., who somehow always manages to inject spirit and enthusiasm into such a meeting, will be in charge. It is hoped that the shortness of the meeting will enable many to be with us for every service, and that the young men in the church will be prepared to participate in the services. The church in Ada will do its best to take care of all who attend. Make your plans to attend, you are invited and expected. Remember, all roads lead to Ada.

—Johnny Elmore.

FROM BELGIUM

Under date of Oct. 30, we received the following from Bro. and Sister Noel in Belgium:

"In due time we have received the package of books you sent us and I am going to say as we say here, "bread on the shelf." We cannot explain in words what this means to us, we are happy it is going to be some good work for the Lord. It is not an easy task for

John to compose lessons, and too, it takes time for the people here to understand the Bible. Our task here is more difficult than in the States where, in general, the people have known the Bible since childhood (excepting the Catholics I suppose, who do not use the Bible more in the states than here). Bro. King, you have helped us in a mighty way and from deep in our hearts we thank you. I have already translated out of the books and it has encouraged John, who would have me translate day and night if possible. Thank you for the hymn book. I am going to try to translate some of the songs. The music is the same in all countries. For the present, we are in a little trouble. Our old neighbor, from whom we used to borrow chairs, passed away at the beginning of the month at the age of 81. Her relatives plan to sell the house. We miss her greatly. Rosa and her sister used to be with us on Lord's day, now both are gone. We still have the full house on Lord's day and are progressing, but we miss Rosa's chairs. Pray for us as we never miss to pray for all the brethren in the States. Our thanks again to all who are interested in the Belgian work."

(Note: After we sent the books to Belgium, Bro. James Winchester insisted we let him pay for them, which we did.—Ed.)

THE WORK IN AFRICA

We, the undermentioned preachers have been instructed by the entire brotherhood and encouraged by Bro. E. C. Severe following his report of Aug. 1, 1961, to stick to you, Bro. King, also Bro. Paul O. Nichols and all the faithful brethren to continue to carry on the cause in Africa. Our demand today is that we want missionaries to come and work with us, since we have no experienced workers in the field. We would also be grateful if you would be kind enough to resume sending support to Africa for the progress of the church. Since the work partially halted some of the preachers ceased to be active. The following are the only ones that continue to be active and serious workers in the field despite their poverty and starvation:

1. Julius Mauwa, Box 562, Limbe, Nyasaland.
2. Benneth C. Severe, Box 562, Limbe, Nyasaland.
3. Antonio C. Severe, Box 562, Limbe, Nyasaland.
4. F. H. Lichapa, Namphungo Village, care, Namulenga Mission, P. O. Mikolongwe, Nyasaland.
5. Mossesi Nkwapatila, Mdyanyama, Village, care, Namphungo Court, Mlanje, Nyasaland.
6. Lusias Chikaru, Murukunya Village, N. A. Mkhumba, P. O. Palombe, Nyasaland.
7. Yohane Namulova, Saidi Village, N. A. Mkumba, P. O. Palombe, Nyasaland.
8. Namoya Kanyenga, Chigamba Village, N. A. Mambuka, P. O. Mlanje, Nyasaland.
9. Edwin Muyaya, Mpweshamwalo Vg., Box 562, Limbe, Nyasaland.
10. Witness Maloya, Box 15, Ntondwe, Nyasaland.
11. L. Kandodo, Chmthuli Vg., N. A. Mthiramanja, P.O. Luchenza, Nyasaland.
12. J. B. Mbela, Samuti Vg., care B. C. A. Mindali Estate, Box 42 Limbe, Nyasaland.
13. Cylice Bowman, Baluwa No. 2, N. A. Kadewere, P. O. Chiradzulu, Nyasaland.
14. Mikaeli Chinga, James Vg., Box 5, Ntondwe, Nyasaland.

15. McMillan Mkwanda, Box 15, Ntondwe, Nyasaland.

16. Bamusi Chadi, Masambuka Vg., Box 5, Ntondwe, Nyasaland.

17. Johnstone Matimati, Nakuba Vg., Kadewere, Ndunde Court, P. O. Chiradzulu.

18. Elliot Madula, Kumdazi Vg., N. A. Chimombo, P. O. Cholo, Nyasaland.

19. Diston Bandula, Chaweza Vg., N. A. Mwanbo, Zomba, Nyasaland.

Signed we are: continues to be supported— F. H. Lichapa; A. C. Severe; B. C. Severe; E. Muyaya; Y. Nambulova; Julius Mauwa; M. Chinga.

CORRECTION

In the Old Paths Advocate for August 1, 1961, my letter read; "This is to inform the brethren wherever they may be, that we, Bro. Nambewe and I have decided to give up working as full time evangelists." This piece of my report has failed to convey the intended meaning to the brethren as decided. I wished it to read as follows: "This is to inform the brethren wherever they may be, that we, Nambewe (my wife Sicilia Nambewe) and I have decided and agreed that I have to give up working as a full time evangelist." I have no desire to quit being a Christian and will never intend to do so. I got a job which provides me with all of my needs. I am willing at any time to join the ranks of full time workers whenever at any time the church needs my services. I now encourage the church in Africa to look to Bro. King, Paul O. Nichols, and all other faithful brethren in the States for scriptural leadership and at the same time teach the church in the States and Africa that I do not stand for a division but for unity.

—E. C. Severe.

CARS FOR MEXICO

As the last issue of this journal indicated, Bro. Otis Fowler, Sr., of Sabinal, Texas has donated a car for this cause. A communication from Bro. Melvin Crouch, San Antonio, further verifies this. Furthermore, Bro. and Sister Jack Mansfield, La Puente, Calif., have given another car for this cause. The church at Montebello, Calif., is paying for repairs; Bro. H. F. Hinton, Austin, Tex., is giving of his time to go to Albuquerque, N. Mex., where the car is and take it across the border when it is ready. The church here, Covina, Calif., has voluntarily and graciously consented to helping with the expenses in transporting. This is a good example of brethren being about the Father's business. We can do so much within our capabilities; and our capabilities are much greater than we show many times.

I was so happy to see Bro. King's suggestion in our last issue that we try to get a man to the African field. Surely someone can and will go. By way of communications to Bro. E. H. Miller and this journal, we understand that the brethren there are in a state of utter despair, so that it appears that our gain there will be totally lost if something constructive is not done, and with dispatch.

When you are in the right, you can afford to hold your temper. When you are wrong, you can't afford to lose it.

THE IMPORTANCE OF THE CHURCH—

(Continued from page one)

sibilities toward her and her functions in this world, but of which more importance, men have had, and still do it appears, responsibilities toward "principalities, powers in heavenly places." Here we quote and attempt an analysis of Ephesians 3:10—"To the intent that now unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God." By referring to other translations, we may get a better perspective of truth so we quote from two, the *Living Oracles* and *The New English Bible*, respectively: "That now, to the governments and powers in the heavenly regions, might be made known by the congregation the manifold wisdom of God." "In order that now, through the church, the wisdom of God in all its varied forms might be made known to the rulers and authorities in the realms of heaven." It appears that we are justified in making this paraphrase: There are some things, called here the manifold wisdom of God that are not known to angels even, and the only way this may be made known to them is through the agency of the church. It bears repeating, the church functions only as we, her members, function—this is the individual, personal responsibility of all. In Wuest's commentary on this epistle, we find the following interesting observation: "The church thus becomes the university of angels, and each saint a professor. Only in the church can the angels come to an adequate comprehension of the grace of God."

Whether or not we of the church today are included, and I rather think we are, does not matter so much. The sublime truth here is that the church is so important in the scheme of redemption, it is through her that the varied forms of God's wisdom was made known to men and angels. How important she is! How great is our responsibility, regardless of our limitations and assets. Our lives should be so structured that when angels or men look into them, there will not be ought to disappoint, deceive and misguide.

CHRIST BOTH HUMAN AND DIVINE—

(Continued from page two)

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Corinthians 15:16-23).

The Incarnation of God in the flesh is a mystery to the mind of many. The thought is too big to grasp, that God should tabernacle in human flesh. But there was no other way for the great chasm to be bridged. In no other way could the Son of God qualify as the Redeemer of men. If an atonement was to be made, it had to be made by one who could properly represent both sides—God's side and man's. This could be done only by a God-man. There must be a union of the two natures. God must first come down to man in order to lift up to himself. It was, therefore, Jesus Christ the God-man who suffered and died for sin.

It was a Saviour who was both divine and human who offered Himself up in man's behalf. This was the basis of the efficacy of His atoning sacrifice.

The Catholic doctrine of the "immaculate conception" is that Mary, the mother of our Lord, was preserved from original sin. If this be true, then Jesus did not partake of man's nature. This belief leaves man without a Saviour who can be touched with the feeling of men's infirmities, and who can sympathize with them in their temptations and sufferings. By this teaching Jesus is made out to be altogether and wholly divine.

The modernistic teaching of thousands of religious leaders today goes to the other extreme. This is accomplished by the denial of the deity of Christ. They reject His claim that He was the Son of God, discredit His miracles, and declare Him to have been only a man. They deny that Christ's death on the cross was a vicarious sacrifice for the sins of men, and ridicule the teaching that He is man's Saviour. Thus man is left to try to grope his own way back alone.

The teaching of both these groups leaves man without an adequate Saviour and without hope in the world.

By His human nature Jesus is enabled to reach down to the very lowest depth of human woe and suffering and lay hold of even the vilest of sinners; by His divine nature as the Son of God He is able to lift these suffering and degraded men up to God and heaven.

—Panama City, Fla.

(continued)

SEVEN LOOKS—Matt. 5:27, 28

By A. L. Adams

Look: The act of looking; the focus of sight and attention; a mental attitude toward a person or thing. A look, of itself, is neither good or bad—all depends on the thought or the motive. There are looks of various kinds. We shall note them.

1. **The look of love.** As the Master looked upon the rich young ruler (Mk. 10:21).

2. **The look of adoration.** As when John looked upon Jesus, the Son of God (John 1:29-36).

3. **The look of compassion.** As when the Samaritan looked upon the wounded by the side of the road (Lk. 10:33, 34).

4. **The look of envy.** As when the Jewish leaders looked upon Jesus of Nazareth (Matt. 27:18).

5. **The look of covetousness.** As when one makes haste to become rich in the things of this world (Prov. 28:22).

6. **The look of scrutiny.** As when a censorious person looks for flaws in the life of his fellow man (Matt. 7:1-5). As when a self-righteous person gives his fellow man "the once-over" in an effort to find a fault.

7. **The look of lust.** (Text). As when David looked upon Bathsheba (2 Sam. 11:2-5). As when Potiphar's wife looked upon Joseph (Gen. 39:7-19).

When you take care of your thoughts or the contents of your heart, the look will take care of itself. Be aware at all times and places of the presence of God and His power to see the thought and intent of the heart (1 Sam. 16:7). When the heart is pure, the look is pure, when the heart is evil, the look will be evil.

—1616 19th St. N.E., Roanoke, Va.

SINS AGAINST MEN—

(Continued from page one)

the pleadings of the spirit. Some have actually gone so far in this that unless you conform to their every idea you are an outcast. Some even refuse to treat you as a brother. I know of one congregation who was approached about financial assistance for a brother who was sick, but because of the way he stood on a certain question they refused to help him. SHAME! SHAME! To those brethren(?)—may I suggest—please re-read the story of the good Samaritan and make a personal application. May the Lord help us to rid ourselves of this terrible sin. (For a thorough discussion of this subject, please read the article by Alexander Campbell in the "Christian System" p. 76)

Envyings—This word is always used in a bad sense. "It means jealousy of another's success, depreciation of his worth, envy of his excellence." Bullinger.

First, let us notice **Jealousy of another's success**. Have you ever experienced this feeling? When someone else excels do you rejoice or find fault? Are you glad or sad? I have seen some who were actually miserable because another had succeeded. They could not stand for him to be better off financially, intellectually, or socially. Brethren, we should not be this way. May God help us to be different.

Second, let us notice **Depreciation of his worth**. Have you ever heard someone run another down? Bemean and belittle his every effort? Talk about him as though he were the scum of the earth? I have seen some whose envy for another preacher was so great that they didn't have one good word for him. And if he had some misfortune they did everything in their power to push him down a little farther. But brethren let me tell you—this type of conduct will backfire every time. If you don't believe it try it. Just as sure as you run someone down, YOU will suffer. Never depreciate another.

Third, let us notice **Envy of his excellence**. Brethren, if another can preach better than I—good. If another can sing better than I—good. If he can learn more and faster—good. May God help me never to be envious of what another is. Envy has been the ruin of many men.

Murder—Murder is the killing of men. This is a sin that we all recognize to be wrong. No one can authorize us to kill. When we do we sin.

The above remarks are about sins mentioned by Paul. Sins against men. They should never be named among us for **"WE BE BRETHREN."**

4000 Crenshaw
Ft. Worth, Texas

It is possible to have too much. A man with one watch knows what time it is. A man with two is never sure.

May misfortune follow you all the days of your life—and never overtake you.

Most of our money is lost through the hole in the top of our pocket.

The happiest miser on the earth is the fellow who saves up every friend he can make.



John Reynolds, 3434 9th St., Ceres, Calif., Nov. 14.—I have been enjoying the OPA and it makes me rejoice to read in the reports of so many baptisms. The articles have also been very good. I hope it is the Lord's will that I will be strong enough to visit some of the congregations.

Wm. Tracy Moore, 608 Bluff St., Delta, Colo., Nov. 12.—We are still striving to serve the Lord scripturally. It is hard to get the people interested in the Truth. Please send us some of the latest song books "Singer's Choice." I think it has some of the best and prettiest songs.

Van Butts, 911 Hodge, Sapulpa, Okla., Nov. 11.—We no longer meet at Sapulpa. So many members moved away. We attend at Okemah, my old home which is about 60 miles from here. I preached the second Lord's day in Oct., baptizing one. I go to Stroud the 4th Lord's day of the month.

Earl Helvey, 7608 Prince, Citrus Hts., Calif., Oct. 19. The church at 64th St. in Sacramento is doing well and we appreciate our visitors. We visited Bro. Roden in Ukiah in Oct. He is one of the best personal workers, very zealous. He did much for the congregation at 64th St. Nov. 6, Bro. Homer L. King will begin a singing school for us, that we may learn to sing with the spirit and the understanding also (1 Cor. 14:15).

James R. Stewart, 1824 Connor, Waco, Tex., Nov. 10.—I have preached at Live Oak and Sandgrove recently. I am now doing personal work at Circle Rd. in Waco. Some outsiders are attending and 2 have made confession of faults. Two Lord's days in the month, Bro. Kenneth Hendricks will preach for us here. We enjoy his lessons and pray for the work. A thought—Do not resent growing old, many are denied the privilege.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Nov. 14.—The past month has found me preaching at several congregations in this area. Among them: Oklahoma City (7th St.), Arlington, Ft. Worth, Dallas, and Olney. We have a new congregation meeting in Olney. They have a good start and prospects for future growth look good. May the Lord bless all.

Ralph Kitson, Mozier, Ill., Nov. 10.—Bro. Orville Smith is doing some good preaching for us. There have been no additions as yet. Our attendance continues good. We have some coming from St. Louis. Bro. King, I would like to see you again. I pray for you and all the brethren. Here are 2 subs.

J. W. Weeks, 428 Park St., Lawrenceburg, Tenn., Nov. 8.—The congregations around in this section are doing pretty well. Bro. King, wife and I hope you are well. Here is our renewal for another year.

J. A. Brewer, 831 N. 17, Richmond, Ind., Sept. 18.—We are still carrying on the work here. The week of Aug. 27, we had 3 good lessons from Bro. Canfield, as he was on his way to Mich. for the Labor Day meeting. Pray for us. (Note—We are sorry this was mislaid. It should have been published in Oct. issue.—Ed.)

J. B. Torres, Rte. 1, Box 104, Kerrville, Tex., Nov. 11.—Nov. 5, 3 were baptized into Christ. They were formerly strong Catholics. The brethren at El Pino de la Cruz, Coah., need our help to complete the roof on their building. They are worthy of our help. The church here continues to help them. I have been sick, pray for me.

Jesus Rodriguez, 2130 Monterrey, Col. Matamoros, N. Laredo, Tamps., Mex., Oct. 23.—The work here in Laredo is progressing and we are anxious to press on. We ask your prayers. The church at Levelland, Tex., has invited us to be there for their New Years meeting Dec. 29-Jan. 7, and I am sure we would enjoy it. However, because of finances I doubt it will be possible.

George L. Powell, 1509 Laguna, Farmington, New Mexico, Nov. 4.—The church here is holding its own but we are hungry for preaching. If any of our preaching brethren are passing this way, it would be a great blessing to have them stop by. My phone is DA 5-3204. Please renew our OPA for 2 years.

Orville Lee Smith, 420 Wall, Joplin, Mo., Nov. 15.—Since last report I have preached at Burkhart, Kansas City, and Joplin, Mo., baptizing one at Joplin. Wife and I consider Joplin our home congregation since we live here. We have rented a new building at Joplin and prospects for growth look good. At present, I am in a very enjoyable meeting at Mozier, Ill., with one restored thus far. We close here Nov. 19.

E. L. Jenkins, Rte. 2, Box 182, Broken Bow, Okla., Nov. 7.—Oct. 20-30, we had a good meeting at Golden with Bro. Miles King doing the preaching. The house was full each night and it was good to hear Miles again. There were no visible results. I fail to see how people can hear the gospel and do nothing about it, knowing it is God's power to save, but Paul said they would do just that (2 Tim. 4:3, 4). Here is our renewal.

R. B. Roden, 440G Talmage Rd., Ukiah, Calif., Nov. 10.—The Cause here continues to prosper. Two were returned to the fold recently. Oct. 20, 21, we were privileged to attend the meeting at Whitney Avenue in Sacramento, Calif. conducted by Bro. Lynwood Smith. C-H-U-R-C-H spells church but it doesn't mean a thing unless U-R in it. Many have yet to learn that a man cannot travel the wrong road and get to the right destination. The great question is not what we make of the Bible but what the Bible makes of us. One of the best ways to get started is to get on our knees. We need the prayers of the faithful.

Pete Howard, G.D., Seymour, Mo., Nov. 10.—Our meeting closed Lord's day evening with 6 confessions. Bro. Arthur Wade did the preaching. I think all congregations need to be warned against sending money to someone without first investigating. The Claud

Garfit family of this vicinity have been writing everywhere for money. They have left the church at Seymour and are meeting with the cups church at Ava, Mo. Just this week I received a letter from Miss. stating they had received a letter from this family asking for help. Brethren, investigate before sending your money to those asking your help.

Joe C. Martinez, 2017 San Luis, San Antonio, Tex.—I have moved to this place where I am working among the Spanish people. We have a small congregation started; we hope to start growing. We have some visitors in every service. Please take note of my new address. Pray for me that I may do more in the future. (We are sorry this reached us too late for the Nov. issue).

Pelusi Kalongonda, Mkoko Village, N. A. Mkumba, P. O. Palombe, Nyasaland, Africa, Oct. 26.—Before I forward my report, I would like to send my best wishes to all the brethren in the Lord. Oct. 9, I was at Michiwa church where, after the gospel was delivered, there were 10 baptisms and 4 confessions of faults; the attendance was 131. With me was Bro. Jameson Kunsamale who did the baptizing. The work in Africa is growing rapidly; we earnestly long for the coming of some missionaries, and for this we seek your generous and prompt aid.

Antonio C. Severe, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, Africa, Oct. 26.—I have been in the field preaching the gospel. I returned recently during the meeting at Wendewende, Oct. 16-22. The total number who came to attend was over 500. Such circumstances help to show how the work of the gospel progresses. We seek the prayers of the brethren in America.

Diston Bandula, Caweza Village, N. A. Mwambo, P. O. Zomba, Nyasaland, Africa, Oct. 26.—Aug. 6, I was at Chete Village; 9 were baptized and 2 confessed wrongs. Aug. 13, I was at Nakhukhu Village; 4 people obeyed the gospel. Aug. 20, I was at Muthano church; 1 was baptized. Aug. 27, I was at Matiya church; 10 were baptized. It is noteworthy how the gospel of the Lord is spreading, even though most of the preachers are poor and starving. The brethren in Africa appeal to the brethren in America to send us some preachers to carry on the work of the Lord; brethren, pray for this cause.

M. Chinga, James Village, P. O. Box 5, Ntondwe, Nyasaland, Africa, Oct. 25.—Aug. 27, I was at Muhiliili church; 8 were baptized and 4 confessed wrongs. With me was Bro. B. Chakani. Sept. 10, we were at Masambuka church; 5 were baptized and 7 confessed faults. Sept. 17, I was at Masambuka again; there were 2 baptisms and 3 confessions. Sept. 24, we were at Masambuka; Oct. 15, we were at Muhiliili again; 8 were baptized and 14 confessed sins. It is our constant prayer that per the kindness of the brotherhood in America missionaries will be sent.

D. B. McCord, 757 N. Cedar Dr., Covina Calif., Nov. 15.—Our very good meeting with Bro. Johnny Elmore is at the half-way mark. We would commend Johnny as a most able preacher. Bro. Richard Nichols has

recently preached 2 very good sermons for us, too. Our brethren who are willing and able to preach the gospel deserve the moral and financial support of all brethren. Since last report, I have preached at Orange and at home. On Nov. 3, we were blessed with Brady, our 4th son and our 5th child. We need your prayers.

Lee Boek, 3549 Garfield, Carmichael, Calif., Nov. 13.—Oct. 1-4, I preached at Covina; Bro. McCord baptized one and 4 confessed faults; Oct. 2, I was at Norco; Oct. 5, at Lynwood. Oct. 6-15, I held an enjoyable meeting at El Cajon, with 2 baptisms and 9 confessions of wrongs. This is a zealous congregation with good leadership. We enjoyed Bro. Lynwood Smith's meeting at Whitney Ave. my home church. Oct. 22, I preached at San Jose and visited with Bro. John Smith and lovely family; preached at Stockton that night. Oct. 28-29, we were at Graham, Tex.; Oct. 30-Nov. 1, I preached for the new church at Olney, Tex.; Nov. 5, I preached at Healdton, Okla. which I enjoyed; Nov. 6, enjoyed a good visit with Bro. Johnny Elmore and family at Ada, Okla.; Nov. 8, I preached at New Salem, Miss. We finally reached our destination in Mt. Pleasant, Fla., where we will be working the next few months.

D. S. Chiwanda, V.H. Nkoko, N. A. Nkhumba, %S. B. Razaro, P. O. Box 13, Palombe, Mlanje, Nyasaland, Africa, Aug. 27.—I write to explain about Nyasaland. I have taken my stand with the true church of Christ. Before, I had stood by, but now am in the true Church. Now, dear brethren, I know you know the Words of God and I need a preacher to stand by. Many gospels are here, but this is new to me. We have three preachers here but need someone from there to divide the Word rightly.

Nelson Tuanje, Mapweshera V., Ndata Estate, Mikolongwe, Nyasaland, Oct. 24.—The work here for Christ is just going forward, but we have no leader. Things are in good condition from Zombe, Cholo, Mlanje. The preachers are crying for help. Please, brethren, wish to work with us; let us know how we can call some missionaries. More souls may be lost in our waiting. Deal in mercy with us. We know we did wrong to flow for one man, please forgive us.

Yohane Namulouah, Saidi V., N. A. Mkhambé, Palombe, Nyasaland, Nov. 1.—Bro. E. C. Severe's report of Aug. has caused us to fear for the downfall of the Cause here. Yet, we are encouraged that he appeals for your assistance. We pray you to send missionaries. Sept. 6, I was at Mianga with 9 restored and 12 confessions; at Mikongoni, 21 were baptized, 33 restored, and 3 confessions of faults; Sept. 18, at Mpoto, 8 were baptized, 11 restored, and 12 confessed faults; Sept. 31, at Chunguma, 7 were baptized, 39 were restored, and 3 confessed faults; Oct. 6, at Maluwa, 4 were baptized, 6 restored, and 9 confessed faults; Oct. 15, at Mianga again, 8 were baptized, 35 restored, and 6 confessed faults. Brethren pray for me and the work here.

J. W. Kornegay, 4421 Ryan St., Memphis 7, Tenn., Nov. 13.—I enjoyed working with the zealous congregation at Nacogdoches Rd., in San Antonio, Tex. during last month. Interest and attendance were good and we appreciated visitors from other congregations during the meeting which closed Nov. 5. Seven confessed

faults during my work there. The hospitality shown me was great and I appreciated it. It was good to get home to the family again and my work for the rest of the year will be in and near Memphis. Nov. 10, we heard Bro. Lynwood Smith at Little Rock. Here is my renewal for the OPA, we enjoy it very much.

Ray Fox, 14019 E. Glenn Dr., Whittier, Calif., Oct. 29.—The congregation at Lynwood, Calif., is constantly becoming more steadfast in the Lord's work. The interest is outstanding and the cooperation among the members is excellent. Bro. Paul Nichols begins two months work here the first of November. Beginning Dec. 24, and continuing over Jan. 1, we plan to have a protracted meeting. All day services will be held on New Year's day. Make your plans to be with us if possible. Here is my renewal for the OPA.

E. H. Miller, P. O. Box 538, LaGrange, Ga., Nov. 17.—Dec. 4-7, I am to debate Pat Broadus in McAlester, Okla. I debated him previously in Calif. We had a wonderful meeting Oct. 21-29 with Bro. Johnny Elmore doing the preaching. I do not think we have ever had a better one. Several nights we had to get out the chairs to take care of the crowd. Three were baptized, and several confessed faults. We had visitors from nearby congregations and this helped greatly. Since the meeting, there have been several confessions of faults and one has been restored. I have about all the meetings I can get to, booked for 1962. I have time for a few more if necessary, but am trying to be with the work here more. The new congregations still need help. My wife is better and we hope she can avoid another operation. We appreciate the many cards and letters.

Pless Wiley, Box 4, McRae, Ark., Nov. 10.—Bro. Lynwood Smith is now in a good meeting at 21st and Bragg St. in Little Rock, giving us some spiritual food. We have received a letter from Sister Clifton Gordon, Rte. 1, Judsonia, Ark., trying to locate a congregation close to her. She is now meeting in the home of Sister Letha Singleton at Searcy, Ark. We need the prayers of the faithful. We always get a lift when we read the OPA, it does us much good.

Tom Smith, Rte. 4, Box 171A, Duncan, Okla., Nov. 15.—Oct. 29, I was at Duncan for both services preaching to a splendid audience each time. Nov. 5, I was at Graham for 2 services. Nov. 12, I was at Andrews, Tex., and heard C. A. deliver a good sermon on "Striving Lawfully." I preached at the evening service. They had a song drill afterwards and music study conducted by C. A. which was very instructive and interesting. This is to be conducted each Lord's day evening for an indefinite period. They are few in number and poor in this world's goods and are in need of financial assistance to help support some one there in personal work. Healdton, Okla., plans to help. Are there others who will help? This is indeed a worthy cause.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., Nov. 8.—I believe this last OPA was outstanding in every way. The items were excellent and written in the finest spirit. I especially appreciated the "bouquet" to Sister Byford. It is godly women like this our younger sisters should imitate rather than the style horses of

the day. I think you are right, too, about the African work, and I would add, "make it somewhere other than Wendewende, and make it a mission of, by, and for the missionaries, rather than under the control of the natives." Then the missionaries will be treated with respect. Bro. Orten's article and your comments, Bro. King, are right and well spoken. The cause of the Lord will not be bettered by "spend-oriously" erected monuments to our neglect of missions, charities, and attention to character building in the body of Christ.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Nov. 15.—The meeting at Wayne, W. Va. was very enjoyable and though there were no visible results we feel much good was done. We made our home while there with B. F. and Ruth Leonard. They were certainly wonderful to me. Our next meeting was at Fieldstone, Mo. This was our first meeting here and we really enjoyed it. Bro. and Sister Price Roger's home was our home while here. Their hospitality was at its best. We are now home for the winter and will be working in and around Dallas this winter. The congregation here in Dallas is doing good with attendance at all services good. We have peace for which we are thankful. Pray for me and mine.

James D. Orten, 8 N. Wise, Samson, Alabama. The work here in south Alabama continues to prosper. Two were baptized and three restored recently; and best of all the brethren are working in peace. I know of no two congregations anywhere that work in closer harmony than Earlytown and Lowery. Last Sunday I closed a pleasant meeting at Nepolean, near Wedowee, Alabama. This was my first meeting at Nepolean and a fine experience it was. The neighboring churches in Georgia cooperated commendably, as well as a number of preachers who were present for a night or more. The association with brother Gillis Prince was rewarding. He has not lost his ability to preach.

B. B. Cayson, 1993 Burnham Ave., Memphis, Tenn., Oct. 24.—Bro. Billy Orten conducted our meeting baptizing one. He did some wonderful preaching. Bro. Orville Smith gave us a good sermon, with one confession of faults. Also, Bro. A. L. Adams of the Roanoke, Va. congregation delivered 3 wonderful lessons. He is young and has a burning desire to preach the gospel. We bid him godspeed and invite him to come again. I have preached at Batesville, Ark.; and Chapel Grove, Tenn., where we had a large crowd. Bro. John Fisher and others are doing a wonderful work in this section. I preached at my home congregation with one confession of faults. May the Lord bless you, fellow saints.

A. L. Adams, 1616 19th St. N. E., Roanoke, Va., Nov. 9.—The congregation here is doing fine. Cold weather is here now and our attendance will likely drop some. No matter what it is like outside the meeting house, we should be on the inside when services begin. Some of us are planning to attend part of Bro. Kornegay's meeting at Jacksonville, Fla., the last week in Dec. and are looking forward to having him with us again the first two weeks of next June. I was honored to speak for his home congregation in Memphis on Wednesday evening and again at both services on Lord's day. They are a wonderful group. I am looking forward to the meeting in Birmingham the week before

next Easter, to meeting Bro. Lynwood Smith, and attending the southern brotherhood meeting. We pray for the Church everywhere, and Bro. King we pray too, that the OPA will continue to grow.

F. H. Lichapa, Naphungo, % Namlenga Mission, P. O. Miko-longwe, Nyasaland, Oct. 17. - Sept. 2-3, I worked with Bro. E. C. Severe at Kumdaxi, with 5 baptisms, 29 confessions of faults. Brethren Mussah and Kanyenga were present. I labored with Naphungo church, results were 4 baptized and 8 confessions. Sept. 17, at Mpondesi, 5 confessed faults. This congregation was about to collapse for the need of an evangelist. Each Lord's day, a brother comes to work with them, since most of the members are women. Sept. 24, at Naphungo, 5 confessed faults and 4 were baptized. Brethren, we are in need of missionaries, and because of this lack and delay in responding to our call for help the work is dwindling. It is evident we made mistakes in refusing to listen to sound judgment and righteous decisions, and we ask your forgiveness. Kindly send us missionaries despite our previous mistakes. The work continues to increase in membership but it is greatly lacking in spiritual growth and teaching. Pray for us and the Cause.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., Nov. 10.—During the month of October I worked with my home congregation along with Bro. Gatson. He is a good leader. I was unable to make the trip to Memphis and Mississippi since bus fare has increased so much. At present, I am supported only by the church in Iowa and one in Ill. I am thankful for previous support from a congregation in Mo., and a small congregation in Calif. Nov. 15, I hope to go to Memphis for personal work and some mission work then to Miss. in Dec. I hope to do more mission work this winter in Memphis. How good it would be if we would all abide by the same rule, the Bible (1 Cor. 1:10; Phil. 3:14-16). We have come into trying times, brethren, we can see that wherever we go (2 Thess. 2:1-11). May God bless and keep His children is my prayer.

Jerry Cutter, Rt. 1, Crescent, Okla., Nov. 16.—Since last reporting we have done a lot of traveling, but are now settled for the winter working for the Highway City congregation here in Calif. Going back to my last two summer meetings briefly. The one late in August at Sand Grove closed with six baptisms and I learned to love the people greatly in that area during the two weeks meeting. The meeting early in Sept. closed at Lubbock, Texas, closed with one restoration. The meeting was a joyful occasion for us to be re-associated with brethren we had learned to think so much of in previous work. Of course the work in the Highway City area is a real pleasure. It is good to be associated with such brethren. Also, I am attending classes at Fresno State College this year.

Wayne Fussell, 5928 W. Canal, Shreveport, La., Nov. 15 Sept. 2-3, I was honored to preach the first sermons in the new building at Mena, Ark., which houses a new congregation with a promising future for the Lord. Accompanied by my brother, Ernest, I conducted a meeting at Houston, Mo., blessed with large crowds, six baptisms, and four restorations. Thence to Odom, Mo., with one baptism, one restoration, and

two confessions. I enjoyed association with my good friend and preaching brother, Joe Howard. My last meeting at Cassville, Mo., was well attended throughout by brethren far and near, aliens and religious sinners. One was baptized. My next meeting: Healdton, Okla., Dec. 15-24.

John H. Lemmon, Rte. 1, Box 270, Hammon, La., Oct. 31.—Since I last reported a new congregation has begun to meet in Thibodaux, on the hiway from Thibodaux to Baton Rouge, in the new building formerly built for the Lemmon Mattress show room but put to new use. There were 17 present last Lord's day, 4 that were not members. I preach there at the 10:30 service and at Hammon for the 7:30 P. M. service. The interest in this area is growing. With confusion becoming so widespread among those speaking where the Bible does not speak, it seems impossible to find any accepted authority among them. The time is ripe here for an energetic program of evangelical work via the radio and printed word and a well worked out plan of gospel meetings. Let us not bypass this opportunity. More than half a million live in this corner of La., I am told. Anyone interested in this work either morally or materially, contact C. M. Lemmon, Camellia Dr., Thibodaux, La. Phone HI 7-3325. Signs are to be found on all 3 hiways into the city. They are especially interested in a radio program but need help.

Luther D. Boek, 3549 Garfield Ave., Carmichael, Calif., Nov. 14.—I am now back in Winters, Calif., after a two week's absence. I was forced to enter the hospital for a hernia operation, Oct. 29. I am getting along fine now. I want to thank all for the good visits. At Winters, we have had seven restorations to date and interest is increasing. Bro. Bob Orear has moved into this area and is meeting with us. I expect him to render valuable aid. I am grateful to the brethren who came to help out while I was absent and also the ones that attended the services to lend encouragement. The fifth Lord's day of Oct., I was at Cottonwoods, Calif., where 2 obeyed the gospel. This was encouraging to all. Bro. Lynwood Smith held a week's meeting for my home congregation at Whitney Ave., in Sacramento last month which was strengthening to all. We were grateful for the help and support of the brethren from 64th St. congregation in Sacramento.

Homer L. King, 1061 No. Pilgrim, Stockton, California, Nov. 20.—We closed our trip through the N. W., at Caldwell, Idaho, preaching over the week-end, Oct. 21-23. We found but few meeting here. Their needs are great—new meeting house, better location, more members, leadership with teaching and singing ability. I consider the N. W. a difficult field for expansion and development generally. Much patient effort by experienced preachers and teachers is an outstanding, urgent need. The faithful few at each place need our earnest prayers and help. The Sacramento (64th St.) and Stockton churches supported me and wife for a little over two months of preaching and visitation, necessitating over three thousand miles of travel. The faithful in the N. W. contributed to the added expense of travel, for which we are, indeed, thankful. Our next was at Sacramento (64th. St.), Nov. 2-10, inclusive, in a kind of song drill and preaching over the week-end. I preached at Manteca, about 12 miles south of Stock-

ton, Oct. 26, having preached at Stockton the night before, and again at Stockton over the week-end, Oct. 29. I preached again at Stockton, Nov. 12. I am to do personal work and preach as needed in this part until I leave for the New Year's meeting at Levelland, Tex., Dec. 29, through Jan. 7. We desire your prayers, brethren.

Preston C. Brown, 1904 Clay Ave., Panama City, Florida, Nov. 10.—Since I wrote my last article for the paper, I have preached in LaGrange, Ga., and enjoyed the wonderful fellowship with all the brethren there. Had the pleasure of visiting in Brother E. H. Miller's home. I also preached in Gretna, Fla. The church here is still doing fine. We are looking forward to a radio broadcast in Panama City, which we believe will be of much interest to many here. Also trying to plan a religious debate in Dothan, Ala., near the church I was preaching for when I learned the truth. I believe there are many there that would accept the truth if they had an opportunity to study it in the light of what the scriptures teach. One family and another member have left the S. S. church where I once preached and are worshipping with the Pansey, Ala., congregation. Many more inform me they are dissatisfied. I will be preaching for the Pansey congregation the 4th Sunday in Nov. We hope to establish a church in Ashford, Ala.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 14.—We had a good meeting at Corcoran, Calif., Oct. 15-29. The cooperation of members of twelve different congregations was excellent. Some were from as far away as Salinas and Manteca to the north and Arvin and Los Angeles to the south. And the last Lord's day when we had "all day services" we had a fine crowd for singing, including a number of preachers—Jerry Cutter, Roy Criswell, Jack Ivey, Ernie Lewis, Glenn Lewis, and Jim Russell; perhaps others. The results of the meeting were five restorations. We have some fine Christians at Corcoran. Nov. 1 we came to Lynwood, Calif. to do some extended work. I was called to Carlsbad due to trouble with cups people there. I preached twice, with one confession of faults. Old digressive tactics were used—proposal for compromise on the Truth so "cups preachers" could come in and preach and etc. Naturally, the faithful did not accept, and as a result several have left the faithful and started a digressive congregation at Oceanside. C. R. Worsham and Leon Garrett, digressive preachers, had a part in this division. The faithful few that are left intend to work harder now than ever. Right away they want to begin some extensive personal work and then have a two-weeks' meeting. Perhaps, in this way they will succeed in regaining some of the ones led astray, and may gain new members. But, they need help. There are only a few left to carry on the work there, and any financial help that is sent to them will be greatly appreciated. Send any donations to Don Crossman, 2041 Gayle, Carlsbad, Calif., or John McKaig, 1315 Buena Vista, Carlsbad, Calif. By the time this reaches the readers the meeting at Forest Grove, Ore. will be history. Dec. 24-31, we will be in the annual New Year's meeting at Lynwood, Calif. Everyone is urged to come who can. The Lord willing, Jan. 1, we are moving to Bakersfield permanently. Please note, our new address will be 1400 Adena Street.