

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 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. XXXVI

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No. 1

## WHAT IS WRONG WITH RIGHT?

By Clovis T. Cook

Once upon a time, right was right and wrong was wrong, but today in our fast moving, modernistic way of life, we seem to challenge this rule. All at once, the things we have been taught for a life time to be right, we begin to question. We search to find what is wrong with right. And, if the desire to break away and defy the conventional becomes strong enough, we usually find something wrong with the tried and tested principles, both in religion and every day life, taught by parents and God. Even in some phases of our government, people are showing signs of finding fault with the things that made our nation great. Honesty and hard work, which once were the order of the day, suddenly become very unpopular. Why would we choose to gamble with the unproven, the untried, the untested, when we can make our choice safe with the proven, tried and tested?

### The churches of Christ salute you

In Rom. 16:16, Paul said, "The churches of Christ salute you." We have been taught for years that this expression means the congregations of the church of Christ salute you. But, the point is this: Recently some have begun to question the name. Paul called these congregations churches of Christ. Was Paul right? What's wrong with calling these churches by the name the Bible prescribed? Of course, this is not the only proof that this New Testament church was called the church of Christ, but if one piled the proof mountain high, and another chooses to cast it aside, he will do so. May I ask what is wrong with calling the church by a name that describes it? What is wrong with right? Is it right to say that the church belongs to the One who purchased it with His own blood, to call it His and name it so? Is this right? If not, what's wrong with it? In our society today this rule is without exception, perhaps. Too many people like to think that they are members of the church of Christ but call it another name. Bro. Johnny Elmore recently illustrated while in a meeting here, that at a certain place the people in that community were putting up a new church building, and they called at a certain fellow's house and asked for a donation. The fellow replied, "Sir, I donate only to the church of Christ." Then the man said, "But this is the church of Christ." "Good," the other fellow said, then if you will put up a sign that says so, I will donate \$50.00 to this." The man replied, "Oh no, we

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## THE CONTRIBUTION

By Dennis Fenter

It seems I have been misunderstood on the subject of giving, and that some think I do not believe in giving. I would like it known that I certainly do believe we should give. My position on this could not be better stated than is stated by Brother Homer Gay in a reprint of his article which appeared in the July 1, 1962, issue of the Old Paths Advocate. The following is what Brother Gay wrote and what I believe to be the truth:

**How Should the Contribution Be Spent?** Since several have asked (even insisted) me to write on this question, I promised that I would do so if someone else did not. I shall do the best that I can on the subject.

First, I would like to say that I believe the mis-use of the contribution and the non-use of it are the two main reasons for members skimping on their giving. Necessity is the object of the giving. Some brethren seem to think that when they give on Lord's day that they are giving something to the Lord. This misunderstanding I would like to clear up.

In 1 Cor. 16:1-2, let us read carefully: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Let us notice that this collection is for the saints; it is not for the Lord, only in the sense that Jesus uses the thought in Matt. 25:40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The Lord does not need the money; we are the ones who need it, and who receive the benefit from it. In the early days of the church, as all know, they had "all things common" as Jerusalem (Acts 2:42). In this, I am convinced that they used this fund for every need. This practice was never commanded; they did it of their own free-will as is shown in the case of Ananias and Sapphira (Acts 5). In verse 4, Peter said, "While it remained, was it not thine own? And after it was sold, was it not in thine own power?" Thus, it was evidently shown that it was not compulsory to give it all. They sinned by lying; but the fact still remains that all of the disciples lived from that general fund. Now, I do not know just what their needs were, but whatever those needs, they were taken care of from that fund.

In as much as "there were Jews, devout men, out of every nation under heaven at Jerusalem," the most

of the members of the church, perhaps, were away from home and had to be cared for, which naturally used up the means of those who lived there, making them poor. So, after they were all scattered and went back home, they were better off than their brethren who still lived in Jerusalem.

Now, we read from Acts 2:27-30: "And in these days came prophets from Jerusalem to Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be a great dearth throughout all the world: which came to pass in the days of Caludius Ceasar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul." We see in this a need, then a determination on the part of the brethren, everyone of them, to relieve this need. I do not believe that there were "strings" attached to this; that is, that they were only to buy a certain brand of flour, or certain clothes: I believe that it was for their relief. It may have been needed to pay back debts, house rent, grocery bills, the schooling of their children, clothing — whatever they considered to be their needs; and their needs may not have been the same for every family either. Neither can this be narrowed down to just giving the bare necessities of life, for it was more than two years from the time these brethren determined to send relief to the brethren who dwelt in Judea until it finally got there.

In Romans 15:25-27, Paul says: "But now I go to Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things."

Let us notice in this that it pleased the brethren to do this. It was of their own free-will and volition. I understand then that the giver has a right to choose how and for what purpose he is to give, so long as he is helping a righteous cause. Of course, we are to "have no fellowship with the unfruitful works of darkness."

No man has the right to confiscate the contribution, and say that we will use it for this and not use it for that; the giver must have a say here.

So, if the members of a congregation "please" and "determine" to contribute for a certain purpose, that is their privilege, and if they "please" and "determine" that they will pool their funds—everyone as he is able to give, this fund or contribution to be used for every good purpose, that is also their liberty. This seems to me more like "being ready unto every good work" (Titus 3:1).

I have noticed down through the years that generally where this or that must be paid "by digging in their pockets" after it, and not out of the treasury, that it just about comes out of the treasury anyway. That is, if one is going to give five dollars, as an individual, for some special use, he usually gives a dime into the treasury. They do not take the five dollars out of their tobacco or pleasure money; they do not skimp on anything, but the church treasury to do this giving as an individual.

My understanding of the use of the contribution, then, is that the members of the congregation should

be taught to have fellowship with each other in every good work, and that by all giving of their means upon the first day of the week as they are prospered, and by having some one or ones appointed to look after the business affairs of the church, who should be able to see the need and relieve it, whether it be helping an individual, a family, or the whole congregation. If the congregation needs song books (we have all given of our money into this fund), then buy books for all; build a meeting house for all; pay a painter to paint the meeting-house, a preacher to preach, a music teacher to teach, a cooling system, lights—whatever is needed; and we thus all have fellowship in the good work.

Of course, I do not expect all of the brethren to agree with me on this; but, I do believe the Lord and His apostles do."

1700 S. Main  
Portales, N. Mex.

## ATHEISM

By Jim Hickey

The very word of our caption is repugnant to our minds; yet, today in many places this "ism" is growing. Today, an entire political entity, bent on world domination has this belief, or disbelief, as one of its cardinal tenets. Atheism, of course, is not a belief; it is a rebellion toward belief.

Upon further investigation, we find that atheism possesses no principles and no absolute code of morality, but simply does that which is expedient or profitable for itself to further its own desires or goals. Although there are some who are confessed atheists, I believe there are many more who are atheists by their examples of rebellion and unbelief. Atheism is simply a negation of all heavenly, holy and eternal things.

One great problem of atheistic philosophy is the vacuum it creates. Atheism denies the existence of God, all spiritual things, and the hope of heaven itself, but in denying all eternal good and the innermost hopes of all Christ-minded people, it fails to fill with goodness or even knowledge the great vacuum it has created, but simply states "it is looking for light." If only such people would realize that Jesus is the light (John 1:9), and that His word is light as the psalmist David wrote: "Thy word is a lamp unto my feet and a light unto my path." Let every atheist deny the doctrine and gospel of Christ, but let him also prove his own theory. Any person who just criticizes and does not offer a solution or an explanation of his belief, or lack of it, does not present a very formidable opposition to any intelligent person. "The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good" (Ps. 14:1).

Are you an atheist? I hope not; if you are not, are you a Christian? I do not mean this in the general sense as we use the term "Christian nation." Many of us use the term as an adjective, that is, to describe someone's action, disposition, or even a country. In the New Testament, the term Christian was applied to those people who were the disciples or followers of Christ, "And the disciples were called Christians first in Antioch." The Bible teaches us that the only way that men become Christians in the Bible sense is to become a member of the institution that Christ shed His blood for and sent His apostles out to establish. Before

Jesus ascended to the Father. He gave His apostles the formula to make disciples of 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" (Mk. 16:15-16).

We may not be atheists and openly defy God, but are we openly for God; have we pledged allegiance to Him and become a Christian? Let us remember that we are either for God or we are against the Lord; there is no middle ground. "He that is not with me is against me; and he that gathereth not with me, scattereth abroad" (Matt. 12:30).

I believe it is necessary to make a decision to either serve God or serve Satan. Sometimes we have the mistaken idea that we are not serving either one, but we are doing just what we ourselves want. Adam and Eve did what they themselves pleased when they ate of the forbidden fruit, but actually, they were serving Satan by disobeying God. It is very important to serve God because there will come a "settling-up time," a judgment day, if you please. If it were to come tomorrow, would you be ready to face your God?

"Christ is walking life's shores again!  
Christ is choosing His fishermen,  
With nets far spread for their hauling.  
Christ looks in at the office door;  
Christ is searching mill and store—  
It's you! It's you he's calling!

'Lord, my business holds me here!'  
'Lord I'm planning a great career!'  
'Lord, my fields await the plow!'  
'Lord, my orchards burgeon now!'  
But if the fisher of souls keeps calling  
It's you! It's you he's calling!"

—Box 521, Manteca, Calif.

## SERIOUS QUESTIONS IN REPLY TO 4 QUESTIONS IN NOV. O. P. A.

By E. H. Miller

A few preachers have answered those 4 questions with a plain "No"; others, for some reason, have not answered at all. One reason given, is, "Brethren are not interested in getting involved in a local situation;" but the following questions from different states prove those 4 questions involve more than "a local situation." Questions like these seem to have caused some preachers to accept more reasons for a divorce and second marriage by Christians than the exception given by Jesus in Mt. 5:32; 19:9; so study the following questions given me and the answers carefully. Then, if my answers are wrong, correct me for I am fighting no person, but I am fighting the divorcing and remarriage of Christians for any reason other than the exception given by Jesus in Mt. 5:32; 19:9.

### Questions Received by E. H. Miller

1. In a case where a divorce is secured for any cause other than adultery, will a remarriage by either party constitute adultery? (a) If so, does that act of adultery destroy the former marriage relationship, so that the other party may be free, in God's sight, to then marry someone else?

2. Does a just, merciful Father punish or penalize the innocent party in a divorce case, for any cause, by forbidding him or her to remarry so long as the guilty

party, who has remarried, lives? By "guilty party," I mean the one putting away or divorcing.

3. The innocent can marry without sin, the guilty commits adultery, but since all sins can be forgiven, will you please tell me how this guilty party may be forgiven for committing adultery, and what more, other than to confess that the said party did divorce and remarry without scriptural cause, be sorry for same (repent), and pray God to Forgive? If repentance means to undo (if there is such a word), in this case maybe it means the same to the sinner. Then to repent for divorcing and remarrying without a cause (fornication), means to divorce again, put away present companion, and admit that such mistakes bring on conditions where a man cannot have his own wife, and the wife her own husband, and consigns such ones to a life of celibacy.

4. Is it scriptural to recognize fellowship with one who divorces a mate, marries another, and then divorces the last and remarries the first? Does not such still constitute an abomination in God's sight (Deut. 24:3, 4)?

5. When a husband and wife separate for any cause, other than adultery, and one party states that, in order to give the other a scriptural cause for divorce, they are going to commit fornication, and does so, will such scripturally "break the wedlock" and give the other party a scriptural right to remarry? Yes, I have recently heard of just such a case.

### E. H. Miller's Answers to the Foregoing Questions

1. There are two questions in this one, and the answer to the first is plainly stated by Jesus, "Who-soever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."—"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (King James Version of Mt. 5:32; 19:9). That plainly shows "either party" of this question will "commit adultery," if they marry another, regardless of which one marries first and if both marry both will "commit adultery."

The answer to the second question in number "1" is also given in the verses given in answer to the first one. So let us notice those verses again, but this time quote from "The New Testament in the language of today by William F. Beck"—"I tell you, if anyone divorces his wife, except for adultery, and marries another, he's living in adultery."—"And also the man who marries the divorced woman is living in adultery." Please notice, Jesus plainly states when a Brother "shall put away ("divorces") his wife, except it be for fornication ("adultery"), and shall marry another, committeth adultery ("is living in adultery")." Now, does such "adultery" give the "wife" he unscripturally divorced the right to marry another? No! For Jesus said, "and whosoever shall marry her . . . committeth adultery ("is living in adultery")." So neither party of question "1" can under any condition scripturally marry another, or live with another (as husband and wife) as long as both parties of question "1" are living.

2. Friends, notice the "guilty party" here is guilty of "putting away or divorcing" "the innocent party;" the divorce was not "for the cause of fornication," so,

(Continued on page eight)

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## THIS AND THAT

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**A Good Soldier**—Sister Susie Gay Perser, 2706 Merrill St., Shreveport, La., would like to hear from you in case you ordered this book by Brother Homer A. Gay, but for some reason never received your copy. Too, if you have not ordered this treasure of good things, why not do so? It is \$1.00 a copy, and is worth much more.

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You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We want to express our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list, and report any errors to us immediately.

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## NOTICE

The supply of the little booklet, "The Church of Christ in Faith and Practice," is now exhausted. I may print more next year. I still have a good supply of Brother Ronny F. Wade's book on the communion, "This Do in Remembrance of Me." These are free to anyone who writes and asks for them.

—Bob Strain,  
Harrodsburg, Ind.

## LITTLE BY LITTLE

A Denver preacher admonishes his auditors with the following: The members of the church on Sunday morning sleep a little late. They go straggling into the assembly a little late. Some of the members chew a little gum, joke a little, and doodle a little. Brethren in the service argue a little, figure a little, laugh a little, listen to the sermon a little, commune a little, and give a little.

After dismissal, they gossip a little, go home and

forget what little they heard, and act a little like they cared for the greatest, grandest, holiest and most precious institution on the earth.

I may have exaggerated a little, but a very little, and I think some things I have omitted a little.

Brethren, will you think on this a little?

—Selected and adapted

## MORAL AND PHYSICAL KNOWLEDGE

By T. J. Shaw

Moral knowledge is dependent wholly and completely upon testimony of others, while physical knowledge is dependent upon the bodily senses. For instance, I know there is such a city as Pittsburgh, Pa., physically, for I have been there and seen it, and do not depend up testimony exclusively. I also know there is a city in Palestine by the name of Jerusalem; morally, I know from testimony. 1st. example: "Let all the house of Israel therefore know assuredly that God has made Him both Lord and Christ, this Jesus whom you crucified" (Acts 2:36, R.V.). They did not have their senses to testify to Christ's coronation. Their knowledge was based upon moral testimony.

"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (1 Jno. 5:1, R.V.). Did the brethren know physically, by direct evidence of senses? No, they knew morally by divine testimony. "These things have I written unto you that you might know that you have eternal life (1 Jno. 5:13).

"Beloved, we are God's children now; It does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is" (1 Jno. 3:2, R.V.). It could not have been known except by the teaching of the apostles, who spoke under the influence of the prophetic spirit. It was moral knowledge.

"To know Him" means to obey Him and live as He lived (1 Jno. 2:46; 4:68). This is a criterion, or test, by which we may be sure that we know Him. If we disregard any of His commandments, such as water baptism, or giving as we have been prospered (1 Cor. 16:1-2), and speak of them as non-essentials, we may be certain that we are not in fellowship with Him. Many people profess to know him, but by their works deny Him (1 Tim. 1:16). Many profess to know Him but are mistaken (Matt. 7:21).

To know God is to serve Him with a perfect heart and a willing mind (1 Chron. 28:9; John 8:55). Josiah was a man who practiced "Judgement and Justice." Judged the cause of the poor and needy, then it was well with him, was not this to know me, saith the Lord (Jer. 22:16).

David to Solomon—"And I will establish his Kingdom forever, if he be constant to do my commandments and mine ordinances as at this day, now, therefore, in the sight of all Israel, the assembly of Jehovah, and in the audience of our God, observe and seek out all the commandments of Jehovah your God, then you may possess this good land, and leave it for an inheritance to your children after you forever. And thou Solomon, my son, know thou the Lord—the God of thy father and serve Him with a perfect heart and a willing mind, for Jehovah searcheth all hearts, and understands all the imaginations of the thoughts: if you seek Him, he

will be found of thee, but if thou forsake him, He will cast thee off forever (Chron. 28:7-9).

The knowledge of God is revealed in the New Testament, or in His Word. God has magnified his word above His name (Psalms 138:2). The Bible speaks of His name being Holy and Reverend (Psalms 111:9). If God has magnified His word above His name, and His name is Holy and Reverend, certainly we should have the highest reverence for His word (Psalms 119:128). All God's commandments are righteousness (Psalms 119:172). God's word is forever settled in Heaven (Psalms 119:89). We dare not add to or diminish from His Word (Deut. 4:32). If any man speak let him speak as the Oracles of God (1 Pet. 4:12). "Where the Bible speaks we speak and where the Bible is silent we are silent" should be our motto. We should not tamper with the word of God, for God is a jealous God (Nah. 1:2). And God is jealous for is Holy name (Ezek. 39:25). But His word is higher than His name; certainly, then, He would be jealous for His word. So be careful how you handle His word. To know God is to know His character, person, mind and plan (Acts 2:36). The Jews in the days of Paul had a zeal for God but not according to knowledge (Rom. 10:2). The Jews were destroyed for lack of knowledge, "because thou hast rejected knowledge I will also reject thee" (Hos. 4:6-8). The knowledge of God is revealed in His word. To build on the teaching of Jesus is to build on the solid rock; all else is sinking sand (Matt. 7:24-27).

The Kingdom of Jesus is not a limited monarchy, with upper and lower houses, to legislate and enact laws to govern His people, no, the Kingdom of Christ is an absolute monarchy and Jesus is King supreme. He has all authority; He hasn't delegated any authority to any man or set of men. He appointed the apostles to lay down the laws of the Kingdom but they didn't operate on their own authority. They spoke as they were moved by the Holy Spirit. They spoke as the Spirit gave them utterance. The Holy Spirit did not speak on his own authority (John 16:13; 14:26). Jesus has no Vicar, or representative on earth with authority to change, or alter, any doctrine, work or worship of the Church. He has given us all things that pertain unto life and godliness, through the knowledge of Him that has called us to glory and virtue (2 Pet. 1:3). All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. 3:16-17). Those who add to, or take from, shall suffer the consequences at the judgement bar (Rev. 22:18-19). But those who keep His commandments shall be blessed (Rev. 22:14).

Those who know not God shall ultimately be destroyed (2 Thess. 1:8).

—Commodore, Pa.

## THE RIGHT WAY OF GOD

By Jesus Rodriguez

In Ezekiel 18:1-32, we learn that we are to turn ourselves and live. We must separate ourselves from our evil ways in order to follow after that life which is important. We have to go on living, no matter what our parents have done in the presence of God; if we live right and keep His commandments, the scriptures teach

us that we will have life eternal. Second Corinthians 5:17 tells us clearly that our old ways are passed away (forgotten) and that all things are made new. In Ezekiel 33:11, we see that all those that turn from their wicked ways will not die. We see in Romans 8:1-2 that when one is converted from his erring way he is made free from the law of sin and death.

My best wishes are (my desire is) that all men, everywhere, will turn from their errors and follow after life. May the peace of God be with all those who love the Lord with a pure heart. We read in 2 Tim. 2:19-22 that God wants men who will be vessels unto honor and who will be prepared for all good works. May the Lord bless you all. Amen.

(Note: Brother Rodriguez sent this to us in his native tongue, Spanish. Brother Ken Boek, Orange, Calif., translated it into English for use here. Our sincerest thanks to him, and Bro. Rodriguez).

## ENCOURAGEMENT

By J. W. Kornegay

There are times in every person's life when encouragement is needed. Each of us has our times of weakness and discouragement. This is true regardless of how great, or how good, or how young, or how old we may be. We all have had days in which we needed help, either from others about us, or from God. Often are the times when our souls long for help from both our Father and our friends.

The word encourage means to inspire with courage, to give hope, to animate, to hearten, and to cheer up another. Literally it means to put courage in another. In Heb. 3:13, the writer says, "Exhort one another daily." The word exhort here means to encourage. Charles B. Williams' translation "in the language of the people" renders this passage, "But day by day, as long as today shalt last, continue to encourage one another." It would be wonderful if all Christians would use every day in doing just this. This is a personal responsibility. The Bible has so instructed us in many passages. In Rom. 15:1, we are told: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." We must bear with the weak and by encouragement help them to grow stronger. Those who are physically weak, too, need our encouragement, our patience and kindness. Many sick ones have found the courage they needed from the words of another, new strength to get well, or bear their suffering more patiently. In 1 Thess. 5:14, we are instructed to "support the weak."

We should never encourage evil. The Christian's influence must always be uncompromisingly against evil, both in word and in manner of life. Contrariwise, we must always encourage that which is good. Discouragement of good is always wrong. Many have intended to do what was right and good, but have been defeated by the words of their fellows. Some people, either wittingly or unwittingly, are given to spreading discouragement. Even the truth may be spoken in a way as to discourage.

The history of Israel is a good example. God had promised them the land of Canaan, as a land flowing with milk and honey, a land of real abundance. In Numbers 13 and 14, we read about how Moses, at the direction of God, sent men to spy out the land as they

were about to enter it. Twelve were selected, one from each tribe. They were instructed to go see the land, and "be ye of good courage, and bring of the fruit of the land." So, they went and brought back of its fruit, and said, "Surely it floweth with milk and honey; and this is the fruit of it."

But, notice further; ten of those men began to speak of the giants in the land, saying, "We are not able to go up against the people; for they are stronger than we." It is true that strong people dwelt in the land, but these men brought an evil report for they discouraged the people (Num. 13:32). Joshua and Caleb said, "If the Lord delight in us, then will he bring us into this land, and give it us, a land which floweth with milk and honey. Only rebel ye not against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and the Lord is with us, fear them not." However, the discouraging words of the ten prevailed and Israel murmured against Jehovah, and because of their murmuring, they wandered for forty years in the wilderness and those of that generation perished. The ten evil spies had spoken even the truth in such a way as to discourage a mighty nation and to cause more than 603,000 of them never to see the land God had promised. So, as it was with Israel, it is today; people are more inclined to listen to discouragement than encouragement. Let us never discourage the good!

We have many examples. When Moses was old, and about to die, he thought of Joshua who was to succeed him as leader of Israel. God directed him to encourage Joshua and strengthen him that he might lead God's people (Deut. 3:28).

David, when he drew near the close of life spoke to Solomon, saying, "I go the way of all the earth, be thou strong therefore, and shew thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies (1 Kgs. 2:2-3).

Paul, even in the midst of a storm-tossed sea, spoke to those in the ship, saying, "Be of good cheer" (Acts 27:25). His letters are letters of encouragement. To those at Philippi, who had suffered much persecution, he wrote, "Rejoice in the Lord always, and again I say rejoice" (Phil. 4:4). Let it be remembered that as he wrote these words he was a prisoner in Rome because of his obedience to the will of Christ. In all of his trials, he said, "I have learned in whatsoever state I am therewith to be content (Phil. 4:11).

In Acts 4, we are told of Joses, whose name was changed to Barnabas. Barnabas was so named by the apostles. His name means "son of consolation" or "son of encouragement." We need more like Barnabas today.

Christ will be our strength and encouragement. Paul said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). He will give us courage to do right, to stand for the right, and to be faithful in life, in worship and in service. He knows and understands our every need, and He will supply that which is best. By His help we can overcome every temptation and withstand every trial.

We may not receive the help and encouragement from our fellowmen that we expect, or think we deserve. We must be careful not to let their failure to encourage us make us bitter in our attitudes toward others, or let it cause us to neglect our duty to encour-

age others. We have a greater source of courage than is found in mere man. We are told in 1 Sam. 23:6 that "David encouraged himself in the Lord his God." Conclusively, may the Lord our God help each of us to encourage others, so that they, as well as we, may have life everlasting.

—Rt. 1, Raleigh, N. C.

### OUR DEPARTED

**Brown**—Sister Maggie Theresa Brown was born Aug. 8, 1877 in Macon, Ga. Her husband preceded her in death in April, 1952. Survivors are 4 sons: John, Sacramento, Calif.; William, Portales, N. M.; Scott, Hayward, Calif., and Samuel, Norman, Okla.; four daughters: Mary Parkinson, Giliad, Tex.; Larena Millican, Ft. Worth, Tex.; Bernice Greathouse, Pasadena, Tex.; and Nancy Greathouse, Ft. Worth, Tex.; four sisters; 37 grandchildren and 52 great grandchild. All mourn her passing. Burial was in Stroud, Okla. cemetery.

—Ray Roe

**Ray**—Bro. George Belton Ray, Levelland, Tex., passed away Nov. 8, 1964 after a long illness. He was the father of Sister Billie Gaines who is a member of the congregation at Ave. "M" and 3rd Sts., Levelland. His only other child, a daughter, Mrs. Lee R. Latham of Stuttgart, Germany, was unable to attend the funeral. His wife, two brothers, two sisters and 5 grandchildren also survive. Bro. Ray obeyed the gospel in Odessa, Tex. in the 1930's. The funeral was held in the chapel of the George Price Funeral Home, Levelland; interment was in Mountvill cemetery, Sterling, Texas. Comforting and very beautiful songs were sung by Christians of the Austin St. and Cactus Dr. congregations in Levelland. The writer officiated. We pray God's blessings on the bereaved.

—J. Earl Van Stavern

**Sexton**—Sister Ora Helen Sexton was born in Gholston, Tex., Oct. 6, 1892. She departed this life Dec. 8, 1964 at Sentinel, Okla., at the age of 72 years, 2 months and 2 days. She obeyed the gospel in 1931 under the preaching of Bro. Homer L. King. She had been a member of the church for 33 years. She is survived by her husband, Bro. Daniel Sexton, Sentinel, Okla.; 2 sons, Daniel of Amarillo, Tex., and James, Oklahoma City; 3 daughters, Mrs. Hattie Harris, Sunray, Tex., Mrs. Mary Ruth Caben, Clinton, Okla., and Mrs. Dorothy Gilliam, Clinton, Okla.; 2 brothers, Harold Janes, Waco, Tex.; and Johnny Janes, McKinney, Tex.; 3 sisters, Mrs. Edna Moore, Mrs. Agnes Hughes and Mrs. Marie Speck, all of Waco, Tex. There are 12 grandchildren. Bro. Miles King and the writer spoke words of comfort to the bereaved. May the Lord bless the family in these sad hours.

—James R. Stewart

**Reeves**—Sister Margie Reeves was born July 29, 1908, at Franklin, N. C. She departed this life in Pontiac, Mich., Oct. 28, 1964. The writer conducted the service here, endeavoring to speak words of comfort and warning to the living. The final service was conducted at Franklin, N. C. where Bro. J. W. Kornegay officiated.

Sister Reeves was a member of a Baptist church before being baptized into Christ. She devoted much thought into getting her husband and others to attend church. Following is a letter written by Sister Reeves

after being baptized. Her husband, James, found this letter in her Bible a few days after the funeral: "I was baptized into the church of Christ on a lovely Saturday evening, June 25, 1960 at 6:00 P.M. Bro. Carl Willis baptized me. I told him I believed Jesus Christ was the Son of God. Bro. and Sister Hensley and Pat came by for me. I changed clothes in the church, then we went on out to the lake and so many of the members were there; I was so happy to see them and I did feel so humble. Sisters Willis and Hensley were so nice to me. They helped me get ready. When I came out of the water they met me and covered me with a wrap. The members sang a lovely song and all the ladies hugged and kissed me and the brethren all shook my hand. I feel that now I am cleansed and my sins washed away. I am ready to meet my Jesus. I am so happy to be in the church of Christ as a member. Praise the Lord.—Margie"

—Carl Willis

### 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 (Acts 5:29; Matt. 22:37).

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

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

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

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

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

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

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

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

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

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

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

—Eugene Bryson, 3705 W. Kearney, Fresno 6, Calif.

—Clyde Williams Smith, Rt. 1, Wesson, Miss.

—Steve J. Early, Rt. 1, Box 165, Robertsedale, Ala.

—B. W. Early, Star Rt. "A", Atmore, Ala.

—Thomas Lehmann, 11417 Post Hill Pl., Lakeside, Calif.

**WHAT IS WRONG WITH RIGHT?—**

(Continued from page one)

couldn't do that!" Then the man explained, "You see it is the church of Christ, but we do not call it that." Then the fellow said, "Then if you will put up a sign saying this is not the church of Christ, I will still give \$50.00." The man said, "We just couldn't do that." What's wrong with right? The things that have been right for us so long, that have all at once become not so right, are just as simple as the illustration above if we break it down with common sense and scripture. The church of Christ has always been the church of Christ, and it always will be. We may depart from its teachings, but one's departure and digressions will not destroy the church, nor cause it to be recognized by another name. "If any man speak, let him speak as the oracles of God;" (1 Pet. 4:11). Now, I can do this and call the church of the New Testament, the church of Christ. Can you apply a man-made name to this institution and speak as the oracles of God? Is it right to call Bible things by Bible names? The church is a Bible thing, and the church of Christ, is a Bible name. This is right, and what is wrong with right? If this is right, why would anyone wish to change it? Why can't we let well enough alone?

**Conditions of salvation**

The conditions of salvation as related to alien sinners are clearly taught in the word of God. Some say it is the only thing that they would make a test of fellowship; i.e., anything that God did not make a condition of salvation, they would not make a test of fellowship. To my way of thinking there are many things that properly immersed believers cannot afford to be a partner to, or have fellowship in. For example, Paul directs that we withdraw ourselves from the disorderly member (2 Thess. 3), but this is not a condition of salvation to the alien sinner. The context plainly shows who the man was that walked disorderly. He was one who would not work but was a busybody in other men's matters. In 1 Cor. 5, Paul says, "I wrote unto you in an epistle not to company with fornicators;" but now look!—not only with fornicators, but also the covetous, extortioners or idolaters. This directive was not to alien sinners as a part of the conditions of salvation. In the great commission, Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you - -." The "them" in verse nineteen is the same as the "them" in verse 20. After being properly immersed, they were to observe all things, all things commanded. The teacher that turns a baptized believer out into the divided condition of Christendom, that he is free to mix and mingle with all beliefs, practice with any faith, just fellowship anybody as long as he was immersed believing in Christ, I say the teacher that will not instruct his hearers to observe all things whatsoever has been commanded, leaves that soul in jeopardy. What's wrong in drawing the line of fellowship on a person as Paul describes in 2 Thess. 3, a fornicator, a covetous person, an extortioner, or an idolater (1 Cor. 5)? Is it right to follow Paul as he followed Christ? Paul said if any man thinks himself to be a spiritual person, let him acknowledge that the things I write unto him are the commandments of the Lord. Paul did write the things we have mentioned,

and many others, that we have to observe. Does one get the impression that the Corinthian church would have satisfied Paul, and have been saved had they not repented of the wrong committed in 1 Cor. 5? Would it not be just as wrong to fail to observe all things commanded by Christ?—"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ" (1 Tim. 6:3). Are these things right? If so, then let us do right and not wrong.

—809 Lyons, Kansas City, Kan.

(To be continued)

**SERIOUS QUESTIONS—**

(Continued from page three)

I answer this question with the words of Jesus, "Who-soever shall marry her ('the innocent party') that is divorced committeth adultery ('is living in adultery')." Yes, "the guilty party" and "the innocent party" in this case will have to "remain unmarried, or be reconciled to each other (1 Cor. 7:10-11), for if either party 'marries another,' that party 'committeth adultery ('is living in adultery')." Then, if the other party 'marries another,' that party also 'committeth adultery ('is living in adultery')." God forbids the second marriage of either party (of husband and wife) while the other party is still living, "except when 'the innocent party' 'divorces' 'the guilty party' 'for fornication' ('adultery')." Regardless of how much adultery is committed after an unscriptural divorce neither of the two will ever be free (while the other is living) to live with another as husband and wife without "living in adultery." Bible quotations in answer "1" prove this answer to question "2" (both parties of each question understood to be children of God and under His law).

3. Read that question again with care, it is a serious question with serious statements inserted. Notice, "The innocent can marry without sin, the guilty commits adultery." That statement is not true, for if the divorce was for any cause "except for adultery," either (or both) of them will be "living in adultery" while living with another as husband or wife while the other is living (as pointed out by Bible quotations in answers "1" and "2", but if the divorce was "for (because of) adultery" committed by the one divorced, both are free to marry again. For the sake of those who understand Mt. 19:9 to teach the "guilty party" cannot marry after being divorced for fornication, let us read from George M. Lamsa's Translation—"Whoever leaves his wife without a charge of adultery and marries another commits adultery; and he who marries a woman thus separated commits adultery." Henry Alford's Commentary says—"The full English way of rendering the sentence, would be, a woman thus divorced, viz. not on account of fornication." J. W. McGarvey's Commentary says—"That is, put away for some other cause than fornication." So the one divorced for fornication will not commit adultery in second marriage but in order to be saved must repent of the "adultery" that caused the divorce, confess sin, and have prayer for forgiveness.

The rest of question "3" seems to deal with a person that divorced (or was divorced, either way) for some other cause than fornication (adultery), who then marries another and thus "committeth adultery" (which means "is living in adultery"). In this case, if "said party did divorce and remarry without scriptural cause," as stated in question, then "said party" will be "living

an adultery" (as pointed out in answers "1" and "2"). Now, in order for "said party" to obtain forgiveness for thus "living in adultery," "said party" will have to repent (stop "living in adultery"), confess sin, and have prayer for forgiveness. Remember Mark 6:17 says, "Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her." Now, although "he had married her," she was not his lawful wife, so John said in Mt. 14:4, "It is not lawful for thee to have her" (A.S.V.). So when a man marries a woman unlawfully she is not his lawful wife! The marriage ceremony and many years "living in adultery," plus repentance, confession and prayer will never make her his lawful wife! So we can truly say to such a man, as John did to Herod, "It is not lawful for thee to have her." Just think, if a man lawfully married a woman, left her but never obtained a lawful divorce (according to our country), then found another woman he liked, obtained a marriage license and "married her," then lived with her ten years before the law caught up with him, will the law of our country let him continue to live with her because "he had married her"? No. He will have to leave the second woman with whom he has been "living in adultery!" Now, what if his only legal wife won't take him back and he can't obtain a lawful divorce from her? I guess we must "admit that such mistakes bring on conditions where a man cannot have his own wife, and the wife her own husband, and consigns such ones to a life of celibacy." Now is it worse for God to do such to people breaking His law than it is for our country to do such to people breaking its law? In a case like this (according to both the law of the Lord and the law of our country) the man will have to remain "unmarried" (other than to his only legal wife) the rest of his life or if his wife dies before he does he will be free to marry another.

4. This question ties in mighty well with question "3", yet we have a different case. I guess the brother who asked this question is talking about "one who divorced a mate," who was faithful to him. So I answer the first question of Number "4" with a plain "Yes." And I answer the second question of number "4" with a plain "No." The following is an actual case that I think this question has reference to: A Brother divorced his wife without a scriptural cause, married another and lived "in adultery" for a long time. Later he saw he was "living in adultery," he "then divorced the last" woman "he had married" (because Christ could have said to him as John did to Herod, "it is not lawful for thee to have her") "and remarries the first" (The last divorce and the remarriage being required by the law in order for him to obtain his only Scriptural wife back.). This was the only way for him to live with any woman as husband and wife without "living in adultery." If relation with an unscriptural wife, to whom a man has been unscripturally married, after obtaining an unscriptural divorce from his only scriptural wife, will make his scriptural wife no longer his wife, and will make another woman his scriptural wife, then as asked in Rom. 3:8, "Why not (as we are slanderously reported, and as some affirm that we say), let us do evil, that good may come?" (A.S.V.). But one thousand wrongs or sins will never make another wrong or sin right!

The "Paraphrase and Version of the New Testa-

ment" by Philip Doddridge, combines Mt. and Mk., and says, "In the house where he lodged, his disciples asked him again of the same matter . . . and he says to them, If you are to receive laws from me . . . I expressly tell you, whosoever shall dismiss his wife, except it be for whoredom . . . and shall marry another, commits adultery against her that was his former wife, and who continues still to be so in the sight of God; and he that shall marry her who is so dismissed, without a sufficient cause, commits adultery since the bond of the former marriage does in the account of God remain undissolved." That harmonizes with Beck's Translation which shows, "If anyone divorces his wife, except for adultery, and marries another, he's living in adultery . . . And also the man who marries the divorced woman is living in adultery." Therefore, the brother who was "living in adultery" with another woman did not commit "abomination in God's sight (Deut. 24:3, 4)" (as questioned in number "4"). When he stopped "living in adultery" and took back "his former wife, who (did, and) continues still to be so in the sight of God; . . . since the bond of the former marriage (did, and) does in the account of God remain undissolved." Please get this, the first marriage, the divorce and second marriage and the second divorce and the third marriage of Deut. 24:1-3 was according to the law of Moses. That wife had not been "living in adultery" with either of her three husbands like this brother had with his unscriptural wife. God didn't divorce his wife according to the law of Moses (as in Deut. 24:1-3), but for the same reason Christ gave in Mt. 5:32; 19:9 (Ezek. 16:3-15, 26, 29, 32 and Jer. 3:8; Isa. 50:1; Hosea 2:2-7). You will notice that kind of divorce causes a wife to cease being a wife, and the man no longer to be her husband. That is why both are free to marry again with such a divorce. But here is the point I want to bring out!—God's divorced wife had married again, then she wanted to return to her "first husband" (God), so since she had not been divorced according to the law of Moses (Deut. 24:1-3), could God take her back without being guilty of the "abomination" Moses and our brother spoke of in Deut. 24:4? Yes! See Jer. 3:1. So our brother should not apply "Deut. 24:3, 4" to God, or our brother who had not divorced according to that law.

5. I want to quote that question again—"When a husband and wife separate for any cause, other than adultery, and one party states that, in order to give the other a scriptural cause for divorce, they are going to commit fornication, and does so, will such scripturally 'break the wedlock' and give the other party a scriptural right to remarry?" I answer, No! The only cause that will "give the other party a scriptural right to remarry" is death, or a divorce according to Mt. 5; 19; 1 Cor. 7; which is not the case of question 5. The brother says, "Yes, I have recently heard of just such a case." I don't doubt that he "recently heard of just such a case." But I challenge him to prove what he "heard" was so.

Brethren, the cases of divorce and remarriage are growing, so let me warn you, Brethren and Sisters, to try to keep down divorces for any cause, and under no condition to divorce and remarry another except it be for fornication (adultery) committed by the one to whom you are joined. Even if you divorce because of fornication and marry another, which according to my understanding is a scriptural cause (Mt. 5:32; 19:9),

you will have a shadow of doubt over your life in the eyes of many as long as you live, because so many cannot understand this as applying today; so try to prevent all divorces, but if divorce because of fornication becomes necessary, then try to remain unmarried and devote more service to the Lord (1 Cor. 7:27-38).  
—Box 538, LaGrange, Ga. 30240

## From The Fields

R. L. Chapman, Box 252, Hebronville, Tex., Nov. 30—We enjoy the paper so much. Here is our renewal.

W. W. White, 205 Carte St., St. Albans, W. Va., Nov. 24—I enjoy reading the OPA very much; you are doing a fine work. Here is our renewal.

George Guinn, Rt. 4, Box 46, Coalgate, Okla., Dec. 10—The OPA is a fine paper. It is the best way we know to keep informed on what is going on in the church. Here is our renewal.

Crockett Byars, 22308 Ave. 152, Porterville, Calif., Nov. 28—Billy Orten will be with us for a short meeting beginning Dec. 27th. Brother Don McCord will be here in April for a meeting. Here are 4 renewals.

Bob Cargill, Box 43, Washington, Okla. 73093, Dec. 17—We appreciate the paper so very much and do not want to miss a single copy. The church at Washington is getting along fine. Here is my renewal.

C. F. Denchfield, 1831 S. Woodrow Ave., Fresno 2, Calif., Dec. 4—Here is our renewal. Bro. Don McCord is to be commended for the fine job with the OPA; may he continue to guide it for many years. Remember us in your prayers.

J. J. B. Malowa, Pumula Estate, Box I, Cholo, Malawi, Africa, Dec. 5—The word of Jesus Christ is going forward in Cholo District. In Nov., I was at Maoni, Nameta, and Pelusi churches. Brethren in America, pray for us.

B. T. Mbamela, Khamula Vlg., Ft. Lister, P. O. Palombe, Malawi, Africa, Nov. 17—In Sept., I was at Nkhulambe, Manyamba and Manyalo congregations. Hundreds of people gathered. In Oct. we were at Nkhulambe and Likhura churches where many came to hear.

Verle Seeley, Rt. 5, Bloomington, Ind., Dec. 14—We are going to remodel our building; there is a lot of work to be done. We look forward to seeing Bro. Don Snow and wife next Lord's Day. Sister Beulah Kinser is doing fine; she looks so much better and talks stronger.

George G. Freeman, Rt. 3, Box 190, Atkins, Ark., Dec. 8—I have been asked to inform the brethren of our change in meeting time at the congregation (Cedar Creek), about 1½ mi. west of Jerusalem, Ark., on Hwy. 124, from 7:30 to 6:30 P.M., each Lord's Day, so those coming our way may know.

E. R. Brown, Stilwell, Okla., Dec. 12—Bro. James Morgan still preaches for Noel chapel every Lord's Day evening, come rain or shine. We are in the need of more such preachers. We are few in number here. The Bible says the Lord is with us as long as we do His will. Pray for us.

Bill Offill, 719 E. Liveoak, Altus, Okla., Dec. 3—The nearest congregation here is about 30 miles away, at Sentinel. I plan to start a congregation here, a town of about 25,000. There are many lost souls. We need the help of those who are interested. Pray for us. Greetings to all the saints. May the grace of our Lord be with you all, both now and forever.

Orville Lee Smith, 2627 Grand, Joplin, Mo., Dec. 19—I held a very enjoyable meeting at El Cajon, Calif.; there were several confessions of faults. The cooperation of neighboring congregations was real good. There is a fine group of young men in the congregation; they are developing their talents very rapidly. I rejoice when I see young men with a zeal for the cause of Christ.

E. H. Stamper, 6125 Brophy Rd., Howell, Mich., Dec. 7—The church at Milford, Mich., is doing fine. We have some very promising young teachers, and are doing our best to develop their talent. They are doing a fine work. Since our return here, there has been 1 restoration. We have been to see many who have fallen away. We have great hopes of many more restorations and some additions. Please pray for us.

John Modgling, 204 N. Cornell, Fullerton, Calif., Dec. 20—Last month, I preached at Lynwood, Corcoran, Woodlake, Armona and El Centro, all in Calif. The work in Culver City is going nicely. I believe much good will be done. I am going to make about a ten-day tour of the far northern part of the state this month, and hope to visit as many congregations as possible. I continue to solicit your prayers.

Lee Trigg, Rt. 2, Fordland, Mo., Dec. 15—We really enjoy the paper and would surely miss it. We had the misfortune of losing our home by fire Nov. 25th. We wish to express our thanks to members of the church, also friends and neighbors who were so thoughtful and helpful during and after the fire. May God receive the glory by His Son Jesus. Ephesians 3 is a good chapter for all to read and study.

F. H. Lichapa, Namphungo church, Namlenga Mission, P. O. Mikolongwe, Malawi, Africa, Nov. 14—I dream of converting thousands of people by the gospel; please help me. I am pleased greatly to learn of the coming of Bro. Jerry Cutter. In Oct., I was at Namphungo, Dzenje, Jenala and Khukhumba churches. Many came to hear. In Nov., I was at Milambe, Masambuka and Namasoko churches. On the 29th, I was at Wendewende with Bro. Jerry Cutter.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., Dec. 7—We have had Bro. Edwin Morris with us for preaching several times in recent months. He has been good for us. Lawrence Road, Wichita Falls, is now sending a monthly contribution to Bro. Jesus Rodriguez for his medical treatment. The two trips I made to Nuevo Larado visiting the church were very encouraging. Home brethren and San Antonio brethren generously assisted in the expenses of these trips which is certainly appreciated.

Frank E. Willis, 7805 Division Ave. S., Grand Rapids, Mich., Dec. 7—Bro. Robert Homrich, Box 341, Moline, Mich., a member of the congregation there, has undergone a very serious surgical operation at Butterworth Hospital, Grand Rapids, and is expected to be released about Dec. 12th to his home, where he will be confined for some time. We invite the prayers of all the saints for his speedy recovery, and those wishing to write him a few words or send cards may do so at his address above. May God bless all.

Jim Hickey, Box 521, Manteca, Calif., Dec. 15—since last report, we have returned to Manteca to work with the congregation. The brethren here are zealous and loyal to God's word. It is always a joy to work with such people. We will probably be here through most of the winter months. Besides teaching and preaching here, I have been putting out a six-page tract

twice a month. We hope to contact interested people this way. Lately, I have also taught at Lodi, Ceres, and Sonora congregations. May we all pray and labor more for the church.

Ray Roe, Stroud, Okla., Nov. 23—We are still striving for the Lord here, trying to have three services, Lord's Day, 10:30 A.M., and 6:30 P.M., and Wed. 6:30 P.M. We were saddened by the death of Sister Brown after a long illness. We will miss her very much. The OPA surely has had some good articles the past few issues; keep up the good work, brethren. The night is far spent; the day is at hand. Let us cast off the works of darkness and let us put on the armour of light (Rom. 13:12). We solicit the prayers of the faithful. May God bless all His children.

Tom E. Smith, Rt. 4, Box 171-A, Duncan, Okla., Dec. 15—Our fourth Lord's Day singings are still being well-attended; the last one was at Marietta, Nov. 22. Bro. Edwin Morris was with us at the morning service that day in Healdton. We all drove to Marietta for lunch, and a wonderful song service; then, Bro. Morris preached. All the services were inspiring and soul-stirring. In Oct., the singing was at Wilson, and Bro. Dennis Cox preached. As Bro. Joe Elmore always says: "We have never had a failure yet." My love and best wishes to the faithful brotherhood for a happy and successful year in 1965.

A. L. Adams, 1616 19th St., N. E., Roanoke, Va. 24012, Dec. 4—Since my last report, I have preached at Clintonville, Huntington, Fairmont, all in W. Va.; Roanoke, Va.; Sharonville, Cincinnati, Ohio; and Pontiac, Mich. The work continues, two new congregations in W. Va., with members who came over to the true way. For this, all of us are very happy. Let us pray for them and help as much as we can. We have lost some here because they cared more for sin than for salvation; let us not become that way. I look forward to the new year in the hopes that I shall be able to do more for the Lord. We can not afford to be idle; there is so much to be done, and so few are doing it. I ask that all of the faithful pray for me as I humbly do my small part for Him.

Richard Crawford, 2505 N. Drummond Ave., Panama City, Fla., Dec. 5—The church here is still doing fine. We are small; occasionally, we have a few outsiders. Bro. Preston Brown is still doing a wonderful job here. We are still trying to do some work on the church. As of now, we have received \$15.00 from Sister Olive Wilburn of Sanger, Calif. She has sent us a small donation several times after visiting with us one summer. We are very thankful to her; she is a wonderful, devout Christian. This is the first time we have asked for help and would be very grateful for any. May the Lord bless all the faithful. Please pray for us and the work here. The harvest is truly white and the laborers so few. We know we will reap in due season if we faint not.

Jerry Cutter, Box 573, Blantyre, Malawi, Africa, Dec. 8—We left Oklahoma City, Nov. 20th, and arrived in Malawi the 28th. We had a pleasant and prosperous journey. Enroute we stopped one day in Athens, Greece, and 3 days in Israel. Later, I may write an article on our visit to Israel, but suffice it to say for now, we were spiritually uplifted and enjoyed our visit very much. After our stop in Israel, we had a two-day plane layover in Nairobi, Kenya. When we arrived at Blantyre we were met by a large number of friends, both African and white. We are now settled in our new home and are proceeding with the work on schedule. Regular detailed reports will be sent to Lebanon, Mo. congregation, who in turn will mail them to other congregations supporting this work. Continue to pray for the work and for our well-being.

Edwin S. Morris, 905 Bluewood, Dr., Dallas, Tex. 75232, Dec. 16—In recent weeks, I have preached at various congregations in Okla. and Tex. on the week-

ends. We have enjoyed very much the good association with these good Christian people. Lord willing, I will be working with the Arlington congregation about 5 months beginning Jan. 1st. They are small in number, but have a great desire to do something for the Master. We feel that much can be accomplished. We are looking forward to attending several nights of Bro. Ronny Wade's meeting at Arlington, Tex., Dec. 19-27. We also plan to attend the meeting New Year's at Ada, Okla. We have enjoyed the OPA very much with its good, timely articles. The articles dealing with the teaching and edification of the church have been very timely. Pray for me and mine.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Dec. 14—Since reporting last time I have preached at Lebanon, Lee's Summit, and 85th. and Euclid, on the Missouri side, here in Kansas City, and several times at my home congregation on the Kansas side. Bro. Johnny Elmore recently held us a good meeting. It was a pleasure to be associated with him, in the meeting and in my home. He did some fine preaching, hewing to the line, and letting the chips fall where they may. His wife, Sally, and his niece, Christine, came up for the last few services of the meeting. This we appreciated. Bro. Goddard baptized another adult last week. His work is sustaining a constant growth. He now has some very fine people with him, it seems. We continue to grow here on the Kansas side, with visitors almost every week. Our house is filled, and we give God the glory, take courage and press on.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif., 93306, Dec. 16—It was a very enjoyable meeting that we held with the Covina, Calif. congregation, Nov. 20-29. We had good crowds, good interest, and wonderful fellowship. Several preachers attended one or more services, which was very much appreciated. The last Lord's day some of the young men gave some fine talks, which made us proud of them. The association with Bro. Don McCord was pleasant. One was restored. The work with the congregation in Southwest Bakersfield is going well. We have unity and a mind to work. The contributions are running unusually high (\$900 for the month of November). We have outsiders at nearly every service and recently we have had three more restorations, all adults. This is one of the most peaceful and harmonious congregations with which it has been my privilege to work. To God goes the glory.

Cicero Goddard, 4441 Agnes, Kansas City, Mo. 64130, Dec. 15—Since my last report, one has been baptized into Christ. The work continues to grow slowly but surely; thanks to Christ. I was in Clearview, Okla. Thanksgiving week-end to try to set the church in order. We were having good success when a man locked the building. We rented a Methodist building for Sat. night and Lord's Day. Attendance was good; 3 are ready for baptism. I want to go back soon. I do not feel that I should baptize them in the midst of confusion. I asked the brethren to meet with the brother who locked the door for 2 times according to Matt. 18:15; then if he refused to accept the truth, let me know, and I would return and set the church in order and withdraw fellowship from him and let the church roll on. We request your prayers for us. The devil will do anything when you push him.

R. B. Roden, 1704 Osage, Corcoran, Calif., Dec. 8—The meeting at Kennewick, Wash. closed Nov. 15th with 5 baptisms. We feel the church was strengthened by this meeting. We always enjoy working with these brethren. The Yakima, Wash. meeting was blessed with 3 baptisms, 6 confessions and 4 restorations. We all enjoyed the fellowship that was manifested. We truly appreciate the cooperation of surrounding congregations. We enjoyed the good talks by the preachers and teachers on Thanksgiving Day. It was good to see and work with preaching brethren A. J. Mason and Gayland Osburn. We are in a meeting at Forest Grove, Ore. at this writing. This completes our work in the Northwest. We return to Corcoran, Calif. and complete

our work there about June 1, 1965. Pray for us in the Lord's work. Another year is coming to a close. We feel much good has been accomplished in 1964. May we all do more in 1965 and grow in faith and knowledge.

E. H. Miller, Box 538, LaGrange, Ga., Dec. 18—The Ky. meeting ended my 1964 meetings (except for the week-ends), and '65 is booked, and a few are booked for '66. I am sorry I cannot answer all calls, but we now have so few full-time preachers in the field, all of us put together, can not do the work that is needed. We have, therefore, had a hard time getting our three meetings a year booked the last year or two, but we have '65 booked, and '66 started, and will be starting on '67 shortly. Due to Bro. Billy Orten's school work, our meeting with him will be Jan. 30-Feb. 7 instead of previously planned, the last 2 Lord's Days in Feb. We look forward to having him again, and hope many of his friends in Tenn. and elsewhere can be with us part of the time. Due to much sickness and a death in LaGrange, we were only able to attend Bro. Wayne Fussell's meeting in Temple, Ga. one night. He gave a good lesson and the meeting seemed to be doing good. Several have now sent corrections for the '65 church directory, and I plan to give the material to the printer in Jan., but do not know when he will get them printed, for he is like a preacher, covered with work all the time. I have about 500 orders waiting and would appreciate all who want one or more to let me know how many. The '64 printing of 1,000 was gone before orders stopped coming, as so many waited until after the printing to let me know how many were needed. The price will be 50 cents per copy. There may still be time for corrections, so please advise me immediately if information regarding your home congregation needs change.

Dennis Cox, 4255½ Altadena, San Diego 15, Calif., Nov. 27—I completed 5 months of work in Gretna, Fla. in Oct. I will never forget the kind and wonderful people there who made me feel at home when I was so far away from home. David Macy is now working there and I pray the congregation will continue to grow and more churches will be established in Fla. From Fla., I traveled to Okla. where I attended an inspiring meeting at Healdton, with Bro. Lee Book. Truly it was an ideal meeting with uplifting sermons and fine singing. Everyone was in the "revival" spirit, and as a result, the church was strengthened. One night, I preached at Ardmore, Okla., and one Lord's Day at Wilson, Okla. I am in Calif. at this writing, and have been preaching to local congregations: Orange, El Cajon, National City, Norco, Covina, Arvin, Bakersfield (Brundage Ln.), and Lynwood. I have attended a few nights of Bro. Lynwood Smith's meeting at Carlsbad. I plan to visit more congregations in northern Calif. in Dec.

Orville Lee Smith, 2627 Grand, Joplin, Mo., Dec. 1—For about a year we made our home in Midland, Tex., but this fall we moved back to Joplin, Mo. We thoroughly enjoyed our stay in Midland. There are 2 very fine congregations there. We learned to love the people there and those in other congregations in that area, too. The churches there are gradually growing, and their growth is according to the scriptures. We are encouraged at the wonderful progress that has been made in the congregations in the Joplin, Mo. area. The people here are to be commended for their energetic efforts for the cause of Christ. Bro. Jack Cutter has done a good job here. I believe we all need to be subject to some local congregation, so we are making the Burkhardt congregation our home. I am in the field full-time again, and am available for meetings in portions of 1965. At this writing, I am enroute to El Cajon, Calif. for a meeting Dec. 4-13. Our prayers are for the cause of Christ. Let us all work together for peace and unity in the body of Christ. Please note my new address; my phone number is MA 4-8280.

Eddy Bullard, 1127 W. Main, Denison, Tex., Dec. 14—Recently, I preached 2 nights at Union Star congregation, near Fayetteville, Ark. Lord willing, I will be with them in a meeting next year. I certainly enjoyed these fine folk. I wish to acknowledge the following support: Temple, Tex. (28th St.)—\$25; Jacksboro, Tex.—\$50; Brookhaven, Miss.—\$200; Odessa, Tex.—\$50; Frederick, Okla.—\$50; Midland, Tex.—\$50; Lawrenceburg, Tenn.—\$25; Ceres, Calif.—\$50; Davis, Okla.—\$10; Houston, Tex.—\$100; Fair-

view, Wichita Falls, Tex.—\$50; Montebello, Calif.—\$25; Sulphur, Okla.—\$10; Anson, Tex.—\$10; Waterloo, Iowa—\$10; Southwest, Bakersfield, Calif.—\$50; Fairmont, W. Va.—\$20; Wynnewood, Okla.—\$100; Stroud, Okla.—\$25; Springfield, Mo.—\$10; Ada, Okla.—\$200. Total—\$1120.00. We have purchased the building. Our payments are \$34.80 per month, and our present budget is \$234.80, plus utility bills. We have on hand about \$700. We believe the Lord is with us. We have had Brethren Clements, Crouch, and Orville Smith speak for us recently; others have visited us, too. This we enjoy and appreciate very much.

James R. Stewart, 312 E. Nugent, Temple, Tex., Dec. 11—The work here continues with interest. We were happy to have Bro. Orville Lee Smith preach for us at So. 29th, Nov. 18. We were also glad to hear him at Sand Grove and Hoyt. Bro. Kenneth Hendricks preached two Lord's Days here in Temple while I made a trip to Ariz. Nov. 19. I preached at Lakeview, San Angelo, Tex. We had a good visit with the Luther Cryers. Nov. 20, we were in Odessa for a short visit with Bro. Ervin Waters and family which we enjoyed very much. Nov. 22, morning service, we were with the faithful at Tucson, Ariz., where we had a wonderful visit with the Wm. Oxner family. In the afternoon, we motored to Phoenix, and preached for them Lord's Day night. Here we did some personal work, and held a short meeting from Thurs. night through Lord's Day. Two were baptized: one was a man of 60 who had been a Catholic all his life. We taught away from the Sunday School and cups innovations. These are fine brethren, but few in number. They need someone to work with them in personal work and otherwise. We enjoyed our home with the Permenters and others. We were made sad at the passing of Sister Sexton of Sentinel, Okla. You will notice the announcement elsewhere in this issue.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Dec. 13—Since my last report, I have been in the hospital in Shreveport, La. for leg trouble. I must continue to take medicine to keep the fluid down in my body. X-rays show no bone infection. Nov. 29, I was to have gone to Tex. to be with the church near Marshall, but could not due to going to the hospital. For the same reason, I could not go to Miss. the first Lord's Day. Sister Adams writes that Bro. Robert Adams is better, and that the young brethren are carrying on fine. Bro. Adams is still in Jackson, Miss. hospital. I hope to be able to go to Miss. sometime in Jan., and help in any way that I can. I could not go to Memphis, Tenn. either as planned. My medical bills have been very high this month but I am thankful to faithful brethren and sisters in Christ who continue to support me in carrying the gospel of Christ to my people; I can pay some of my medical bills with the support they are giving. We now have a faithful congregation at Farmersville, La., 10 miles away. They have a nice block building. Bro. Gatson does the teaching there on Lord's Day and night; he carpenters during the week. I return to the hospital, Dec. 18, for check-up. May we all see the New Year come in with the many blessings of God. May God bless the faithful.

James D. Corson, Rt. 2, Mahaffey, Pa., Dec. 8—Again, this finds us with another year gone with its uncanny swiftness, its floodgates behind us. How sad to realize the wasted yesterdays are now only a memory; the tomorrows, over which no man has power and may never see, are yet to be. Today is most important to use, not abuse; what we do is what counts in life's record. Here and there we find the cause progressing insipidly of Satan's darts. May the power of endurance continue. I have been working with the churches nearer home since the fall. The church in Prospect, Pa. continues to grow, and new folk seem to become interested. I visit them as often as I can. I have spent a week in and near Princeton, N. J. A very promising young brother works and lives there in an apartment; he has to drive a great distance each Lord's day for worship. His highest ambition is to find a meeting place in town so he can invite others and hold a meeting and establish the Cause. There is no faithful congregation in that state so far as we now know. We have heard of drifted members there. With the encouragement and help of the Flemington, Pa. brethren, we hope to put forth every effort for any advancement possible. We, too, want to thank the Love Joy congregation for their faithful support each month through the winter when I am home. Too, we give our thanks to all the churches in Pa. that have supported us while I labored with them. Bless the brotherhood everywhere.

If you see a fault in others, think of two of your own, and do not add a third one by your hasty judgment.—Anon.

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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Number 2

## WHAT IS WRONG WITH RIGHT? (II)

By Clovis T. Cook

In our last study of the question under this caption, we learned that Jesus said for us to observe all things whatsoever He commanded us, and Paul said for us to acknowledge that the things that he had written unto the church at Corinth, were the commandments of the Lord. Now this is the right thing to do. Jesus said, "When you have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as the Father hath taught me, I speak these things" (John 8:28). The only way we may ever know whether we have pleased the Lord is by doing exactly what He has taught us to do. This means to do what He says, no quibbling, no disputing and no arguing; just do it. That is the way Jesus pleased His Father.

### Worship

There was a time when folk went to church that they understood it was a place of worship, public worship; the parents were reverential and the children obedient. They sought peace and quietness while they attended to the public acts of worship. The worship was simple, but impressive. They had no need of the many new things that have been introduced into the worship in recent years. Today, too many churches have become competitive on Lord's day rather than meeting for the purpose of worship. The race for larger and more expensive buildings in which to meet has all but destroyed the proper spirit of worship. Not that we cannot worship right in a nice church building, but if we take more pride in what our hands have done, than what the Lord has done, and pay more attention to what folk say about our new building, than to what the Lord says about seeking the kingdom of heaven first (Matt. 6:33), we do wrong. We must never lose sight of the true and proper purpose of public worship; namely, to pay homage and reverence to God. One way in which we render this respectful service to God is by learning His will and then doing it. "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" (Matt. 7:21). There are many congregations who have built nice buildings, yet have not become puffed up with pride; many who meet higher house payments, yet have not neglected weightier matters; such as, preaching the gospel, helping the poor and needy, etc. True worship may be rendered anywhere, within the bounds of reason. The place and location has nothing to do with true worship.

(Continued on page nine)

## AUTHORITY IN THE CHURCH

By Edwin S. Morris

We have generally respected and accepted the fact that we must respect authority when it pertains to the worship of the church. We observe that five items of worship in the manner in which we do because we respect the authority of Christ. We believe we should observe them strictly, to the letter. I have no doubt in my mind whatsoever that we scripturally observe the items of worship; that is, the way they are to be observed in truth. On the other hand, I am convinced that when it comes to some of the other teachings in the word of God that we do not respect authority. Especially is this true when it comes to carrying out the work and business of the church. I have been asked the question sometimes, "Well, who does have authority?" I can scripturally answer that question, but when the one asking the question refers to some particular congregation, there are many times there is no answer. Well, who does have some authority?

No doubt, the fact that we do not have very many in the positions in the church to whom God has given authority, is one reason the church fails to grow and function as it should. If God has ordained that elders should teach, then we are to submit to that lawful teaching. If God has ordained that elders should rule, then we are to submit to that lawful rule. If God has ordained that a preacher should preach and teach, we are to heed that teaching and submit to it. If God has ordained that a preacher should "set in order things that are wanting and ordain elders in every city," then we are to submit to that.

There is no doubt that God has given authority to the evangelist to (1) teach and baptize the people according to the divine teaching, (2) to form congregations for the edification, improvement, and perfection of the members; to watch over, instruct, edify them until they can sustain themselves. At the time there are men qualified to be elders and deacons, the evangelist can be relieved of his duties. God has given him authority to "set in order things wanting and ordain elders in every city."

According to the New Testament, the evangelist is to be responsible for the congregations until such time they can take on the responsibility themselves. At that time, the qualified elders can carry on the work. In this plan, given in the scriptures, someone who is qualified can carry out this work. But, what has happened that this plan is not carried out? I do not

suppose that I could point out all the causes, but maybe we can point out a few. (1) In our opposition to what is called the "hired pastor system" we have gone too far and opposed a scriptural system. We have actually gone to the other extreme, and the evangelist has no authority. In fact, many brethren do not want him to even have a home congregation. (2) We have gone to the extreme on mutual edification, and some have stressed that all men should teach whether they are capable and qualified or not. Paul plainly teaches in 1 Cor. 12:28 that all are not apostles, prophets, teachers or even workers of miracles. This has caused brethren to think that all in the church have the same authority. (3) In failing to ordain elders and deacons we have had to leave the ruling of the church to all the brethren. As a result, one has just as much authority as another. Brethren in the church one day, or 40 years, have the same voice. Of course, if we do not follow God's plan and appoint those to authority as His word directs, to let all have equal voice is just about our only alternative. (4) Today, if a preacher or a brother that has been in the church several years attempts to get a program going or some work done, oftentimes some become jealous and begin to work to kill his influence. They begin to talk about the "pastor system," and accuse the one of running things and finally, they get things stirred up and the result is that nothing is done and sometimes division results. The one that caused the stir, probably for a long time has attended only one service a week and very seldom comes to a business meeting until the "ruckus" is started and then he is there to give a big voice. The brother who has worked so hard and been faithful to attend all services, business meetings, and so forth, is forced to give in so that the opposing brother will not cause a division. It is so easy to prejudice brethren against a man who is striving to do something by accusing him of running things, etc.

Well, what can be done about these things? First, we must recognize the fact that God has given authority to someone. Second, when we recognize that fact, we are to respect the men to whom God has given this authority. Third, we are to continue to work toward the perfection in church government that God has ordained and sanctioned.

One lesson that all need to learn is that of "subjection." We must realize that when we refuse to submit to authority that God has given, we refuse to obey Him. Just as sure as children are subject to parents and wives to husbands, just that sure are members of the church in subjection to those who are given authority to rule over them. And just as sure as children who fail to submit to parents, and wives who fail to submit to their husbands disobey God, just that sure members who do not submit to those in authority disobey God, also.

Brethren, we are not growing as we should; congregations are not prospering as they should. We must do something to correct this. We will have more to say about this next month.

—905 Bluewood Drive,  
Dallas, Texas 75232

He who boasts of being perfect is perfect in folly. I never saw a perfect man. Every rose has its thorns, and every day its night. Even the sun shows spots, and the skies are darkened with clouds. And faults of some kind nestle in every bosom.—Spurgeon.

## SOCIAL SECURITY FOR PREACHERS

Social security has been opened for preachers. All who desire coverage must elect it before April 15, 1965. In order to have the coverage, you must do the following: 1. Obtain a social security account number card from the nearest social security office if you do not already have one. 2. Fill out Form 2031, obtainable from your District Director of Internal Revenue. (Form 2031 is a "Waiver Certificate to Elect Social Security Coverage For Use By Ministers.") 3. File the completed Form 2031 with your District Director of Internal Revenue. It should be noted that once you file a waiver certificate, it cannot be withdrawn.

As a preacher, you will pay your social security taxes in the same way as a self-employed businessman. You fill out regular Form 1040 and also a Schedule C, the form for reporting profit or loss from a business or profession.

### What Does It Cost?

Your self employment tax is computed on your net earnings up to a maximum of \$4,800 a year at the following rates:

Year	Self-employment Tax Percent
1962	4.7
1963-65	5.4
66-67	6.2
1968 and after	6.9

It should be noted that election for social security coverage is on an individual basis. The church is not involved in any way.

I personally feel that this is a good thing for preachers. For years we have been faced with the problem of older preachers who are no longer able to carry on the strenuous demands of full-time preaching. Churches, although they should not, somehow forget. This plan not only provides the preacher with a future retirement at age 65, but provides his family with generous benefits in the event of his death. This is especially attractive to young men with families. I have been looking into insurance plans lately, and find that there is no plan available to my knowledge that provides so much for the cost as does social security.

So, if there are preachers who are interested in the benefits that this plan offers, I suggest you get in touch with your nearest social security office as soon as possible. After April 15, 1965, it will be too late.

—Ronny F. Wade

## AN APPEAL

By Paul O. Nichols

"So we, being many, are one body in Christ, and everyone members one of another" (Rom. 12:5). "And whether one member suffer, all the members suffer with it . . ." (1 Cor. 12:26). This is from the inspired teaching of the apostle Paul, comparing the spiritual with the natural.

In the realm of nature, if one part of our body is affected, the whole body feels it. So it should be in the spiritual body of Christ. However, I am afraid that our feelings for other members of the "body" are not always as sensitive as they should be.

Again, Paul says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). And Christ said, "It is more blessed to give than to receive" (Acts 20:35).

In 1961, the small congregation at Forest Grove, Oregon was in need of a meeting house. The place where they had been worshipping was undesirable. They found a building that could be bought for a reasonable price. An appeal was made and the brethren in various places responded so well and so generously that the entire purchase price was donated and the property was bought outright. The brethren then had a place of their own in which to conduct services and were not left saddled with a big financial burden.

Why can this not be repeated over and over again throughout the brotherhood? It could be the rule rather than the exception. Today we have congregations that have sound, adequate buildings for their services who are not unlike the rich farmer of Luke 12 who want to build bigger, better and more elaborate church buildings for themselves, refusing to concern themselves with the needs of small, struggling congregations who are financially unable to acquire even a decent meeting house in which to worship God, let alone get a building and also afford the spiritual work they need to do.

I am herewith making an appeal to the brethren for the small congregation at Dalhart, Texas. This group meets in a tool shed, 12 by 26 feet. It is not electrified because if it were, it would be classified a public building and would have to be brought up to specifications, which would entail unreasonable expense. The church owns a lot in Dalhart, and has opportunity to buy a decent sized dwelling house that is sound enough to be converted into a meeting house. The building is to be moved from oil lease land and can be purchased for \$1750. The moving will cost \$350. Then, there will be some expense to converting it into a church building.

Brethren, let us not let these brethren down. Why not decide to donate the contribution the first Lord's Day in March from your congregation? If enough churches contribute, the entire expense can be taken care of. If they get more than they need for the building, they can apply the surplus toward getting a preacher to work with them for awhile. There are now only 2 male members as leaders. The new congregation in Southwest Bakersfield is starting the "ball rolling" with the first donation of \$50. All contributions may be sent to Ray Lackey, Rt. 1, Box 171, Dalhart, Tex., or Cecil A. Tidmore, Gen. Del. Sunray, Tex.

What will you do?

—1400 Adena St.  
Bakersfield, Calif. 93306

### HEARTLESS LIARS — MATT. 27:4

By William F. (Bill) Stover

"What is that to us, see thou to that." In other words, "It is your affair, not ours." Oh! How familiar are these words. We hear them day in and day out. How they ring in our ears, and even are the fruits of our thoughts and our tongues. They are as old as sin; they are as abiding as human hate and selfishness. Of all the cruel words uttered in connection with the crucifixion of Christ, none are more cruel than these. They are fiendish and are false; they are lies and are deadly. They are destructive, both to those who utter them and those to whom they are uttered. We readily recognize these words as part of the tragic story of Judas's betrayal of his Lord, greed, hate and jealousy motivating him as he flung the Man he once called Master to His

enemies. Money! — the petty reward for this deed seems to bite like a serpent and sting like an adder. He hurries now to the ones who shared this crime with him, and says, "I have sinned" — he had betrayed innocent blood. The answer, "It is your affair, not ours." How cruel! We have these kind of people today, ones who are willing to confess their wrongs and ones who say as these people did, "What is that to us, see thou to that." God will forgive those that confess, but, oh, to those who do not.

In calling these words a lie, I do not mean that there is no bit of truth in them. There are few lies that are Simon-pure. A lie needs a coating; some of it must be a coating of the truth to make it effective. **What, then, is the truth in these awful words?** This! "It is your affair." The treachery of Judas was his own affair; it was a personal guilt. Sin is always a fearfully individual matter. Now, Judas was not a monster; he was a man, as you and I, subject to sin. Lies, they are sin. Judas was from the dust as are we. We shall all return to that from which we were formed. We fail to see God and all His glory from day to day and take too many things for granted. We talk of all our big failures of this life; such as this is my home, my land, my car. These things are for our use only; God gave them to us to use and not abuse—all are God's. But, our guilt, not so! It is our very own—"my sin," sobbed the psalmist, with true spiritual insight, "is ever before me." Judas was as lonely in his guilt as if he were the only man who ever sinned.

**Now, look!** If something is a sin and you help someone with it, or help him do it, then out comes Mister Liar, as it were, in most of us, "I am not guilty," "It is your affair, not ours." Judas was guilty alright, but what makes this statement false are these two words—"not ours." We want to help commit a sin or crime, and then not take any of the blame. Oh, how false! They, as it were, asked Judas, "How do you plead?" The answer, "Guilty." The guilt of Judas does not cancel the guilt of those priests when they say, "It is your affair, not ours." We are like this today; we shrug our shoulders and say in essence the same. In reality, we must stop and think, "Well, I am somewhat to blame." None of us likes to be guilty, but we are much of the time. We sometimes do not try to bear one another's burdens as we should. We just will not acknowledge the facts. This is the case because they and Judas are of the same family; they are part of each other. God hath made of one blood all nations to dwell upon the face of the earth. These priests had a stake in the deed of Judas because, being of the same family, what hurt him could not but hurt them, too.

We have this blind and foolish notion today. We say, "Well, I have a right to live my own life." Do you? Your life is not your own; you are bought with a price. Life is but a vapor which soon is to vanish. God giveth and God taketh away. If God gave, whose life is it? Why not then live for Christ while the life God gave you is left? We are, as it were, bound in a bundle of life together; your faithfulness helps me to be faithful; your moral failure helps me to fail, too, if I do not weed out the truth. No man liveth to himself. Some of those priests were more than passive participants; they had been active and aggressive. They offered a reward for Judas to commit this crime. They

(Continued on page eight)

# Old Paths Advocate

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## THIS AND THAT

Again, thank you so much—You will notice that our subscriptions are well over the 200 mark this month. For this we are so grateful. The subscription money you send is the only way we have of keeping this journal coming to your house on its monthly visits. Too, there are those who are so kind as to contribute material for the paper. As I was in the midst of the arduous task of preparing the copy this month for the printer, it occurred to me again, as it often does, what would we do if there were not those who contributed the good material that you do. To the other editors and all others, I express again my sincerest thanks. Your help makes my task so much easier, and much more so than you may know. Again, we must ask the printing company this month to increase the number of copies printed. We appreciate all the renewals every month, as well as the many new subscriptions that have consistently come to us the last several months. Last month, those receiving sample copies did not receive the usual number. This was due to our increased circulation and some of the samples had to be used for subscriptions.

It is, I suppose, impossible to please all in such an undertaking as this. Therefore, we plead with all for your charitable understanding. When we err, we ask you to forgive; and we ask you to pray without ceasing for us.

**"Proclaimer of Truth"**—Again, we are sure that Bro. L. G. Butler would appreciate your subscription to this paper. Why not subscribe today? The price is \$1.00 a year. The address is 7765 Florado, Denver, Colo.

**A Good Soldier**—Brother Homer A. Gay's book, published by Ronny F. Wade, deserves a place in your library. Why not order one from Sister Susie Perser, 2706 Merrill St., Shreveport, La. It is \$1.00 per copy.

**When you move**—Every month we must pay the post office ten cents for every copy of the paper mailed to an address, not delivered and returned to us. This can be quite an expense itself. So, when you move if you could notify us promptly, you will not miss an issue of the paper, and we will not have to be out the expense of a return. Thank you kindly.

—D. B. McCord

## DO YOU NEED THESE?

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Song Books: Star of Hope (all-purpose, 1964,

65c per copy; 50c for 2 or more).

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65c per copy; 2 copies, \$1.00; 45c for all over 2 copies).

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Songs We Love (all-purpose, 1960, same price as above.

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Old Path Echoes (all-purpose, 50c per copy; \$5.00 per dozen; \$40 per 100, postpaid).

Old Path Hymnal (240 gospel songs, most of which are either old or tried songs—65 cents per copy; 2 or more copies—50 cents.)

Send all orders to Old Paths Advocate, 1061 N. Pilgrim, Stockton, Calif.

## OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We want to express our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list, and report any errors to us immediately.

Elizabeth Byford—20; Wallace Middick—11; Tom Cohea—8; Ronny Wade—8; Bob Kornegay—7; Mrs. D. E. Stone—5; Mattie Lloyd—5; Taylor Joyce—5; Johnny Elmore—5; C. M. Reynolds—5; Russell Harper—5; Harley Ballard—4; Mardell Hash—4; Bill Roden—4; George Smith—3; Fannie Short—3; Fred Lay—3; Louis Hopkins—3; Clara Wilkerson—3; Olive Wilburn—3; Wilda Egurrola—3; Elmer Sutton—3; Harvey Chapman—3; Kenneth Howard—2; T. E. McBride—2; L. C. Grimes—2; B. I. Burd—2; Fern Jenkins—2; Ray McCarty—2; Edwin Morris—2; Amos Doud—2; Charles Everett—2; E. T. Yarbrough—2; Margaret Murphy—2; Roland Parish—2; Ervin Baker—2; Dallas Howard—2; Wayne Fussell—2; Veta Wissinger—2; Wes Roe—2; Ina Martin—2; Timothy Phillips—1; Bobby Perron—1; Faye Reynolds—1; Lynwood Smith—1; Kenneth Durrett—1; James Corson—1; Frances Kubena—1; Ray Fegett—1; J. C. Butler—1; Mrs. Jessie Tobey—1; Wayne Sutherland—1; Don Krider—1; R. L. Potts—1; Ethel Walker—1; Fred Roberson, Jr.—1; Owen Allen—1; Mrs. Pete Roderick—1; Mrs. M. F. Cisco—1; Don Bumgardner—1; Bill Wright—1; Dan Keel—1; Perry Langston—1; Mrs. L. L. Permenter—1; Mrs. Gerald Johnson—1; Joe Bunner—1; J. C. Derden—1; T. J. Curtis—1; James Steven—1; Carl Hurd—1; Gene Hopkins—1; Cressie McKinnel—1; L. F. Upshaw—1; Glenn Hatter—1; Marvin Boek—1; Warren Arnett—1; Hartman Fitzgerald—1; C. A. Smith—1; Charles F. Carroll—1; Bob Hansen—1; Jean Updyke—1; Mrs. Olan A. Taylor—1; Laverna Oxley—1; Eric Gilstrap—1; James Orten—1; Robert Strain—1; E. H. Miller—1; Carl Chambers—1; J. R. Permenter—1; Lonnie Kryder—1; Wendell Webb—1; Joe Bass—1; Mrs. C. L. Tate—1. Total: 211.

## SONGS FOR THE SHADOWS

I consider it a distinct privilege to have the opportunity of mentioning this record album, "Songs for the Shadows," by "The Gospel Lamplighters," to the readers of this journal. The singers are: Johnny and Sally Elmore, Ada, Okla.; Leon and Nancy Fancher, Mena, Ark.; Vernon Elmore, Oklahoma City, Okla.; Christine Elmore, Healdton, Okla.; Glen Bray, Oklahoma City, Okla.; Jerry Anderson, Alice Ann Prince and Fay Rowe, of LaGrange, Ga., and sometimes M. Lynwood Smith. Brother Johnny Elmore is the director.

The group was organized and sponsored by Brother M. Lynwood Smith. The songs, so beautifully sung and without an instrument, are: "Songs for the Shadows"; "Asleep in Jesus"; "Sun of my Soul"; "Safe in the Arms of Jesus"; "Heaven"; "Sweet By and By"; "Gathering Buds"; "Whispering Hope"; "A Glad Homecoming Day"; "Over There"; "Heaven Will Surely Be Worth It All"; "His Death Was not in Vain"; "I Shall Be at Home with Jesus".

All of these singers are my personal friends and above all my brothers and sisters in Christ. Listening to them sing these beautiful songs in our home is the next best thing to having them in our home. Better singers can not be found anywhere. Listening to them will bring back pleasant and precious memories; it will bring tears to your eyes, hope will grow stronger in your soul, and in the hearts of those who know any or all of these folks, there will surely be a sense of genuine gratitude for such talented, devoted people among God's children.

The album costs \$4.00 and may be obtained from Brother M. Lynwood Smith, Rt. 1, Box 151, Wesson, Mississippi. Why not have as many sent to one address as you can? This will be such a help in the mailing.

—D. B. McCord

## THE NEED FOR PRAYER

By Dennis Cox

I have heard it said that about the only time an American can be found on his knees is when he is advertising his television set. This should not be true of Christians. We should often be before the Lord, with justifying his television set. This should not be true of Christians. We should often be before the Lord, with our knees bent in the submission of prayer. It is through prayer that we have communion or a close fellowship with God, and if you feel awkward on your knees now, how will you feel when confronted with Christ at the judgment? We should be well-acquainted with him now so that when he returns He will not say, "Depart, I never knew you."

Our prayers should be scriptural. "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask we know that we have the petitions that we desired of him." Today, there is a need for devout Christians to be asking things according to his (God's) will.

In order to become mature as Christians and up-build the church, we should be imploring God for the fruits of the Spirit. What are these fruits? They are the spiritual products manifested by the new man engrafted into the Vine, Christ Jesus, and they are listed in Galatians 5. We show that we are Christ's followers, not by profession alone, but by these virtues evident

in our lives. The first of these virtues is love—a Christian love—that is more vital and durable than a sentimental emotion. This love is strong enough to cast out fear. Sometimes in loving we are made to fear—we may be persecuted, maligned and ridiculed for loving our neighbor. Nevertheless, we must have the courage to go on loving those who are down-trodden, those who are forsaken by most everyone else. Although some put themselves above God, become respecter of persons and segregate their "love," we must purge out the leaven of hypocrisy and "love one another with a pure heart fervently" (I Peter 1:22).

Another fruit of the Spirit for which we should pray is "gentleness." The Bible teaches "the servant of the Lord must not strive (quarrel, dispute) but be gentle unto all men." Sometimes I fear our zealous religious discussions are transformed into vain, profane babblings. We begin by searching for truth and end by calling names and striving about words to no profit. Henceforth, let all brethren be "ready to every good work, to speak evil (defame, vilify) of no man, to be no brawlers, but gentle, shewing all meekness unto all men" (Titus 3:2). We can stand up for truth without maliciously stomping the toes of others. Let us be ready to give an answer humbly to all who would ask us concerning the faith; let us hang a sign on their soul which reads "FRAGILE—Handle with care," and forsake the merciless Pharisaical dogmatism.

May we ask God for these virtues, "nothing wavering."

—4255½ Altadena,  
San Diego 15, Calif.

## ACKNOWLEDGMENT

The Sulphur, Okla. congregation wishes to acknowledge the donations received to date for the purpose of improving the tabernacle in which the annual meeting is conducted every fourth of July. We appreciate very much the help on this. Those contributing to date are: Garr Corner, Okla.—\$50; Carter, Okla.—\$50; Marietta, Okla.—\$50; Boulder Dr., Dallas, Tex.—\$50; Sentinel, Okla.—\$50; Bro. T. L. Modgling—\$50; McAlester, Okla.—\$25; a sister, Okla. City—\$5; Brother Gay—\$5.

—C. M. Reynolds  
Jerry Gilbert  
B. E. Shepard

## BEWARE!

Several years ago we were the victims of a Greek beggar pretending to be a member of the church of Christ. I hear these people are again operating. There is not likely any churches of Christ of any kind in Greece. The Christian Chronicle of the Air recently announced that preachers of their fellowship are attempting to gain permission to operate in Greece, but had been denied. The Greek Orthodox is the state religion, they said, and no other religion may worship or teach without permission from Greek Orthodox authorities according to state law. Even if permission is granted to operate in Greece, they may not attempt to convert any person from Greek Orthodoxy and all literature must have the approval of the Greek authorities stamped on the literature before distribution. Brethren, beware!

—K. G. Wilks, 109 Dundee Dr.,  
Wichita Falls, Tex.

### A MIND TO WORK

November 22nd, I had the honor of assisting the brethren at the Flint, Michigan congregation in what was expressed as the "dedication" of the newly remodeled and enlarged building. These brethren are to be commended for their zeal and labor. Considerable money was saved for future work by doing the work themselves. Some spent their vacations from their place of employment to work on the building. It is one that will help in the cause of the Master in that area. There was singing in the afternoon with some making short talks. They were: Brethren Ron Courter, Carl Willis, Bob Pepper, Frank Staggs, and Floyd Harris. Brethren were present from Detroit, Pontiac, and Milford congregations. Cooperation from all was encouraging and helpful.

—Barney Owens  
10579 Thornview Dr., Cincinnati, Ohio

### HELP! HELP!

I believe I have misplaced orders for 3 or 4 of Brother Ronny Wade's booklet on the communion, "This Do in Remembrance of Me." Anyone who has ordered and not received, please write again. I still have about 2,000 in print, and they need to be distributed. They are free, yours for the asking.

—Bob Strain,  
Harrodsburg, Ind.

### SPECIAL REPORT ON E. C. SEVERE

As many of you know Brother E. C. Severe of Limbe, Malawi, caused considerable trouble in the church in Malawi (Nyasaland) while brethren Gayland Osburn and Paul Nichols were working there. Later, he stated he had repented. On the basis of this assertion we determined to let by-gones be by-gones when we went to Malawi in 1964. It soon became apparent, however, that Mr. Severe had not changed, and it became necessary for us to refuse him fellowship and cooperation. At the present time, he is not recognized by Brother Cutter, our evangelist in that field, by his own preaching brethren or by any church of Christ group in the country.

Below is a partial list of the reasons for our actions in this matter. Each of the allegations has been conclusively proved by one or both of the undersigned.

(1) Mr. Severe is an inveterate and incorrigible liar. This is only one of many examples we could give. He wrote the churches in England saying the roof of Wendewende church collapsed during a service killing three people and wounding several. We have a copy of the English paper in which the letter was published. We also proved by many witnesses including his own brothers that this catastrophe did not happen.

(2) He is dishonest in financial matters. The above story was told to obtain money. He also obtained bibles from the church of Christ in Scotland for free distribution which were then sold at approximately retail value. We talked to the man who peddled them for him.

(3) He has stated he disagrees with us on doctrine. He wrote Brother F. L. Lemley of Denver, Colo. saying he had changed his position on the cup question. He also indicated to Brother Lewley that he was a white missionary whom the church had abandoned there. We had personal correspondence with Brother Lemley regarding these matters.

(4) He is not morally upright. He was recently fined by a native court for fathering an illegitimate child. In this case one of the writers visited the court, talked to the father of the girl in question and even viewed Mr. Severe's illegitimate offspring.

(5) He recently tried to incite violence by a youth organization toward those brethren who would not stand with him.

For these and many other sins, Mr. Severe has been admonished by us, by his own brethren and in letters by the church at Lebanon, Mo. which sponsors the work. To all pleas he has responded with more subterfuge and deceit. We therefore advise the brotherhood that he is no longer considered a Christian and has neither part nor lot with the work of the church of Christ in Africa. For further information you may contact: James Orten, 3025 Lakeshore Dr., West Monroe, La., or Jerry Cutter, Box 573, Blantyre, Malawi, Africa.

### BONDS OF MATRIMONY

**Cook-Rogers**—On January the first, Travis Cook and Shirley Rogers were married. They exchanged wedding vows in the Fieldstone, Mo. church of Christ. A large number of friends and relatives were present. Shirley is a fine Christian girl, and has many relatives who are members of the Fieldstone congregation; a brother, in particular, who is one of the leaders there. The most of you who read the O. P. A., of course, know Travis. I like to think that as he grows older he grows stronger in the faith. The reception was held at the Rogers home. Some fifty or seventy-five people attended, perhaps. Travis and Shirley will make their home in Kansas City. The writer performed the ceremony.

—Clavis T. Cook

**Baskey-Bray**—On the evening of November 20, 1964, Brother Bruce Caskey and Sister Kathy Bray were united in marriage. A capacity crowd of friends and fellow-Christians witnessed the solemn ceremony in the beautifully decorated building of the 21st Street church of Christ, in Oklahoma City, Okla. The melodious singing of the Elmore Sisters lent beauty to the spiritual atmosphere of this joyous, yet most sacred, occasion. Our prayer is that God will crown them with joy and give them the peace that "passeth all understanding" in the home they have established. It was the honored privilege of this writer to previously baptize these fine young people into Christ, and now to have officiated in their wedding.

—Wayne Fussell

### LET YOUR LIGHT SHINE

By Harley Ballard

Many times we are discouraged by the fact that the faithful congregations are not growing larger as we might like, and appear even to be at a standstill. We often attribute this to the sin-filled world. Mistakenly we might say to ourselves, "No one is interested in the truth." How wrong this would be!

The harvest truly is plenteous, but the laborers are few (Matt. 9:37). This verse is just as true now as it was when it was first written. Truly, there is much work to be done in the Lord's vineyard, but are the laborers willing to put in the time and effort to try and

convert these lost souls? The fault possibly lies with the laborers, rather than with the harvest.

Many say, "I do not mind working for the Lord." This is said time and time again with no worthwhile results. Too many of the brethren, I fear, are becoming more concerned with worldly things and no longer have the zeal and enthusiasm required to try and convert those that are lost.

Many of us try to live on past merit. We have done many good works in the past, and feel that we can slow down in the work of the Lord. We cannot live by past deeds, but must justify ourselves to our heavenly Father daily. As Christians we must bear the cross of Christ each and every day. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Yes, bearing the cross of Christ is a daily job. It is impossible to live in the past, just as it is to try to live in the future. We must live day by day, and let our light reflect glory upon our heavenly Father. "Let your light so shine before men that they may see your good works, and glorify the Father which is in heaven" (Matt. 5:16).

Brethren, is our light still shining? If it does not burn brightly, let us examine our hearts, to see if we are doing those things we are commanded to do by Almighty God. Let us walk in the footsteps of our Lord and Savior. Let us renew our zeal and return to our first love, and once again set our affections on heavenly things and not on things on the earth.

"Be thou faithful unto death, and I will give thee a crown of life (Rev. 2:10). We must remain faithful until the end, and therefore our lights must continue to shine.

—305 E. Magnolia,  
Midland, Texas

### OUR DEPARTED

**Orear**—Little Cynthia Diane Orear, age 3 months, the youngest child of Bro. and Sister Travis Orear, of Gerber, Calif., passed away Jan. 7, 1965. She is greatly missed by all the members of her family. The writer sought to comfort them in their hour of sorrow.

—Luther D. Boek

**Hunter**—Sister J. T. Hunter, Golden, Okla. was born Feb. 15, 1888, at Antlers, Okla. She passed away Dec. 14, 1964, at Idabel, Okla. She was a faithful member of the church at Golden, Okla. She is survived by her husband, Bro. J. T. Hunter; 2 sons, F. C. Hickman, Seabrook, Tex., and J. D. Hunter, Tripoli, Lybia; 1 daughter, Mrs. F. P. Doyle, Houston, Tex.; one stepson, one step-daughter; one sister, one grandchild and 4 great grandchildren. Burial was in Watson cemetery. Bro. J. R. Tidmore and the writer officiated.

—Ray Lambert

**Deatherage**—Bro. Abner Franklin Deatherage, of Davis, Okla., was born Nov. 3, 1886 in Baxter County, Ark., and departed this life, Dec. 12, 1964. He is survived by his wife, Vada; two daughters, Mrs. Geneva Taylor, Okla. City, and Mrs. Irene Wolf, Davis; two sons, Alfred and Harold, of Davis; also, 2 sisters, 5 brothers, 10 grandchildren, and 6 great-grandchildren. Services were conducted from the church of Christ, 3rd & Atlanta, in Davis on Dec. 14, 1964, where Bro. Deatherage had long worshipped. Bro. Deatherage with his earnest devotion to the church, and sunny disposition

to all, will be missed. A group from Okla. City, led by Bro. Rickard, sang, and the writer endeavored to warn and comfort.

—Johnny Elmore

**Harrell**—Sister Ivy G. Harrell, of Pine Bluff, Ark., was born on Sept. 19, 1884, in Bearden, Ark., and departed this life, Dec. 28, 1964 at the age of 80. She was married in March, 1905 to Bro. G. B. Harrell, who is an old-time gospel preacher, and was active for many years. Besides her husband, she is survived by two sons, Dale, of Camden, and Garland, of Hampton; two daughters, Beatrice, of Pine Bluff, and Mrs. Bill Morrison, of Monticello; 1 brother and 4 grandchildren. Services were held in South Funeral Chapel in Pine Bluff, with singers from the church in Dew Drop, and Little Rock. The writer was called to officiate. My sympathy is extended to Bro. Harrell.

—Johnny Elmore

**Roberts**—Sister Nettie Roberts was born Nov. 20, 1887 at Kenedy, Ala., and departed this life Jan. 3, 1965 at Mangum, Okla. at the age of 77. She was married to Bro. Elmer Roberts Sept. 4, 1904, who preceded her in death. She is survived by five sons, Ernest, Wichita Falls, Texas; Raymond, Mangum, Okla.; Clarence and Kenneth, Ennis, Texas; and Roy, of Wharton, Texas. Also, there are 2 sisters, 2 brothers, 6 grandchildren, and 7 great-grandchildren. The writer conducted services Jan. 5 from the church in Sentinel, Okla., assisted by Brother Lynwood Smith. Singers from Sentinel, and Okla. City sang. We remind all of the Saviour's precious promises, and encourage them to look unto Him.

—Johnny Elmore

**Fultz**—Bro. Oscar Fultz was born Sept. 8, 1903 at Lynn, Okla., and departed this life at Sulphur, Okla., Nov. 30, 1964. Bro. Fultz was married to Linnie Cowen in 1926. They spent their entire life in Okla., the past 20 years at Dougherty. He is survived by his wife, Linnie; one son, Hubert Lloyd of Dougherty; 1 brother, and 3 sisters. The past 10 years Bro. Fultz served as a game ranger for the State Wild Life Commission of Okla. The funeral was held at the Dougherty church. The writer endeavored to speak words of comfort and warning.

—Jack Cutter

**Cochrum**—Ray Wetzel Cochrum was the infant son of Bro. Ray and Sister Shirley Cochrum. He departed this life Dec. 22 at Columbia, Mo. The child was 8 months old. The maternal grandparents are Bro. and Sister Edgar Nettleton of Mtn. Grove, Mo. The paternal grandparents are Bro. and Sister Oren Cochrum of Columbia, Mo. The funeral was held at the church at Houston, Mo., and burial was at Mtn. Grove. The writer attempted to speak words of comfort and consolation to this sad young couple, and to those who gathered in memory of this little child.

—Jack Cutter

**Johnson**—Sister Florence M. Johnson was born Aug. 17, 1893, and departed this life Dec. 30, 1964 at the home near Joplin, Mo. Sister Johnson was the wife of our dearly beloved Oscar Johnson. Survivors include her husband, Oscar; 6 stepsons... and 1 step-daughter. The funeral was held in the new church building here, and burial was in Belfast Cemetery near Neosho. Bro. Ronny Alexander was the writer conducted the funeral.

—Jack Cutter

**Lindsey**—Sister Dortha Inez Lindsey was born Sept. 13, 1921, in Atoka, Okla. She departed this life Dec. 27, 1964 in the McCurdy Memorial Hospital, Purcell, Okla. at the age of 43 years, 3 months, 13 days. She is survived by her devoted husband, Bro. Raymond Lindsey, Purcell, Okla., two daughters, Mrs. LaVean Ham and Mrs. Jimmie Deskin, both of Norman, Okla., 5 grand children, 3 sisters and 2 brothers. To know Inez was to love her and her family. My deepest sympathy goes to Raymond and his daughters. The pretty singing was by the members from congregations in that area. There were many beautiful flowers and a large host of friends and relatives gathered to pay their last respects. Bro. Miles King, assisted by the writer, endeavored to speak words of comfort and warning to the living.

—Roy Lee Criswell

**Stover**—Brother George B. Stover, Sr., Salona, Pa. was born at Aaronsburg, Pa., Sept. 23, 1902; he departed this life Dec. 29, 1964 at Lock Haven, Penna., being in his 63rd year. Brother Stover leaves his devoted Christian companion, 4 sons, 2 daughters, 11 grandchildren, 4 brothers, and 3 sisters. One son preceded him in death. Brother Stover lived to see the fruits of his and Sister Stover's long and arduous labor; that is, the joy and blessing of having all of his children faithful members of the body of Christ. Of his faithful children, among them are Byron Kramer, George, Jr., and Bill, who are among the leading brethren of the congregation in Flemington, Pa. Such an accomplishment, no doubt, was a source of abiding inspiration as long as he lived.

The final service was conducted Jan. 2, 1965, at Helt Funeral Home, Lock Haven, Pa. Bearers were William Berry, Geo. Hayes, Chas. Weaver, Percy Dorman, Geo. Myers, and Wilson Burnell, Brother B. F. Leonard officiated. Interment was in Cedar Hill cemetery. Bro. James D. Corson was to have assisted in the service, but he and Sister Corson were in an automobile collision enroute, and could not attend the funeral. We are indebted to members of Bro. Stover's family for the obituary.

—D. B. McCord

### MY POSITION ON CARNAL WARFARE

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

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

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.

—Dean Holt, 323 Center, Duncanville, Tex.

—Harley D. Ballard, 305 E. Magnolia, Midland, Tex.

—Larry Clifford Wrinkles, Rt. 2, Norwood, Mo.

—Harold Lockard, Rt. 1, Box 30, Commodore, Penna.

### HEARTLESS LIARS—MATT. 27:4—

(Continued from page three)

had definitely sought to buy Judas, and thus make him into a traitor and a murderer. Having succeeded, they now shared his guilt. Having made a tool of Judas, they now say, "It is your affair, not ours." We sometimes sell our Lord for less than Judas did, thirty pieces of silver, and then say we do not care. We may say it matters not to us whether one lives or dies. Well, what was the outcome of Judas's sin? He came to the religious leaders because he was in desperate need of help. They greeted him with indifference and contempt. They refused to bear their part of the load. The lesson here for us is stated by Paul, "Bear ye one another's burdens, and so fulfill the law of Christ." We must live as He did; every man's need was His need; every man's pain was His. He truly bled through the wounds and wept through the eyes of others. At last, in His passion for helping others, He went to the cross. He lived abundantly, grandly, joyfully. If we are to win, His way must become our way. As He bore His cross, so must we. Conclusively,

"O cross that liftest up my head,

I dare not ask to fly from thee;

I lay in dust life's glory dead,

And from the ground there blossoms red  
Life that shall endless be."

—Flemington, Pa.

### NOTE OF THANKS

I wish to thank all of my brothers and sisters for the many cards and letters I have received while in the hospital, and for the many prayers that are uttered in my behalf. — Bill Stover.

(Editor's note: Brother Stover is the author of the preceding article. He sent it for publication shortly after his return home from the hospital in December. He tells us he is some better. With his article came the news of the passing of his father, Bro. George Stover, Sr., whose obituary you will find in this issue. — D. B. McCord).

Life's greatest adventure is in doing one's level best.

**NOTICE—"CERTIFICATE OF ORDINATION"**

This is to certify that Billy Hugh Davis of Oklahoma City, Oklahoma is a member of the church of Christ, 3440 N. W. 21st St., Oklahoma City, Okla., and is in good standing, walking in the commandments and ordinances blamelessly being loyal and faithful to the Lord and His word, is duly ordained to perform all the duties and obligations pertaining to the work of a qualified evangelist of the gospel of Christ.

We, the undersigned leaders and members do therefore commend the above named brother to the faithful brotherhood.

Dated at Oklahoma City, Oklahoma this 23rd day of December, 1964. Signed: Raymond W. Bray, W. M. McLemore, Maurice C. Chandler, Elmo House, Joe Fox, Winston Cutter, Bruce C. Caskey, Vance Ayers.

**NOTICE**

The congregation, meeting at 2636 Southwest 36th, Oklahoma City, Okla., wishes to announce the following change in time of service: Effective March 7th, we will be meeting for Lord's Day evening service at 6:00 o'clock instead of 7:30.

—E. Glenn Bray

**WHAT IS WRONG WITH RIGHT? (II) —**

(Continued from page one)

Many times we see or hear of congregations that worship God as nearly like the New Testament directs as possible, clinging to the old paths, keeping the ordinances as they were delivered. Yes, they worship that way, but have ceased to tell the people why. They believe in one cup, no classes, etc., but they do not want it preached. This kind of leadership do our younger generations a grave injustice, for they will grow up not knowing the will of the Lord, and after awhile when they have gone out into the world to make a life for themselves, they end up meeting with any church they choose. If we want our children to do right, then let us teach them right. We have nothing to be ashamed of in our worship services. If it is right to worship as we do, then what is wrong in preaching what is right? Wake up brethren! There is a principle here. Many good brethren have been swallowed up in the trend towards liberalism by relaxing their vigilance on what constitutes true worship. They like to play with fire, hoping they won't get burned. Let us learn what is right, and do it.

**Christian Examples**

"To fashion or shape one thing like another," is translated "conformed." Paul said be not conformed to this world (Rom. 12:2), and we have been taught all our lives that the Christian should set the standard for the world to conform to, not the world to set the standard and the Christian conform to it. This is right, we have been told, and I believe it. The world sees the church through us. The only Jesus that many see is the Jesus they see in you and me. There was a time when men were men and women were women. Men looked like men, and women looked like women. Today, too many men do not care what they look like, and the women want to look like the men. Regardless how much like a man you look, girls, the men would still prefer that you look like a woman. I have run a crew of men for years, and some of them as rough as they come; so, I know what men say. They respect femininity in women, but not masculinity. Under the old

law, in Deut. 22:5, it says, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." You say, "That was under the old law and does not apply to us." Do you suppose that God thinks any more of this practice today than he did under the law? You say, "But my slack-suit is not a man's garment, it was made for women." Yes, but it was fashioned after the man's garment, and therefore pertaineth to the man. Sister, how would you like to come home some afternoon from work and have your mother come out to meet you dressed up in a new slack out-fit, with her hair cropped off as short as a man's? Would you feel badly, or would you praise her and say, "More power to you?" I frankly admit that if this should happen to me, knowing my mother, I would be humiliated to tears, but any mother has as much scriptural right as any of her daughters; so, if you wear that which pertaineth to a man and cut your hair, hardly could you criticize your dear old mother for doing the same. Sister, how would you like to come home some day and hear your husband say, "wife, I have decided that I am going to let my hair grow; I'm never going to get another hair cut; and what's more, I have decided that I am going to wear a dress from now on." What scripture, or argument would you use to persuade him that such would be wrong? Sister, if you can cut your hair, your husband can let his grow. If you can wear his clothes, he can wear yours. You know this is right.

Now, let us take one more look at the hair question. I cannot recall that any of our active preachers believe that a Christian woman can cut her hair and not do wrong. Some of the strongest arguments I have ever heard came from men like H. C. Harper, Homer A. Gay, Homer L. King, Ervin Waters, and others, on the hair question. I cannot conceive of all of our preachers, at least the active ones, being wrong on this matter. Let me show you one thing. The only way we know what the Lord wants us to do is by what He says. Now, what has been said on this question? First, "Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." (1 Cor. 11:14-15). This should be enough. But, let us go on. It could have said, "Doth not even nature itself teach you that if a man let the hair grow, have long hair, etc.", or "if a woman let the hair grow, have long hair, etc." and do no violence to the text or context, for the truth of the matter is the word for "long hair" is KOMAO, and Thayer says of this word "to let the hair grow, have long hair"—page 354. Not, let it grow long, but let it grow. It is simply a matter of letting the hair grow or not letting the hair grow. We have entirely too many women in the church today that will not let the hair grow. There is some laxity among teachers and leaders somewhere. It is not among our preachers. You know in your heart that this is right. What is wrong with doing right? May God help us all to get right and do right, and quit trying to find something wrong with everything that is right. Two wrongs do not make a right; so if the other fellow does do wrong, let us keep doing right, any way.

—809 Lyons,

Kansas City, Kan.

# From The Fields

L. C. Grimes, Forest Pk., Opp. Ala., Dec. 24—We are very happy to read of Bro. Homer King's marked improvement. We really enjoy the OPA; here are 2 subs.

L. F. Upshaw, 1100 Muskogee, Sapulpa, Okla., Jan. 5—I enjoy the good articles in the OPA. The paper seems to be improving with each issue. Here is our renewal.

L. T. Cryer, 356 East 47th, San Angelo, Tex., 76901, Jan. 12—The church here is doing well, but not as good as we would like. We plan to work harder this year. Here is our renewal.

Carl Chambers, Rt. 1, Box 272, Neosho, Mo., Jan. 7—The church at Burkhardt is still doing fine, not too many in number, but love still exists. We are one happy family, and pray that we always continue that way.

Ervin Baker, 649 N. Oak Hill Dr., Houston, Mo. 65483, Jan. 15—The church here continues to do nicely. It is small in number but contends for truth; it is peaceable, and for that we are thankful. We enjoy the OPA. Here are 2 subs.

E. T. Yarbrough, Cherokee, Tex., Jan. 4—I surely have enjoyed the OPA. I hope we have a prosperous new year and that the OPA still strives to speak where the Bible speaks and be silent where it is silent. Love to the brotherhood. Here is our renewal.

Ray Lambert, Broken Bow, Okla., Dec. 17—We had a wonderful meeting at Golden with Bro. Wayne Fussell. One obeyed the gospel. We are still striving to carry on the work of the Master in peace and unity. May God bless you all. Pray for us. (Sorry this reached us too late for Jan. issue—DMc).

Jack Cutter, 2622 E. 32nd, Joplin, Mo., Jan. 16—We are now meeting in the new building at 46th & Range Line. A young couple has recently taken their stand with us from the Christian church. The work continues to progress and future prospects look good. We pray much and lasting good can be accomplished everywhere for His name's honor and glory.

Eric H. Gilstrap, 3231 E. Ventura Ave., Fresno, Calif., Jan. 17—We have many things to remind us of our privilege in experiencing Christian fellowship. There are many things to prompt watchfulness, too. We need to find strength to sustain us. With such things as stated in 1 Tim. 1:5 and Mk. 13:37, we can be admonished.

E. R. Brown, Box 750, Stilwell, Okla., Jan. 13—The Noel chapel congregation is small in number, but is still having services each Lord's Day morning and evening. Those passing through are always welcome. Bro. James (Pete) Morgan from Tahlequah still preaches for us every Sunday night. He is a wonderful preacher. Remember us in your prayers.

Rex L. Petty, Rt. 1, Brashear, Tex., Jan. 18—I have been doing the teaching at the Brashear church of Christ since Nov., 1963. Our purpose is to earnestly contend for the faith which was once delivered unto the saints. We want to continue to walk in the truth as we have received commandment from the Father. Visitors are always welcome. We are located on the west side of the square.

R. W. Bray, 2613 N. W. 38th, Oklahoma City, Okla., Jan. 13—We really appreciate the articles on teaching that have appeared in the OPA. I feel that this type teaching needs more attention. We need to arouse the men of the local congregations to teach lessons that will edify or have them keep their seats. The church has suffered much in some locations due to the poor judgment of the leaders in letting some teach who were not qualified.

Robert Strain, Harrodsburg, Ind., 47434, Jan. 4—The church here is progressing just fine. Bro. Donald Snow preached for us Dec. 27th at morning and evening services. Bro. Bob Powers from New Jersey preached for us last Lord's Day evening. Bro. Powers hopes to establish a church in N. J., and not have to drive to Washington, D. C., or Penna. each Lord's Day for worship. We plan to start re-modeling the interior of the building here soon.

Jim Hickey, Box 521, Manteca, Calif., Jan. 16—I am still with the congregation here. Progress is slow but we are dwelling in peace and unity. Not too long ago, Brother John Reynolds and Brother Homer King were here to worship with us. Both have done so much for the cause of Christ in California. The religious paper we've been putting out goes into over 400 homes here. The first part of February, we plan to visit and preach some in southern California. April 2-11, we look forward to a meeting at Clio, Missouri. We certainly have enjoyed the O. P. A. lately.

Luther D. Boek, 1280 Parque Dr., Chico, Calif., Jan. 17—The work here is slowly taking shape. We are beginning to look like a congregation. The winter has hindered us somewhat, but things are looking brighter. We had 1 restoration in Dec. for which we thank God. The past two Lord's Days, we have had nearly a full house, both morning and evening. This encourages us. We enjoyed visits of Bro. and Sister Bill Roden and Bro. and Sister Mike Everett of Wash. Remember us when you pray.

Wallace Middick, 1115 Cavender Dr., Hurst, Tex. 76053, Jan. 14—We continue to enjoy the OPA so much. The articles, field reports, news and other features are appreciated by everyone. We, at the Beach St. congregation, in Ft. Worth, are doing fine. There has been considerable growth since we moved into the new building, and interest runs high. The over-all movement of the church seems to be forward and upward. I believe the OPA has helped a lot in this, and will do even more in the future.

J. C. Butler, 2225 S. W. 36th, Oklahoma City, Okla., Jan. 18—Since last report, I have preached at Okemah, Okla., Jan. 3rd. I enjoyed the meeting at Ada, Okla., New Year's very much. Until May, I am enrolled in the Dale Carnegie Course. I believe it will help in improving my speaking. Jan. 17, Bro. Joe Hisle, Ada, Okla., preached for us at Capitol Hill. He is a real good speaker in my estimation and I believe he will make a good preacher. His lesson Sun. evening was "What Shall I Do Unto Jesus?" It was a very edifying lesson.

Donald Brittain, 19 7th Ave., N. E. Ardmore, Okla., Jan. 15—At long last, our building here is completed. We will have the opening service, Lord's Day, Jan. 24th. We are enjoying being associated with Bro. Richard Nichols who is working here in So. Okla. He is presently at Marietta and is already beginning to have some results. We certainly pray for him in that work. The meeting at Ada, Okla. was one of the finest I have attended. Bro. Lynwood Smith is to be commended for the way in which he conducted this meeting. Pray for us, please.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Jan. 14—Since last reporting I have continued to preach at various places. Jan. 2-3 inst., I preached at the Fieldstone congregation a few miles southeast of Mt. Grove, Mo. We had a good crowd on Sat. night. I saw many

people that I had not seen for years. I recently read in the Sept. issue of the O. P. A., 1934, one month after reaching the state of Missouri, that I planned to visit this church, which I did a few months later. Now, thirty years later, I preach for them again. This is one of the oldest congregations, if not the oldest, in the state who have remained sound and true through the years. May God bless them and increase their tribe.

Tom E. Smith, Rt. 4, Box 171-A, Duncan, Okla., Jan. 15—During the holidays, we have been privileged to see many of our old friends of the past, brethren and sisters in Christ, who are still faithful and working for the cause of Christ. The meeting at Ada, Okla. was wonderful; the church there manifested a wonderful spirit of hospitality. Our son, C. A., and his family were here, and he preached twice at Healdton, Lord's Day, Jan. 3, marked the beginning of Bro. Richard Nichols' work at Marietta, Okla. We believe that much good will be done in strengthening the smaller congregations in the state. We are optimistic for their future.

Harley Ballard, 305 E. Magnolia, Midland, Tex., Jan. 7—The various congregations in this area continue to grow in spirit and truth. We must all strive to grow to the utmost of our ability. Jan. 3, I taught at Andrews, Tex. Wife and I enjoyed our fellowship with these brethren. Lord willing, we will move to Joplin, Mo. about the last of Mar. We plan to enter the preaching field full-time from there. I certainly enjoy reading the OPA very much and read it through several times. I think all of the workers should be commended for the fine job they are doing. It takes a lot of hard work to make it a success, I am sure. We pray for all of the faithful brethren everywhere and ask they do the same for us.

Elmer H. Stamper, 204 National St., Howell, Mich., Jan. 14—The church here is very zealous in its desire to spread the gospel. We are few in number, but strong in spirit. Those coming our way are indeed welcome to attend the services of the church. We have some young talent here that is rapidly becoming worthy of mentioning and we hope to soon be sending these young brethren out to meet and defeat the gainsayer. We look forward to each new issue of the OPA. Keep up the wonderful work, all the brethren who make this possible; God bless you all.

Roy Lee Criswell, 445 E. Amity, Cincinnati 37, Ohio, Jan. 15—At the present time, we are laboring with the Lipperman Rd. congregation in this city. It is our desire to always promote unity and peace among brethren wherever we go. Our work here will come to a close the last of Feb. From here we go to Harrodsburg, Ind. to work with the church for about 4 months. Since our last report, it has been our privilege to worship with the faithful at the following places: Harrodsburg and Richmond, Ind.; Stidham and Washington, Okla. While in Okla. we enjoyed visiting with the following preaching brethren: Miles King, Richard Nichols, Lynwood Smith and Billy Davis. We request the prayers of the faithful.

R. B. Roden, Box 651, Corcoran, Calif., Jan. 19—Since we returned here, our work has been, as always, enjoyable. Several of the brethren have been helping in the teaching services. We have been having home study with 2 or 3 families each week. We have visitors nearly every service. Some of the young men here have a bright future when it comes to helping out in the services. We enjoyed hearing Bro. Billy Orten at Porterville, Calif. Brethren, pray for the work here and elsewhere. Our prayer is to help and not hinder. I enjoyed the articles of Brethren Clovis Cook and E. H. Miller in the last OPA. What are we going to do about this liberalism? We need more articles on like subjects, written with wisdom.

B. B. Cayson, 1993 Burn Ham Rd., Memphis, Tenn., Jan. 5—The congregation at 1602 Winston Rd. is preaching the gospel. Interest seems to be on the increase for which we are thankful. We look forward to our sum-

mer meetings with Brethren McCord and Roden. The colored congregation at 1715 N. Willett is progressing. Five precious souls were added in 1964. Brethren Brooks and Harris are to be commended for their labor in the Lord. Recently, we enjoyed preaching at Chapel Grove and Lawrenceburg, Tenn. Brethren Paul Walker and John Fisher and others are doing a wonderful job. We look forward to having Bro. Fulmer of Jacksonville, Fla. here in Feb., the Lord willing. Preachers, come our way. We welcome your fellowship. Bro. John Fisher, too, will be with us some this year.

Jerry Cutter, Box 573, Blantyre, Malawi, Africa, Jan. 13—We are now settled in our home in Blantyre and thus far have been able to partially furnish the house. We are ideally located near the school, which, incidentally, begins in about two weeks. Although it is now summer time and the rainy season is in full force, the weather continues to be surprisingly mild. Daytime temperatures are usually in the lower 80's while at night they drop into the 60's. Most necessities and luxuries that we are used to are available, although at somewhat higher prices. So, briefly, this report explains our living conditions in Africa, which many have inquired about. The work of the Lord continues to progress on a favorable plane. Your continued prayers are needed.

Cicero Goddard, 4441 Agnes, Kansas City, Mo. 64130, Jan. 15—Since last report, one has been baptized. A preacher has come from digression; he has preached for 15 years. The Lord continues to bless our effort here. We went to Ala. and Fla. the last of Dec. I am happy to report that all three congregations continue to stand for the truth. Growth with them is slow. We need another preacher to follow this work through. The chances of growth are good but we need another man for personal work through Ala. and Fla. They need someone there to teach them about giving. How many will agree to support a man for this effort? I have two or three men who might qualify for this work. Would those interested please write and let me know your thoughts in this matter. I feel it is not wise to let this work lag.

Gene D. Hopkins, 1551 N. Irvington, Tulsa, Okla., Jan. 8—The congregation at 1105 S. 141 E. Ave. enjoyed the meeting with Bro. Ervin Waters in Sept. The results were 1 baptism and one confession, coming from the cups and classes. We enjoyed visitors from Joplin and Cassville, Mo., Rogers, Ark.; and Muskogee, Sapulpa, Sand Springs and Waggoner, all in Okla. We were especially glad to have preaching brethren Jack Cutter and Dennis Calloway. We have enjoyed having the following preaching brethren for one or more services in the last 1½ or 2 years: Brethren Lee Boek, Barney Owens, David Macy, Wayne McKamie, Garry Macy, Orville and Dennis Smith, Ervin Waters, Van Butts, and Eddy Bullard. We received \$30 from a brother in Tex. to help on our new building, since I made the report of others contributing. Thanks to all.

Fred Lay, 7844 Rancho Fanita Dr., Santee, Calif., Jan. 17—The churches in this area have been busy the past few months. Since my last report, we have had the privilege of hearing Bro. Lee Boek in a week-end meeting at National City, and attending Bro. Lynwood Smith's meeting at Carlsbad, and hearing Bro. Orville Lee Smith in a meeting at El Cajon, which was a good one. The church was both edified and strengthened. We continue to enjoy good teaching from visiting, as well as local preachers and teachers, including Dennis Cox and Freddie Lay. Our Wed. night service is devoted to and conducted in most part by the young men and boys. We are giving them opportunity and encouraging them to develop their talents. Capable preachers, teachers, and leaders are always in demand, and are an asset to the church in any area. Here are 3 subs.

Edwin S. Morris, 905 Bluewood Dr., Dallas, Tex. 75232, Jan. 15—We were able to attend several nights of Bro. Ronny Wade's meeting in Arlington, Tex. We enjoyed very much the preaching and association with

those of like precious faith. We attended the meeting New Year's at Ada, Okla., which, as usual, was very inspiring. The singing and preaching were the best. I enjoyed the association with several preaching brethren. We have begun our work with the Arlington, Tex. congregation and are working to get a program started whereby we might grow. We are doing personal work and contacting people in person, by mail and telephone. We feel that much good will come forth because the Lord has promised that our labors in Him are not in vain. There is so much work to be done in this area and so few to do it. We will be condemned if we do not awake to our duty of spreading the gospel. Too many are self-satisfied. We will be at 21st St., Okla. City, Jan. 30, 31. Pray for us.

Ronny Wade, Box 564, Lebanon, Mo., Jan. 15—The work in this area continues to move forward with marked progress. Our T. V. series, "Let The Bible Speak," is enjoying an even better season than last year's. Without a doubt, television is one of the most effective ways to preach the gospel today. Brethren, let us use it while we can. During the holiday season, we enjoyed a meeting at Arlington, Texas. Crowds were generally good and we appreciated the visitors from different congregations; also, the presence of Bro. Edwin Morris at several services. In addition to Edwin we were glad to have Brethren James R. Stewart and Cyrus Holt with us for one service. All in all it was an enjoyable experience. We have recently preached at Drury and Mtn. Home, here in Mo. In the next few months, the Lord willing, we plan meetings at Springfield, Kansas City, Kan., and Tulsa, Okla. Remember us when you pray.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Jan. 11—We had good services yesterday, Lord's Day, with one young man baptized. All the heads of families here have a mind to work harder for the cause of Christ. The Lord's Day, Dec. 27th, we assembled; afterwards we bade farewell to the last Lord's Day in 1964; last Lord's Day, we greeted the new year with joyful hearts in the service of Christ. I have lately heard from Bro. Robert Adams in Miss.; he is much better, and able to work some. How glad I am to the Lord that He has soared Bro. Adams; he is needed so much. At this writing I am doing fine; thanks to the Lord and the prayers of the faithful. Jan. 30th, I go to Memphis, Tenn., and the first Sat. in Feb., I go to Miss. I express again my thanks to the brothers and sisters for their support of me in the work, and helping me with medical bills. God bless the faithful.

Garry Macy, Box 564, Waterford, Calif., Jan. 13—The work here continues to go forward. We have added two new teachers to the list: Brethren L. D. Cisco and Golen Barton. We ask your prayers for these men; they will be a tremendous asset to the church here. The Modesto congregation continues to support this work. They desire that we stay with them continuously and work with outlying congregations and elsewhere. I believe these brethren are to be commended for their love, zeal, and willingness to do what is right, and generosity in standing behind the one sent to preach the gospel. Brethren, we need to look more at the church at Jerusalem for our organization and methods. Brethren, united we stand; divided we fall! Let's get together. Let the preacher and the church work together and unite their efforts. We had a good gospel singing here last Lord's Day. It was uplifting. We plan to attend a study in Ceres, Jan. 29, 30th. The subject is the "Holy Spirit." We ask the prayers of all.

Wayne Fussell, Box 3922, Shreveport, La., Jan. 14—Our meeting in Fieldstone, Mo., was well-attended by brethren from all over the state of Missouri. At Golden, Okla., one fine young adult was baptized into Christ. We spoke for a large crowd of Christians in Okla. City, Nov. 18, and married Bruce Caskey and Kathy Bray the 20th. The Temple, Ga., meeting was well-attended with good interest. Bro. Foster Prince did a splendid

job as song-director, and his association meant much to me. We enjoyed the New Year's meeting at Lowery, Ala. which had representatives from about seven states present. We were also able to attend part of the New Year's meeting in Ada, Okla., under the capable leadership of Lynwood Smith. The work in Shreveport is progressing. Recently, two were baptized and several confessed faults. From Feb. 25 to March 25, we will be working for the congregation in Las Vegas, Nev., where Bro. George Carter, formerly of Shreveport, has done a marvelous work. Our first meeting will be March 26-April 4 in Bakersfield, Calif. (Brundage Lane).

Earl Johnson, 723 N. Townsend, Ada, Okla., Jan. 15—I think I can speak for the entire Ada congregation when I say the meeting here New Year's was a great success and greatly enjoyed by all. Our largest crowd was on New Year's day with approximately 375 present. Many came late and were unable to remain since there was no room to sit or stand. We regret this. We would like to commend Bro. Lynwood Smith for the excellent way he carried on his part, assisted by Bro. Johnny Elmore. The theme of the meeting was, "Here Am I, O Lord, Send Me." Young and old alike did well in keeping with the theme in their talks. There was 1 restoration during the meeting. Since, there have been 20 restorations. We feel the deeply moving talks and wonderful singing during the meeting prompted these. We have been greatly encouraged by these results. We would like to thank the brethren from other congregations for their presence, the visiting preachers, too. We invite them back at all times. We look forward to our meeting with Bro. Leon Fancher in June. Bro. Clarence Kessinger was with us Lord's Day, and preached 2 good sermons.

E. H. Miller, Box 538, LaGrange, Ga., 30240, Jan. 15—Another year, 1965, now has a good start: will it be for better or worse for the body of Christ and all of its members? I believe we can make it better than any year before, so let us do our best. Plans are now underway to establish a new congregation in Feb. in the Belle Mead, N. J. section. The exact time for the meeting has not been set. If all who are near enough to attend will contact us as soon as the Feb. OPA comes out, I feel sure we can let them know. We hope to be able to start the 17th or 24th. If phone contact is needed, our home number is 884-4742, and at Belle Mead, we plan to be at the Goldsmith Apt. House on Harlingen Rd., phone 359-4742. If you know of those we may contact, please let us know. I wish all would read Bro. Clovis Cook's article in the Jan. OPA again! There certainly has been a lot of effort made to fine something wrong with right! Some, as Bro. Cook pointed out, object to Christ's wife wearing His name; in fact, some object to Christ being married now. They think He will return to get married, instead of "return from the wedding" (Lu. 12:35-36). Some are teaching we do not have to confess Christ, or be baptized for the remission of sins. Some deny Christians who go astray (regardless of what they do) will have to confess to any man or have anyone pray for them in order to be restored and take a leading part in the worship again. Here is a question answered by one of the present day church of Christ preachers(?): "Does the New Testament ever imply that anyone who was a member of the church of Christ belonged to a denomination at the same time? His answer: "Yes, indeed it does. Nothing is more clearly taught." Another such preacher told me a person could not belong to the church of Christ without belonging to a splinter faction. Such nonsense! Well, I look forward to seeing the rest of Bro. Cook's article. I hope he can help some honest people see there is just one way right, and there is nothing wrong with it!

It is reasonable to have perfection in our eye that we may always advance toward it though we know it can never be reached on earth.

The virtue lies in the struggle—not in the prize.

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. XXXVI

LEBANON, MISSOURI, MARCH 1, 1965

No. 3

## WHY NOT SUNDAY NIGHT, TOO?

By Ronny F. Wade

There is a growing concern in many congregations over the lack of attendance on Sunday nights. Practically everywhere I go, brethren tell me, "We have fairly good crowds Sunday morning, but our crowds at night really drop off." Why is this? Just what are the causes? Recently, I ran across this interesting bit of news:

If you want to know how popular the church is, come on Sunday morning.

If you want to know how popular the doctrine is, come on Sunday night.

If you want to know how popular the Lord is, come on Wednesday night.

For many, I fear there is more truth than poetry in the above bit.

I am convinced that there are several reasons for "one service people;" we notice but three here. 1. Some have the idea that the Lord's Supper is more important than any act of worship, and because it is not observed on Sunday night or Wednesday night, there is little need for attending. This we deny. I will admit that the communion is the high-point of our assembly on the Lord's day; however, I doubt very seriously that we can relegate other acts of worship to inferior and non-important positions. We need to see the benefit and blessing of studying, singing, and praying together anytime, not to mention the fellowship of those of like precious faith. In night assemblies there is much for the interested and sanctified child of God. The trouble many times is that these "one service people" let the cares and enticements of this world keep them from church. Far, far too many find it entirely too easy to sit at home and read the paper, or watch television, or go clubbing or to a lodge meeting, easier than getting ready and going to church. Some are just too tired. They can go shopping and parade the streets of town for hours, but when time arrives for church services—too tired! Others barely are able to struggle off to bed, but come next morning, they are up at the first sound of the alarm, and ready for work. Colds, flu, aches, and pains keep many from church, but seldom keep the same people from work.

2. There is another aspect of this problem that is even more alarming to me. I am afraid that if these "one service" people get to heaven, they will be greatly

(Continued on page eight)

## "YE ARE THE LIGHT OF THE WORLD"

By Edwin S. Morris

In a previous article we wrote concerning authority in the church, showing that we certainly need someone with authority to carry on the work of the Lord. Jesus taught that His children are the light of the world, a city that is set on a hill. It has been placed in the hands of His children to see that the gospel is preached and that men have an opportunity to obey it. It is also the duty of His children to see that the body of Christ is edified and built up in the most holy faith. God's people are to be an influential people. Let us study first from Matt. 5:14, 16.

In vs. 14, Jesus says, "Ye are the light of the world. A city that is set on an hill cannot be hid." The sun renders objects visible, shows their forms, their nature, their beauties, their deformities. The apostles, prophets, preachers, and all Christians are lights of the world, because they, by their instruction and example, show what God requires, what is the condition of man, what is the way of duty, peace and happiness—the way that leads to heaven. Then in vs. 16 Jesus says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We are to let our holy life, our pure conversation, and our faithful instructions be everywhere seen and known. Always, in all societies, in all business, at home and abroad, in prosperity and adversity, let it be known that we are real Christians.

There are a few lessons we learn here that I would like to point out: (1) That religion, if it exists, cannot be concealed; (2) That where religion is not manifest in life, it does not exist; (3) That professors of religion, who live like other men, give evidence that they have never been truly converted; (4) To attempt to conceal or hide our Christian knowledge or experience is to betray our trust, injure the cause of piety, and to render our lives useless; (5) Good actions will be seen, and will lead men to honor God. If even though we have no other way of doing good—if even though we are poor, and unlearned and unknown; may we do good by our lives. No sincere and humble Christian lives in vain. The feeblest light at midnight is of use. From this teaching we learn that it is our responsibility to so live and conduct ourselves, to teach and instruct in such a way that the lost will be led to Christ. If our lives come up to this standard, then we will have influence over people.

Today the church does not grow as it should. Yet

every parable, every figure and illustration concerning the church is always something that grows and increases. What is the reason that the Church does not grow? This is a serious question. I do not believe that it is immoral lives that keep the church from growing, because morally our people come up to good standards, especially as far as the world is concerned. So, this would not be the reason we do not grow as we ought. Is it because of our buildings? In the past, we have sometimes blamed our lack of growth on our buildings, but today we are beginning to have buildings everywhere that are very comfortable. In fact, I know of places that have built nice buildings and yet they have not grown at all. It is a mistaken idea to think that we can put up a nice building and with that alone attract people. Could it be our services? Are our services edifying and upbuilding? I am afraid many times visitors do not come back simply because when they did come, nothing was offered them. I have often thought that if I visited a denominational church and some man got up to teach and could hardly read, mispronounced words, stammered around, could not find his scriptures, did not talk loud enough for me to hear him, that I would probably walk out and never go back. That is exactly what happens many times in our services. A visitor comes in and someone is trying to teach who is not qualified and he walks out and says if that is what they have to offer, I do not want it. Do not misunderstand, we have congregations who have some very good teachers, yet we have many who do not. Brethren, we ought to have our best teaching on Lord's Day and even at other services when we have visitors. I have actually heard brethren read scriptures and mispronounce words and give the wrong meaning to the scripture. This ought not to be.

Well, someone says how are we going to solve this problem? I answer that we can solve it by following the Bible way. We can let the evangelist do his work and ordain elders in every city and let him commit the word to faithful men who are able to teach others also. Too many have the mistaken idea that evangelize means to travel. I have heard the remark made that the preacher ought to have his suitcases packed, ready to go at all times. Well, let us stop and think for just a moment. For example, in the Dallas-Ft. Worth area there are approximately two million people. The last two years, I do not recall there being one full-time person working for the church. The last couple of months I have been working with the Arlington brethren. Do you mean to tell me that a man could not work here full-time from now on and never resemble anything like a "pastor?" I believe a man could evangelize from now on and never leave this area. We can look around this fair land of ours and find many areas in the same condition; millions of people, and no one working full-time to save souls. No doubt this is one of the reasons we are not growing as we should. But, let me add just now that we are thankful that many brethren are waking up to the need and beginning to make plans to correct this. May they increase.

I believe from the depths of my heart that we have the truth when it comes to the items of worship, but brethren it has bothered me to no end the "self-satisfied" attitude relative to the spreading of the gospel and edification of the church. We have preachers who have gone to secular employment simply because they

had to if they were to be with their families. They have a responsibility to their wives and children the same as other brethren do. There is no doubt that every preacher could do a good, scriptural work and be with his family, too. Brethren, let us correct this and go forward in the Master's work.

—905 Bluewood Drive  
Dallas, Texas 75232

## THE CAUSE OF CHRIST MARCHES ON

By Tom E. Smith

On Lord's Day, Jan. 25th, there was cause for rejoicing when the brethren meeting at 1012 1st Ave., N. W., in Ardmore, Okla. met for the first time in their new building. There was worship in the morning, lunch at the noon hour, and singing in the afternoon, with appropriate words by Brother Johnny Elmore and Brother Glenn Elmore. Congregations from over the state were well represented, as well as congregations and individuals from other states who came to rejoice that another nice, comfortable building has been added to the growing list in the brotherhood.

Names were mentioned that brought back pleasant memories of the past to this scribe. Too, there were memories of sacrifice, toil and sometimes tears that ensued through the rough journey that brought us to this—truly a prelude to that grand climax when eternity will reveal the good accomplished by the faithful efforts of those whose main purpose in life was to glorify God "in their body, and their spirit" (1 Cor. 6:20).

Among these men were Abe Smith, Noah Hooven, Joe Elmore, Walter Wells, Jim Smith, A. V. Smith and many others too numerous to mention, men who supported and encouraged the ones who had the responsibility of leadership in the old Equal Rights congregation, which met in a country school house by that name, north of Ardmore, Okla. In the early 1940's, the membership left there, thought it would be best to move the congregation into town; this was done.

The efforts of these brethren, though, began further back than that. Even in the 1920's, most of these brethren were meeting at a school house by the name of Zita, Okla., located in the western part of Carter County. When this school house was moved, it resulted in moving the congregation to other locations, resulting finally in the establishment of the congregation known as the Bit Shop, north of Healdton, Okla. Here we were forced to build a small meeting house to protect us from the cold of winter and the heat of summer. We were encouraged and assisted by the Healdton, Okla. congregation by such men as Brethren O. C. Matthews, W. C. Milner, Walter Bray, Will Smith, Charlie Peden, and we must mention Bro. W. E. Ray who was converted to the Lord's church in his declining years, and made a staunch supporter of the Lord's cause. I wish that everyone who was a member of the Bit Shop congregation, and who contributed so much to the work could be mentioned, but space will not permit. Though many of them were humble and unassuming people, their labors were not in vain. They are described and so are their labors in the beautiful words of Malachi 3:16-17: "Then they that feared the Lord spoke often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts, in that

day when I make up my jewels: and I will spare them as a man spareth his own son that serveth him." Many of these precious souls have passed on to their reward, and even though there is no longer a congregation where they labored, there is a faithful congregation in a neighboring community, Graham, Okla. As a result of its having existed, the word of God which is the seed of the kingdom has been propagated far and near. Christ in His parable of the kingdom describes this in Matt. 13:31-32 when He said: "The kingdom of heaven is like to a grain of mustard seed which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Those that are still living whose names are mentioned are near and dear to me. Let us all in the language of Paul, "Be steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." Lovingly dedicated to the memory of our departed ones who untiringly labored that those who follow may have their burdens lightened in their journey heavenward.

—Rt. 4, Box 171-A,  
Duncan, Okla.

## THE AFRICAN WORK

February 12, 1965

Dear Brethren:

As you all know by our last report Brother James Orten is unable to go back to Africa this spring as he had originally planned. However, Brother Benny Cryer has agreed to go for a term of 2½ to 3 years to help Brother Jerry Cutter with the work.

According to the last letters we have from Brother Jerry, he is very anxious that he receive a helper soon because of the pressing problems with which he is faced.

The problem facing us all now is money for transportation for Brother Cryer and his family, and pledges for his monthly support during their stay in Africa.

We are asking you to respond to this appeal very quickly so that all the traveling expenses and the monthly support for Brother Cryer will be ready by the time he can get things arranged for his departure. We are working as quickly as possible because Brother Cutter needs help so badly.

We ask that all congregations who are able to help with the transportation expense send your checks to Brother Benny Cryer immediately. His address is: 764 Regent Loop, Yuba City, Calif.

Also, those of you who plan to help on both the travel expenses and the monthly support, please send your check for travel expenses to Brother Cryer and also write us a note and let us know the amount you can pledge each month toward his support.

Now, those of you who desire only to help on the monthly support, would you please let us know at once the amount you plan to support. When all plans are completed we will tell you when and where to send the monthly checks.

Concerning the money for transportation, we estimate it will take about \$1700 more than we now have on hand. However, if more than enough is sent, it will either be sent back or will be retained to pay on their transportation back to the States when their stay is completed.

There are \$600 needed each month for Brother Cryer's support which is the same amount Brother Jerry Cutter is receiving. \$500 of this is salary and \$100 is for miscellaneous expenses, such as supplies, clerical help, translation, etc.

Let us stress again in closing, this needs your immediate attention. And remember, money for transportation expenses should be sent now to Brother Benny Cryer at the address above.

In Christian love,  
The church of Christ,  
Lebanon, Mo.

(Editor's Note: I was requested to publish at least part of the above in this issue. I thought it best to include the letter in its entirety, and am most happy to do so. The church at Lebanon is to be commended for its role in this work. The African work is being conducted in a way that is unquestionably, undeniably scriptural. A congregation, with the help of other congregations, is doing such things as choosing preachers for the work, setting their support, and making other decisions that must be made. This is a work of the church.

I am sure that brethren are perfectly in their right, as individuals, in encouraging this work in any way they can. I was asked to make an appeal in connection with this letter. I feel free to do this, and am most happy to do so. I hope and pray with all of my heart that brethren will now send to Brother Benny Cryer's necessity, so that he as soon as possible will be able to be in Malawi where he is so much needed at the side of Brother Jerry Cutter. Benny and Jo Ann are to be sincerely commended for their willingness to undertake this work for Him Whose we are; may the Lord bless them. May brethren not let the appeal from the Lebanon congregation go unnoticed. The least we can do is offer our moral and financial support, and our fervent prayers.—D. B. McCord).

## SUPPORT FOR THE AFRICAN PREACHERS

One of the questions which confronted Brother Cutter and me soon after our arrival in Africa was the matter of support for the local preachers. We understood, of course, that this was a private matter between the individual preacher and any single congregation which might wish to support him. But we knew also that a number of brethren, not being able to investigate for themselves, were depending on our advice. Many were willing to support if we said "yes" or refrain if we said "no." We were sensitive to our influence, as all Christians should be, and especially so in a responsible situation. Thus we were inclined to wait until we were more familiar with the possible ramifications of any recommendations which we might make on the matter. After some observation and a good deal of contemplation, Brother Cutter and I are willing to advance the following suggestions for the reasons indicated.

(1) We do not advise that the native preachers be supported on a regular monthly basis. The foregoing suggestion is made for three reasons. First, none of the preachers are, by our standards, qualified evangelists. We do believe the majority are sincere. They know more about the Bible than the average member of the church there; and they are doing a good work, but

(Continued on page nine)

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## THIS AND THAT

**Zip Code deadline**—We are informed that, according to the Postmaster General, all bulk second- and third-class mail will have to be presorted by zip codes within two years. The deadline is Jan. 1, 1967. Many of our subscribers have sent their zip code numbers and consistently use them in their correspondence with us. There are some, however, for whom we do not have zip codes. We are kindly asking that when you write to us you include your zip code so we can begin entering it on your address in our books and address rolls if we have not already done so.

**Matter for publication**—We do appreciate all that our readers send for publication. Our supply on hand is always more than we can use in any given issue; we are very thankful for this. We are, again, kindly asking our contributors to be patient with us when your articles do not appear for sometime after we receive them. We will do our very best to include all that you send in so much as it is in keeping with the policy of this journal. We beg your understanding.

We, from time to time, receive material with the request that we are to publish exactly as written, with no editing whatsoever, or not publish at all. Most usually, we have to comply with the request not to publish at all, and this we do not like to do, but when it is requested, that is all we can do. All things considered, we try to publish material as it is written, if possible, but many times due to lack of space, composition and other circumstances, we have to edit. We do not mean this as an offense. Again, we must beg your understanding. We strive to please, and we need your goodwill and confidence, and are trying to merit them. We are so thankful for all that our readers do in making this periodical a successful venture in our attempt to do good through the printed page.

—D. B. McCord

## DO YOU NEED THESE?

Old Paths Pulpit, 33 sermons and essays:

Price, postpaid.....\$2.50  
Clark-Harper Debate (Communion) ..... .25  
Clark-King Discussion (Communion) ..... .25  
The Communion by Ervin Waters ..... .35

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Song Books: Star of Hope (all-purpose, 1964,  
65c per copy; 50c for 2 or more).

Hymns of Love (all-purpose, 1963, 183 songs,  
65c per copy; 2 copies, \$1.00; 45c for all over 2  
copies).

Singers Choice (all-purpose, 1961,  
same price as above.

Songs We Love (all-purpose, 1960,  
same price as above.

Joyful Praises (all purpose, 1959,  
same price as above.

Old Path Echoes (all-purpose, 50c per copy;  
\$5.00 per dozen; \$40 per 100, postpaid).

Old Path Hymnal (240 gospel songs, most of which  
are either old or tried songs—65 cents per copy;  
2 or more copies—50 cents.)

Send all orders to Old Paths Advocate, 1061 N.  
Pilgrim, Stockton, Calif.

## OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We want to express our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list, and report any errors to us immediately.

Mattie Lloyd—10; Clovis T. Cook—7; William Miller and Gerald Gosnell—7; Russell Harper—5; Herman Hooper—5; Cleo Gatson—5; E. R. Brown—4; Miles King—4; C. C. Kessinger—3; Homer Sallee—3; Mrs. Paul Akey—3; E. H. Miller—3; Glenn Neal—3; F. J. Boling—3; Mrs. Pearley Chatterton—3; Lloyd Cox—3; Mrs. G. I. Snodgrass—3; Thomas J. Shaw—3; James D. Hensley—3; Junior Faust—2; John Unger—2; Zelta Borrell—2; James Winchester—2; T. M. Hoover—2; Neomi McCracken—2; Richard Frizzell—2; Mrs. Faye Wakefield—2; Edwin S. Morris—2; Roy Arnett—2; B. F. Leonard—2; Maggie Barnard—2; Fred Lay—1; Timothy Phillips—1; Bob Perron—1; John L. Reynolds—1; M. G. Spigenor—1; A. L. Howard—1; Betty Stroud—1; Orville Lee Smith—1; Ethel Chancellor—1; A. B. West—1; Glenda Walker—1; Mrs. Jim Tedlock—1; M. T. Orear—1; Ellis Cozad—1; Bobby Joe Pepper—1; W. E. Murry—1; Jerrell Caffey—1; Lewis H. Jones—1; Harrison Davis—1; Lloyd Lankford—1; James Howard—1; John O'Donnell—1; Boss Whitehead—1; Mrs. Charles Warren—1; R. W. Bray—1; J. R. Tidmore—1; Jesse French—1; Everett Agnew—1; J. Albert Brewer—1; Laura Jobe—1; Leon Hill—1; Robert Blevins—1; John A. McKaig—1; Oscar Golden—1; Roy Smalling—1; Mrs. Florence Blanton—1; Alta Massengale—1; Ethel Parks—1; Albert Robertson—1; Coy Agnew—1; Howard Hickey—1; James McQueary—1; Norvel Ellerd—1; Gayland Osburn—1; Ralph Kitson—1; Mary Fancher—1; Harry Wallace—1; Mrs. Frank McCoy—1; Paul Walker—1; Shirley Samson—1; Denver Garrison—1; Helen Wilson—1. Total: 156.

## "GEMS OF GLADNESS"

This is the title of Brother Homer L. King's new song book. It will soon be in the hands of the printers. It will be the same size and type, all-purpose, as last year's book. By ordering now, brethren will be able

to have the books sent directly from Dallas, Texas where they are being printed. Orders should be sent to Bro. Homer L. King, or Old Paths Advocate, 1061 N. Pilgrim St., Stockton, Calif.

### GRANTS, NEW MEXICO

We have recently heard good news concerning the cause at this place that we would like to pass on to brethren. A faithful sister, Alta Massengale, informs us that a small group is meeting at Grants, N. Mex. under the leadership of Bro. Grady Permenter. Those passing through or needing more information about the church should feel free to contact Bro. Permenter, telephone AT 7-4176, or write to 700 Sage. You are requested to pray for this effort, and help in any you can.

### CAN YOU HELP?

I have a tract in the Spanish language entitled "Mas Que La Vida" which was published by brethren over twenty years ago, and I believe it came from California. Will the readers please try to help me find a supply of it? I propose to use it among Mexican people. It is similar to the one in English put out about the same time, but more concise. It is excellent for presentation to the candidate for conversion—free from the innovations practiced by modern churches. The one copy which I have says only "Publicado en los Estados Unidos de America" by way of identification. Can you let me know, please? I have a place—nay, three places where we can put hundreds of them.

—K. G. Wilks, 109 Dundee Dr.,  
Wichita Falls, Texas

### ATTENTION

The Southwest Church of Christ of Bakersfield, Calif. is planning a weekend meeting, May 28-30, especially in the interest of the young people. Our last one was a huge success, and we are hoping this one will be just as good or better.

We are making this announcement well in advance so that other congregations may know our plans and people will have plenty of time to make arrangements to attend.

Our homes will be open to all visitors, so that no one will have to be out any extra money for lodging. Also, the Christians of this area will provide for the food so that everyone will be well-cared for.

Remember the date—May 28-30.

—Paul O. Nichols

### FROM SULPHUR, OKLA.

The Tishomingo Ave. church of Christ wishes to express again our appreciation to the churches for help they have sent for the purpose of improving the tabernacle, which is the place we conduct the meeting every fourth of July. We have received the following donations since we reported last month. Thanks to all. Capitol Hill, Okla. City—\$100; N. W. 21st St., Okla. City—\$100; Deep Dale, Okla.—\$50; Sentinel, Okla.—\$50; Norman, Okla.—\$50. This makes a total of \$635 received to date, Feb. 18, 1965.

—C. M. Reynolds

Good nature is one of the richest fruits of true Christianity.

### MEETING IN BIRMINGHAM, ALA.

In Birmingham, Ala., April 11-18, there will be a meeting to which we invite brethren from far and near. It will be conducted again this year by Bro. M. Lynwood Smith, of Wesson, Miss. We wish to have as many preachers as possible attend. The last part of the week, we will try to have every preacher speak for a short time.

We will take care of as many as possible in our homes. There is also a nice motel around the corner from the meeting house; they will give special rates, and there are plenty more nice ones here. If you want reservations, you may contact the writer. For further information, you may contact the following, too: F. E. Berry, phone 833-4454; J. H. Howell, phone 251-4047; R. E. Gladden, phone 853-3275, or the writer at 836-4649.

—R. A. Berry

### "THE BIBLE AND WINE"

(Editor's Note: We are using here in our caption the title that was given a book by Ferrar Fenton, from which we are taking the following by way of The Church in the Bible by DeWalt. The book is now out of print. We offer this to our readers for their candid and prayerful consideration.—D. Mc.)

Now, Jesus Christ described the wine that was being used at His Passover as the "fruit of the vine," e. g., the offspring of the vine, or that which is borne of the vine. Now, the vine does not bear intoxicating drink. The fruit of the vine is not intoxicating. There is no alcohol in the fruit of the vine. It is pure, good, wholesome, and health-giving, a beautiful emblem of the life and strength-giving grace of our Lord and Saviour Jesus Christ. Intoxicating wine is the emblem of disease, sin, and death. Moreover, just think of the condition the party keeping the Passover must have been in; for the Jewish Mishna (chap. 10) says: "A person shall not have less than four cups of wine, even if they be given to him from the fund devoted to the charitable support of the very poor. Each cup must contain the quarter of a quarter of a hin—that is three gills English measure—so that the four cups would contain twelve gills, or a bottle and a half (three pints)." So Dr. Lightfoot tells us (Vol. 9, p. 151). If the wine used was fermented grape-juice, the four cups would contain about six ounces of pure alcohol, equal to twelve ounces of proof spirit; and when we remember that each member of the family of twelve years of age and upwards had to drink four cups, twelve gills, it is certain that, if the wine was intoxicating, they must have been drunk at the end of the feast, especially the women and the boys and girls who were not accustomed to the use of intoxicating wine. How terrible to think of the mass of drunkenness in the Jewish families on the Passover night! It is perfectly revolting to think that our Lord and Saviour could countenance or sanction such a man-injuring and God-dishonoring system. (The Scriptures do not authorize the use of a drink element in the Passover; just when this innovation came, we do not know.—D. Mc.)

Jesus Christ was God's High Priest. And Almighty God had strictly forbidden the priests to use intoxicating wine when ministering before Him: "And Jehovah spake unto Aaron, saying, Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not; it shall be a statute

forever throughout your generations; and that ye may make a distinction between the holy and the common, and between the unclean and the clean." God had also forbidden the presence of all fermented things at the Passover Service. It was therefore impossible for His Incarnate Son to act contrary to the Father's will, for He said, "I come not to destroy, (the law), but to fulfill" (Matt. 5:17).

According to God's command (Lev. 10:9) and the teaching of the Jewish Mishna, they were not allowed to drink intoxicating wine when serving before the Lord. How terrible it is to be taught by Christian theologians that Christ broke the divine law, and taught His infant church to break the law He Himself had made, for He was the lawgiver with the Father and the Holy Ghost.

If the wine which was used at the first institution was intoxicating, then the great body of Nazarites, Rechabites, the followers of John the Baptist, and especially the Essenes (a vast multitude of the best of the people), would be prevented from partaking, because they never used intoxicating wine of any kind. Jeremiah's description of the Nazarites might fairly be used to describe these holy people. They "were purer than snow, they were whiter than milk; they were more ruddy in body than rubies" (Lam. 4:7). These people were all abstainers from intoxicating drink, and were in much favor with the Lord. Surely it is not possible that the Lord of life would cause all these people, who were the cream of society in that day in Jerusalem, to violate their consciences by forcing upon them the intoxicating cup.

It is most trying to many communicants who are abstainers to be forced either to partake of the intoxicating wine or to pass the cup. It is especially trying for them to have to take their children to the holy Table, where they will taste intoxicating drink for the first time. And some of it is most intoxicating, having not less than from 10 to 30 percent alcohol in it.

### "I GAVE MY LIFE FOR THEE"

By Tom Lehmann

In I Cor. 14:15 Paul said, "I will sing with the spirit, and I will sing with the understanding also. 'The Bible goes on to say, we should teach and admonish one another, in psalms and hymns and spiritual songs singing with grace in our hearts to the Lord (Col. 3:16). Sometimes we sing the song, 'I Gave My Life for Thee.' If we observe the words of this song closely, a great lesson can be learned.

The first verse reads, "I gave my life for thee, my precious blood I shed, that thou might'st ransomed be, and quickened from the dead; I gave my life for thee: What hast thou giv'n for me?" It troubles me when I hear these words. Christ our Saviour gave His life, shed His precious blood, that we could have remission of our sins, and be quickened from the dead. He died the painful death of the cross of Calvary, and what have we given him? The Jews mocked Him, His friends ran away, one of them denied Him. His enemies removed His only earthly possession as they crucified Him—and that was His robe. His church was persecuted, and had to flee to the wilderness. Men tried to keep His teachings from the people. Many tried and are trying to improve God's word which is already perfect. Men shame

the Saviour's name by using it vainly. Some teach that the Bible contradicts itself, and that Christ sinned.

Sometimes, members of His church rob Him. They refuse to sacrifice or give up even the little things that God commands. Some sleep on Sunday morning, or go fishing or hunting, or perhaps just for a Sunday drive. They always have an excuse for missing Sunday evening and mid-week services. I sometimes wonder if they realize the love our Saviour must have had to die on the cross for each of us. We all sacrifice or give up something to come to worship, but Christ made many sacrifices and much bigger ones than any we could possibly make.

The second verse reads, "My Father's house of light, My glory circled throne, I left for earthly night, for wand'rings sad and lone; I left, I left it all for thee: Hast thou left aught for me?" Christ left his Father's house in heaven and His glory-circled throne, and came to this world of sin and sorrow. He was tempted by the devil and even with all that satan offered Him, He still remained faithful. He left His home in heaven to be tempted. What have we left behind for him? Have we left the world, satan, and sin to follow Him? Jesus spoke these words in Luke 14:26-27, "If a 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. And whosoever doth not bear his cross, and come after me, cannot be my disciple. 'Do we put Christ before all things? Are we true disciples of Christ? Examine yourself and see.

The third verse reads, "And I have brought to thee, down from my home above, salvation full and free, my pardon and my love; I bring, I bring rich gifts to thee: What hast thou brought to me?" Jesus again speaking in Mat. 16:26 said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Our precious Lord has given us something more valuable than the whole world itself. He has given each a soul and a chance to live with Him in heaven forever. Salvation free, His pardon and his love belong to all who will obey His Word.

No matter what we offer our Lord, it can never equal that which he offers us. Think it over. God made the stars, the moon, and the sun. They give! God made the earth, the air, and the animals. They give! He made the fish, the trees, and the plants. They give! God made man. Do we give? Do we give our Lord the time we should? Do we teach others God's word? (Mat. 28:18-20). Do we study to shew ourselves approved unto God? (II Tim. 2:15) Do we give as we have been prospered? (I Cor. 16:2) Do we give our full attention to our worship? Do we give our full mind to prayer and singing? (I Cor. 14:15) If we do not, let us change our ways to-day and give God and Christ our very lives to do His will. "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).

—11417 Post Hill Pl.,  
Lakeside, Calif.

The big things you can see with one eye closed. But keep both eyes wide open for the little things. Little things mark the great dividing line between success and failure. (Author Unknown)

## FROM WHOM IS OUR SALVATION?

By Juan Rodríguez

In Psalm 103:1-5, we read, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." How beautiful it is, brethren, to know from whom we have obtained our salvation. John 3:16 tells us very clearly that Jehovah, our heavenly Father, gave His son that those who believe in Him might have eternal life. Christ further assures us that it is the will of Him Who sent Him that all those that see the Son and believe on Him may have eternal life, and that He would raise them on the last day.

Can a person be saved without believing in our Lord Jesus Christ? The Bible teaches that he cannot. From John 3:18, we see very clearly that he that believeth on Christ is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. So, a person who does not believe is condemned. We say this because the Bible teaches this. Mark 16:16—"He that believeth and is baptized shall be saved but he that believeth not shall be damned." We read in John 6 that one who believes on Christ will have eternal life. We should be firm believers in Christ, for He is the way that will lead us to the Father. He declares in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

We close by asking, why is it that we can not go to the Father by some other man? Because no other man died for us, or saw the Father, except Him Who descended from the sky, our spotless Savior, Jesus Christ (John 1:18; John 6:46). My desire is that all my beloved brethren will follow the same way, which is to follow our Lord Jesus Christ, and that they may gather upon the first day of every week in order to partake of the bread of life which descended from heaven according to John 6:51-58.

(Editor's Note: We again express our thanks to Bro. Ken Boek who translated this article from Spanish into English for use here.—D.Mc)

## OBEY

Webster gives as the meaning of obey, "To do as bidden, to yield to authority." It seems that if there was ever a time when people should obey His commands, it is now. Satan is walking to and fro among us. In Mark 13:32-37, the Lord warned the people to watch five times. This means to keep guard, to observe closely. We are to guard with the Word of God. We are to observe closely the things God has commanded—to guard against evil or Satan. The Lord has only His people to fight against Satan.

In Luke 13:34, Jesus said, "Oh Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent to you; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." Because they would not obey, He destroys that City. The same will

happen to the people today. If they do not obey Him, He will destroy them in the end.

When we leave this world by reason of death, we will have left our works behind. If we have obeyed God's commandments, heaven's riches will be ours, but if we have not obeyed them, we will go to that place of torment called Hell. Satan will be there. Think about it! Do you want to go there? The man who teaches a false doctrine will go there if he continues such teaching. The man who endorses him will be there if he does not repent, for the Bible says in 2nd John 10-11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." If people walk by the works of the flesh, they will be there, for Galatians 5:19-21 reveal to us the works of the flesh, and Paul says, "They which do such things shall not inherit the kingdom of God" Paul did not say some people could do these things and some could not. It seems today that some people think they can walk according to the works of the flesh, and still receive a home in heaven, but this is not what Paul said.

If we do not enter Heaven, we will enter Hell. There is no "in between." Revelation 22:14 says, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into that city."

Salvation lies in Obedience. Please read on.

## Neither Right Nor Left

"Is there something sacred about keeping in the middle-of-the-road, as between right and left? Why is less effort being made currently to determine what is right and what is wrong, and more emphasis being placed on the desirability of steering a course between the two? Compromises are sometimes a good thing and sometimes necessary, but not as between right and wrong, not as between truth and error or between truth and falsehood. If one group contends that 12 times 12 is 144 and another group says it is 140, why not try to discover the facts rather than assume the correctness of a middle course that 12 times 12 is 153?"

The middle-ground philosophy is an absurdity — a course plausible only to the unthinking who are not willing to besir themselves in an effort to find the facts, but are eager to appear tolerant and compromising in the hope of retaining popularity in all quarters.

If you heard a middle-of-the-road preacher declare, "If you don't repent in a measure and change your ways a little, you will be damned to a certain extent," you would not be impressed with the soundness of his doctrine. What we need is a resolute determination in all quarters to find the right course of action and then adopt it, and not go wobbling down the middle-of-the-road, comforting ourselves that we are at least half right. If the truth lies on one side of the road or the other, we are certainly wrong if we stay in the middle. At best, the middle of the road is a temporary and dangerous expedient . . . and may we add, if you don't think so, try driving in it."

—Roy Arnett,  
Rt. 2, Purdy, Mo.

Optimism is the faith that leads to achievement. Nothing can be done without hope. (Helen Keller)

## BONDS OF MATRIMONY

**Bunner-Wilson**—In the afternoon of Lord's Day, Feb. 21, 1965, Brother Joe Bunner and Sister Alice Wilson exchanged their wedding vows, at the meeting house in Ceres, Calif. Joe is the son of the Raymond Bunnors of Fairmont, W. Va.; Alice is the daughter of the Gilbert Wilsons of Hughson, Calif. It was a most beautiful wedding; elegant, yet simple. We sincerely wish for this fine young couple the best in this life. May their home here to be showered with abundant blessings, for worthy are they. This writer considered it a privilege indeed to be asked to officiate.—D. B. McCord

## OUR DEPARTED

**Bankston**—Brother Marcus Bankston, a native of Milam Co., near Milano, Tex., was born Dec. 14, 1916. He departed this life Feb. 4, 1965, in a car accident. Brother Bankston was a faithful member of the church, and will be greatly missed by it and his family. He was married August 14, 1940 to Miss Effie Bess Pierce; to this union one daughter was born. He leaves to mourn his passing his wife, the daughter, Sister Linda Ann Bankston of Milano; his mother, Mrs. Claude Blankston; two sisters, Mrs. G. T. Woods, and Mrs. C. B. Wadlington, both of Milano; two brothers, John and Charlie Bankston, and many friends. The funeral was conducted by Bro. Kenneth Hendricks and the writer.

—James R. Stewart

**Lechner**—Sister Nannie Ethel Lechner was born Feb. 27, 1893, at Neosho, Mo. She passed away Jan. 21, 1965 at Brawley, Calif., in her 72nd year. She was married July 4, 1909 to Brother Charles Lechner who preceded her in death in 1949. At about the age of 16 years, she obeyed the gospel, and continued faithfully until death. She was a member at 7th and Brighton in El Centro, Calif. at the time of her passing. It was truthfully said of Sister Lechner that she would never have to answer for idle words; she only spoke good of all, and evil of none. She is survived by 2 daughters, Linda Daniels, El Centro, Calif., and Opal Greer, Imperial, Calif.; 3 sons, Floyd and Ralph of Imperial, Calif., and Cecil, of Brawley, Calif. There are 10 grandchildren, 7 great grandchildren, 2 sisters and 2 brothers. I have said through the past few years that I did not know what the Lord's church at El Centro, Calif. would do without the work and influence of her son, Floyd Lechner, one of the best men it has been the good pleasure of this writer to know. May Sister Lechner's influence continue to live on through him and her other children and all who knew her. The writer was thankful that he could officiate at the funeral of this good sister. The final service was conducted Jan. 25th at Lemons-Wiley Chapel, El Centro; Sister Lechner was buried beside Brother Lechner in Evergreen cemetery.

—D. B. McCord

**Sims**—Bro. James M. Sims was born Sept. 25, 1918, at Springfield, Mo., and departed this life Feb. 1, 1965, in Springfield at the age of 46. He is survived by his wife, Joan; three daughters, Janice Ellen, of the home, Mrs. Sandra Renee Price, Verona, Mo., and Sharon Kay Johnson, Duluth, Minn.; two sons, James David and Randal Lewis, both of the home; his mother and father, Mr. and Mrs. O. C. Sims, Highlandville, Mo.; one sister, and three grandchildren.

Jimmy and Joan obeyed the gospel in 1954 and were among the first members of the Benton Ave. church of Christ in Springfield. Services were conducted from this church Feb. 4, where an overflowing crowd from all walks of life, and a beautiful and profuse floral offering evidenced the esteem in which Jimmy was held. Singers, led by Bro. Ronny Wade, were from Lebanon and Lee Summitt. Bro. Jack Cutter led the prayer.

Jimmy was a cherished friend of mine, and I was greatly saddened, as I am sure Bro. Clovis Cook was, when we were called upon to conduct this service. We would remind all that Jesus said: "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

—Johnny Elmore

(Note: It is with sincerest regret that we must

chronicle the passing of Brother Jimmy Sims. While in meetings in Mo., in times past, I grew to love and appreciate him. He was such a hospitable man. May God's richest blessings rest upon Joan and the children to whom we express our deepest sympathy.—D.Mc)

## 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 (Acts 5:29; Matt. 22:37).

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.

—Don Pruitt, 1323 South Drive, Oklahoma City, Okla.

—Jerry Jones, 3060 N. 10th, Kansas City, Kansas

—Stanley Bruce Word, 1105 S. W. 3rd Ave., Ardmore, Okla.

## WHY NOT SUNDAY NIGHT, TOO?

(Continued from page one)

dissatisfied with what they find. I fear they will soon tire of the singing of the angels and the grand and glorious atmosphere that will pervade the whole of eternity. Death is not going to make a miraculous change in them. Things that are so boring to them now will be to them then. If we do not cultivate a liking and desire for heavenly things here, we will not have them in eternity. Paul said, "Set your affections on things above . . ." Col. 3:2.

3. A third alarming feature about this lack of concern in attending services is that many fail to take any interest in getting others to attend church. I hear some say, "I do well to get myself there." With this attitude they never think of trying to encourage others to attend with them. I have often wondered how one would feel if he invited someone to church and the per-

son came only to find that the person who invited him was absent. What an embarrassing situation this would be!

It seems rather inconsistent to me and very bad advertisement when members of the church are so lax and disinterested in the Lord's work. I wonder how many the following poem describes:

I love the church that Jesus built, I know that it is right;

I go there on Sunday morning, but not on Sunday night. I love to sing the songs of God, such worship must be right,

This I do on Sunday morning, but not on Sunday night. God bless our preacher too, and give him power and might,

But put the sinner in his place, I won't be there Sunday night.

I love to hear the gospel, too; it gives me pure delight, I hear it Sunday morning, but not on Sunday night.

I'd go through rain, sleet, snow; do anything that is right

To be at church on Sunday morning, but not on Sunday night.

I know I need more strength to keep me in the right, For help I come on Sunday morning, but not on Sunday night.

Yes, we all must die; I hope I will be doing right, So I may die on Sunday morning and not on Sunday night.

—Box 564  
Lebanon, Mo.

#### SUPPORT FOR THE AFRICAN PREACHERS

(Continued from page three)

their knowledge is limited. Second, they are not able to give, what we would call, full-time service to the church. They must still raise their own food, build or periodically repair their houses and carry on the other domestic activities much as any other Christian. The third reason is by far the most important to us. Because of a peculiar cultural heritage, being accepted as a "big" preacher (which is synonymous with receiving regular support) means much more to them than the money involved. With distressing regularity those who are supported regularly are lifted up with pride and become of little benefit (if not a positive detriment) to the churches and the missionaries on the scene. Because of this, many of the other groups in the country have adopted a rule of no support at all for native preachers.

(2) We would like to see one congregation take one preacher "under its wing" and send him a check of about \$30.00 twice a year. (Spring and fall would be a good time to send them.) In between times, the church could collect and send the preacher a box of good used clothing which will help him equally as much as a check.

The preachers do need some money. They often ride long distances to a study or a meeting. The checks will allow them to repair their bicycles, pay their taxes and buy other needed articles. The clothing will supply the one item for which money is most needed. Brother Cutter or I can furnish churches interested in helping in this work with the name and address of a faithful preacher. In many cases we can supply from our card file personal data such as approximate clothes

size, number of children in the family and the like. The congregations should encourage the preachers to report their work directly to them. They should also urge them to work harmoniously with the other faithful preachers as well as Brother Cutter and Brother Benny Cryer who will soon be there.

Please understand that in advancing this arrangement we are not attempting to legislate to churches, nor do we claim it is a perfect system. We do believe it will encourage the brethren, supply the major needs and prevent the major abuses. Perhaps equally as important, it will leave room for the African churches to help their own preachers and thus build in them a keener sense of responsibility. In so doing it will advance the African church a step farther along the road toward standing on its own, a circumstance we all hopefully contemplate.—Jerry Cutter, Box 573, Blantyre, Malawi, Africa; James Orten, 3025 Lakeshore Dr., West Monroe, La.



Boss Whitehead, 125 E. Hopkins, Pontiac, Mich., Feb. 8—We enjoy the OPA very much. Here is our renewal.

Joe Howard, Dora, Mo., Feb. 15—We are still trying to worship God in His appointed way at Odom. We have gained 5 recently from digression.

Bobby J. Pepper, 2326 Ravista Dr., Highland, Mich., Jan. 15—We enjoy the paper more and more each month. Here is our renewal. God bless you all and His work.

Ralph Kitson, Mozier, Ill., Feb. 13—We are all pretty well at this writing. I am looking forward to my 84th birthday Mar. 14th. May the Lord bless you all. Here is 1 sub.

Cicero Goddard, 4441 Agnes, Kansas City, Mo., Feb. 15—Just a note to say that we are making fair progress. We have not had any additions this month. We request your prayers for us that we may continue to grow.

W. Sillia, Mitabale Vlg., C/O N. A. Chimaliro, P. O. Mikolongwe, Malawi, Africa, Jan. 16—The congregations here are still working for the Lord. We thank the brethren very much for sending us Brother Jerry Cutter.

J. J. B. Malowa, Vlg. Pelusi, C/O Pumula Estate, Box 1, Cholo, Malawi, Africa, Feb. 9—The work of the Lord is moving along better in Cholo district. Here, all Christians send greetings to Christians in America.

James R. Stewart, 805 So. 5th St., Temple, Tex., Feb. 11—The church here at So. 29th St. is still doing fine. We are happy, and getting along in peace. We have a new member who is a good song leader and takes part in the teaching, too.

J. R. Tidmore, 311 W. 5th St., Broken Bow, Okla., Jan. 25—It makes us sad that the church here is not prospering as we would like; some have moved away and others have quit. There is a lot of sickness. We enjoy the OPA very much. Here is 1 sub.

W. E. Murry, Waterford, Calif., Jan. 27—The church here is making progress; 4 have been baptized since

Bro. Garry Macy has been here. Some of the younger brethren are beginning to take a leading part, for which we are so thankful. Remember us when you pray. Here is our renewal.

F. H. Lichapa, Namphungo church, Namlenga Mission, P. O. Mikolongwe, Malawi, Africa, Feb. 15—I am grateful to the churches for sending Bro. Jerry Cutter and family. Our work of the gospel is growing day after day and I will only be more grateful if another American brother will arrive in due course.

Johnstone Matimati, Nakuba Vlg., Ndundel Ct., P. O. Chiradzulu, Malawi, Africa, Feb. 2—Many thanks, brethren, for sending back to us our trustful man, Jerry Cutter. I am sure that everyone is happy to have him back. When he meets with difficulties, he just solves them and with kindness. He preaches the good news from God. He wins many by kindness and through the word of God.

Earl B. Helvey, 7608 Prince St., Citrus Hts., Calif., Feb. 15—We at 64th St., Sacramento, continue to work in harmony and the Spirit. Bro. Richard Nichols was with us for 5 months; he is making a good preacher. He teaches plain, yet in love. April 16-25, Bro. Paul Nichols will be with us in a meeting. April 17th and 18th, there will be meetings in the interest of our young people.

E. R. Brown, Box 75, Stilwell, Okla., Feb. 10—The congregation at Noel Chapel here is still working for the Lord. We are so happy to have Brother James Morgan every Lord's Day evening, and Brother Taylor once a month. I was happy to hear from Bro. Miles King lately; we have had some happy times together. If any of the brethren are passing this way, we will be happy for them to worship with us. Please pray for us.

Donald Brittain, 19 7th St., N. E., Ardmore, Okla., Feb. 15—The church here is getting along fine; everyone is very happy with the way things are going. We are very thankful for our new building. We realize the Lord has been good to us. We pray that we will never forget it. Bro. Glenn Elmore has begun teaching music every Fri. night; we believe it will be very helpful. He is a most capable teacher. Please pray for us.

Miles King, 1533 Camden Way, Norman, Okla., Feb. 15—We continue to enjoy our work with the church here. Recently three have been added to our number—one baptized and two restored. Yesterday the regular 2nd Sunday singing was held here. The house was full. We had visitors from surrounding congregations and the singing was real good. During the past month I have also preached at Cedar Creek, Ark.; Oklahoma City (Capitol Hill); and Washington, Okla.

John L. Reynolds, Ceres, California, Jan. 23—The church here is working in unity, with much brotherly love manifested. Two weeks ago, we were all made to rejoice when one of our brethren who had been a backslider for several years came back and renewed his love. On Wed. nights we are giving the boys practice in leading songs, and they are doing well. The younger brethren usually do the teaching on Wed. night; we can tell they are improving, too. (Sorry this reached us too late for Feb. issue.—DMC).

R. A. Berry, 4704 - 69th St., N., Birmingham 6, Ala., Feb. 16—The church here is doing very well. We have Bro. Alton Bailey for the first and third Lord's Days of the month; and Brother Calvin Prince for the second Lord's Day. We are so thankful for them; both are real fine preachers. We have a wonderful congregation; almost all attend regularly, and want to work for the church. Everyone is so friendly; we are so thankful for each member. We need the prayers of the faithful.

Richard Frizzell, 7470 Jamacha Rd., San Diego 14, Calif., 92114, Feb. 13—The OPA has had some very good articles of late. We appreciate and enjoy the paper very much. The church in El Cajon is doing fine. We

have some very fine young men who are developing their talents by teaching on Wednesday evening. May the Lord bless and may we all encourage them. Our next meeting will be with Bro. Edwin S. Morris in April when the children are out of school for Easter vacation.

Glenn Neal, 510 W. Laurel, Salinas, Calif., Feb. 8—The congregation here is still struggling along. We were so much encouraged last week when we visited with Bro. and Sister John Reynolds again. Even though Bro. John is ill, he is such an inspiration to be around. We recently worshiped with the brethren at Montebello, Calif. We, here, are trying to engage Brethren Benny Cryer and Garry Macy to come at least once a month and help us; we hope they will have the time to do so. Here are 3 subs.

Paul Walker, Rt. 2, Ethridge, Tenn., Feb. 17—The congregations in Lawrence Co. are fine. John Fisher and I continue to work here with excellent cooperation from the brethren. Our young men are growing spiritually and developing real well in their teaching. The young women are faithful in their attendance and offer inspiration in singing. The radio work, which has been in progress here since 1951, continues with good interest. Our good brother, Tommy Adams, is back in the hospital. He is one of the best! Please pray for him.

James Hensley, 195 Wall St., Pontiac, Mich., Jan. 31—We attended worship at Detroit last Lord's Day. They have bought a building and Lord's Day was their first time to worship there. We are very happy for them, and pray that much good will be accomplished. They have several good leaders who seem to work together, and do all they can to build. Bro. Ron Courter is working with them while attending college. I hope I can do more for the Lord this year than ever before. I request the prayers of the faithful everywhere.

Jesus Rodriguez, Calle Lincoln No. 4762, Col. San Rafael, N. Laredo, Tamps., Mexico, Jan. 14—The work for the Lord's church is progressing more and more here. Thanks to God, and the dear brethren in Christ who have been supporting me. In Oct., we were made very happy to have brethren Joe Martinez, K. G. Wilks, and E. E. Perkins from Texas come and encourage me. They made us very happy. I am sorry I have not reported this sooner, but I can neither write nor speak English, and must have all translated, for which I must pay. Too, I have been sick. Please forgive me for delay. I have not quit preaching, thanks to God. May God bless you all; please pray for us.

Paul O. Nichols, 1400 Adena St., Bakersfield, Calif. 93306, Feb. 18—Recently we have had Orville Smith, John Smith, and Wayne DeGough preach for us in Southwest Bakersfield. Soon, Garry Macy will be with us, the Lord willing. We continue to have results from our labors, for which we give God praise. Recently we gain two more from the digressives. The congregation continues to grow—in knowledge, in spirituality, and in number, and the contribution continues to increase, too. Last month it was \$950.20. "If God be for us, who can be against us" (Rom. 8:31)? In December we held an enjoyable meeting at San Luis Obispo. It was a pleasure to be associated with Paul Mackey. March 26-April 4, I am to be with the congregation at Stockton, Calif. for a meeting; April 16-25, Sacramento (64th St.), Calif.

Grafton C. Smith, Rt. 2, Box 218, Brookhaven, Miss. 39601, Feb. 9—Last August, I visited the church in Monterrey, Mexico. We, at New Salem, have been supporting Bro. Juan Rodriguez in the work there for quite a while. We began supporting him \$40 a month, then raised it to \$60. This is such a small amount for a man and family to live on compared to what it is here. I met several members from other places. I was impressed with the zeal the members seemed to have. I was impressed with Brother Jesus Rodriguez,

a brother to Juan. Too, I was impressed with Bro. Isabel Martinez. So far as I know he has no support in the work. He is an old man and seems capable.

James Howard, Box 172, Huntsville, Ark., Feb. 8—The Lodi, Calif. congregation sent me here last Sept. for personal work; there were 10 meetings, including children. We have something like 30 at present; six have been baptized. I want to report that the congregation at Ballcreek, 18 miles south of Huntsville on Hwy. 23, and about 3½ miles west on a county road have ceased using cups in the communion, and every communicant breaks the loaf as the Bible teaches. If loyal preaching brethren are contacted, please answer their call; they need you and your help. There are about 20 members. I intend to have the OPA sent into each home next month. I will be preaching there each Lord's Day evening for awhile, the Lord willing. There is much interest in this part; it seems much good can be done. Here is my renewal.

A. L. Adams, 1616 19th St., N. E. Roanoke, Va. 24012, Feb. 10—The congregation meeting at 1610 17th St., N. W., this city, wishes to announce a gospel meeting, April 11-18, with Bro. P. C. Brown, Panama City, Fla. We will meet Lord's Day at 10:30 A.M. and each evening at 7:30. This is Eastern Standard Time; some of our neighboring states will, by then, be on Daylight Saving Time. The 18th, we will also announce, besides worship, there will be lunch served and afternoon services. All are invited to come and be with us in this fellowship. We will take as many into our homes as we can. There are many fine motels near us, too, with very reasonable rates. For more information, contact the writer at the above address or by telephone, area code 703, DI 4-7390.

Harley D. Ballard, 2627 Grand St., Joplin, Mo., Feb. 14—Since last report, we have been giving lessons here in Midland, Tex., both at Spruce and Terrell. As of Mar. 1, we will be living in Joplin, Mo. I will begin training with Bro. Orville Lee Smith. We have lived among the brethren in Midland and have grown to love them all. We are a bit sad to leave, but are very glad to be entering the field full-time. The congregations here are doing very well. I feel we must all be subject to some faithful congregation. We are maintaining membership at Terrell St., Midland. We are very thankful for all the encouragement given by all the brethren in this area and for their recommendations. Pray for us as we undertake this task for Christ, our King. Our phone number in Joplin will be MA 4-8280.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., Jan. 31—I am hearing from 2 other places in Mexico wanting Bibles, New Testaments, and song books. Both places are meeting for worship in homes; both want to know the Truth. One is asking for spiritual guidance. I would like to see a radio broadcast along the border in the Spanish language; we have correspondence with several Mexican citizens who think it would be wonderful. Will need writers and translators if there is any response. Concordances, Bible dictionaries, Bibles, New Testaments, and song books, and tracts can be used there by several. I believe Mexico presents the greatest opportunity in both Americas—could be in the world. Citizens of Mexico are experiencing economic, social, and religious changes—great ones.

James D. Corson, Rt. 2, Mahaffey, Pa., Feb. 12—The churches in Pa. are pressing forward as usual. I have not been far from my home congregation since I wrecked my car in a head-on collision, Jan. 2. For some reason our lives were spared. I left the hospital the second day. My wife had to stay 2 weeks; she is doing well now, still under the doctor's care. We want to thank everyone that joined in the grand crusade of calls, cards and letters, and helpful gifts. Most of all we thank you for your prayers. At present our son, Tommy, is recovering from peritonitis, due to a severely infected and enlarged appendix. We are thankful so far his life has been spared. We do appreciate the good

brethren who stood by and prayed with us through this trying time. We enjoyed the good reports in the OPA, and feel very sorry to learn of the fall of our Brother Severe, in Africa. Glad, too, to read of the progress being made elsewhere.

Ronny F. Wade, Box 564, Lebanon, Mo., Feb. 15—The work in this area continues to progress, for which we are thankful. Jan. 24, we were with the congregation at Mtn. Home in the morning and Houston, Mo. in the evening. At Houston three were baptized and one abandoned unsupervised practices for the truth. Recently here at Lebanon one has been restored to duty and another baptized into Christ. The Lord willing we will be in a meeting at Springfield (Benton Ave.), March 7-14, and April 16-25 at 10th and Ray in Kansas City, Kan. We were all made very sad in this area by the passing of Brother Jimmy Sims recently. Jimmy was such a fine example of what the saving gospel can do for an undone sinner. We were sorry he had to leave us, but earnestly hope that he has now found the peace he longed for in this world. Our regards to the faithful everywhere.

Jim Hickey, Box 521, Manteca, Calif., Feb. 18—Since last report, I have been in southern Calif. for a short time. I enjoyed preaching at the following congregations: Covina, Orange, Lynwood, National City, and El Centro. At El Centro, we enjoyed hearing Bro. Barney Welch over one week-end. It is encouraging to see that many congregations are showing more growth and strength, but I believe we all need to put forth more effort if the church is to grow as it should. Mar. 19-20, we look forward to a study at the Yuba City congregation on "Evidences of Christianity." One Lord's Day recently, an elderly lady confessed her wrongs, said she is a member of the church of Christ, and has now been regularly worshipping with us. Bro. Jerry Harris, a member here is fast developing as a good speaker. He is planning to begin preaching the gospel this summer.

Jesse French, Box 1266, Redding, Calif., Feb. 14—The outlook for the Church seems better here than it has in the three and one-half years I have been in northern California. We have made several contacts and the future looks much brighter. Our work with the Nevada State Prison has been hindered somewhat. I have not found out just why, but I believe we were having too much response to please the denominations that are in charge of the religious services. I received request from 9 who wanted to be baptized and heard there were others. Anyway, temporarily I have been barred from the prison. We are thankful for the interest and the help Brother John Modgling is giving to aid us in this work. We enjoyed his visit here very much for three services Jan. 28th thru 30th. We solicit your prayers in our efforts both here in Redding and the work in Nevada. I feel we should have someone go in that state to do mission work.

Edwin S. Morris, 905 Bluewood Dr., Dallas, Tex. 75232, Feb. 16—We were with the 21st St. congregation in Oklahoma City, Jan. 30-31. We certainly enjoyed the fellowship. Preaching brethren Barney Welch and Miles King attended on Sat. night. One was baptized. Our work continues with the Arlington, Tex. congregation. These are certainly agreeable brethren to work with; we really enjoy worshipping with them. We appreciate all the good articles in the OPA, and especially the one by Bro. Clovis Cook. We need more such plain, simple teaching, right to the point. I am 100% for a "Thus saith the Lord, Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16). May God bless all the faithful. Pray for us.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., Feb. 5—I enjoy reading the paper and all the good that is being done. I had planned to start doing evangelistic work again next month, but I wrecked my car in Dec. I had no insurance, so it is my loss. Where there is a

will, there is a way, the Lord willing. I am sorry that I have not reported to the paper; I have received letters wanting to know about my health; this is the best way I know to let everyone know. I have driven since 1919, and this is my first wreck; it upset me so that I have not written to anyone. I was happy to hear that the church at Waterloo, Iowa is doing so well; my love goes out to them. Too, it was so good to hear of Bro. Bill Roden's good meeting at Yakima, Wash. My love goes out to all the churches in the Northwest, too. May God bless everyone who is a peacemaker.

Clovis T. Cook, 809 Lyons, Kansas City, Kans., Feb. 17—I continue to preach at the churches all around this country within driving range. I am to preach at Lee Summit, near Lebanon, Mo. once a month, here on the Kansas side at my home church, and also on the Mo. side at 85th and Euclid, once a month. We recently were made very sad because of the death of our brother Jimmy Sims, of Springfield, Mo. We were called to assist in the funeral service. Bro. Johnny Elmore preached the funeral. I also made a short talk, and Bro. Jack Cutter led the prayer. One of the largest crowds I have seen attended the funeral. There were many flowers, and they were so beautiful. This man will be missed. He possessed one of those rare personalities so seldom found in times like these. I had the pleasure of baptizing Jimmy and his wife about 12 years ago. May God bless his family as they struggle on in life without him.

Orville Lee Smith, 2627 Grand, Joplin, Mo., Feb. 8—During the first part of Jan., I visited several congregations in Calif. which I enjoyed very much. Jan. 14-26, I held a meeting at Escalon, Calif., which resulted in 1 baptism. The brethren there are to be commended for their good attendance. Cooperation from neighboring congregations was excellent. The congregation at Escalon has asked me to return later this year and make our home there for the next 2 years. We look forward to this. During Feb. and Mar., I will be laboring for the cause of Christ in Phoenix, Ariz. The congregation at Modesto, Calif. is supporting this work. I have confidence that much good will be accomplished in this effort. Bro. Glen Anderson of the Burkhart, Mo. congregation has been very ill in the hospital. Bro. John Scott and the writer visited him lately; he confessed faults and we had prayer. We are thankful to the Lord for the restoration of this brother. Brethren, let us all work for peace, love and unity in the brotherhood. My desire is that the truth will prosper everywhere. I ask all the faithful to pray for me and my labors in the Lord. Here is a renewal.

Orvel B. Johnson, 2200 Burney Way, Sacramento, Calif., Feb. 6—Last year was a busy one for the 64th Street congregation. Bro. Richard Nichols completed five months' work with the congregation near the latter part of December. During this time, two meetings were held (one by Bro. Billy Orten; one by Bro. Nichols), a singing study conducted by Bro. Nichols and the young members' meeting. The meeting conducted by Bro. Nichols closed on Thanksgiving Day with an all-day service. A number of congregations in the Valley were represented. Male members from various places made wonderful talks with much spiritual good accomplished. Because of the interest in this sort of meeting it has been decided to have a meeting in 1965, Nov. 17-25, with dinner after the service on Thanksgiving Day. Bro. John Modgling, a promising young preacher, has been engaged as the evangelist for this meeting. A number of brethren stated they would like to have attended such a meeting this year but had made other plans before learning of it. Because of this we are making this early announcement. This by no means is the total work planned in 1965 by the 64th St. congregation. We pray that determination will prevail and much may be accomplished for the Lord.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Feb. 12—Since my illness and the cold winter weather, I have been working with my home congregation every

Lord's Day. We are thankful for all those here who "put their shoulder to the wheel" when the load gets heavy. Had it not been for them, we would have never gotten our meeting house completed. Brethren feel that if we can have nice homes for ourselves, we should have a nice one for the Lord, too. By counting the cost brethren can do more than they think. Thanks to all and to God especially. I had planned on going to Miss last Lord's Day, but due to bad weather was not able to go; I hope to be there in March, for a week. I hope to go to Memphis, too. There is a faithful sister in El Dorado, Ark. who has no place to worship. Even the digressive among my people in that city have disbanded; they could not pay their preacher \$50 a week. I hope to go to El Dorado soon and see what can be done, in the Bible way. Jan. 11, I was back to my doctor, and he said I was doing fine. I hope to have some subs for the OPA soon. Thanks to my brethren who support me that I might preach to my people. Lord bless the faithful.

E. H. Miller, Box 538, LaGrange, Ga., 30240, Feb. 15—There is now a faithful congregation meeting in Harlingen, N. J. on Hwy. 206, one mile south of Belle Mead and 6 miles north of Princeton. The church meets in the Montgomery Township Municipal Court Bld. ½ block off 206 on Harlingen Rd. at 10:30 A.M. and 7:30 P.M. each Lord's Day. Those interested in more information may contact Bro. Robert H. Powers, Harlingen Rd., Belle Mead, N. J., phone FL 9-6475 or Bro. Doyle Butler, 806 Swartley Rd., Lansdale, Pa., phone 855-8605. Our first service was yesterday. Wife and I will be here another week in personal work. This is a good location, not too far from New York City and Philadelphia, so if you know of brethren in this area, please send names and addresses so they may be contacted. Jan. 30-Feb. 7, we had a wonderful meeting in LaGrange, Ga. with Bro. Billy Orten doing the preaching. He gave uplifting sermons that were of interest to all. Although the weather was bad, we had excellent attendance throughout. There were 4 confessions, and the entire congregation was strengthened and uplifted. We were glad Sister Orten and the children could be with us also. Feb. 28, wife and I will be with the Napoleon, Ala. congregation; Mar. 7, we will be in Birmingham, Ala. (Four years ago, with the help of Bro. and Sister J. H. Howell who moved there from Marietta, Ga., we were able to establish this congregation). April 4-11, we will be in a meeting at Jacksonville, Fla. Here are 3 subs.

J. W. Kornegay, Rt. 1, Raleigh, N. C., Feb. 8—The church here is slowly moving forward. We were edified by Bro. Preston C. Brown for 3 nights lately; he did some wonderful preaching. I was happy to have him go to Roanoke, Va. to discuss the wine question with some who use fermented wine on the Lord's table. The truth always does the right job. In about 2 minutes the brother was denying all authorities, even Webster's dictionary, and said that every place the King James Version said wine, to him it was fermented wine. I asked him if the new wine found in the cluster, in Isa. 65:8, is fermented; he said it was. I asked him to produce scripture that tells us what kind of drink element was used at the Passover. If Matt. 26:29 does not, then where is it found? He could not, for it is not there. In several suppers they did, but the supper he brought forth had fermented wine, but did not have bitter herbs or unleavened bread, so could not be the right supper. He wants me to meet another of the brethren in the near future. I am ready to defend the cup of the Lord as having the pure juice of the grape contained therein; it takes both the cup and the contents to be the cup of the Lord. My summer is nearly booked for meetings. I will be in Flemington, Pa., April 2-11; Walterboro, S. C. for a tent-meeting, May 2-16; Pontiac, Mich., May 28-June 6; Blue Springs, Ky., June 11-20; Huff, Ark., July 30-Aug. 8; Chouteau, Okla. Aug. 13-22. I am to conduct a tent-meeting for mission work in Ala. in July; exact dates have not been set. Bro. Carl Hurd and family have moved to Raleigh and are meeting with us. Anyone coming this way is invited to worship with 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).

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N. 4

## BROTHER PAUL MACKEY IS ILL

Today, March 23rd, Brother Paul Mackey, 748 Grove St., San Luis Obispo, Calif., underwent surgery for a malignant tumor. He is known to many of our readers as a faithful gospel preacher, and a close personal friend. We feel you would like to know of Paul's sickness. Why not write him a letter, send him a card, and above all pray for him, and his complete recovery. Pray for his wife and four sons, too. The Lord knows there is a great need in the church for men like Paul Mackey. God bless him abundantly is our prayer. Let us not forget him.

—D. B. McCord

## DO WE HAVE THE SPIRIT OF CHRIST?

By Edwin S. Morris

The Apostle Paul said in Rom. 8:9, "Now if any man have not the Spirit of Christ, he is none of his." There have been many, many remarks made and questions asked as to whether different people possessed the Spirit of Christ. Many times the statement has been made that certain ones did not have the Spirit of Christ. Many times because conscientious souls do not believe in certain things of the world and condemn them, they are accused of not having the Spirit of Christ. Others, because they believe in shunning error and not participating or having any part in it, are accused of not having the Spirit of Christ. I would like to study with you briefly, first from Rom. 8:5-14.

In vs. 5, to "mind the things of the flesh" means to direct one's mind to a thing, to seek or strive for; to seek one's interest or advantage to pursue those things which gratify the flesh. The object of their thinking and striving is fleshly. They just simply have a mind which is opposite to what Christ requires. On the other hand, "they that are after the Spirit, the things of the Spirit." They make a serious business of reading the word of God, meditation, prayer, and thanksgiving. They provide for such things no matter how full of business is their everyday life, and into it they bring their religion. They follow after things that are spiritual.

In vs. 6, "to be carnally minded is death." Carnally minded is literally "the mind of the flesh;" fleshly thinking and striving. It is to be under the fleshly impulses of the body. It is death; that is, it is sure proof that one is spiritually dead and under condemnation. A state such as this not only tends to death, it

(Continued on page three)

## SIGNS OF OUR TIMES

By D. B. McCord

Our young people—This writer is convinced more all the time of the genuine character, devotion, and sincerity of young people in the church. Parents must be obeying the injunction "bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Some family altars evidently are still functioning with some degree of efficiency to say the least. Young people in the church are striving to know what is right and are doing it! For those of us who may doubt, we need only to observe in the assemblies of the saints almost wherever we may go the young men who lead songs, lead prayer, help at the Lord's Table, "give the lesson." These are signs of good times for the church. Oh, yes, we are aware that some do not so function, but we need all the time to focus our attention, too, on those many young people who do stand up for the church, and remain true and faithful to Him and their training.

Delinquency is a social evil of which all of us are aware. Disrespect for authority and the good things of life, in some places, the order of the day. Sometimes, we think that our day is peculiar in this respect; in other words, that young people are worse now than ever and become worse all the time. True, "the days are evil," but so has it ever been since sin entered the world. Socrates, in the 5th century, B. C., observed the following about the young people of his day: "The children now love luxury; they have bad manners, contempt for authority; they show disrespect for elders and love chatter in place of exercise. Children are tyrants, not the servants of their households. They no longer rise when elders enter the room. They contradict their parents, chatter before company, gobble up all the dainties at the table, cross their legs, and tyrannize their teachers." On an old Assyrian stone tablet, the following was found, written in hieroglyphics, in 2800 B. C.: "Our earth is degenerate in these latter days; there are signs that the world is speedily coming to an end; bribery and corruption are common: children no longer obey their parents; every man wants to write a book and the end of the world is evidently approaching." So, there have always been prophets of doom and gloom concerning young people; some of them justified, some not. This brings us to our next, a series of observations.

Our public schools—That atheism, infidelity, agnosticism and theories of evolution are found in our public schools is very much evident to all of us. I

never feel we are justified, however, in making these things the rule to apply to most or even many. As one who is in his second decade of public school teaching, I can readily see there are dangers for sure in our public school system, but so are there dangers in the world system—a system which we must all put up with in some measure; we cannot do otherwise. I have never felt that parents in the church were justified in disregarding, breaking the law, refusing to send their children to public school. I am sure the church and the home are the first lines of defense against all evil, evolution, atheism, and all. There is something drastically wrong with the home and those of us who comprise the church if we cannot successfully combat evolution and all other systems that tend to atheism. Again, I am made to appreciate the home and the church in this respect, too, since we are not allowing schools to make evolutionists, atheists, infidels out of our children.

As any school teacher who has taught for long can truthfully attest there is so much in most texts that all cannot be covered anyway. Some things cannot be taught, due to lack of time; evolution can be one of them. A Christian teacher does not have to teach evolution! For sure, evolution has been mentioned in my classrooms, but when it was, it was fought and not taught. Not once has an administrator or parent or anyone else come back to criticize.

This is not intended as a defense of our public school system, but there are some things which need to be pointed out along these lines, since the young people of the church are involved. This writer is referring to his own range of experience to do so; I hope my readers understand. This year, in my English classes, we have studied Genesis I, the creation story; Psalm 23; the stories of David and Goliath, and the Tower of Babel. These were assignments from state authorized, adopted sources. They were taught as the truth, too. In meetings with parents earlier in the year, I told them that I would teach these selections; no one objected. We may ask, and what does such have to do with the church? Just this—so long as people generally have some regard for truth, the Bible and things divine, so much easier it will be for the church and our young people.

It has been a source of encouragement, too, to know of the experiences of my own children. In a Speech class, my oldest son recently read as a reading, "The Story of Job"; on another day, in another assignment, he quoted the whole of Genesis I. Another student in the class, an upper-classman, quoted what we call, "The Sermon on the Mount," the entire 5th, 6th and 7th chapters of Matthew. Recently, when one of my other children was to play a musical instrument in an event that fell on Wednesday night, he asked me to write a note explaining it was our night for service at the church, and he could not participate on that night. Upon having an explanation that this boy was taught to put nothing ahead of a regularly scheduled service at the church, the teacher in charge expressed appreciation for such a stand. Even though my children and the children of others have had to take a lower grade in school because they would not take part in dancing, no teacher has ever refused to grant our wishes in this regard. We can be thankful that all of us parents with standards of Christianity do not

pull out of the public school system. I sincerely appreciate our brethren who have sincere scruples and face them head-on with their children.

As standards of conduct in all areas of life are held high by people generally, so much easier is it for the church. This applies to higher education into which more and more of our young people enter every year. We, many times let such disgraceful incidences as have lately occurred on the Berkley campus of the University of California discredit all institutions of higher learning. The following will help us to understand that all is not shame and disgrace. At Wheaton College, near Chicago, Ill., where 8,000 young people apply every September, and where only 50% may be accepted, to enroll, a young person must sign the following pledge, promising to refrain "from the use of alcoholic liquors and tobacco, from gambling and the use of playing cards, from dancing and from secret societies, and from attendance at theatres, including the movies." I understand this movie restriction, incidentally, applies to television movies, too. Such is bound to be heartening to members of the Lord's church in times like these!

There comes to my schoolroom desk twice every month a magazine designed for young people in such fields as English, literature, the social sciences. It is an approved publication for use in public schools. At Christmas time, much of an issue was devoted to the task of teaching young people the truth about Christmas, that it cannot be Christ's birthday. Listen to what a footnote says, "Early Christians did not officially commemorate Christ's birth. The first reference of Christmas as an official celebration came in 354 A. D. December 25 was probably picked to tie in with ancient pagan celebrations of the passing of winter's darkest day." I hope all Christians will remember this next December!

Lately, I was most encouraged, as was a fellow teacher of over 40 years experience, when, upon asking my students to write an essay on what they as teenagers could do to help this country, so many mentioned they could always help by believing in God and helping others to do so, too.

Again, my intentions in dwelling so long upon this is to try to point out that signs of our times are not all despair and desperation, and as such the church of our Lord fares the better. My hope for my readers can be expressed in one final reference. Recently, after our elder and highly esteemed Brother John Reynolds had enjoyed a service of the church, and been evidently built up, as I shook his hand, he commented in essence, "Because of this meeting tonight, I am a foot higher." Well, I hope in closing, that my readers are "a foot higher" for having borne with me in these lengthy observations.

#### FOUR FAMILIAR FRIENDS

Fred SOMEBODY, Thomas EVERYBODY, Pete ANYBODY, and Joe NOBODY, were neighbors. But they were not like you and me. They were odd people and most difficult to understand. The way they lived was a shame and EVERYBODY knew it. For example, SOMEBODY was talking about his neighbors and EVERYBODY knew it was wrong. ANYBODY might have refused to listen; NOBODY did. ANY-

BODY knew that EVERYBODY was talking about SOMEBODY, and felt he deserved it, too!

Naturally, it wasn't a very pleasant neighborhood. You would not have enjoyed living there. There was the time ANYBODY'S house caught on fire. EVERYBODY thought SOMEBODY had called the fire department; SOMEBODY thought EVERYBODY had done it. Finally, NOBODY called, but ANYBODY suffered a great loss.

All four belonged to the same church; but you would not have enjoyed worshipping there. EVERYBODY went fishing on Sunday, or stayed home to visit friends. ANYBODY wanted to worship, but was afraid SOMEBODY would't speak to him, so NOBODY went to church. Really NOBODY was the only decent one of the four. NOBODY gave liberally. NOBODY sang hymns of praises. A teacher was needed. EVERYBODY thought ANYBODY would do, and SOMEBODY thought EVERYBODY would teach. Guess who finally did it? That's right—NOBODY! It happened that a fifth neighbor (an unbeliever) came to live among them. EVERYBODY thought SOMEBODY should try to win him to the Lord. ANYBODY could have at least made an effort; but guess who finally won him to the Lord? That's right—NOBODY.

Now it came to pass that all four died—and where did they end up? EVERYBODY stood before the judgment seat of Christ and had no defense. ANYBODY could have plead their cause, but was so convicted himself he wanted SOMEBODY to do it. Now, which of the four got to heaven? You're right ahead of me again—and you're as right as right can be — NOBODY!! —Selected and revised

## DO WE HAVE THE SPIRIT OF CHRIST?—

(Continued from page one)

is death itself. But "to be spiritually minded is life and peace." Spiritually minded is literally "the mind of the spirit", "the mind possessed by the Spirit," thus a mind controlled or dominated by the Holy Spirit. It is life from spiritual death and peace with God and conscience. The person who is spiritually minded has the life and peace of God in his soul, and is in full prospect of life eternal.

In vs. 7, the "carnal mind is enmity against God." It is enmity against God because it is a carnal mind. It relishes earthly and sinful things, and lives in opposition to the pure and holy law of God; therefore, it is enmity against God. "For it is not subject to the law of God." Subject is to arrange under, subordinate. Wuest says: "It is a military term meaning 'to arrange under' a commanding General, for instance." Such a mind is not marshalled under the command of God, but of Satan. Consequently, those who are within the sphere of the evil nature are not able to please God. The carnal mind will come under no obedience; for it is sin, and the very principle of rebellion; and therefore it cannot be subject, nor subjected; for it is essential to sin to show itself in rebellion; and when it ceases to rebel, it ceases to be sin. It is marshalled under a hostile banner.

In vs. 8, "So then they that are in the flesh cannot please God; that is, because of this rebellious working of this principle of rebellion and hatred. And if they cannot please God, they must be displeasing to Him; and consequently in the broad way to final per-

dition. This does not mean the sinner has no responsibility and cannot be saved.

In vs. 9, "Not to be in the flesh" is not to live according to it and not to live according to it is not to allow it to control us; it is, in a word, not to sin under the pressure of its influence. Further, if any man have not the Spirit of Christ—the mind that was produced there by the power of the Holy Ghost—he is none of His; he does not belong to the kingdom, flock or family of God.

In vs. 10, if Christ be in you, the body is dead because of sin, not on account of Adam's sin. That would imply that if Christ did not dwell in us the body would not be doomed to death on account of Adam's sin. If Christ dwells in your hearts by faith, the body is dead because of sin; that is, in reference to sin; the members of your body no more perform the work of sin than the body of a dead man does the functions of natural life. Further, the Spirit is life because of righteousness; that is, on account of the righteousness to which we attain in the forgiveness, or blotting out, of our sins. The practice of righteousness from life in God, and that righteousness grows stronger by the exercise.

In vs. 11, the fact that Jesus was raised from the dead that we might be saved—might be made alive to His service is a guarantee that even our bodies, as well as our spirits, shall be made alive to righteousness. By the teaching of the Holy Spirit we are required to present our bodies a living sacrifice. So, if the Spirit of God dwells in us, not only are our spirits alive to righteousness, but our bodies will also be made to the service of God.

In vs. 12, we are taught that believers owe nothing to the flesh. What they derive from that is death. They are therefore under no obligation to it.

In vs. 13, it is certain that the death mentioned in spiritual death, for we shall die physically, no matter how we live. To live after the flesh results in spiritual death. By following the Spirit, "minding the things of the Spirit," we secure life.

In vs. 14, Paul is still developing his theme that the gospel is God's power to save; then it is certain that the Spirit leads through the power of the gospel. The gospel was revealed by the Spirit. In that revelation the Spirit tells us how to live, and sets motives before us to induce us to follow His directions.

I believe we can readily see that to have the Spirit of Christ we must follow the teachings given by the Spirit in the word. It is not necessarily how humble or meek we might appear, or even how many tears we might shed as to whether we have the Spirit of Christ or not. Of course we are to be humble and meek which is taught in the Word.

In our next article, we will study what kind of Spirit is the Spirit of Christ; what will we have manifested in our lives that demonstrates the Spirit of Christ in us.

—905 Bluewood Dr.

Dallas, Texas 75232

The most valuable of all education is the ability to make yourself do the things you have to do when they have to be done, whether you like it or not.

—Huxley

# Old Paths Advocate

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## THIS AND THAT

**Acknowledgment**—Brother Homer L. King acknowledges with sincerest thanks the following donation: Healdton, Okla. — \$25.

Why resort to the "plain of One"? Remember the time that Nehemiah and the Israelites were re-building the walls of Jerusalem, and there were three men who did all they could through ridicule, craftiness, and heartlessness to keep them from accomplishing the great work? Their names were Sanballat, Tobiah and Geshem. Remember too, when they could not hinder the work by other means, they sent letters to Nehemiah and invited him to the "plain of One" to talk things over? Too, remember further, that Nehemiah was wise to their maneuvers, and refused to resort to the plain. I like his answer; let's hear it: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you (Neh. 6:3)? Now, I have said that in order to say this: Recently, I have heard of brethren in more than one place becoming involved with what is locally called a "Ministerial Alliance." I can hardly conceive of this! — a member of the church, a brother becoming a member, carrying a card, paying dues into something like this. It is a sectarian, denominational affiliation. Can you see one good thing coming from such? Such are on the "plain of One", brethren; let us not leave this great work and resort thither, and thus collaborate with the enemy! Shame! Shame!

"And their children spake half in the speech of Ashdod" — Thus was the condition of the Jews in Nehemiah's day (Neh. 13:24). He rebuked them for this. Alexander Campbell once said: **We choose to speak of Bible things by Bible words**, because we are always suspicious that if the word is not in the Bible, the idea which it represents is not there; and always confident that the things taught by God are better taught in the words, and under the names which the Holy Spirit has chosen and appropriated, than in the words which man's wisdom teaches." We need in this modern day, in the Lord's church, to catch the spirit of this. **Now, here is the point**—We often speak of "all-day services" when we come together for worship,

then have a common meal; meet to sing, and then return for evening worship. Brethren are questioning the use of the term, and so would I. I do not read of an "all-day service" no more than I read of a "part-day service." We know it is right to worship; then, come together to eat a common meal, no part of the worship; meet to sing, as we do, but it is the way we express ourselves that is open to question in the minds of some very conscientious, straight-thinking brethren we know. I hope we will read again what Alexander Campbell said, not that it is divine, inspired, but it is sound logic, scripture-based reasoning.

**O. P. A.'s in volumes**—Last summer, at Lubbock, Texas, Brother J. E. Van Stavern approached us about having the O. P. A. from its first issue bound in volumes for sale, and have the proceeds go to Brother Homer L. King, who for so long was publisher of this journal. I have recently talked with Brother King about this proposal, and he would appreciate this being done. When Brother Van Stavern first mentioned this, two problems came to mind; first, the work involved in such a task; second, the outlay of money that would be necessary. I am sure the work can be done; too, I feel sure there are brethren of means who would help see such a work materialize. We would appreciate hearing from those who might help, in a financial way.

**Old Paths Pulpit II**—Recently, Brother King asked if we had ever thought of compiling a group of sermons as he and others did over 20 years ago and publish them in book form. Indeed, this is a project we would like to see undertaken and accomplished very much. This is in our plans, even though they may have to be long-range. Again, initial money outlay is the biggest problem to solve.

**Tracts and Correspondence Course**—It has been my wish for a long time to see a series of very brief, to-the-point, yet comprehensive tracts on many needed subjects, and written by our brethren. Too, it has been my wish for a long time to write a sound, comprehensive, correspondence course to send free to all who would want such. We hope these wishes, too, may be realized though they may be in long-range planning, too.

**Africa**—In a personal letter Brother Benny Cryer tells us that money for his and his family's travel expenses to Malawi have been contributed by various congregations, and that they plan to leave in May. Never let it be said that our brethren can not accomplish things when we try hard enough, and with the help of our Lord!

**"Songs for the Shadows"**—the long-play record album that we mentioned in our Feb. issue needs to be in your home. It is \$4.00 per record and may be obtained from Brother M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss., who organized and sponsored the group doing the singing, "The Gospel Lamplighters." Why not order as many as you can to come to one address; this is very helpful in the mailing. There are 13 selections, and without an instrument, beautifully rendered.

—D. B. McCord.

Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it. (Abraham Lincoln)

## DO YOU NEED THESE?

Old Paths Pulpit, 33 sermons and essays:

Price, postpaid .....	\$2.50
Clark-Harper Debate (Communion) .....	.25
Clark-King Discussion (Communion) .....	.25
The Communion by Ervin Waters .....	.35
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Song Books: Star of Hope (all-purpose, 1964,

65c per copy; 50c for 2 or more).

Hymns of Love (all-purpose, 1963, 183 songs,

65c per copy; 2 copies, \$1.00; 45c for all over 2 copies).

Singers Choice (all-purpose, 1961,

same price as above.

Songs We Love (all-purpose, 1960,

same price as above.

Joyful Praises (all purpose, 1959,

same price as above.

Old Path Echoes (all-purpose, 50c per copy;

\$5.00 per dozen; \$40 per 100, postpaid).

Old Path Hymnal (240 gospel songs, most of which

are either old or tried songs—65 cents per copy; 2 or more copies—50 cents.)

Send all orders to Old Paths Advocate, 1061 N. Pilgrim, Stockton, Calif.

## OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We want to express again our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list, and report any errors to us immediately.

Elizabeth Byford—20; Mrs. C. L. Williams—10; Mattie Lloyd—10; Louis P. Housman—10; Elmer Sutton—6; Church of Christ, Milford, Michigan—6; Larry Ballard—5; Joe D. Elmore—5; Wayne Pearce—4; E. H. Miller—4; C. W. McKinney—3; Boyd Pilkinton—3; Roy Lee Criswell—3; Mrs. F. B. Lance—3; Bill Reece—3; Ronny—3; Harold Heflin—3; Van Butts—3; Edwin Morris—3; Flora Lamkins—3; Robert Strain—2; Mrs. F. W. Chappell—2; Johnnie Fisher—2; A. S. Rollins—2; Mrs. Paul Roy—2; Mrs. Henry V. Turner—2; Johnny Elmore—2; J. J. Van Stavern—2; Mrs. Dale Brown—2; Claude Keaton—2; C. J. Freeman—2; Barney Owens—2; J. Albert Brewer—2; Mrs. W. A. Petree—2; Louis Hopkins—1; Denver Garrison—1; J. P. Whigham—1; Vester Reynolds—1; Nola Hadley—1; B. C. Freeman—1; Granville Mahurin—1; Ruth Campbell—1; Roy Meeker—1; Mrs. C. A. Skaggs—1; Dell Bumbalough—1; Myrtle Vanzant—1; Dennis Cox—1; Mrs. Jack Stalcup—1; George Scott—1; Ernie Crisp—1; Porter Martin—1; Laurine Webster—1; William Hirt—1; Mrs. Addie Barker—1; Glen Neal—1; Clovis T. Cook—1; Rodney Ross—1; Wilson Thompson—1; Shelby Taulbee—1; J. F. Massengale—1; Donald Brittain—1; Robert Keese—1; Ina Martin—1; Mary McDonald—1; C. G. Rives—1; Mrs. Alta Bunderson—1; E. M. Studer—1; Theron Spradley—1; J. R. Permenter—1; Mrs. Elzy Hawks—1; W. H. Bowerman—1; Chapman Grimes—1; Addie Eaves—1; Mrs. Ray Fegett—1; Mrs. J. M. Perkins—1; I. E. Hartman—1; Mrs. F. E. Walker—1; Pat McCracken—1; Johnnie Cate—1; Minnie Foster—1; R. B. Roden—1;

Jack Cutter—1; Whit Voorhies—1; Jimmy Winchester—1; James Mason—1; Leora Theil—1; Joan Sims—1; John Bannison—1. Total—191.

## "GEMS OF GLADNESS"

As we announced in last month's issue, this is the title of Brother Homer L. King's 1965 all-purpose song book. It is the same size and type as last year's. It was sent to the printer the first part of March. The price is 65c per copy; or 50c per copy for all over that. By ordering now, brethren will be able to have them sent directly from Dallas, Texas where they are being printed. This will be of help to Bro. King to have them ordered early. Orders should be sent to Bro. Homer L. King, or Old Paths Advocate, 1061 N. Pilgrim St., Stockton, Calif.

## THE WORK AMONG THE COLORED IN KANSAS CITY

As the most of you brethren know, some time ago, Bro. Cicero Goddard elected to move here, and try to establish the work among his people. Bro. Goddard has done that. As of the present he had a good little band of faithful Christians carrying on the worship as the Bible directs. Bro. Goddard has worked hard to establish the cause here. This year he plans to start a group meeting on the Kansas side. The congregations here have overseen this work and help in every way we could. This work is just as important as that in Africa. Some who have been faithful in sponsoring Bro. Goddard have turned to other fields of endeavor, which is well and good. We have contributed much to the work here in Kansas City, but we have other commitments amounting to several hundred dollars per month, made before the work was begun here among the colored. Bro. Goddard's monthly support, as of April 1st, will be \$435.00 per month. This is not quite enough in a town like Kansas City, where so much driving is necessary. If there should be a church somewhere that would like to help sponsor Bro. Goddard for awhile, and help make his support a little more, you may contact him and let him know, and he will keep you posted as the work progresses. His address is: Cicero Goddard, 4441 Agnes, Kansas City, Mo. 64130. Phone WA 4-5534.

—Clovis T. Cook

## NOTICE

If you have friends or relatives in the St. Louis, Mo. area, who you feel would be interested in the church, please notify us and we will contact them as soon as possible. You may address the writer at 1204 Grandview Gardens Ct., Florissant, Mo. 63033. My telephone is 314 — WA 1-0001.

—Gareld Stumpff

## ROANOKE, VA. MEETING

The Church of Christ, 1610 17th St., N. E., Roanoke, Va. wishes to announce a gospel meeting April 11-18, with Bro. Preston C. Brown, Panama City, Fla. doing the preaching. We will meet Lord's Day morning at 10:30, and 7:30 each evening. This is Eastern Standard Time. Some of our neighboring states will already be on day light saving time.

On the 18th, we will have worship, dinner at the lunch hour and an afternoon service. All are invited to come and be with us in Christian fellowship. We

will take as many into our homes as possible; this will have to be on a first-come, first-serve basis. There are many fine motels with very reasonable rates nearby. For more information contact the writer, at 1616 19th St., N. E., Roanoke, Va. 24012; telephone 703 DI 4-7390.  
—A. L. Adams

### A SPECIAL SONG BOOK

"Songs for the Shadows" is the appropriate name for a song book designed for use in funeral services, compiled and published by Bro. M. Lynwood Smith. It is made up exclusively of songs appropriate for this purpose. Every congregation should have a supply of these books on hand, and every family should have one or more to choose from as needed. I consider that Brother Smith has done a distinctive service for the church in the publication of this book. Write to him for prices. Order from Bro. M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss.  
—Tom E. Smith

### THE CHRISTIAN WALK

Christian, walk carefully; danger is near,  
Work out your journey with trembling and fear.  
Snares from without and temptation within,  
Seek to entice you again into sin.

Christian, walk humbly; exult not in pride.  
All that you have is by Jesus supplied,  
He holdeth thee up; He directeth thy way,  
To Him be the Glory: to Him be the praise.

Christian, walk cheerfully, though the dark storm,  
Fill the bright sky with clouds of alarm.  
Soon will the tempest be past,  
And thou shalt dwell with the Savior at last.

Christian, walk steadfastly while it is light;  
Swift are approaching the shades of the night.  
All that the Master has bidden thee do,  
Harken to perform for the moments are few.

Christian, walk prayerfully, oft wilt thou fall,  
If thou forget on the Savior to call.  
Safe shall thou walk through each trial and care,  
If thou art clad in the armor of prayer.

Christian, walk joyfully; trouble and pain  
Cease when the Haven of rest thou gain  
This, thy bright Glory and this thy reward,  
Enter thou into the joy of thy Lord.

—Submitted by Georgia Smith

(Note: Sister Georgia Smith, Washington, Okla., made this comment concerning the poem: "It was written on the first page of a book my grandmother was working on at the time of her death in August, 1924." She does not know its author.)

### NOTE OF THANKS

The congregation at Dalhart, Texas wishes to acknowledge the following donations we have received, to date, Mar. 14th, for the purpose of helping us get a building. We appreciate it so very much. Those contributing are as follows: El Cajon, Calif.—\$200; Kansas City, Kans., 10th and Ray—\$100; Ada, Okla.—\$100; Marietta, Ga.—\$100; S. W. Bakersfield, Calif.—\$50; Bro. R. L. Lackey, Waukena, Calif.—\$50; Blue Springs;

Mt. Vernon, Ky.—\$35; Broken Bow, Okla.—\$30; Mt. Home, Mo.—\$25; Sister Olive Wilburn—\$10; Bro. Zade McClure, Mt. Vernon, Ky.—\$10; Sister Wanda Fleenor, Sacramento, Calif.—\$5. Total—\$715.00.

—Ray Lackey,  
Rt. 1, Box 171,  
Dalhart, Tex.

### ACKNOWLEDGMENT

The congregation at Winter Gardens, Fla. wishes to acknowledge and thank the following churches for their help in answer to our letters sent out last Dec.: Pansey, Ala.—\$30; Nacogdoches Rd., San Antonio, Tex.—\$50; Hilltop, Liberty, Ky.—\$35; Santa Rita, Modesto, Calif.—\$50; Capitol Hill, Okla. City, Okla.—\$50; Southwest, Bakersfield, Calif.—\$50; Sunset Hts., Houston, Tex.—\$100; a brother and sister in Texas who wish to remain anonymous that the Lord may have the glory—\$50. Thank you!

—Charles Frazier,  
136 N. Hastings St.,  
Orlando, Fla.

### HOW SHALL WE PRAY?

By J. D. Corson

How can we say, "Lord give us this day our daily bread," when it seems our bins are running over with wheat and other grain; when there is an overproduction of meat and dairy products to have and to spare?

How can we say, "Lord give us health and strength to carry on," when most of us have that and more? We are only lacking in the might and courage to put it to use.

How can we ask Him "to bless our homes and loved ones" while we do little of that ourselves, which is our duty to do after all.

How can we ask Him "to bless the cause down here on earth" when so many brethren are at odds with each other, Why ask for what we already have and are trampling it underfoot and crying give, give us more?

May we not rather humbly ask the way to open our hearts to share what we have; open, as it were, the bowels of mercy. Rather ask Him to give us the know-how to use what we have, and thank Him always; and ask Him to forgive us our selfishness. Our God is a living God Who knows even our inward groanings. Why not talk to Him as the Person Who gives all good things. There is little use wasting time, putting lots of useless words together to waste time or make rhyme. Yes, help us to share our bread, O' Lord, more so the living bread with all the world, that they, too, may eat and live.

—Mahaffey, Pa.

### "JESUS PASSED BY"

By Eddy Bullard

Before we notice instances where "Jesus passed by," let us notice the following: We learn from Eph. 5:19; Colossians 3:16; 1 Cor. 14:15; and Heb. 2:12 that we are to sing with the spirit and the understanding. Is it not true that often times when a song is selected and sung, we, the singers, fail to consider the words, and sing them as we are directed? We should do our best to live up to the songs we sing, and sing them with that in mind. For example, when we sing, "I'd Rather

Have Jesus," do we really mean what we say? When we sing the song, "Jesus Passed By," what do these words mean to us? This song should present many thoughts to us; we should visualize something.

We are all aware of what planning goes into a procession or parade that takes place in our own city when a celebrity, one of honor, reputation, distinction passes by. We see the influence of such notables, and the reaction of those who watch them pass by. A greater than all of earth has passed by, too; He is Jesus. Let us take our minds back to some of these occasions.

Matt. 21:1, 11. We read here of His triumphal entry into Jerusalem. Notice the reaction of the people that stood on both sides asking, "Who is this man?" Some cried, saying, "Hosanna to the son of David, Blessed is He that cometh in the name of the Lord." The multitude said, "This is Jesus the prophet of Nazareth of Galilee."

Mark 1:16, 19. Here, we see Jesus passing by Simon, Andrew, James and John. We see the reaction of these men; how they forsook their jobs, and possessions and followed Jesus.

Luke 18:35, 43. Again, Jesus passed by as in Matt. 20: 30, 34. We see blind men crying out, wanting to know what is going on. Jesus is passing by, they were told, and even when they were rebuked, they cried out all the more, "Have mercy on us." Jesus had mercy on them and immediately they glorified God and followed Jesus.

Luke 19:1, 10. Again, we see Jesus passing by. Here, there is a man with a handicap, but in order that he might see Jesus as he passed by, he climbed a sycamore tree. Again, we see efforts being blessed. Zacchaeus followed Jesus into his own house and received salvation. There are other occasions that are similar to these, but let us notice at least two circumstances when Jesus passed by that are not so pleasant.

Mark 11:12, 22. Here, we see a tree withered because it was placed under a curse. It was unfruitful. Its outward appearance was no doubt beautiful to the eye, but Jesus passed by and saw more than the human eye could see. The lesson we learn from this is obvious. We do not want Jesus to pass by and find us unfruitful.

Luke 17:11, 19. Again, we see Jesus passing by and there were ten men standing "afar off." They begged for mercy and received mercy, but they were standing "afar off" and only one out of the ten thanked God.

Conclusively, as Jesus passes our way, let us be as those who forsook self, glorified God and followed Jesus. Let us do all we can to help those who are unfruitful, and are "afar off."

—632 E. Sears,  
Denison, Tex.

## DAD DRIVES ON I

By W. H. Hawkins

Brethren, this article is written with a prayer and a hope that it will cause someone to stop and think and realize the danger that confronts them. I ask that you visit with me a family; I will say, just on the edge of town. I call them a "oneness" family, and I think you will like them, but more about them later. Some people do not want anyone to teach against the doctrine of men for fear it will embarrass them. Brother, if I could teach the gospel strong enough to embarrass

all of them to the extent they could realize the danger that confronts them, and would obey the gospel, this would do me more good than anything.

Did you know that God requires His servants to warn the people?" Hear that great prophet Ezekiel in Ezek. 33:1-7: "Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon the land, If the people of the land take a man of their coasts, and set him for their watchman: if he seeth the sword coming upon the land, and he blow the trumpet to warn the people, Then who so heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head, he heard the sound of the trumpet, and took not warning. His blood shall be upon him: But he that taketh warning shall deliver his soul, But if the watchman seeth the sword coming and blow not the trumpet, and the people not warned if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hands. So, thou, O son of man, I have made you a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth and warn them for me." Now, brethren, we are spiritual Israel and every teacher must figuratively "blow the trumpet" to warn spiritual Israel or suffer the consequences. Now, you can surely see the danger in not warning the people. I think you will realize more vividly this danger by the time we have come to the end of this article.

Now, God's children are told in 1 Peter 2:21 to follow His steps; we must do just that. In 1 Cor. 1:10, Paul says: "I beseech you brethren in the name of the Lord and Savior Jesus Christ that you all speak the same things, that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment." God wants all of His to be one in Christ. Jesus warns us in Matt. 7:13-14: "Enter ye in at the straight gate for wide is the gate and broad is the way that leads to destruction, and many there be that enter in thereat; but straight is the gate and narrow is the way that leadeth to life eternal and few there be that find it." We, the church, are admonished also to "walk by the same rule" (Phil. 3:16).

Jesus gives us an example to be at work for Him early in life (Lu. 2:40). When Jesus was 12 years old, as the custom of the people was, His parents went to Jerusalem to keep the Passover. When their days were fulfilled, they started back home and Jesus stayed behind. They went a day's journey supposing that Jesus was in the midst of their kinsfolk and acquaintances. When night drew nigh they began to look for Him, but could not find Him. The Lord was lost. So, they returned to Jerusalem and there after 3 days, they found Him sitting among the doctors and wise men of that day. His mother reproved Him, and He said, "Know ye not that I must be about my Father's business?" Jesus was about 30 years old when he came to John to be baptized of him in the river Jordan setting the example for all mankind. As soon as He was baptized, He went up into the wilderness to be tempted of the devil. He was there forty days and forty nights without food or water and the devil said unto Him: "If thou be the son of God command these stones to be made bread, But Jesus said unto him, It is written, man shall not

live by bread alone, but by every word that proceedeth out of the mouth of God." This is another example for man to live by His word. When the devil was through tempting Him, angels came and ministered unto Him, and He went preaching the kingdom of heaven and doing good. (To be continued)

—4 Rocky Branch Drive,  
Raleigh, N. C.

## CONCERNING BAPTISM AND COMMUNION. THE BIBLE SAYS

By Bill Stover

The Bible says that baptism is symbolic of the death, burial and resurrection of Christ. Christ left us these two ordinances; the two cover symbolically the whole Christian life. Baptism stands at the beginning and symbolizes the spiritual transformation which takes place in the new birth; the death to sin and resurrection to a new life. This puts one into Christ. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death. Therefore, we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3-4).

We read the commission in Matt. 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Let us stop for a moment: "Go ye therefore"—but, where? "Teach all nations" (black, red, yellow, or white). The same God made these, regardless of their color. Baptize them where? "In the name of the Father, and of the Son, and of the Holy Ghost." Also read Mk. 16:16; John 3:5; Acts 2:38; Acts 10:48; Acts 22:16).

Now, let us study more of the significance of baptism. "For by one Spirit are we all baptized into one body" (1 Cor. 12:13). This is whether we are bond or free; and have been all made to drink into one Spirit. Over in 1 Cor. 10, we read of God-chosen people. This gospel preached to them was to be preached to all nations. If we do not like the color of some nations, we may be let out by God on judgment day. "For as many of you as have been baptized into Christ have put on Christ." Read also Col. 2:12 and 1 Peter 3:21. Surely we can all see the significance of baptism.

This brings us now to the Lord's Supper. The Supper represents the means of continuation of the disciple's life through the continuous assimilation of Christ Who is our bread of life, our Passover. The supper commemorates the atoning death of Christ, but at the same time symbolizes life for the baptized one, the follower of Christ. In Matt. 26:26-29, we read: "As they were eating Jesus took bread, and blessed it, (He gave thanks to God), and brake it, (to eat of it), and gave it to the disciples and said, Take, eat, this is my body." He was here setting the example. When He broke it, He did not break it into two pieces without partaking, and then expect the disciples to do the same—break in two pieces and not partake either. Jesus did not make it confusing to the people. He brake it, with the intentions of eating thereof. In Luke's gospel, Christ stipulates, "This do"; in other words, do as I have done, "in remembrance of me." Christ expected the disciples to follow His example; not do something that would prove impossible for them to do.

Now, to the cup in the Supper. In Matt. 26:27-28, we read: "And he (Jesus) took the cup, and gave thanks, and gave it to them saying, Drink ye all of it, for this is my blood of the new testament." Verse 29 continues to say that the drink element is "the fruit of the vine" and that Jesus would not drink again until that day in His Father's kingdom. Paul, in 1 Cor. 11:25, clearly states that the cup is the New Testament in which is Christ's blood, shed to ratify the New Testament. We have one new testament; therefore, we have one cup in the communion to contain the blood of Christ.

—Flemington, Pa.

## OUR DEPARTED

**Anderson**—Bro. Glenn Anderson was born, Nov. 3, 1910, and departed this life March 10, 1965, at the Veterans Hospital in Fayetteville, Ark. He was married to Wilma Lorraine Scott, Jan. 30, 1949. He was baptized by Bro. Chris Adams, Aug. 31, 1958. Bro. Anderson was a member of the church at Burkhart, Mo. Besides his wife Lorraine; he is survived by one son, Johnny; two brothers, and one sister. Singers were chosen from the Burkhart, Neosho, and Joplin congregations. Bro. Ronny Alexander and the writer attempted to speak words of comfort and warning.

—Jack Cutter

**Phillips**—Little Brice Lee Phillips, the son of Bro. and Sister Arvin Phillips of Grand Junction, Colo. was born Feb. 26, 1965 and departed this life Feb. 27th. He leaves to mourn his passing his parents; one brother, Timmy; one sister, Lorey; grandparents, Bro. and Sister Green, Lazear, Colo.; and Bro. and Sister Timothy Phillips, Pottsville, Ark. Little Brice Lee was laid to rest in a beautiful valley surrounded by snow-capped mountains at Hotchkiss, Colo. Bro. Leon Cruce spoke words of comfort. Songs were "Farther Along" and "Safe in the Arms of Jesus," sung by members of the church.

—Robert Potts

**Walker**—Sister Edna Mae Walker passed away Feb. 15, 1965, at Stroud, Okla. at the age of 78 years. She was born Edna Mae Jellison on Nov. 3, 1886, in Marion, Iowa. She had lived in Lincoln Co., Okla. since 1902. She was married to James S. Walker, Dec. 7, 1904. To this union 4 children were born; her husband and one son preceded her in death. Her survivors include one son, Fairrel, of Farmington, N. Mex.; 2 daughters, Viva Nelson, Prague, Okla.; Geraldine Stearman, Meeker, Okla.; one brother, Frank Jellison, Cedar Rapids, Iowa; 3 grandchildren and 7 great grandchildren. The funeral was conducted Feb. 17, at the church of Christ, E. 4th, Stroud, Okla. Bro. Van Butts and Bro. Ray Roe officiated. Several Christian friends from Capitol Hill, Oklahoma City helped in the beautiful singing. Sister Walker had been a member of the church for a number of years. Burial was in Stroud, Okla. cemetery.

—Ray Roe

**Godwin**—Bro. Webb Alfred Godwin, Sr., 10422 Edwards Dr., Montclair, Calif., was born Nov. 9, 1892, at Fulton, Ky. He departed this life March 5, 1965, at Pomona, Calif., at the age of 72 years, 3 months, and 23 days. He and Sister Godwin were married Aug. 21, 1921, at Crown Point, Ind. As a young man, in his teens, he was baptized for the remission of sins. He is survived by his wife of over 40 years, Sister Clara Lee

Godwin; two sons, William Brown Godwin and Webb Alfred Godwin, Jr.; one daughter, Mary Dixie, Mrs. Phil Weeks; one grand daughter, Barbara Joyce Dabbs, and a host of other relatives and friends. Bro. Godwin recently moved to Calif. from Ft. Lauderdale, Fla. in hopes it would improve his health. He and his family had lived in years gone by in the Lawrenceburg, Tenn. area. The funeral was conducted from the chapel of Pollock's Mortuary, Pomona, Calif. in the afternoon of Mar. 9th. The very beautiful singing was by members of the church. Interment was in Pomona cemetery. The writer attempted to say words of warning and hope. May God bless the family.

—D. B. McCord

### BONDS OF MATRIMONY

**Stover-Long**—Brother Wayne Allen Stover and Sister Dianna Kaye Long, in a very pretty setting, were joined in holy matrimony at the Wright St. church of Christ, Flemington, Pa., on February 26, 1965. Bro. Wayne is the son of Brother William Stover and Sister Betty (Dorman) Stover of Flemington. May these two young Christians enjoy a long and happy life together. The writer officiated.

—J. D. Corson

**Stalcup-Roe**—On the night of Mar. 20, 1965, in a beautiful candlelight setting, at the Capitol Hill church of Christ, Oklahoma City, Okla., Bro. Tommy Stalcup and Sister Lynda Roe were united in holy matrimony. Tommy is the son of Bro. and Sister Jack Stalcup of North Hollywood, Calif., and Lynda is the daughter of Bro. and Sister Frank Roe, Oklahoma City, Okla. A host of relatives and friends were present to witness this solemn occasion. We wish for this fine young couple the best in this life. They plan to make their home in Burbank, Calif. The writer officiated.

—Miles King

### NEW TESTAMENT CHRISTIANITY

We are living in a nation that is often times called a Christian nation. But if one follows the news accounts and reads of the crime and vice that is committed daily it is difficult to believe. Church rolls are swelling and more people parade to services on Sunday than ever before, but Christianity is not the potent force it should be.

Jesus would probably describe the impotency of the church in this day and age as salt which has lost its savor. Christians, by their lives and instructions, are to keep the world from moral corruption, but the lives of too many professed Christians are not what they should be and this renders their instructions ineffective.

By comparing Christianity as it is today with how Christianity should be as set forth in the New Testament we find the main cause of its inefficacy in this age. In the first place Christians are divided into hundreds of different denominations contrary to the prayer of Christ made for unity. The world cannot be converted to Christ as long as Christians are divided.

Secondly, too many professed Christians do not have the deep spirituality, firm convictions, and sincere zeal the Master expects of His followers. Their religion is a surface one, consisting merely of sham and pretense. Jesus said that such people outwardly appear beautiful and righteous, but are inwardly ugly and full of hypocrisy and iniquity.

Thirdly, New Testament Christianity as set forth by the inspired writers, is not to be cumbered with elaborate ecclesiasticism and pomp and circumstance as seen in the worship and work of many denominations. One of the outstanding features in the functioning of the early church was its simplicity. This simplicity intrigued people who were tired of Pharisaism which concentrated on outward forms and it promoted the growth of the early church.

Lastly, I want to mention that many preachers no longer preach "Jesus Christ and him crucified." He has been taken out or neglected in their messages and replaced with messages consisting of wild speculations, attempts to establish private opinions, and the jargon of Ashdod.

Christianity needs to be restored to the type of system set forth in the scriptures. Only then will it become the important force that it should be in this life. Christianity cannot be restored by the concern and efforts of a few, but many must be awakened to this responsibility and work till the Christian system shines forth in all its glory and beauty.

Are you concerned about the shallowness of Christianity in this day and age? Are you interested in Christianity being restored to the patterns set forth by the Holy Spirit in the New Testament? Are you sure you're on the road to being saved eternally? If you would like to talk more about these matters or ask questions contact:

—E. H. Miller,  
Box 538,  
LaGrange, Georgia



Harold Heflin, East Star Rt., Box 59, Portales, N. Mex., Feb. 23—We always enjoy reading the good articles in the OPA very much. Here are 3 subs.

W. D. Goodgion, 1422 - 37th St., Wichita Falls, Tex. 76302, Mar. 15—The church here is doing nicely. We have about 70 nearly every Lord's Day. Please send us 2 "Gems of Gladness."

Ray Roe, Stroud, Okla., Feb. 22—We have recently enjoyed a very good lesson by Bro. Wes Roe, my nephew, from Okla. City. We regret to report the death of Sister Edna Walker of this congregation.

Ernie Crisp, 615 Chicago, Caldwell, Idaho 83605, Mar. 3—The church here has made much progress in the faith of the Lord. We have, with the help of several churches, purchased a building in which to worship, but we need preaching badly.

Elmer Sutton, Bardley, Mo., Mar. 16—The church here is going along in peace and harmony. Attendance is a little smaller now due to sickness. We are looking forward to having Bro. Jack Cutter here for our meeting in Sept. Here are 6 subs.

Eugene K. Lockard, Starford, Pa., Mar. 13—The church at Lovejoy, Pa. is doing fine. Our young men are very much interested and are taking part for which we are very thankful. We enjoy the OPA very much and look forward to its coming each month.

Jesus Rodriguez, Calle Lincoln No. 4762, Col. San Rafael, N. Laredo, Tamps., Mexico, Mar. 13—Work for Christ's church is progressing here. I have not been well. Thanks to God, I am going ahead and preaching the gospel until our God takes me up above.

F. H. Lichapa, Namphungo church, Namlenga Mission, P. O. Mikolongwe, Malawi, Africa, Feb. 16—We are very grateful to all who have sent to us Bro. Jerry Cutter and family. Our work of the gospel is growing day by day and I will be more grateful when another American brother arrives to help us.

J. D. Elmore, Box 515, Healdton, Okla., Mar. 15—The church here is doing very well. We have baptized one recently. The work is well under way in southern Okla., with Bro. Richard Nichols in the field full-time. Pray for us and our plans. Here are 5 subs.

Earl Roe, 3050 Northaven Rd., Dallas, Tex., Mar. 3—The Industrial Ave. congregation is doing well. We are now meeting downstairs in the same building. Bro. Bill Harmon still preaches for us the second Lord's Day of each month. Bro. Cyrus Holt of Waco has preached for us lately, too. Those passing this way are welcome to meet with us.

Marvin E. Fisher, 3003 Luna Ave., San Diego 17, Calif., Mar. 14—We enjoyed attending the singing school at El Cajon, Calif. conducted by Bro. Paul O. Nichols. We look forward to enjoying the meeting by Bro. Edwin S. Morris in April. The last of Aug., Bro. Freddie Lay will conduct a meeting at National City, Calif. Please pray for us.

Hedric D. Laney, Box 81, Temple, Ga., 30179, Feb. 23—The church here is holding its own. We are enjoying having Bro. Barney Owens work with us. He is sowing the seed. For a young man, Bro. Barney is a real good preacher. Any congregation would do well in getting him for a meeting or engaging him for work with the church. We enjoy the OPA; here is our renewal.

E. R. Brown, Box 750, Stilwell, Okla., Mar. 11—The Noel Chapel congregation is small in number, but is still having services each Lord's Day morning and evening. We are growing in members. Bro. James Morgan baptized a young man in his mid-twenties a week ago last Lord's Day. If any of you are passing this way, please stop and worship with us. Remember us in your prayers.

Van Butts, Sapulpa, Okla., Mar. 9—The home church at Stroud, Okla. is going on for the Lord. Bro. Ray Roe is doing a wonderful work with the church there. In Rev. 2:10, we read, "Be thou faithful unto death and I will give thee a crown of life." A faithful Christian—I believe Bro. Ray Roe is one. I preach there once a month and we have a wonderful time. Pray for us and keep up the good work.

Rodney R. Ross, Box 3177 ENMU, Portales, N. Mex., Mar. 9—Bro. George Hoagland and his family were with us this past Lord's Day. We really enjoyed their pres-

ence, and especially the inspiring words he spoke from the scriptures. If anyone happens to be in the Portales area, please stop and visit with us. I am still attending college here, and plan to graduate next spring or summer, the Lord willing. Here is my renewal.

Jim Hickey, Box 521, Manteca, Calif., Mar. 16—The church here continues in peace and good-will. Lately we've been having several outsiders visit here. I have been discussing the "Sabbath" question with some Seventh Day Adventists. I hope some good will come of it. This last month I've been going from door to door checking on the reception we've been getting from our paper. Some have been reading the papers, but most people's minds are closed to the truth. This is a shame. We look forward to seeing some of our friends in Missouri this month. Pray for all of God's people.

Wilson Thompson, 114 Draper Ave., Pontiac, Mich., Mar. 2—The church here continues to be strong and faithful in the work of the Lord. The other congregations in Mich. are doing well, too. I surely have enjoyed the fine articles in the OPA the past several issues. I think Bro. Don is doing an excellent job as publisher. Our prayers continue for Bro. King and all others who are sick or disabled in our ranks. We ask the prayers of all the faithful in Christ Jesus.

F. H. Lichapa, Namphungo church, Namlengo Mission, P. O. Mikolongwe, Malawi, Africa, Mar. 6—We appreciate our reports being published in OPA. I let you know that I and my fellow-African preachers are working hard, defending the congregations from those who would spoil the cause of Christ. The preachers are very, very poor, and need and deserve help. Bro. John Mussa is now helping Bro. Cutter in translating the gospel around the congregations.

Gareld Stumpff, 1204 Grandview Gardens Ct., Florissant, Mo., 63033, Mar. 5—I am now working with the congregation in St. Louis, Mo. They are few in number but very zealous. They have received us with outstretched arms; and have done so much to help us get settled here. We love them very much for all their efforts. We hope to be in our new building before too long. May God bless the OPA, and all those that labor for it. We would like a special prayer for the work here.

Roy Lee Criswell, General Delivery, Harrodsburg, Ind., Mar. 20—We are presently laboring with the congregation here. The brethren have just completed remodeling the inside of the meeting house. The congregation is at peace and I trust that through the efforts of all, our stay will be a profitable one for the Master. I certainly enjoyed the Mar. issue of the paper. So many times we become slothful in the Lord's business when we ought to be diligent in His work. Our prayers are extended for the faithful everywhere.

Tom E. Smith, Rt. 4, Box 171-A, Duncan, Okla., Mar. 15—On Sat., Mar 6th, we gathered at the East Healdton, Okla. church of Christ to attend to a very important and touching mission. Clarence Cowger, who is in a very critical condition, requested to be baptized into Christ. With the help of Brethren J. J. Brown and J. D. Elmore, we baptized him. We pray that God will bless him according to His tender mercy, and if it is according to His will, his life may be spared much

longer to influence all with whom he comes in contact, and finally reach his heavenly home.

Donald Brittain, 1009 Republic St., N. W., Ardmore, Okla., Mar. 15—The church is doing fine; all are well and happy. For awhile now I have been going once a month to Wilson, Okla. to preach for them; and for the past 2 months, I have gone the second Lord's Days of the month to Davis, Okla. Also, I have been to Marietta, Okla. once; and given the lesson here once a month on Wed. night. It is my intention to become a gospel preacher, and I believe that with God's help and much study and practice, I can do it. Please pray for me in trying to do this, and for the church here. Here is my renewal.

Miles King, 1533 Camden Way, Norman, Okla., Mar. 19—The work here continues in a good way. Attendance the past 6 months has about doubled; to God we give the glory. Three returned last month. We have been averaging about 100 on Lord's Day morning. Our night crowds have been good, too. I especially appreciated Bro. Ronny Wade's articles in last issue of OPA. Such writing should do the church a lot of good. We look forward to having Brethren Bill Roden and Edwin Morris being in the Oklahoma City area soon to remain for an extended time. We look forward to being at Covina, Calif. for a meeting, April 9-18.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Mar. 15—At present we are attending a good meeting at 85th and Euclid, on the Missouri side, conducted by Lynwood Smith. Since last report I have preached at several different places. Our Spring meeting here on the Kansas side will be April 16-25, with Ronny Wade doing the preaching. I would like to take this opportunity to thank the many who have written and called concerning the articles recently published in the paper written by me entitled, "What's Wrong With Right?" Two letters were on the critical side, but all the rest were on the complimentary order. We do not mind the criticism as long as it is well intended, but these I fear were not so intended. But I do appreciate the interest shown by so many in the articles. It clearly shows that many read the *Old Paths Advocate*, and appreciate good, strong, sound teaching.

H. F. Yarbrough, 1367 Glenhaven, Abilene, Tex., Feb. 22—The church here on Mockingbird Lane is going along very well. We are few in number, but united in purpose. We are not so interested in numbers as we are in sincerity of the members. Of course, we always welcome visitors and beg all to come. We just closed a good meeting. Sickness and bad weather hindered. Those who did attend seemed to be built up and strengthened by the able preaching of Bro. John Snow, Jr., who is indeed a true and faithful gospel preacher, never seeming to tire, but always willing to do his best on all occasions. We have several brethren here who are good teachers; we are thankful for them.

James D. Corson, Rt. 2, Mahaffey, Pa., Mar. 9—Since last report, I have preached near my home congregation. Mar. 7, I had started some personal work and preaching at the little town of Route, Pa., where they have recently built a new building and have already a nice group of working members. I was only there two days when word came that our son-in-law,

Bro. Kenneth Durrett, of Casper, Wyo., died of a fatal injury received at his work. This made us very sad, indeed. Kenneth was even more than a son; he was one of the pillars in the church, as well as a good husband, and father of two small daughters. After four weeks, our son, Tommy, is now out of the hospital on the road to recovery. Again, we thank the Lord for His goodness.

Edwin S. Morris, 905 Bluewood Drive, Dallas, Tex. 75232, Mar. 15—We will be in a meeting at El Cajon, Calif., April 9-18. We look forward to this, our first with these brethren. We will be in Jerusalem, Ark., May 2-9. We have held meetings there in the past and look forward to returning. The work at Arlington, Tex. continues to move along nicely. I believe yesterday we had the largest crowd we had since we began the present work. We have others who promise to start attending. It is a pleasure to work with these brethren; they have set their minds to work. We enjoyed the OPA very much, as usual. To read the field reports is just like reading letters from the brethren. I would that more of my preaching brethren would write each month so we might hear from them. Pray for me and mine.

R. B. Roden, Box 651, Corcoran, Calif., Mar. 18—The work in this area continues to move forward with marked progress. April 18-May 2, we will be in a meeting here. On May 2, the closing day, we will worship, and at the noon hour, lunch, and then singing; we invite everyone to come and be with us. I preached at Norco, Calif., Feb. 21st. The house was full and everyone enjoyed the good fellowship and singing. The wife and I enjoyed being with Bro. and Sister Tom Modgling from San Angelo, Tex. while visiting in the home of Bro. Bill Modgling and family. I preached at Sanger, Calif., Mar. 14, with good crowds at both services. We were privileged to hear Bro. M. Lynwood Smith several nights in his meeting at Woodlake, Calif. It was good to be at Sanger, Mar. 1st, too. Pray for us in the work.

Ronny F. Wade, Box 564, Lebanon, Mo., Mar. 17—The meeting at Benton Ave., Springfield, Mo., closed without visible results. We did have a great deal of interest from the digressive churches in the city, and visitors from various congregations in that vicinity. The work continues in this general area in a satisfactory manner. Bro. Arthur Wade has been very sick of late, and at present is recovering from major surgery. We are all hoping for a speedy recovery. The winter weather of the past few months has hampered the work to some extent, but with the advent of spring in the beautiful Ozarks, everything should pick up soon. The Lord willing we will be in a meeting at 10th and Ray, Kansas City, Kan., April 16-25; and Tulsa, Okla., May 16-23. May God richly bless everyone is our prayer.

Van Butts, Sapulpa, Okla., Feb. 22—Since last report, I was in a meeting at Stilwell, Okla. with some wonderful people. Sure enjoyed being with them. I went from there to Foreman, Ark. for a good meeting. I have also preached at Tulsa, Okla. to some wonderful people. The other congregations where I preach are still going on for the Lord. There is so much to be done and we have such little time. We were sorry to lose a dear sister at Stroud, Okla.; she was Sister Walker. We

preached her funeral Feb. 17. I enjoy the OPA very much, hearing from the other preachers and churches. Glad Bro. King improves. The Bible says that the summer is ended, the harvest is passed, and we are not saved. O, there are so many going out unprepared to meet God. My prayer is that more will obey the gospel of Christ before it is too late. (Sorry this reached us too late for Mar. issue—DMc.)

Jack Cutter, 2622 E. 32nd, Joplin, Mo., Mar. 17—The work in this area continues to progress. A young married couple recently was restored from S. S. and cups innovations. He was a teacher in one of their classes. We believe he can help us a lot, especially as a teacher. One of the major problems facing us, at the outset of this work, was the development of teachers. In the beginning, Bro. Fred Renier was the only available teacher. Now, brethren King Fields, Don Renier, Don Hunt, Harold Williams, and Neil Lycan have been taking their turns teaching. These brethren have the ability and desire to edify the church. We continually thank God from Whom all blessings flow; for these brethren, the results of the work, and the ones who have made this work possible. Bro. Harley Ballard preached here recently. This young man has all the tools necessary to make an outstanding preacher.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif. 93306, Mar. 16—It was a pleasure to be with the Porterville congregation, Feb. 28, for the first time in quite awhile. Some of these folks I have known since I was nineteen years old. They have done considerable work improving the appearance of the interior of their building, and have plans for the outside as well. The Southwest congregation of Bakersfield is enjoying a fine atmosphere of harmony and peace with encouraging, steady growth. The Lord is blessing our efforts, and to Him we give our praise and thanks. Last Lord's day, the crowd numbered near a hundred, and of late, our mid-week attendance has been real good, too. Some of these crowds have been around fifty or better. We have some good teachers in our midst who are certainly developing their talents. March 1-9, I was with the El Cajon congregation in a singing school, which I enjoyed very much. March 26-April 4, I am to be with the church at Stockton, the Lord willing; April 16-25, Sacramento, 64th St.

J. F. Massengale, Rt. 1, Box 246, Cave Junction, Ore., Feb. 22—The church is continuing to meet in faithful service here on every first day of the week at 10:30 A.M., and 7:30 P.M. Bro. Jimmy Terrell was with us in a meeting in Jan., and he arranged a radio program over station KAGL, Grants Pass. It began on Mar. 7, and may be heard Lord's Day mornings at 9:35-9:50. Bro. Terrell has agreed to be with the church here in a series of meetings and personal work, May 2-16. I appreciate the series of articles by Bro. Clovis T. Cook concerning "What is Wrong with Right?" We need a manifestation of these things in order to know. That which is wrong is wrong; that which is right is right. Having our minds exercised by usage, we may be able to discern between good and evil. More power to you, Bro. Clovis, and may God bless you, and shield you from the wedge of contentious strife which sometimes splits the strong oak of brotherly love. Work and pray! We enjoy all the articles in the OPA. Remember our radio broadcast. Here are 2 subs.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Mar. 12—The church here is doing fine. Due to the very cold weather we have been meeting for worship in our homes. Our building has no heating system. We hope by next winter to have this taken care of. Due to the bad weather, I was not able to be at Memphis, Tenn. as I had planned. I heard from Bro. Robert Adams last week; he was going to Omaha, Nebr. to be with his children, and take more rest on his doctor's advice. He said the church near Brookhaven, Miss. was able to carry on with the younger brethren teaching. I hope to be in Memphis in Mar. I am glad to know of the progress of the cause there under the leadership of

Brethren Brooks and Harris; they are good brethren to work with. The Lord willing, I will go to Miss. in April. I am glad to hear of the faithful churches in Ala. and Fla. doing so well. I hope to visit them if possible this summer, and help build them up more. The church in Farmerville, La. is doing fine. I still hope to go to El Dorado, Ark. Thanks to the Lord for His wonderful blessings on me in sparing me so that I may teach the gospel to my people. The cause of Christ is too great to give up (Heb. 2:1-3). I am thankful to the faithful for their support.

E. O. Rice, Okemah, Okla., Mar. 13—I am still working with the Council Hill, Okla. congregation. I have conducted a 10-day meeting at Legal, a congregation 20 miles from Coalgate, Okla. We had very good attendance from outside and several congregations helped to make it a good meeting with one confession of faults. It was good to meet Bro. J. R. Tidmore and family from Broken Bow, Okla. It is certainly an inspiration to talk with Bro. Tidmore. I have given the lesson a few times at Council Hill with one confession of faults. I was with the congregation at Lexington, Okla. the third Lord's Day in Feb.; and am supposed to return in Mar. I want to say a hearty AMEN to the two lessons in issues of the OPA lately on teaching by Brethren Joe D. Yancey and Ronald DeWitt. They were certainly to the point. Every man cannot teach with success no matter how much he may desire to be a teacher. Congregations have suffered due to this. I appreciated Bro. Edwin Morris's article in Mar. OPA about letting our light shine. May God help us to keep the church as pure as we can while we are permitted to serve Him down here. May God help us all. A brother is not worthy to be a leader who does not watch his language; does not respect others; a brother who is a member of a secret order has no business trying to lead the church. He who spends his time over the card table and checker board has little business leading the church either. Let us serve the Lord and Him only. May the Lord bless all the faithful is my sincere prayer. I enjoy the OPA very much and get a lot of inspiration from it.

E. H. Miller, Box 538, LaGrange, Ga. 30240, Mar. 10—The work in N. J. was full of surprises: We heard of Bro. Carl Thompson in New York City, about 45 miles away; we visited him to find that we had known him in W. Va. where I had preached his father's funeral several years ago. We also visited Bro. Doyle Butler at Lansdale, Pa. to learn that we knew him, also. He made a confession at the first service; he is a good song leader and teacher, too. We then learned of a family in Absecon Highlands, N. J., about 5 miles from Atlantic City; this was about 85 miles or so away, but we drove there to find them, and were we surprised! We knew them, too; we had known them in Montgomery, Ala. years ago. We were happily surprised to learn that they were having worship every Lord's Day in their basement, and had been for a long time. They will keep this congregation going near Atlantic City; so we did have a congregation in N. J., but did not know it; now we have two. Wife and I visited many homes day and night in personal work, and found many people who never heard of the church of Christ; they were mostly members of some Reformed church of which I knew nothing, and the Catholic church. This is a good location in N. J., being between Philadelphia and New York City, about 45 miles from each. If you know of those whom we may contact, please let us know. Wife and I plan to return later for more work there. We were at Napoleon congregation, near Wedowee, Ala., for 2 services Feb. 28, and at Birmingham, Ala., for two services, Mar. 7th. We enjoyed the wonderful services at both places, and the attendance was good both morning and night. It was the fourth anniversary of the Birmingham congregation; they have made good progress. The Lord willing, we will be at Jacksonville, Fla., April 4-11; and at Bowie, Tex., May 30-June 6. The La Grange congregation is really working in love and unity as all congregations should. The last few weeks, there have been 2 baptisms and 2 confessions.

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. XXXVI

LEBANON, MISSOURI, MAY 1, 1965

No. 5

## BROTHER PAUL MACKEY WRITES

Two weeks ago I underwent surgery for the removal of a malignant tumor. The doctors believe that it was in the early stages and are hopeful that there was no spreading to other areas. However, I must undergo Chemo-therapy for a prolonged period of time—this is the administering of three potent chemicals for the purpose of destroying any malignant cells that might remain in my body.

I am grateful for the many cards, letters and telephone calls that I received. There were gifts of money for which I am thankful. I am especially thankful for the many prayers that were offered on my behalf and humbly request that you continue these prayers for my full recovery.

—748 Grove St.,  
San Luis Obispo, Calif.

## TRYING TO GET BACK IN

By Ronny F. Wade

It is amazing how people will work and toil for things which they do not possess. Many go to almost any end to satisfy their desires. Equally amazing is the rapidity with which these same people soon tire of what they once thought they could not live without.

Take the church for instance. I fear there are many who seemingly cannot wait until they have named the name of Christ, but alas—soon afterward they grow weary of living for Him and drift back into the world. The word "church" is from the Greek "ekklesia," meaning to "call out or forth." It later came to denote the group or individual who had been called out or forth to a special mission. I fear, however, that there are some who have been "called out" who are "trying to get back in." Let us notice a little about the nature of this calling:

**Called out of darkness.** In 1 Pet. 2:9 we read, "shew forth the works of him who hath called you out of darkness into his marvelous light." Thus, all those called by the gospel (2 Thess. 2:14) are expected to abandon the works of darkness so that they can dwell in the light. At first, this attracts many, but soon the call of sin becomes so enticing that some are led by Satan back into the world. Hear Paul: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1-2). Again, we read, "Love not the world,

(Continued on page eight)

## DO WE HAVE THE SPIRIT OF CHRIST (II)?

By Edwin S. Morris

In our last article, we dealt with Rom. 8:6-14 in explaining how we are to have the Spirit of Christ if we belong to Christ. In these verses, the differences between the carnal mind and the spiritual mind were pointed out. We want to study now just what kind of Spirit is the Spirit of Christ.

It is an obedient Spirit. If we have the Spirit of Christ we certainly will be of the mind to obey Christ and His teachings. Our Savior set the example for us as given by the Apostle in Phil. 2:8: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Christ not only became a man, but He was treated as the meanest of men. He died the death of a criminal slave. Christ's obedience to God was rendered to the extent of laying down His life. The death of the cross formed a climax of humiliation. He submitted not only to death, but to the death of a malefactor. This was God's plan for the redemption of mankind and Christ was obedient to the Father. Even we should be of the mind to carry out the desires and commands of our Father.

Many times today when we believe in carrying out God's commands we are branded as not having the Spirit of Christ. Especially is this true if the command might carry a little suffering, persecution or ridicule with it. There is one that I want to specifically mention at this time. Many of us who believe in the use of one cup and one loaf in the Lord's Supper, and who oppose the divided classes and instrumental music in the worship, believe that it is wrong to fellowship those who are, or who have been practicing such until they acknowledge these wrongs. As a result, we are branded as not having the Spirit of Christ, and not having love by some of our brethren. I deny this as being true and say that no doubt many of us have more true love than our accusers. We are taught in Rom. 16:17: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." We believe those who practice the use of individual cups, classes, instrumental music, etc. have introduced practices contrary to what has been given to us through the Spirit. The Spirit, in giving the word, said mark them and avoid them. Now, if I mark them and avoid them, do I have the Spirit of Christ? Remember in our last article, we learned that they that are of the Spirit do mind the things of the Spirit. This is just as much of a command

as it is to assemble on the first day of the week. The one then who is obedient to the word is the one who has the Spirit of Christ. The one who fellowships these errors is the one who does not manifest the Spirit of Christ, not we who, in love, will not accept false teachings or bid them godspeed. Some are drifting this way today, and they hide behind the "blind," we must love and have the Spirit of Christ. When a parent chastises and corrects his children, it is because of his love for them. When we reject all kinds of evil it is to help the one committing the evil to know that we do not accept it. Paul commanded the Corinthians to withdraw from the brother so that he might see the error of his way. Did they have the Spirit of Christ if they did not have anything to do with him until he repented? I, for one, want to go on record as believing that those who have worshipped in error need to repent of this, acknowledge their wrong and have the prayers of the faithful. Remember they have not wronged just an individual, but they have actually wronged the church or body of Christ and therefore should confess to the church. Let us, therefore, have the Spirit of Christ by being obedient.

I would like to mention next that there are some who believe if a person has been baptized for the remission of sins and is in a denominational church, if he wants to come into the true church, all he has to do is confess his faults. In the first place, I doubt there are very few if any, in denominations who were baptized for the remission of sins. Let us notice a few things: (1) In Acts 19 there were twelve men who were baptized again that had been baptized under John's baptism. One of the reasons was that their baptism was imperfect and any time a baptism is imperfect, it is not acceptable. But, notice about John's baptism in Luke 3:4: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." John's baptism was for the remission of sins, yet Paul commanded these in Acts 19 to be baptized in the name of the Lord Jesus. So there was something else in this that was essential. John baptized people in the faith of a coming Savior, but under Christ's baptism, it is in faith in a Savior who has come, has died, was buried and resurrected. A person must not only now be baptized for the remission of sins but must understand that he is a part of the body of Christ, a new creature, etc. (2) This person who claims to be baptized for the remission of sins goes into a denomination and does not want to be in the church of Christ. In fact, some do not have any use for the church and some even despise it. Yet, the Lord adds to the church daily such as should be saved. Does the Lord add people to the church who do not want to go into the church? Does He add them to the church against their will? (3) This would make this man in the church and this man does not even know it. Does the Lord have people in His Church who do not even know they are in it? In fact they believe it is non-essential. No, friend, I cannot accept this kind of teaching. Do we have the Spirit of Christ in this? I believe we do. The Bible teaches he that believeth and is baptised shall be saved. In believing, this person must have a correct knowledge and not an imperfect knowledge.

**The Spirit of Christ is a humble Spirit.** In Matt. 11:29, Jesus says: "For I am meek and lowly in heart." Wherever pride and anger dwell, there is nothing but

mental labor and agony; but, where the meekness and humility of Christ dwell, all is smooth, even, peaceable and quiet; for the work of righteousness is peace, and the effect of righteousness—quietness and assurance forever. If we have the Spirit of Christ, we will follow His example of humility.

**The Spirit of Christ is a prayerful spirit.** In Mark 1:35, Jesus went to a solitary place, and prayed. One of the notable things in the life of Jesus is the record of his habits of prayer. Divine as He was, there was a constant appeal to and communion with His Father. The vision at His baptism was given while He prayed (Luke 3:21). The night before He selected the twelve, He continued the whole night in prayer on a mountain (Luke 6:12). The conversation about His Messiahship in Caesarea was preceded by prayer. It was during prayer in a mountain that the transfiguration took place (Luke 9:28-29). It was at the close of a season of prayer that He taught His disciples to pray (Luke 11:1). Also, we may recall the prayer of John 17, and the agonizing prayer of Gethsemane.

We might summarize by saying that to have the Spirit of Christ is to be Christ-like and willing to carry out his commands. We will be obedient, humble, prayerful as well as diligent, righteous, always be found serving Him.

—905 Bluewood Drive  
Dallas, Texas 75232

## "IF A WOMAN HAVE LONG HAIR"

By L. R. Thomason

In 1 Corinthians 12, Paul is explaining spiritual gifts. In the last of this chapter he said, "Yet show I unto you a more excellent way." I am sure if he had none of his teaching in the preceding chapter would have been so widely misinterpreted and misunderstood. He would have given it to us in a more excellent way. Please understand—not that he made a mistake. It is we, the reader, that make the mistake. We do this when we fail to realize that Paul sometimes used words that we do not use today; words that were common among the Jews. However, it is the words in the language that we use that are called in question. Recently, the digressive brethren had a division in one of the churches near here. I understand it was due to the inability to agree on Paul's teaching in 1 Corinthians 11 regarding the hair. Some seem to think the woman is to wear a hat, or some kind of head garment, in church. After hearing this, it makes me feel we should use every reasonable approach available on this subject so that we may be of one accord and one mind.

In the fourth verse, we learn "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." Then Paul warns the women in our way of speaking that if she does cut her hair, she might as well shave her head, not comparing the looks of the two but in the sight of God dealing with sin.

As I said before, Paul used words we ordinarily would not use. This is true in verse 6, so let us study it with this in mind. I believe Paul had three different lengths of hair in mind—long hair that was pleasing to God, bobbed hair that would not be long enough for a covering and not pleasing to God, and hair that has been shorn. This we would call clipped as it was in

shame for a woman to be shorn or shaven. Paul was warning the women if they cut their hair, they might as well go all the way and be in the shameful class. Paul speaking, "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." In verse 5 he tells the women if they cut their hair, they might as well be shorn or clipped. Now he puts the two together and "if it be a shame for a woman to be shorn or shaven," and it is, then she better let her hair grow for a covering. Where Paul uses the word cover, we would use half a dozen words such as long hair, bobbed hair, clipped hair, uncut hair, or full length hair. Some would say Paul was trying to use too many short cuts. I disagree with that as long as he explained in verse 15 what he means when he says covering. Some commentaries say Paul is speaking of a hat, still another it is a veil. Some tell us it can be any kind of a garment as long as it covers the head. If we go along with this, then we have Paul giving women orders to cover up that long hair that he speaks of, that was given to them for their glory in verse 15. The head garment would be more important than the hair. There has been a lot blamed on Paul, but let us not accuse him of this. Strange as it seems, it is very easy for us to see that Paul is speaking of hair when he speaks of a cover for a man's head, but when he mentions a cover for a woman's head some just do not seem to get the meaning.

In verses 13 and 14, "Judge in yourselves: is it comely that a woman pray unto God uncovered?" Now, it was not a common thing for a woman to have her hair cut at the time when Paul was writing to the Corinthians. It was a very uncommon thing for a woman to have her hair cut, let alone trying to pray to God with her hair bobbed off. Verse 14 reads, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" As we all know, if a man was to let his hair grow for years, ordinarily it would not get below his shoulders. We know of nothing more degrading or disgusting than to see a man with this length hair. On the other hand, we know of nothing more attractive or noticeable than to see a woman with hair that, if combed out, would hang down to her waist. This is the common and natural thing that Paul speaks of. There is no nature in a hat or a veil.

Verse 15 reads, "But a women have long hair, it is a glory to her: for her hair is given her for a covering." I will say we would need help to misunderstand that, so Paul has made it very plain the hair is what he means when he speaks of a cover. If hair means cover in verse 15 then hair means cover in the above mentioned verses, so let's use the 15th verse to settle all questions in the 6th verse and go on to the 16th verse, "But if any man seem to be contentious, we have no such custom, neither the churches of God." This is where he speaks out in plain words again, but still is misunderstood by some of his readers. I am afraid we too often fail to take the ancient history of the Jewish people into consideration. We know at this writing of Paul there were women being baptized into the church with their hair cut and men with long hair. I think it would be reasonable to believe that the women were willing to go along with Paul on this after being taught but the men had begun to inquire into the matter. Another thing we should keep in mind the Jews in those day had their

laws. They had their customs and their habits. Most men were about as particular about not wanting to give up their customs as they were about obeying the laws of the land, and some being poor and unable to get a hair cut regularly had gotten a sort of forced habit to let their hair grow. Since this was handed down to them by their forefathers, they had begun to be contentious. They did not know if they were being asked to give up a custom or a habit. Notice again Paul says "if any man seem to be contentious, we have no such custom." We know, and the Corinthians knew, Paul was not including himself in this, for he was not, and never did practice wearing long hair, yet he said we have no such custom. For an illustration, in speaking of World War II, I could say we won the war; yet I had no part in it—meaning of course we, the American people. Paul meant we, the Jewish people. Paul did include himself when he said neither the churches of God. I might add that we are living in a time when Christians seem to be a little short on identification marks; that is, marks that would serve to show we are Christians. According to Paul's teaching here, this is one of those marks. My advise to the women is this—I would value this very highly and hang on to it.

In closing, I might mention verses 9 and 10. "Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels." I have read different commentaries on this and heard many different opinions so it makes me feel as if whatever I might say on this would be quoting someone or just guessing. Although, I do know this one thing, that whatever the angels are concerned about we had better be concerned about, too. I might ask one closing question, "Would the power be in the hat, the veil, or the hair?"

—3405 Guernsey,  
Stockton, Calif.

## DAD DRIVES ON (II)

By W. H. Hawkins

In Matt. 16:18, Jesus said, "Upon this rock I will build my church and the gates of hell shall not prevail against it." He promised to build His church; then, it was to belong to Him alone. In Ps. 127:1, we read, "Except the Lord build the house, they that build it labor in vain." Then, why should man build a church, for we read in Acts 20:28 that He had no credit; He had to pay "cash on the barrel," as it were, and He paid for it with His own blood. We, as His church are not our own, for we are bought with a price; and Oh! what a price!! Even the kings of the earth were to see His glory, for we read in Isa. 62:2, "And the Gentiles shall see thy righteousness and all kings thy glory, and thou shall be called by a new name which the mouth of the Lord shall name." What name, Lord? The answer is in Acts 11:26, "The disciples were called Christians first at Antioch." Then, Christian is the name the Lord wants His to wear.

Now, listen to Dan. 2:44, "In the days of these kings the God of heaven shall set up a kingdom (not kingdoms, only one) which shall never be destroyed. That kingdom is now set up, for Paul says in Acts 3:22-23, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me (Moses); him shall you hear in everything

(Continued on page nine)

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## THIS AND THAT

My thanks—I suppose now there are more articles and other material in our files than we have had since I became publisher of this journal. For this we are so grateful. When I laid the original plans for this issue, I had hoped to include much more than I was able to, but space will not permit. I must, therefore, beg the patience of those who have been so helpful and kind to send material for publication, and assure you that we will use your material as soon as possible. I see the need more all the time for the paper to be enlarged; maybe this day will come sooner than we think.

"Our Helpers"—We want to assure our readers again that we appreciate so much the subscriptions you send in order that others may read the *Old Paths Advocate*. We hope that all will renew promptly at expiration time. Our aim is to make the paper better all the time. When we err or displease, we beg your understanding, and ask your forgiveness, please. When you move, won't you please tell us; it saves us trouble and added expense.

Our plans—Effective the close of this school year, I am resigning my teaching position where I have taught for more than 9 years. I hope to be able to give more of my time to the church and do more for the paper, do a much better job in its connection than I have been able to do. Just where we will go is at this writing indefinite. I shall likely return to the classroom in time, but my wife and I, of late, feel that my load with a full-time teaching job, my work for the church, and added to this, the many hours I must spend with the paper have been too heavy, and that I need, for a time at least, to make a change. We always need your prayers.

—D. B. McCord

## OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We want to express again our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list, and report any errors to us immediately.

Elizabeth Byford—20; Richard Nichols—9; church of Christ, Brownfield, Colo.—7; Mattie Lloyd—5; Pless Wiley—4; B. F. Leonard—3; Price Rogers—3; Louis Hopkins—3; J. W. Adams—3; J. B. Lasater—2; Mrs. W. T. Murphy—2; Mrs. A. W. Gentry—2; Mrs. D. W. Fenter—2; James Osburn—2; A. J. Mason—2; Floyd White—2; Lloyd Kornegay—2; J. L. Reynolds—2; Mrs. Geo. Phelps—2; Ollie Nix—2; Mrs. Preston Brown—2; Leon G. Parker—2; Scott Anderson—2; Ronny Wade—2; Florence Pace—2; Carlos Smith—2; Maxie Crouch—2; P. R. Roe—2; Jeff Cantrell—2; James R. Stewart—2; Miles King—2; Ross Shannon—2; W. H. Haley—1; Mrs. John Saunders—2; John R. Brooks—1; Garland Beavers—1; Norman Helms—1; Floyd Harris—1; Ted Warwick—1; Barney Owens—1; H. L. Bullard—1; Mrs. B. Wright—1; Sally Thomas—1; Doyle Trent—1; Ferd Roberson, Jr.—1; Ivan Mink—1; Don King—1; Alex De La Rosa—1; Mrs. Katie Thompson—1; Eli Ward—1; Mrs. Cassie Lee—1; Earnest Churchwell—1; Russell Harris—1; Stanley Bryant—1; George Masser—1; L. R. Thomason—1; Etta Wilson—1; Arlene Cloud—1; Dell Bumbalough—1; T. M. Troutman—1; W. D. Loflin—1; H. W. Kelley—1; John Smith—1; Eugene Broughton—1; Viola Taylor—1; Vira Ward—1; Foster Prince—1; Ralph Kitson—1; Wm. Daniels—1; Clyde Padgett—1; J. D. Corson—1; J. W. Kornegay—1; Mrs. W. B. Martell—1; Bruce Caskey—1; Fred Orten—1; Alice Fowler—1; T. L. Modgling—1; Mrs. A. A. Joyce—1; G. L. Schultz—1; Wayne Fussell—1; Shelby Buchanan—1; Ivan Johnson—1; Wanda Lowry—1; Charles Everett—1; Mrs. Joel Broseh—1; Roy Spoons—1. Total—158.

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## "GEMS OF GLADNESS"

As announced in our last two issues, this is the title of Brother Homer L. King's 1965 all-purpose song book. It is the same size and type as last year's. The price is 65c per copy; or 50c per copy for 2 or more. Orders should be sent to Bro. Homer L. King, or Old Paths Advocate, 1061 N. Pilgrim St., Stockton, Calif.

**GOD'S WORD**

God's Holy Word has surely been  
Inspired of God, and not of men;  
No power nor eloquence of man  
Could e'er conceive its wondrous plan.

Withstanding all the tests of time  
It stands unchanged, unique, sublime,  
Proving to every tongue and race  
God's wisdom, mercy, love and grace.

All efforts to destroy are vain—  
God's Holy Word will still remain,  
So hammer on, ye hostile hands,  
Your hammers break, God's Anvil stands!

—Anonymous

(Submitted by Ken and Mary McAlester,  
Norco, Calif.)

**O. P. A.'s IN VOLUMES**

By J. Earl Van Stavern

Last summer, during Bro. Don McCord's meeting in Lubbock, Tex., a group of us were discussing the possibility of arranging the O. P. A. in a group of bound volumes. Everyone present seemed to think it was a good idea. It would be a matter of publishing (not just binding) all the copies of the O. P. A. from the first to the present in a set of volumes. It is agreed that the proceeds should go to Brother Homer L. King.

Every teacher, preacher, and student of the Bible would be benefitted from having this vast storehouse of information at his finger tips to study and enjoy. Not only would the owner be benefitted, but it would be a source of income for a man who has given his entire life to the cause of Christ and to the preaching of the gospel.

Recently, Brother McCord discussed this with Brother King and he was favorably impressed. He would be pleased to see this done, but there are some matters that stand in the way. First, Bro. Don needs to know what the brethren think about it, and second there is the matter of finances. Bro. Don suggested that maybe enough advance orders could be obtained so we could go ahead with the project. Yet, he needs to know first what each of you think. Would you like this done? Would you place an advance order? Please sit down right now and let him know at 1414 N. Albertson, Covina, Calif., 91723, what you think.

—1908 Brownfield, Hwy.,  
Levelland, Tex.

**WE HAVE COME HOME**

By Tom E. Smith

We are at our home again at 302 Phillips in Healdton, Okla. after a five-year absence. I retired from active duty from Texaco, Inc., April 1, 1965, and was welcomed home by a good number of the members of east Healdton church of Christ on April 6th. We appreciate their love and thoughtfulness. We are ready to go to work in earnest for the Lord's cause here and wherever we are needed. I have not retired from the Lord's word by any means.

I realize at my age, and the state of my health, I can not be a full-time evangelist, and much of my time

will be required in and around Healdton. However, I am willing to do what I can, and will be available for an occasional meeting as opportunity presents itself. I would prefer to conduct meetings in the fall and early winter, and I think I am adapted to preaching to the church since most of my work has been directed along that line. Too, I feel that by doing this, I can be of great help to the work that is now in progress in Okla., and even other states. I pray God that He may spare me a little longer here in His service, "for without Him I can do nothing."

—Tom E. Smith

**TEXAS SINGING SCHOOL**

Officers of the Gospel Singers Association of Fort Worth, Tex., wish to announce plans for a second annual singing school to be held from Tues., July 6, through Sat., July 24, on the campus of Arlington State College again this summer. People of all ages are welcome, but young people are especially urged to attend. Arrangements can be made to stay in the homes of Christians in the Ft. Worth-Dallas area.

The school, which is in no way connected with congregational activities of the church, is being financed by private donations. It is necessary for brethren who are financially able and who are interested in seeing an improvement in congregational singing to support this effort. No tuition is charged those who attend the school. Personal contributions of any amount should be sent to: Mr. Grady Coble, 716 Greenway Dr., Hurst, Tex.

Specific plans for the school will be published in the next issue of this paper.

—Joe Norton, Secretary

**SULPHUR, OKLA. MEETING**

As this time of year draws near, many of the brethren across the country look forward to the meeting at Sulphur, Okla. We announce this meeting which is sponsored by the Sulphur congregation, to begin on Sat. night, June 26th, and continue through July 5th, with services scheduled all day the 5th. Bro. Leon Fancher of Mena, Ark., and the writer were selected by the Sulphur congregation to be in charge of this meeting. Please come and enjoy a feast of fine preaching and beautiful singing.

—Miles King

**FROM MEXICO**

By way of long distance telephone, the evening of April 19, Bro. K. G. Wilks, Wichita Falls, Tex., informed us of the serious illness of Bro. Jesus Rodriguez. His information had come by way of a letter he received from Bro. E. E. Perkins, Rt. 13, Box 483, San Antonio, Tex. Sister Rodriguez had written to Brother Perkins that Brother Rodriguez had heart and stomach trouble, and needed hospitalization. Brother Wilks informed us that the Fairview congregation in Wichita Falls, Tex. was sending him into Mexico this week-end (the week-end of April 24th). By the time we go to press with the June issue, Bro. Wilks should be able to give us more information. We know our brethren are interested in Bro. Rodriguez and the cause in Mexico.

—D. B. McCord

### SPECIAL NOTICE

Brother Wayne McKamie will be with the LaGrange, Ga. congregation for our second of three meetings this year, June 19-27. The young people of LaGrange would certainly like to have as many other young people as possible visit us during this meeting. The elders and deacons are glad to see the young people working for even a better meeting than ever before. Our homes will be open to all who can come. Parents, send or bring your young people to be in our homes and enjoy this Christian association and a good meeting at the same time. We would be glad to hear from all who can come, so write some of the young people if you think you can be with them. If you do not know the name and address of any of the young members here, write one of the elders or deacons (whose addresses are in both the 1964 and the 1965 Church Directory), and he will be glad to get you in contact with the young members here.

—E. H. Miller, Box 538,  
LaGrange, Ga. 30240

### ATTENTION

Does anyone know of faithful disciples meeting for worship in the Knoxville, Tenn. area? If so, would you please contact Bessie Swopshire, 613½ 21st St. N., Knoxville, Tenn.

—Ronny F. Wade

### APPRECIATION

I want to thank all who remembered me in their prayers, cards, letters, and flowers, while I was in the hospital and at home. The visits from the Pontiac, Mich. congregation, and the gifts they sent me were certainly appreciated, too. I am still taking cobalt treatments, but hope this week will be the last. I will be off work for sometime. Remember me in your prayers, and may God bless you all.

—Robert Homrich, Moline, Mich.

### FOOD FOR THOUGHT

Just like some people—A hammer that flies off the handle has a loose head.

You preach your own funeral service by the life you live.

Tell people of the way they live as they cannot read their own tombstone.

A God-fearing woman opens her mouth with wisdom and in her tongue is a law of kindness.

—Submitted by Junior Faust

### PLEASE HELP US!

We need a place in which to meet, and a place for those we teach to meet as well. By "we" is meant the undersigned brethren and their families. This has been the home of Bro. Tidmore for several years, and now Bro. Crouch has moved here from Ft. Worth, Tex. We have planned for sometime to build, and start a congregation here. We found a good location on the highway, more than two city lots, for \$2,000. With the help of several congregations, it was purchased. Those helping were: Paris, Tex.—\$400; Broken Bow, Okla.—\$200; Ada, Okla.—\$200; Stroud, Okla.—\$25; Melissa, Tex.—\$300; Fruitland, Tex.—\$50; Garr Corner, Okla.—\$25; Galey, Okla.—\$12.50; McGregor, Tex.—\$50; Kate Saun-

ders (Ind.)—\$10; Okla. City (21st St.)—\$300; Okla. City (21st St.)—\$500; (to be returned, later).

Toward the building, we have received the following: Broken Bow, Okla.—\$100; Beech St., Ft. Worth, Tex.—\$25. Please remember there is not a congregation here, never has been, so there is no treasury from which to build; we must go 55 miles to worship at Paris, Tex. We must depend upon your help for the money to buy the needed material. We hope to do most of the work ourselves.

There is a number of people who have talked to us about church, and if we had a place to meet, we could do a lot of good. Jesus said in John 4:35 that the fields were white to harvest. They are here at this place. Pray for us and the work and please send what you can to either C. M. Tidmore, Rt. 1, Box 111, Valliant, Okla. or M. R. Crouch, Rt. 1, Box 125, Valliant, Okla. 74764.

### COMMENDATION

By Carlos B. Smith

I would like to join with others commending Brother Clovis T. Cook's two articles, "What is Wrong with Right?" We should wear that which God said for us to wear, both men and women. We should not wear things forbidden. We should wear clothing and not go naked as some were doing in Exo. 32:25. About 3,000 were destroyed for such acts. If I were called upon to preach in a nudist colony, the first thing I would do is tell them to put on some clothes, as Adam and Eve did after sin entered the garden of Eden.

Too, I want to say Amen! to what Bro. Don McCord had to say in the April issue under "Signs of Our Times" concerning things to teach our children against the evils of our day. I am still glad there are some preachers, school teachers, and at least one college that does not believe in television. The one Bro. Don mentioned would not think it is a good medium through which to teach children. I feel like Brother Homer A. Gay used to when he expressed the sentiment: "I do not want a good biscuit out of the slop can." I surely could not preach at a theatre and not condemn it.

In Psalm 101: 3, we read, "I will set no wicked thing before mine eyes: I hate the work of them that turn aside: it shall not cleave to me." A fountain cannot send forth sweet water and bitter at the same time. Brother Edwin Morris surely "hit the nail on the head" in the April issue on the way we know the spirit of truth. In 1 John 4:6, we read: "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and spirit of error." No guessing here—we can know and should all speak as the oracles of God.

—Rt. 1, Box 151, Wesson, Miss

### 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 (Acts 5:29; Matt. 22:37).

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.

—Richard C. Pate, 432 E. Clinton, Fresno, Calif.

—Gary Lee Martin, 1406 W. 5th St., West Plains, Mo.

—Don Renier, 1213 Montana, Joplin, Mo.

### OUR DEPARTED

**Jackson**—Sister Stella Jackson departed this life Oct. 8, 1964 at the age of 87 years. Almost to the last she never missed worship at the congregation at Stidham, Okla. She could still see to read a little and always looked forward for the *Old Paths Advocate* to come. (Thus reads the notice signed by "A Sister in Christ," posted at Eufaula, Okla., March 22, 1965.—D.B.Mc).

**Myers**—Bro. R. A. Myers was born Oct. 27, 1873 at Lock Haven, Pa. He passed away Oct. 28, 1964, at his home in Flemington, Pa., where he was a member at the Wright St. congregation many years ago. He leaves to mourn his passing, two sons and two daughters. One daughter, Sister Margaret Berry, a widow, faithfully cared for him until death. The writer officiated.

—J. D. Corson

**Stevens**—Brother James Winlock Stevens was born July 29, 1883 at Leeds, Ala. He departed this life Feb. 25, 1965 at Abilene, Tex. He married Delia Hamilton at Tucson, Ariz., June 18, 1938. They moved to Abilene in 1956. Bro. Stevens was a faithful member of the 15th and Oak St. church of Christ. He will be missed by it and his family. Bro. Stevens was a faithful preacher of the gospel of Christ. Much good has come from his works. The funeral was conducted by Bro. Johnny Snow and the writer.

—Jesse C. French

**Cansler**—Sister Lulu Jessie Cansler was born in Cooke Co., Tex., on Nov. 28, 1877, and departed this life in Bowie Hospital, Bowie, Tex., April 3, 1965. She was married to Arch Cansler in Dec., 1909. To this

union 7 children were born: One daughter, Elizabeth Roth, Bowie, Texas; and 5 sons, Raymond, Robert, Gene and Ed of Bowie; and Arch Cansler of Houston, Tex. Her husband passed away in Sept. 1964. She was a faithful member of the congregation meeting at Fruitland, Tex. Two sons, Raymond and Gene are faithful members there. Raymond has been one of the main leaders there for years. Our sympathy is extended to the family. We endeavored to speak words of comfort at the funeral.

—Edwin S. Morris

**Johnson**—Bro. Oscar W. Johnson, of route 4, Joplin, Mo., was born Sept. 20, 1870 at Spurgin, Mo. He passed away in a Joplin Hospital, March 20, 1965. He was 94 years of age. He had six sons and one daughter, who survive him. He had 23 grandchildren, and 70 great grandchildren. The funeral services were held in the new church building at Joplin, Mo. A very large crowd attended the services, and the floral display was profuse and beautiful. The Bowman family of Neosho, Mo. did the singing and I have never heard better. Bro. Johnson was one among the few of our old pioneer preachers left in the country. Time alone can only tell of the good this man did in his community and elsewhere. He asked me several years preceeding his death to conduct his funeral. We did the best we could to please him. I was sad to see him go. He was such a good friend.

—Clovis T. Cook

**Durrett**—Bro. Kenneth Ray Durrett was born Jan. 5, 1938, at Conroe, Texas. He departed this life Mar. 8, 1965, in Casper, Wyo. as a result of a fatal accident where he worked. Bro. Kenny was the husband of our daughter, Alice, and the father of two precious little girls, Debbie and Darla. He leaves to mourn his passing a loving mother, 3 devoted brothers and a grandmother. Aside from his being a son to us in our family, he was a very helpful son in the gospel, a pillar in the church at Casper. The boys there, I am happy to say, and boast not, worked together not as in-laws, but as brothers and brethren, in the Lord. They laid him to rest in the beautiful Natrona Memorial Gardens near Casper in humble splendor, attended by his loving family and a host of relatives and friends who banked the walls with flowers, making it a scene of solemn beauty, too. Our hearts were so very sad at this loss. We sorrow not as those without hope; we know he is asleep in Jesus. Our hearts are bowed in sorrow that only the balm of Gilead can heal.

—J. D. Corson

**Calger**—Clarence H. Calger was born Aug. 28, 1911, at Brownwood, Tex. He passed away at his home at Healdton, Okla., April 11, 1965, at the age of 53 years, 7 months, and 13 days. He was a member of the church of Christ, and had lived in this community most of his life. He and the former Alma McCown were married Oct. 4, 1932, at Ardmore, Okla.; 3 daughters were born to this union. Two, Deloris Ann and Glenda Irene, preceded their father in death. He is survived by his wife, Alma and daughter, Ina Joyce of the home; 3 brothers: Ace, Seminole, Okla.; Leslie, Dayton, Ore.; Wesley, Stockton, Calif.; 2 sisters: Jewel Harris, Marlow, Okla.; Juanita Roberts, Richmond, Calif.; 3 half-brothers: Charles, Moore, Okla.; Tracy, Dallas, Tex.; Marvin, Pruitt City, Okla. The funeral was conducted at East Healdton church of Christ, April 13th, with in-

terment at Graham, Okla. The writer spoke words of comfort. Bro. J. D. Elmore had charge of the song service with singers from Healdton congregation. Our deepest sympathy is extended to Alma and Ina Joyce, wife and daughter.

—Tom E. Smith

**Peden**—Charles William Peden was born Oct. 21, 1919, at Staunton, Okla. He passed away in Oklahoma City. He was the son of Bro. Charlie Peden, deceased, who was mentioned in the March issue of *Old Paths Advocate*. He is survived by his mother, Sister Lea Peden Ray, Ardmore, Okla.; 1 brother, George of Crestview, Fla.; 6 sisters: Tommy Otella Monte, Boxton, Mass.; Jessie Whitt, Houston, Tex.; Helen Kleckner, N. Platt, Nebr.; Juanita Altom, Healdton, Okla.; Inez Goodson and Pat Wood, Ardmore, Okla. The funeral was conducted April 10, 1965 at Healdton, Okla. with interment at Mt. Olive cemetery. Bro. Glenn Elmore had charge of the song service; singers were from Ardmore, Healdton and Capitol Hill, Okla. City congregations. Our deepest sympathy to Sister Peden and her family; they are life-long friends of ours and very near and dear to us.

—Tom E. Smith

**Meeker**—Sister Hilda May Carpenter Meeker was born to Edward S. and Eleanor Carpenter, Feb. 5, 1880. Her father was a minister of the gospel. She passed away Feb. 26, 1965, at Texarkana, Tex., while visiting her two sons who live near there. She was 85 years and 21 days of age. She was one of nine children, the last surviving member of her family. She obeyed the gospel when a young woman, and remained a faithful servant. She was born and grew up near Tama, Iowa. She taught school in Tama Co. at the age of 18. She was married to Elmer Meeker, Mar. 13, 1900. They lived in Kansas, and Mo. In later life they moved to Baton Rouge, La. After 56 years of married life, Bro. Meeker passed away July 8, 1958. One son, Edward, preceded her in death in Nov., 1963. Bro. and Sister Meeker were devoted to the church; they helped establish the congregation that now meets on Forrest St., Baton Rouge, La. Their last years of love and devotion were spent in respect for and admiration of this congregation, which first assembled in their home. To them were born 13 children: Vira Ward, Caldwell, Ida.; Edward, Moberly, Mo.; Vanetia Dutro, Gulfport, Miss.; Altamae Kreigel, Grinnell, Ia.; Alvin and Lloyd, Ontario, Ore.; Daisy Adams, Boulder, Colo.; Derna Ellsworth, Payette, Idaho; Harold, Moulton, Iowa; Opal Alcorn, Caldwell, Idaho; Richard, Foreman, Ark.; Roy, Clovis, Calif.; Cecil, Ashdown, Ark. She also leaves 35 grandchildren and 56 great grandchildren. The final service was at the meeting house in Baton Rouge, La. where Bro. James Orten gave wonderful words of comfort and warning. Singers from the church sang beautiful and consoling songs. She was respected for doing what she could as a woman to overthrow those little "digressive ways" as she called them which are so prone to creep into the church. Brethren who spoke of her said she would be missed; when those who were uncertain would come to her, she would so graciously and kindly explain to them according to the scriptures. She was laid to rest beside Bro. Meeker in the cemetery at the meeting house at New Salem, near Wesson, Miss. (The obituary was submitted by a daughter, Sister Vira Ward).—D. B. Mc

## CARD OF THANKS

We take this means of expressing our sincere thanks to all of those who were so kind to us in the loss of our mother, Hilda Meeker. The Christians who meet on Forrest St., Baton Rouge, La. are a wonderful group of God-fearing Christians, who were ever-ready to respond to our needs. We wish to thank, too, the Christians who meet at New Salem, Miss. for their every act of kindness and thoughtfulness. We wish to remember, too, Bro. and Sister Carlos Smith, Wesson, Miss., who opened their home to the members of the family for refreshments. Such kindness will never be forgotten.

—The Meeker family

The first requisite of a good citizen is that he shall be able and willing to pull his own weight; that he shall not be a mere passenger, but shall do his share in the work that each generation of us find ready to hand; and, furthermore, that in doing his work he shall show, not only the capacity for sturdy self-help, but also self-respecting regard for the rights of others.—Theodore Roosevelt.

Unless you take pride in the work you do you will not do work in which you can take pride.

—Martin Vanbee.

## TRYING TO GET BACK IN—

(Continued from page one)

neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but of the world" (1 Jno. 2:15-16). Christians need to realize that they have been called out of the world with its filth and sin. They have consecrated themselves to a high and holy calling. They are in the words of Paul, "a living sacrifice, holy and acceptable to God." For this reason they cannot be conformed to the world, but must be transformed. Christians have been called from the beer dives, and pool halls, the dance casinos, the gambling spots to a nobler existence. Why, oh why, try to get back in? Instead of trying to mold our lives after immoral and ungodly people, we have committed our life into the hands of the Father. He molds and makes us as He would. Why is it that many have a desire to go back to the places of sin, dress like people of the world, and indulge in those things of a sinful nature when they have been CALLED OUT? Could it be that they WANT BACK IN? Listen to these words: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Pet. 2:20-22). What a pitiful, repulsive picture. Backslider—look at yourself! May God help us all to realize the magnitude

of our decision when we became a Christian and were thus called out of darkness.

**Called into one body.** "Let the peace of God rule in your hearts to the which also ye are called into one body and be ye thankful." We are taught to be thankful that we were called into one body; the Body of Christ, the church. Are we? Do we show it, by the way we live, give and dedicate ourselves to His cause? Do we strive to maintain our existence in His body, or is this of secondary importance to us? Do we affiliate ourselves with other organizations and institutions seeking prestige, satisfaction, religious guidance, etc. in them? Or, are we content to be just a Christian in the Lord's church? These are soul-searching questions that will help us gauge our gratitude for being in the one body. Notice the words "one body." I often hear people thank God for the many "churches" that are in the land. Why? The Bible teaches that we are to give thanks for being in the **one body**. I heard a woman say one time . . . "I am not in any church. I never have been. But I know that I am saved." Here was one thankful for salvation as she called it, but at the same time boasting that she had never been in any church. Of course, it is impossible to obtain salvation in Christ without being in His church. In fact, to be in Christ is to be in His church; a fact many fail to understand and some fail to appreciate.

**Called to be saints.** Rom. 1:7: "To all that be in Rome, beloved of God, called to be saints." We do not understand the word "saint" to signify a special class, but rather all those in Rome or anywhere else who have been born again, and are members of that **called-out society**. However, we should live lives befitting the terms and designations which describe us. A saintly character, disposition, personality, and life should be the mark of every faithful disciple.

In closing, may we all work harder to see that more and more are **CALLED OUT** by the gospel, and that those who have been—**STAY OUT**.

—Box 564,  
Lebanon, Mo.

#### DAD DRIVES ON (II)—

(Continued from page three)

whatsoever he shall say unto you; and it shall come to pass that **every soul** which will not hear that prophet shall be destroyed from among the people." Then, all men are to hear Him, the Lord. Now, "Jesus took Peter, James and John up on the mount of transfiguration and was transfigured before them and his face did shine as the sun, and Moses and Elias appeared talking to him; and they were astonished and Peter, not knowing what he was saying said, Lord, it is good for us to be here, let us build here three tabernacles, one for thee, one for Moses and one for Elias, and while he was speaking a cloud overshadowed them and a voice out of that cloud said, This is my beloved Son in whom I am well pleased, Hear ye him." That statement from above eliminated all the doctrines of men. Peter, not knowing, suggested that God make Moses and Elias equal with Christ, thus making all men equal with Him our Lord. Peter was honest in this matter. Many today are like that; not knowing the scriptures, they follow the doctrines of men ignorantly. You that are living under the doctrines of man had better sit up and take notice. You have been warned.

Hear Jesus in John 10:16, "Other sheep I have that

are not of this fold. Them I must bring and they shall hear my voice, and there shall be **one shepherd** and **one fold** (church)." In Acts 2, we read of the beginning of that fold. We are told in 1 Peter 2:21 to "follow His steps." He laid down the plan of salvation for all of mankind, and we must follow it. There are five steps the alien sinner must take to become a part of the body of Christ: **Hear**—Rom. 10:7; **believe**—Heb. 11:6; **repent**—Luke 13:3-5; **confess**—Matt. 10:32; **buried with Him in baptism**—Rom. 6:3-5. This is God's plan for sinful man, and if followed it will put one into the body, the church of Christ. His church is His body (Eph. 1:22-23; Col. 1:18-24). He wants all who obey Him to be **one in mind** and in judgment (John 17:13-21), and present their bodies a living sacrifice, and not be conformed to this world (Rom. 12:1-2).

In our next and last installment, we will visit the family mentioned in our first article, where "Dad drives on."

—4 Rocky Branch Dr.,  
Raleigh, N. C.



Leon G. Parker, 3550 Yardley Dr., Slaughter, La., Mar. 29—We at Baton Rouge are doing fine. We enjoy the OPA.

Robert Lee Terwilliger, 525 "B" St., Bakersfield, Calif., April 14—We are anxious to receive every copy of the paper. Please note our change of address.

Ollie L. Nix, 1275 Sky Haven Rd., S. E., Atlanta, Ga., 30316, Mar. 25—We do enjoy the OPA very much. Here is our renewal and another. We are enjoying our new song book very much.

W. H. Kaley, 930 Leon, Delta, Colo., Mar. 25—We certainly enjoy reading the good articles in the paper. It has certainly had some good ones lately. Here is my renewal.

Clyde Padgett, 201 Gravel St., Cassville, Mo. 65625, April 19—We do not want to miss a copy of the paper. The OPA gets better all the time. Here is our renewal.

John Spradley, 2117 Cloverdale, Arlington, Tex., April 19—The church meeting here on Woodrow St. will be in a meeting, June 4-13. All are invited to attend.

Carlos B. Smith, Rt. 1, Box 150, Wesson, Miss., April 15—Bro. David Macy will be with us the first of July, 1965. Bro. Edwin Morris held our last two meetings and is to hold us one in 1966. May the Lord bless all. Pray for us. Here are 2 subs.

Scott Anderson, Rt. 2, Nebo, Ill., April 12—Here are two dollars to keep the Old Paths Advocate coming to

our house. We surely enjoy reading it from front to back. We hope Bro. King and wife are blessed with good health; would love to see them again.

James R. Stewart, 805 So. 5th St., Temple, Tex., April 16—The church here is moving along nicely. Brethren Holt and Hendricks have preached for us lately. Since Spring has bloomed out, I believe we will have more interest and attendance. Pray for us and the work here.

J. L. Reynolds, Rt. 3, Eubank, Ky., April 12—We are getting along well at the Bandy congregation. We will have a meeting, May 21-30, with Bro. Orville Lee Smith doing the preaching. We hope for a good meeting. We desire the prayers of all the faithful.

Rodney R. Ross, Box 3177 ENMU, Portales, N. Mex., April 17—I visited with the congregation at McGregor, Texas on Mar. 28. The trip there was pleasant. I enjoyed so much being with Bro. Wayne McKamie and family. Lord willing, I plan to work with the church there beginning June 6, and continuing until August 29. Pray for me and the work there. Pray for God's work everywhere.

Ralph Kitson, Moxier, Ill., April 5—I am home from the hospital, but not too well yet. The congregation here is doing fine. Last Lord's Day, we had one to confess faults; we were made to rejoice over that. Bro. J. D. Corson will be here the last of May for a meeting. We are looking forward to that. Here is a sub.

Louis Hopkins, Box 235, Sentinel, Okla., April 16—we were surely sorry to hear the sad news about Bro. Paul Mackey's health. Our prayers are for him that God may see fit in His Own way to heal him. We have enjoyed the OPA. I surely did enjoy Bro. Don McCord's article, "Signs of Our Times," in April issue.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., April 16—Tonight, Bro. Ronny Wade began a meeting for the 10th and Ray Streets church of Christ, here in Kansas City, Kan. We are looking for a good meeting. Ronny is fast becoming one of our most able preachers qualified to handle about any situation that may arise. Since last report, we visited in his home at Lebanon, where the Wades from Ft. Worth, Texas, along with their son-in-law, Bro. Charles Goodgion, and his wife were guests. We had a good visit with them. I preached at Lee's Summit recently.

Norman L. Helms, 489 Kenilworth, Pontiac, Mich., 48058, Mar. 24—We enjoy the articles in the OPA, especially the ones that are plain, outspoken, and to the point. We need much more of this in the papers as well as in our teaching. We pray that much good will come from these fine articles. We ask the prayers of the faithful, and may God bless each of you.

Pete Howard, Box 113, Seymour, Mo. 65746, Apr. 14—We are still keeping house for the Lord here. We are looking forward to our meeting with Bro. Paul Nichols, June 25-July 4. We would like to have a young preacher come here, teach school or work at the shoe factory and help us. We need someone badly, and we would try to pay his house rent, and help all we could.

Wm. F. Stover, 748 Sturdevant St., Flemington, Pa., April 19—We had a good meeting here this past week with Bro. Kornegay. I did not get to hear him, but he visited with me in the hospital nearly everyday, and we did our best to study together the words of truth. He, I believe, is a God-fearing man and does his dead level best to teach others to be; a wonderful man and I thank God for him. Keep up the good work, and we will do all we can here.

Glenn M. Lewis, 556 E. San Jose St., Fresno, Calif., April 8—We, at Highway City, continue to grow in grace and unity by His power. The Highway City, Sanger, and Orange Cove congregations are now spon-

soring a 30-minute radio program, 5:00 to 5:30 P.M. each Lord's Day, over KBIF. Bro. Freddie Lay does the preaching; he is doing a real fine job. We think he is one of our best. Please send us 60 "Gems of Gladness."

Edwin S. Morris, 905 Bluewood Dr., Dallas, Tex. 75232, April 14—We are presently in a very enjoyable meeting with the brethren in El Cajon, Calif. Thus far two have confessed faults. We continue through the 18th. I enjoyed the last issue of the OPA as usual. Our next meeting will be at Jerusalem, Ark. We will continue our work with the Arlington, Tex. brethren until June, outside of time spent in meetings. Pray for us.

F. H. Lichapa, Namphungo church, Namlenga Mission, P. O. Mikolongwe, Malawi, Africa, April 4—With pleasure I inform you that work of preaching the gospel here is going on well. May I remind you that I am poor just as you knew me to be; therefore, with the love of God, I beg you not to forget me when you support other brethren. Mar. 7, I was at Namphungo church; Mar. 14 at Manyumba; Mar. 21, and 28th, at Namphungo.

Harley Ballard, 2627 Grand, Joplin, Mo.—Since Mar. 7, I have been traveling with Bro. Orville Smith. During the past few weeks, I have preached at El Centro, National City and El Cajon, Calif.; also, Tucson and Phoenix, Ariz.; Joplin and Neosho, Mo. I have certainly enjoyed the fellowship with Christians at these places. I can see in this short length of time the need for more full-time workers for the cause. Pray for us in the Master's work.

Ronny F. Wade, Box 564, Lebanon, Mo., April 15—The Lord willing we begin at 10th and Ray in Kansas City, Kan. tomorrow night. We look forward to an enjoyable meeting. We are scheduled for Tulsa, Okla., May 16-23; Birmingham, Ala. June 6-13; and San Antonio, Texas (Catalina), June 18-27. The work in this area continues to progress, for which we thank God. The best to all, is our prayer.

Floyd E. Harris, 1711 Jewell Dr., Flint, Mich., Mar. 22—The church here continues to meet and worship in peace and harmony with slow, but we pray, sound growth. There were 3 baptized on Lord's Day evening, Mar. 14. There are others who should be added soon. Our meeting this year will be in Oct. with Bro. Arthur Wade. Pray for the work here. May God bless all. We enjoy the paper very much. Here are 3 subs.

Pless Wiley, Box 4, McRae, Ark., March 29—I was in an automobile accident Jan. 26th, and was in the hospital for 15 days. I am still under the doctor's care, but am to be discharged next week. We are still few in number, and meeting in Sister Singleton's home. We are badly in need of someone to do personal work, but financially unable to support a preacher. We desire the prayers of the faithful. Here are 4 subs.

Foster Prince, 1008 Juniper, La Grange, Ga., April 6—The church here is doing fine; all going along in peace, love and unity. I am still preaching at several congregations nearby, also here at home. I hope to teach several singing schools this summer if the Lord wills; I taught several last summer. We are looking forward to our meeting in June with Bro. Wayne McKamie doing the preaching. Please don't forget us when you pray to the heavenly Father.

Jim Hickey, Box 521, Manteca, Calif., April 16—Since last report, I finished a meeting at Clio, Mo. We had a very enjoyable meeting with good cooperation and attendance. One fine young lady was baptized, and I believe many more were strengthened. Enroute to Clio, I preached one night at Dallas, Tex. The last three nights, I have preached at Arkana, Ark. where Bro. Irvin Barnes is doing a good work. The fields in this part of the country seem to be ripe. This weekend, we are planning to be with the brethren at West Plains, Mo.

G. O. Schultz, Rt. 2, Box 171, Everson, Wash., Apr. 12—My wife and I are keeping house at the above address; anyone coming West is welcome to worship with us. We would like for any brother thinking of coming West to contact us, and we will do our best to help them locate here. We need help in establishing a congregation. We are close to the Canadian line on the West Coast. To our knowledge there is no congregation on this side of the mountains. There are several large towns in which a congregation might be established. My phone number is 592-2925.

Paul O. Nichols, 1400 Adena St., Bakersfield, Calif., 93306—The meeting at Stockton, Mar. 26-April 4, was enjoyable; some excellent crowds with 11 or 12 congregations represented. We are happy to report that Bro. Homer King was able to attend every service. The Southwest congregation at Bakersfield continues to move forward. Recently, we have had 2 restorations, 1 confession and 1 baptism. Right now, we are in meeting at 64th St., Sacramento. To date, we are gratified with the good crowds. May 28-30, we are having a special weekend meeting at Bakersfield. Come, be with us.

C. A. Smith, 1312 Alpine, Andrews, Tex., April 15—The work here is moving along in a commendable way. Attendance and interest are on the upward trend. April 11, I had the privilege of preaching for the brethren at Clements St., Odessa, Tex. They have grown considerably in number and in spirit. We heard Bro. Benny Cryer recently in Odessa, also; this proved to be a real treat. He has improved a great deal through the years since I last heard him. The OPA is a great asset to all who read it. We solicit the prayers of our brethren as we go onward for the Master. Love to all.

Gene D. Hopkins, 1551 N. Irvington, Tulsa, Okla., 74115, April 12—The congregation here located on the corner of So. 141st E. Ave. and E. 11th St. (Hwy. 66) will have a series of meetings, May 16-23, week days, 7:30 P.M.; Lord's Day, 10:30 A.M. and 7:00 P.M. We invite all to attend this meeting conducted by Bro. Ronny Wade. Mar. 28, we had one baptized and one restored; we are very thankful for this. We were sorry to hear of Bro. Paul Mackey's illness. Wife and I consider him one of our dearest friends. I would like to see the OPA in volumes and see the tracts put out by the brethren.

Donald Brittain, 1009 Republic St., Ardmore, Okla., April 15—The church here continues to get along fine, with peace and good-will abiding. We are fortunate in having several young men who are willing and able to take an active part. On Wednesday nights, we have charge of the services. Since there are 4 of us willing to make talks, we each have one night a month. We believe this is very good, both in gaining confidence and experience, and in letting the young members feel we have a part in the Lord's work. We had both Bro. Johnny Elmore and Bro. Richard Nichols preach for us this last month. Please pray for us.

Orville Lee Smith, 2627 Grand, Joplin, Mo., April 14—My work at Phoenix, Ariz. closed with 4 baptisms and 2 restorations. These brethren are few in number, but strong in hospitality, charity and faith. The brotherhood needs to show more interest in the Tucson and Phoenix areas because much good can be accomplished there. They need very much for a preacher to work with them 2 years or longer. My meeting at Reading, Ohio closed with 3 baptisms and 11 restorations. We had large crowds and good interest throughout. These brethren are to be commended for their zeal. I am happy to have Bro. Harley Ballard traveling with me. He is making a good preacher.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., 71260, April 13—At this writing, I am in Memphis, Tenn. with the faithful. They are growing larger. I am still thankful to the Lord and the brothers and sisters in Christ for their support and their prayers for me. I am thankful the Lord let me live to be with these good brothers

and sisters here. All have a mind to work. The younger brethren are taking part in the public work of the church. April 3-10, I was with Bro. Robert Adams and the church near Brookhaven, Miss. The church is doing fine, with the young brethren carrying on during Bro. Adams' illness. He surely looks well, now; the Lord was so good in sparing him. He is needed there. The Lord bless all.

J. W. Kornegay, Rt. 1, Raleigh, N. C., April 15—The church here is doing well. Bro. P. C. Brown, Panama City, Fla., recently gave three good lessons for us. Bro. Jerry Harris is doing a good job teaching. He is a fine young man, and a good worker in the church. We want to invite all to come to the meeting Labor Day in the East, this year at Raleigh, N. C. Bro. Arthur Wade will do the preaching, Aug. 27-Sept. 5. We will take care of as many as possible in our homes. We are so far from other congregations; they can not help us very much in caring for our visitors, but we are planning to do our best. Here are some numbers to call when you come to Raleigh, or pass through: Roy Hawkins, 834-2786; E. H. Haywood, TE 4-1463; J. W. Kornegay, 833-3761. Here is a sub.

Wayne Fussell, Box 3922, Shreveport, La., April 15—Our work with the growing congregation in Las Vegas, Nev., was most fruitful; two were baptized and three took their stand with the church after being taught "the way of the Lord more perfectly." We enjoyed immensely the hospitality of the Carters who are responsible for the existence of this church. The meeting in Bakersfield, Calif., at the fine Brundage Lane congregation, was blessed with large crowds each service, made possible in large measure by the splendid cooperation of the neighboring churches. Eight gospel preachers were in attendance during the meeting, including Wayne DeGough, who works with the congregation, John Smith, Jimmy Terrell, Bill Roden, Paul Mackey, Gary Macy, Jack Ivey, and Freddie Lay. Bro. Lynwood Smith just closed a good meeting here in Shreveport, characterized by his usual wonderful preaching. Our next meetings: Marietta, Ga., April 18-25; Lee's Summit, Mo., May 7-16; Brookhaven, Miss. (Hillcrest), June 4-13; Ardmore, Okla., June 18-27.

Lawrence Permenter, Box 55, Cashion, Ariz., April 4—We are happy to report once again the congregation here is growing. We have had a good meeting with 4 baptisms and 2 confessions. We want to thank Bro. Orville Smith for the good work he did here. We are very thankful to the brethren at Modesto, Calif. for supporting him in this work in Feb. and Mar. We believe this was well-spent. There are several here who we had hoped would respond to the gospel call during the meeting, but have not at this writing. We do not believe they have forgotten Bro. Smith's true teaching and reasoning, so perhaps it will continue doing good. We enjoyed having Bro. Harley Ballard with us. We believe he will make a fine preacher. We ask all the faithful to come be with us anytime possible. Thanks to all who have made this work possible.

P. R. Roe, Stroud, Okla., April 18—We are still striving for the Lord's way here. We just closed a 7-day meeting here last Lord's Day. I think everybody enjoyed every service. We had several from out of town, Okla. City and Tulsa and perhaps other places. The weather did not hinder. We had hoped to reach some who we would love to see obey, but were disappointed. I guess some are going to be lost in spite of all we can do. I believe the rest of us were strengthened. Wife and I had the pleasure of having her mother and sister stay with us for the meeting and they seemed to enjoy it very much. The OPA surely is good. It seems that all writers are doing some of the best I have read in a long time. All articles are fine. Keep up the good work. May our Lord bless all.

James D. Corson, Rt. 2, Mahaffey, Pa., April 10—We just closed a series of meetings at Route, Pa., with six baptized and several took their stand for the truth

from digression. The interest there is still good, and they are working hard for the interest of the outsiders. They welcome good, faithful brethren passing their way. Lord's Day, I preached at Love Joy, Pa. They are busy as usual striving for progress; they are always willing and ready to help others. The congregation at Indiana, Pa. has the foundation nearly completed for their building; they appreciate their helpers. Youngstown, Ohio will have their new building ready for worship, April 18th. We know the Lord has blessed these efforts. We pray that the work continues to go forward. It was good to see and hear again Bro. Kornegay at Flemington, Pa. last week. Bless the brotherhood everywhere. Here is a renewal.

Richard Nichols, Box 26, Marietta, Okla. April 14—The first part of Jan., I began doing evangelistic work in Okla. There are 11 congregations participating in this endeavor. Our purpose is to build up smaller congregations at first and then later begin to establish churches in various communities. The work has started here at Marietta. The church is small and work has been slow, but is picking up now. The prospects seem good. I believe that through a sustained effort, this church will prosper and grow. We are beginning a series of newspaper articles on a weekly basis. We are certain that many will be taught through this medium that cannot be reached in other ways. Lord willing, May 7, we begin our 10-day meeting here. Bro. Miles King and I will preach night about. Visit us in the meeting or any time. We appreciate all of our visitors. June 4-13, I am to be in a meeting at Cincinnati (Sharonville), Ohio. Brethren, pray for the work. Here are 9 subs.

Cicero Goddard, 4441 Agnes, Kansas City, Mo. 64130, April 15—The work here continues to make progress. Thanks to Christ. We are still planning our meeting. When you read this report, we will be in a meeting on the Kansas side if God permits. We plan to start a work there on or about April 26. We would appreciate it very much if the brethren in the Sharonville, Ohio area would try to locate a place for my tent. I plan to start a work in the Cincinnati area in June. I would like to begin on the first Lord's Day and work for a month. We have one sister, to my knowledge, in that area already loyal to the truth. There are members there, too, who might be reclaimed. I would like for the brethren to have the lot ready, with a light pole erected. Will you keep me posted about the lot? We request the prayers of the brethren for my mother who is very ill. She is 90 years old. I am at this writing with her in Lexington, Ky.

R. B. Roden, Box 651, Corcoran, Calif., April 20—The past month has been a busy one. Since last report, I have preached at Armona and Porterville. We were privileged to attend several meetings in this area conducted by Bro. Wayne Fussell at Bakersfield; Bro. Don McCord at Porterville; and Bro. Lee Boek at Fresno; we always enjoy such good preaching as these men did. We are now in a meeting here. It got off to a good start for which we are thankful. It was a great shock to the church here when our beloved Sister Meyers passed away. She will be missed very much. Our work here will close the last of May. We go to Dallas, Tex. for a meeting at Boulder Dr., June 6-13. We are looking forward to our work in Oklahoma. Words will not express how much we have enjoyed our work here. One has to be associated with these brethren to really understand their goodness in the work of the Lord. Pray for us in the work.

Tom E. Smith, 302 Phillips St., Healdton, Okla., April 15—We were at Sulphur, Okla. last Lord's Day for the morning service, and in the afternoon the meeting held in the interest of the work for the smaller congregations in Okla. Several congregations were represented, and much enthusiasm was manifested toward the work, and for future plans suggested by Bro. Richard Nichols who is now at Marietta, Okla. endeavoring to build up that congregation. There are some plans in

the making that should be of interest to all congregations in the state. The next meeting will be at Marietta Lord's Day, June 20th. Why not mark this on your calendar and plan to be there? Bro. Glenn Bray will no doubt write all congregations, urging brethren to be present. We believe our goal is not too high—the every congregation be a strong one. Will you cooperate with us, and with the help of God we can see the fruition of our hopes. April 4, we were at Ardmore, Okla. where we had a very enjoyable day.

E. H. Miller, Box 538, La Grange, Ga. 30240, April 19—We had a wonderful meeting at Jacksonville, Fla. April 4-11; there were 6 confessions of faults, and one man, the father of two children, was baptized. Wife and I certainly enjoyed our visits in the homes of members there, and working with them in the Lord's work. We had visitors from different congregations from 30 or more miles away. We made the home of Bro. and Sister Fulmer our home while we were there. Bro. Fulmer will retire from the job he is now working on in a few months and give full time to preaching. They will give us another full-time worker in the field; brethren, let us keep him busy. We plan to attend as much of the meeting this week in Marietta, Ga. as we can. Bro. Wayne Fussell is doing the preaching. When the meeting is closing, we will be at Piedmont, Ala. to begin. Wife and I plan to be at Bowie, Tex., May 31-June 6. Our second meeting for the year here at La Grange will be June 19-27, with Bro. Wayne McKame doing the preaching. As always, we look forward to another wonderful meeting. Remember us in your prayers.

D. B. McCord, 1414 N. Albertson, Covina, Calif. 91723, April 20—It was my good pleasure to be in a meeting at Porterville, Calif., April 4-11. There were 2 restorations. Neighboring congregations were so good to attend and encourage us. These brethren are growing; re-modeling their meeting house; they will never know how much help they were to me, and how much I appreciate their goodness and hospitality. I think I see wherever I go these days a devotion, sincerity, consecration that I have never seen before. Thank God for that. It was a privilege to meet for the first time Bro. Buddy Brumley, formerly of Ada, Okla., now a Calif. school teacher; he was restored to the fold. Please pray for him, brethren; a man of his worth is needed in the church. I came directly home to enjoy immensely a meeting in progress here by Bro. Miles King. It was indeed a good meeting. May Miles live long to do good for the Master. The last night, it was our privilege to hear Bro. Paul Mackey in about a 10-minute discourse. I wish that all Christians everywhere could have heard it. Please see note from him on the first page of this issue. Please continue to pray for him, brethren. We continue to need your prayers, too.

Miles King, 1533 Camden Way, Norman, Okla., April 19—Last night, our meeting at Covina, Calif. closed. One could not help but be impressed by the way these brethren worked to have a good meeting. I was especially impressed by the interest shown by their wonderful group of young people. The meeting climaxed the week-end with meetings dedicated to the interest of the young people. On Lord's Day afternoon, the boys took charge of the services, leading the singing and giving some very good lessons from the word of God. During this meeting we had good cooperation from surrounding congregations. It was a pleasure to be associated with about 6 of our gospel preachers who attended. Covina is the home congregation of Bro. Don McCord who has been an inspiration to me through the years. It was good to visit and be associated with Don and his family once more. One was baptized during the meeting. May 7-16, Bro. Richard Nichols and I will be in a meeting at Marietta, Okla. Here at Norman we are looking forward to our meeting, May 21-30. The last Lord's Day, we will have worship in the morning, lunch at the noon hour and singing in the afternoon and a closing service. Bro. Leon Fancher is to do the preaching.

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

# OLD PATHS ADVOCATE

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

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

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No. 6

## LORD'S SUPPER — GREAT BRITAIN

By James R. Gardiner

For very many years now the churches of Jesus Christ in Great Britain have led a very harmonious existence of cooperation and good-will. It is perhaps because of this that events over the past five or six years are all the more tragic; for during this period the dark clouds of disunity have appeared and even loomed large in some congregations. Churches have been splintered, and previously friendly brethren have been separated and set at naught. It is no exaggeration to say that this has been caused by the advent of individual containers at the Lord's table here. This is a matter of plain historical fact.

Many brethren here would preach full time if they could find financial support. Churches in the United States have kindly supplied this support and a few British evangelists are supported from the States. Unfortunately, these evangelists have apparently felt committed to adhere to the practices of their supporting congregations and have introduced individual containers at the Lord's supper. This is perhaps not entirely surprising since, "He who pays the piper usually calls the tune." Following upon this, evangelists from the U. S. A. have come to Great Britain to begin "new works" and in setting up congregations have introduced individual containers. All this has taken place in the face of vigorous and prolonged protest from the existing churches here. The British evangelists and the Americans have been approached personally, by letter and by petitions signed by many churches, but all to no avail. These brethren have been deaf to all supplication and are proceeding with their avowed intention of retaining their present practice—albeit at the cost of dividing the brotherhood and causing inestimable and irreparable damage to the cause of Christ.

It is being charged that the British are anti-American. This is not true. The British, in the main, would resist the practice of individual containers from whatever source they came; whether China, Germany, Africa or America. The practice is resisted by most brethren here on all counts—scriptural and practical. It is regarded that no man anywhere has the right or authority to alter or replace an ordinance of God. Man has a long record, even in Old Testament times, of thinking he can improve upon the work of God and the present generation is obviously no exception. Just as man has no right to frustrate the purpose of God by corrupting

(Continued on page three)

## CAUSE OF CHRIST — OLD MEXICO

By K. G. Wilks

By consent and on recommendation of the church at 2900 Lawrence Road, Wichita Falls, Texas, my wife and I returned to Nuevo Laredo, April 22, 23, 24 to visit the brethren and see conditions there. Brother Joe Martinez could not go, so we took a seventeen-year-old Mexican boy from Woodson, Texas with us to interpret for us. He proved to be a congenial companion, efficient as an interpreter.

We had heard through other brethren that sister Rodriguez had called to say that brother Rodriguez had been sick about two weeks and was very sick. We found him in pitiable condition, a nervous wreck, worse than expected. Brother Everett Perkins and other brethren of San Antonio had sent to their necessity. Brethren here had authorized a gift also to be used for the emergency medical treatment as judgment indicated the need.

He was being effectively treated by a Laredo, Texas doctor who is highly recommended. Saturday he was better and Sunday seemed to be still better. Thrice weekly visits to the doctor were reduced to once a week. According to Juan Rodriguez, his visiting brother, the doctor had told Jesus that he must quit work. Jesus replied that he'd rather die than quit preaching and visiting. I told him that as a good servant of God he must care for his body enough to be strong and a capable servant so he could continue to serve. Brother Juan Rodriguez, his brother from Monterrey, was there to help with the church work and to drive him to the doctor.

We visited several hours each day encouraging them, and discussing the state of spiritual affairs in Mexico. These two men seem to me to be the great hope for the cause of Christ in northern Mexico. They are deep students of the Bible, conscientious and sincere. They think, and so do I, that Jesus has brought on his condition by long hours of work, worry, and study until he could not sleep. The cause of Christ in Nuevo Laredo will suffer immensely if he is unable to recover, so let us "hold up his hands" in this time of trouble, and surely God will bless us and his efforts in Mexico. Pray for us that we may sustain those brethren in their need.

Brother Grafton C. Smith of Brookhaven, Mississippi told me about old brother Isabell Martinez (no kin of Joe Martinez) of Saltillo. Juan Rodriguez recommended Isabell as worthy of support, a capable teacher and preacher.

We have found people in Laredo, Texas who have agreed to receive clothing for delivery to the Mexican people. They should be called before shipment is made. Some motor truck lines will haul charity goods free. Red Ball is one which does. They have connecting lines from San Antonio which also does.

We stayed for the worship Lord's Day. Their singing was strong and beautiful, just such songs as we have heard from youth upward. None of them understand English. Several of the younger men show talent for preaching and desire for it, have good voices, seem to be courageous, studious, dignified. The bread was one unleavened loaf, and the cup contained unleavened fruit of the vine. Teaching was by men only, reading and speaking one at a time as the scripture teaches. I was invited to speak, but chose to read only. My Spanish is too poor to attempt public speaking, but they told me that my reading was understandable.

It is my understanding that the following regular contributions are being made by the brethren in the states: 1. New Salem, Mississippi, to brother Juan Rodriguez of Monterrey, Mexico, \$60.00 per month. 2. Covina, California, to brother Jesus Rodriguez, Nuevo Laredo, Mexico, \$40.00 per month. 3. Lawrence Road, Wichita Falls, Texas, to Jesus Rodriguez, Nuevo Laredo, Mexico, \$25.00 per month. Other one-time gifts, or special gifts of money have been provided by the following: 1. Hebronville, Texas, to Jesus Rodriguez, last year, several times, \$25.00 each time. 2. Graham, Texas, to Jesus Rodriguez, \$30.00. 3. Woodson, Texas, for Bibles, song books, and concordances, \$50.00, to several places. 4. Beech Street church, Fort Worth, \$25.00 to print tracts in Spanish. (They offered to Joe Martinez for his travel expenses, \$35.00). 5. In times past, numerous churches and individuals contributed small amount for books to Mexico, estimated six dozen song books, a dozen Bibles, many New Testaments. 6. Recently, San Antonio, Texas brethren sent about \$150.00 to Brother Rodriguez for medical treatment, and bought a station wagon for him. They assisted me \$50.00 travel expense last October, when brother Perkins and I took Joe Martinez with us. That same trip the brethren here assisted \$40.00. 7. This April trip, the brethren here at home re-imbursed me for cash paid expenses amounting to \$48.00 for my wife and me and the Mexican boy interpreter, and paid \$27.00 additional for mileage. They also sent \$100.00 extra for emergency medical expense of Brother Rodriguez. They have agreed to pay for one tract printed in the Spanish language. I am very thankful for them, and for their love for the cause of Christ in this neighbor country.

There could be others who have, or are now contributing to some good part in Mexico that we know not of. If so, their gifts should be made known to the brotherhood publicly that their labor of love be known, and that others may be encouraged to do likewise.

I told Juan and the wife of Jesus that the Mexican church should become strong and self-supporting, that they may establish and support other new ones. Juan quickly said, "It is our desire, but we are too poor, and it is hard to effect increase in numbers."

Brethren, as I see it, they need three things now and badly. First, is steady, unfailing financial support sufficient to live on; and, second, they need decent meeting houses in decent locations; and, third, they need some one to guide them and encourage them—some man of strong but gentle character, fluent in good

Spanish, who can be a commoner with them, whom they can trust and love. Brother Jesus Rodriguez marvels that we who never knew him who is so poor, could care enough to send aid to him.

I know, or know of, several other Mexican men who seem to be anxious to learn the way of Truth. I am spending a great deal of time writing and studying toward that end,—that they may learn. It is not enough! May God give us the increase. It takes a long time to read or answer a letter in a foreign language when I must use a dictionary constantly.

I quote from a letter dated January, 1965 from brother Joe Martinez of Dallas: "About Guadalupe Garcia, I did recommend him very highly, for the reason that he has the 'know how' to teach, for he is a professor in school, but as I told you before, we did not stay behind the work as we should so temptation caused him to yield, so we dropped him." Brother Martinez had about the same thing to say about others—we gained them for the Lord, then lost them for lack of attention, lack of instruction and encouragement. Are we not like the "foolish Galatians" when we turn back from support of the gospel—allow it to die? This should not be a six-months, or one-year effort but rather a continuing, concerted, reliable one. We are at fault to pull one "out of the fire" and support him for a while, then drop him into poverty for his brethren to doubt and marvel at his fall from the estate of the "beloved" and supported brother-preacher. Who does care?

—109 Dundee Dr.,  
Wichita Falls, Tex.

## "LIFT UP YOUR EYES AND LOOK"

By David Hays

These words of our Lord are words of command to His disciples. Jesus had been moved by a great multitude of people who were so much in need of God's blessings. The appalling ignorance of God's will concerning His purpose toward them so that they might receive His blessings! Their gross sins, their blind eyes groping for light; the pitiful loneliness of humanity! It was not four months until harvest in spite of the fact the grains were still green. For reaching and saving souls, the harvest is already white, the reaping time is always present. There is never an off season!

There are three "looks" that our Lord and Savior would have us take as His disciples. First, "Lift up your eyes and look on the fields; for they are white already to the harvest" (John 4:35). Raise your sights, and see the fields, white fields everywhere before you! Next door, across the street, down the block, out in the suburbs, everywhere there are souls who have never really heard of Christ. There are souls that have never known Christ, nor have they received the pardon of their sins. There are "Christians" who are wayward needing to be reclaimed and led back into the field. Just see the fields before you—that is the Lord's command!

Second, look at the laborers, "For they are few" (Matt. 9:37). The work is so large and the workers so few. "To the Work" we sing lustily, then we must be willing to be workers. In the fact of such a harvest—a harvest that cannot wait—it is a great tragedy that the "laborers are few." This may be due to indifference; it may be due to the lack of enlistment, to a lack of vision, to a wrong conception of our stewardship as Christians

Third, look at yourself. What are you doing to bring the kingdom of God to the people? Have you been instrumental in leading any souls to Christ? Just how long has it been since you led someone to the Lord?

Yes, lift up your eyes and look! How often on life's way ought we to take these three looks—look on the field; look at the laborers, and look at self. Our endeavor should be to preach Christ and His gospel every day. What a shame it would be to fail before such marvelous opportunities! Have you any prospects that you are hoping to see become Christians? Well, pledge today to work tirelessly to reach as many as possible for the Lord and His cause. The harvest is white—whole fields of it—and laborers are few. The Lord needs you to work for Him!

—3620 E. Tyler, Fresno, Calif.

### LORD'S SUPPER—GREAT BRITAIN—

(Continued from page one)

the ordinance of baptism, he has equally no right to meddle with the divine record regarding the table of the Lord. When members of sectarian bodies introduce practices not authorized by God's word these are called "innovations," but when members of the Lord's body introduce practices having no foundation in the scriptures these are called "expedients." Members of the Lord's body have less authority than members of the sects for altering the plan of God, and the sectarians have none. We are told here that individual containers are an "expedient" and a mere "personal preference," but so strong is this preference that it will in no sense be relinquished by the users thereof even at the cost of unity amongst brothers in Christ. It is also so strong a "preference" that rather than lay it aside graciously in the interests of unity they say they are prepared to debate the issue. It appears therefore that this preference is held as strongly and defended as tenaciously as if it were faith itself.

I was asked recently by an American evangelist where in the New Testament we were commanded to use only one cup. This is a strange question considering that Christians have been using one cup for almost 2,000 years—presumably because the New Testament teaches so. I asked my evangelist friend where Christians were commanded to meet on the first day of every week in the New Testament. We meet on the first day of every week to break bread because of necessary inference of a New Testament example in Acts 20:7, and it was not commanded as such. We can construe the words "this do" as a command (or an invitation, it matters not) but by this phrase it is incumbent to do what Christ did and what Paul reiterated later by divine inspiration. It is required of stewards that they be found faithful and in this immediate case, faithful to the New Testament examples left us.

A public discussion did take place a few weeks ago in Scotland between a U. S. A. evangelist and a local coal miner on this matter. The weakness of the case for individual containers was, I think, manifestly seen by the many present.

The record of the gospels and 1 Cor. 11 gives sanction to the use of one vessel which is impregnable. Most of the arguments advanced against the use of one cup are negative since there is no scriptural justification for more than one vessel. In effect we are told that if we insist on following the New Testament example, we must give up church buildings, baptisteries

and the like. But evidence is not led to show that the early church never met in buildings or always immersed in streams. Much play on metonymy was attempted at the previously mentioned public discussion. The U. S. brother used the phrase, "The kettle is boiling" to illustrate the point that it was the water and not the kettle that was boiling. But when asked at question time how many kettles were referred to by the phrase he tried vainly to avoid saying "one"; but he had given his case away. Although "cup" sometimes means fruit of the vine, it never means more than one vessel. So, metonymy is no justification for a plurality of vessels. We are also told that we need not follow the New Testament as there is no significance in the container, only in the contents. To switch terms is an old trick of debate and it should be remembered that "container" is not a biblical word. Each vessel has a significance whether it be the ark or the cup. By what authority can a man say there is no significance in the vessels employed by God in the outworking of His purpose. We can as well say there is no significance in baptism, that as long as we use water, how the water is employed is of no consequence. It is true that the cup is the vehicle by which the fruit of the vine is passed from lip to lip, but the cup must also be present whether we appreciate God's reasons in employing it or not. The cross was the mere vehicle upon which our Lord was impaled but what man will dare to say there is no significance in the cross of Christ.

The exhortation to us all, brethren, is that whether we can interpret the significance or not in the instruments and vehicles which God employs in His great purposes, we have no authority to question such vehicles, much less have we power to replace them. The Old Testament is littered with examples of God's stern rebukes to men when they asserted their own preferences upon God.

Many, if not most, of the brethren in Great Britain will continue to resist anything which has not been authorized by our heavenly Father with patience and I trust, love and good-will. May we all seek only the old paths and follow the examples of Christ and His apostles and may it be said of us that we remember Him in all things and keep the ordinances as they were delivered to use.

—E. Lothian, Scotland

### COMMENT

The preceeding article was written especially for our bulletin ("Delta Christian") by brother James Gardiner. He, along with his wife and three children, lives in the little city of Haddington near Edinburgh, Scotland, and worships in a small church which has about 18 members. Like many other Christians in Britain, brother Gardiner is gravely concerned for the unity of the church. It is a monument of shame to Christendom in this country that the present trouble was exported from our shores.

Preachers from the U. S. have gone there, deaf to the pleas of established churches and heedless of the cause of unity in the British brotherhood, and introduced a practice which has entered a wedge of division in the Lord's spiritual body. The situation existing in Britain should make Christians in this country think seriously and prayerfully about our own divided condition. What is happening there now is strangely rem-

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## FAITH FOR TODAY

Father Divine, the sunshine glowed bright,  
I rise to do Thy will.  
The Love that kept me through the passing night,  
Can guide and keep me still.

Fear can not enter where  
The Love Divine doth ever dwell,  
The guidance and the strength alone are Thine  
And Thou doest all things well.

The weight of a decision  
Unto me doth not belong,  
Thou rulest all, I look alone to Thee  
And in Thy strength am strong.

The power of Love alone the world can sway,  
God shall prevail if naught but Love  
Reign in my heart today;  
Nothing I do can fail.

—Selected, author unknown

## OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the names the number of subs sent. We want to express again our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list, and report any errors to us immediately.

Elizabeth Byford—10; Melvin Styers—10; John B. Snow—7; R. A. Berry—6; Mattie Lloyd—5; Harland O. Allen—5; Fred Lay—5; Mrs. M. E. Jones—3; Marvin Fisher—2; Gloria Carter—2; Myrl Dean—2; Paul Nichols—2; Vera Hartin—2; J. C. Hayes—2; Byron Kramer—2; Mabel Bumgardner—2; Tracy Moore—2; Frank Bailey—1; Barney Owens—1; W. H. Hawkins—1; E. L. Osterloh—1; Wm. A. Joyce—1; Tommy Adams—1; Bea Byars—1; Gladys Stout—1; Betty Aldridge—1; Pansy Keele—1; Mrs. Phillip Pierre—1; S. W. Lea—1; Veta Wissinger—1; Dayton Clouse—1; Lloyd Anderson—1; Obara Perry—1; E. H. Miller—1; Elsie Shafer—1; Jerry Willis—1; Oscar Alexander—1; Virginia L. Bohn—1; Mrs. J. C. Wilson—1; John R. Scott—1; Ralph Kitson—1; Miles King—1; E. O. Rice—1; Joe Morton—1; Dona

Waters—1; Clifford Arney—1; Wayne McKamie—1; Lona Hefley—1; Ray Osburn—1; Goldie Helmick—1; Dan Keel—1; B. B. Cayson—1; Ray Asplin—1; Leonard Hendrickson—1; L. E. Fussell—1; Geneva Gordon—1; Franklin Staggs—1; James Hensley—1; Eugene Brown—1; Ed Menasco—1; O. L. Barnes—1; Dave Talley—1; Mrs. Pearl Daniels—1; J. C. Wilson—1; Shelby Buchanan—1; C. R. Willingham—1; Wallace Byars—1; Gledoline Smith—1; David Hays—1; H. R. Goodman—1; Cicero Goddard—1. Total—121

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This is the title of Brother Homer L. King's 1965 all-purpose song book. It is the same size and type as last year's. The price is 65c per copy; or 50c per copy for 2 or more. Orders should be sent to Bro. Homer L. King, or Old Paths Advocate, 1061 N. Pilgrim St., Stockton, Calif.

## SULPHUR, OKLA. MEETING

The dates for this meeting will be, as previously announced, from Sat. night, June 26 through Monday, July 5, under the direction of Bro. Leon Fancher and this writer, having been chosen by the Sulphur congregation for this task. The floor of the tabernacle is now finished, and looks very nice. We feel safe in announcing that the afternoon of Lord's Day, July 4, there will be time given for talks by young men who wish to make them. I am so glad we can have this for the young men's encouragement. There will be a lot of good singing at this service, too. It is my understanding that some in Okla. will have to work the 5th, so they, I am sure, will appreciate having the day of the 4th so arranged.

Platt National Park looks real beautiful, and it is reported that there is more water in the creeks than there has been in years like old times again. It is also reported that reservations at motels, etc. should be made

as early as possible. We, as always, look forward to this meeting as a source of joy and inspiration.

—Miles King, 1533 Camden Way,  
Norman, Okla.

### A NEW CONGREGATION

There is now a new congregation meeting at Visalia, Calif. Brethren are meeting in the Woman's Club Bldg. at the corner of Johnston and Center Streets, across the street from the Safeway store. We met the first time May 9, with 65 or 70 present. We believe the potential is very good for a strong congregation. There will be good preachers and teachers from Highway City, Corcoran, Woodlake, and Armona to help carry on the work. There will be a series of meetings, Aug. 1-15. If at all possible, would brethren in that part of Calif. please make plans to attend and help. I did enjoy working with the brethren to do my little part in getting this congregation planted. Our prayer is that some day soon, the brethren there will have their own meeting place, and be well established in the Lord's work.

—R. B. Roden

### A POEM FOR THE SEASON

"Go give to the needy sweet charity's bread,  
For giving is 'living,' the angel said.  
"But must I keep giving again and again?"  
My peevish and pitiless curt answer ran.  
Oh, no," said the angel, piercing me through,  
"Just give 'til the Master stops giving to you."

—Selected by Geo. Powell

### TEXAS SINGING SCHOOL

Plans for the second annual singing school of the Gospel Singers Association of Fort Worth, Texas, are now being completed. The school, scheduled for Tuesday, July 6, through Saturday, July 24, is to be conducted by Brother Johnny Elmore on the campus of Arlington State College. Classes will be held Monday, Tuesday, Thursday, and Friday of each week.

All who can are urged to attend the school, but young people are especially invited. In addition to the rudiments of music, song directing will also be emphasized in the school. An additional attraction is the formation of special groups which are allowed to perform at the Saturday evening singings. In addition to learning music, the school provides many opportunities for wholesome Christian association.

Since no tuition is being charged to those who attend the school, and since the school can not be connected with any congregation, it is necessary that individual members support the school by private donations. The officers of the Association are convinced that those who attended last year were benefited, and they feel that there is a need to continue a school in which gospel music is taught without the aid of instrumental music. The officers strongly urge those who would like to see an improvement in congregational singing and those who are financially able to support the school liberally. Contributions of any amount will be greatly appreciated; all contributions should be sent as soon as possible to the Association treasurer at the following address: Mr. Grady Coble, 716 Greenway Drive, Hurst, Texas.

Arrangements can be made to stay in the homes of

Christians in the Fort Worth-Dallas area by writing the Association president, J. B. Spradley, 3222 Thannisch, Fort Worth, Texas. Besides the two officers already listed, others are Charles Goodgion, executive vice-president; Joe Norton, secretary; and Bobby Studer, membership chairman. These five are in charge of planning the school.

—Joe Norton

### SPECIAL NOTICE

We now have another order being made in England of a silver communion cup and plate; several orders have come which we could not fill, as our supply has been exhausted. The shipment is expected to reach me in about 2 months. There will not be many extra in the order, so those desiring one should order immediately, and I will try to have more included in the shipment before it is sent.

—E. H. Miller, Box 538,  
LaGrange, Ga. 30240

### THANKS, AGAIN!

We, at Dalhart, Tex. would like to acknowledge more contributions sent to us to help with our meeting house: Lubbock, Tex.—\$200; a brother in Texas—\$50; Paris, Tex.—\$30; Beach St., F. Worth, Tex.—\$25; R. L. Lackey—\$25; a sister—\$10.00 Total—\$340. Previously reported—\$715. Grand total: \$1,055.00. We are so thankful to the Lord for this help.

—Cecil Tidmore and Ray Lackey,  
Box 224, Sunray, Tex.

### COMMENDATION

This is to certify that Brother Gerald Duane (Jerry) Harris of Manteca, Calif. is a member of the church of Christ at 467 N. Lincoln St., this city. He is a member in good standing, walking in the commandments and ordinances blamelessly, being loyal and faithful to the Lord and His word. He is therefore duly set aside to perform all the duties and obligations pertaining to the work of a qualified evangelist of the gospel of Christ.

We, the undersigned leaders and members do therefore command this brother to the faithful brotherhood.

Dated and signed at Manteca, Calif., this 2nd day of May, 1965.—Thomas Hitner, C. E. Blanton, B. C. Freeman, Myron Blanton, Albert H. Hamilton, Coy Agnew.

### WORLDLINESS

By Wallace Byars

- I. How should worldly possessions and enjoyments be regarded? "Love not the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).
- II. On what should our thoughts be fixed? "Set your affection on things above, not on things on the earth" (Col. 3:2); "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).
- III. Can we love both God and the world? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride

of life, is not of the Father, but is of the world" (1 John 2:15, 16). "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).

- IV. How should we live? "Teaching us that, denying ungodliness and worldly lust we should live soberly and righteously and godly in this present world" (Titus 2:12).

—Porterville, Calif.

### ETERNITY

By Loyd Jerry Richardson, Jr.

As mortals live and mortals die,  
And countless years pass 'way,  
The flowers bloom and flowers fade,  
While morning dawns another day.

The seasons come and then depart  
With things which may attract the heart,  
These things and many others so small  
Will live and die, and rise and fall.  
But these are frail and weak and vain  
If ever compared to eternity's reign.  
Eternity! Eternity! if one should stop and think  
Is like a sea, so deep and wide,  
And life is but a drink.

If only the human eye could see,  
Or the imagination drift so far,  
That it could see eternity's length  
And that it, in itself, is entire.

How can one imagine or halfway comprehend  
That eternity is time itself,  
And that it could never end.  
Eternity! Eternity! is understood by One,  
Who made weak man and all these things,  
With the help of none.

Though men may live and work and search,  
And learn things day by day  
God is the only One Who Knows;  
Men's work to Him is play.  
Many times, I've thought and thought  
About this which I write,  
Of how to God it is so small  
To Him it's but a mite.  
Still men will stay and men will pray  
For knowledge to see in  
But He will know, and time will show  
That eternity is by Him.

—Contributed by Mrs. Paul Campbell,  
sister to the author.

### THE MOM I CALL JEWELL

(Note: The following was contributed by Sister W. A. Petree, Purcell, Okla. It was written Mar. 13, 1958 to Mrs. Claude Rives, Washington, Okla. by her step-daughter, Mrs. Junie Drabek, Oklahoma City, Okla. I am happy to share it with our readers. The Claude Rives were among the good people who listened to me and encouraged me when I was trying first to preach the gospel. I did some of my practice on them, and others who were numbered among the faithful at Washington, Okla. in the late 1940's.—Don McCord)

It took quite a woman to become the mother of a ten-year-old girl, and her twelve-year-old brother; she had many obstacles to cope with in the next ten years, and for all we know, she may have shed many secret tears. But outwardly, she always had that ready smile that meant, "If you need me, I'll help awhile." We remember her thoughtfulness and care throughout each night and day, and each loving kindness that came through in your motherly way.

There are so many countless things that could never be expressed, but shall live in our hearts and that is best. We know you suffered many pains through our own doings, and I for one put much confusion to brewing. But you would ever overlook it with a sad sigh, and never retort with a harsh, hasty cry. You were ever at home when we needed you. When something was amiss, we knew you'd see it through. We know it could never have been done but for your faith and trust, and you strove for more, as all Christians must.

Jewel, I want you to know we appreciate what you've done, throughout our happiness, unhappiness and our fun. We're so happy that you've been the one to share all things with us. And should it ever be necessary that my children must be in need of someone to help them along the years, and love them, and dry their little tears, my only prayer concerning this will be that that person will be half the Mom you've been to me.—Junie

### DAD DRIVES ON (III)

By W. H. Hawkins

Now, visit with me the family mentioned in our first installment. You will like them; they are honest and respectable people. Do not say anything against any one of them, for remember they are "one" physically, or you will have to contend with all of them. They are just like Jesus wants all who obey Him to be (John 17:23). Let's watch them as they start for worship on Lord's Day morning. Dad takes his place at the steering wheel; mother sits beside him; and the three children occupy the rear seat. Here they go! Dad drives a few blocks and stops in front of a beautiful building with great stained windows, a beauty to look at. Mother gets out of the car and enters this fine building to worship God in spirit and truth, she thinks, but after the doctrines of men. Dad then drives on a few blocks to another expensive building, the interior appointments of which must be beautiful to see. The son gets out to worship God in spirit and truth, he thinks, but after the doctrines of men, too. Dad drives on to another costly structure where the older daughter gets out to worship, she thinks, too, in spirit and truth, but as do the others, after the doctrines of men. On Dad drives to another man-made house of worship, where the other daughter enters to worship as do the others. Again, Dad drives on, and at a good speed for he must hurry or be late at "his church." He arrives and enters to worship just as do the other members of this family. There they are, this "Family of Oneness", distributed all over the city, each under a different "faith" just as Satan wants it to be. Let us now hear Paul in 1 Cor. 1:10: "I beseech you brethren by the name of our Lord Jesus Christ that you speak the same things, that there be no division among you, but that you be perfectly joined together in the same mind and in the same judgment." Compare this with Matt. 12:25 and Luke 11:17.

Conclusively, there are so many families of "oneness," like this one, separated spiritually one from the other, by false teachers, agents of the devil, inhabitants of hell. See 2 Cor. 11:13-15. These poor, unlearned people follow blindly, each on a different path, each one thinking all the rest are wrong and they alone are right. The fact is the whole family is on the "broad way" (Matt. 7:13-14). Jesus says to those false teachers: "You compass land and sea to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves." That is what happens to every family that follows the doctrines and commandments of men. "Touch not, taste not, handle not—the unclean thing" (Col. 2:21-22). May God's blessings go with this little message to you, friend, and may you benefit from it.

—4 Rocky Branch Dr.  
Raleigh, N. C.

### A LOVING TRIBUTE

Long ago in 1874, when the month of April brought new grass and leaves and flowers to McCall Creek bottoms in Lincoln County, Miss., the eleventh child, a little boy, was born to Thomas Jefferson and Melvina Smith. The name given to this child was Johnson Commodore Smith. He was a frail child and grew to be a frail man—but had about him a sturdiness that made people wonder. After a number of years of common labor as a farmer in the fields and a procession of routine years, he met a young maiden that to him was beautifully fair.

In the year 1905 he was married to her: Mary McGee. To this happy union 11 children were born, one little girl passing away before she was a year old. Those left with a happy memory of this father and mother, who passed away in 1955 are: Claude B., Clyde E., Sam V., Percy, Thomas, Clark and Denver, Mrs. S. W. Lea, Mrs. Max Hardin, and Mrs. N. F. McCoy. There are also 21 grandchildren and 9 great grandchildren; and of course, a number of nephews, nieces, cousins and friends who always loved and respected this good man.

"Uncle Johns," as so many of us knew him, was out of a family of 12 children—and with his demise, comes the earthly end of this large family, and also the end of an era. Because, although Uncle Johns was frail and thin, and four times or more came very near death's door, and, as it were, "brushed the dew on Jordan's banks," he outlived all of his brothers and sister by many years.

In his life he lived and moved in a simple, unnoticed way, as he tilled the fields and planned for the future of his family. Perhaps his greatest badge of honor that he wore so proudly was that of HONESTY. Never could anyone point a finger at him for crooked dealings and shady deals. And in this modern time this virtue is as "scarce as diamonds and far more valuable."

In the year 1908, a young man by the name of N. L. Clark was preaching the gospel with great effect in this country and so were others. It was in this year that the New Salem church was constructed and opened her rustic and simple doors. In the first meeting held here, Uncle Johns came forward and obeyed the Gospel, becoming a member of the Lord's Church. This step grew dearer to him as the years came and went. Those of us who are younger will always be impressed with

the way he and our own parents and grandparents would leave the plows standing in an unfinished furrow on a Saturday, for Sunday was a day when we turned our faces toward the simple church which they loved and the simple worship which is found in the word of God.

Much could be said for Uncle Johns. Those of us who knew him and loved him so well know much to say. Although we have been charged by him, "Don't make me sound too good," there are some things we cannot overlook. Eternity alone will reveal the worth of this one life and the life of Aunt Mary, his wife. To have 10 children, and have them all Christians and walk in Truth is something rarely seen. On Feb. 6, 1965, this long, long journey of 90 years came to a quiet and peaceful close. At 8:00 o'clock, he went to sleep with his fathers and in Jesus.

We close with this beautiful expression from the Old Testament concerning Abner in 2 Sam. 3:38, "Know ye not that a Prince and a great man is fallen in Israel."

(The writer, assisted by Lynwood Smith, who wrote and read the above words, officiated at the New Salem church, Brookhaven, Miss., Feb. 8, 1965.

—Wayne Fussell

### OUR DEPARTED

**Grant**—Harlon Ray Grant, age 19, died in Levelland, Tex., as the result of an automobile accident, April 21, 1965. He is survived by his parents, Mr. and Mrs. Cecil T. Grant, Kress, Tex.; six brothers, Burnell, Billy, Gene, W. B., Clifford, and Carrel; and 2 sisters, Joy and Toy. He was the cousin of Sister Letha Coursey, a member of Ave. M. and 3rd church of Christ, Levelland, Tex. Funeral services were conducted at Geo. Price Funeral Chapel, Levelland, on April 23, with the writer officiating.

—J. Earl Van Stavern

**Alexander**—Sister Ethel Alexander was born Ethel Gibbs, Mar. 18, 1889, and passed away May 5, 1965 at the age of 76 years. She was married to Bro. Arthur Alexander, Dec. 18, 1917. She obeyed the gospel several years ago and we trust she will be received with open arms into that everlasting kingdom not made with hands. She is survived by her husband, two sisters and two brothers. The writer was called upon to officiate at the service which was held in the Kiker-Warren Chapel, Abilene, Tex., May 7, 1965. May God's blessings rest upon this family as they start life anew.

—Johnny Snow

**Scroggins**—Bro. Bill Scroggins was born Feb. 22, 1895, near Hutchinson, Ark.; he departed this life, May 6th, at the age of 70. Bro. Scroggins was baptized into Christ some 9 years ago. He is survived by his wife, Lydia; one son, Vernon, and one daughter, Margaret, both of Hutchinson, Ark. There are also 6 grandchildren. This man possessed one of the most remarkable spirits of contentment I have seen; he was thankful and satisfied with the worldly goods which God gave him. It has been a blessing to this writer to know Bill Scroggins. He spent his 70 years in the Hutchinson community. The large crowd and beautiful flowers reminded us what a powerful influence this humble servant of God possessed. Before Bro. Scroggins passed on, he called his loved ones to his side and told them his departure was at hand, and that he was ready. The writer endeavored to speak words of comfort to the bereaved and many friends.

—B. B. Cayson

**Jenkins**—Bro. Ervin L. Jenkins was born Sept. 21, 1888 at Mt. Pleasant, Tex. He departed this life April 16, 1965 at his home near Broken Bow, Okla., at the age of 76 years, 6 months and 25 days. He was for many years a member of the Lord's church. His hour of departure was a sad one indeed! He will be greatly missed by the congregation at Golden, Okla. He is survived by his wife, Maggie; one son, George Ross, Golden, Okla.; two daughters, Mrs. J. D. Hunter, Golden, Okla., and Mrs. H. W. Wright, Houma, La. There are 2 grandchildren. The funeral was conducted at Slim, north of Vallian, Okla., with burial in the Moran cemetery. The writer officiated.

—Ray Lambert

(Comment)—It made me sad to hear of the passing of Bro. Ervin Jenkins. He was my long-time friend and dear brother. Some of my most pleasant and lasting memories connected with my meeting work centers in his home, where he and Sister Jenkins were always among the most hospitable; it was truly a preacher's home. How much sweeter these words grow with the passing years: "Earth hath no sorrow that Heaven cannot heal!"—Don McCord).

**Knutson**—Bro. Jesse Edward Knutson was born Aug. 12, 1896 in Palo Pinto Co., Tex., and departed this life May 8, 1965 at Durant, Okla., at the age of 68. He was married May 8, 1923 at Oil City, Okla.; to Lucy Roberts. He is survived by his wife of the home at Colbert, Okla.; one son, James Edward, of Colbert; one daughter, Mrs. Louise Brown, Durant, Okla.; mother, Mrs. Iona Knutson, Porterville, Okla.; three brothers, Yonell, Skellyton, Tex.; Lonnie, McClain, Tex.; Don, Fillmore, Calif.; four sisters, Ada Ratliff, Healdton, Okla.; Ellen Hackworth, Violet Willingham and Dolly Rainwater, all of Porterville, Calif.; 9 grandchildren and 1 great grandchild, and a host of other relatives and friends. Bro. Knutson had recently "set his house in order" by confessing his faults, and praying God to have mercy on him. Bro. Edwin Morris had visited with him when he was in the hospital. The writer and Bro. Eddie Bullard had visited in his home. He is now in the hands of God, and "must appear before the judgment seat of Christ that he may receive the things done in his body" (2 Cor. 5:10). His funeral was held at Coffey Funeral Chapel, Durant, with the writer and Bro. Eddie Bullard officiating. The beautiful singing was rendered by members of several congregations in Okla. and Calif. May the bereaved put their trust in God Who doeth all things well.

—Tom E. Smith

**French**—Bro. Paul David French was born July 5, 1944, and passed away May 9, 1965 at the age of 20 years. Paul Davis was the son of Bro. and Sister Jesse French, Abilene, Tex. He obeyed the gospel at the age of 17 under the preaching of his father. Paul loved the church and looked forward to each service. He was on his way to worship when he died following an apparent heart attack. I have known Paul since he was a child and have grown to love him. Paul is survived by his parents, one brother, Donnie; grandmother, Sister Crane; several aunts and uncles, all members of the body of Christ. The service was held May 11 at North's Memorial Chapel, Abilene, with an overflowing crowd of Paul's friends and loved ones attending. The writer was called upon to officiate, assisted by Bro. Bud Lowery. I trust the words spoken have been of some

comfort to this Christian family. Paul was obedient to his Father's will and now is transplanted from the corruption of this world to bloom in the Master's bouquet, never to die any more. Place of interment was in the beautiful Elmwood Memorial Park beside the grave of Paul's dear friend and brother in Christ, Bro. James W. Stevens, who passed away in Feb. I am sure if it were possible for Bro. Stevens and Paul David to speak at this time, to Brother and Sister French who made this arrangement possible, they would say, "Thank you, thank you so much." May God's blessings rest upon this family.

—Johnny Snow

**Franklin**—Sister Verdine E. Franklin was born Dec. 20, 1884, in Laclede Co., Mo., and departed this life May 10, 1965, at the age of 80 years, 4 mos. and 20 days. In 1904, she was married to John Franklin; to this union 6 children were born; two sons preceded her in death. She leaves to mourn her passing two sons, Everett of Stockton, California; Roy of Jackson, California; two daughters, Venus Triplett, Lebanon, Missouri, and Inez Lee, Lodi, California; one sister, Rose Nyberg, Kansas City, Missouri, and one brother, Bro. H. E. Robertson, Springfield, Mo.; 20 grandchildren, and 28 great grandchildren, and a host of friends. Sister Franklin obeyed the gospel in her teens, and continued in His service until the end. Two funeral services were conducted; one in Lodi, Calif. where Bro. Orvel B. Johnson officiated; the other in Mo. where Bro. Ronny Wade officiated. Bro. Johnson wrote: "In this building, as we lay stone upon stone, let us think that the time is come when those stones will be held sacred, because our hands have touched them, and many will say as they look upon the labor and wrought substance of them, 'See what our loved one did for us.' Even though with much pain in her later years, Sister Franklin continued to lay 'those stones with the mortar of Christian love'. No doubt the stones laid so faithfully, with such strong mortar, will have their enduring influence on those left behind." Bro. Ronny Wade wrote: "The service in Mo. was held in the Lee Summit meeting house with a large crowd present. The beautiful singing was rendered by Christians from several congregations. She was laid to rest in Mt. Zion cemetery not far from Lee Summit, near Phillipsburg, Mo."

**Pate**—Bro. Richard (Ricky) C. Pate, Fresno, Calif., was born Jan. 16, 1947; he died April 12, 1965 from injuries sustained in an automobile accident. On April 11, he and his parents were returning to their home from a visit in the Shelby Buchanan home when the tragedy that took his life occurred. His aunt, Sister Obara Perry, to whom we are indebted for the obituary, wrote, "The Lord's Day morning before he died, his father waited at the Lord's table and Ricky helped him. They have so much to be thankful for, and what a blessed assurance they have. We are all so sad at losing one so good and pure, and what an influence for good he was, but we feel our loss is heaven's gain —this makes heaven sweeter than ever. He was so good to old people and children. He worked for several elderly people on their block. These people donated \$35 for a memorial. They will get a large Bible for the church with Richard's name engraved on it. They are not members, but said, 'Ricky loved the church.' Ricky was a high school senior and would have graduated in June. Besides his parents, Bro. and Sister

Charles ("Z") Pate, he is survived by grandparents, Bro. and Sister T. F. Thomasson, Waterford, Calif., and Mrs. Hattie Pate, Artesia, N. Mex. "The final service was conducted April 16th. at Lisle Calaveras Chapel, Fresno, Calif. before a large gathering of friends and relatives. Bro. George Biggers, a lifelong friend of Richard's, with Bro. Billy Jack Ivey conducted the very beautiful and impressive service. Bro. Dale Cozby directed the singing, composed of brethren and sisters from the Orange Ave. congregation, where Richard and his family are members. He was laid to rest in beautiful Belmont Memorial Park to await the resurrection."

#### LORD'S SUPPER—GREAT BRITAIN—

(Continued from page three)

iniscient of what took place in America shortly after the turn of the century. Make no mistake about it, the practice of individual communion is indigenous to this country—a development arising out of the perilous times of these latter days.

The human memory is not long; and we are notoriously proficient at forgetting matters that are embarrassing or painful. Yet, it is a matter of record that the use of individual communion cups were not a part of Christ's original institution. The record is equally clear that this human invention caused trouble and division when forced into the churches of Christ. Consider this quotation from Bro. G. C. Brewer (Forty Years On The Firing Line, p. 12): "I think I was the first preacher to advocate the use of the individual communion cup and the first church in the State of Tennessee that adopted it was the church for which I was preaching. My next work with the church at Columbia, Tennessee, and after a long struggle, I got the individual communion set into that congregation. . . Of course, I was fought both privately and publicly and several brethren took me to task in the religious papers and called me digressive."

Bro. Brewer tells of provoking struggles with the congregations, and fights both public and private. But Bro. Brewer won his fight, and history loves a winner. Thus he claims the distinction (and no one denies it to him) of being the one to introduce, at the cost of unity, this practice into the church of Christ. (It might be interesting to speculate about who, 50 years hence, shall claim the "honor" of dividing the body of Christ in Great Britain over the same matter.)

The very warp and woof of restoration ideology was a return to the principles and practices of apostolic times. Out of it were born such noble slogans as, "Speak where the Bible speaks, be silent where the Bible is silent," "Do Bible things in Bible ways and call Bible things by Bible names." Best of all, these were not just slogans; Christians generally made a serious attempt to live by them. Have we forgotten those glorious days? Have we claimed kin to the daughters of "the harlot" and happily cut ourselves adrift in the swift stream of sectarian digression? Have we found the fruits of this disruptive innovation so sweet that we are determined to impose them on our British brethren? Or, more hopefully, will we now allow them to prick our collective conscience and cause us to make a real effort toward unity—on the word of God.

—James Orten

(Via "Delta Christian" by permission)



R. W. Bray, 2613 N. W. 38th St., Okla. City, Okla., May 5—The congregations here are doing fine, with slow but continued growth. Please send us 200 copies of "Gems of Gladness."

James D. Hensley, 195 Wall, Pontiac, Mich., May 5—The church at Detroit is doing fine. Bro. Wallace of Lexington, Ky. preached last week-end. We enjoyed his preaching very much. We need your prayers.

Cleo Gatson, Rt. 1, Box 116, Spearsville, La., April 26—The church at Farmerville, La. announces a two-weeks' meeting in July if we can get enough support. We are few in number. We plan to get Bro. Cicero Goddard of Kansas City to preach.

H. R. Goodman, Huff, Ark., May 4—The church here is still meeting every Lord's Day at 2:00 P.M. Just a few of us remain; it seems some think more of the world than they do of Christ. We need the prayers of the saints everywhere. Here is our renewal.

F. H. Lichapa, Namphungo church, P. O. Kikolongwe, Malawi, Africa, May 6—On the whole things go on well. How greatly blessed are we with the coming of the other evangelist. I convey warm greetings to you all in Christ; I wish you success in what ever you do.

Coy Agnew, 215 N. Sheridan, Manteca, Calif., May 6—We surely miss those who have moved away. We are still going to press the battle for Jesus here, and pray God will give the increase. We are planning for and looking forward to Bro. Edwin Morris's meeting here Aug. 20-29.

Rex Lavon Petty, Rt. 1, Brashear, Tex., April 19—The church here is still worshipping in spirit and in truth. We are few in number; it would encourage us very much for all to attend. We are located on the west side of the square. (We are sorry this reached us too late for May issue.—DMC).

Cicero Goddard, 4441 Agnes, Kansas City, Mo. 64130, May 15—Just a note to inform you of my work. I am now in a tent meeting in Kansas City, Kans. Attendance is fair. We hope to plant a congregation here. We hope to begin in Cincinnati, Ohio in June. We request your prayers for the work.

Wm. Tracy Moore, 608 Bluff St., Delta, Colo., April 25—Even though we do not report very often, we are still carrying on the work here. We have three meetings scheduled this year, the Lord willing, and we look forward to the work; we pray that much good will be done. We request the prayers of the faithful.

John R. Scott, Rt. 1, Box 292, Neosho, Mo., May 16—The Burkhart congregation near Joplin, Mo. has recently closed another wonderful meeting with Bro. Ervin Waters. We had large crowds and 3 were baptized. The congregation at Neosho will begin a meeting with Bro. James Howard, May 29. Please send me the OPA.

Marvin Fisher, 3003 Luna Ave., San Diego 17, Calif., May 17—We have just returned to Calif. from Tex. We certainly enjoyed visiting the Denison, Tex. congregation where the Eddy Bullards attend. Their hospitality glows, and they seem so full of zeal, and happy. They certainly make a visitor feel welcome. Here are 2 subs.

Ralph Kitson, Mozier, Ill., May 17—I am home again after spending 11 days in the hospital. Due to the floods we could not get home, so we spent 2 weeks in the Scott Anderson home; they made us feel at home, and we thank God for that. I am not too well at this writing. Pray for me. Here is a sub. I enjoy reading the OPA, and do not want to miss a copy.

E. R. Brown, Box 750, Stilwell, Okla., May 5—We, at Noel Chapel, are still working for the Lord. We have had several visitors. We are small in number. So many have other things to do, such as watch television, instead of going to church. We had better awake; forget the idols and prepare for the great day we read about in the Bible. We know it is coming.

W. H. Hawkins, 4 Rocky Branch Dr., Raleigh, N. C., April 19—The church here is doing very well with plenty of room to do better. Bro. P. C. Brown is coming by after closing at Roanoke, Va. We need and solicit your prayers. I trust that Bro. Paul Mackey is a lot better at this time, if not entirely well. (We are sorry this reached us too late for May issue—DMc).

Fred Lay, 7844 Rancho Fanita Dr., Santee, Calif., May 1—We recently closed a good meeting here with Bro. Edwin Morris doing the preaching. The attendance and cooperation from neighboring congregations were certainly appreciated. We continue to devote our mid-week service to the training of younger men so they will be able to take a more active part in worship.

Tom E. Smith, 302 Phillips, Healdton, Okla., May 17—The work at Healdton and hereabout is progressing in a favorable way. We hope to be able to report more progress in the future. Bro. Harley Ballard has recently preached here and we were well impressed with him. Bro. James Vannoy was with us at the morning service Lord's Day and brought a good message on the Gospel.

B. B. Cayson, 1993 Burn Ham Ave., Memphis 27, Tenn., May 10—The church here continues to preach the word to the saved and the lost. In the past week, 5 precious souls have been baptized into Christ; 3 at Winston Rd. and 2 at N. Willet. We give God the glory. It is a fact that there is nothing the devil can do to us if we put God first in our lives. Bro. John Fisher preaches for us once a month; he is a powerful preacher.

Earl B. Helvey, 7608 Prince St., Citrus Hts., Calif., May 1—During the month of April we have had 2 baptisms and 2 restored. One was baptized and one was restored during Bro. Paul Nichols' meeting at 64th St. We had good attendance from various congregations and Christian love was manifested. The enthusiasm of the church was greatly kindled by good sound preaching by Bro. Paul. There should be more such preaching; we enjoyed his presence in our home.

Jim Hickey, Box 521, Manteca, Calif., May 17—During the past month, we have been with the following congregations: Lebanon, Lee Summit, in Mo.; Norman, Tulsa (Latimer Pl.), Okla. City (Capitol Hill), in Okla.; and at Boulder Dr., Dallas, Tex. Since returning to Calif., we have been at El Centro, Covina, Manteca and Sonora. We have certainly enjoyed visiting many of the faithful. We certainly enjoy the paper. We like to hear the good reports of progress being made in the fields. I believe the solution to most of the problems we face in the church is unfeigned love.

Miles King, 1533 Camden Way, Norman, Okla., May 17—The suggestion made the last 2 months in this publication about the bound volumes was real good. I would be glad to send an advance order. Last night, Bro. Richard Nichols and I closed a meeting at Marietta, Okla. This was a tent meeting, but due to much rain and stormy weather, we were forced to move inside for part of it. We were glad to have several visitors from surrounding congregations; too, we had good outside interest. It was very good to have Bro. Jerry Harris and wife with us during this meeting. Jerry is now giving full time to preaching the gospel. Here is a renewal.

Jerry D. Harris, 215 Sheridan, Manteca, Calif., May 17—I have definitely decided to dedicate my life to preaching the gospel. I left Manteca, Calif. May 1 for Okla. I was at Marietta, May 7-16, attending the meeting by Brethren Richard Nichols and Miles King. I enjoyed the meeting very much and believe much good was done. It began as a tent meeting, but bad weather forced us inside 4 nights. I preached at Marietta Thurs. night before the meeting. I also preached at Ardmore and Wilson, Okla. I have appointments to preach week-ends at Dallas, Tex., and Washington and Crescent, Okla. This winter we will work with the church in Harrodsburg, Ind.

Harley Ballard, 305 E. Magnolia St., Midland, Tex., May 18—During April, I preached at various places in W. Va., including Huntington, Wayne, Twelve Pole and St. Albans. I was in Okla. with Bro. Orville Lee Smith the last of April, where he was doing a month's work at Sulphur. During this time, I was at Ada several times; Ardmore, Healdton, Galey, Frederick, and McAlester. While I was at McAlester, 1 confessed faults and 1 was baptized into Christ. I taught once at Sulphur, too. I have attended 2 nights of Bro. Ronny Wade's meeting at Tulsa, Okla. I look forward to my tour of Calif. in June, and meeting the brethren at congregations we plan to attend. Please remember us in your prayers. After Aug. 1, I will be available for long range work, personal work, meetings, etc.

Franklin E. Staggs, 359 E. Gillespie, Flint, Mich., 48305, May 5—At present we are attending Bro. Ervin Waters' meeting in Milford. He is stirring the hearts of us all in this area and causing us to see our failures and inspiring us by God's word to awake to the dangers about us. We brothers and sisters at Flint are dwelling together in love and unity, striving to help others to come to Christ. The last week-end in April we had the privilege of hearing Bro. Wallace of Lexington, Ky. preach in Detroit. Bro. J. W. Kornegay is to begin the meeting in Pontiac the 28th. We pray he will do much good there. We look forward to hearing him again. Enclosed is our renewal; we look forward to the OPA each month.

J. Wayne McKamie, McGregor, Texas, May 17—April 16-18, we were in West Monroe, La. for a very enjoyable meeting. This was a "first" for us in that we had never preached there before. We had very good crowds from Fairview, Conway, Shreveport, and Strong, Ark. The time spent with Brethren Billy Orten and Wayne Fussell was most enjoyable. Billy and James Orten have exerted a wonderful influence for the Lord in that area; one can certainly appreciate what they have done. The work in our area is gradually progressing in spite of some losses. Bro. Bill Hammond and family, who were formerly with us, have moved back to Georgia. We miss them in many ways. During the summer months, June-Aug., Bro. Rodney Ross will be working in this area. June 4-13, we will be in Lubbock, Tex.; and then to LaGrange, Ga., June 19-27. July 4-14 we plan to be in Washington, Okla. Pray the Lord's blessings on us for this work.

Edwin S. Morris, 905 Bluewood Dr., Dallas, Tex., 75232, May 17—The meeting at ElCajon, Calif. was certainly an enjoyable one. There were 4 confessions, I believe. The National City congregation cooperated real well. It is wonderful to see congregations cooperate. The Carlsbad brethren came down some, too. We closed last night in Jerusalem, Ark. with 10 confessions. These brethren have a new building that is very nice. I believe they are in the best spiritual state I have ever known them to be. This is the way the Lord intended. We will be at Arlington, Tex. this week-end; Graham, Tex., May 28-30; Ardmore, Okla., the week-end of June 6, for both services. June 13, we will probably be at 21st St., Okla. City, as we plan to move there when school is out. June 18-27, we will be at Broken Bow, Okla., and then to the Sulphur, Okla. meeting. Pray for me and mine.

Jim A. Canfield, Rt. 3, Box 86, Marion, La. 71260, May 12—I enjoyed the good fellowship in April with the church near Brookhaven, Miss. The brothers and sisters gave me a warm welcome. We had wonderful meetings together with love in our hearts for each other. The Lord wants all of his children to be humble in loving kindness to one another. We are not to be high-minded. If we as God's people walk by the same rule, God's word, we will not be (1 Cor. 1:10). When we become new creatures in Christ, we will leave our high minds and evil thoughts behind. When our sins are washed away in baptism (2 Cor. 5:17; Acts 22:16) we can walk by faith in Christ, trusting His words, the New Testament (2 Cor. 3:3-9; Phil. 2:5). May God help

us all to walk by the same rule. I enjoyed my visit with the church in Memphis, Tenn.; I will go back in June, Lord willing. My prayer for all the faithful in Christ is that we remain true.

Donald Brittain, 1009 Republic St., N. W., Ardmore, Okla., May 15—The congregation here is doing fine. Soon we will have the walk around the building completed. Last night marked the close of the meeting at Marietta, Okla. with Brethren Miles King and Richard Nichols. Although bad weather prevailed throughout, it was a good meeting and many outsiders came and heard the gospel preached. We were privileged to have Brother and Sister Jerry Harris one Lord's Day. He is just beginning to preach the gospel, and we all believe he has the qualities to become a very fine preacher. Our prayers are with him in his work. The Lord willing, I plan to accompany Richard to Ohio the first of June. He is to hold a meeting in Sharonville, June 4-14. I am really looking forward to the opportunity of associating with brethren there, and to my first time to travel on a gospel errand. We ask the prayers of the faithful.

E. O. Rice, Okemah, Okla., May 18—I enjoy every copy of the OPA; there are so many good, inspiring thoughts. If there ever was a time we needed this kind of teaching it is now in these trying times, when old Satan is trying every means to turn the child of God away from the truth, and right living. Since my last report, I have spoken at the following places: Boynton, Legal, Lexington, and McAlester, where 2 confessed faults. Wherever I have been, there have been good attendance and zeal among the members; this is the way it ought to be. If the Lord wills, I will be at Lexington on the third Lord's Day in June at which time I will speak on "The Two Imutable Laws of God." My plans are to be at Fairview, Marion Co., Ark. the fourth Lord's Day. Let our prayers go up for the faithful everywhere. I solicit the prayers of all the faithful as I go about the work of the Lord in my weak way. May the love of God rest and abide with all the faithful.

George Powell, 1509 Laguna, Farmington, N. Mex., May 7—We are still striving to carry on the work of the Lord here. I would like to make mention of our meeting with Bro. Bob Chancellor of Ft. Worth, Tex., June 23-27. Bro. Chancellor has promised us this time while he is on vacation. It will be 5 nights only as we plan to attend the Sulphur, Okla. meeting. We will meet at 8:00 P.M.; and 10:30 A.M., Lord's Day. We also have a meeting with Bro. Tommy Shaw, Aug. 16-22. We extend a hearty welcome to all passing this way. Thanks again to Bro. and Sister Jim Thompson for stopping by; he gave us two good lessons, speaking words of encouragement. I would like to take this opportunity to mention the several requests we have had here from different places for support of various causes. We can not answer them all personally, but regret that we are unable to contribute, since we are small in number and our funds are limited.

Orvel B. Johnson, 2200 Burney Way, Sacramento, Calif. 95821, May 17—Bro. Paul Nichols recently held a meeting at 64th St. As usual, large crowds were in attendance. The meeting in the interest of the young

people was held in the afternoon of the first Lord's Day. It was good to see so many young men with such great interest in the Lord's work. Several inspiring talks were made and the singing was excellent. One obeyed the gospel during the meeting; we know that other real visible results were in evidence. Just prior to the meeting, 1 obeyed the gospel and 1 was restored. Just after the meeting, 1 was restored and 2 obeyed the gospel. Things are on the move for the Lord in this area. We so much enjoyed having Paul, Welma and Children in our home for a short time. His power and manner of presentation are certainly inspiring in relation to God's gospel power. We were very pleased to have the Homer Kings stay in our home when they visited the meeting; it seemed like old times, seeing Homer able to enjoy such visiting. For all the good, we give Him Who keeps us in His love all the glory.

R. B. Roden, 805 N. Arnold, Moore, Okla., May 14—We had a wonderful meeting at Corcoran, Calif.; it closed with 4 restorations and 1 confession of faults. The interest and attendance from all the surrounding congregations were very good. It was a pleasure to be associated with preaching brethren Freddie Lay of Fresno, and Orvel Johnson of Sacramento. We truly enjoyed having in our home the John Sharps of Montebello, and Sister Leverna Oxley and daughter, Eunice, of South Gate. May 16, will be our last day here. May 21-30, we will be in a meeting at Montebello. May 31, we leave for Okla. June 6-13, we will be at Dallas (Boulder Dr.), Tex.; June 16-27, Witt Springs, Ark. July 1, we begin our work with the Capitol Hill, Okla. City congregation for an indefinite time. Please pray for the work. We want to take this opportunity to thank all the churches in Calif. that we labored with for their goodness and hospitality. It has been an inspiration to know and work with each of you.

E. H. Miller, Box 538, LaGrange, Ga. 30240, May 17—We enjoyed a good meeting at Piedmont, Ala. with several outsiders attending, as well as brethren and sisters from congregations from miles around. The parents of several children were almost converted; the mother was ready for baptism except for hatred in her heart, which she wanted to remove before baptism. Wife and I will return this week, we hope for baptisms. There was 1 confession of faults during the meeting. Wife and I look forward to the meeting at Bowie, Tex., May 30-June 6; then the meeting here with Bro. Wayne McKamie, June 19-27. We expect many young people to be here; members plan to accommodate all who come. Of course, older folks are welcome, too, but we know that many of them have to stay home and provide for the young folks. Wife and I will be in a meeting at Elgin, Ore., July 7-18; at the American Legion Hall, with services at 7:30 nightly, and 10:30, Lord's Day. Notify us of those you know in the area who would be interested. The nearest faithful congregation is miles away, so we are not expecting many to attend from other congregations. One sister was baptized there last year; we hope to plant a faithful congregation. Please pray for success in the Lord's work there and everywhere.

Ronny F. Wade, Box 564, Lebanon, Mo., May 17—The meeting at Kansas City, Kan., closed with one confession. Crowds were large throughout, and we cer-

tainly enjoyed ourselves while there. We made our home with Bro. Clovis Cook, who continues to be an inspiration to the cause in that area. Recently, another has been baptized at Lebanon, a woman in her seventies. Of late we have enjoyed the good preaching of Wayne Fussell at Lee Summit. Their meeting was a huge success. We also enjoyed visits in our home with Bro. and Sister Homer King, the Clovis Cooks, Howard King, the Don Kings, Lynwood Smith, Gary Macy, Jack Cutter, and Wayne Fussell. The present finds us at Tulsa, Okla. in a meeting. These brethren have a nice new building and a mind to work. The wounds of division are gradually healing. But the scars yet remain, and will probably do so for a long time. We are hoping for a good meeting. Our next, the Lord willing, will be Birmingham, Ala., June 6-13; and San Antonio, Texas (Catalina), June 18-27. May God bless everyone, everywhere.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif., 93306, May 19—The meeting at Sacramento (64th St.) was enjoyable and profitable. Cooperation was encouraging; about a dozen congregations were represented one or more times. We were happy to have Bro. Lee Book for one service. It was good to see the greater co-operation existing among the four congregations in that area. We baptized one during the meeting; a young married lady. The Southwest Bakersfield congregation continues to progress. We had another restoration last Lord's day. So far this month our contributions have averaged over \$230 a Lord's day. We have been sending help to other congregations who have appealed for assistance, and contributed to the travel fund for Bro. Bennie Cryer. These things we do in spite of the fact that we meet in a rented hall with no building of our own. However, we believe "it is more blessed to give than receive." And we "walk by faith and not by sight." We are trusting the Lord to provide. The Lord willing, I will be in meetings at Andrews, Tex., June 4-13; West Plains, Mo., June 15-24; Seymour, Mo., June 25-July 4.

Richard Nichols, Box 26, Marietta, Okla., May 18—The meeting at Marietta closed last Lord's day with three enjoyable services. Three car loads came up from Dallas for the day. We also had a number of visitors from near-by congregations. The cooperation during the meeting was gratifying. I'm sure that Bro. Miles King, who was my co-laborer in this endeavor, was as impressed as I with the outside interest shown. We had visitors from the community at every service, and one night we had as many as twenty. Though there were no immediate visible results we pray that some will take their stand for the truth soon. Bro. King did an excellent job in preaching and his help was greatly appreciated. We were fortunate also to have the assistance of Bro. Gerald D. Harris and his wife from Manteca, Calif., who assisted in singing, song leading, etc. Jerry desires to become a full time evangelist and I'm sure that his complete devotion to the cause of Christ will help him to succeed. Brethren, if you can use him, I'm sure you'll be well repaid. My next meeting is in Cincinnati (Sharonville), Ohio, June 4-13. The Lord willing, I will be at Sulphur for the fourth of July meeting. I look forward to seeing many of you there.

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. XXXVI

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No. 7

## SHALL WE ABANDON THE DOCTRINE, OR TEACHING, OF CHRIST, FOR THE OPINIONS OF MEN?

By T. J. Shaw

The word "transgresseth" as used by the King James translators is from the Greek word "Parabainon" which has several shades of meaning. For instance, it means to neglect, violate, to depart from, be turned from, deviate, to step by the side of, transgress.

"Transgression denotes a going over and beyond an established law, not only the doing what it expressly says must not be done, but also the doing of what it does not give any authority to do."—Thayer

Moses said to the Jews, "Wherefore is it that you are going beyond the bidding of Yahweh—since that cannot prosper" (Num. 14:41). They were not to turn to right hand nor to the left (Deut. 17:20; 28:14). We are bound up and down, and in, and under, to the Word of God. Second John, verse 2, has been violated by religionists from a very early period of church history. Judaizers were the first to infringe on the authority of Christ. They did not believe in the all-sufficiency of the gospel, separate and apart from the law (Gal. 5:1-4). They did not believe that Christ was the end of the Law for righteousness to everyone that believes (Rom. 10:4; Gal. 1:7-8). Christ has given us all things that pertain unto life and godliness (2 Pet. 1:3); and we are complete in Him in doctrine, practice, work and worship—no need for additions, subtractions or modifications (2 Tim. 3:16).

Second John, verse 2, states emphatically that; "Every one who goes beyond the limits of the teaching of the Christ has failed to find God; the man who keeps to that teaching has found both the Father and the Son"—Twentieth Century Translation. If the above scripture had been regarded reverentially, with due recognition of Christ's authority, which is absolute and final, there would have been no changes made in the administration of Christ's kingdom.

Church organization as set up by the men selected by Christ (the apostles), who were given the Holy Spirit to guide them into "all the truth," appointed elders (bishops) and deacons in each local congregation. This set-up, which was God's plan, should have prevented the apostasy. But men were not satisfied with this plan, and so in their desire to exalt men above that which is written (Luke 22:24-26), and to give them a broader scope of authority, they elected "diocesan

(Continued on page three)

## CLASHES OF PERSONALITY

By Edwin S. Morris

It was taught us by our Saviour, and we are taught throughout the Scriptures, that we are to be one in Christ Jesus. We are taught that we are to work together and get along in every way. We are to forbear one another and to endeavour in every way to carry out these teachings. However, I find in the church today that many members let their personalities keep them from working together. They seem to justify divisions, discord, and many other evils by saying that there are personality clashes. Webster says that personality is that which constitutes distinction of person. We can, and do have different personalities, but we as Christians are not to let these different personalities clash. Right here is one of the true tests as to our true Christianity. Jesus says in Matt. 5:46-47, "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" We are, as Christians, to go further than the worldly people in that we even "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," (Matt. 5:44). But it seems today if brethren get it in for someone, they think they can say any thing they wish to him, call him all kinds of names, divide the church, etc., and that it is perfectly all right because they claim they have different personalities. Let us just suppose that I changed my personality to please one person, that would in turn displease another and if I changed to please the latter that would displease the first, etc. Now, the word of God simply teaches that we are to have a love than can forbear these personalities and not have them clashing. Let us notice:

In Eph. 4:3, the Apostle Paul says: "Endeavouring to keep the unity of the Spirit in the bond of peace." Endeavouring means "to use speed, i.e. to make effort, be prompt or earnest, do (give) diligence, be diligent (forward), endeavor, labor, study, to exert one's self, take pains, make every effort." It is the same Greek word as forward, Gal. 2:10, "Only they would that we should remember the poor; the same which I also was forward to do;" endeavoured, 1 Thess. 2:17 "endeavoured more abundantly to see your face with great desire;" Labour, Heb. 4:11, "Let us labour therefore to enter into that rest . . ." Brethren, let us carefully notice that we are to put forth a determined effort to

have unity, peace and work together. If we let personalities enter in and keep us from doing this, are we carrying out this command to "endeavour to keep the unity?" I am afraid not. Many times brethren feel if they do not like the way their brother does something or his mannerism, all they have to do is just get a "ruckus" started so they can separate. If we have the love we should, and manifest the spirit we should, we will bend over backwards, so to speak, to get along, and we will make every effort we possibly can to work together, and in love we will look over the defects that we see in our brother's personality. Let us not deceive ourselves, we can not segregate ourselves and not associate, cooperate, then when we see our fellow Christian not speak to him, and if we do, treat him like an iceberg. We cannot always be picking at every little thing he does, always be trying to imply he is dishonest. Let us not be deceived; when we do these things we are not endeavouring to keep the unity of the Spirit in the bond of peace. If we are endeavouring, we will have the spirit Jesus teaches in Mt. 5:44.

There were Jews and Gentiles in the church, and they were to maintain peace among themselves. It requires no negotiations or arrangements among men to unite them as one in Christ Jesus. Brethren often say I am ready to work something out. If we follow the teachings of the Bible, there will be no negotiations because it will simply be settled when each follows those teachings. If we are in Christ, we cannot help being one with all who are in Christ. Nothing can keep two persons in Christ separated but the two parties involved. They will flow together. To divide the spiritual body of Christ is as cruel a crime against God and man as it was to pierce the fleshy body of Jesus with the spear.

Many times in the past, effort has been put forth to get along with others but they would put forth no effort what so ever to even be friendly. You can speak to them and try to be friends with them, but they will not have it. Then in return, they start the "fault-finding and mud-slinging business," and try to hurt your influence. Is that endeavouring to keep the unity of the Spirit? James MacKnight paraphrases Eph. 4:3 like this: "Carefully endeavour to preserve the unity which should subsist among persons animated by the same spirit; and do this by the bond of a peaceful disposition." Wuest says of Eph. 4:2-3, "we are to bear with one another 'in love.'" It is in the sphere of the love that God the Holy Spirit produces in the heart of the yielded believer (Gal. 5:22), that we are to be patient with each other as misunderstandings arise, as cutting words are said, as unkind actions are done. The love shown at Calvary was a forgiving love. Ours should be the same. The words 'endeavouring to keep the unity of the Spirit in the bond of peace' are a further description of the mutual forbearance which is spoken of in the previous verse. Endeavouring speaks of a determined effort. It has the idea of exertion in it."

In conclusion, let me warn that this is very important that we put forth a determined effort to get along. This we do not do if we let different personalities separate us.

—10520 N. McKinley, Oklahoma City, Okla.

We can do more good by being good than in any other way.

## WANTED

Male, willing to travel. Must own automobile. Must pay own traveling expenses. Must be neat in appearance. Salary—\$200. per month if you work full-time.

I am sure that without counting the cost there would be some who would consider a want ad such as this. Let us count the cost, and see who would in reality consider it.

First, willing to travel; this would mean having an extra expense. You would be leaving your wife and family at home with the usual expenses, house payments, utilities, car payment, food, not to mention such items as clothing, doctor bills, schooling, etc.

Second, you would need a dependable car because you would, on several occasions, travel up to 1,000 or 1,500 miles one way. It would be unwise not to carry insurance to protect your family as unsafe as the highways are today. The payment on the car, the insurance, gas and oil and the wear and tear on the car are major items. Statistics prove that it costs a car owner 10 cents a mile. Let us not be so extravagant, and say 5 cents a mile, and just figure what a 2,000 mile trip will cost.

Third, neat in appearance; we want to impress. We want to use everything we have that is effective to do the best job. Better clothing means extra cost plus cleaning. Do we need to go on? I believe not, we can stop now and see that we would need another job because this job would be an expense to us rather than an income. Yet, here in our land where the cost of living is at its highest, several of our churches continue to plan such ads as this, year after year. When you place your ad for a preacher to come and hold you a meeting, do you count the cost? Let us count some more.

First, willing to travel, again; how far is he going to travel to hold the meeting? Consider the cost per mile, the strain on him driving and fighting the traffic, the possibility of being injured or being killed and leaving a family and a fatherless home. But he goes, paying his own traveling expense, leaving his home, wife and family and the usual expenses behind, telling his wife, "I'll send you some money to pay those bills just as soon as I get there." He sometimes borrows money to make the trip, and then he gets there, hoping they will sense the situation, but what happens? They wait until the meeting is over, then the brethren get together and they decide what they should pay him, not what they should give him, they consider, "Well, he didn't do us any good. He didn't baptize anyone. He stayed in our homes while he was here and he is going on from here to hold another meeting." They forgot that he drove, at his expense, maybe a thousand miles to get there and it may be another thousand on to his next meeting. They have kept him in suspense all during the meeting as to the amount he will be getting. His family is waiting everyday hoping to hear from him, and then what happens? They give him \$100.00, or sometimes \$150.00. They have said he did not do us any good.

Have you ever had a financial problem? Is it wrong for our preachers to have them? After all, we are the ones who gave it to them. Can you do your best when you have a financial problem, when you are away from home, and your wife and family? No!

We have heard these remarks: "Look here; he has that same old suit on. It was worn out when he was

here two years ago." Look there; he is still driving that old car. I didn't think he would get away from here last year in it and here he is still driving it." Did you ever wonder why he was still in that same old car and suit?

What does our preacher make? If he can hold out physically, he can hold two meetings a month, because he always uses two Lord's days for a meeting. If he gets \$100 or even \$250, he is still underpaid, counting the cost he has for traveling. The expenses at home go on just as yours do while you are on vacation. But if the preacher says anything, he is accused of just preaching for the money!

If you were a mechanic and a man came in and said, "Fix my car, and do not worry about how much I am going to pay because I am going to pay you what I think is right." Would you fix his car?

If you were a painter, and a man said, "Paint my house and don't worry about the pay. I'll only pay what I think is right." Would you paint his house?

We use this right to know what we are going to get before we work. Our preachers do not have this right. We wonder why more and more of them are leaving the field full-time. Are they leaving or are they being driven out by us?

We all have some experience owning our homes and having a little money and a few other things that are extra. Would it be wrong for our preachers to make more and have a few extras? We need to recognize our responsibilities and accept them. We need to support our preachers just as our jobs have to support us in order for us to hold this job. First Timothy 5:8 means our preachers, too.

—Eddy Bullard,  
1127 W. Main, Denison, Tex.

## SHALL WE ABANDON—

(Continued from page one)

bishops," "metropolitan bishops," "patriarchs," and finally the "pope," all the outgrowth of exalting men above that which God planned, and disregarding the arrangement God made through the agency of the Holy Spirit. They did not stay within the "limits of Christ's teaching;" therefore, they have not God's endorsement.

"The man who is so advanced that he is not content with what Christ taught has in fact not God!"—Phillips' Translation. Men today are not content with what Christ taught, either personally or through His chosen apostles by precept and example. They are not "content" with the terms of salvation as given by Christ in the world-wide commission (Matt. 28:18-19; Mark 16:16). Which was intended for "all nations" and "every creature," they are supposedly "so advanced" in learning that they can not see any reason for doing what Jesus authorized, especially in being baptized. When the Israelites were bitten by serpents in the wilderness because of sin, Moses commanded to make a "brazen serpent," and put it on a pole and the people were to look upon it to be healed of their snake bites. Could they have seen any reason in this? It was not a matter of reason, but a matter of faith. So, today, it is not a matter of reason that we accept the terms of the great commission as given by Christ, but a matter of faith (Heb. 2:1-4). Men of advanced thought see no necessity in being baptized, but men of faith willingly submit (Acts 2:41). Jesus gave a world-wide commission

authorizing penitent believers to be baptized in order to be saved, or have sins pardoned (Mk. 16:16). The word baptism comes from a Greek word "baptize" which means to dip, immerse or plunge. All lexicographers translate it by the words "dip, immerse or plunge," not once by sprinkle or pour. "No translator has ever ventured to render the words (Bapto-Baptizo) by sprinkle or pour in any translation."—Wilson. There is no authority for infant baptism. Then person qualified for baptism must exercise faith (Mk. 16:16, Heb. 11:6). This practice of infant baptism is of papal origin, and not founded on the authority of Christ. People do not want to stay "within the limits of Christ's teaching." So "advanced" in knowledge are they that they think their own judgment better than Christ's.

The same reasoning that justifies "individual cups," "women teachers," "classes," etc. in the worship of the church, will justify sprinkling for immersion or wafers for the loaf in the Lord's Supper. "Whoever goes beyond and does not remain within Christ's teaching will not possess God" (2 John 2). It is he who remains within the teaching who will possess both the Father and the Son. See the Schonfield Translation. The New English translation states that we are to "Stand by the doctrine of Christ to possess both the Father and the Son" (2 John 2). In other words, the scriptures are to be our rule of faith and practice.

In name, we should glorify, or honor Jesus by wearing His name (1 Peter 4:16). The builder (Christ—Matt. 16:18) has more honor than the house (church—1 Tim. 3:15) (Heb. 3:3-6). Therefore, we should honor Him by wearing His name. Paul teaches in 1 Cor. 1:13 that since he was not crucified for the church at Corinth, they had no right to wear his name; and because they were not baptized into his name was another reason they should not be called by Paul's name; but since Christ was crucified for them, and they were baptized in His name, for this reason they should wear the name of Christ, and not any human name.

Jesus has authorized vocal music to be used in our religious worship. We are commanded to sing (Eph. 5:19; Col. 3:16), but men are not "content" with this kind of worship. They do not "stand by the teaching of Christ," but being so "advanced" in wisdom (worldly wisdom), they are not "content to remain" within the limits of God's teaching, so instrumental music is added.

In the "Lord's Supper," the Lord has given us "one cup." "For as often as you eat this bread and drink from this cup, you proclaim the Lord's death until he comes;" and there is "one loaf"—"Because there is one loaf, we who are many are one body, for we all partake of the same loaf" (1 Cor. 10:17). We are taught this both by precept and example, but men are so "advanced" in wisdom that they introduced "wafers" for the laity, or common church members, and the priest drinks the wine. You say this is a violation of precept and example as given by Christ—yes, it is!! But, how about those who, instead of using one cup have introduced individual cups! Why not use the wafers, too? This is human wisdom exalted above the divine. They are not "content" with God's wisdom. They do not remain "within the limits" of God's teaching. Every argument made for the use of individual cups in the Lord's Supper can also be used in defense of "wafers" as a substitute for the "one loaf."

(Continued on page eight)

# Old Paths Advocate

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## SHARING OUR MAIL

The following are letters of recent date that we feel are of such general concern and interest that we wish to share them with our readers, in the hopes that you will get inspiration, as have we, from reading them. So often, we fail to commend where commendation is so justly due. May we all be inspired to do better and more by the example that others set.—Don McCord.

**Commodore, Pa., May 19, 1965**—Dear Bro. McCord: I am in the Spangler hospital again where you visited me last year while you were in this neighborhood. I was visited yesterday by Brethren James D. Corson and Woody Dunlap, two good brethren. I'll never forget what Bro. Dunlap did for Tommy, my son, when he first started to preach. He donated \$200 to assist and Bro. Woody was not a wealthy man either.

Bro. Jimmy Corson has been sacrificing his time and money for the preaching of the gospel. He has had hardships recently. He and his wife were in a car accident. His wife was hurt severely and their son, Tommy, was in the hospital recently for an operation. Yet, Bro. Jimmy drives ahead in the Lord's work with plenty of zeal and energy. He should be helped by our faithful brethren. Others, no doubt, may be indifferent concerning this matter. Read the latter part of Matt. 25.

Our dear Bro. Homer King should not be forgotten either. He, too, helped Tommy in many ways when Tommy started to preach. Your brother, T. J. Shaw.

**Huntington Park, Calif., June 7, 1965**—Dear Don: I am enclosing a letter from another brother written to Bro. Clarence Cornett. Bro. Cornett asked me to send it on to you because of the brother's request.

I realize you may not be able to carry out the brother's request because you are not too well acquainted with Bro. Cornett. He has been handicapped from going to various congregations because of the condition of his car.

Bro. Cornett is highly esteemed by the congregation here. We believe him to be faithful. He rotates the teaching with Bro. Wright and myself. His teaching has always been scriptural and edifying.

I wish you would drop him a card and encourage him to go around more and get acquainted. His heart's desire is to establish a congregation among the colored

people in Los Angeles. Brotherly Love, Robert Falvey, 6824 Cedar.

**Cherokee, Texas, May 3, 1965**—Dear Bro. King: You will find inclosed a post office money order for \$20. for which I want you to send the O. P. A. to twenty homes. I surely do look forward each month to it; it has so many good articles. Dear Brother King, I will be 85 years old June 26th, if I live until that time. I obeyed the gospel in July, 1902, under the preaching of Bro. O. B. Bailey. We were taught in those days to speak where the Bible speaks and be silent where it is silent, and that is just what I do. My love to all the brothers and sisters in Christ. I hope your health is better. E. T. Yarbrough.

**Concerning Mexico—Wichita Falls, Tex., June 14**—Dear Bro. McCord: We have had several letters from Bro. Jesus Rodriguez and a few from Bro. Juan Rodriguez since last report. Jesus says he is better but not well. He is going to Monterrey twice a month for treatments. Juan says one of his little boys was run over by a car and injured.

Both of them have received the Bibles, New Testaments, song books, concordances, and Bible dictionaries which were paid for with contributions made by the churches at Woodson and Graham, Texas. They express great pleasure for the gift of them and at how useful they find them.

The church on Terrell St. in Midland, Tex. gave \$15. which I forwarded to Juan to aid in treating his injured son. The Nacogdoches Rd. brethren in San Antonio, Tex. sent more aid to Jesus.

I have had inquiries from Bro. Larry Ballard of Houston, Tex. about the welfare of Jesus. These brethren have been sending \$25. a month to Jesus since sometime in 1963. Bro. Grafton C. Smith of New Salem church in Mississippi wrote inquiring also after reading the report in OPA. These brethren in New Salem have been sending to Juan.

We find both Juan and Jesus to be diligent students of the Word, and we believe both of them need all of the encouragement they can get. We have sent them and others several tracts in Spanish and apparently they have been received with joy—thoroughly examined, too.

Clothing has been sent from Houston brethren to the brethren in San Antonio to forward to Mexico.

I have a number of letters from several other men who are interested in the gospel where they live. One man whose home is in Mexico City has for a long time requested our guidance and has wanted a preacher to go to Mexico City to confirm or establish the church there. He says they meet with neighbors for prayer and reading, but I am unable to tell if they commune for sure—though I understand they may. We have sent this man a Bible dictionary and a concordance. He says they are marvelous aids to his study.

Isabel Martinez of Saltillo, Coahuilla, Mexico, will soon be 71 years old, says he has been in the service of the Lord for 21 years a preacher, but always had to work to support his family, so could not put in the time he should have. He says they have about 40 members there, a house to meet in. He says, "Here in my country there is much necessity of preaching the gospel. There are camps and places where I have gone to preach the gospel and then had to abandon them because I had no money to return." Saltillo is the capital of the state

of Coahuilla. He says the 40 members is counting the tares and wheat together. He says they show great respect for the holy Supper. They have services in various places, but are not permitted to use the streets. They have services on Lord's Day at 10:00 A.M. and 5:00 P.M., observing the Supper each Lord's Day. He says there are other faithful brethren in other places. Bro. Grafton Smith said he told him the same thing.

Two other men were once headed in the right direction spiritually but need strong encouragement to return to The Way. Bro. Joe Martinez of Dallas says, "Bro. Wilks, we got them started right then left them to fall away." He meant this with reference to several in Mexico.

I believe Mexico is the greatest opportunity before us today for planting the gospel. I believe, too, that God will not hold us guiltless if we fail to work that field. We can always excuse our lack of interest by saying, "There's plenty here at home to do." True, there is! But, will we do it? We can do both. Not a one of the apostles or even the Lord himself but could have said, and for centuries on end, "There are souls to save here at home yet." If they had acted on that premise, the gospel would have never left Judea—and would have died right there, as it truly did die there.

Where are those who want a hand in putting the gospel into Mexico? Love, K. G. Wilks, 109 Dundee Dr.

### OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite, the name the number sent. We want to express again our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list, and report any errors to us immediately.

E. T. Yarbrough—20; Mattie Lloyd—6; church of Christ, Brownsville, Colo.—6; Edwin Morris—5; Olive Wilburn—5; Robert Falvey—5; Jim Hickey—3; Arvin Phillips—2; John Smith—2; Joe H. Howard—2; Bertha Smith—2; Bill Roden—2; Carl Hawkins—2; Mrs. Roy L. Clark—2; Ron Courter—2; Stella Barnes—2; Paul Carroll—2; C. C. McClain—2; D. B. Blankenship—2; I. G. Bull—2; Veta Wissinger—2; Wilson H. Burnell—2; Mrs. Walter Wilson—2; Cliff Arney—2; H. R. Bailey—1; Mrs. J. C. Wilson—1; Clovis Cook—1; Ruth Pasley—1; Carl Willis—1; Buster Boyd—1; Claud Collins—1; Edna Wyatt—1; Mrs. J. H. Kizer—1; Mrs. S. F. Roe—1; Mrs. J. C. Wilson—1; Tommy Bakert—1; A. D. McNiel—1; Sister Washburn—1; Don King—1; Mrs. C. E. Hutchinson—1; Mrs. Artie Etheridge—1; Mrs. R. R. Bailey—1; Matt Wilcher—1; Earl Helvey—1; Thomas J. Shaw—1; Bess Beckham—1; Johnny Elmore—1; Nell Pate—1; Don Thomason—1; Bruce Meyers—1; J. A. McCormick—1; Dovie Corson—1; E. H. Miller—1; Baker Harris—1; Elmer Pierce—1; W. O. Boling—1; Nadine James—1; Elmo House—1; Ray Roe—1; W. L. Cowan—1; Mrs. A. R. Osteen—1; L. C. Grimes—1; Clyde Smith—1. Total: 123.

### NOTICE

For information concerning worship in New Jersey, you may contact Bro. Robert H. Powers, 284 Old York Rd., Somerville, N. J. The church meets at Belle Mead, in the Montgomery Township Municipal Bldg.

### "GEMS OF GLADNESS"

As you know, this is the name of our 1965 song publication. We now have the book, and appreciate very much the good number of advance orders we received. These were sent June 11th. The price is 65c cents per copy; 50 cents per copy for all over that. Orders should be sent to Bro. Homer L. King, or Old Paths Advocate, 1061 N. Pilgrim St., Stockton, Calif.

—Homer L. King

### PUBLIC DISCUSSION

Beginning July 12, there will be a discussion in Oklahoma City, Okla., for four nights' duration. The discussion will be conducted by Brethren Ronny F. Wade and Dudley Spears; they will discuss the communion and teaching questions. The first 2 nights will be conducted at the Little Theatre in the Municipal Auditorium; the last two nights will be at 10th and Francis Sts.

—W. M. McLemore, 808 Oakdale Dr., Okla. City, Okla.

### ELGIN, OREGON

Bro. E. H. Miller of LaGrange, Ga. will be in a meeting at Elgin, Ore., July 19-27. It will be conducted nightly in the American Legion Hall. It is our hope and prayer that all brethren, who can possibly do so, will please attend and do all possible to assist in planting the church at this place.

—Amos Doud

### CONCERNING AFRICA

As we go to press, the following information comes from the church in Lebanon, Mo. concerning the work in Africa, and particularly the support for Brother Bennie Cryer. I am sure brethren will not let this need go for long unsatisfied. We will keep in mind, I am sure, that Bro. Cryer took himself and his family into a foreign field without advance promise of sufficient financial support. Thereby, brethren, he made very evident his confidence and faith in God and brethren. Will you please read the following appeal, and act! We send this forth by suggestion and request of the Lebanon church.—Don McCord.

"Dear Brethren: We are very happy that Bro. Bennie Cryer and family arrived safely in Africa, and we think we have made a wise choice when we selected Bro. Bennie. The following quote is from a recent personal letter from Bro. Jerry Cutter: 'Bennie was a very good choice for the work, and I believe, will be a great asset to it over the coming years. He is steady, calm, and catches on to the varied and perplexing problems quickly'.

We have received several letters of thanks from the African preachers to the churches in America for sending both Bro. Cutter and Bro. Cryer to help them. They seem to be very pleased and promise to work closely with them in spreading the gospel.

However, we have a very big problem that we so far have been unable to solve; that is, to raise enough monthly support for Bro. Bennie Cryer. So far, we have only \$330 per month pledged. We need \$270 more per month at once, and this needed to begin with the month of May, because Bro. Cryer and family left the States, May 3, 1965.—Please, brethren, do not think of this as a local need, or a state need, or even a national

need; this is an international need. The need is great and more of us should be carrying the load, so that all congregations participating can still keep their local and state work going.

Would you please let us know at once either by telephone or air mail just what you can do about this. Please send all checks to Bro. Bennie Cryer, Box 9, Lebanon, Mo., and always mark on the check, please, what month or months it is for. We have his signature stamp here, and will deposit them for him. **Do you know or realize that there are only 14 congregations and 2 individuals who are carrying the entire load of this great work?**

In Christian Love,  
Lebanon Church of Christ

### "ONES" IN CHRIST JESUS

1 John 1:7; 2 Cor. 5:7; Gen. 22:18; Eph. 1:10; 1 Cor. 1:10; Rom. 12:16; 14:23; 2 Tim. 3:16-17; James 2:10; Heb. 12:11; 2 Tim. 4:3; John 15:1-11; Rom. 4:5; Matt. 7:21-23; 1 Cor. 1:9; 2 Thess. 2:14; Gal. 3:26-27; Eph. 1:4-5.

—Rex Lavon Petty, Rt. 1,  
Brashear, Tex.

### KEEPING THE RECORD STRAIGHT

From the following request, it seems that someone must be trying to prove by me that a woman can cut her hair. Several have this misunderstanding, even after I made it plain (that she could not) in my first book on *The Woman's Head* in the preface (see Page 3). See also my "Proposition Defined" on page 6 of "The Miller-Lindsey Debate." A respected brother writes: "Dear Brother Miller: This is urgent! Please reply at once and by return mail, air mail. Do you teach or believe that women can cut their hair under any circumstance? Do you believe that if they cover it with a veil or other covering they can cut it?"

—E. H. Miller, Box 538,  
LaGrange, Ga. 30240

### TWO KINDS OF PEOPLE

There are people who carry life's burdens,  
Their own, and some others besides;  
There are people who stand in their places,  
And, who stand there whatever betide.  
There are two kinds of people—you know them!  
As you journey along on life's track,  
The people who take all your strength from you,  
And, the people who put it all back.

—Author unknown, suggested by  
Dovie Corson

### INCONSISTENCY!

The unsaved man watches the happy singing Christian and snorts "emotionalism," then goes to a football game and screams himself into a frenzy.

He sneers at the call for preachers for a foreign field, then waves the flag and urges young men to join the army and fight for the endless, pathetic, hopeless battle for everlasting peace.

He disclaims the preacher and his preaching, but he is the first at the door of the preacher when in sorrow or bereavement.

He scorns the church as being weak and ineffectual.

al. Yet, if he is an average American, as far back as 1948 he spent \$3.00 on tobacco for every dollar he spent for church and all charity besides.

He mocks at salvation bought by the blood of Christ, but he lives in a country kept free by the blood of its sons.

He is authority on religion, and usually will give his philosophy at the drop of a hat; yet, almost invariably has read more books and magazines authored by atheists, infidels, agnostics and bubbleheads in general than he has the Bible.

He has life insurance, but no provision for life after death.

He studies road maps before going on a trip, but is traveling along life's road knowing he is going somewhere, hoping it is heaven, but taking turns that will bring him to hell.

In fact, the only consistent thing about him is his **inconsistency!**

—Selected, and revised

### JUST WHO IS DELINQUENT?

We read in the papers and hear on the air

Of killing and stealing and crimes everywhere;

We sigh and we say as we notice the trend,

"This young generation, Oh, where will it end?"

But can we be sure it's their fault alone,

That maybe a part of it isn't our own?

Are we less guilty, who place in their way

Too many things that lead them astray?

Much money to spend, too much idle time,

Too many movies of passion and crime,

Too many books not fit to be read,

Too much evil in what they hear said,

Too many children encouraged to roam

By too many parents who won't stay at home.

Now kids don't make movies, and they don't write books

That paint a gay picture of gangsters and crooks.

They don't make liquor, they don't run the bars.

They don't make laws and they don't buy cars;

They don't sell the drugs that addle the brain;

These are done by older folks greedy for gain.

Delinquent teen-agers! Oh, how we condemn

The sins of a nation and blame it on them!

By rule of the blameless the Bible makes known,

Who is there among us to cast the first stone?

And in how many cases we find that it's true,

The label "delinquent" fits older folks, too!

—Author unknown

### A COLORFUL LOOK AHEAD

All men, even the infidel if he will be honest with himself, have at least a faint hope of an existence hereafter. I wonder if those believing in a Heaven and a Hell can actually convince themselves that there will be segregation in either place. Since our existence here is but a fleeting moment as compared to eternity, it might be well for us to learn to at least tolerate, if not love, each other regardless of color, for it is certain that we will spend many millions of years enjoying the company of the good or enduring torment with the bad. For those believing in reincarnation, do you believe you will have a choice of color next time? You did not this time. It would be terrible to have to thor-

oughly complete another lifetime hating yourself just because you did not get the color of skin you wanted.

—Joe D. Yancey, 12939 So. Roselle Ave.  
Hawthorne, Calif.

### THE PREACHER SAID

The preacher said, "Now, Dad, can't you see you should not have a television in your home, for I know from God's Word that it is wrong?" Dad confesses what the preacher says may be so, but that he has the television to keep him out of the show. He knows in his heart that it is not right when he sits with his son and watches the fights.

The son said, "Mother, how can you pray for me with your hair cut short and your dress above your knee?" Mother said, "Son, I believe it is all right, for it is only the old-time preachers that teach it is not all right to cut your hair and watch the fights."

The little boy answered, "I hope someday when I grow up big like my Dad, and become a man, that I will see the truth and understand."

—Loma Hefley, Arvin, Calif.

### THE NEW BIRTH

By Albert Bledsoe

Did you know that Jesus said (John 3:3-5), "Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God?"

We learn from these words that water and spirit are what we are born of. Before birth we must be begotten. We want to know how we are begotten. 1 Cor. 4:15 says: "For though you have ten thousand instructors in Christ, yet ye have not many fathers. For in Christ Jesus I have begotten you through the gospel;" and in James 1:18, we read: "Of his own will beget he us with the word of truth."

Now, the gospel and the word of truth are the same. From Eph. 6:17 we learn the word is "the sword of the Spirit," or what pricks the heart. Acts 2:37, "Now, when they heard this they were pricked in their hearts." These people were begotten at this time, and Peter tells them what to do to finish the new birth. He said: "Repent, and be baptized . . . in the name of Jesus Christ, for the remission of sins."

Was this baptism in water? It does not say here; but in Acts 8:38 we are told that "both Philip and the eunuch" went "down into the water, and he baptized him." This is how one man was born of the Spirit and water. (Col. 2:12 tells us we "are buried with him in baptism, wherein also ye are risen with him." Gal. 3:17 teaches we are baptized into Christ. And 2 Cor. 5:17 says, "Therefore if any man be in Christ he is a new creature." (And in Eph. 4:5, "One Lord, one faith, one baptism.")

From these scriptures we learn that the Spirit begets through the word, and that baptism is in water. "We are buried in baptism" (Col. 2:12). We "are baptized into Christ" (Galatians 3:27).

If we are "in Christ" we have been "born of water and the Spirit." Why not follow these examples?

—2008 3rd St.,  
Lubbock, Texas

### THE WEATHER MAN

By T. A. Hedrick

God is the weatherman, and a better one could not be, For it would be an awful mess, if it were left to you and me.

Some have little sense enough to complain, swear and curse,

Because the weather doesn't suit them, not thinking it could be worse.

If we will let God be the weather man, and rule all other things, too,

And always tend to our own business, we will have all we need to do.

Because it is a bit hot here sometimes, we will complain, fuss and stew,

But be careful, friend, whom you curse, or the next world may be hotter, too.

God tells us the things he wants us to do, and neither add nor take away.

We will let them be just as they are if we want to live with Him some day.

So, if He wants it to rain or snow, remember He knows what's best.

Let us take care of the things he wants us to, and He will take care of the rest.

O' how foolish we mortals are, who will curse our living God!

Our cursing days will be over soon, when we lie beneath the sod.

But, now, don't forget, you'll rise again on the judgment day.

You, friend, will not curse Him up there, and then turn and walk away.

Then, you'll confess Him as King of kings, and you'll be sorry if you can,

For the life you lived down here, and that you cursed the weather man.

So, why not, while in this world, do the things that you should do?

So you will please Him here, and He will please you up there, too.

—Rupert, W. Va.

### 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 (Acts 5:29; Matt. 22:37).

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.

- Bruce C. Caskey, 9713 N. University, Oklahoma City, Okla.
- Jack Daniel Corson, Rt. 2, Mahaffey, Pa.
- Thomas Lynn Corson, Rt. 2, Mahaffey, Pa.

### OUR DEPARTED

**Rowlett**—Sister Thelma H. Rowlett was born in Abilene, Texas, on March 15, 1895, and departed this life April 2, 1965 in Ada, Okla. She is survived by two brothers, and a number of nieces and nephews. She was a sister-in-law to Pauline Rowlett, with whom she had lived for eight years. She was baptized into Christ about four years ago. Services were conducted from the church of Christ, 8th at Oak, in Ada, on April 5. The writer endeavored to speak words of comfort and warning.

—Johnny Elmore

**Clanton**—Death has knocked again at the door of the S. A. and Hattie Smith family of Santo, Texas. Mary Francis Smith Clanton passed away at Mineral Wells, Tex., May 21, 1965. There were originally 13 children in the family, but only two remain, this writer and one sister, Lula Brannon, Phoenix, Ariz. Bro. J. D. Woolsey officiated at the funeral service which was held at Santo, Tex., and the singing was rendered by members of the church there. We express our appreciation to our beloved brother for his words of comfort and for the singers' consoling and comforting songs.

—Tom E. Smith

**Davis**—Sister Nora Ann Davis was born Jan. 4, 1897; she departed this life, May 29, 1965 at the age of 68, in Pontiac, Mich. She was reared in Ala., and lived at Lawrenceburg, Tenn., prior to her moving to Mich. a few years ago. She was a devoted Christian mother, and reared 6 Christian sons and a daughter. She obeyed the gospel 47 years ago. She is missed in the home and in the church where she was an inspiration. Bro. Ron Courter and the writer spoke at the funeral in Pontiac, Mich. The funeral in Lawrenceburg, Tenn. was to be conducted by Bro. Paul Walker. Sister Davis is resting and asleep in Jesus. Let us remember the Davis family in our prayers.

—J. W. Kornegay

**Whigham**—Sister Minnie Whigham was born Oct. 12, 1886 in Geneva Co., Ala., and expired in Geneva County Hospital, April 7, 1965. She was married to B. F. Whigham in 1905. To this union 12 children were born, 6 sons and 6 daughters. For about 60 years, Sister

Whigham was a member of the Lord's church at Lowery, Ala. For many years, her home was the preacher's home. The huge floral display at the funeral service and the many deeds of kindness rendered portrayed the esteem in which she was held, not only by members of the body of Christ, but others as well. Bro. Foster Prince and a group from LaGrange, Ga. did the beautiful singing. The funeral was conducted by Bro. Lynwood Smith.

—Chapman Grimes

### SHALL WE ABANDON—

(Continued from page three)

Paul said, "For the time is coming when people will not endure (tolerate—20th Century; Phillips) sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings (desires—Schonfield) and will turn away from listening to the truth" (2 Tim. 4:3). (Acts 20:30). Why not accept the plain truth?

"These two scriptures—Matt. 25:40, and the last verse of 1 Cor. 8—ought to fill everyone with terror at the thought of urging on the church that which is not required, and which some of the members regard as even doubtful. In order for any act to be acceptable to God and Christ it must be right in itself, and must be performed with the right motive."—Daniel Sommer, Bible commentator.

—Commodore, Pa.



W. H. Hawkins, 4 Rocky Branch Dr., Raleigh, N. C., June 14—The church here is doing very well. Please do not forget the meeting here Labor Day.

Joe H. Howard, Dora, Mo., June 14—I am still able to preach the gospel. I will be at Big Springs, Tex., starting July 2, if it is the Lord's will. Here is our renewal.

Moliya Singano, Vlg. Nthambula, N. A. Nazombe, P. O. Palombe, Malawi, Africa, June 4—Here is my report to the brethren: Jan. 24, I was at Mikongni where 4 were baptized. April 21, I was there again, where 2 were baptized. April 11, I was at Filisa church, and the 17th at Chingozi.

Claude Collins, 1594 Austell Rd., Marietta, Ga., May 12—We, of this congregation, enjoyed a meeting with Bro. Wayne Fussell recently. We appreciated the support from neighboring congregations. Bro. Wayne is a fine gospel preacher, and we missed him when the meeting was over. Please pray for us. Here is our renewal.

Elmo House, Gen. Del, Mt. Pleasant, Fla., June 11—I am now working full-time with the congregation at Mt. Pleasant, Fla. I am also assisting Bro. David Macy

in the labor at Tallahassee, Fla. We are endeavoring to lay the foundation there and build thereon. I will be in a meeting at Mt. Pleasant, June 20-27. Pray for us in this area. Enclosed, please find our renewal.

Namoya Kanyenga, Vlg. Chimba, Box 36, Malawi, Africa, June 10—Greetings to all the brethren in the church everywhere. June 5, we were at Manjolo church with Bro. Jerry Cutter and Bro. Benny Cryer and families. I am thankful we have received these two strong preachers; they teach us the word of God. Brethren in America, please pray day after day for us here, and may God bless you all.

Nelson Mkwapatila, C/O Mwanyenga, F. P. School, Naminga Hillside, P. O. Palombe, Malawi, Africa, June 4—Here is my April report to the brethren: 11th, I was at Maluwa with 3 baptized; 28th, 14 were baptized at Majikuta. Here is May report: 2nd, I baptized 27 at Myapa; 9th, 13 were baptized at Majikuta; 10th, I was at Phulanya with Bro. Jerry Cutter; 23rd, I baptized 12; 30th, I was at Maluwa with 23 baptized.

James D. Corson, Rt. 2, Mahaffey, Pa., May 25—By the time this reaches our readers, we will be in our summer's work in Ill. and Colo. The churches in Pa. are doing fine and are at peace, working for the progress of the cause of Christ, and striving for unity more than ever. Much illness and many deaths have come upon the brethren this past year; yet, bless the Lord in His goodness. Bless the sick and afflicted everywhere.

Ray Roe, 517 W. 6th, Stroud, Okla. 74079, June 13—We are still trying to keep the unity of the Spirit in the bond of peace, slightly discouraged, but not in despair. We certainly miss the Easters and Starretts who have moved away. We pray their move is for the best; they were a great help to us here. There is quite a lot of sickness among the members here. Pray for the cause here, as we need the prayers of those we love.

Jerry Harris, 215 N. Sheridan Ave., Manteca, Calif., June 16—Since last report I have preached one or more times at the following places: Dallas, Texas (Boulder Dr.); Washington and Crescent, Oklahoma; Cedar Creek, Arkansas and Odum, Missouri. I had the opportunity to attend several nights of Bro. Leon Fancher's meeting at Norman, Oklahoma. I also attended one service of Bro. Ronny Wade's meeting at Tulsa, Oklahoma. Enjoyed the preaching of both brethren very much. Pray for me in the work of the Lord.

F. H. Lichapa, Namphungo church, Namlenga Mission, Mikolongwe, Malawi, Africa, June 12—I am beyond any reasonable doubt thankful to you all for sending Bro. Benny Cryer who will work with Bro. Cutter and us all in teaching the gospel. Above all, I strongly support the report which appeared in March OPA by brother Cutter and Orten on support for native preachers in Malawi; if only this can be done, the better for the preachers as well as the church.

Eddy Bullard, 1127 W. Main, Denison, Tex., June 9—We just closed a fine meeting at Union Star congregation near Fayetteville, Ark.; 1 was restored, 1 was

baptized and others were almost persuaded. One family came from digression; this family came three nights and the last Lord's day of the meeting, showing much interest. We needed more time. There is a great need for a personal worker in that area; many could be reached. We ask all to pray for these brethren and us here at Denison.

Dalton Whigham, 136 N. Hastings, Orla Vista, Fla., May 27—The Winter Garden congregation has had its first gospel meeting; it was deemed very successful by the brethren. We had 1 baptism, and everyone was spiritually enlightened. Outside interest was good, and we hope that increase in attendance will be one result of the meeting. Bro. Bill Davis was the young evangelist who did the preaching. All the brethren here were much impressed with his speaking and we all enjoyed his Christian fellowship.

Tom E. Smith, 302 Phillips St., Healdton, Okla., June 14—We have been enjoying West Texas hospitality, and sweet Christian fellowship at Andrews, Tex. while visiting our children, C. A. and Iva Jo Smith and children. Yesterday, Lord's Day, was a busy, but enjoyable day; it was the last day of Bro. Paul Nichols' meeting with worship in the morning, lunch at noon, singing in the afternoon, and a wonderful climax at the evening service. We pray God to spare our lives to enjoy many more such fellowship meetings.

Rodney R. Ross, 609 W. 6th, McGregor, Texas, June 15—Before leaving Portales, N. Mex., I was able to visit with Barney Owens for a short time. On June 4th, I stopped in Lubbock, Texas, and heard Wayne McKamie preach. The occasion was very inspiring, indeed. At present, I am working with the congregation here in McGregor. This work is to continue until about September 1. I am looking forward to the July 4 meeting. May the Lord bless His work wherever it may be.

Harley Ballard, 305 Magnolia, Midland, Tex., June 18—At this writing, I am in Calif. I have preached at several congregations, including El Centro, El Cajon, National City, Orange, Covina, Bakersfield and others. One was baptized at Orange. After Sept. 1, I will be laboring for the congregation at Tuscon, Ariz. Lord willing, we hope to be at the Sulphur, Okla. meeting. During July, we hope to visit several congregations in the East. August will be spent at home in Midland. I have certainly appreciated the hospitality shown us everywhere we have been.

John Modgling, 1621 W. Harris, San Angelo, Tex., June 17—Since last reporting, I have preached at the following congregations: El Centro, El Cajon, Montebello, Cypress, Lynwood, and was engaged for a week in April at San Luis Obispo, Calif. Two were baptized there. June 7-9, I was at Liberty Rd., Tuscon, Ariz.; 2 were baptized. I am now in a meeting at Eola, Tex. (June 13-20). So far, one has been baptized and one confessed faults. I will go to Houston, Tex., June 25-27, and then, Lord willing, to Sulphur, Okla. I have two meetings booked in Aug.; one at Freeland Ave., San Angelo, Tex., and one at Liberty Rd., Tuscon, Ariz., Aug. 20-29. Please continue to pray for me.

Jim Hickey, 2419 Leafdale, El Monte, Calif., June 17—Since last report, I have preached at Sonora, Manteca, Lodi, Modesto, Covina and Huntington Park, all in Calif. Recently, I enjoyed participating in a study at 64th St., Sacramento, Calif. on teaching and related subjects. At the present time, I am preaching publicly and from house to house at Latimer Pl., Tulsa, Okla. There seems to be several good prospects here. We finish here June 20; we have enjoyed our brief work here. Next Lord's Day, we will be at Dallas, Tex. From here, we look forward to the fellowship, preaching, and singing at the Sulphur, Okla. meeting. We look forward to receiving the paper every month. Let us all remember that pride cometh before a fall.

E. H. Miller, Box 538, La Grange, Ga. 30240, June 16—The meeting at Bowie, Tex. was indeed a good one; we had wonderful attendance. We were thankful for the many visitors from congregations for miles around. There were three baptisms and I feel sure much good otherwise was done. We arrived home for the first night of a two weeks' singing school here with Bro. J. F. Prince. We look forward to Bro. Wayne McKamie's meeting, beginning June 19. We look forward to a good meeting at Elgin, Oregon, July 19-27. Please pray that a faithful congregation can be established there. The Lord willing, wife and I will be in a meeting with the congregation at Rogers, Ark., Aug. 29-Sept. 5; and at Huntsville, Ark., Sept. 6-12.

Barney Owens, 10579 Thornview Dr., Cincinnati, Ohio 45241, May 22—I am reminded at this writing that it has been three years since I began preaching the gospel full-time. For this I am thankful. First, to God, for health, strength, and love, during this time. I realize without His help this would have been impossible; also, to the fine brethren, who have used me so willingly in the past and continue to do so. I pray that in the future I can be of better service than in the past. Your support is appreciated, too. Lastly, to the godly sisters who have helped me so much, who gave encouragement, and assistance during times of despair, and for making for me many homes away from home. My wishes are that all young men beginning to preach will meet sisters such as I have. I ask of all that prayers be made in my behalf. "God Bless His."

James Howard, Box 172, Huntsville, Ark., June 11—We had a good meeting at Ball Creek, Ark. with Bro. Joe H. Howard doing the preaching, May 15-23, with large crowds and good interest. There were no visible results, but we hope good will come later. We had one more from digression make confession on May 30, under Bro. Irvin Barnes' preaching; for this we are thankful. I had a meeting at Neosho, Mo., May 29-June 6; we found it very enjoyable, with large crowds and 3 baptized. The brethren from Joplin and Burkhardt were very cooperative. They are to be commended for that, for it does lift us up when brethren come together to help in the singing and encourage otherwise. The three churches are working together for the mission work in that part. There is much good to be done in northwest Ark. We ask the prayers of all.

R. B. Roden, 805 N. Arnold, Moore, Okla., June 15—The meeting at Montebello, Calif. was certainly

enjoyable; there was one restoration. We enjoyed seeing everyone in that area before leaving for Okla. Attendance from all the surrounding congregations was very good. I preached at both congregations in Bakersfield, Calif., May 14-15. Enroute to Dallas, Tex., I preached at Norman, Okla., June 3. The meeting closed at Boulder Dr., Dallas, June 13. Though there were no immediate visible results, we pray that the seed were sown and will bring forth fruit in due season. These brethren are good to work with and make one feel at home among them. My next meeting is at Witt Springs, Ark., June 16-27. After July 1, I will be at Oklahoma City working with the Capitol Hill congregation. Please pray for us in the work of our Master.

Paul O. Nichols, 1400 Adena St., Bakersfield, Calif. 93306, June 19—The meeting at S. W. Bakersfield, Calif. was a huge success. We had 6 baptisms and 2 confessions, thanks to the Lord. We appreciated the presence and help from all the other congregations. We were at Andrews, Tex., June 4-13; there were 5 confessions. I enjoyed working with Bro. C. A. Smith who lives there, and we were happy to have the Tom Smiths from Healdton, Okla. for part of the meeting. We learned to love all the Christians there. Presently, we are at West Plains, Mo. in a meeting. It is a genuine pleasure to be with Bro. Arthur Wade again. He has done a good work here. Right now, he is recuperating from surgery. During this meeting, we have a daily radio broadcast in addition to nightly preaching. We go next to Seymour, Mo., June 25-July 4; Fredrick, Okla., July 9-18; Mt. Grove, Mo., July 19-28.

Edwin S. Morris, 10520 N. McKinley, Oklahoma City, Okla. 73114, June 15—We were at Graham, Tex., May 28-30. We surely enjoyed being in their midst again. It was our privilege to attend a singing at Jacksboro, Tex., May 30. I preached in Dallas, June 3, and at Ardmore, Okla. for both services, June 6. I preached at N. W. 21st St., Okla. City, June 9 and 13. I will be at Broken Bow, Okla., June 18-27, and Chapel Grove, Tenn., July 9-18. We moved to Oklahoma City, June 7, so please note our new address. We completed 5 months' work with the Arlington, Tex. congregation the last of May. They are a wonderful group to labor with. We have many close friends in the Dallas-Arlington-Ft. Worth area and we will miss them. Lord willing, we will be preaching in the area monthly beginning this fall. May God bless all the faithful everywhere. We earnestly seek your continued prayers.

Bill H. Davis, Gen. Del., St. Albans, W. Va., June 1—I was in a most enjoyable meeting at Winter Garden, Fla., May 16-23. This is a new congregation that is presently meeting in the American Legion Hall. I am sure they will have a prosperous future because they have a "mind to work." The support and cooperation of the neighboring Longwood congregation was outstanding. These congregations work together as well as any I have visited. They are to be commended for their close unity. The church here at St. Albans sponsored a meeting May 27-30 for young people in this area. It was well attended by surrounding congregations. It was very encouraging to see a number of young men take part in the teaching service. The church here is to be commended for its efforts; it has indeed been a won-

ful opportunity and privilege to have been associated with them for the past few months. I will be in a meeting at Chesapeake, Ohio, June 3-13, and from there go to McAlester, Okla., June 18-27. I solicit your prayers.

Marion L. Smith, Rt. 2, Fayetteville, Ark., June 15—The church at Union Star, Ark. enjoyed very much the meeting by Bro. Eddie Bullard, May 30-June 6. I feel sure that I can speak for the congregation when I say we were all greatly edified. Bro. Bullard is a very good speaker and personal worker. He has an excellent way of explaining truths so that even small children can understand. There were one baptized and one restored, but we feel that much more good was done. A tape recording was made of the last three sermons to be played back to Bro. Sam Taylor who was recently baptized, but due to bad health was not able to attend the meeting. We extend our sincere prayers not only for Bro. Bullard, but for the church everywhere. We ask everyone's prayers that we may continue to live the true way, and that we may some day be much larger in number, and be able to do more good than ever before.

Jim A. Canfield, Rt. 3, Box 86, Marion, La. 71260, June 13—The church here is growing stronger in the teaching of the Bible. We are making plans for our meeting with Bro. Goddard. The sisters are getting ready to paint inside, and the brethren are finishing the outside. May 16, I went back to the hospital in Shreveport, La. for a thorough check-up. X-rays show no infection in my legs; I am to return the last week in Aug. for a final check-up. Thanks again to my Lord and my brethren for being so good in helping me meet all the bills due to my sickness. I had planned to go to Cincinnati, Ohio to be with Bro. Goddard, but was not able to due to added medical expenses. Lord willing, I will go to Memphis, Tenn. the last Lord's Day in this month and to El Dorado, Ark. the first Lord's Day in July. Brethren, pray for me and mine. May God continue to bless all the faithful is my prayer.

David Macy, Gen. Del., Gretna, Fla., June 10—The work in northern Fla. looks real promising at this time. Bro. Elmo House has moved from Okla. City to work with the Mt. Pleasant congregation. I moved to Tallahassee about 3 weeks ago to plant a congregation in this city of about 58,000 people. This is the capital city of Fla. The new congregation has been meeting now for 6 weeks, and the prospects look real good. We are presently meeting in a member's garage, but we hope to purchase a lot and work toward erecting a nice, but modest building. The work at Mt. Pleasant, Fla. looks real promising. A man was baptized recently, and he is already beginning to take part in the service. Bro. House will conduct a meeting at Mt. Pleasant, June 20-27. I will conduct the following meetings this summer, the Lord willing: July 9-18, Pearlhaven, Miss.; July 23-Aug. 1, Woodson, Tex.; Aug. 6-15, Huckleberry Lane; Abilene, Tex.; Aug. 20-29, Anson, Tex.

Ted Warwick, 4319 Boren, Wichita Falls, Tex. 76308, June 13—Today, June 13, Bro. Clovis Cook closed a wonderful meeting for us at the Garden's Edge church in Wichita Falls. Besides having the regular evening

services, we also had services each morning at 7 o'clock with the exception of Saturday and Sunday. The morning services were attended exceptionally well and large crowds were in attendance at all evening services. The meeting was dedicated in the interest of strengthening the members and each sermon was delivered with this thought in mind. The Truth was presented forcefully, yet with humility, concern, and love. We extend our warmest and sincere "thanks" to the members of the following congregations that were in attendance during the meeting: Lawrence Rd., of Wichita Falls; Ft. Worth, Graham, Olney, Texas and Fredrick, Okla. And along with this thanks goes our deepest respect and appreciation to Bro. Cook and family for making the meeting one that shall long be remembered by this congregation.

C. A. Smith, 1312 Alpine, Andrews, Tex., June 16—Bro. Paul Nichols, who is both outspoken and inspirational in his presentation of the gospel, has just concluded a successful effort here at Andrews, Tex. His challenging sermons were the means of 5 precious souls re-dedicating their lives to Jesus Christ the last night of the meeting. One of this number was formerly associated with the "cups" persuasion, having at one time begun to prepare to preach. Now that he has taken his stand for truth, we expect great things from him, a man of several abilities. The others who confessed sins and requested prayers are to be commended, too, for their courage and devotion to the cause of Christ. What appeared at first to be an effort with no visible results turned into a great in-gathering of souls. There are times we all need to learn the great truths taught in Isa. 55:11: "So shall thy word be that goeth forth out of my mouth: It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereunto I sent it." We were happy to have my father and mother, Tom and Verda Smith; also, Lynwood Smith and Ron Alexander, who is traveling with Lynwood this summer, as well as a host of brethren from this area, attend one or more services. We hope that Paul's challenging sermons will intensify our efforts here in order that the crucified Christ might be set forth throughout our area. Lord bless all; we solicit your prayers.

Carl Willis, 7069 Mather, Union Lake, Mich., June 16—The congregation in Pontiac, Mich. just closed a meeting with Bro. J. W. Kornegay. James Reeves was baptized; he is the husband of Sister Margie Reeves who passed away last fall. Bro. Kornegay also preached in Farmington, Mich., Mon. night and Larry Wade was baptized. Bro. Ervin Waters' meeting at Milford, Mich. had as its purpose to get the churches in Mich. more enthusiastic in the work of the Lord. The congregations at Farmington, Flint, Milford and Pontiac are in a united effort supporting Bro. Ron Courter in this area. Bro. Ron has made a great sacrifice in giving up his schooling and a prosperous career to go into the evangelistic work. We need more men of his conviction. Seems as though the Lord is blessing us of late with such courageous young men. We would like to see more young men give up teaching school and go back to preaching the gospel full-time. With the plans Bro. Ron has put before us, we believe the churches in Mich. will be an example to the world. Bro. Ron baptized our son, Kerry,

and Bro. Whitehead's son, Calvin, this past Lord's Day. Pontiac is blessed with at least 7 young men in their teens who are starting to take part in the public work of the church. For this we are thankful. We ask the prayers of the brotherhood in the work we are setting forth to do. With the help of the Lord, and your prayers, we know much will be accomplished. Here is our renewal.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., June 17—Since last report I have preached at several places. Recently, Bro. Don Reneir of Joplin, Mo. preached for us here, and on the Missouri side, too. He did remarkably well at both places. I think Don possesses unusual ability to be so young. He wants to preach, and can do a good job right now. I think he has a great future. You brethren within driving range of Joplin would do well to call him for week-end meetings. You might be surprised. We had a grand reunion with the Kings from Calif., and the Milners, from Ohio, in the month of May, at Lee's Summit, and Bennett Springs, Mo. It was refreshing indeed to visit with Bro. King, who has been more than a father to me in times past. When the word got around that Bro. King was coming back to Missouri, the people came from miles around to see him—truly, a man who has sustained a constant influence in that community through the years. I have just returned from Wichita Falls, Texas, where I conducted a series of meetings at the Garden's Edge church of Christ. I doubt that I ever worked harder in a meeting, and I hope and pray that my efforts were not in vain. I learned to appreciate some of these brethren more than ever before, and I have implicit confidence in their ability to keep the church free from dangerous trends that lead in the wrong direction. This we must all do in every place. May we have the courage to keep our feet in the old paths. We had visitors from Ft. Worth, Graham and Olney, Texas; also from Fredrick, Okla., and the Lawrence Rd. congregation in Wichita Falls.

J. W. Kornegay, Rt. 1, Raleigh, N. C., June 10—The church here is progressing, and we are working together for the meeting over Labor Day (Aug. 27-Sept. 5), with Bro. Arthur Wade doing the preaching. Everyone is cordially invited to attend. We will provide food and lodging for as many as possible. May 7-16, I held a 10-day mission meeting at Walterboro, S. Caro.; 1 was baptized, 2 precious souls were restored; 3 confessed they had erred in unscriptural worship, and took their stand for speaking where the Bible speaks. Bro. Frank McClendon is an able teacher and holds up the truth, as is Bro. David Crosby. They need our encouragement and prayers that their efforts will be successful. May 28-June 6, I was at Pontiac, Mich. I enjoyed working with these zealous people, with all surrounding congregations working together; 1 was baptized at Pontiac; 1 at Detroit; 9 confessed faults. Bro. Ron Courter of Detroit, Mich. is working in the Lord's vineyard full-time again; he has ambition and zeal. I believe the 4 congregations with whom he is working, Pontiac, Milford, Flint, and Detroit, will really get moving and bring in the sheaves. We were saddened by the loss of Sister Nora Davis, May 29th at Pontiac. We made our home with Bro. Andy Davis; their kind hospitality is appreciated. June 11-20, we will be in a meeting at Blue Springs, Ky. Let's work for the night soon cometh.

Ronny F. Wade, Box 564, Lebanon, Mo., June 19—The meeting at Tulsa, Okla. closed without visible results. We were with the congregation meeting at 1105 S. 141 East Ave. They have a very nice new building and a zeal to grow. These are fine conscientious disciples, and I learned to appreciate them for their sincerity. Several of the brethren meeting at Latimer Pl. cooperated nicely during the meeting. We were deeply grateful for their presence. Our next meeting was in Birmingham, Ala. The congregation there has been hurt by so many moving away, but they are still strong in the Faith. We certainly had an enjoyable stay with them. This was my first visit in the deep South in sometime. Southern hospitality is still what it always was. There is no hospitality like it elsewhere. Even though the South has been greatly ridiculed by the press of late, I can assure you that it is still one of the only places I know of where young people are taught respect for their elders and manners unsurpassed. In fact, in a recent release the U. S. Govt. revealed that the South was the only part of the country where the crime rate had not risen during the last year. Presently we are at San Antonio, Texas (Catalina). These are fine people and we expect a good meeting. The Lord willing, July 12-15, I am to meet Dudley Spears in public debate in Okla. City, Okla. on the cups and classes. Following the debate, we plan a meeting with the 21st church, July 16-25. Thence to Midland, Texas, July 30-Aug. 8.

Cicero Goddard, 4441 Agnes, Kansas City, Mo., June 15—The meeting in Kansas City, Kans. closed the last of May with no visible results. We were, to say the least, disappointed in the support of sister congregations. We are quick to condemn the world for not taking advantage of the truth when it is in their town, yet we have the truth and are so complacent. I wonder how we can expect the world to show interest in something we ourselves show no interest in. We love to quote Romans 10:2 that they have a zeal of God but not according to knowledge; well, we have knowledge and no zeal many times. I ask, which is wrong—and answer that both are wrong. Paul said in Phil. 2:15 that we are to be harmless, blameless, without rebuke, in the midst of a crooked and perverse nation among whom we are to shine as lights. Brethren, I ask, has the light gone out in some places; I fear so. We all should study Prov. 6:6-8 and try to fashion our lives after the lowly ant. Christ rightly accused a congregation in the Revelation of being neither hot nor cold, and promised to spew them out of His mouth. This is the condition of many today. We are now in Cincinnati, Ohio with pretty good attendance. Several from Reading, Ohio. Lexington, Ky. and one sister from Berwind, W. Va. have attended. We are looking for brethren from Detroit, Mich., and Harlan, Ky. this week. We request your prayers for this meeting; we feel sure the Lord's church can be planted. The work in Kansas City, Mo. makes slow progress; we are hoping that by Fall it will be more self-supporting so that I might divert my attention to open fields. I hope to see all of you at Sulphur, Okla. in July, if God is willing. I go to Marion, La. the second Lord's Day in July, then to Farmersville, La., and Brookhaven, Miss., in Aug. I request the prayers of the brotherhood for my daughter who has a strange type of pneumonia; she has been in the hospital twice since we have been here, and must return the 18th for more x-rays. She does not run a temperature, but breathes about 58 times a minute. The doctors say they have never seen anything like it.

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

# OLD PATHS ADVOCATE

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

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

Vol. XXXVI

LEBANON, MISSOURI, AUGUST 1, 1965

No. 8

## THE SIMPLICITY THAT IS IN CHRIST

By C. A. Smith

Paul declared in 2 Cor. 11:3, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." How very true! With this in view, let us consider the gospel of Christ. In making our estimate of the gospel, if we would be well-guided, there are two or three things we should constantly hold in mind. They are:

1. The gospel of Christ is the power of God for saving men from sin. This is a simple, scriptural statement, and need not be argued. Paul says in Rom. 1:16, "I am not ashamed of the gospel of Christ; for it the power of God unto salvation to everyone that believeth: to the Jew first, and also to the Greek." It is the power by which God proposed to save both Jew and Gentile alike. That is the meaning of "every one." It is distributive; it means the gospel is the power of God to save each individual. It is God's power as method and as means. If He will ever save anyone by any other means, He has not revealed to us His intention to do so; we cannot therefore know the fact.

2. Our Saviour, when He had done the necessary preparatory work during His personal ministry, gave commission and commandment to His disciples to "preach the gospel to every creature" (Mk. 16:16). They were not commissioned to preach the gospel to kings, or governors, or priests for the people; they were to preach to the people, every individual. Every creature means the whole creation individually, distributively. Now, He knew the capacity of men; what they were capable and what they were not capable of understanding. He knew the ignorance of man generally and particularly; his incapability of grappling with and comprehending profound and abstruse questions of law, of philosophy, of science, of theology. This was not so of the gospel; He commanded His disciples to preach the gospel to every creature.

3. We should also observe the fact that when His disciples went forth to preach the gospel, when they preached it and where they preached it, the people did on hearing a single presentation of it, understand it so far as it was necessary that they should believe and obey it, and did receive and enjoy the salvation it brought; in some instances hundreds and possibly thousands in a single day; in some instances on the

(Continued on page eight)

## RUN, SPEAK TO THE YOUNG MAN

By Billy Orten

"And behold the angel that talked with me went forth, and another angel went out to meet him and said unto him, run, speak to the young man and say unto him, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle thereof" (Zechariah 2:3-4). I cannot with certainty identify the young man in our text. Some commentaries say it is probably referring to Nehemiah. However, I wish to lay special emphasis to the expression, "Run, speak to the young man."

I am concerned, even alarmed, at the number of young people who are leaving the church. So many are departing from the faith and the principles they have been taught, and are trading these in for cynicism and pleasures. Since there is no matter more important than the future of our young people, I take this opportunity to speak to them.

Why should I run to speak to the young? Because time is running. The word run means to make haste. Unless we make haste to speak to the young, the opportunity will be gone. Time moves on; it waits for no one. Young people, you pass this way but once. Your youth is not something you can save like a child saves a stick of candy. Youth is not like a new garment that you can keep fresh by only using it sparingly. It is something you must use very carefully while these precious years are yours, for soon they will be gone. Youth fades quickly into old age. Someone hath said, "Youth is the golden age of man." Another said, "Youth is so wonderful, it is a shame it has to be wasted on young people who do not know how to appreciate it." Treasure your youth and use it wisely.

Youth is something we prize very highly. There is a vain quest among older folks to recapture that rose of adolescence that has faded from the cheeks. One of the greatest tragedies of this generation is to see so much youth wasted on sin and crime. What a terrible waste of those precious years. A wasted youth robs us of the satisfaction of old age. The greatest thorn in the minds of some people as they grow old is to look back on a wasted youth. Even Seneca wrote, "Youth, well spent is the greatest satisfaction of old age."

As a warning against dissipation of the precious years of youth, the Bible graphically pictures such cases as Absalom, son of David (2 Samuel 15-18). There is enough heartbreak in this story to cause every young person to resolve to never be a similar disappointment

to his parents and to God. Absalom was a beautiful young man. He had a head of hair that would be the envy of many of us. He possessed promising ability and ambition, and had every advantage his father, the king, could give him. But he used his ability and his advantages to muster an army and declare war on his father in an effort to take the kingdom away from him. In the battle that followed, he was killed. He died a traitor's death. His memory is one of everlasting shame and contempt as an example of wasted youth.

I feel I can sympathize with you, boys and girls, because not too long ago I passed through this same critical period of transition between childhood and adulthood. We have many things in common, and I feel I may be able to offer some thoughts that will be helpful to you. Let me refer you to a very successful young man named David. When David was but a youth, he won one of the greatest victories of his entire career. I refer to the time David walked out on the battle-field to face Goliath, the Philistine giant. David was armed with only a sling, a few small stones, and his faith in God. He was but a youth, but what a youth he was.

Let us look at what made David successful. First, he was a youth that believed in something. He had beliefs and beliefs are very important. Hear him as he stands before King Saul asking for permission to go fight the giant. "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine" (I Samuel 17:37). Hear him again as the giant came charging down upon him, "Thou comest to me with a sword, and a spear, and a shield: But I come unto you in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied." The apostle says in I John 5:4, "This is the victory that overcometh the world, even our faith." Early in his life, David had seen God working in the affairs of men. He had seen God's power demonstrated in his own life. He believed in God and he trusted in Him.

Young people, you live in a very unnatural world. It is an age of science, an age of progress, and an age of change. Life has been speeded up to the point that most of us can hardly keep up. This fast age has brought changes in our thinking, our ideals, and our standards. The old rules of chastity and purity are being discarded for new ones that allow much more freedom. Many of today's youth are crying out for freedom and emancipation. Ah, yes, freedom—this is a fair sounding word, but where is all this leading to? In our struggle to find ourselves in this world, many have turned to the live-for-the-moment theory. They shout, "Live, indulge, enjoy yourself, drink deep of life's pleasures." Remember, the fast gay life may be attractive, but it cannot last. You may send more than an ordinary amount of electricity through a light bulb, and cause it to burn more brightly and give out more light than it was intended to give, but there is a danger of shooting the bulb. The same is true of the fast gay life. Boys and girls, do not abandon your religious beliefs. Now more than ever you need your faith.

Girls, you will be tempted to surrender your virtue. You may even be ridiculed if you do not. But keep your bodies for that relationship that God sanctions. You will not be better by tasting the poison of sin. God made your bodies to be given wholly someday to that very special person. Learn to pronounce the word

"No" with such firmness and conviction that you will not be tempted again. "Keep thyself pure," I Timothy 5:22.

In this life we have to practice self-denial. We cannot have everything. If I am to enjoy the peace and happiness of a wonderful home, then I must deny myself any promiscuous affairs. If I choose the fleeting pleasures of a promiscuous love affair, then I will deny myself the love and peace of a happy home. Since there is denial to be made, why not deny the bad for the good? Why not deny the dust in order to possess the diamonds?

Second, David was a successful young man because he could recognize a Challenge. David saw the giant challenge God's army. He also saw the men of Israel flee from the giant. We would expect David to be afraid also, but he saw a need, and he was ready. He went to the king and asked to go fight the giant. Young People, there is a great need for you in the service of the Lord. The Lord calls upon you to volunteer. A challenge faces you. Will you accept? Satan will try hard to enlist you in his cause, but God needs you and calls to you to enter His service.

Third, David was a youth that could not let right suffer. Why did David accept this challenge? It was not pride, nor was he seeking fame. The key to his accepting Goliath's challenge is in I Samuel 17:26. "Who is this uncircumcised Philistine, that he should defy the armies of God?" David loved God, and he could not stand aside and let God's cause suffer. It does not seem to bother some people to stand by and see a cause they believe in go down without doing anything in defense of it. Young Friends, I hope you will feel a responsibility to stand up and be counted on the side of righteousness. It is not enough to not do wrong ourselves, we must stand up for right. Fall in love with the cause of righteousness. Be so devoted to Christ and His church that you would rather die than see it suffer.

Last, David knew how to remain humble. When success came to him, it did not turn his head. King Saul offered David one of his daughters in marriage as a reward. Who would not have jumped at such an opportunity to fame? David answered, "Who am I, or what is my life, or my father's family in Israel, that I should be a son-in-law to the king?" (I Samuel 18:18). David remained humble all his life. This was one of the secrets of his success. "God resisteth the proud, but giveth grace to the humble." These thoughts are submitted to the young out of concern for your future.

—Marion, Louisiana

## "YOUTHFUL LUSTS"

By Jim Hickey

The apostle Paul wrote, "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (II Timothy 2:22). In this article, I would like to point out some dangerous activities which incite the lusts of youth. Parents need to make sure that they are not jeopardizing their children's spiritual lives by not providing Christian association and the proper spiritual environments. Young people should flee the youthful lusts of:

**Dancing:** Dancing is wrong for several obvious reasons. The close personal contact, low lights, and sug-

gestive music all combine to produce erotic passions. The new modern "solo" dances are nothing short of lewd and lascivious, which God includes as one of the works of the flesh in Galatians 5. It is just as wrong to cause someone else to lust as it is to lust yourself. This is a warning to men and women alike. Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28). I personally fail to see the wisdom of churches having skating parties where immodest apparel is allowed and dancing is done; especially when they are treated and announced as church meetings. Let's not become "lovers of pleasures more than lovers of God."

**Parties:** Christian "get togethers" are fine, but parties like the world has are condemned point by point in I Peter 4:3: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." Quite to the contrary, we are to "lead a quiet and peaceable life in all godliness and honesty."

**The movie theater:** Today I believe that modern movies have become so corrupt that there can be no controversy concerning their worth. Today's movie hero is a sophisticated and ungodly character. Illicit sex, immorality, murder, and wealth is glorified and made appealing, while honest, godly living is mocked. This is to say nothing of the environment and bad company that exists and the immorality that goes on within today's "drive-in" theaters. Christians can have no reason to be at such places. Paul said, "Abstain from all appearance of evil" (I Thess. 5:22). I believe this applies to the home as well. David spoke of his home when he said, "I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes" (Psalms 101:2-3).

**Swimming:** Swimming is not wrong within itself, but the lusts and desires incited from the human body displayed is certainly wrong. Will those who say mixed bathing is fine, now endorse the trend for further nakedness? Many go to the beaches not to swim but to "sun bathe" and meet other boys and girls. I believe exhibitionism is behind a great deal of this. The great sins of fornication and murder were committed by King David as a direct result of viewing Bathsheba bathing. Immodesty is shameful (I Timothy 3:9), but there are many who glory in their shame (Phil. 3:19).

**Intimacy:** God's word is very plain and positive in its plea for personal purity and holiness. "Neither be partakers of other men's sins: keep thyself pure" (I Timothy 5:22). Moral anarchists are waving the banners of moral freedom, but they are actually seeking license for their lusts. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul" (I Peter 2:11). "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage" (II Peter 2:19). Thus, God's word answers the corrupt man.

Finally, we are told to "flee fornication." Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. . . "For ye are bought with a price: therefore glorify God

in your body, and in your spirit, which are God's" (I Corinthians 6:18-20).

—2419 Leafdale  
El Monte, Calif.

## THE CUP AND ITS CONTENTS (I)

By J. W. Kornegay

In Matt. 26:27-28, we read, "And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it. For this is my blood of the New Testament which is shed for many for the remission of sins." Questions: Was "the cup" of verse 27 shed for the remission of sins? What did Christ say to drink of when He said, "Drink ye all of it?" The words "of it" refer back to "the cup" which Christ gave to them. Christ took a cup, and according to Thayer's Greek-English lexicon, page 37, this means "to take with the hand, or lay hold of." So, Christ took with the hand, or lay hold of a literal cup. The literal cup must have had something in it. Wilson's Emphatic Diaglott points out on page 108, "Drink out of it." For us to drink out of it, there is of necessity something in it, a literal drink element, and in this case, "the fruit of the vine."

Blood shed for remission of sins could not be the same thing Christ took in verse 27, because He took it with the hand; He took, as noted above, the cup or container. Let us prove that "the blood" of verse 28 could not be "the cup" of verse 27. What is "the blood" of verse 28? In verse 29, we read, "But I say unto you, I will not drink henceforth of this fruit of the vine—." This must prove that the "fruit of the vine" in verse 29 is "the blood" of verse 28 which was shed for remission of sins. This was in "the cup" that Christ took and gave to His apostles.

In Luke 22:17, we read, "And he took the cup and gave thanks and said, Take this and divide it among yourselves." The cup that Christ said to divide was a cup with a blessing in it for Paul said in I Cor. 10:16, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" It is evident here that it takes both the cup and the fruit of the vine to make the cup of the Lord.

Christ further commanded the apostles to divide it among themselves. Since He so directed, it must have been undivided when He gave it to them. We see Christ took the cup of blessing undivided, He gave thanks for it undivided. The apostles divided it among themselves when they all drank of it or out of it, and in no other way.

In I Cor. 11:25, Paul said, "After the same manner also he took the cup, when he had supped saying, This cup is the New Testament in my blood. This do ye, as oft as ye drink it in remembrance of me." Some say that we cannot drink the cup of I Cor. 11 because we cannot drink a container; hence, they contend, the word cup can mean a container as used here. No one has ever contended that we can drink a container. Now, let us pose this question: Is the cup you "drink of" in verse 28 one and the same as the cup you "drink" in verse 27? To "drink of" means to "drink out of," already noted, so we conclude logically and scripturally that we "drink the cup" by drinking what it contains, and by no other way. By no law of language or logic can we call the fruit of the vine "the cup" until it is in

(Continued on page twelve)

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## FALSE ASSUMPTIONS

By D. B. McCord

**Church of Christ**—It is the sincere and candid opinion of this writer, judging from what is said and written concerning the church, that it is thought by some that those who use "church of Christ" in reference to the church, more or less exclusively, do not recognize other terms divinely given. This is a false and wreckless assumption.

That the church of our Lord is not always referred to in the divine Record as the "church of Christ" is readily conceded. There are other references; namely, simply, "the church" (Acts 2:47), and in at least 15 other passages in Acts alone; "the church of God" (Acts 20:28; 1 Cor. 1:2; 10:32; 11:22; 15:9; 2 Cor. 1:1; Gal. 1:13; 1 Tim. 3:5); the "church of Christ" (Rom. 16:18); "the church of the Living God" (1 Tim. 3:15); the "church of the first born" (Heb. 12:23); and Christ simply said "my church" in the promise in Matt. 16:18.

That a sectarian or denominational charge is directed toward those who refer to the church as the "church of Christ" is evident. Such a charge is based upon the false and groundless assumption stated heretofore that since we use this term, more or less exclusively, we have the idea that this is the only scriptural designation. This is wide of the mark. It is true that on most billboards and in most advertising media, we indicate the "church of Christ." We must surely concede that this is right and scriptural; if not, why not? The Scriptures so refer to the church. Surely this is right, and to refer to a question posed by Bro. Clovis T. Cook in a two-article series in this journal a few months past, "What is wrong with right"? There is nothing, not one thing, wrong with right!!

Now, it is conceded that it would not be right, and even sectarian and denominational if you please, to contend that this is the only way Bible writers have spoken of the church, and the only way we can speak of her. As we tried to make evident in the foregoing, she is spoken of in other ways, and to speak of her thusly is unquestionably right. Even we do use "church of Christ" in most public reference, we do not surely contend that this is the only term of scriptural reference; and since this is the case, I would contend that

we are not sectarian, denominational in doing so. Let the critic and accuser step forward and scripturally refute. Personally, I am most happy and grateful to be a worshipper in a meeting house where brethren have been humble, thoughtful and scriptural enough to indicate that here is an assembly meeting that honors Christ and His church by publicly proclaiming that it wears His name! How can it ever be contended that it is not scriptural to refer to the "church of Christ" as truly the "church of Christ"? It can not be, scripturally or logically.

**Worship in spirit and in truth**—It is apparent, too, by some things said and written these days, that some assume that when and where brethren contend for scriptural worship their spirit and lives are not what they ought to be. I deny this. How false the assumption! It is true, we have our faults and failings, as does the stone-thrower in these matters, but without prejudice or favor, I can say that among those brethren contending for true worship, there are none anywhere with purer motives, higher ideals, and a more excellent spirit generally! All of these are required of God's servants, as is worship in spirit and truth.

It is assumed that even though we have scriptural worship, due to our other faults, failures and signs, we have the liberty to "call on" in the public assembly anybody, in order to convert him to the truth, to "lead singing," "lead prayer," "wait at the table" and even teach. The assumption is false and in practice most dangerous. It is dangerous because it gives the man who practices vain worship a false sense of security that he is right, and this security is an error. He is made to believe and reasonably so, that he is right in his error, or he would not be called upon. It is dangerous, too, for the church. Every man might not cause trouble in Zion so used, but what justifies us in taking the chance; echo answers, nothing, nothing! Why not play safe with the church and the brother's soul, and truly admonish him as a brother, but teach him more perfectly the way of the Lord, and convert him to it, then after proper steps of repentance and confession of error, use him publicly. This can be done; let us not assume that it is impossible or impractical.

That there is such a thing as true worship outlined in the Scriptures is very much evident. It is a false assumption that such is not the case, and how deep is the mystery that many who have been able to see the truth in such fundamentals as faith, repentance, confession and baptism just can not see or will not see the truth in true worship.

The seeker for Truth need go no further than First Corinthians to find every act of public worship mentioned and adequately explained. If where we meet, dear reader, is not after this pattern, then what we do is not "after the due order," and we need to do something about it, and with dispatch. **Singing**—1 Cor. 14:15—the only kind of music in the assembly that is authorized. **Praying**—1 Cor. 14:15. **Teaching**—read 1 Cor. 14:23-40. Here, nor elsewhere in the Scriptures, is anything but one assembly taught in which the Word of God is publicly preached or expounded; women are not doing the teaching, and men are only doing it one at a time. **Communion**—1 Cor. 11:23-34; see also 1 Cor. 10:16. There is one assembly on the Lord's Table, one bread which He said was His body, and one cup of the fruit of the vine, which portrays

to the Christian the New Testament or Covenant and the blood of Christ that ratifies it. Let this not be denied! The Scriptures teach this, and as plainly as they teach faith, repentance, confession and baptism as acts of obedience for the sinner. Giving—1 Cor. 16:1-2. Here, in one letter, by Paul an inspired writer, directed to not only the church at Corinth, but to "All that in every place call upon the name of Jesus Christ our Lord," are given to us plainly, constituents of true worship and the manner in which they are observed. Yet, there are those who falsely assume that we may disregard such evident facts even when Paul, after he had outlined these truths, would declare "that the things I write unto you are the commandments of the Lord" (1 Cor. 14:37). Yes, singing without an instrument, communing with one cup and one loaf on the Lord's table, and both of them unleavened, and teaching the Word of God publicly in one assembly undivided are the "commandments of the Lord." Paul said so, yet men have the unmitigated audacity to refuse to practice them. Shame! Shame!

**Preaching truth**—It is assumed in this modern day that if you preach the truth and practice a "thus saith the Lord," you are a hobby-riding, trouble-maker. This is not true, dear reader. Christ and the apostles were so accused; but the accusation did not make them so. If a man stands for something, he is so misunderstood by some. It is a sad commentary these days that by the actions of some you are made to wonder where or upon what they stand, and often times whether or not they stand on anything at all. Pity the man who stands for nothing; or worse yet, if he does, you can not tell by observing whether he does or not.

It is falsely assumed that the conscientious opponent to error and dangerous trends is the destroyer of the peace. Not so! Ahab was false assumption personified when he had "the nerve" to approach Elijah with this question, "Art thou he that troubleth Israel?" Notice Elijah's reply: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord - - -" (1 Kings 18:17-18). Does this strike a familiar chord. I think so.

—D. B. McCord.

### OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number sent. We want to express again our appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list, and report any errors to us immediately.

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### PLEASE NOTICE!

With this issue of *Old Paths Advocate*, we must ask Laycock Printing Co., Jackson, Tenn., the devoted and most helpful and understanding printers of this journal now for going on 4 decades, to increase our number of copies which brings our mailing list to an all time high, so far as I know. For this we are so humbly grateful, and are made to realize more all the time our responsibility in such an endeavor. Without the help of "Our Helpers," we could not have come this far. What ever this journal is or ever will be in helping propagate Truth will be largely due to the efforts of hard work and sacrifice on the part of Bro. Homer L. King, who for so many years was publisher. I shall never forget this.

We are doing our very best to keep the subscription price at \$1.00 a year. This is difficult. Brother King has always opposed increasing the price, and due to this, and my own conscientious objection to raising the price, our plans are to keep the price at \$1.00. When our subscriptions do not average near 200 every month, we have problems. When such is not the case, my wife and I have been gladly making up the deficit; this is not always easy. We have not wanted to impose on others, nor do we intend to. However, I feel sure that our readers would be interested to know our needs in publication, and will do all possible to assist in sending subscriptions, as many and as regularly as possible. We always appreciate the paper's merits being mentioned in meetings by preaching brethren who can conscientiously do so. This does more good than we can say.

My sincerest thanks is due to many: to the other editors and their understanding of me and my decisions, which is not always easy, I know; to Sister Veta Wissinger, who so diligently mails the copies from Lebanon, Mo., without whose devoted help, our task would be much harder; to the fine, understanding people at Laycock Printing Co.; and to my most faithful and devoted wife, my abiding source of inspiration, whose help in clerical and bookkeeping work I could not do without, and whose diligence in seeing that all of the material gets to me for editing and publication, in my absence from home, is worth more than silver and gold. I need the prayers of brethren, please.

—D. B. McCord

### "MY ANCHOR HOLDS"

This is the most appropriate and appealing title of the latest and second album on the Temple label by the "Gospel Lamplighters." Due to my deep appreciation for such singing, and my sincere respect, love, and humble admiration for these singers and their talents,

I gladly mention, without solicitation, this genuine work of art, to our readers, with the sincerest hope that they will order this album to enjoy and cherish in these days of uncertainty. Bro. M. Lynwood Smith, Rt. 1, Wesson, Miss. organized and sponsored the "Gospel Lamplighters" in this admirable endeavor. Bro. Johnny Elmore is the director.

The singers, all of whom I am humbly happy to count as my friends and brothers and sisters in Christ, are, as follows: Lead—Christine Elmore, Alice Ann Prince, Glenna Joyce, Alan Morris. Alto—Nancy Fancher, Sally Elmore, Fay Rowe. Tenor—Leon Fancher, Jerry Anderson, Wayne Fussell, Taylor Joyce. Bass—Glenn Bray, Phil Bray, C. A. Smith.

The selections, so beautifully rendered, and without the distracting use of a mechanical instrument of music, are: "My Anchor Holds"; "I Love to Tell the Story"; "Keep Me"; "Lord, Teach Me How to Pray"; "Go Forth in His Name"; "Dear Jesus, Abide with Me"; "Now the Day is Over"; "When I Stand with God"; "Out Where the Cool Breezes Blow"; "Wonderful Saviour"; "Without Him"; "O Lord, Our Lord".

The price is \$4.00. "Dear Jesus, Abide with Me," as sung by these devoted, talented people, is worth the price of the album, in my judgment. We owe it to our children to see that they, in our homes, have the opportunity to hear such music. The first album, "Songs for the Shadows," too, is a masterpiece that those who own it, treasure it. It, too, is \$4.00. Why don't you now without delay order from Bro. Lynwood Smith, Rt. 1, Wesson, Miss.? I am told that sending as many to one address as possible is a great advantage in shipping.

—D. B. McCord

### A PREACHER'S PRAYER

I do not ask that crowds so throng the building that standing room be at a price;  
I only ask that as I voice the message, they may see the Christ.  
I do not ask for church pomp and pageant or music such as wealth alone can buy;  
I only pray that as I voice the message, He may be nigh.  
I do not ask that men may sound my praises, or headlines spread my name abroad;  
I only ask that as I voice the message, hearts may see the living God. —Selected

### NOTICE

The meeting Labor Day in Texas will be held at the meeting house on Boulder Drive, in Dallas. It will begin Sept. 1, and continue through Labor Day, Sept. 6. Bro. Wayne Fussell will be doing the preaching during the meeting, and assisting with the services that will be held on Labor Day. We invite all who can to attend as much of the meeting as possible.

—H. D. Hinton, 1934 St. Augustine, Dallas, Tex.

### MEETING, SULPHUR, OKLA.

This meeting is now history, but leaves us with many fond memories. People were in attendance from more than 20 states in the Union; about 44 preachers of the gospel were present during the meeting and we heard them preach sermons that stirred the soul—les-

sons never to be forgotten. Interest and cooperation, especially among the young people, were the best in several years. Two afternoons at the beginning of the meeting, song practice was held at the tabernacle. Each evening after services, activities were provided for the young people. Some of the time this activity was provided in Platt National Park where we had refreshments and sang together. Twice the local high school auditorium was rented for these gatherings. All seemed to enjoy the good singing, the preaching of the word of God and the wonderful fellowship of Christians. Why don't you begin, now, to make plans to attend this spiritual feast next year; you will be glad you did!

—Miles King,  
Leon Fancher

### YOUR ATTENTION, PLEASE!

We had hoped to start building sometime ago; however, we have not received enough help to buy needed material with which to start. We wish to thank all who have helped. Since we last reported, the following have sent to our necessity for which we are grateful: Bra-shear, Tex.—\$25; New Salem, Miss.—\$100; Melissa, Tex.—\$150; Wynnewood, Okla.—\$150; Douglas Ruark—\$10. Our prayer to the Father is that others will help us soon so that we may begin building. We now have a total of \$632 toward the building; we will need about \$1500 to get started.

—C. M. Tidmore, Rt. 1, Box 111,  
M. R. Crouch, Rt. 1, Box 125, Valliant, Okla.

(Note—It is my hope that brethren will assist in this work, that the church may be firmly established in this place. I have a personal interest in this, because it was near here about 16 years ago that I held the second meeting of my preaching career; since those days digression has taken its toll at that place. Too, this is the land of my fathers; it was near here that both my grandfathers settled with young families when the country was a wilderness, and truly the Indian's native land. To see the cause of Christ flourish in such a land does us good; I personally am grateful for brethren who are willing to pioneer in this great work at this place. May God bless them, and may brethren help them.—Don McCord)

### RECIPE FOR REVIVAL

If all the sleeping folk will wake up,  
And all the luke warm folk will fire up,  
And all the dishonest folk will fess up,  
And all the disgruntled folk will sweeten up,  
And all the discouraged folk will cheer up,  
And all the depressed folk will look up,  
And all the estranged folk will make up,  
And all the gossipers will shut up,  
And all the dry bones will shake up,  
And all the true soldiers will stand up,  
Then we can have a good gospel meeting.

—Selected

### WHO IS SITTING IN YOUR SEAT?

A preacher met one of the lukewarm members on the street Monday morning. The man knew that he was "in for it" for the preacher had often spoken to him about not forsaking the assembly. He thought he would "beat the preacher to the punch," and take the sting out of the rebuke by making a frank confession:

"Well, my seat was empty again yesterday," said the member.

"Oh no," replied the preacher, "It was not empty at all."

"What?" asked the member, "Who was in my seat?"

"Satan was there in your seat, leering up at me and saying, 'I've got him again, preacher'." —Selected

## LETTERS FROM MEXICO

By K. G. Wilks

Sister LaVerne Smith, of the Healdton, Okla. congregation, is the writer of these letters. She is a summer student at the Universidad Internacional of Saltillo, Coahuilla, Mexico. She read the report in the June issue of *Old Paths Advocate* on Mexico and wrote to me requesting permission to assist in any way she could by translating into Spanish some of the material we have available for distribution in Mexico. It is certainly a gratifying surprise to find one so enthusiastic in her desire to contribute to the support of the gospel abroad, and to know, too, by reason of her visits with the brethren in Mexico that the gospel has taken root in good soil there. May God protect her and enable her to do much good work for the Lord. Since receiving her letters, we have mailed song books, and New Testaments. Bibles will go out tomorrow, and a concordance and Bible dictionary will go next. Here are her letters:

Apartado 293,  
Saltillo, Coahuilla  
Mexico,  
June, 1965

"Dear brother Wilks:

I have just read your article, "Cause of Christ—Old Mexico" in the June issue of the OPA.

For the past two weeks I have been in Saltillo studying at the Universidad Internacional and will be here until July 16. I am a student with a major in that language and will graduate from East Central State College (Okla.) in August. I am a member of the Healdton congregation, but have been attending church in Ada where I go to college.

It is plain to see the great need here in Mexico. I am writing to you to offer my services in any way possible. Of course I could not preach, and my ability to converse in Spanish is quite limited, but I can read and write in the language better than I can speak. However, I can get my meaning across fairly well in conversation.

I shall be at home in Healdton the entire month of August; if there is anything at all that I could do to help you, I hope that you will let me know. Perhaps I could translate or write letters or articles. You know much better than I what would need to be done. I've had no experience in translating articles of this type, but if we are willing to try, I know that God will help us. Please feel free to call on me, for I'm most anxious to help in any way I can. A sister in Christ, LaVerne Smith. My home address: Box 775, Healdton, Oklahoma."

June 29, 1965

"Dear brother Wilks:

I received both of your letters yesterday—air mail and common mail also. Today (Tuesday), I went to look for Senor Martinez. On inquiring, I was told that Lallave street was far away in a poor section of town. I went to his house, but found the door locked. With the help of a kind taxi driver I finally found someone who knew what I was talking about. That man is Senor Roberto Martinez, who said he knew you by means of letters. I talked with him quite a while and he told me that Isabel (Martinez) left yesterday for Monterrey as one of his relatives is very sick; Roberto and his family (one daughter and a wife who is very sick also) live

in Isabel's house and he was authorized by Isabel to take care of any correspondence. Roberto told me that he has served in the church for only a few years and that before, he was a member of the Lutheran church. He has several certificates from Bible or religious schools. He said that he received money and was provided a house, food, etc., by the Lutherans, but that on careful study of the Bible, he found that he was in error. He gave up all that he had, and now lives very very humbly. He and Isabel, he told me, have been visiting small towns near Saltillo and working with people there.

He took me into the small church adjoining his house and showed me with great humility, the few things they have. The congregation consists of about 5 families, usually about 16 to 20 people on Sundays. They have only 4 or 5 songbooks, a few Bibles, and a few more New Testaments. He expressed especially a need for more songbooks, for he said that often many children came and there were too few books to go around. They have a baptistry on the front of the church, a lecturn, and a small table, and a blackboard. He explained very carefully that they used only one cup, that women have no authority in the assembly, and that they have no division of classes. He said that he himself has to do almost everything in the assembly.

They meet, I think, three times a week—Sunday, Wednesday night, and Friday night. I am not certain because he spoke quite fast and my understanding is limited. Tomorrow night, being Wednesday, I will attend services and then perhaps I will know more to tell you. I believe that one of the girls in the group speaks some English, so perhaps between her and me, I can learn more.

This man, Roberto, seems to be very sincere and loyal. He was genuinely glad to know me and to know that we are aware of his efforts. Before I left, he prayed for me—that I might soon have a better understanding of his language and thus be able to do more.

As I find out more I will write to you. I believe that more people should be made aware of the effort here, and throughout Mexico. Before I came to Mexico, I looked in church directories, but could find listed only a church in Nuevo Laredo. I only wish I had known about the church here sooner. These people are wonderful, and are in great need of help. I will write more as I can. Yours in Christ, LaVerne Smith. I am known here as Anita (my first name) because LaVerne is very difficult for Spanish-speaking people to say."

July 1, Thursday

"Brother Wilks:

I have had no chance to mail the first part of this letter, so I will add what more I have learned. I attended services last night and was very impressed by the sincerity of the people. There were 8 present, counting myself, brother Roberto, his father, his sister, a man and his wife, another elderly man, and a younger man who was not a member, but who visits quite regularly. Services begin at 8:00 on Friday and Wednesday nights. I found that they also meet on Sunday night; 10:00 in the A.M. and 5:30 P.M. (because some come from far away and they must end services before the local busses stop running at night).

The service last night was somewhat different to ours, but not a great deal. We opened with a prayer, then a hymn, reading of a chapter, short lesson by

Roberto, who is very eloquent and speaks with great emotion; then followed a prayer in which all male members participated, giving thanks for his own blessings and asking for things he needed. They all prayed for me—for "hermana Anita, quien esta muy lejos de sus padres" (for sister Anita who is very far from her parents") and all of them have an eloquence which comes by deep faith, something that is often lacking at home. We closed with another hymn and prayer.

Tomorrow night, Friday, I will go back—also Sunday and Sunday night. Then I can let you know more about the Lord's Day service. At times I get very afraid because on Wednesday and Friday nights I will have to return by myself on the local bus quite late, then walk several blocks to my house. There are no taxi services near brother Roberto's house, and it is quite unsafe for a young girl, especially a North American, to be out alone at night. Last night I was terribly afraid. But after thinking about it, I really have no reason to be afraid, because I realize I have the prayers of my family and my brethren, and I'm never alone.

I hope I am helping you some. I will continue to write more as I learn more. LaVerne Smith.

I imagine you will attend the meeting at Sulphur, Okla. I will certainly miss being there this year."

—109 Dundee Dr., Wichita Falls, Tex.

## AN OPEN LETTER

July 16, 1965

Brethren:

*I have been a member of the body of Christ for many years, and I have served in the eldership. Being apt to teach, I am now available to spend full time in the ministry.*

—Willie Berna, 1334 Silica Ave.,  
Sacramento, Calif.

## OUR DEPARTED

**Musgraves**—Claude Everett Musgraves was born May 5, 1911 at Altus, Okla.; he passed away June 29, 1965 at Riverside, Calif., a victim of cancer. He was married to Ruby Ogletree in 1934; to this union 3 sons were born, all of whom survive, as does one sister and 3 grandchildren. It was the writer's privilege to visit with and talk to Claude the last weeks that he lived. I shall always remember this as a blessing, and will always regret that I could not do more for him. The funeral was conducted at Shannon's chapel, Orange, Calif., in the afternoon of July 1st. Interment was in Westminster Memorial Park. The writer tried to speak words of warning and consolation. Our deepest sympathy goes to Ruby and the boys, who all were so attentive to Claude's needs to the very last. May God bless them.

—D. B. McCord

**Hisle**—Bro. Roland Earl Hisle, Sr. was born July 21, 1887, in Estel Co., Kentucky and departed this life June 26, 1965 at Ada, Okla. He was 77 years, 11 months and 5 days old. He was a member of the church of Christ, Ada. He is survived by his wife, Mallie Hisle; 1 daughter Jewel Ball, Los Angeles, Calif.; 3 sons, Walker, Roland, Jr., and Joe Hisle, all of Ada, Okla.; 6 grandchildren; 1 sister, Menty Sutton, Duncan, Okla. Interment was in the Rosedale cemetery, Ada.

—Clarence Kessinger

## THE SIMPLICITY THAT IS IN CHRIST—

(Continued from page one)

public highway; sometimes at midnight; they heard a single presentation of the gospel, understood, believed and obeyed it, and rejoiced in its salvation the same day, and even the same hour of the night. All this we learn from the Acts.

From these facts, unquestionable as facts, there comes to my mind, with irresistible force, this conclusion: The gospel of Christ, preached by the first disciples, was a very simple thing; something suited to the capacity of the people, the unlearned as well as the learned; something they could readily understand and receive. Is not the conclusion a necessary one from the facts named?

There are many things that one may study all his life and even then know comparatively little about them. The gospel of Christ is not one of these. It was not so intended. It is God's appointed means of salvation from sin, and the sinner is not required to carry his soul burdened with sin, and his conscience with guilt, through a lifetime, because he is unable to understand and appreciate the means of relief. Do not misunderstand me. When I contend that the gospel of Christ is very simple, and brought down to the capacity of all responsible persons so that the unlearned as well as the learned may understand it so far as is necessary that they should, and believe it, and obey it, and be saved from their sins, I do not mean that there are no mysteries in the Bible, or none in the gospel itself. Certainly not. On the contrary, I am free to say that there are a great many things in the Bible that I have never been able to understand; mysteries I have never been able to fathom. We should not expect to be able to understand the ways of God; to be able to see the reason in His mind for all He does, whether recorded in the Bible or in nature. Our scope of vision is very much limited as compared with the infinite.

God is necessarily a mystery to us, just as a man is a mystery to a little child, and for the same reason. A child cannot comprehend the reasons that may be in the mind of a man for his conduct. The wisest ways of a parent are often mysteries to his own child just because the parent sees more than the child can see as a child. Were this not so, a child would not need parental control. If it could comprehend all the reasons in the mind of the parent, it could just as well govern itself. So it is with God and His ways; they are past finding out.

Yet, all that man has to do or see to in the matter of his soul's salvation here and hereafter, is all so simple that any responsible person can understand.

1. What mystery is there about faith? Believing is one of the most natural and common things that men do. We believe from childhood to the grave. Nor is there anything mysterious about believing in Jesus Christ. He came to us in our nature, a babe, a boy, a man; eating, drinking, sleeping, hungry, thirsty, weary, joyful and sorrowful; making wine at a marriage and weeping at a grave, having the experiences of life in common with us. He came as close to us as we can get to one another; came alongside of us, in all of our sad and sorrowful experiences; tasting sorrow and grief, suffering his death, as we do, and because we do. He died for us. God raised Him up and exalted Him to His own right hand in heaven, where He lives for us. What is more simple and more reasonable than that we

should believe in Him? The wonder is that any poor sinner who ever heard of Him should not believe in Him, and love Him.

2. What is more simple than repentance? Everyone, anywhere between childhood and old age knows what it is. There is not an experience we know better.

3. How simple and reasonable that we should openly confess Jesus Christ. We all understand confession. Children know what it is and even know something of its nature which we really do not have to know. It is our duty, our privilege to confess Him before men, and how it is that in confessing Him we make all the confession God requires of us as sinners, we may not understand, but so it is; and how simple it is.

4. We can be baptized in His name. That, too, is a simple thing. All who are capable of obedience at all can do that. We are not required to understand all about the reason or the nature of it, but simply be baptized in His name, and because He bids us do it.

5. And then, a life of faith, hope, love, obedience, prayer and trust in Him is the simplest, easiest, happiest life one can live on earth; ever learning of Him and leaving out of our lives what He forbids and taking into them what He bids, as best we can, trusting Him for all the rest—that's all. We may not understand just how God answers prayer; we do not have to, nor do we have to understand how He works in us by His Spirit, in the use of the means He has appointed and furnished to build us up and sustain us spiritually, any more than we have to understand how He makes our bodies grow and sustains them. We have only to learn to do our duty, as in nature, and He will do the rest for us as He does in nature. There are many questions about which we give ourselves needless trouble; such as, how does God answer prayer; how does He work in us to make us grow; how will He raise the dead; how will He judge the world; how will He make us happy in heaven? All of this is His side of the work, and it will be done in greater love and wisdom than we can conceive.

—1312 Alpine,  
Andrews, Tex.



Robert Falvey, 6824 Cedar, Huntington Park, Calif., July 4—We have enjoyed inspiring lessons by Bro. Jim Hickey and Bro. Rawls, who will be working with us at our Sat. night services for awhile. We are still contemplating the establishment of a congregation among the colored people in the Los Angeles area. Here are some subs.

Joe Veatch, 1540 Adams St., Loveland, Colo., July 6—This is to announce that a faithful congregation is now meeting at 406 E. Simpson St., Lafayette, Colo. Faithful brethren traveling our way, please feel welcome to worship with us every Lord's Day at 10:30 A.M. Please pray for us and the work here. For more information, you may contact the writer.

Dennis Fenter, 1700 S. Main, Portales, N. Mex., June 27—We closed a meeting here recently with Bro. Barney Owens doing the preaching; there were 4 confessions of faults. Bro. Owens did some excellent preach-

ing. We need more like him. If you are in need of someone for a meeting, I would recommend him. We enjoyed having him stay in our home while here.

Richard DeGough, 1509 Carmel, Bakersfield, Calif., July 13—Please send us 150 new song books, "Gems of Gladness." The books we have now (they are last year's books) are in good condition. The congregation has decided not to store these, but would rather see them put to good use by some congregation unable to buy books. Brethren needing such books should feel free to let us know.

Ray Lackey, Rt. 1, Box 171, Dalhart, Tex. 79022, July 13—The congregation here has bought a building; we worship at the corner of Aspen and Tascosa Sts., on the north side of town. Aug. 1-15, Bro. Freddie Lay will be here; the meeting will be Aug. 6-15. We would like to invite those passing by to worship with us. Please send us 50 copies of "Gems of Gladness."

James N. Caudle, 7639 Prince St., Citrus Heights, Calif., July 20—The church here (64th St., Sacramento) continues to grow; the Lord's Day before our meeting began, we had 1 baptized. We very much enjoyed a ten-day meeting by Bro. Billy Orten. It closed July 18, with a meeting in the interest of young people. There were a couple of very inspiring talks which resulted in 1 restoration. Here are 3 renewals.

Timothy Phillips, Rt. 1, Box 31-A, Pottsville, Ark., July 11—The church here meeting on Crow Mt. meets every Lord's Day at 10:30 A.M. We are doing fine and growing in number. I baptized 5 today. Please note in your directory that the church at Dardenelle has moved to the above address. We sure enjoyed the Sulphur, Okla. meeting. We meet here on Hwy. 64; everyone passing through is welcome to meet with us. May the love of God rest and abide with all the faithful.

Paul Walker, 2955 17th St., San Pablo, Calif., July 19—We are now living and working here; the church is doing well. Since coming to Calif., we have heard Billy Orten and Miles King preach. Bro. and Sister Perry Allen and I were privileged recently to visit in the home of Bro. Homer L. King. We were happy to see him doing so well. Before leaving Tenn., we enjoyed visits in our home by Brethren Ervin Waters, Dennis Smith, John Fisher and Benny Cryer. Our work in the Richmond, Calif. area will continue a year, Lord willing.

James R. Stewart, 2522 Fort Ave., Waco, Texas, July 9—My work at Temple, Tex. has come to a close. I believe the brethren can carry the work on now as several can take leading part. We are back home (Waco) at the present, and will be laboring in other fields. I will be helping the brethren at Circle Rd., Waco, for a while. July 4, I preached at Circle Rd. both morning and evening, and at Sand Grove, in the afternoon. Let's keep the good work going, brethren, and work for peace and unity among God's people. Please note my new address.

Jim Hickey, 2419 Leafdale, El Monte, Calif., July 12—Since last report, I have preached one or more times at the following congregations: Oklahoma City (21st Street), Sulphur, Oklahoma; Dallas, Texas; and Cottage Grove, Oregon. We certainly enjoyed the fellowship, preaching, and singing of the Sulphur meeting. It was a real spiritual uplift. At the present time, I am at Cottage Grove, Oregon, moderating for Gayland Osburn, in his discussion on the communion and teaching. So far, he has successfully proven the proposition concerning the loaf. We look for some to come over from digression. We have been having large crowds. We will have another report at the close of the debate.

J. R. Tidmore, 311 W. 5th, Broken Bow, Okla. 74728, July 12—Bro. Edwin S. Morris held our meeting June 18-27; he did some wonderful preaching, and I be-

lieve it will help everyone. He is to hold one in Golden, Okla., in Sept., I believe. Bro. Jim Hickey will be with us for a meeting in June, 1966. My son, Clifford, and Bro. Raymond Crouch, live at Valliant, Okla., and have a well-located lot and are trying to get help to build a place for worship. Congregations and individuals who can help, please do so; it will be well spent. Several promise to meet with them when they have a meeting place.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., July 13—Since last report, I have preached here at home, both on the Kansas and the Missouri sides. We attended the meeting at Sulphur, Okla. It was a good meeting. They had some of our largest crowds. We were there over one Lord's day, at which time I went with Bros. Ronny Wade and B. F. Leonard, to the Garden's Edge church in Wichita Falls, Texas, where Ronny preached for them. I was glad to visit with them again. Last Lord's day I preached at Lee Summit, where the meeting was held for the purpose of planning evangelistic work. There are five preachers in the field in Mo., and Ark., at present and we hope to keep them there. Kansas City, Kan., and Lodi, Calif. have contributed much to this work, and for this they should be commended. May God bless them for being able to look beyond their own back door and see the fields so white unto harvest.

J. F. Massengale, Rt. 1, Box 246, Cave Junction, Ore., July 10—We so often are plagued with labors and worries as to have little time left for the things we must do. I am trying to rectify that. Please, Don, be careful in prayer and study of the Word concerning "Divorce and Re-marriage;" to this there are 2 sides, and in such disputes, both are those who oppose themselves while fighting one another, and the church is caught in between, and is made to suffer, and all those who know and love the truth do suffer for love of the erring ones. Publish this if you like; it is truth. Pray for me, and always "Go with God."

Ronny F. Wade, Box 564, Lebanon, Mo., July 9—The meeting at San Antonio, Tex. was enjoyable in every way; one was baptized, two restored, and six confessed faults. Cooperation from neighboring congregations was outstanding. We enjoyed the Sulphur, Okla. meeting immensely. Large crowds attended every service. The sermons were inspirational; the fellowship, enjoyable. Those who exclude this meeting from their schedule do not know what they are missing. Presently, we are at Fieldstone, Mo.; thence to Okla. City, Okla. (21st St.), July 12-25; Midland, Tex., July 30-Aug. 8, and Huntsville, Ark., Aug. 15-22, the Lord willing.

Edwin S. Morris, 10520 N. McKinley, Oklahoma City, Okla., July 8—The meeting at Broken Bow, Okla., June 18-27 was very enjoyable. We appreciated visitors from several congregations. Brethren Raymond Crouch and Cliff Tidmore drove approximately 70 miles round trip every night and rendered much assistance. It was good to be associated with Bro. J. R. Tidmore and family again. As usual, we enjoyed the Sulphur, Okla. meeting very much; it was good to see old friends and make new ones. We will be at Chapel Grove, Tenn., July 9-18; Cincinnati (Reading), Ohio, July 30-Aug. 8; Manteca, Calif., Aug. 20-29. We will be at Paris, Texas, July 23-25. Pray for us.

Pat Adkinson, Robertsedale, Ala., July 15—I have been most fortunate; I have received a position in a junior college at Gadsden, Ala. where I will be head of the Health and P. E. Dept. I suppose we will attend worship in Birmingham and perhaps some in Wedowee; we plan to move the 26th. During the past month, I have preached at Early, Robertsedale and Lowery, Ala. congregations; there have been 7 restorations and 1 baptism—this was my brother Neil's 16-year-old son; it certainly made me very happy. I look forward to Bro. James Orten's meeting in mid-August

at Early. I am sure much good will be accomplished. The congregation at Robertsedale is not growing in number but has developed in faith and leadership in my opinion. Here are 4 subs.

Miles King, 1533 Camden Way, Norman, Okla., July 15—During June, we had the privilege of attending several gospel meetings in Okla. First, we heard Bro. Ronny Wade at Tulsa, Leon Fancher at Ada, Wayne Fussell at Ardmore, and several nights we were able to go to Lexington to hear Johnny Elmore. These were all enjoyable meetings. July 9, we began our meeting in Lodi, Calif. Interest has been good. This is our first effort here and it is good to become better acquainted with brethren of like precious faith. July 19-Aug. 15, we are to be in Ukiah, Calif. Here we will do a few weeks' personal work and close with a 10-day meeting. Aug. 16-17, we are to preach at Stockton, Calif., and Aug. 18-19, at Fresno (Orange Ave.); and a meeting at Arvin, Calif., Aug. 20-29. Brethren, remember us in your prayers.

J. F. Prince, 1008 Juniper, LaGrange, Ga., July 15—I am still preaching once a month at different congregations in this area. I taught a two weeks' singing school here at home, June 7-18. Bro. Wayne McKamie was here in a meeting, June 19-27; it was very good. Three were baptized and 6 confessed faults. We had good attendance throughout. We were at the Sulphur, Okla. meeting, July 3, 4 and 5. From there we went to San Antonio, Tex. to visit our daughter and son-in-law, Mr. and Mrs. Frank Scott. While there I had the privilege of preaching, July 7. July 11, I preached at Napoleon, Ala., both morning and evening. I am to lead the singing in the revival at Temple, Ga., July 25-Aug. 1. Bro. Wayne McKamie will do the preaching. Please pray for me and mine. Here are 2 subs and my renewal.

Rodney R. Ross, 609 W. 6th, McGregor, Texas, July 12—I am truly enjoying working with the church here in McGregor. The encouragement I have received has been very helpful and appreciated. The Lord blessed me beyond measure as I was permitted to attend nearly all of the meeting at Sulphur, Oklahoma. Truly this is a meeting of unlimited spiritual riches; riches which are there for the taking, that is, to those spiritually minded in doing so. On July 5, I enjoyed so much hearing Wayne McKamie at Washington, Oklahoma. I look forward to Wayne being here, and to my studying with him this coming week. Please pray for me, and most especially for the work in our Lord's church here, and throughout the world.

James Vannoy, 1448 Kinsale, Wichita Falls, Tex., July 18—Bro. Don McCord has just closed a wonderful meeting for us, with one added to the church. We were blessed to have such fine preaching. Words fail me when I try to describe the fine delivery and great amount of wisdom used. The gospel fell on our ears like rain (Deut. 32:2). We were built up to the most holy faith. The attendance by the home congregation (Lawrence Rd.) was good, as well as the congregation at Garden's Edge. Also, several other congregations were represented, Fredrick and Healdton, Okla.; Fruitland, Olney, Graham, Woodson, Tex., as well as visitors from Covina, Calif., and possibly others. The congregation here invites everyone who comes this way to worship with us. For all of the preachers who are traveling, write us in advance of your coming so we can announce it. Bro. David Macy will be with us Aug. 16-17, the Lord willing.

Jack Cutter, 2622 E. 32nd, Joplin, Mo., July 17—We continue to work with the congregation here, and we are still realizing visible results from our efforts. Recently, 1 has been baptized and two have been restored. One of those restored was a man who had been out of duty many years, but in returning indicated a considerable amount of conviction. In June we held a meeting in Oskaloosa, Iowa. There were six confessions

of faults. We greatly enjoyed this meeting. The meeting at Sulphur, Okla. was as usual, a wonderful experience. Meeting old friends and acquaintances, hearing the fine singing and preaching were truly an inspiration to us. We were privileged to hear the first two nights of the debate between Bro. Ronny Wade and Bro. Dudley Spears in Okla. City. We believe Ronny did a fine job upholding the truth. It is our present plans to move to Neosho by the first part of Sept., and to work with the churches in this area from there.

R. B. Roden, 112 Kelley Dr., Moore, Okla., July 15—We are now at home here working with the Capitol Hill congregation, Okla. City. If you know of those we may visit or help in any way, please send names and addresses and I will be glad to contact them. Presently, we are enjoying attending the discussion between Brethren Ronny Wade and Dudley Spears. Bro. Wade is doing an excellent job upholding the truth as taught in God's holy Word. The meeting at Sulphur, Okla., July 4, was another very enjoyable one. We had the privilege of attending Bro. Wayne McKamie's meeting at Washington, Okla. some last week. It was good to see these brethren again. Since last report, I have preached at Norman, Okla. twice. These brethren are to be commended for their zeal and for encouraging the young men to take part. Lord willing, I plan to be in a meeting at Jerusalem, Ark., Aug. 20-29; then to Memphis, Tenn., Sept. 3-12. Do pray for the work here and elsewhere.

Elmo House, Gen. Del., Mt. Pleasant, Fla., June 29—We arrived here June 2 to work with the congregation meeting here. It is small, but full of zeal and a willingness to work. More hospitable people cannot be found anywhere. We have been engaged in personal work since the day we arrived. I am presently working with 6 families not members of the body of Christ. Bro. David Macy and I are also working with brethren to establish a congregation in Tallahassee, Fla. Prospects there are unlimited. I conducted a series of gospel meetings here, June 20-27. Outside interest was very good; one was baptized, 1 was restored and 2 confessed sins. I was able to persuade one family (Freewill Missionary Baptist) to attend; they attended 4 nights of the meeting and expressed a desire to continue meeting here as much as possible; we hope for their obedience to the gospel soon. Our prayer is that our labors will be even more successful. We ask all to pray for us and the work.

Billy Orten, Route 3, Box 48, Marion, La., July 14—Since the first of June, I have been working with the congregation in Orangevale, California. The work began with a ten-day meeting, which was well attended. Our purpose now is to get a program of house-to-house evangelism established that the members of the congregation can continue when I leave in August. We are going into the homes of everyone we can contact who is willing to study with us. I am preparing a booklet with some suggestions on doing house-to-house teaching, and about eight lessons that we are using in trying to lead lost souls to Christ. The lessons are designed to begin with people who know little or nothing at all about the Bible. That is the type people we have been working with here. If you are interested in a booklet of this type, let me hear from you. The group at Orangevale are wonderful to work with. This is one of the most enjoyable, and we feel profitable, summers we have spent in a long time. I have enjoyed visits with the congregations at Yuba City and Stockton since I arrived in California. This week, we are in a meeting at 64th Street congregation in Sacramento. It has been my pleasure to be associated with several of my preaching brethren in the past few weeks.

D. B. McCord, 1414 N. Albertson, Covina, Calif., July 20—On Lord's Day, June 27, it was my privilege to preach at both services for the brethren at Stockton, Calif. It is always encouraging to be there. It is good to see Bro. Homer King doing so remarkably well. Before leaving home for meetings, it was my privilege

to hear Bro. Lee Boek at Covina, July 7, in an inspiring sermon. July 9-18, it was my privilege to be in a meeting at Lawrence Rd., Wichita Falls, Tex. These folk were wonderful to me; they certainly know how to treat a preacher, and were such a source of needed help and inspiration; may God bless them abundantly. One was baptized. I especially appreciated the cooperation of Garden's Edge congregation. Bro. Ted Warwick, a preaching brother and close friend for years, was so diligent to attend and encourage. Those coming from Olney, Graham, Woodson and Fruitland were a source of encouragement, too. July 23-Aug. 1, we are scheduled at St. Albans, W. Va.; thence to Cincinnati, Ohio and Love Joy, Pa. We need your prayers, Brethren, and humbly ask you to remember us.

Don Renier, 1213 Montana, Joplin, Mo., July 12—The church at Joplin, Mo., with the help of Bro. Jack Cutter is continuing to progress. Last Lord's Day, my family and I were present at the meeting in which Mo. congregations lay plans for evangelistic work. It was decided to support Bro. Jack here for another year. His work will be divided between Joplin, Neosho, and possibly Huntsville, Ark. I have been doing quite a bit of preaching lately. In the relatively short time of 2½ months, I have been in 8 states. I would like to thank the brethren I have been with for their warm hospitality, especially in Miss. and La., who went out of their way to make me feel at home. Shortly, I will leave for Fla. with Bro. M. Lynwood Smith. In the next few months I will assist him in evangelistic campaigns. I feel that with the help I have been given by Bro. J. Ervin Waters, Bro. Clovis T. Cook, and Bro. Lynwood Smith that I should be able to aspire to the position of an evangelist without too much difficulty. I ask your prayers; here is our renewal.

J. Wayne McKamie, Route 1, McGregor, Tex., July 14—June 4-13, we were in Lubbock, Tex. for a most enjoyable meeting. It was good to work with these brethren again and to see 13 respond to His word. Visitors came from Midland, Portales, and Levelland. Levelland was the closest and worked with us very well during the whole meeting. La Grange, Ga. was our next work (June 19-27). Cooperation from surrounding congregations and states, much preparation by La Grange, marvelous singing, and aid from our preachers there proved to be a moving combination. Three were baptized and six confessed sin. Bro. Miller, Alton Bailey, Don Snow and David Macy were in attendance and a great help. Bro. Foster Prince had just closed a singing school which was a definite contribution to the meeting. We are now in Washington, Okla. where we began on July 4. Our crowds have been excellent; many thanks are due to the brethren in this area. On the night of July 5 and for a few nights following, we had a small "Sulphur meeting" it seems in that a number of preachers and brethren came by and attended the meeting. We appreciated this very much. Our schedule now calls for work in Temple, Ga., July 24-Aug. 1; Wedowee, Ala., Aug. 7-15; and Greenville, S. C., Aug. 16-25.

Leon Fancher, Box 392 Mena, Ark., July 16—Our meeting at Norman, Okla. in May was well-attended and several confessed faults. We enjoyed the fine hospitality of these fine brethren. It was good to be in association with Miles King and family again. Several other preachers were in attendance one or more nights. June 11-20, we were in a meeting at Ada, Okla. We had wonderful crowds and we enjoyed being with Johnny Elmore and Clarence Kessinger and all the fine people at Ada. It was a thrill to work with Miles King in being in charge of the Sulphur, Okla. meeting. This was a wonderful experience I shall always remember. It was truly exciting to see the crowds grow from the beginning to the final day. I feel there were over 1,000 who attended the meeting. We heard some of the finest preaching from both young and old, and as always, the singing was beautiful and inspiring. The spirit of cooperation and love was excellent, and we thank everyone who helped to make it a success. With all the cooperation and help it was more like fun than work. We

predict next year's meeting to be even larger and better. Our next meetings are New Salem, Miss., July 30-Aug. 8; Healdton, Okla., Aug. 13-22; McAlistier, Okla., Sept. 13-19. Between meetings we are still working full-time here at Mena. We have a daily (Mon.-Fri.) radio program which seems to be stirring up interest. Remember us when you pray.

James D. Corson, Rt. 2, Mahaffey, Pa., July 9—At present, we are in Colo., working with the church at Westminster. They have a grand, new building in which to worship; they are making a grand effort to progress. The first part of June, we held a meeting at Mozier, Ill. where I was baptized, and 4 confessed faults. We feel the meeting was blessed with good attendance and spirit. We were happy to have Bro. Ralph Kitson with us each service; though he has been in bad health for some time, he has been one of the most faithful co-workers, and a true candlestick in the congregation. It was indeed a pleasure to be in their presence and their home again. We are glad to say that some of God's best people live in Mozier. In mid-June, for 1½ weeks, we were at Delta, Colo., in a meeting; we were glad to be there again, and even though there were no visible results, we feel that the bonds of unity were knit closer in love and understanding. Faithful members passing that way are welcome. The last week in June, we spent with some of the family group in Casper, Wyo.; they are doing fine, holding fast to the faith and practice each Lord's Day. The strong winds and floods did considerable damage here in south Denver; however, we are happy to find all the Christians unmolested. Please remember the efforts here, or wherever they are, in humble reverence.

E. H. Miller, Box 538, LaGrange, Ga., July 18—We are getting ready to leave Elgin, Ore. for home; we have been here in a 12-day meeting, and are certainly thankful for the help others have been in attending. Bro. A. J. Mason, and Bro. and Sister Amos Doud have been with us from the start (except Bro. Mason was called to Yakima, Wash. for a week-end meeting yesterday); and Bro. and Sister Thomas W. Lamb from Wash. have been with us the last half of the meeting. Bro. and Sister G. M. Everett were with us 1 night from Richland, Wash., and Sister Vira E. Ward of Caldwell, Ida. brought a car load and was with us 2 nights. Bro. T. H. Everett and son of Kennewick, Wash. were with us 1 night. All of this was a great help and encouraging. Several people from this section attended, but it was hard to get them interested in doing only as the Bible teaches. One was baptized and we hope more will yet come from the seed that has been planted. The meeting at LaGrange with Bro. Wayne McKamie was indeed a good one; in fact, the best we have had in a long time, even though others have been wonderful, but several were baptized and several confessed faults, which does not often take place here, as we have so many home preachers we get them baptized before the meetings.

Jim A. Canfield, Rt. 3, Box 86, Marion, La. 71260, July 12—We began our meeting last Lord's Day with Bro. Cicero Goddard. We had a good beginning, with a good crowd from Miss. that Bro. Adams brought, and with a good sermon by Bro. Goddard on the "Oneness of God's People." We should be of the same mind, speaking the same thing, calling Bible things by Bible names. Bro. Robert Adams taught a lesson after lunch. The church at Farmerville, La. had a wonderful meeting with 5 obeying the gospel, of late. The crowds were much better than we had hoped for. I gave the lesson there Wed. night. It seems we are beginning to have Farmerville shining with the gospel of Christ, among my people. We must continue to fight the good fight of faith with the Sword of the Spirit, the Word of God. See Heb. 4:12; Eph. 6:13-17; 1 Peter 1:22-25. Yes, the gospel saves if we keep in memory the Apostles' doctrine (Acts 2:42; 1 Cor. 15:1-4). We should preach the gospel to people who will receive it with joy, 2 Tim. 4:1-2; Acts 8:36-38. There should be no turning from Christ, the Great Prince of peace, Who became

the light of the world through His glorious gospel, 1 Cor. 4:3-4; no wonder Peter would say in Acts 2, "Save yourselves—" The time is come when every Christian should study and obey the inspired teaching of the apostles. Regardless of how much learning a man may have, we must not let him lead us astray if his practice cannot be found in the prophets and apostles, 1 Cor. 4:6. The Lord willing, I will go to Miss., July 24, then to Memphis, Tenn. Thank the churches for their support. God bless the faithful.

Cicero Goddard, 4441 Agnes, Kansas City, Mo. 64130, July 13—Just closed a meeting in Cincinnati, Ohio with 1 confession. The interest is sufficient there to establish the work if we had enough time; one month is not enough time to push out error. I hope to go there sometime in the future for an extended period of time, if God permits. The work here in Kansas City is at a standstill. There are 3 men here guilty of heresy. They do exactly as Peter stated in 2 Peter 2:1-2; I have known since Dec., 1964 that this was going on, but I had every hope of saving them; however, my efforts have been in vain, and we have withdrawn fellowship from them. They are not to be accepted until they truly turn from the error of their ways. They are determined to destroy truth. Paul said in 2 Thess. to withdraw; in 1 Cor. 5:6-7. Paul said a little leaven leaveneth the whole lump, and a man that is a heretic after the first and second admonition reject (Titus 3:10-11). We have a brother in Los Angeles that will make a loyal preacher in the vineyard of the Lord. I want to go to Calif. this winter to establish a work in Los Angeles with Bro. Clarence Cornett. We need men to work in the field; there are calls on every hand. I will notify brethren when I get set to leave for Calif. I am somewhat reluctant to write the following; my support as of today is \$390.00 per month. This is not enough to live on and do the work that is required. If brethren will help me with my support, I will send them a report every month; also, if those supporting want, I will send one to the OPA every month for the information of interested brethren. Please let me know. During the months of May and June, 1965, I spent \$411.00 for meetings in Kansas City, Kans. and Cincinnati, Ohio. When I get back to Kansas City Aug. 1st, my rent will be behind, because of these extra expenses. I am a firm believer in putting the Lord's work first according to Matt. 6:33. Following is a list of what I spent; also what I received for extra expense. Kansas City, Kans., \$142.00 as follows: Lot, for tent—\$50; labor to put up tent and remove same—\$28; night watchman—\$21; dynamo for electricity—\$15; lights—\$5; trailer—\$3; gas—\$20. Cincinnati expenses: Building rent—\$75; apt. for family—\$80; trailer—\$27.25; gas—\$77; lights—\$10; miles driven to Cincinnati and back to Kansas City, and driving in town—\$3,789. This is a total of \$411.25. Received of the total amount spent as follows: Lebanon, Mo.—\$60; Nacogdoches Rd., San Antonio, Tex.—\$50; Anonymous—\$31. Total received: \$141.00. Will appreciate it very much if someone will help me with this extra expense.

## THE CUP AND ITS CONTENTS—

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a cup. Any way you look at it there is of necessity one cup on the Lord's table in an assembly of the saints.

One more point—Christ said emphatically "the cup." The article "the" is always definite. For a parallel illustration, Paul said in Eph. 5:23, "For the husband is the head of the wife even as Christ is the head of the church, and he is the savior of the body." Notice how important is the truth conveyed by the use of the article "the." It indicates in every case one—one husband, one head, one wife, one church, one saviour, one body. So, in Christ giving "the cup" to the disciples, how many did He give or use? The article denotes the same truth in the communion example as it does in Eph. 5:23 in reference to the above—just one.

In the next article, we are concerned more specifically with the contents of the Lord's cup.

—Rt. 1, Raleigh, N. C.

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. 6:18) "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. XXXVI

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No. 9

## CALL FOR HELP — OLD MEXICO

By Waymond B. Coleman

With the prayers of the brethren from the Catalina Ave., the Nacogdoches Rd., and the Aaron Place congregations of San Antonio, Texas, my family and I undertook to visit the known congregations of the faithful in Old Mexico. We took with us Brother Ken Boek of the Orange, Calif., congregation, and Sister Judy Kenney of the Covina, Calif., congregation, two fine young Christians about the same age as our son, Jim.

We assembled with Bro. Jesus Rodriguez in Nueva Laredo, just across the border from Laredo, Tex., about 150 miles from San Antonio, the last Lord's Day in June. This congregation is composed of 25 or 30 members although some were out of town working. Services were as reported by Bro. K. G. Wilks in his recent very splendid article. We, too, were impressed with the zeal and sincerity of these humble people.

Bro. Jesus has been ill for quite sometime. He has lost a lot of weight and is extremely nervous. He is being treated by a Dr. Emilio E. Correa Montemayor in Monterey. In conversations with this doctor later in Monterey, it was confirmed that an operation was urgently needed and that it would cost 3600 pesos (about \$280) including hospital care. Bro. Jesus has an inflamed fistula that frets him day and night. By the three congregations in San Antonio cooperating in this endeavor, \$200 of the needed amount has been sent and the remainder will be sent shortly. While he is undergoing the operation, Bro. Marcial Corpus, one of the leaders in this congregation will endeavor to hold the flock together. He is capable of leadership, being able to make comments and to lead songs. He is even now awaiting support so that he might teach and preach to his people.

While the immediate need of Bro. Jesus will be taken care of very shortly, our concern is for the future of the work in Mexico. We feel very strongly after careful consideration that something must be done right away if the work in northern Mexico is to continue. These brethren must have regular monthly support. Conditions are not like those found in the States. When a man works for a living in Mexico, he usually starts work around six o'clock in the morning and continues work until seven-thirty or eight at night. This leaves him little or no time to work among the flock. It is absolutely necessary that Bro. Jesus and

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## OUR GREATEST NEED

By Albert Bledsoe

In "The Path Finder," in the year 1925, a wise judge said that in 1850 our nation was the most law-abiding country in the world. We had about 30,000,000 population with only 5,000 in prison. In 1925 our population had increased 5 times and our prison population had increased 21 times. This caused me to ponder when we would all be in. From 1950 to 1955 crime increased 3 times faster than our population and from 1958 to 1963 it was increasing more than 5 times faster than our population. This is alarming and should cause us to fall on our knees and ask God to help us save ourselves and this nation from this evil that is all around us.

This is not a clear view of crime. In God's sight any violation of His law is a crime. Thus, when we think of the millions who obey the laws of their country, but do not believe in God, the false religions, the neglectful and weak church members, divisions in the church as well as the hypocrites, adulterers, liars, revellers and such like, we get a true picture of the church and the world in which we live. So, let us look it over and see if we can not find a way to help head off this great crime wave.

There is a way and it is in God's plan, but it has been woefully neglected by the church. Our example is one of our greatest methods of teaching. As has been said, "I would rather see a sermon than to hear one any day." Without examples our teaching is vain. So, let us begin in our own home to set our house in order by heeding Paul's admonition, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Paul does not tell where the Lord gives this admonition, and how to nurture them. It is in God's plan, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). But, it has been said, "I knew Brother so and so. I know he trained his children and they departed." Those that say these things did not live in this man's home and can not be a fair judge. I would say if mine depart, I did not do the job as God said do. "Let God be true but every man a liar."

They must be well-trained. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24). This word "betimes" means early and late. So for us to love our children we will have to begin early in their lives and continue until late; and early in the morning and late at night. There

are many rods of correction and most of them greater than switches. I was a long time in learning this fact.

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Prov. 29:15). I am persuaded this rod and reproof includes something more than a peach tree switch. It causes the child to have wisdom: "The fear of the Lord is the beginning of wisdom" (Ps. 111:10). So, the fear of the Lord has to be in this rod. How could a child have wisdom without the beginning of it? When I was 4 or 5 years old, I was taught that God was seeing me all the time and as long as I kept this in mind I was a very good child. It was not kept before me often enough later on, and I forgot.

"Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15). This rod again makes him wise. You may have to use a switch at times, but it takes instruction to make him wise.

"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Prov. 23:13-14). This is not the death of the body, but eternal death. Death is passed upon all men, and the only thing that can deliver any man from death is obedience to the word of God. Help us, O God, to realize that Thy word is the greatest power there is, and is the only power to deliver us from Hell and the grave. There is no power but of God. Now, since we have seen God's word as the great power, let us see how the word or power should be applied and how often.

Early and Late—"Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it. Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut 6:1 & 4-9). (They did not have Bibles as we today so they had to keep reminders before them.) Now, to keep God's commands they had to teach their children each day as many times as they sat in their house and each time they were in the way with them. This is what diligence means. So we, as a rule, are in a position at least five times each day to teach our children—when we rise, at each meal, and at retiring.

Someone may say that is Old Testament. True. But it is God's plan to nurture children in the Law of God. Paul says for us to bring them up in this nurture and admonition of the Lord. So, let us get busy and set our house in order. If this plan of God had been carried out by the church, no preacher could have persuaded a congregation there was any need for a Sunday School. If the preacher had said you need one, the brethren would have replied, "I have given my children at least five lessons each day last week, and three lessons this morning before we got to church and we will have another on our way home. I am sure the

other brethren are doing likewise and our children can learn much from the preaching this morning." Would it not seem foolish for the church to spend thousands of dollars for Sunday School rooms when God's two institutions, the home and the church, are doing a better job? With every home, a great school as God planned, can't we see His way is best. God help us to save our home, church and nation.

—2008 3rd St., Lubbock, Tex.

## POETRY

(The following poems were submitted for publication by Bro. Larry Parker, with permission of the author, Andrea Black. She was a student of Brother Parker's at Brown Summer School, Atlanta, Ga., summer of 1965—DMC.)

### God's Work of Art

In awe I saw God's splendor,  
All spread upon the sky,  
It looked as though some angel  
Had just been passing by.

A red as red as fire itself,  
A blue as blue as the sea,  
I felt as though it were God Himself,  
Standing, watching over me.

This was God's big painting,  
In all its artistic view,  
This is God's marvelous sunset,  
He made it for both me and you.

### A Touch of Heaven

Blue birds and red birds singing so gay,  
Lakes and streams so rapid in play.  
Tall trees and little trees budding so free,  
This is a touch of heaven to me.

Violets and lilies in their white and blue,  
Children so gay and their hearts so true.  
Little ships sail on the waving blue sea;  
This is a touch of heaven to me.

## ENCOURAGEMENT FROM GREAT BRITAIN

We, the brethren of the church in Lebanon, Mo. have been greatly encouraged by recent articles written by our British brethren. The spirit of these letters suggests that our brethren in the British Isles are diligent students, devout of heart, and interested in a simple observance of apostolic Christianity. We believe it would be mutually encouraging and profitable for someone to visit with them and "bring us word again of how they do."

We are willing to take the lead and help with this project. We have contacted brethren James Orten and Ronny Wade with regard to visiting Britain in 1966. These two brethren have expressed a willingness to go, and a number of the brethren there have indicated a willingness to receive them.

We know that in the past preachers from America (who do not believe as we) have failed to respect local leadership as they should and trouble has resulted. If brethren Wade and Orten visit Britain under our direction we will ask them to respect congregational authority, live peaceably with all men, and to conduct themselves always in a manner becoming to Christians.

Our prayer is that such an experience will draw us nearer to God and into closer fellowship with our brethren.

If you are interested in this project, let us hear from you.

Signed: Lebanon church of Christ,  
Box 9, Lebanon, Mo.

#### CALL FOR HELP—OLD MEXICO—

(Continued from page one)

others receive at least \$150 a month regularly. A number of capable persons in Mexico have been taught the truth, accepted it, were promised support to proclaim the truth to others and since they did not receive help, have fallen by the wayside.

Bro. Juan Rodriguez, brother to Jesus, has had to move out of his home into a one-room house out in a very poor district near Monterey, about 150 miles further into Mexico from Nueva Laredo. He meets in his home, but the membership has dwindled because he has not had the money to live on, much less buy gasoline to gather up the members. There are few bicycles among the poor much less automobiles. While he has received some support from the New Salem, Miss., congregation, he needs additional support very badly. He says he expects Bro. Grafton C. Smith on Aug. 28th to help him with suggestions as to what to do. In the meantime, he waits and waits.

Bro. Juan informed us, after we had searched very diligently in Saltillo, about 53 miles away, for Bro. Isabel Martinez, that Bro. Martinez has had to give up the work in Saltillo. He is too old to work with his hands and having received little or no aid had to move over to the same Colonia with Bro. Juan. This is to our shame.

We talked with a digressive preacher in Durango and found out that there are a number of congregations in Mexico being supported by them in the States. This proves that if we are willing to aid our brethren in Mexico, they can win many souls to Christ. They might even convince some digressives of their error.

Realizing the seriousness of the situation, certain brethren from each of the aforementioned congregations in San Antonio have met together and have volunteered to help coordinate the efforts in Mexico. This means that visits will be made to encourage our Mexican brethren. This also means that through use of articles in the O. P. A. and individual letters to various congregations additional monthly support will be raised. Suggestions were made that approximately the same methods be used that are employed on behalf of the African work. It is not felt necessary that funds be sent to the San Antonio brethren but that when funds are sent direct, some type of note be also sent to the brethren in San Antonio or the contribution be reported to brethren through the OPA. This of course would eliminate the fact that if a preacher were so minded, he could by means of letters obtain more than his fair share of available help. As more funds become available we propose to enlist the help of Bro. Joe Martinez and others to train men for this work.

Bro. Keh Boek, who accompanied us on this trip, has been very deeply impressed with the opportunities that exist in Mexico and has volunteered to attend the Instituto in Monterey this coming school year for the purpose of learning to speak Spanish more proficiently

and to help Bro. Juan Rodriguez, too. He will encourage one of his young Christian friends to go and study with him. He has had two years of college Spanish and with some more training and practice, be able to speak Spanish fluently. It is felt that scholarships can be obtained for these two young men and that they would be able to stay in the homes of some people we met in Monterey who work with retarded children. If this works out the way we hope it will, these young men would not need much help in order to further this work.

Addresses of the two brethren who need immediate monthly support are as follows: Jesus Rodriguez, Lincoln 4762, Colonia San Rafael, Nueva Laredo, Tamps., Mexico. Juan Rodriguez, Hidalgo 130, Colonia Lomas de Tampequito, San Pedro Garza Garcia, Monterey, N. L. Mexico. We will supply the address of Bro. Marcial Corpus and others as the need arises.

Addresses of some of the members of the three congregations cooperating in this endeavor are as follows: Waymond B. Coleman, 1747 W. Huisache Ave., San Antonio; L. M. Crouch, 220 Roesler Rd., San Antonio; J. E. Jones, Jr., 4630 Lord Rd., San Antonio; Everett Perkins, Box 19, Wetmore, Tex.; Raleigh Perkins, 126 Hillcrest Dr., San Antonio.

Please pray for the effort in Mexico, but in addition, let us all show our faith by our works.

—1747 W. Huisache Ave., San Antonio, Tex.

#### A PLEA FOR HELP

The congregation at Mt. Pleasant, Fla., has been blessed with a new laborer in the vineyard of the Lord, Bro. Elmo House, of Oklahoma; he is doing a wonderful job. I have talked with several members there and they tell me what an excellent job Bro. House is doing. The last Lord's Day I met with the congregation in Mr. Pleasant, we had an exceptionally large crowd. The Bible tells us "you can tell a tree by the fruit it bears." It has come to my attention that Brother House is only getting \$150 a month support for himself, his wife, and 3 children; and unless he can get more, he will have to take a part time job. This would be a shame in view of his ability and willingness. Surely there are those willing and able to send to this man's necessity; you may address him at Gretna, Fla. All contributions will be acknowledged through this paper. Thank you.

—Bob Kornegay, Rt. 1, Box 847,  
Dinsmore, Fla.

#### NEW MEETING HOUSE

We are so thankful to God for all the prayers and other support from all the brotherhood that has made it possible for us to have a meeting house of our own in which to worship God. The location is one-half mile north of the Chain of Rocks bridge, or one-half mile north of where Hwy. 270 crosses the river, at 11608 Columbia Bottom Rd., St. Louis, Mo.

Lord's Day, Oct. 3, we plan an opening day, and would like to invite all who can to visit us then, or at any other day you can. Bro. James Orten will preach for us. Please come if you can.

—Gareld Stumpff,  
1204 Grandview Gardens Ct.,  
Florissant, Mo. 63033

# Old Paths Advocate

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## THIS AND THAT

**False Christs**—In St. Albans, W. Va., recently, Bro. Russell Hirst clipped the following from the July 30, 1963, Charleston, W. Va. Daily Mail, and passed it on to us: "Special Notice—To wit: Inasmuch as I, the undersigned, am also Christ, the King, all protestant church officials are hereby advised to contact same at once—" It was signed by a man in Oak Hill, W. Va. So we read, and so it is: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets—" (Matt. 24:23-24; Mk. 13:21-22).

**Work in Mexico**—Bro. K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., shares the following additional information; under date of Aug. 10, he says: "The last word from Bro. Jesus Rodriguez indicated that he had not been operated on because the doctor had been trying to build him up well enough to stand the operation. But the money was on hand and in a bank ready for the operation "if God wills it." Brethren are certainly to be commended for sharing our abundance with those brethren who have less than enough.

Bro. Coleman is of the opinion that the Mexican preachers need a minimum of \$150 per month. I agree. This will give them enough to provide some form of transportation for their work and as transportation for the members. So many of the brethren need clothing, and more of our brethren want to send clothing; therefore, I believe we need to find a way to get them over without having to pay duty on used clothing. We can manage to get them over at Laredo, Tex. to the brethren of Nuevo Laredo, Mexico, but the interior of the country is also in serious need of clothing. I will write to Sears Co. to see if they have stores in Mexico from which clothing can be ordered, or if they can sell to Mexico citizens from stores in the States.

The greatest need, as I see it, is for money to pay the preachers and provide decent meeting places and to support a sound man from the States to guide them according to the Bible. I will be glad to answer letters asking for information.

Bro. Wilks further says: "Sister Laverne Smith of Healdton, Okla. deserves a great deal of credit for her visits to worship with the brethren in Saltillo and to observe and report to brethren. I have a fine letter

from Bro. R. L. Falvey, Huntington Park, Calif. wanting instructions how to send clothing. It is grand to know more and more are becoming interested."

Under date of Aug. 14, Bro. Wilks says, "Bro. Rodriguez has a station wagon given to him by the brethren of San Antonio which he wants to trade for a small truck so he can haul more members to church in it. The tires are worn off. If there are those who want to help buy tires or help with money to trade for a truck, this is your opportunity to make it possible for some poor people to ride. The more letters I get from Mexico, the more I believe that here is the best field in the world for the gospel. The workers are there, few in number, but too poor to go on their own."

I hope brethren will please read and seriously consider our front page article by Bro. Waymond B. Coleman. Men such as he, Bro. K. G. Wilks, Bro. Grafton Smith and others are to be commended for their interest in this great work.

It is noteworthy that the churches in the San Antonio, Tex. area, according to Bro. Coleman, are taking a lead in this undertaking. They are so near, and can do so with much greater ease than others. Certainly, Brethren Wilks, Coleman, Smith and others have been scriptural in all they have done, and are doing as individual members of the body. There is much to be done by individual Christians. It appears, however, that some matters pertaining to work of such magnitude and nature, must be taken care of by a congregation, or congregations in cooperation; matters such as setting support for preachers, sending preachers, etc. This does not mean that brethren would not be free, without breaking a Bible principle, to go there on their own and do as, for example, Bro. Ken Boek proposes to do; he as an individual Christian has a right to do such, and should be encouraged, and may brethren help him. What he proposes to do is so very much needed! To be safe, may we repeat, when such matters as choosing preachers, setting amount of support, taking the lead in getting the cooperation of other congregations, etc., a congregation or congregations in cooperation should do such. Such becomes a work of the church. Congregations can cooperate so long as congregational identity is not destroyed, and so long as congregational privileges are not prostituted. In Rom. 15:26, we read: "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." Just how many congregations there were we do not know, but they all cooperated in one work. We can not suppose a centralization or funding of these contributions in one congregation. Please read 2 Cor. 8:1-5.

For a work, churches may cooperate in choosing a brother to do that work. We read in 2 Cor. 8:18-19: "And we have sent with him the brother, whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace—" Notice, even the apostles did not choose this brother—this was a work of the church involved, so the churches chose. A plurality of churches may contribute to the support of one man, too. Read 2 Cor. 11:8 and Phil. 4:15.

**Tried and found guilty**—Bro. K. G. Wilks, Wichita Falls, Tex., recently clipped from the June 20, 1963 Abilene, Tex. Reporter-News an article concerning "Sun- (Continued on page eight)

### OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We want to express again our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list, and report any errors to us immediately.

Church of Christ, Jacksboro, Texas, by A. W. Fenter—35; Edwin S. Morris—34; Elizabeth Byford—20; Clovis T. Cook—10; LaVern Lum—6; Marion Swadley—6; Jim Hickey—5; Mattie Lloyd—5; R. B. Roden—5; W. H. Fenimore—5; Freddie Lay—5; T. J. Shaw—5; Leon Fancher—4; Bill Davis—4; Mrs. J. W. Walters—4; George K. Stover, Jr.—3; Mildred Hirst—3; Lynwood Smith—3; Ella Walkup—2; Eugie Caudle—2; Marie Nichols—2; Larry Parker—2; Harold Williams—2; C. W. Claypool—2; Ron Courter—2; Ethel Alton—2; Curtis Waymon—2; Mrs. A. H. Jones—2; Sam Smith—2; Joe Elmore—2; Mrs. Walter Wilson—2; M. M. Murphy—2; Lawrence Lore—2; Russell Hirst—2; Melvin Hale—2; Oscar Bradford—2; Ronny Wade—2; Lena Halsted—2; R. A. Berry—2; Mrs. Tony Smith—2; Wayne McKamie—2; Mrs. Fred Ellis—2; Wayne Fussell—2; Garry Macy—2; Hallin Lockard—2; Mrs. Harvey Lydic—2; Vivian Chapman—1; Edgar Claywell—1; Phil D. Kelley—1; Mrs. M. Broughton—1; M. E. Mountain—1; J. B. Carter—1; Earl Neeley—1; W. R. Guthrie—1; Mrs. Otto Herron—1; John Stidham—1; John Robertson—1; Everett Franklin—1; M. L. Lemley—1; C. E. Thomason—1; Gareld Stumpff—1; J. W. Kornegay—1; Michael Murphy—1; Nellie C. McCombs—1; H. M. Covert—1; W. W. White—1; Cicero Goddard—1; Ben Frentrop—1; Veta Meyers—1; A. R. Coldiron—1; Leslie Brigham—1; L. C. Dent—1; Mrs. J. E. Haworth—1; Florence Plunkett—1; F. E. Walker—1; Leora Thiel—1; L. C. Grimes—1; Mrs. Frank Tadlock—1; Post Card Music Co.—1; Johnny Stevens—1; Richard Nichols—1; Dwight L. Duggins—1; Frank Plasha—1; Ron Morris—1; Eugene Lockard—1; Mrs. Hale Lydic—1; Geo. Everett—1; Lee Kenney—1; Don Rowland—1; Wallace Jones—1. Total—262.

### BRO. MACY'S BABY

The eight-month old baby of Bro. and Sister David Macy, 2063 Hillsborough, Tallahassee, Fla., has recently undergone a serious operation. The baby seems to be doing well, but will need another operation in 3 or 4 months. Brother Macy has not suggested this notice, nor has he suggested an appeal for help; but, brethren, here is a man who is giving full-time to evangelistic work. He holds a college degree, and could hold a good-paying position, instead he makes much less in order that he might preach the gospel to the lost. I know brethren will help a man like this. His address is included, for your convenience.

—K. G. Wilks

### NOTICE

In a recent issue of this journal, I had an article entitled, "Heartless Liars." An acknowledgement of its source, Faces about the Cross, should have been given. I am sorry for this oversight.

Bill Stover, Flemington, Pa.

### DO YOU NEED THESE?

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Old Path Hymnal (240 gospel songs, most of which are either old or tried songs—65 cents per copy; 2 or more copies—50 cents.)

Send all orders to Old Paths Advocate, 1061 N. Pilgrim, Stockton, Calif.

### "GEMS OF GLADNESS"

As you know, this is the name of our 1965 song publication. We now have the book, and appreciate very much the good number of advance orders we received. These were sent June 11th. The price is 65 cents per copy; 50 cents per copy for all over that. Orders should be sent to Bro. Homer L. King, or Old Paths Advocate, 1061 N. Pilgrim St., Stockton, Calif.

—Homer L. King

### PUBLIC DISCUSSION

I would like to take this opportunity to report the debate that took place at Cottage Grove, Oregon, July 12-17. The subjects were the communion and teaching. It was broken down into three subjects for six nights. Brother Gayland Osburn affirmed that the scriptures teach that in the communion the bread is to be one unleavened loaf; that in the distribution of the fruit of the vine, one cup must be used; and also, when the church comes together for the teaching of the Bible, all the people in attendance must be taught in one undivided assembly with men only doing the teaching. Brother Jerry Bassett denied these affirmatives and affirmed the contrary.

I must say in all fairness and candor that Bro. Osburn's arguments still stood after the attempted refutation; and therefore, it seemed that under fire, this position is sound and scriptural. In fact, Brother Bassett stated in writing that our position on these subjects is scriptural and permissible. To me, this seemed as though he gave up his proposition.

I do not have space to note every point or argument that was made, but I enjoyed the discussion and I feel that good was done. A couple of men indicated to us that we were right and they were convinced our position was the scriptural position. Bro. Bassett and his brethren, however, seemed as if they were unhappy with the discussion. We look for results, perhaps in the

near future, from the seed sown. We were certainly proud of Gayland and the fine job he did, both in his arguments, and in his fine demeanor. He handled the debate very effectively with several good charts and illustrative objects. The last night of the debate, Bro. Osburn was especially effective in turning the same arguments Bro. Bassett tried to use, back against his position.

During the debate, Brother Bassett ridiculed, and once or twice, outright misrepresented us. Often times, however, this happens when men are in the heat of discussion.

The church at Cottage Grove is fortunate to have a man of Gayland's knowledge and willingness to defend the word of God. Brethren, our position on these subjects will stand the test of God's word; therefore, we should not be ashamed to teach and preach it. The Lord's attitude toward innovations and alteration of his word is summed up in Mark 7:5-13.

—Jim Hickey

### BONDS OF MATRIMONY

**Golder-Cardwell**—At 8:30 in the evening of July 18, Sister Judy Cardwell became the bride of Bro. Mike Golder in a double ring ceremony at the Fair Haven wedding chapel, Santa Ana, Calif. The wedding was well attended by friends, brothers and sisters in Christ, many of whom had known the bride, the daughter of Bro. and Sister Joe Cardwell all of her life. A reception followed. Our prayer to God is that Judy and Mike may have many happy and fruitful years together in the Master's service. May their home always be a Christian home, may they rear children, and may they remain children of God all the years of their lives.

The writer considered it an honor and privilege to be asked to officiate.

—Marvin E. Fisher

### THANKS FROM LAS VEGAS

A letter requesting assistance for the church at Las Vegas, Nevada, was sent to many congregations this past May. Churches all over the United States responded without delay and the generous amounts listed below were sent. The congregation in Las Vegas conveys its deepest appreciation for the following donations.

California: Aromas—\$100; Bakersfield (Brundage Lane)—\$100; Modesto (Santa Rita)—\$500; Manteca—\$25; Montebello—\$25; Norco—\$25; Waterford—\$100. Missouri: Houston—\$50; Mountain Home—\$25; Odom—\$100. Ohio: Cincinnati (Clark and Illinois Ave.)—\$50; Sharonville—\$25. Oklahoma: Deep Vale—\$40; Norman—\$100; Oklahoma City (Capitol Hill)—\$50. Texas: Arlington—\$10; Dallas—\$100; Houston—\$500; Wichita Falls (Lawrence Road)—\$50; Jacksonville, Fla.—\$25; Marietta, Ga.—\$50; Harrodsburg, Ind.—\$50; Waterloo, Iowa—\$25; Shreveport, La.—\$100; Milford, Mich.—\$25; Brookhaven, Miss. (New Salem)—\$250; Lawrenceburg, Tenn.—\$25; Ralph Mustard and A. M. Hopkins (personal)—\$25. Total—\$2550.00.

Further report will be made if others have contributed since I received the above list from Las Vegas. Thank God for brethren who follow the New Testament pattern of sending from abundance to need.

—Wayne Fussell

### A NEW CONGREGATION

There are a few members in the Wichita, Kansas area, and they have begun meeting in a rented building at 1013 E. Mt. Vernon. Presently, they are only meeting at 10:30 A.M., Lord's day. Churches in Okla., Kansas, and Mo. are helping this group by sending teachers and giving financial help until they are firmly established. To give or receive information concerning this congregation, contact Bro. Eddie Burhardt, 5358 S. Broadway.

—Jack Cutter

### OUR DEPARTED

**Freeman**—Mrs. Maudie Bell Freeman was born December 26, 1889, at Stigler, Okla. She passed away July 19, 1965, at her home near Atkins, Ark. She was a faithful member of the church at Jerusalem, Ark. She is survived by her husband, Jeff Freeman, 2 sons, 3 daughters, 18 grandchildren, and 23 great-grandchildren. The funeral was conducted at the meeting house, Jerusalem, Ark., in the afternoon of July 22. Interment was in Cedar Creek cemetery. The writer tried to speak words of warning and consolation.

—R. B. Roden

**Otey**—Bro. Lynwood C. Otey, 21½ E. Main, Salem, Va., departed this life July 12, 1965, being 90 years of age. He is survived by his wife, Sylvia; a son, Ward; and 2 daughters, Litha and Guida; one brother, Leonard, of Bluefield, W. Va. He was the Lord's servant for 65 years, and helped his brother, W. W. Otey, in preaching and debating. He was faithful to attend worship at Roanoke, Va. until his illness. He is missed in the assembly, at home and in the community. He was laid to rest in Sherwood cemetery, Salem. The writer spoke words of comfort and warning to those surviving.

—J. W. Kornegay

**Norton**—Joseph Wesley Norton was born April 13, 1903 in Scurry, Texas; he died July 20, 1965 in St. Joseph Hospital in Ft. Worth, Texas. Bro. Norton was the son of R. D. and Melisa Jane Norton. On the 7th day of August, 1934, he was married to Jessie Keel, who has been to him a faithful wife and companion. To this union was born one child, their son, Joe Lee Norton. Other survivors are 3 brothers and 1 sister. It was my privilege, in Feb. of 1964, to baptize Bro. Norton and to watch him grow spiritually until his death. He was a member of the Trentmon Avenue church in Ft. Worth. The funeral was conducted in Graham, Tex.; interment was there also. Our deepest sympathy goes to Joe Lee and his mother. May God bless them in the days that are ahead.

—J. Wayne McKamie

**Kornegay**—Sister Betsy Jean Kornegay was born in Jackson Co., Fla., Sept. 4, 1939, and passed from this life, August 15, 1965, in Quincy, Fla., at the young age of 25 years, 11 mos., and 11 days. She leaves to mourn her passing, Bro. Geo. Kornegay, her faithful husband, and 4 little children: Ricky Gene, Jeanie Elizabeth, Jeanette and Sandra Lee; her parents, Mr. and Mrs. Geo. Benyfield of Alford, Fla.; 3 brothers and 6 sisters, and numerous other relatives and friends. Sister Betsy was faithful at death and we believe is being comforted in Paradise awaiting the resurrection. The singing was some of the most beautiful the writer

has been privileged to hear. The flowers were profuse, so very beautiful, a tribute to Sister Betsy who loved flowers. Her presence will be deeply missed by the faithful at the Mt. Pleasant congregation. The writer spoke words of comfort to the bereaved and a warning to the lost that they, too, "must pass this way."

—Elmo House

**Homrich**—Robert C. Homrich was born April 2, 1920; he passed away July 22, 1965 at the age of 45, a victim of cancer. Bob obeyed the gospel of Christ, Feb. 9, 1943. He was a member of the church of Christ at Moline, Michigan which had met for worship in their home for years. He is survived by his wife, Mildred (Millie); his parents, Mr. and Mrs. Raymond Homrich; six sisters, Dorothy Barneby, Mildred Prelwitz, Angeline Crooks, Eilene West, Laura Junglas, Lillian Arnett; three brothers, Leander, Rudolph, and Arnold. Funeral services were conducted in the Sullivan Chapel at Grand Rapids, Mich. Interment was in the East Elmwood Cemetery at Wayland, Michigan. Our deepest sympathy goes to Millie and Brother John O'Donnell, her father. Bob and Millie were both dedicated to Christ and to each other. Many of the boys who did their C. O. work in Michigan well remember their home as it was open to all. The writer tried to speak words of comfort and consolation.

—Leon Fancher.

**Sifford**—Bro. Joseph N. Sifford, born Jan. 31, 1889 in Alton, Mo., passed away in the Bethany Hospital, July 24, 1965, as the result of a heart attack that took his life not much more than an hour after it struck him. He was 76 years of age. He had two sons and a daughter who live in Kansas City, and three grand-children. His wife preceded him in death in 1946. He was well-liked and well-known in his native Ozark land, as well as here in Kansas City. The floral offering was profuse and well arranged. His friends in and around Alton did the singing, and the writer delivered the sermon. Bro. Sifford heard Bro. Homer King preach near Alton about 45 years ago; also Bro. H. C. Harper. He was a member of our little congregation at 10th and Ray. He was a pleasant fellow, with a good personality, and never complained much. I like to count him among my good friends. He is being missed very much. So, as the old song says, "we are going down the valley one by one."

—Clovis T. Cook.

**Word**—Mrs. Patty Frances Word, daughter of John and Fronia Lee Foster, was born March 26, 1905, at Addington Bend, Indian Territory, and departed this life June 30, 1965 at Ardmore, Okla., hospital. On October 17, 1920, she was married to John Henry Word, at Wilson, Okla. To this union were born 11 children, two having preceded her in death. Survivors include: her husband, John Henry Word, of the home; three sons: John Henry, Jr., Dallas, Texas; Carl Word, Mineral Wells, Texas, and Bruce Word, of the home; six daughters, Mrs. Norma Kendle, Amarillo, Texas; Mrs. Doris Nelson, Oklahoma City; Mrs. Patsy Clayburn, Mesa, Ariz.; Mrs. Sally Elmore, Ada, Okla.; Mrs. June Pope, Pauls Valley, Okla., and Mrs. Sandra Sims, Angleton, Texas; 3 brothers, 6 sisters and 16 grandchildren.

She was a member of the church of Christ, having been baptized into Christ at the age of 12 years, and

worshipped with the church meeting at 1012 First Ave., N. W., Ardmore, Okla.

Sister Word was a very winsome person and had many friends to mourn her passing. Her death seemed so untimely and so hard to understand but the family seemed to try to accept it as a homegoing for her and faced it with hope of meeting her again.

A group of singers from the Sulphur 4th of July meeting rendered a very beautiful song service and a profuse floral offering bespoke the esteem in which she was held. Too, the very large gathering of loved ones and friends indicated the love that she had won in so many hearts.

The writer and brother Wayne Fussell conducted the funeral service.

—M. Lynwood Smith

### 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 (Acts 5:29; Matt. 22:37).

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.

—Winston Offill, 719 E. Liveoak St., Altus, Okla.

—Harold Williams, Rt. 1, Box 255-A, Neosho, Mo.

—Ralph Noack, 722 N. E. 32nd St., Grand Prairie, Tex.

—Robert W. Harrison, Rt. 2, Box 157, Florala, Ala.

—Marshall Wallace Dunlap, 719 Ruby, Midland, Texas.

### CARD OF THANKS

Written words are inadequate to express how much we appreciate your sympathetic understanding in our great loss of our husband, and son-in-law, Robert Homrich. We want to thank all who sent the lovely flowers and cards; and we thank you, too, for the gifts and acts of kindness. We thank Bro. Leon Fancher for being so helpful, for conducting such a nice service. We thank the bearers and the singers, ones that came from far off. The sympathy shown us will always be remembered.

—Mrs. Robert Homrich  
John O'Donnell

### THIS AND THAT—

(Continued from page four)

day School 'Dropouts,' and shares it with our readers. Faced with this problem, a Seattle, Wash. church called together a group of experts, including a psychiatrist, to determine the trouble. The psychiatrist said many of his patients found Sunday School "either a process of intimidation or an exposure to frivolity." One "dropout" said, "The primary fault lies in the unprepared hands of those who teach." This session was held at a church where in 1957 there were 250 in Sunday School; now there are 125. The man who called this group together asked, "Are we teaching the wrong things? Why are children often bored? Should we give up Sunday School? If so, what takes its place?"

Observations—Surely a system posing such problems can not have scriptural sanction. When men depart from God's plan involving any work of the church, they get into trouble; their problems can not find solutions based upon the Bible. When will we learn this? Closer home, when will brethren learn this? In spite of mounting evidence that the Sunday School does not only produce "dropouts," but produces "graduates" who know not the answers to simplest questions on religion, many brethren still hold to this sectarian-nurtured, anti-scriptural system. God, no doubt, knew that men could not successfully classify people to teach them, so He teaches by clear example that in one assembly, one faithful, able man teaches at a time. See 1 Cor. 14; 2 Tim. 2:2. Find any example of public teaching of the Scriptures, and you will find it being done that way. Let it not be denied that the Sunday School system is public—it has every earmark of being so, be it called "Bible Study," "Bible School" or what have you. Professional educators know there is no surefire, successful way to classify or group children to teach them, and then some of my brethren take upon themselves the impossible task and sectarian-adopted one of trying to classify to teach God's word. So, the Sunday School unsuccessfully attempts to do the work of the church.

Recently, I read the following in *Restoration Review*, Denton, Tex.: "Faction A interprets Biblical silence on divided Bible classes as being prohibitive of same, but interprets Biblical silence on church ownership of property as indicating freedom for same." When I read such I wonder seriously where some folks have been for the last generation of time. No one says the assembly divided into classes to teach the Word is prohibited because the Scriptures are silent concerning them. The scriptures are silent for sure, but such is not the reason for not using them—the Scriptures simply teach the way the Word of God is to be publicly taught,

and division into classes is not the way the Bible teaches. The Bible is silent on sprinkling for baptism, too, but no one argues that because of silence sprinkling is prohibited. The Bible simply teaches immersion, and that is the reason why sprinkling is prohibited.

**Meeting houses**—That Christians in the early days of the church met for worship in private homes is evident (Acts 2:46; Col. 4:15; Rom. 16:5). That Christians, however, did not always meet in private homes for public worship is also evident. That the meeting in 1 Cor. 11 was not in a private home is evident from the following; Paul describes their meeting like this: "When you come together in the church" (verse 18); "when you come together therefore into one place" (verse 20). After thus explaining the setting, in view of irregularities in the communion, Paul asks, "Have ye not houses to eat and drink in?" (verse 22); then, in verse 34, he says, "And if any man hunger, let him eat at home—." The point is this—we would conclude that early Christians did not always "break bread" or commune in "houses" or "at home," evidently, other meeting houses must have been used.

**1 Corinthians 11: the covering**—Did you know that in the original text, the only time an artificial covering (veil) is named in 1 Cor. 11 is when Paul says that a woman's hair is given to her instead of, or in place of, a veil (verse 15)? There is not an artificial covering named in the original text of verses 5 and 6. The forms are verbs, not nouns—a great difference bearing upon interpretation. The only way I know we can have a full and sure understanding of this chapter is to rely upon the original text, the words and their meanings.

Did you know, too, that the original text in no way suggests that Paul limits the covering of which he speaks to just the public assembly; no doubt a woman is to wear the covering of which he speaks all the time. The covering, God-given, her hair that is let grow, is singular in number and given instead of a veil or an artificial covering. She can not have both—one is given instead of the other, verse 15.

It is true that many translations, amplified and otherwise, as well as commentaries leave the strong impression that an artificial covering is taught. When commentaries and translations disagree with the original text, the words and their meanings, I must choose to agree with the original text that is inspired, and disagree with the commentators who are not inspired. With all due respect for their scholarship and learning, in view of the original text, and that Paul said, "her hair is given her instead of a veil," I hardly see how they conclude so much. Surely, if an artificial covering were intended, it would have been named, and Paul would not have said one thing is given instead of it.

Did you know that Paul gives the 3 following reasons why the woman is to be covered when she prays? 1. When she does not, she dishonors her head, the man (verses 3 and 5). 2. She is the glory of the man; she is of the man; she was created for him (verses 8 and 9). 3. Because of the angels (verse 10). I do not know that I can tell exactly what this means, but I can think of no better reason. Paul, then, asks, in view of this, "Is it comely that a woman pray unto God uncovered?" (verse 13). Surely, the answer is "No." So, Paul declares conclusively, "But if a woman have long hair, it is a glory to her; for her hair is given her for a covering" (verse 15).

—D. B. McCord



D. A. Moore, 115 Chicora St., Brookhaven, Miss., Aug. 11—We enjoy reading the paper and do not like to miss an issue. Here is our renewal.

Ralph Kitson, Mozier, Ill., Aug. 16—My health is better; I am able to walk around some. The congregation here is getting along fine for which we are thankful.

Cleo Gatson, Rt. 1, Box 116, Spearsville, La., Aug. 4—The church in Farmerville is getting along fine with the help of the Lord. We baptized 5 in June, 3 in July and 3 in Aug. Our aim is to continue contending for the faith once delivered unto the saints. The meeting house here is located one block off N. Boundary on U Drive.

Timothy Phillips, Rt. 1, Pottsville, Ark., July 26—The church here is progressing and we are working together for the cause of Christ. Since last report, July 18th, I baptized 1 and 1 confessed faults. July 25, we were happy to have Bro. Joe Spitzer and family; he gave the lesson and 1 confessed faults. Let us keep working for the cause of Christ.

J. W. Kornegay, Rt. 1, Raleigh, N. C., Aug. 9—The church here is doing fine; we look forward to our meeting Labor Day, with Bro. Arthur Wade doing the preaching, Aug. 27-Sept. 5. I am now in a 5-day meeting at Huff, Ark., with 2 confessions of faults and 1 restored to duty. I will be at Chouteau, Okla., Aug. 13-22. Pray for the work in His vineyard.

LaVern Lum, 1704 Osage, Corcoran, Calif., Aug. 13—We enjoy the paper very much. The congregation here has not grown in number, but we believe we have grown spiritually. We are working with the new congregation in Visalia that meets at Johnson and Center Sts. If there are those with friends or relatives in that area who might be interested in the church, please contact us or one of the brethren at Visalia. Remember us in your prayers.

Jesus Rodriguez, Calle Lincoln No. 4762, Col. San Rafael, N. Laredo, Tamps, Mexico, Aug. 19—The work for Christ's church is progressing more and more. Aug. 8, one more soul was added, a young male, Jesus Salazar. There were two weddings celebrated: Bro. Jose Angel and Sister Elizua Apricio; Bro. Clemente Saenz and Sister Raquel Sequel Segovia. May God bless you all and keep you in His sacred love.

Larry Parker, 3102 Hapeville, Ga. 30054, Aug. 4—I have enjoyed the OPA very much; my prayers go up for its continued good work. I have finished 2 years teaching school, and have continued preaching and teaching on the week-ends. Congregations in this area have grown in many ways. I hope to travel next summer and get acquainted with more of the brethren in preparation for possible evangelism in the summers. Here are 2 subscriptions. Please pray for me.

John L. Reynolds, 3434 9th St., Ceres, Calif., 95307, Aug. 10—I have just finished reading Bro. Don McCord's article, "False Assumptions," and I am so overjoyed about it I just have to write. Articles like that will surely do good. Bro. Jim Hickey's article on worldliness is good, too. In fact, the paper is full of good things. Bro. Jimmy Terrell is still with us and will be for some time; he studies hard. The church here is still growing; several have been baptized.

Franklin Brown, Rt. 1, Stilwell, Okla., July 13—The Noel chapel church of Christ is small in number but is still having services each Lord's day morning and evening. My father, Bro. E. R. Brown, is in Crawford Hosp., Van Buren, Ark. He had an operation, July 10; he seems to be doing fine. Any passing our way are always welcome to worship with us. Remember us in your prayers. (We are sorry this reached us too late for August issue—DMC).

J. B. Carter, 501 Stratocruiser St., I. I. Sawyer AFB, Mich. 49842, Aug. 5—We enjoy the OPA very much and have missed it for the past two months as we have been traveling. We had a nice visit with the brethren in Ardmore, Okla. and Raleigh, N. C. on our way here. We will be settled here for about 2 years. If any of the readers know of those we can contact in or near Marquette Co., Mich., please let us hear. Please renew our subscription; keep up the good work; remember us in your prayers.

R. B. Roden, 112 Kelley Dr., Moore, Okla., Aug. 17—Our work here at Capitol Hill, Oklahoma City, is very enjoyable; we have had a busy month. Since last report, I have preached at Norman, Sentinel, Lexington, Washington, all in Okla. Two were restored at Washington. It is so good to be back in this area to meet and worship with the brethren again. After our meeting in Memphis, Tenn., I will be at Sulphur, Okla., 17-26. After this, we will be back home to continue our work here. Do pray for the work. Here are 5 subs.

Carlos Smith, Rt. 1, Wesson, Miss., Aug. 9—Bro. David Macy conducted our meeting this year at Pearl-haven; he did some old-time gospel preaching which we do not believe is out of date. He does not believe in taking the middle of the road in anything; such men have a welcome with us at any time. We have markers in our state to keep us from traveling in the middle of the road—this is against the law. Three were baptized and 2 confessed faults. Brethren, remember if we love the world, the love of the Father is not in us.

Jim Hickey, 1630 So. 9th St., Cottage Grove, Ore., Aug. 14—At the present time, I am engaged in a series of gospel meetings here at Cottage Grove, Oregon. We will close this Lord's day. Before coming we were with several churches in California, visiting and preaching. September 17-26, we plan to be at Yakima, Washington for a gospel meeting and personal work. My wife and I plan to be working with the churches in the Northwest for the next several months. If you know of those in the Northwest who may be interested in the church, I would appreciate it if you would contact me at the above address.

Roy Lee Criswell, Gen. Del., Winters, Calif., July 21—For the past 4 months, we have been laboring with the congregation at Harrodsburg, Ind.; we learned to love them all. While we were there, 2 obeyed the gospel. While in Indiana we had the privilege of holding a meeting, and doing personal work with the colored brethren at Richmond. We feel they were made stronger. The past Lord's Day, we closed a meeting at Stidham, Okla.; there were no visible results, but we believe the seed were sown. Our next field of labor will be at Winters, Calif. We ask the prayers of the faithful in this work.

Jack Cutter, Box 381, Neosho, Mo., Aug. 17—We are now living at Young & Grand Streets in Neosho. We have parked our Mobil Home on the church property. Before leaving Joplin, the latter part of Aug., 3 more were baptized into Christ. We will continue to assist the Joplin congregation but our efforts will be primarily centered in this area. We have made two trips to Wichita, Kansas to assist them in getting organized and to help them find a meeting place. Bro. Don Renier accompanied me in the first trip there, and was very helpful. He is making good progress in his development toward becoming a good evangelist.

Jesse French, Box 1266, Redding, Calif., 96002, Aug. 10—We have been very much encouraged this summer. We have had several visitors from various places. We always welcome anyone passing through. Recently, for nearly 2 weeks, Bro. Tom Lehmann from Lakeside, Calif., was in Redding with his mother, and brother, Bob, and sister, Darlene. Tom preached 2 Lord's days; the influence he had on our young people will be long remembered. While he was here, 5 were baptized. Among them were 2 of our sons and our daughter, also my sister-in-law's daughter. Tom also had the honor of baptizing his sister. Let us labor while it is day, for the night cometh when no man can work.

F. H. Lichapa, Namphungo church, C/O Namlenga R. C. Mission, P. O. Mikolongwe, Malawi, July 29—I write so as to give my report and express my difficulties to the brethren. We are quite well, but one thing troubles us, you have all stopped to assist in finances; by that I mean our monthly support. We could be helped much with your help; to go distances now we must struggle. We ask that you consider this; we can hardly do anything without your help. Bro. Benny Cryer is now with us. We are still with you. My report: July 4, at Namphungo; July 11, at Chilemba with 5 baptisms; July 18, Pelusi with 14 baptisms; July 25, Chizija church (a newly found place) with 48 baptisms.

Tommy Shaw, Commodore, Penna., August 14—This summer I have been located in the Springfield, Missouri, area and have preached for several nearby congregations. The association with the brethren at Springfield was especially enjoyable. While we were there a young man obeyed the gospel and his wife confessed faults. I was fortunate in being able to visit with several preachers and to hear brother Freddie Lay preach some good lessons at Mt. Home. This week I'm in a meeting at Farmington, N. M. Brother and sister George Powell are to be commended for their efforts to build a strong church here. Next week I begin a meeting at Delta, Colorado.

Garry Macy, 8600 Ponderosa, Bakersfield, Calif., Aug. 5—The work here at Weedpatch and Brundage Lane is continuing to show wonderful improvement. We have almost a full house on Lord's Day morning, and good crowds at the evening service; our contribution is jumping, too. These are fine members with whom to work. I cannot comprehend what could be accomplished here. Pray for us. Our work with the Waterford, Calif. congregation was most enjoyable. We love everyone there dearly, as well as those in that area. We miss them as much as we would our own families. May they abound more and more. We enjoyed one night of the study in Fresno, Calif. We were glad to see the brethren. Our love to all.

Harley Ballard, Midland, Tex., Aug. 16—I have certainly appreciated the fine articles that have been in the last two issues of the *Old Paths Advocate*. Most of the month of Aug. has been spent at home. We all enjoyed Bro. Ronny Wade's meeting at Spruce St.; although there were no visible results, I feel all who attended were benefitted. During July, we visited several congregations in Mo., Ark. and Tenn. Bro. James Orten has been in a meeting at Clements St., Odessa, Tex. which we hope to attend. I have been sick off and on for the last two weeks; am thankful things are as

well as they are. Sept. 1, we begin work with the congregation in Tuscon, Ariz. We look forward to this work for the next 4 or 5 months. Please remember us in your prayers.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Aug. 11—I was able to attend one night of Ronny Wade's debate in Oklahoma City. I thought he did fine. He is well on his way to making one of our finest public contenders for the faith. They had fine attendance throughout the discussion. Bro. Don Renier, of Joplin, Mo., preached for us here on the Kansas side last Lord's day, and night. Don plans to travel with Bro. Lynwood Smith some this year. Don is a good prospect, and Lynwood is a good traveling companion, as well as being a great help to him in his studies. Bro. Morris will be in Kansas City this week-end on the Missouri side. We look forward to this date. I will be at Lee's Summit, Mo. the 5th Lord's day (Aug. 29) this month. The Hugh Milners from Middletown, Ohio are to be with us in our home and meet with us Lord's day, Aug. 22, the Lord willing.

Ronald Courter, 7120 Banks St., Union Lake, Mich., Aug. 6—We are working with four of the Michigan congregations attempting to acquaint more people with the Gospel of Christ and to aid in the development of more mature Christians. The task of organizing is always slow and tedious, but cooperation prevails. The potential of the area slowly unfolds as nine teen-agers have obeyed the Gospel in the last six weeks. There have been several adults who have recently returned from the paths of indifference and are worshipping God with new efforts. My wife and I want to thank the brethren for the encouraging responses we have received, since deciding to preach full-time. Your prayers for us is our strength.

David Macy, 2063 Hillsborough, Tallahassee, Fla., July 28—I preached at Arlington, Tex., July 7, and attended 2 nights of the singing school taught by Bro. Johnny Elmore. The brethren in that area were very nice to me and I appreciated their hospitality very much. Thence, I went to Brookhaven, Miss. and began July 9. This was one of the most enjoyable meetings I have had the privilege of conducting; the brethren went out of their way to make me and my family comfortable; 3 were baptized, one returned to duty, and I confessed faults. I am now in Woodson, Tex.; the hospitality of these brethren and sisters is exceptional, too. I am scheduled for Jackson, Miss. during Oct., where we will probably do 2 weeks house to house, and then a tent meeting for 2 weeks. If any of the brethren know of families or individuals they would like for me to contact in Jackson, please send me information.

R. A. Berry, 4704—69th St., Birmingham 6, Ala., July 29—We had a wonderful meeting with Bro. Ronny Wade in June; we really enjoyed him and his family. He is a real gospel preacher, and we need lots more like him. We thank God for him. We did not gain any new members, but those of us here were strengthened. He has a wonderful family and we learned to love them very much. We had visitors from several congregations; we enjoyed them. We enjoyed having Bro. John Fisher and family from Tenn. with us the first Lord's day in July. We still have Bro. Alton Bailey the first and third Lord's days of each month; and Bro. Calvin Prince from Napoleon is with us once a month, too. We also have Bro. Edward Harrison from the Lockhart congregation on the 4th Lord's day. We enjoy having them and appreciate them so very much. We enjoy getting the OPA each month, and think it is a wonderful paper. Here are 2 subs. Please pray for us here in the work of the Lord.

Cicero Goddard, 4441 Agnes, Kansas City, Mo. 64130, Aug. 15—Since last report, 20 have been baptized. Also happy to report that 2 congregations have been started; one at 2309 Hickory St., St. Louis, Mo., and 1632 E. 82nd St. in Cleveland, Ohio. I have written to Bro. Jim Canfield to come to St. Louis to help. Memphis, Tenn. and

The church in Miss. have capable men and he can do more good with this new work. I will go to Cleveland, Ohio, August 30th to work with them some to get them moving along. We request your prayers for us; there is so much to be done. The work in Kansas City moves again; by the time this reaches the fields, all will be well here. Of the \$411.25 spent for meetings reported in Aug., the following is received to date: Lebanon, Mo.—\$90; Nacodoches Rd., San Antonio, Tex.—\$50; anonymous—\$41. Total \$181.00. On my regular support, have received nothing to date; support stands at \$390. Enclosed is my renewal.

Rodney R. Ross, Box 3177 ENMU, Portales, N. Mex., Aug. 11—Since my last report, I have enjoyed being with Bro. Wayne McKamie for a few days. On July 21, I preached at Olney, Texas. This was truly a pleasant visit with my brethren in Christ. July 25, I preached at the Sand Grove congregation's afternoon service. Aug. 5, 6, Bro. James R. Stewart and I went to Graham, Tex. to hear Lee Boek preach. We both enjoyed the preaching and our visit there. My stay in McGregor ends Aug. 29. The Lord willing, I plan to go to Michigan for two weeks; and then return to Portales to resume my college studies this coming fall and spring. Please note my school address above. Lord willing, I should be there by the time you read this report. Once again, I ask your prayers for my endeavor to preach the gospel of Christ.

Richard Nichols, Box 26, Marietta, Okla. Aug. 17—During the month of June it was my privilege to hold a meeting for the Sharonville, Ohio congregation. The Lord blessed the efforts with eight confessions and restorations, and two being baptized. Next, I was at the Sulphur, Okla. meeting, which in my estimation was the best in years. July 12-15, I was able to attend the discussion by Bro. Ronny F. Wade and Bro. Dudley R. Spears on the use of "classes" and "cups," which proved to be most edifying. July 18-25, I was at Sentinel, Okla. for a meeting that I enjoyed very much. I was informed by Bro. Louis Hopkins that he baptized his youngest daughter the night the meeting closed. We were all thankful for this. The work at Marietta is progressing nicely at present. Our visits in homes have produced visitors in our services lately. Tomorrow, the Lord willing, I will leave for Ft. Lauderdale, Fla. for a 10-day meeting. Please pray for me and the work.

Freddie Lay, 2308 W. McKinley, Fresno, Calif., Aug. 19—This summer has been a very busy one. I have preached at Sentinel, Okla. City (Capitol Hill), and Wynnewood, all in Okla. In Missouri, we preached at Lee Summit, Lebanon, Claxton, and held a most enjoyable meeting near Galena. The interest was excellent and we are glad to report that one obeyed the gospel. These brethren are to be commended for their attitude and cooperation. Aug. 1-15, we were at Daltart, Tex. for a week's personal work and a ten-day meeting. They have an adequate place in which to meet, and are very willing to do all they can for the Lord's cause in that city. We enjoyed the opportunity to work with them. We are at home now preparing to leave and begin a meeting at National City, Calif., Aug. 20-29. We look forward to this meeting as it is the place where I grew up. We solicit your prayers on our behalf. The radio program here in Fresno continues and we feel we are doing some good. Let us always be zealous of good works.

J. Wayne McKamie, Rt. 1, McGregor, Tex., Aug. 18—July 24-Aug. 1 we were in Temple, Ga. for the first time and it was truly enjoyable. Between this meeting and our next one in Napoleon, Ala., we preached four nights in Columbus, Ga. We were encouraged by the possibilities there. Bro. Alton Bailey started the meeting and Bro. Miller closed the meeting that weekend, baptizing two. Aug. 7 we began in Napoleon, Ala. and continued through Aug. 15. Everyone there was very hospitable and cooperated in every way. We are now in Greenville, S. C. where we began on the 16th and are scheduled to continue through Aug. 25th. It is good to work with these brethren again and to see the pro-

gress they have made since we lived here ten years ago. Bro. Larry Parker is here for the meeting and is a great help to us in this work. This meeting will bring to a close our work in the South for this summer. One could hardly ask for better cooperation than we have had in these five meetings. Preachers and members in this whole area have driven hundreds of miles to attend and help in this work. Aug. 27, we are to be in Brookhaven, Miss., and Aug. 29 in Louisiana.

Elmo House, Box 65, Mt. Pleasant, Fla., Aug. 18—Since last report, we have had 2 confessions of faults; our efforts and labors continue. Bro. Bobby Kornegay of Jacksonville was with us two Lord's Days ago, and preached 2 good sermons. Bro. Bobby is an able preacher of the gospel. Much sickness has plagued us in the last two to three weeks. The Lord called a young mother and faithful sister away from us last Lord's Day, bearing her spirit away on the wings of His eternal love. Bro. George has already said that he is going to keep the four little ones together and rear them in the church of the Lord. May the Lord bless and help him in the lonesome days that lie ahead. It was a privilege to meet Bro. Wallace Kornegay yesterday who traveled from Chouteau, Okla., where he was engaged in a gospel meeting, to be with his brother in this hour of bereavement. Pray for the work here that we shall be able to accomplish the things we have been called to do.

Leon Fancher, Box 392, Mena, Ark., Aug. 14—Our meeting at New Salem, Miss. closed last Lord's Day night. We had wonderful crowds, about 250 attendance for most services. Four were baptized and three were restored or confessed faults. The fellowship was wonderful. It is a real treat for a preacher to hold a meeting at places like this. The hospitality was splendid. It was good to be with Lynwood Smith who has been such a great help to me in the past and continues to be a source of inspiration. We were also happy to have Dennis Smith and Keith Holt in attendance for three nights. May God give them great courage in their aspirations to preach. We began a meeting last night at Healdton, Okla. We are looking forward to a fine meeting. We will be in a meeting at McAlister, Okla., Sept. 13-19. We now have a new book list available. These will be sent free for the asking. Please write us at the above address.

Wallace Middick, 1115 Cavender Dr., Hurst, Tex., 76053, July 21—Our meeting at 3517 N. Beach St., Ft. Worth, will be Aug. 20-29, with Bro. Johnny Elmore. Visitors are always appreciated. It would be good to hear from those having acquaintances in this area that we might invite to the services during this meeting or any other time. The Sulphur, Okla. meeting was another very successful one; however, the presence of Brethren Jerry Cutter, Benny Cryer, Don McCord, James R. Stewart, Taylor Joyce, E. H. Miller and others was missed. The abundance of good singing, good preaching and mingling with those of like precious faith are truly a good spiritual feast. I was particularly impressed with two points in evidence; namely, the determination to hold only, yet fully, for that which we have, namely God's word; and to study for a complete understanding; and the work beginning in New Jersey, representing an area of about 30,000,000 souls. May the true banner of Christ be ever held high so that believers may be built up and that the unlearned may learn the truth about Him. May God bless with victory the efforts of all His faithful workers everywhere.

E. H. Miller, Box 538, La Grange, Ga. 30240, Aug. 12—After our return from the work in Ore., we attended another good meeting conducted by Bro. Wayne McKamie at Temple, Ga.; he then went to Columbus, Ga. for 4 or 5 nights where the attendance and interest were very good. Bro. McKamie had to leave there to begin at Napoleon (Wedowee), Ala., so we continued the Columbus meeting through Lord's Day evening; attendance was good and 2 were baptized. The

Napoleon meeting is still in progress and going fine. The Lord willing, wife and I will be in a meeting at Rogers, Ark., Aug. 20-Sept. 5, and then to Harrison, Ark., Sept. 6-12. The Harrison meeting will be in a tent on Hwy. 65 north; we hope all nearby congregations will assist in this effort by attending as much as possible. The meeting is being sponsored by the congregation at Huntsville, Ark. that was begun a year ago last July. Bro. Barney Owens is to be with us for our third meeting in '65, Oct. 9-17; we look forward to another good meeting. He has preached a lot in this section, and is liked by all who have heard him. We certainly need more preachers in the fields so white to harvest; may God help us establish more congregations and develop more workers is my prayer.

Jackie C. Lee, Box 482, Ivanhoe, Calif., Aug. 14—This is my first report to the O.P.A. since I decided to dedicate my life to preaching the word of God fulltime. Since leaving California, I have had the privilege of speaking one or more times at the following congregations: Sentinel, Okla. June 13; Capitol Hill, Okla. City, June 16; Crescent, Okla., June 20; Ada, Okla., June 27; Washington, Okla., June 30; Dallas (Boulder Dr.), Texas, July 7; Fort Worth (Beach St.), Tex., July 11; Fieldstone, Mo., July 25; Seymour, Mo., July 25. I enjoyed very much the wonderful hospitality and fellowship of all the brethren with whom I have visited and worked. I also enjoyed the opportunity of speaking at the Sulphur, Okla., meeting and meeting brethren of like precious faith from the different states. Since July 13, I have had the privilege of traveling with Bro. Paul Nichols and family. I have been greatly encouraged and have enjoyed very much the fellowship of this wonderful family. Lord willing, I will speak at Wayne (52), W. Va., Lord's day morning and at St. Albans, W. Va. Lord's Day evening, Aug. 15. We ask that the faithful pray for us, that we might speak boldly as we ought the unsearchable riches of the grace of God.

Paul O. Nichols, 1400 Adena St., Bakersfield, Calif. 93306, Aug. 14—We were in a meeting at Seymour, Mo., June 25-July 4, with one confession of faults. From there, I went to Sulphur, Okla. for the last of the camp meeting. July 9-18, we were at Fredrick, Okla. We closed with four baptisms and three confessions. Our next was at Mt. Grove, Mo. July 19-28. Here we had some excellent crowds and cooperation, but we had no visible results. July 30-Aug. 8, it was a pleasure to work with the Harrodsburg, Ind. congregation. This was one of the best meeting we have held here; crowds, interest, and results all considered. Two were baptized and three confessed faults. At present we are at Huntington, W. Va. The meeting began Aug. 9. Besides the nightly service we are engaged in a daily radio broadcast (except Lord's Day) over WCMI, Ashland, Ky. Crowds and interest seem to be picking up some. Our next is at Bloomfield, Iowa, Aug. 20-29, the Lord willing. With this meeting we close our summer work and return to Bakersfield, Calif. to resume our work with the home congregation (Southwest Bakersfield). We are anxious to get back after being gone since June 2. We have enjoyed having Bro. Jack Lee, of Ivanhoe, Calif., who has decided to dedicate his life to the preaching of God's Word, travel with us since July 13. May the brethren continue to encourage him and Lord bless him in making this great decision.

Ronny Wade, Box 564, Lebanon, Mo., Aug. 16—The debate in Okla. City was well-attended. Crowds ranged from about 450 to 800 per session. Bro. Spears conducted himself in a good manner and everyone seemed well satisfied with the way the debate was carried on. Many of our preachers were present, and I am deeply grateful for their presence and moral support. Bro. Wayne Fussell was my moderator, and did an excellent job. My prayer is that God will bless our efforts there and that many will be led to the truth. The meeting that followed was also well-attended. One was baptized and one confessed faults. We thoroughly enjoyed our stay in Okla. City with the good brethren there. Next, we were in Midland, Texas (Spruce St.). We had fine cooperation from Odessa, Andrews and Terrell St. in Midland. These brethren have a very nice, modest, meeting house, and we pray for their continued progress in His kingdom. Presently, we are at Huntsville, Ark.; we are hoping for good meeting. Bro. Jim Howard has done a good work here, and as a result a very fine, strong church is developing. Lord willing, from here we go to Mtn. Home, Ark.; thence to Houston, Mo., sometime in Sept. or Oct.; then home for the winter. May the Lord bless all those who love Him and work for peace, and remove all those who love and enjoy trouble, is my prayer.

Jim A. Canfield, Rt. 3, Box 88, Marion, La., Aug. 11—More about the Farmerville, La. meeting and the church there; 6 more precious souls obeyed the gospel last week. Bro. Gatson is doing fine there in teaching. We are working together to establish a fine and strong church with our people; we have some good men and women in the church there now. Bro. Gatson should have their honor and respect. Had they never heard him teach the right way, they might have never come to hear Bro. Cicero Goddard and me. During Bro. Goddard's meeting, there was a question box; this helped. Thanks to God and Christ Who gives us the victory through Christ our Savior, the great Prince of peace (Eph. 2:14-16; Matt. 5:9). Farmerville is getting stirred up with the pure gospel of Christ. We will do all we can to keep it alive. There are no digressive brethren among us in Farmerville; the brethren there know nothing of the errors some of our brethren practice. By mid-Sept., I will be back in the field doing personal work and contacting as many people as I can here at home and in town. Our meeting here was good; even though there were no visible results, the good seed of the kingdom were sown. I did not get to Miss. and Memphis in July as I had planned; expenses of our meeting and more work on the meeting house were hard and heavy. We did overcome with the help of the Lord. I received some support a few days ago. The last of Aug., the Lord willing, I will go to Marshall, Tex., and in Sept. to Memphis. May God continue to bless all the faithful in Africa and in our own great country.

Harvey S. Jackson, 313 E. Queens' St., Lubbock, Tex. 79403, Aug. 6—We still read the OPA and appreciate it and those connected with it. There have been very good articles of late. Bro. T. J. Shaw's article in the July issue was good, and truly Christ has given unto us all things that pertain unto life and godliness (2 Pet. 1:3); and, oh, how we need to teach, live, and practice the things that Christ has given us, nothing more, and nothing less. As Bro. Edwin Morris's article pointed out recently, we should not clash and cause trouble over personalities, but should say, "Come, now let us reason together" (Isa. 1:18). There are so many who wear the name of Christ, yet they want to take the world with them, so full of worldly, and fleshly lusts. I do not believe the church should condone sin in the church, but that the church should do everything reasonable to show the sinner his wrong, and persuade him to do right. There are some who can not be fellowshipped, though in no wise would be forbidden to come, or commune, or take part in the service simply because they refuse to repent or turn away from the sin they are in. We missed only two services of Bro. Fred Kirbo's meeting at Level land, Tex., and really enjoyed it. Two were baptised into Christ, two came from digression, and 9 or 10 desired prayer mostly because of weakness. We are doing well at Lubbock, and always need the prayers of the faithful. May God bless His children everywhere with knowledge and wisdom to the extent they will live faithful lives. Please remember us in your prayers.

Tom E. Smith, 302 Phillips, Healdton, Okla., Aug. 14—Since last report, it was our privilege to attend the annual camp meeting at Sulphur, Okla., which was indeed a touch of heaven with the sweet association of those of like faith, and the inspirational sermons from God's Word, and the soul-stirring songs. All of this certainly made one feel that God is not far away (Acts 17:27). We also attended the discussion at Okla. City between Bro. Ronny Wade and Bro. J. D. Spears which was enjoyable from several standpoints. Both conducted themselves as gentlemen. We feel the truth did not suffer at the hands of Ronny, and I would be willing to endorse him against all error. Bro. Spears stated at the beginning that if he could produce one doubt in the minds of the audience as to the scripturality of our position, it would go down in defeat. Though Bro. Spears is a forceful speaker, he was never able to produce that doubt. Why? Because he did not have the truth of God's Word to back him. The moderators, Brethren Wayne Fussell and J. C. Smith were instrumental in keeping order throughout; the speakers and the audience cooperated wonderfully. I believe good will ensue as a result of this spirit that prevailed, and that it will tend to remove the prejudice against religious discussion. Bro. K. G. Wilks was with us Lord's Day, the 8th for both services. He conversed with us in the afternoon relative to the work in Mexico. We believe much and lasting good will come as a result of his and Sister Wilks' having come our way. Our meeting began last evening with Bro. Leon Fancher as evangelist. We had an excellent start with a good audience, good singing and a good sermon. We are working and praying for a good meeting, and will trust God for the increase.

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. XXXVI

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No. 10

## BETWEEN THE ALTAR AND THE TEMPLE

By Clovis T. Cook

When Zechariah stood above the people, after the spirit of God had come upon him, he said: "Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper?" Because you have forsaken the Lord, He hath also forsaken you" (2 Chron. 24:21). Now for this straight talk and stern rebuke, they stoned him in the name of the King, in the court of the house of the Lord. Jesus says: "From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple" (Lk. 11:51). What a place to be cut down! In between the two, in the court yard he was slain.

### The Altar

Noah, perhaps, built the first altar of which we have any mention (Gen. 8:20). It became sacred and hallowed, as did certain places, by religious association; e.g., where God appeared, as in Gen. 12:7, etc. There were many kinds and sizes of altars, and were used for more than one purpose. In this study, however, we are thinking of it in the sense of worship. In Rev. 11:1, John was told to arise and measure the altar. This language of course must be taken metaphorically. There are those who for years have accepted what we believe the Bible teaches about true worship. They accept the fact that there are certain items of worship, and that they must be carried out in a certain way. That the Bible is the measuring reed or rule, by which these items must be measured is a matter for which we have contended through the years. But, more recently we have begun to hear that if two people agree on one certain point they form a party, and must be condemned for doing so. Some seem to think that if he thinks along the same lines of another, he is being influenced and is not a free-thinker. This all seems so immature and void of reasoning to me. For example, if one cup was right fifteen years ago, whatever made it right has not changed now. If Sunday School was wrong fifteen years ago, what ever made it wrong then makes it wrong now. If we could not call on cups and class advocates fifteen years ago, what makes it right to do so now? Do we still believe that cups and classes are wrong, but they who believe in, and practice them, are alright? If I can call on a brother of this persuasion one time, to lead a song, a prayer, or do the teaching, I can do it twice. If I can do it twice, then who are you to tell me when I must quit? If indeed, I can do it at all, why bother to

(Continued on page eight)

## COMPROMISE IS TOO GREAT A PRICE

Our practices must conform to the truth we teach. Truth is sometimes hard and uncompromising. And practice must also sometimes be. In areas of expedience we may well give and take, but in areas of faith we cannot give an inch.

There are three general areas within which a practice must fall: (1) that which faith commands, (2) that which is left to human discretion, and (3) that which is unscriptural. We must always resist the third. In the second category every person or congregation has a perfect right to do as it pleases without outside interference.

Most of the tensions exist because of our inability to recognize the category in which a practice falls. Divisions among Restoration people have resulted from illegal attempts to make matters of faith things that rightly should fall in one of the other two categories. Also divisions occur when brethren attempt to make matters of opinion things that fall within the realm of faith.

Most division could be eliminated if brethren knew how to classify practices. Faith comes by hearing, and hearing by the word of God. If there is any other way for us to get faith the Bible is silent about it. What we do by faith, then, we must do because it is taught us in the word of God. If we cannot apply this rule to it we cannot place a practice under the heading of faith.

The word of God teaches in three ways: (1) direct command, (2) approved example, and (3) necessary inference. By the simple process of elimination we may determine whether a practice is sustained by faith. If the Bible does not command it, nor is there an approved example, or a necessary inference that the practice is commanded we cannot do it by faith.

In matters of faith there is no room for compromise. Regardless of how much we may desire to see a breach healed it cannot be closed at the expense of faith, for we live by faith.

We are quite in sympathy with all the ecumenical talk that is going around. We believe that the professed followers of Jesus should be united and should occupy common ground. We are anxious to contribute anything we can to unity efforts that bring about closer relationships between "Christian people." But if these efforts are determined to ignore faith, and place everything in the realm of opinion, we can have nothing to do with them.

Within recent months we have taken notice of various efforts in a number of cities to draw the divided elements of the Restoration closer together.

Many brethren are anxious to extend a welcoming hand. No one wishes to see any breach closed more than we do. We know that the seeds of bitterness and strife, have been sown deep, and that the wound in the body of Christ is vicious. We are happy to see brethren open the doors of communication, but we have heard rumblings that disturb us. Unity cannot be gained at the expense of compromise.

We recently read of a group of Christian Church brethren who agreed to give up the instrument—not because it is sinful, but for unity's sake. Our brethren feel that they must also make some compromise so they have agreed not to ask a confession of fault or of sin, for using the instrument. As one Christian church editor put it, "What does it matter? Both are worshipping God and neither is violating any instruction given in the Word." If this editor is right, then brethren have been wrong all these years and owe the Christian church people a "confession." If this editor is wrong, then how can brethren compromise the truth and allow the practice to be catalogued as a matter of opinion when it should be classified as unscriptural?

In our efforts to heal a breach of long standing there is nothing to be gained by compromising. In our eagerness to unite let us not surrender. If it has ever been a sin to use instrumental music in worship, it still is a sin. If sins must be confessed, how can elders set aside such God-given commands? We have some loose thinking somewhere.

(The foregoing article was copied from "The Noble Searcher," and is one all should study with care. What is there said about "instrumental music," and a confession should be made by those who sin by its use is true; the same is true concerning cups, classes, fermented wine, or any other sin that has the Church divided. Yet, some of our brethren are willing to accept such sinners without repentance, confession, or prayer for forgiveness; just so they won't do as they still believe any more. I hope others will take a stand against such, as that writer did, and that such a stand can be broadcast across the nation in other papers as in "THE NOBLE SEARCHER."—E. H. Miller).

## REPORT ON OLD MEXICO

By Waymond B. Coleman

As was promised in the September issue of O. P. A., Brethren Coleman, Crouch, Hanz, E. E. Perkins, and R. A. Perkins of the Catalina and the Nacogdoches Rd. congregations, San Antonio, Tex., visited the congregation in Nuevo Laredo the middle of August. This was done in order to encourage the Mexican brethren. Bro. Jesus Rodriguez took us to about 6 of the Christian families. The extreme poverty of these people was immediately apparent. The average home size was about ten by twenty feet, very sparsely furnished but neat and clean. The hearts of each of the brothers were touched by the conditions we found there.

Since various congregations have expressed a desire to send clothing to these people, the names, ages, and sex of each family member was noted. We found that the greatest need is for children's clothes. These people are small as a race; only one man being large

enough to wear a "medium size." The women are all small in stature. Among the children (some 20 listed) one boy was ten, one 14 and all the rest were from tiny babies to 9 years old. Bro. Jesus said that these members were representative of the members as a whole. We are able to get clothing across the border for the Nuevo Laredo congregation without much trouble. We would have to pay heavy duties on clothing sent to the congregation in Monterey where Bro. Juan preaches. It is better to send money for clothing for the members there. Much of the clothing sent thus far has not been usable in that the sizes were wrong. You may continue to send clothing in care of Bro. E. E. Perkins, Box 19, Wetmore, Texas, or if you send clothing by a truck line, write him to arrange to pick it up.

We were very thankful for the scriptures given by Bro. Don McCord concerning individuals and congregations working together in this growing endeavor. In fact, we have already run into the problem of how to best even up the support given to the preachers in Mexico. Bro. Jesus has been receiving \$25. per month from Lawrence Rd., Wichita Falls, Tex.; \$25. from Houston, Tex.; \$40. from Covina, California, and \$50. from Catalina San Antonio, Tex. The Medina City, Tex. congregation furnishing \$15 per month. This totals \$155. in regular support besides other help from time to time. This is \$5.00 more than we felt necessary for the time being. We have now received a letter from the Lebanon, Mo. congregation notifying us that they have sent \$25. to Bro. Jesus and will continue to do so.

In light of the scriptures mentioned by Bro. Don McCord, would it be possible for these monies intended for Bro. Jesus Rodriguez to be sent direct to Bro. Rodriguez in care of Bro. L. M. Crouch, 220 Roesler Rd., San Antonio, Tex. who can then forward on to Bro. Rodriguez; the money will be his, and by so doing not the money of the congregations here, which is not intended. All of the men helping in this effort among the three congregations are mature Christians with grown children and surely capable of sound judgment in these matters. Some method such as this would avoid too much money being sent to one person. Bro. Juan Rodriguez is receiving \$60. per month from New Salem, Brookhaven, Miss. and \$50. per month from Nacogdoches Rd., San Antonio, Tex. He is in need of more support. A sister in Penna., I believe, is sending \$15 a month to Bro. Isabel Martinez.

Bro. Ken Boek has written that his draft board will not permit him to leave the States to attend the Instituto in Monterey, Mexico. We are very sorry for this, but it can not be helped. Bro. K. G. Wilks has proposed in a letter to us that we work toward sending one or two preachers from the States to help coordinate the work down there. This seems like a fine idea and we hope that several of our preachers will study Spanish and work toward that end. However, we feel that our immediate need is to obtain enough support for a number of native Mexican preachers so as to have someone for the States' preachers to help.

Bro. Grafton C. Smith was unable to make the trip which he had planned to visit Bro. Juan in Monterey. He sent us a history of the help which the New Salem, Miss. congregation had given to Bro. Juan. Their help goes back to 1960 except for a short time when some

accusations against Bro. Juan were made; they were proven to be false.

We cannot compliment the work and effort put forth by Bro. K. G. Wilks on behalf of the Mexican brethren too much. We hope that he will continue to push this work. We urge any who are now helping the cause in Mexico or who plan to do so to write as soon as possible as a trip to Monterey is planned for sometime in Nov.

Addresses of some of the members of the three congregations in San Antonio who are cooperating in this endeavor are as follows: Waymond B. Coleman, 1747 W. Huisache Ave., San Antonio; L. M. Crouch, 220 Roesler Rd., San Antonio; J. E. Jones, Jr., 4630 Lord Rd., San Antonio; E. E. Perkins, Box 19, Wetmore, Tex.; R. A. Perkins, 126 Hillcrest, San Antonio, Tex.

—1747 W. Huisache Ave.  
San Antonio, Tex.

### MORE ABOUT MEXICO

By K. G. Wilks

I do not recommend the shipping by any means, of clothing either new or used from the USA into Mexico. Letters from two Mexican Consuls tell me the same thing: that it is illegal to cross clothing either new or used into Mexico regardless of purpose or intent without the receiver having a permit from the Mexican government to import plus the payment of 100% duty. When we ship to those people we lay them open to the penalties of the law of Mexico. We can ship to the Johnson family on the Laredo, Texas side and let them come over after the clothing. The Johnsons have indicated their willingness to be stopping place for the clothing and to aid in getting the clothing across.

Regarding workers to go to Mexico, someone told me that the boys of draft age were forbidden to leave the states. It is a joy to know we have young men willing to be so used. Perhaps more experienced men would be best to send anyway. Two who have mentioned their willingness to go are: James D. Shaw, 1139 Grant Street, Indiana, Pennsylvania, 15701; David Macy, 2063 Hillsboro, Tallahassee, Florida.

Brother James Shaw is a school teacher, a teacher of Spanish and French, Spanish being his major and working on his Master's degree in Spanish, has lived in Mexico for a short time. He is 31 years old, married, the father of one child. His wife is also a school teacher. James has shown more than common interest in the mission work in Mexico. He says he will consider going to Mexico after about a year.

David Macy is a capable preacher of the gospel, less than thirty years old, married, five children, has a B.A. Degree, would like to work in Mexico. He has no education or experience in Spanish language, but would learn easily, and would fit in perfectly with the Mexican people because of his good humor, humility, and love of the common poor people with whom he is well acquainted. David believes in preaching the Truth regardless of whether it is desired or not.

Three months ago I doubted that we had any one qualified to go to Mexico, chiefly because of the language barrier. It seems to me that brother James Shaw is ready and qualified if support for him could be ob-

tained. Brother Macy would have to learn the language, but can do it easily once in Mexico.

Investigation would have to be made concerning visas, or tourists cards for the men and families and other things about going.

How many will write telling your opinions concerning this great opportunity—what would you be willing to do for a given period of time? Offer suggestions. It seems to me that the brethren of Texas, Oklahoma, and Louisiana, being closest to the work, may have greater interest in this work. You have read brother Coleman's letter in September issue of OPA, how the churches of San Antonio have agreed to cooperate in the work. They are only 150 miles from the nearest Mexican church which is in Nuevo Laredo, Mexico. They may visit them more often and easier than more distant brethren perhaps.

The immediate need as brother Coleman points out in OPA is more dependable support for the native preachers so they can have some form of transportation and to provide a living. But it seems to me that it is urgent that we have one of our brethren from the states over there to visit and encourage and instruct the native preachers. The last thing that should be done—never should be done, is to go over there in a militant spirit to domineer and take charge of these simple brethren and their services. They will not stand for it, nor should they. But they will love one who comes to them as a brother in the faith who supports and encourages rather than "lording it over them." Our worker from the States would not need to remain in one place or even spend all of his time in Mexico. However, he should be out and among the brethren and churches most of the time, working to invigorate the churches and establish more with the help of the native preachers. To help him establish other churches especially in new communities would instill pride and courage in the native preachers.

Concerning brother Juan Rodriguez, I have said that he is a school teacher or used to be. Brother Joe Martinez of Dallas says he is not. I was therefore in error. It was another man. I visited brother Martinez the last time I was in Dallas. This man is a wise man of courage, humble, sound in the faith, a man to be listened to. It is always a joy to visit with him.

Could we hear from more and more who are interested in planting and cultivating the gospel in Mexico? Direct your inquiries or letters to any of the brethren brother Coleman listed in his letter to OPA, or you may write to me if you wish, or to OPA. May Christ be preached!

—109 Dundee,  
Wichita Falls, Tex.

### AFRICAN REPORT

The work here is progressing. It is growing in number at an almost unbelievable rate. It is extremely difficult for two men to keep the spiritual growth at the same rate. Because of this, a program inaugurated before I arrived, has been begun to instruct the preachers and the leaders of the various congregations. This has proven to be very effective, not only from the standpoint of instruction, but also it has given us a chance to become closely associated with more brethren since we go to them instead of waiting for them to come to

(Continued on page eight)

# Old Paths Advocate

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## THIS AND THAT

**"Between the Altar and the Temple"**—May I say a hearty Amen!! to this article on our front page this issue so well written by Bro. Clovis T. Cook. We need to read it again and again. Too, we appreciate the article sent by Bro. E. H. Miller, "Compromise Is Too Great A Price," and I believe it; I agree wholeheartedly, too, with Bro. Miller's comments. They are sound, wise and scriptural. Let's read both of these again!

**"Our Helpers"**—For the past 3 months, our subscription lists have averaged well over the 200 mark; for this we are so grateful, and for this we say to "our helpers" thanks and thanks again. We are doing our very best to make the paper better all the time, and keep it at \$1.00 a year, hoping it will be in the reach of all.

**Our deadline**—Would our writers please do their best to get all material intended for publication to us by the 20th of the month? This will give us more time to prepare the copy and get it to the printers as soon before the first of the month as possible. Thank you.

**The American Christian Review**—For a number of years, this journal has been on our exchange list. With the April, May and June, 1965 issue, *The American Christian Review*, Indianapolis, Ind., ceased publication, having been continuously published since being founded by Bro. Benjamin Franklin in 1856. In 1894, Bro. Daniel Sommer became owner and publisher. Since his death in 1940, it has been published by members of his family. Long will be remembered by those brethren who have promoted colleges and other kinds of institutionalism the pungent, no-holds-barred rebukes of the *Review*. Even though we believe in many vital areas this journal was in error, we do appreciate the promulgation of truth where it is found.

Among others, recognition of such men as H. C. Harper, Paul Mackey, and W. W. Otey is given in the final issue. Bro. Paul Mackey is the grandfather of our own Paul Mackey, San Luis Obispo, Calif. After having stated that Bro. Mackey was a believer in "special providence," it is stated: "Paul told how on a cold morning he and his mother sat eating the last crumbs of food in the house when the door opened admitting

a neighbor carrying a paper parcel which he opened before them and explained his wife had been baking, and wouldn't they like the 2 fresh loaves of bread he set before them? Wouldn't they, though?"

Bro. W. W. Otey is the brother of Bro. L. C. Otey who died July 12, this year, and whose death was chronicled in this journal in Sept. by Bro. J. W. Kornegay, who said of him, "He was the Lord's servant for 65 years, and helped his brother, W. W. Otey, in preaching and debating. He was faithful to attend worship at Roanoke, Va. until his illness." How wonderful that he, being 90 years of age, had remained faithful in worship and otherwise! Our readers might be interested to know that there is a biography on W. W. Otey, written by Cecil Willis, Box 7245, Akron, Ohio. It is **W. W. Otey, Contender for the Faith**, and is a history of controversies in the church of Christ from 1860-1960.

The last time it was my privilege to hear from Bro. L. C. Otey, he warned against what some may think are small matters—he warned that all departures have begun as little matters that brethren were not "on their toes" about. Such admonition from one so aged, who has been through so much and witnessed so many departures, and seen so many "little things" mushroom into full-fledged digression and departure is worthy of listening to.

Writing of departures and the witnessing of one so aged reminds me of what I heard recently from Brother T. F. Thomasson, Waterford, Calif. concerning the beginning of the church in Abilene, Tex., and the beginning of so-called Abilene Christian College (I feel a pang of conscience when I use the term "Christian" this way). Bro. Thomasson is the only man I know who is now living when the first assembly of disciples met in Abilene. Even though he is now into his 90's, with still keen perception, he reviewed the beginning of the church there that it had no instrument of music to accompany the singing, and on the Lord's table there was one loaf and one cup. Some might be surprised to know how the college had its beginning, too.

**Our plans**—As our readers may remember, our plans in the Spring were to move by this time. All things considered, we feel it is best for us to remain here. We want to thank all those who were so kind to offer us a place and offer to us their hearts and hands. So, brethren sending material for publication, reports, articles, etc. may continue to send them to 1414 N. Albertson, Covina, Calif.

—D. B. McCord

## OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number sent. We want to express again our appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list, and report any errors to us immediately.

Elizabeth Byford—20; Mattie Lloyd—11; Ronny F. Wade—9; R. V. Murry—6; Paul Nichols—6; Jim Hickey—5; James A. Davis—5; Clovis T. Cook—5; Charles Hurst—5; Mrs. W. E. Murry—5; George Hogland—4; E. H. Miller—4; Clell Kendrick—3; Robert E. Bumgardner—3; Mary Goff—3; Paul Walker—3; H. A. Sifford—3; Viola Smith—2; Fred Lay—2; Orvel Brum-

field—2; Audrey Miller—2; Viola Hopkins—2; L. C. Davis—2; Carl McCormick—2; Stella Robbins—2; L. M. Ford—2; Mrs. J. Walters—2; Wm. Joslin—2; T. L. Rickard—2; Mrs. C. L. Tate—2; Earl Johnson—2; Tom Smith—2; Mrs. Andy Shores—2; K. G. Wilks—2; C. A. Smith—2; Mrs. James W. Stevens—1; Dennis E. Smith—1; James R. Stewart—1; T. E. Morris—1; L. M. Crouch—1; D. L. Davis—1; Mrs. B. I. Wall—1; Bill Stover—1; Mrs. Earl Eaves—1; Glen Elmore—1; R. V. Criswell—1; Louis Hopkins—1; Mike Watkins—1; Edgar Lee Smith—1; Earl Caffey—1; Jim Canfield—1; W. H. Jones—1; Elmer Snow—1; Mrs. H. F. Cope—1; H. D. Laney—1; Maynard Bibbins—1; Howard Cole—1; D. B. McCord—1; R. T. Wilson—1; Clara Garkins—1; Ivan Johnson—1; Elva Buttler—1; Al Newman—1; Varnel Burngardner—1; Myron McKinney—1; Horvel McElroy—1; Tom McGee—1; Al Barker—1; Granville Tucker—1; Cecil Pitman—1; Noel Hogue—1; John A. Scantlin—1; Ola Holland—1; Loma Hefley—1; Orville Lee Smith—1; J. C. Franklin—1; Joe Cardwell—1; Betty Bakkar—1; LaVern Lum—1; Walter Fisher—1; Wm. Tracy Moore—1; Pat Adkison—1; Irvin Barnes—1; Pete Howard—1; Joyce Adamson—1; Grafton Smith—1; Total: 127.

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Send all orders to Old Paths Advocate, 1061 N. Pilgrim, Stockton, Calif.

### NOTICE

For information of interested brethren, we announce that the congregation formerly meeting at 12972 W. Washington, Culver City, Calif., will no longer be meeting after Sept. 26, 1965.

—Walter Fisher,

730 N. Allen, Pasadena, Calif.

### FROM TUSCON, ARIZONA

The church meeting at 2917 E. Grant Rd., Tuscon, Ariz., has begun an indefinite period of personal work. Evangelist Harley D. Ballard of Midland, Texas, has been chosen to assist the congregation in this endeavor. The work has already begun and there is evidence of

promising results if the work can be continued long enough.

The congregation here will be able to support Bro. Ballard for only a few months before outside help will be needed. The congregation at Covina, Calif., has pledged some support when that time comes. Other congregations or individuals desiring to assist in this work may send directly to Bro. Harley D. Ballard, 2720 N. Edith Blvd., Tuscon, Ariz. Receipt of all support will be gratefully acknowledged. Any inquiries may be sent to the brethren named below: Don DeWitt, 509 E. Radburn, Tuscon; Earl Wooster, 205 W. Jacinto, Tuscon; William Oxner, 4002 N. Fontana, Tuscon.

### FREE HOME-STUDY BIBLE COURSE OFFERED!

We have been engaged with a home-study Bible course, and are so enthused over the results that we feel others may want to know about it. It consists of 30 lessons, and is eminently scriptural. If you would like the course, or if you would like more information, please write Bible Correspondence, Box 1266, Redding, Calif. 96002.

—Jesse French

### AN OPEN LETTER

Brethren:

I write to you concerning a very important matter. As we all know there is a crying need for preachers of the gospel in the fields to today. We are too prone, however, I feel at times to pay the price; we leave it to others to finance the greatest work on the earth. I ask this question kindly, if a brother is going to spend all of his time preaching the gospel of Christ, how are he and his family to have the necessities of life unless we, the church, provide them? We who do not go about proclaiming the gospel should realize that these ministers of the gospel are human as are we, and their families have necessities as do ours.

Now, I have said that to say this. Bro. David Macy, just two weeks ago, closed a meeting at Huckleberry Lane, Abilene, Tex.; while he was here I learned that Bro. Macy's infant son must have an operation to save his life. Bro. Macy himself, too, is in need of medical attention. I understand the medical bill for the baby will be about \$1500. Why can't we, brothers and sisters in Christ, help this brother meet this expense so he can continue to preach the gospel full time with a free mind. I know we can do this, and I have faith in the Lord's children that we will. Bro. Macy's address is 2063 Hillsboro, Tallahassee, Fla.

Your brother in Christ,

D. L. Davis, 1218 Westview St.,  
Abilene, Tex.

### FROM NATIONAL CITY, CALIF.

In 1941, Bro. Ervin Waters, who was being supported by some forward-looking churches in the Los Angeles area, was sent to San Diego, Calif. He found members here who were driving to Oceanside, Calif., for worship at that time. Through his encouragement, a congregation was established in the San Diego area. Many seasons have passed by, and many faithful bre-

thren have passed on. Those of us then in our early twenties are now middle-age; how time flies!

The church grew. Bro. Walter Jones worked tirelessly for the Cause, guiding the church. In 1947, Bro. Harvey Frizzell joined Bro. Jones in this great work. They in time were joined by Bro. Fred Lay. This same year property was bought in National City, near San Diego, that was adequate for worship. A larger building was built in 1954. Work continued and it was filled. In 1960, the National City church built a meeting house and sponsored a congregation in the El Cajon area. The new church has grown and prospered.

In recent meetings at National City, even with much advertising, we have had no local interest. We feel that the cause of Christ, the saving of souls, can best be served by moving to another area. Due to lack of employment in the San Diego area, many of our members have moved to another area. Due to lack of employment in the San Diego area, many of our members have moved to other cities to obtain work.

Therefore, the National City congregation is merging with the one at El Cajon, trusting that through our combined efforts, before many years have passed their larger building will be filled, and then, we again will sponsor another congregation, and build in a more desirable area than where we have been located.

We have thoughts of sadness in leaving the location where the gospel has been so effectively preached, and where many of our loved ones obeyed the gospel, and where Christ has been glorified and the Father worshipped, but we have prayed concerning this matter and in our praying, it was "not our will, but thine be done."

Beginning September 19, the National City congregation will be worshipping at the corner of Pepper Drive and Tuttle Lane, in El Cajon. Please visit us. Please note this change in your church directory.

Signed: L. H. Frizzell  
Marvin Fisher  
G. Dean Swindler

### WADE-SPEARS DEBATE

Is it possible to have a religious debate without indulgence in personalities, a match of wits or mudslinging? Those who were privileged to attend the Wade-Spears Debate in Oklahoma City, Oklahoma, July 12-15, can answer with a unanimous "yes," for this discussion was conducted on that high plain of honorable controversy. Such debates will serve to return debating to its rightful place of honor in religious circles.

Bro. Ronny F. Wade, of Lebanon, Mo., under the sponsorship of the 21st Street Church in Oklahoma City, engaged Bro. Dudley R. Spears, supported by the 10th and Francis church there, in a discussion of the unscriptural and antiscritptural practices of using individual cups in the Lord's Supper and the Sunday School system of teaching in the worship of the church. Bro. Spears represents the conservative group in churches of Christ which supports cups and Sunday School but opposes the support of Orphan Homes, Christian Colleges and the "Herald of Truth" program, as practiced by the more liberal churches. Bro. Wade very effectively applied the arguments, which Bro. Spears uses in opposition to these practices, to Sunday School

and cups, thus showing the gross inconsistency of opposing one unscriptural practice while supporting another equally unauthorized by God's Word. The consistent ground of truth which we hold, and have held for many years, was very plainly and forcefully set forth before audiences ranging from 500 to 800 in number. Truth prevailed.

Throughout the debate, the deportment of both disputants and the audience was above reproach. When apologies for misunderstandings were in order, they made them like Christian gentlemen. Such debating can only be productive of good.

Several preachers were in attendance and rendered invaluable service to the cause of Truth. Included were: Richard Nichols, Jack Cutter, Leon Fancher, James Shaw, Dennis Smith, Arthur Wade, Keith Holt, Clovis Cook, Bill Roden, Wayne McKamie, Tom Smith, James Howard, John Modgling, Johnny Elmore, Jerry Harris, Barney Welch and Joe Hisle.

It was my pleasure to act as Bro. Wade's moderator. Bro. J. T. Smith, of Oklahoma City, moderated for Bro. Spears. I found it an easier task than I had expected, mainly because of the qualifications of the one in whose corner I sat. Ronny is a young man of much greater knowledge than his youth would normally allow, coupled with a keen analytical mind and fluent speech, which more than adequately prepares him to meet such a situation with ease. With complete peace of mind, we can confidently place the defense of truth in his able hands. I bow in thanksgiving to God that we have such a young warrior to debate our cause.

—Wayne Fussell

### BONDS OF MATRIMONY

Moore-Doud—In the afternoon of September 11, 1966 Sister Marva Doud became the bride of Bro. Gerol Moore in a double ring ceremony at the Orangevale, California church of Christ. The wedding was an open-air affair, beside the church building. An arch with a picket fence on either side, decorated with ivy and flowers presented a beautiful background for the ceremony. Besides members of various congregations, a number of relatives and friends of the couple was in attendance. Marva is the daughter of Bro. and Sister Amos Doud. Gerol obeyed the gospel several months ago and is a promising worker for the Lord's cause. A reception followed the ceremony along with opening of gifts. The young couple's chief concern as they spoke to me after the ceremony was to always be diligent in the service of God. It was my privilege to officiate.

—Orvel B. Johnson

Davis-Spradley—At 2:00 P.M., the afternoon of June 28, 1965, Bill Davis, of St. Albans, W. Va., and Daisy Spradley were united in the bonds of lawful matrimony at the home of the bride in Oklahoma City, Okla. A number of relatives and friends witnessed as the solemn vows were exchanged. Bill is a preacher of the gospel, laboring presently under the oversight of the church in St. Albans, W. Va., where they are making their home. I feel confident that they will do a great work together for the Lord. May they have many years of happiness. The writer officiated.

—Wayne Fussell

**Blakeley-Turner**—At 3:00 P.M., May 15, 1965, Thomas Blakeley and Judy Turner, both of Lebanon, Mo., were joined in the bonds of lawful matrimony in the presence of many friends and relatives at the home of the bride's parents. The home was beautifully decorated and the music played by the bride's sister set the gay mood for this happy occasion. It was my good pleasure to baptize Judy into Christ several years ago and now to officiate at her wedding. May they make Christ a welcome visitor in their home they have established, and may He give them the joy that is unspeakable and full of glory.

—Wayne Fussell

**Owens-Harrington** — Bro. Barney Owens of Cincinnati, Ohio and Sister Obeta Harrington, Mtn. Home, Ark. were united in marriage, Aug. 15 at 2:00 o'clock in the afternoon; the double ring ceremony was carried on with a very simple arrangement in a local meeting house near Mt. Home, Ark. Vocal music was beautifully provided by Bro. and Sister Ivan Mink of Cincinnati, Ohio. The wedding was attended by parents of both the bride and groom, and friends from far and near. Following the wedding, Bro. and Sister Charles Howard entertained with an outdoor reception at their home. The wedding was carried on with regard to the scriptures. There were no recordings played of wedding marches; the music was strictly vocal. There was no kneeling, bowing or candle-lighting ceremonies; but to the contrary, the vows were written and read in scriptural terms, concluded by a prayer. The writer counted it a great honor to officiate.

—Irvin Barnes

**Comment:** At the risk of appearing critical, not intending to be however, I must commend Barney and Obeta for the simplicity of their wedding. Especially, am I impressed that there was no candle-lighting ceremony which has such similitude with pagan and Catholic practices. A wedding can be beautiful and impressive without such. The least we can have to do with practices rooted in paganism the better for us spiritually. Again, in my humble opinion, these two deserve commendation.

—Don McCord

**Pruitt-Bray**—Today's post brings to us the announcement of the wedding of Bro. John Douglas Pruitt and Sister Glenda Beth Bray. Doug is the son of Lois Pruitt and the late Wilburn (Bill) Pruitt; Glenda is the daughter of Glenn and Donna Bray. The wedding was Sept. 17, at one of the meeting houses in Okla. City, Okla. I feel so very close to these two, having known them both since babyhood; they have grown into such admirable Christians. It has been my genuine privilege to know, and be very closely associated with the parents of both since I was in my teens; too, I consider it a privilege to have known 6 of the grandparents and 1 great grand mother, and all of them the disciples of Christ. It is evident that Doug and Glenda come from good stock; there have been no better people anywhere than Lois and Bill Pruitt, and Donna and Glenn Bray. Doug received his degree this year from Oklahoma State University, Stillwater; Doug is a young man to whom I point my own sons as a model Christian gentleman. This briefly relates what I mean. Doug, in high school, was an athletic boy, in great demand at one time as a star basketball player. Upon being plead with to play,

he explained his inability to do so due to the brief suits that are worn on basketball courts. This to some may seem to be a trivial point, but to me there is a principle involved, and I admire any young man who will have convictions and stand for them. May his and Glenda's home be blessed of our Father; they are certainly worthy ones. I am sorry at this writing I do not know who their officiant was.

—Don McCord

## OUR DEPARTED

**Hawk**—Bro. James Robert Hawk was born in Miller Co., Mo., in 1878. He passed away Aug. 15, 1965; he was a little over eighty-seven years of age. His wife preceded him in death. He is survived by 5 sons, 2 of whom are members of the 10th and Ray Sts. church of Christ, Kansas City, Kans., and 2 daughters. I baptized this man a few years ago. The funeral was held in Eldon, Mo.; he was laid to rest in nearby Tusculumbia, Mo. Bro. Burt Burd assisted the writer.

—Clovie T. Cook

**Wright**—Bro. Thomas Edgar Wright, born Sept. 21, 1884 in Sterling, Kans. died Aug. 29, 1965, in Hood River, Oregon. He would have been 81 years old in one month. He leaves behind 2 sons, Aubrey Wright, Los Angeles, Calif. and George Wright, Hood River, Ore., and one daughter, Della Harper, Calexico, Calif. One foster son, Glen Scott of Kenville, N. J. also survives, as do 11 grandchildren and 21 great grandchildren. His wife, Shirley, preceded him in death. Bro. Wright died, as he lived, in peace. He was a leader and faithful Christian almost all his life. His concern was for the church and spiritual things. Bro. Wright was a teacher at the El Centro, Calif. congregation for many years. "Precious in the sight of the Lord is the death of his saints." The writer officiated.

—Jim Hickey

(It is with regret that we chronicle the passing of Bro. Tom Wright. It was something like 12½ years ago that I was with this family in the final service for their wife and mother, Shirley Wright. She is buried at Evergreen cemetery, El Centro, Calif. It is my understanding that some years ago, Bro. Wright requested of the children that should his departure find him away from El Centro, they should not bear the expense of having his brought there for burial. Thus, they honored their father's request.—Don McCord)

**Word**—On July 2, 1965, the physical form of Sister Patty Frances Word was laid to rest in the beautiful Rose Hill Cemetery in Ardmore, Okla. She was born March 26, 1905, in Indian Territory, and departed this life June 30, 1965, in an Ardmore hospital after a short illness. Survivors include: her husband, John Henry Word; three sons, John Henry Word, Jr., Carl W. Word, and Stanley Bruce Word; six daughters, Norma Kendle, Doris Nelson, Patsy Clayborn, Sally Elmore and June Pope; three brothers, six sisters, and 16 grandchildren.

Sister Word had been a Christian since childhood, and found a great delight in the work of the Lord. A gospel meeting, to which she had looked forward with eager expectation, and was enjoying to the fullest, was in progress when she became ill. Some of her last words were admonitions to her children to attend the meeting. She was a Christian lady beloved by all who knew her. No one was more grieved at her passing than her

preacher son-in-law, Johnny Elmore, who cherishes the beneficent effects of her good influence in his life and home.

Brother Lynwood Smith spoke words of comfort at the funeral service in his own eloquent way. A group of the church's best singers from the Sulphur meeting rendered a song service worthy of the beautiful life she lived. An overflowing crowd of friends gathered in the Ardmore meeting house, bedecked with flowers in abundance, to pay their last respects. The writer assisted.

—Wayne Fussell

### 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 (Acts 5:29; Matt. 22:37).

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.

—Jackie McCarty, 1020 4th St., Anson, Tex.

—Charles Edward Berryman, Rt. 2, Ada, Okla.

—Robert M. Weaver, 110 Mill St., Lock Haven, Pa.

—James Lorence, 518 Glenwood, Ottumwa, Iowa

—George E. Carter, Oracle Star Rt., Box 10-D, Tucson, Arizona

—Michael Kelso Watkins, 2368 Darnell, Walled Lake, Michigan

Habit is a cable—we weave a thread of it every day, and at last we cannot break it.

Do you want to get through to the harbor? Then you must go through the breakers.

### AFRICAN REPORT —

(Continued from page three)

us, as most of the "missions" here operate. This policy has been instrumental in saving a number of congregations that would have otherwise been lost. These studies have just ended and we have been pleased with the attendance and the diligence manifested by the brethren. We have a meeting planned for September 30 to discuss the work for the rest of the year.

Severe, whom we have disfellowshipped for adultery and lying, still troubles us some. He has had us in court one time about a congregation in the Cholo area. Last week we had another problem in a congregation because he had been there and this coming Friday we have a meeting with a village chief because Severe has been there trying to claim a congregation as his "personal property," as he styles it. All of this is aggravated by the fact that he has contacted brethren in the U.S.A. that publish the religious journal called "The Reasoner." He is just as unscrupulous in writing to Bro. Mickey as he is in obeying the marriage laws of God. For example he does not seem to mind using preachers' names and writing false letters that they did not authorize as he did in the last issue of "The Reasoner." Neither does he seem to mind reporting congregations coming over with him that do not even exist as he has done in past issues. He has become a number one religious con man. My prayer is that all the segments of the Church of Christ will realize this as most of them have done already.

This week we are visiting native authorities in the areas where we have congregations. This is to expedite the registering of the churches that are working with us. It now appears that we will register between 80 and 90 congregations. In the next report I should be able to write you the exact number.

We personally thank those contributing to our support. A special thanks, too, to the Milbrook congregation in Fresno, Calif. and the Highway City congregation near Fresno for providing the much needed money for our present supply of grape juice. Pray for us.

—Bennie Cryer

### BETWEEN THE ALTAR AND THE TEMPLE—

(Continued from page one)

change him? John was told to measure the worshippers as well. I think they should be measured, and tried before they are called on in our services; not called on, then talked on, about the matter.

#### The Temple

This Temple that John was told to arise and measure, evidently has reference to the church, and is figurative as well as the fore-going. There are those that accept the church, but do not accept her manner of worship. They are in between the church and its worship. There are those who apparently accept the worship as we believe the Bible teaches, for they worship with us on occasions, but do not accept the name Church of Christ, and perhaps a few other things pertaining to the church. There are many like Zachariah, who are caught between the church and its worship, the altar and the Temple. They halt between two opinions. As the prophet Elijah said, how long will you do that? (1 Kings 18:21). The man who claims he still believes in one cup and no classes, but who will warm his restless hands by digressive fires, has to do more than just say so to con-

vince me. These lukewarm folk of the Laodiceans in Rev. 3:16 did not look so good to the Lord. This soft approach made the Lord sick at his stomach and He said, "I'll spew thee out of my mouth."

#### The In-Between

There have always been two lines of argument since I have been in the church. One, the conservative, and the other a more liberal one. The old "candystick arguments" we all used to make have become obsolete. The free-wheeling, free-dealing, and free-thinking liberal-minded ones have ruled them out. When men in whom you have had implicit confidence tell you that they can no longer use Amos 3:3 in connection with Phil. 3:16, brother, it is time to be shaken. I believe the Lord wants His children to walk by the same rule, be alike, act alike, talk alike, etc. The idea that all two people have to do in order to walk together, is just agree to do it; e.g., if two men should meet at an intersection and ask each other where they were going, and they find out they are both going to the same place, and one says, "Why don't we just walk along together," and the other one says, "It's alright," then they have complied with Amos 3:3, is just simply making the passage teach nothing at all. These two men could walk side by side all the way into the city and never say a word to each other. Never have any agreement of any kind. Since there is no one thing specified upon which they are to agree, then it must teach in this specific case complete agreement, otherwise we would be told about the things upon which we must agree. The Lord prayed for us all to be one. The early Christians were of one mind. What a terrible place to be caught at the judgment. To be so near and yet so far. To be in-between, lukewarm, almost, but not altogether. To be accused like the smart lawyers of Luke 11:52 who would not enter themselves, nor permit those that would to enter.

Some seem to think that those who oppose the use of a man who has been of the cups and classes persuasion, until he has repented, confessed his wrongs and has prayed for forgiveness, constitute a faction. Strange indeed, is it not, that those who believe you can take such a person into the fellowship before he repents, confesses and has prayer are not guilty of creating a faction? It looks like a faction fighting a faction according to their own logic.

This matter not only catches many of us in-between, but also many congregations as well. Many brethren just simply do not know what to do about calling a preacher of whom it is said, that he is too liberal toward unscriptural practices, and those that preach such. If it is hear-say, they are slow to act. Let me ask you something brethren: If it concerned your car, family, land or house, you would find out rather quick like, wouldn't you? If I were in doubt concerning a preacher or brother as to whether he is walking in the light of truth, as we understand it, I would just simply ask him. If he chose to ignore me, I wouldn't call him. It's just that simple. John said, "Not every spirit, but try the spirit to see whether they are of God," and I say, you brethren, hold the balance of power in your hands. Why? Simply because if a man who holds the dangerous and more liberal views towards those who advocate cups and classes is not called and supported, he cannot get very far. While on the other hand if he is called and supported, you lend him a helping hand and must share the dubious honor (?) of contributing to his cause. Brethren, know your preacher. You say, "I know all the

preachers," but do you? You are in the driver's seat, brethren. I am afraid of this in-between position. We are on a one-way street, headed for Heaven. It's called the straight and narrow way, Matt. 7. I do not know too much about the middle of the road course, but I do know that it beats trying to drive on both sides of the road, at the same time. Did you ever try that? If you meet one of this kind, brother, you are in trouble. This is a dangerous driver. Would you like for one like this to teach your child to drive?

Let us not be alarmed. Let us hold the fort. Let us pull together. Let us contend for the faith. As we have said for the last forty or fifty years, "They shall not pass."

—809 Lyons  
Kansas City, Kan.



Loma Hefley, Arvin, Calif., Sept. 8—Miles King held us a good meeting; 1 was baptized and 1 confessed faults. Pray for us.

Pete Howard, Box 113, Seymour, Mo., Sept. 20—We are still keeping house for the Lord here at Seymour. Please remember us when you pray, Brethren. Here is our renewal.

Wm. F. Stover, Flemington, Pa., Aug. 25—We are in the middle of Bro. Paul Mackey's meeting and it looks good so far. Crowds are of fair size. I enjoyed hearing Bro. Don McCord at Love Joy, Pa.

W. H. Jones, Box 43, Alta Vista, Kans., Sept. 1—Some of our members are sick, but we are carrying on the Lord's work the best we can. We ask the prayers of all that all will be back soon. Here is our sub.

Garry Macy, 8600 Ponderosa, Bakersfield, Calif., Sept. 19—We have had 2 baptisms and 5 restorations since last report. Our attendance is increasing and the church seems to be taking courage. Here are 3 subs.

Peluse Kalongonda, Zenje church of Christ, Box 43, Palombe, Malawi, Aug. 31—Our work here in Malawi goes along fine with our friends, Benny and Jerry. Aug. 8, I was at Bongwe; Aug. 15, at Mitowi; Aug. 22, at Zenje. We are very pleased with the evangelists you have sent to us, brethren. Best greetings to you all; pray for us here.

Jim Hickey, 1630 So. 9th St., Cottage Grove, Ore., Sept. 13—At the present time, we are in Yakima, Wash. assisting the brethren. Lately, we were with the brethren at Odell, Ore., and Tonasket, Wash. We were also in Idaho briefly. In Nov., we will be with the church at Kennewick, Wash. The meeting there is Nov. 19-28; we pray for doors of opportunity to be opened that we may preach the gospel.

Harley Ballard, 2720 N. Edith Blvd., Tuscon, Ariz., Sept. 10—We hope to remain here for a few months. Several we have contacted have agreed to Bible studies in their homes. A few promised to attend the services of the church. The congregation meets at 2917 E. Grant Rd. We invite anyone traveling this way to worship with us. Please remember us in your prayers; please note our new address.

Ted Steward, Box 301, Olivehurst, Calif., Sept. 11—We closed 2 meetings recently with Bro. H. E. Robertson of Springfield, Mo., (1 confession of faults), and Bro. Fred Kirbo of Mullin, Tex. (1 confession of faults). They did excellent preaching; I enjoyed having them stay in my home while here.

Earl B. Helvey, 7608 Prince St., Citrus Hts., Calif., Sept. 19—We enjoyed the work and fellowship of Bro. Billy Orten in the Orangevale and Sacramento areas. We look forward to the meeting with Bro. John Modgling, Nov. 17-25. On Thurs., Thanksgiving day, we will have talks by men of the various congregations. There will be basket lunch in the afternoon. Pray for us and the church at this place. Here are 2 subs.

Hedric D. Laney, Box 81, Temple, Ga. 30179, Sept. 14—We had a good meeting with Bro. Wayne McKamic doing the preaching last week in July. Everyone enjoyed the meeting fine. Please pray for us here that we may be stronger in the faith. Our prayer is for all Christians to walk in the way of the Lord as He has prepared it that we may have eternal life. We are glad to have Bro. L. P. Ivey back with us after having an operation some few weeks ago.

Geo. W. McCain, Rt. 2, Box 223, Chico, Calif., Sept. 17—I do not think I ever enjoyed a meeting as much as I did the one Labor Day at Ceres, Calif. It makes me want to do more for the cause of Christ here than I have ever done before. I enjoyed my stay in Bro. John Reynolds' home at Ceres, and in the homes of Brethren Cleo Boek and Edgar Claywell in southern Calif. Will you think of me when you pray? Christian love to my brethren and sisters in Christ.

Jerry Harris, Harrodsburg, Ind., Sept. 13—Since last report, I have preached at the following congregations in Calif.: Orangevale, Stockton, Lodi, Covina, Sonora, and Manteca. While home, I had the opportunity of attending Bro. Edwin Morris's meeting at Manteca, Calif. I enjoyed each service very much. I am now in Harrodsburg, Ind. to work with the church this winter. I am looking forward to an enjoyable and profitable work. Continue to pray for us.

H. A. Sifford, Rt. 2, Alton, Mo., Sept. 20—I feel Bro. McCord is doing a fine job with the paper; I surely liked his lesson in Sept. issue on 1 Cor. 11; I have never been able to see why some will preach to us to "speak where the Bible speaks and be silent where it is silent," and then add to God's word. I attended 3 nights of Bro. Jack Cutter's meeting at Bradley, Mo. last week and heard three fine lessons. Love to all the brotherhood everywhere; remember us when you pray.

E. R. Brown, Box 750, Stilwell, Okla., Sept. 13—We still meet at Noel Chapel Lord's day morning and evening, and Wed. evening, too. Bro. James Morgan still does the preaching for us. Bro. Orville Smith held a meeting with us since I last reported, but I was ill and could not attend. Brethren said he did some good preaching. Bro. Van Butts preached for us sometime back; he is a preacher we enjoy very much. We ask preaching brethren passing our way to please preach for us. Remember us when you pray.

Clell Kendrick, 820 - 9th St., Anson, Tex. 79501, Sept. 18—The church here at 11th St. and Ave. M is still holding on and slowly growing. We had a wonderful meeting last month, the first we have had in several years. Bro. David Macy of Tallahassee, Fla. did the preaching. We hope to have him back, probably next year. The attendance was fair and attention splendid. Two were baptized and I believe everyone was strengthened in the faith. Our meeting times are 10:30 A.M. and 6:00 P.M., Lord's Day.

Orvel B. Johnson, 2200 Burney Way, Sacramento, Calif., Sept. 19—Several months ago, through the efforts of 64th St., Sacramento, Orangevale, Lodi, Stockton, Fair Oaks, North Sacramento, Manteca and Yuba City congregation, 800 pounds of good usable clothing, bedding and other items were collected and shipped to Bro. Perkins, in San Antonio, Tex., for the brethren in Mexico. Bro. Perkins wrote that this could not all be taken into Mexico at one time, but arrangements had been made for it to reach its intended destination. May God bless all who so willingly helped.

Jacide C. Lee, Box 462, Ivanhoe, Calif., Sept. 15—Since returning to Calif., I have had the privilege of speaking at Lodi, Highway City, and at the Lord's day afternoon service at Ceres, over Labor Day; this I enjoyed very much. The meeting was more than half over when we arrived from our travels this summer. Everyone was saddened at the news of the accident involving some of the members of the Ray Nichols family and

one other sister who were on their way to the meeting at Ceres. Let us remember them and all others who are sick in our prayers.

Coy Agnew, 215 Sheridan, Manteca, Calif., Sept. 15—We surely enjoy the OPA, and the good articles. Our meeting which closed recently we believe to be one of the best. The preaching was done by Bro. Edwin S. Morris. Although there were no visible results, we believe that the congregation was built up in the most holy faith. There were at least 15 outsiders from our area one or more times. We enjoyed having the Morrisses stay in our home very much; being closely associated with them built us up and made us stronger in the Lord.

Wm. Tracy Moore, Delta, Colo., Aug. 26—Our meeting with Bro. Tommy Shaw closed Aug. 22. Attendance was good, but very few outsiders attended, probably due to the tent meeting that was being held by the denominations. Bro. Tommy did some wonderful preaching from God's work, and although there were no visible results we feel that much good was done, and we may see results later, we hope. We certainly enjoyed our association with Tommy and Betty; they are truly wonderful people, and we hope to have them for another meeting in the future, the Lord willing. May God richly bless them and their work for Him.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Sept. 16—Since last report I have preached at several places. I recently baptized two at Lee's Summit, Mo. I heard Bro. Morris, not too long back, also Bro. Lynwood Smith, at Springfield, Mo. Last night young brother Ross preached for the brethren on the Missouri side. I heard him and thought he did well. We are assisting the young congregation meeting in Wichita, Kansas with teachers and money. Brethren in Okla. and perhaps elsewhere are doing the same. Bro. Jack Cutter is to be commended for getting them started, along with Don Renier, and Ronnie Alexander.

Tipoti Chidothi and H. D. Livotiko, Mzizira Vlg., N. A. Mthiramanja, Box 32, Luchenza, Malawi, Sept. 10—According to a report written in a paper called the "Reasoner," it has been said that we sent our reports to Bro. Mickey and have disfellowshipped Jerry Cutter, and that we must work together with Bro. Mickey. We therefore assure the brethren this is a false charge made by Mr. E. C. Severe; this is his "startagem." We must express our views that we shall always work together with brethren J. Cutter and B. Cryer, God willing. Pray for us and the congregations.

A. L. Adams, 1616 19th St., N. E., Roanoke, Va. 24012, Aug. 29—Bro. Barney Owens has just closed a meeting with us here. While there were no visible results, we feel that his fine, sincere preaching did us all much good. I know it helped me! I wish to recommend this fine brother to all who may read these few humble words. If you like sin, then do not call on him, but if you desire a preacher who will find sin, and do it with Christian love in his heart, then you cannot go wrong in using him. I feel we need more of his type! I hope the Lord will bless him and Sister Owens in their new marriage and their home. I ask your prayers for me, also. I pray the Lord will bless all the faithful!

Dennis Callaway, 220 N. 4th, Rogers, Ark., Sept. 8—Bro. E. H. Miller just finished a good meeting here Lord's Day night, Sept. 5. None were baptized, but all members were strengthened very much by his good sermons. Brethren from many churches from far and near attended. We enjoyed very much having Bro. and Sister Miller in our home; we got to really know them and enjoyed having such fine workers for the Lord among us. One was baptized about a month ago. We enjoyed 2 nights of Bro. Ronny Wade's fine meeting at Huntsville, Ark. Sister Woodrow Black has been sick for 2 months, but is some better now. I know she would appreciate the prayers of brethren everywhere.

Grafton Smith, Rt. 2, Box 218, Brookhaven, Miss. 39601, Sept. 11—We are glad to see the interest in the work in Mexico. We began sending Bro. Juan Rodriguez \$40. per month in Nov. 1960; in May, 1961, we raised it to \$60. We are still doing this. We were told when we started sending this amount that he and family could live on this amount. We have from time to time sent extra help in sickness and other work. He has been good in his work over the years. His brother, Jesus Rodriguez, of Laredo, with others, deserves the support of churches in the states. We have sent Bro. Jesus help more than once in his

sickness. We had a good meeting at New Salem with Bro. Leon Fancher, in Aug. We look forward to our meeting next year with Bro. Ronny Wade. Pray for us.

Larry Lay, 7844 Rancho Fanita Dr., Santee, Calif. 92071, Sept. 16—I want to take this opportunity to express my desire to preach the gospel. During the summer I have preached at various places in Okla., Tex., and southern Calif. During the coming school year, I plan to continue my education and work with the local churches in southern Calif. as opportunity presents itself. I will be available for work elsewhere during the summer. Since I plan to devote my life to preaching the gospel, I would appreciate very much the opportunity to preach anywhere in the brotherhood. I would like to take this opportunity, too, to thank those who have used and encouraged me in the past. May God bless us all as we strive to serve Him.

Ronny F. Wade, Box 564, Lebanon, Mo., Sept. 11—The meeting closed at Huntsville, Ark., Aug. 22 without visible results. Crowds, however, were large throughout. Many outsiders were present at every service, and we feel much good will come in the future as a result of the seed sown. Aug. 23-29, we were at Mtn. Home, Ark. Here two obeyed the gospel. Crowds were very encouraging. This congregation, in the heart of Ozark vacationland, has a bright future. Presently we are at home arranging for our T. V. series which begins next Sunday for the third straight year. The Lord willing, we will be at Houston, Mo., Oct. 3-10. We have recently enjoyed meetings at Springfield, hearing Bro. Lynwood Smith, and Harrison, Ark. with Bro. E. H. Miller. God bless the brethren, is our prayer.

Paul Walker, 2955 17th St., San Pablo, Calif., Sept. 15—The work in the San Pablo-Richmond, Calif. area is progressing. We are encouraged by regular visitors and by fine co-operation from the brethren. Perry Allen is an inspiration to me, always willing to aid in any way. We have capable men who assist with the teaching. The young people are taking interest in church activities, too. The future looks bright; for this we are thankful. The brethren here are kind enough to allow me one Sunday a month to visit other congregations. We recently visited in Stockton and Sacramento; also in Manteca, where we heard a good sermon by Edwin Morris. Ivan Johnson and I enjoyed a short visit in the home of Orville Smith recently. If you know of relatives or friends in the San Francisco area who might be interested in the church, please send me needed information. Here are 2 subs.

Irvin Barnes, Rt. 2, Mtn. Home, Ark., Sept. 20—The congregation which has been meeting at the Arkana, Ark. schoolhouse is now meeting in a new building 5 miles south of Mtn. Home, Ark. on Hwy. 5; services are Lord's Day, 10:30 A.M. and 7:30 P.M. We invite all who pass our way to stop with us. We also wish to thank everyone who has helped us financially and otherwise in erecting our new building. For information by telephone, you may call 425-2802. Since we have moved to our new location, the congregation has been growing gradually. We are still small in number, but can rejoice that the truth has thus far been steadfastly anchored. Brethren Barney Owens and Ronny Wade have held inspiring meetings for us this year with visible results. Please pray for us.

Dennis E. Smith, 356 E. 47th St., San Angelo, Tex., Sept. 11—Beginning in April, and continuing through July, I traveled and studied with Bro. Ervin Waters. I have truly enjoyed my travels with him and I thank him for the help he gave. During this time, we were engaged in evangelistic campaigns in Mich., W. Va., Tenn., Ark., Mo., La. and Okla. Since leaving Bro. Waters, I have preached in Baton Rouge, La.; Houston, Waco, Temple, San Antonio, and Dallas, Tex. We are happy to report that while in Baton Rouge, 3 were restored to the work, and I assisted one in baptism. I wish to thank all the brethren that I have been with this summer for their hospitality and encouragement. I attended the meeting at Dallas over Labor Day. It was very inspiring and enjoyable. At the present time, I am working with the Lakeview congregation in San Angelo, Tex. I plan on being here for an extended period of time doing personal work. I solicit your prayers in the work and in all our endeavors for the cause of Christ. Here is a sub.

R. B. Roden, 112 Kelley Dr., Moore, Okla. 73060, Sept. 15—Our meeting at Jerusalem, Ark. closed Aug. 29; one was baptized, 5 were restored, and four confessed faults. The fellowship was wonderful and the hospitality was splendid. The church is

in better agreement now and is striving for peace and unity. The meeting at Memphis, Tenn. closed Sept. 12; one man, 75 years old, was baptized, and two returned to duty. The hospitality was splendid. Lord's Day evening, Sept. 12, we rejoiced to witness the reconciliation of the two congregations in Memphis; there were 7 confessions. We feel this is a great stride toward unity. Brethren, may this be an example to other congregations who have divided. May brotherly love be manifested that many souls may be saved. Our prayers go out to these brethren and others who will take the step for peace. We are now in a meeting at Sulphur, Okla. After this we will be at home working with the Capitol Hill congregation in Okla. City. Please pray for us.

Jerry Cutter, Box 573, Blantyre, Malawi, Africa, Sept. 10—The work in this country continues to progress. Bro. Cryer and I finished the last of some 30 studies (conducted at 20 or so locations) today. The studies are similar to gospel meetings in the States, but differ in that they are more comprehensive and the brethren are expected to take an active part. The churches are now generally working in peace. Recently, we were ordered by the court to re-register the churches in one area and, to avoid trouble with the Severes, we are re-registering them all. (Formerly the churches were registered with Wendevende mission. And incidentally, the government requires churches to register before conducting weddings and funerals. Within a month, we hope to have the job completed. In all we work with between 85 and 90 congregations.) We are also in the process of establishing an African-European church in the Blantyre-Limbe area. And, finally, this is camp meeting time; we have attended many gatherings in the past two months with crowds ranging up to 450. The Lord continues to bless us. Pray for us.

James R. Stewart, 2522 Fort Ave., Waco, Tex., Sept. 12—Since my last report, I have preached at the following places: Boulder Dr., Dallas, Tex.; Lakeview, San Angelo, Tex.; Live Oak, Sand Grove and Circle Rd., Waco, all in Tex. One was restored at Circle Rd., our home congregation. It was our privilege and pleasure to attend the following meetings: Sand Grove, with Bro. Billy Orten; Hoyt, with Bro. Orville Lee Smith; and at Circle Rd., Waco, with Brethren Dennis Smith and Keith Holt. They all did fine. The meeting Labor Day at Boulder Dr., Dallas was enjoyable with fine singing, and wonderful talks by each preacher. The association and fellowship with everyone was wonderful. We were glad to have our daughter and grand children, the Spradleys, and the Jim Oakleys from Okla. City, and our grandchildren the Delayne Washingtons and Dude Washington from Memphis, Tenn. to visit with us and worship with us at Circle Rd. The R. C. Spoons family from Temple was here also. My grandson, Chester Spoons, gave us a good lesson at Circle Rd. tonight.

J. W. Kornegay, Rt. 1, Raleigh, N. C., Sept. 9—The church here is doing well. We had a wonderful meeting Labor day; thanks to all who came, and we prayed for their safe return home. We had about 11 states represented, about 18 congregations, and about 200 people. Plans were made for me to go to New Jersey the last of Nov. or the first of Dec. I pray that much good will be done there. I want the faithful to pray for the work there as well as at other places. Brethren, let us wake up—the harvest is white, but the laborers are few. The brethren in Walterboro, S. C. need help badly. Could we help them? Washington, D. C. needs a building. Could we think about doing a little mission work there and at Kingston, Tenn.? There are members there. We need more preachers in the field instead of less. Will we now consider the work that needs to be done and go to work and get it done not just talk about it? Let us do it. You will be rewarded in heaven with a crown of life. Let us work together in His vineyard to save lost souls. You are invited to worship with us here.

Cicero Goddard, 16701 Lipton, Cleveland, Ohio, Sept. 15—We are at this place trying to further the work. We are looking for a suitable public building; we now meet at 1683 E. 82nd St., in the home of Sister Nellie Spriggs. The digressive brethren have served notice that they will oppose our every effort. We request your prayers. The work in Kansas City moves along with great interest. Since last report, I have visited Milford, Pontiac, Mich., and Akron, Ohio, and a ten-day meeting in Detroit, Mich. Was able to visit Bro. Preston Brown's meeting in Milford, Mich. two nights. Enjoyed his sermons very much. Since last report, I have received \$100 from the church at Waterford, Calif., by Bro. L. D. Cisco. This I applied to May and June expenses. Of the \$411, spent I have received \$281. Bakersfield, Calif. has had to drop support of \$75, as of Aug. due to other work there. This now leaves me with \$315. per month. This is not near enough with which to do the work. We hope some good brethren will see the need to keep the good work going, and send to my support. Please note my new address.

Tom E. Smith, 302 Phillips, Healdton, Okla., Sept. 14—Our meeting, Aug. 13-22, is now history. We had good attendance throughout. Bro. Leon Fancher did some wonderful teaching to the church as well as to the world. The results were 1 baptism

and the church strengthened. I commend Bro. Leon as an uncompromising and a willing worker. He showed by his actions that he did not feel that his responsibility ended in the pulpit, but was willing and ready to go anywhere, any time to do personal work during a series of meetings. He and his family endeared themselves to all of us, and we feel that they are an asset to any community or congregation that calls them to the work of the Lord. As always, we are indebted to the congregations in driving distance for their assistance and unstinted support in making the meeting a success. After the meeting we went to Andrews, Tex. for a week and had pleasant association with our son, C. A., and his family, and the other members of the congregation there. It is always a pleasure to go there, and be associated in the Lord's work.

Edwin S. Morris, 10520 N. McKinley, Okla. City, Okla. 73114. Sept. 16—Since last report, we have conducted meetings in Chapel Grove, Tenn., Cincinnati, Ohio, and Manteca, Calif. There were 10 baptisms and 10 confessions of faults at Chapel Grove and 2 baptisms and 2 confessions of faults at Manteca, even though we feel good was done. All the meetings were very enjoyable. At Manteca, Bro. Homer King was in attendance at about 6 services. We were also privileged to visit with him in his home. It was inspiring to be with him. We have also preached at Lee Summit and Kansas City, Mo. which was very enjoyable. We attended the meeting Labor Day in Dallas, and preached at Arlington on Lord's Day at both services. The Boulder Dr. congregation, Dallas, is to be commended for the fine preparations and the way they conducted the meeting Labor Day. It indeed was a good one. We preached at 21st St., Okla. City, Sept. 12, both services. We will at Golden, Okla., Sept. 19-20; Blue Spring (Mt. Vernon), Ky., Oct. 1-10, and Mesa, Ark., Oct. 22-31. Certainly enjoyed the fine articles and field reports in the Sept. issue of OPA. Pray for us.

Wayne Fussell, 1921, Howard Ave., Las Vegas, Nev., Sept. 10 —"The summer is ended, and we review the 'harvest.' Our meetings briefly stated were: Lee's Summit in Missouri, where two were baptized, crowds were large, visitors represented several states, and we all enjoyed Homer L. King's homecoming; Brookhaven, Miss. (Hillcrest), large crowds and one baptized; Ardmore, Okla., good interest and attendance; West Monroe, La., three baptized, one restored, and exceptionally good outside interest; Dallas, Texas (Boulder Dr.), the meeting Labor Day which we enjoyed to the fullest. A number of our fellow preaching brethren were in attendance at all of the above meetings. The month of August was spent in Shreveport with the wonderful congregation that has supported us for the past eight years. Two were baptized and three were restored. With sadness we leave this congregation of Christians dearer to us than words can express; but with joy we face the challenge of a new field of labor in Las Vegas, Nevada, where we will make our home. We solicit your prayers.

Pat Adkinson, 1619 Crestview Ave., East Gadsden, Ala., Aug. 28—For the first time in 11 years, we are now living closer than 50 miles from worship; we are 5 miles from the Piedmont congregation. For this I am most thankful. Brethren Lynwood Smith, Roy Alexander and Don Renier were by Early, Ala. recently and attended a singing we were having; they were enroute to Longwood, Fla. for a meeting. I had the pleasure of attending 2 nights of this meeting. This was my first visit with these zealous brethren and sisters. I thoroughly enjoyed the visit and pray God's richest blessing upon them and the work in that area. Bro. Ervin Waters came by Early 2 weeks ago; we were all thrilled to see him and his family. This was the first time in 7 years that many of us had seen him; we all love and appreciate him very much. Bro. James Orten began our meeting last night; we are happy to have him and family with us once more. I am sure we will have a good meeting with us once more. In God's word, the wife and I are overjoyed that we will be able to attend the meeting in its entirety; this is the first such opportunity for me in many years. The brethren here have just re-done the meeting house; it is lovely and comfortable. God has been so good to us. We pray for all the brotherhood in their efforts for our wonderful Father. Pray for us.

Orville Lee Smith, 124 Chow Chow Lane, Modesto, Calif., Sept. 23—In 1965, I have done extended work at Escalon, Calif., Phoenix, Ariz., and Sulphur, Okla. Also I have held meetings at Escalon and Orange, Calif.; Phoenix, Ariz.; Cincinnati, Ohio; Bandy and Walnut Grove, Ky.; Legal, Stillwell, and Sulphur, Okla., and Hoyt, near Cameron, Tex. All of this work resulted in 10 baptisms and around 18 restorations for which we thank the Lord. Bro. Barney Ballard, Midland, Tex. traveled and studied with me about 3 months. At present, he is at Tucson, Ariz. for 3 or 4 mos. After his work at Tucson, he will be available for work elsewhere. Brethren, let us encourage our young men to work in the vineyard of the Lord. My brother, Bro. Dennis Smith, has been traveling with Bro. Ervin Waters, training this summer. He, at present, is a San Angelo, Tex. There is another young preacher starting out from Joplin, Mo., Bro. Don Renier. He has been traveling with Bro. Lynwood Smith; Don also is showing great progress. The meeting Labor Day at Ceres, Calif. was wonderful. Recently, I enjoyed a good singing at the Covina church of Christ; while there I had a nice visit with Bro. Don McCord. Brethren, let us all, including myself, try to report more regularly to the paper our brethren publish. Sept. 24-Oct. 3, will be at Montebello, Calif.; and Oct. 10-17, at Woodlake, Calif.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Sept. 7—Aug. 26, I returned to Shreveport, La. for a final check-up, but was not able to get it due to a mix-up by the doctor in my appointment. I have another for Sept. 20; I am doing fine, but still have to take medicine to keep down infection. The church here continues to grow slowly. There is too much worldliness in the minds of

some brethren and sisters in Christ; they forget the church of the Lord. Brother, sister, ask yourself this question—If Christ should come on the Lord's day and find you away from His service with some of your worldly friends, what would you say if He asked you where you were instead of at His house remembering Him? There is no greater friend than He who has laid down His life for His friends (John 15:13). Christ is the best friend the world ever had or ever will have. Remember! Christ's friend—2—they think it strange when we obey the Lord's words and do not live in pleasure with them. We should not forsake the assembly on the Lord's Day (Heb. 10:25). People lose confidence in us when we do not do what the Bible teaches. We can never show the sinner the error of his ways when we are in sin ourselves. I would be ashamed to preach if I were living in the pleasures of sin. We need to think more of our friend, Jesus (John 14:1-6; 1 Cor. 15:57-58). May the love of God abide with us in these critical days. Here is my sub.

E. H. Miller, Box 538, LaGrange, Ga. 30240, Sept. 16—The meeting at Rogers, Ark. (Aug. 29-Sept. 5) was an enjoyable one. We were also engaged in a daily radio program. Wife and I made our home with Bro. and Sister Dennis Calloway; the hospitality was wonderful. It was good to have our preaching brethren Dennis Calloway, Jim Howard and Jack Cutler with us in that meeting. We were at Harrison, Ark. for a mission effort, Sept. 6-17. This meeting was sponsored by Huntsville, Ark. congregation that we assisted in establishing in such a meeting a year ago in July. These brethren are to be commended for their zeal. Brethren Jim Howard and Paul Gifford and their families were a wonderful help, also other members from Rogers and Huntsville. We appreciate Brethren Irvin Barnes and Ronny Wade being with us also. Bro. Lewis Mears and Family of Marietta, Ga. spent most of their vacation with us in meetings at Rogers and Harrison. We appreciate that very much. They are willing to spend and be spent for the cause of Christ. We believe a faithful congregation can be established at Harrison. As a result of Bro. Ronny Wade's broadcast we contacted two families who just believe in the Bible way, but who are worshipping otherwise as no congregation there follows the Bible way (though we are sure if Christians can not get to a place of scriptural worship it is better not to worship at all than to worship in vain—Mt. 7:7-9). We have no prospects of converts, but none would change without the assurance of a faithful congregation would be established there. This kind of work takes a lot of time, as many of the people lived on routes where it takes time to find them. We enjoyed this work very much, and pray that the seed planted will be well watered and grow. We appreciate Lebanon, Mo. congregation furnishing the tent and chairs. Bro. Barney Owens will be with us, Oct. 9-17, for our third meeting of '65. We would like to have all who can to visit us at that time, and learn what a good meeting is if you do not already know. We think we have some of "THE BEST"!

D. B. McCord, 1414 N. Albertson, Covina, Calif., Sept. 20—My meeting at St. Albans, W. Va. was a fine experience for me; we hope good was done for the cause of Christ. Bro. Bill Davis who lived there was a great help as were all the brethren and sisters who call St. Albans home. It was a blessing indeed to be able to visit once more with Bro. Moss Covert, an aged brother in body, but very much alive and alert in spirit. A visit with Bro. Covert, one of the most studious and learned men in the Scriptures it has been my privilege to know, is an experience that one does not often have in this life; I left him that morning knowing, with greater assurance than ever, "whom I have believed," and the hope of eternal life took on new meaning for me. At Sharonville, Cincinnati, Ohio, we had a good meeting. The Russell Owens treated me as one of their very own, in one of the most hospitable homes it has been my pleasure to call home while away from my own. Having Barney Owens home for part of the meeting was an asset. It is my hope and prayer that brethren will always encourage Barney; he has a devotion that is rare indeed among his peers. May brethren call him and use him and help him. Reading brethren were so kind to attend after their meeting with Bro. Edwin Morris was over. I enjoyed a good visit with Edwin and family which as always lifted me up. I appreciate all the brethren in the Cincinnati area and pray for them. From Sharonville, for my first meeting there, I went to Love Joy, Pa. Four obeyed the gospel the last Lord's Day of the meeting. I made headquarters, visiting around, at the Eugene and Betty Lockard home—one where I know our Lord feels very much at home. All of these brethren treated me wonderfully. There were brethren there from Flemington, Indiana, Butler, Youngstown, and perhaps other places. What a privilege it was to associate with Bro. T. J. Shaw, a towering bulwark of strength in that part of the country, it distresses me to see such solid men that are crossed out in body, but they will likely never know until that great day, just what an inspiration they have been to so many of us here. I wish I could find words to adequately express my feelings to such men. Having Bill Stover, a young man yet in his 30's, but a seriously ill man, come over one hundred miles with so much pain he could hardly sit still, to help us one night, made me feel so grateful for such devoted men, and gave me needed strength, making me count my blessing once more. In spite of our infirmities in spirit and works, I still say our brethren are the finest people on this earth. Leaving Pa., I came straight home, having been absent from those nearest to me, for nearly 7 weeks. Since coming home, I have preached here at home, Norco, Sonora and Modesto. The meeting over Labor Day was one of the best, I think. The Ceres brethren are to be commended for their labors to make it such a great success; Billy Jack Ivey was at his best in doing the preaching. Seeing such veterans of the Cross as Brethren Homer King, T. F. Thomasson, John Reynolds and W. E. Murry was another real blessing. Bro. Thomasson is now in his 90's; his alertness is amazing. Here at home lately it has been our privilege to hear Bro. Don Brittain, a young preacher with a bright future; may brethren encourage him, too. This Lord's Day we look forward to hearing Bro. Chester King here at home, and Bro. John Modgling, Sept. 29. I need your prayers; Lord bless us 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).

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No. 11

## THE BODY IS FOR GOD

By C. A. Smith

"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).

The apostle Paul makes a very pleasing approach to his brethren in the first words of this text. "Beseech" is a word which means to implore, to entreat or to supplicate. This was a very favorite word with Paul. When this great and humble servant of Christ stood before King Agrippa, he said, "Wherefore I beseech thee to hear me patiently" (Acts 26:3). To his Corinthian brethren, Paul said, "Now I Paul myself beseech you by the meekness and gentleness of Christ" (2 Cor. 10:1).

Next, the writer comes to the word "Therefore"—"I beseech you, therefore—". There are two divisions in the Epistle to the Romans, and "therefore" serves as a midpoint between them. The first part of this letter covers the first eleven chapters, in which Paul deals with the great doctrine of "justification by faith." The second part of the epistle, includes chapters twelve through sixteen, in which the writer deals with the practical part of the epistle, and the lesson is "self-consecration to God." Thus, Paul had been laying before his Roman brethren the marvelous provision of grace, the wondrous wealth and resource of the Father's love. Then he makes the fervent appeal for personal consecration to God in return for His wonderful love. This is Paul's usual way of instruction. First, the doctrine; then the duty; first, the creed, and then the character.

The motive to which Paul appealed is expressed in the phrase, "by the mercies of God." This is why you ought to "present your bodies a living sacrifice." So, in substance he is saying, "God has dealt kindly with us; and now let us return that love." John well expresses this same thought in these words: "We love him, because he first love us" (1 John 4:19). He who serves God with a grateful and humble heart always makes the best servant, because he is actuated by the highest motive—a motive stripped of all selfishness.

The sacrifice required by the Lord as expressed in the text is "your bodies." The bodies of animals were offered under the law of Moses, but here the apostle demands the Christian's body. The entire animal was offered; the Jew released all claims to it and left it to be used to the honor and glory of God. Likewise, he

(Continued on page three)

## A BED TOO SHORT AND COVER TOO NARROW

By Elmo House

Hear these descriptive words from the pen of the prophet Isaiah: "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it" (Isa. 28:20). Nothing could be more distressing and uncomfortable than to try and find rest on a bed too short, comfort and warmth from a cover too narrow!

These words of the prophet fully describe the predicament of many people today. They have lulled themselves into a state of complacency and self-satisfaction upon "beds too short" and are trying to content their self-conscious souls with "covers too narrow."

In Eccl. 2, Solomon, by gathering unto himself all of the "world" he could grasp, tried to lull and appease his worldly desires and ambitions on "beds too short" and find comfort for his soul with a "cover too narrow." Is not Solomon typical of many today? The following "short beds" and "narrow covers" that Solomon tried fully describe the inadequacy of the masses today. Instead of turning to Jesus Christ, the Savior of the world, many are trying to find comfort and tranquility on "beds too short." Grasping for "covers too narrow," people are hoping to find peace, warmth and contentment. What a sad picture the prophet paints and hangs above the mantle of God's love to let people know how foolish they are!

### The Short Bed of Pleasure

People today are "pleasure mad"! They try to convince the children of God that they are comfortable and happy as they lie upon the "short bed" of pleasure. How deceived and wretched they are! How uncomfortable that "short bed" must be! In the parable of the sower, Jesus describes those who try to live their lives amidst the "thorns." "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Lk. 8:14). Paul describing those who would live in these last days declared that they would be "lovers of pleasures more than lovers of God" (2 Tim. 3:4). How low will the wretched state of man descend? Satan must gloat in the face of God as he enlists people by the millions into his devastating army of "pleasure-seekers"! Solomon declared, "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished" (Prov. 22:3). How true this is to those who are godly and will not

partake of the "haunts of pleasure" with those whose master is Satan. Solomon, in vanity, said in his heart, "Go to now—enjoy pleasure, and, behold, this also is vanity" (Eccl. 2:1). Are you trying to find comfort and happiness upon the "short bed" of pleasure? Then, you know the meaning of Solomon's words. Vanity.

#### The Narrow Cover of Folly

Solomon tried all of the "world" before he could be convinced. He tried the "narrow cover" of folly. He wanted "to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heavens all the days of their life" (Eccl. 2:3). Folly is defined as "without understanding; senselessness"—W. E. Vine. Like Solomon tried, some live all their lives in folly. The wise man declared, "Every prudent man dealeth with knowledge: but a fool layeth open his folly" (Prov. 13:16). He further declared: "—the foolishness of fools is folly" (Prov. 14:24). Speaking again, he said, "Folly is joy to him that is destitute of wisdom" (Prov. 15:21). Hear him again as he defines the fate of folly: "Then I saw that wisdom excelleth folly, as far as light excelleth darkness" (Eccl. 2:13).

In our next, we will deal with "The short bed of liquor"; "The narrow cover of great works;" and "What about your own situation?"

—Box 65, Mt. Pleasant, Fla.

### THE CUP AND ITS CONTENTS (II)

By J. W. Kornegay

In the first article, we established beyond doubt the fact that Christ and the apostles used one cup in the institution of the Lord's Supper, and so should we, of necessity in one assembly of the saints, use one cup.

Now, we come to the question, What is the contents of the cup Christ took and gave to the apostles? Jesus said, "I will drink no more of this fruit of the vine until I drink it new in my Father's kingdom." The New Testament in Modern Speech renders it this way: "I tell you that I will never again drink the juice of the vine till the day when I drink the new wine with you in my Father's kingdom." Here we have the "new wine" as the "juice of the vine."

Let us further prove this by the Bible. In Isa. 65:8, we read: "Thus saith the Lord, as the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it." The cluster had a blessing in it, so it is no doubt that it was the juice of the grape that is the blessing. The Lord teaches that there is a vine, and there is a fruit that is borne in the vine. In the early days of creation, God recognized that fact. In Gen. 1:11-12, we are told "God created every tree, and every herb bearing seed, and fruit trees bearing fruit whose seed is in itself and was good." God ordained this law in the beginning. He called the vine a "vine tree" in Ezek. 15:2-6. The vine tree yields fruit after its kind, and this fruit has seeds in itself. The grape contains the juice in which is the seed.

Christ did not use fermented wine and call it His blood. Christ said in reference to it, "I will drink no more of this fruit of the vine." There is no tree on earth that yields an alcoholic or intoxicating drink within itself. The vine does not produce intoxicating, fermented wine that the Bible says "bieth like a serpent" and "stingeth like an adder" (Prov. 23:32). In

Prov. 20:1, we read, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Again in Deut. 32:33, "Their wine is the poison of dragons, and cruel venom of asps." I know the fruit of the vine that Jesus used in the institution was not poison, nor does it bite like a serpent, nor sting like an adder. The word "fruit" in Matt. 26:29 comes from the Greek word "gennema." According to Young's Analytical Concordance to the Bible, "fruit" as used in Matthew, Mark and Luke means "produce." The fruit of the vine, the juice of the wine, the new wine is what the vine produces. In Thayer's Green-English Lexicon, he says on page 113 that "gennema" means, "that which has been begotten or born, the offspring, the fruits of the earth, product of agriculture." Fermented wine is not a product of the vine; it is a by-product. The dictionary defines the word "by-product" as something produced in a specific process apart from the main result. Fermented wine must go through that process of fermentation which is "apart" from the main results of bringing the juice from the grape. The blood of the sacrifice could not have leaven in it. That blood could not be in fermentation (Exo. 34:35). Christ's blood is to us the blood of the lamb, as He is our sacrificial lamb (1 Cor. 5:7; 1 Peter 1:18-19).

There are twelve elements found in grape juice unfermented. Three of these are destroyed in the process of fermentation. In the place of these three, seven are added, not found in the grape juice in its cluster state. Therefore, fermented wine is not the fruit of the vine nor is it a product of the vine.

Some take Young's Analytical Concordance to the Bible, pages 784 and 785, and find the word "pure" and find the word "fermented," and by this try to prove that fermented wine is pure. The word "pure" in this sense simply means not mixed with something; for instance we might speak of pure gas because it is not mixed with oil or water. Pure fermented wine simply means strong wine nothing mixed to weaken it. The original word means "a thick sticky syrup"—Young's, page 1058.

Christ did not use strong wine in the passover supper. He did not turn water to strong or fermented wine either. Some think the word "yayin" always means "fermented wine." In Young's, page 1058, we learn it is "what is pressed out, grape juice."

In the Jews' houses there was to be no leaven for seven days of the passover week. If I can prove that the words "leavened" and "fermented" mean the same, then we have proven Christ did not use fermented wine. Again, in Young's, on page 596, leaven refers to "anything leavened or fermented."

Lastly, W. E. Vine under "Wine," says: "The drinking of wine could be a stumbling block and the apostles enjoin abstinence in this respect; as in others; so as to avoid giving an occasion of stumbling to a brother." Let us not give occasion for a brother to stumble; let us use the pure juice of the grape without its being fermented. This supper is not a custom, but an ordinance commanded by Christ. Let us therefore keep it pure and holy.

—Rt. 1, Raleigh, N. C.

You only find your own life, after you've lost it in the service of others.

## ARE WE GUILTY?

(The author of this article, a Christian, suggests it might be best to remain anonymous. We respect the suggestion, and feel the article is worthy of our readers' consideration. It now may speak for itself.—D. Mc).

"Tho' the vilest sinner you may be, blessed Jesus loves you, too" is in one of the dear old songs we often sing. Do we really believe this? Sometimes I am afraid we do not. I fear we often judge the sinner before we teach him, and say he is unworthy for us to bother to teach. Maybe it is high time we take inventory and see if we are following the example of Christ and the apostles.

On the day of Pentecost there were people in Jerusalem from every known nation; I believe the Lord willed it so. No doubt there had been every kind of sin known committed by that group. In the very first gospel sermon the apostle Peter called all murderers. Every nation heard this sermon in its own language. The apostles had seen Christ day after day rub shoulders, as it were, with the vilest of sinners. His mission was to seek and to save. The apostles were often like us, ready to condemn further. They were ready to apply the law to its fullest extent and quoted it to Christ when the woman was caught in the act of adultery. We may never know what Christ wrote in the sand, but we do know what he said to both the accused and the accusers. He forgave the accused woman and told her to go and sin no more. He gave the accusers a chance to empty their "rock pile," but not a stone was thrown. All had sinned! No wonder Christ taught to love thy neighbor as thyself; love you enemies; love the brotherhood; this covers all, in every nation.

In this short study, let us see what the apostle Paul had to say in 1 Cor. 6:9-12. He was teaching members of the church, the body of Christ, things that were unrighteous, fornication, idolatry, adultery, those effeminate, abusers of themselves with mankind, thieves, covetous persons, drunkards, and extortioners. Would people in this category be worth preaching the gospel to, people whom Peter had accused of being murderers on the day of Pentecost? How mean can people get and still be subjects of the gospel call? Paul answers this in verse 11 of 1 Cor. 6 — "And such were some of you (some of you committed these heinous crimes) but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God. Pray tell what more did they need. They were washed and made clean by baptism. They were sanctified or set apart, or added to the church, if you please. They were justified in the name of the Lord Jesus and by the Spirit of our God, and in that condition they were heaven bound. Those who had murdered could not undo that, nor could those who had committed other sins undo theirs. So, to all, the requirement was the same, repent and be baptized and wash away your sins. There was no analyzing by the apostles as to their sincerity whether they would hold out faithful, whether they were worthy to be fellowshipped because of their past, etc. But this we do know, Christ added to His church daily those being saved. He had added those Paul spoke about when he said, "And such were some of you."

Let us ask the Lord to forgive us for "our holier than thou attitude," for the judgment we place on others, and for using our meeting houses as a place to

divide the body of Christ. The body of Christ, His church, is not to be judged nor condemned by any certain group meeting in a certain place, but by the Lord. Let us pray the Lord that we will not be "weighed in the balance and found wanting" in our attitude toward the lost. May we ever remember we have no monopoly on the love of Christ, for truly He died for the vilest sinner who ever walked the face of this earth. They can be washed, sanctified and justified. So, let us spread the gospel as never before in our lives.

## THE BODY IS FOR GOD—

(Continued from page one)

who offers his own body today releases all claim to it. So, the body is the instrument by which human sacrifice is rendered to God. Thus Paul said, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:12-13).

### The body is for God's glory

Paul said, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20). God has set His stamp upon us. He impressed us with His own image in our first creation; He re-stamped the same image upon us when He formed us anew in Christ; hence, we are doubly His. In this passage just read from First Corinthians, Paul is saying that God is enthroned in the sanctuary of our bodies, but some have ignored His august presence, and profaned His Eternal Majesty; they have polluted, dishonored and defiled in shame and sacrilege the ineffable glory of God, as if He were some worthless or vile thing.

The body is for God because it is the handiwork of God. In the very dawn of creation, Jehovah said, "Let us make man in our image, after our likeness" (Gen. 1:26). The Scriptures further tell us, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Thus David said, "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves" (Ps. 100:3). In our next, we will deal with "The body is not for sinful purposes," "The body is not to be indulged in sin" and "The body is not to be neglected or despised."

—1312 Alpine, Andrews, Tex.

## SANGER, CALIFORNIA

We, members of the Lord's church, at this place, need the help of able brethren in constructing our building. We are able to procure a loan from a local bank. Our payments will be \$133.00 a month. With the help of brethren, our load will be much easier to bear. All contributions will be gratefully received and acknowledged. They may be made to the church in care of one of these brethren: Robert Pope, 2324 S. Lewis Lane, Sanger; Tim Dougherty, 1477 S. Blythe, Fresno; Orville Stamps, 309 K St., Sanger.

—J. C. Alexander

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## OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We want to express again our appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list, and report any errors to us immediately.

Elizabeth Byford—20; Mattie Lloyd—10; Edwin Morris—9; Miles King—7; Tom E. Smith—6; R. B. Roden—6; Jim Hickey—5; Dee Aldridge—5; George Powell—5; Carlos Smith—5; Alta Massengale—5; Ronny Wade—5; Hugh Milner—5; C. A. Smith—5; Cecil Tidmore—4; Marie Bagley—4; Jerry Harris—4; Earl Helvey—3; E. H. Miller—3; Earl Butts—3; Wendell Webb—3; Frank Bayer—3; Paul Pope—3; B. F. Leonard—2; Mrs. R. J. Holt—2; Eddy Bullard—2; R. C. Clements—2; Charley

Carlile—2; Ray Lambert—2; Richard Nichols—2; Ivan Johnson—2; James E. Howard—2; A. B. Rush—2; Ethel Chancellor—2; Noah Graham—1; Earl Bunner—1; J. B. Torres—1; F. G. Keele—1; Ida Moseley—1; Lehman Harris—1; Bessie Hamilton—1; Don Snow—1; Ollie Howard—1; Ethel Parks—1; Gerald Stumpff—1; Ron Courter—1; Wm. G. Carson, Jr.—1; A. R. Noack—1; Elmer Stamper—1; Harold Heflin—1; Elmer Lucas—1; Lonnie York—1; Mrs. Ted Jones—1; James Virgin—1; W. D. Goodgion—1; Mrs. Clint Sargent—1; J. E. Jones, Jr.—1; Irving P. Stockton—1; W. A. Harless—1; Mrs. Bill Pederson—1. Total: 176.

## AN APPEAL

By Tom Lehmann

As you read this appeal, time is passing by, precious time that could be used in service to our Lord. Time has come and gone. There have been many great preachers of the gospel who have put the work that many of us do to shame. May I make this appeal to the younger preachers and members of the church: Let us all strive to work as hard as the ones that have labored in the fields before us.

The church has grown swiftly in this country in the past few decades, and only with the diligent toiling of us, the future church, will the body of Christ continue to grow. Let us come to the realization that there is work to be done, and we are the workers. Let us show our appreciation to those who have labored before us and give them the utmost respect which is their due. Most of all, let us labor for the Lord, as is stated in 1 Cor. 15:58: "Wherefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

—11417 Post Hill Pl.,  
Lakeside, Calif. 92040

## CHURCH DIRECTORY

I began publishing a church directory in the latter part of the 1940's and I will again be publishing one. Since I discontinued publishing in the 1950's, Brethren L. G. Butler and E. H. Miller have been doing a good work with it.

I need each congregation that has scriptural worship to contact me so that I can build up my files and keep them up to date. I will need the name of the congregation, the location, time of services, and the names and addresses of the leaders. I hope to publish each month in the O. P. A. the announcement of any new congregations. I will appreciate it very much if you will cooperate with me in this matter. Bro. E. H. Miller, Box 538, La Grange, Georgia, 30240 has the directory for sale at 50c each. Address all correspondence in regard to information to me at 2440 Southwest 54th Street, Oklahoma City, Oklahoma 73119.

—Ray Asplin

## SATAN HAS BEEN DEFEATED

This is to inform the brotherhood that the church in Memphis, Tenn. is now reconciled. One of the greatest meetings in the congregation's history occurred when the leaders came together in the spirit of Christ, lifting up their voices in prayer. The Lord answered our prayer. About two years ago the devil invaded this

congregation with his cunning sophistry and divided us, but once again the love of Christ has been victorious on the battlefield. In deed, love will hide a multitude of sins. We hope this will be an example for many brethren to follow. (Preacher, church member, we pray you will read this. If you are involved in church trouble, go at once to your brother. First read Ps. 51:9-10: "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God: and renew a right spirit within me.")

Preacher, come our way, and we will with the help of God, make your visit a happy one. May we do as our Master teaches, go everywhere doing good, being a peacemaker. May the Holy Spirit comfort our hearts.

—B. B. Cayson

### AFRICAN REPORT

The African churches continue to work. The preachers have continued working diligently even though they are receiving no money from the churches in the States. God is using the false brethren that oppose us to weld the brotherhood into a better working unit. Our gains in the difficulties we have thus far experienced have far out-weighed our losses. In fact, the trouble has been good for the work because E. C. Severe promises the preachers money and clothing from the States if they will follow him and all we can promise our co-workers is a lot of work and heaven. Therefore, those preachers interested only in material things have followed him while the ones who are developing spiritually have stayed with the work and are strenuously opposing his sins. We have now registered, or we are in the process of registering 106 churches. This registration is a legal requirement by the government of Malawi in order that marriages and funerals may be conducted in the church. It does not bestow ownership on us of any building or property for this remains in the hands of the village in which the church is located. Previously, the older congregations were registered under Wendewende Mission and since Severe has control of that mission he claimed all the churches registered under it as his personal property. This has occasioned our being called into court several times under the charge of stealing his churches. However, if the people in the church want to work with us there is not much he can do legally. Under the Malawi government set up, if the people in the church desire to work with us they let the local Village Chief know about their wishes. This Chief will approve the wishes of his people. After his approval their wishes are taken to the Native Authority who is Chief over a number of local villages. It is almost mandatory that he approves the request if the Local Village Headman has approved it. The request is then presented to the Government Agent who is over the territory of several Native Authorities. If the Native Authority has approved the request it is registered by the Government Agent. So, really, if the people in a local congregation desire to work with us there is not much Severe can do and if they want to work with him there is not much we can do. Now, this does not mean that all of our difficulties are solved. Things are going our way now and we can see the hand of the Lord in so many things that have happened and to Him be all the glory.

—Bennie Cryer

### WILL SOMEONE PLEASE HELP?

As we go to press, we are asked by Bro. Bill Van Stavern in behalf of the congregation at Lebanon, Mo. to appeal once more in behalf of Bro. Bennie Cryer. This we are more than happy to do, and know there is a congregation somewhere that is willing and able to answer this plea. Bro. Cryer's support, lacking \$30.00, is now taken care of; the need is for some congregation to pledge \$30 a month for the next 2½ or 3 years, beginning with last May 1st. Please correspond with church of Christ, Box 9, Lebanon, Mo. The support is sent direct to Bro. Cryer.—D. B. McCord

### TO WHOM IT MAY CONCERN

The following statement is written with the intention of warning the innocent, and of correcting a false report written by Mr. E. C. Severe, Box 562, Limbe, Malawi, to the paper titled *The Reasoner*, which is printed by C. W. Mickey, Vigo Rt., Tulia, Texas. First, be it remembered that Mr. Severe has been disfellowshipped by the church of Christ for; namely, adultery, lying, lying for money, and heresy. For one who desires a full report on these sins one may write to the church of Christ, Box 9, Lebanon, Mo.

After Mr. Severe was withdrawn from in Aug., 1964, he contacted Bro. C. W. Mickey, publisher of *The Reasoner*. In contacting Bro. Mickey, Severe "failed" to tell him of his sins, and (because he allegedly agreed with him on certain doctrinal points) was thus accepted without further ado as a faithful, upright Christian.

In late June of this year, I wrote Bro. Mickey and informed him of Severe's character. In an exchange of letters, Severe admitted to Bro. Mickey some of my charges against him. So, interestingly, after many public charges in "The Reasoner" that I and the faithful brethren were dividing the church in Africa, Severe "confesses" his sins were the real culprit. So, when Severe was finally caught he admitted he was guilty of sins, but then proceeded to lie by saying he had repented and confessed his sins. On the strength of Severe's own testimony and witnesses he is now accepted by Bro. Mickey as truthful, upright and honest.

Severe, in an open letter to *The Reasoner* (Aug.-Sept. issue), wrote: "May I therefore state that my writing today is not to invite a controversy in the medium of *The Reasoner* and other religious journals but to confess to the world for the sins I committed in the past for which sins I sincerely and honestly repented before the brethren at Wendewende on 16th Sept., 1964." Severe was in true form when he wrote the above. This writer was present at Wendewende 16th Sept., 1964, along with over 30 African brethren. Not only did Severe not make a confession that day, he was not even present.

Finally, the motive of Severe and his followers can be tersely stated in the following case. On the 26th of July, 1965, he drew me into Ngamwane Local Court. When asked by the President of the court if they were after support in following Mr. Mickey, they all laughed and clapped and said they were.

This statement has been written in the interest of truth. May all whom it concerns consider it carefully.

—Jerry Cutter, Box 573,  
Blantyre, Malawi

### ACKNOWLEDGMENT

Since our last report, we have received help as follows: El Cajon, Calif.—\$100; Oak Grove, Ark.—\$25; La Grange, Ga.—\$25. We are very thankful for this. However, we could not honestly say we were not let down a little as we are trying so hard to get a congregation started here. If only the brotherhood could see the need and know the opportunity we have to build and grow, we are sure we would get the help needed to at least start the building.

Remember, we do not have a treasury to draw from as there is no congregation here. The Lord willing, we will build, even if we must mortgage our homes. Now, we would like to know if there are brethren who would consider loaning the money so we may build in the near future. We want to thank all who have helped in any way and ask you to continue to pray for us and work here.

—Raymond Crouch, Cliff Tidmore,  
Valliant, Okla.

### MEETINGS, THANKSGIVING DAY

Sacramento, Calif.—Beginning Nov. 17, at the 64th St. congregation, Bro. John Modgling, Fullerton, Calif., will begin a meeting to continue thru Nov. 25th. All in reach or passing our way are invited to attend. On Thanksgiving Day, there will be services of the church as well as basket lunch.

—Orvel Johnson

Kennewick, Wash.—At the congregation meeting at this place, Bro. Jim Hickey, El Monte, Calif., will be in a series of meetings, Nov. 19-28, with services scheduled Thanksgiving Day, Nov. 25. He will be in charge of the services of the church that morning, afternoon, and evening. There will be lunch at noon. We will be happy to have all who can to attend this meeting which has grown into an annual affair in the Northwest.

—G. M. Everett

### PHOENIX, ARIZONA

The church here is very much in need of someone who can conduct the services and carry on otherwise. The congregation consists of 4 male members and 11 sisters. I plan to move away between now, Oct. 9, and Jan.; this will leave 11 members, and none of the brethren feel they are apt to teach. Bro. James Jackson helps when he is here; he lives at Apache Jct., so there are 2 or 3 weeks out of six that he is not here.

The church now has the property clear and a building adequate for our needs. I write this so the brotherhood may know the conditions existing here, in the hopes that someone may help. My telephone No. is 936-3873.

—Lawrence Permenter, Box 55,  
Cashion, Ariz.

### NOTE OF THANKS

I take this means of expressing to one and all my sincerest thanks for the nice cards and letters that have been sent during my long illness. May God bless all of you.

—Blanche (Mrs. G. M.) Everett,  
Rt. 1, Box 442, Richland, Wash.

### 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 (Acts 5:29; Matt. 22:37).

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.

—Larry Clayton Pate,  
Rt. 1, Box 206, Maitland, Fla. 32751

### CORRECTION

In the report from the church at Las Vegas, Nev. that appeared in the Sept. issue of OPA there was a \$100 contribution credited to the Brundage Lane congregation, Bakersfield, Calif. It was the congregation at So. H and Fairview Rd. that made this contribution.

—Verlin Elliott

### A NEW CONGREGATION

We are in the process of establishing a congregation in the city of Jackson, Miss. This city has a population of about 250,000. There are several members from the Brookhaven, Miss. area living there. This is considered the crossroads of the South.

Bro. David Macy plans to start work there within a few days, and work for 3 months or more. We have a Mobile unit we plan to place on the lot. This congregation will be known as the Terry Rd. church of Christ. This will be a great work if we can get help from other congregations. We solicit your help, and donations may be sent to the Terry Rd. church of Christ, C/O David Smith, 1716 Grand Ave., Jackson, Miss.—Signed: Brethren, Pearlhaven church of Christ; Dennis I. Smith;

Carlos B. Smith; Homer Smith; DeWayne Nettles; Joe E. Butler; Ernest Bailey; Sherrod Lee (New Salem); Grafton C. Smith (New Salem); L. L. Redd (Red Oak Grove); Ernest Montgomery (Hillcrest); David Macy, Evangelist.

### NOTE OF APPRECIATION

In the Sept. issue of this journal, Bro. Bob Korne-gay, Dinsmore, Fla., having heard of my financial distress and without my knowledge of it, made an open plea in our behalf. With an humble and thankful heart, I gratefully acknowledge the following contributions sent to help in this time of need.

New Salem, Miss. by Bro. Grafton C. Smith—\$200; Houston, Tex., by Bro. Larry Ballard—\$200, and \$50. a month support thereafter; Montebello, Calif., by Bro. Gerald Rowland—\$100, and \$100 monthly thru Feb., 1966. Brethren, this relieves us of the \$500. we borrowed to move here and labor in the Master's vineyard. Yes; to those who will "put the kingdom first" the Lord will provide the rest. My brethren, I know of no way to personally express my gratitude and thankfulness to you; all I can say is "thank you, and may the Lord bless you."

—Elmo House, Box 65,  
Mt. Pleasant, Fla.

### TO WHOM IT MAY CONCERN

This is to certify that we the members of the church of Christ, 517 Pepper Dr., El Cajon, Calif. recognize and respect Bro. Carl Nelson Nichols, Jr., as a preacher of the gospel, spiritual teacher and spiritual leader in the church. He has been a preacher of the gospel for 20 years or more, and has labored with us in San Diego Co. for 8 years or more.

We know of no one who could successfully challenge his teaching as not being in accord with the Bible. We know of nothing amiss in his daily life.

We heartily endorse him to all faithful congregations of the church of Christ.—Signed: Marvin E. Fisher, Fred Lay, Sidney Phillips, R. L. Fittzell, Johnny M. Ercanbrack, Dean Swindler.

### AN OPEN LETTER

We, the brethren of the Vonora Ave. church of Christ, (Montgomery, Ala.), have heard rumors that we are being taught by a brother who believes in cups and classes, but had rather worship with a one cup and one bread congregation. This brother was called on Aug. 9, 1964 to lead in prayer. Some of the brethren objected, as this brother did not make a proper confession of fault. This brother has not been called on to take any part in the worship services since that day, both by decision of the brethren, and at his own request. However, this brother has been attending services regularly, until about a month ago. Our evangelist, who has been preaching here for several years, resigned last month, so we are without a regular teacher. We have only one brother who is willing to teach, and both he and the other brethren feel that we need some preaching help from other congregations nearby.

We had Evang. J. Ervin Waters to preach four services for us on Aug. 1 and 8, 1965, and due to his teaching, especially the last sermon on dedication to the

Lord's work, all the members at Vonora Ave. church of Christ are determined to build this congregation up in strength and in members by dedicating ourselves to the Lord's service. We need your prayers and the help of the preaching brethren to do this. Please contact: Bro. Ted Haygood by letter or phone collect if willing to help us. Address: 465 Finley Ave., Montgomery, Ala. Phone numbers 263-1011, days; 262-7777, nights and week-ends. Listed below the the brothers who signed the original of this letter: Elvert Anderson; Richard Anderson; Donald Anderson; Grady Arnette; Louis Arnette; Donald Haygood; W. L. Haygood; Lavonne Phillips; Randy Goodwin.

Sincerely, your brother in Christ,  
W. L. Haygood

### BONDS OF MATRIMONY

**Knight-Owens**—At 3:30 P.M., Sept. 19, 1965, Sister Linda Sheridan Owens became the bride of Larry Roger Knight in a simple ceremony. Sherry is the daughter of Bro. and Sister Thomas Owens and grand daughter of Bro. and Sister F. T. Boling, of Greenville, S. C. We have been closely associated with the Owens for many years. Our prayers are that they will always let Christ rule over their home and be foremost in their lives.

—Alton B. Bailey

**Fling-Stamper**—In the afternoon of Sept. 25, 1965, at the Murphy Ave. church of Christ, LaGrange, Ga., Bro. Woodrow Fling, Jr., and Sister Louise Stamper expressed their faith each to the other, exchanging their marriage vows in the presence of many friends and relatives. Louise is the daughter of Bro. and Sister E. H. Stamper, one of our faithful gospel preachers. Woodrow (Sonny) Fling is the son of Bro. and Sister Woodrow Fling, Sr. We pray the Lord will ever be first in their lives, and their home will be built upon Christian principles. I was happy to officiate.

—Alton B. Bailey

**Burson-Cook**—Bro. Barry N. Burson of Marietta, Ga. and Sister Margaret Dee Cook exchanged wedding vows in a beautifully arranged formal wedding. Immediately following the ceremony a reception was held for the many friends and relatives who attended. I have known Barry for many years, and Margaret for about two years. Margaret obeyed the gospel about a year ago. We hope for this faithful and deserving young Christian couple a long, happy and fruitful life in the service of the Master. The writer was honored to officiate.

—Alton B. Bailey

**Cole-Costa**—At 2:00 P.M., the afternoon of Sept. 12, Howard Cole and Barbara Costa, of Modesto, Calif., were united in lawful bonds of matrimony at the meeting house at Ceres, Calif. Barbara is the daughter of Louis and Lenora Costa, Modesto. It was a happy and joyous occasion with one of the largest crowds in attendance that I remember seeing at such a gathering in a long time. Loved ones and friends from over the state were present. Howard is a fine young man, who we have grown to know and esteem highly. He obeyed the gospel early in the summer at Modesto. Barbara, my niece, was a beautiful bride. We pray God's richest blessings upon them. May His love guide, protect and over shadow this union. I was honored to officiate.

—N. L. Ellerd

## OUR DEPARTED

May—Sister Fannie Forrest May was born March 19, 1873 in Russellville, Ky. She departed this life Sept. 17, 1965 at Arbuckle Memorial Hospital, Sulphur, Okla. at the age of 92. She left Ky. at the age of 7, moving to Tex. She moved to Indian Territory in 1900, and to Sulphur 40 years ago. She was a member of the church of Christ for 35 years. She leaves to mourn her passing 3 daughters, 2 sons, 13 grandchildren, 26 great grandchildren and 7 great-great grandchildren. The funeral was conducted at the Dunn chapel, Sulphur, Okla.; interment was in Hickory cemetery. The writer tried to speak words of warning and consolation.

—R. B. Roden

James—Della M. James was born Mar. 31, 1890 in Oklahoma and passed away Sept. 30, 1965 in a nursing home at Stratford, Okla. She was 75 years, 5 months and 29 days old. Sister James was a member of the Garr Corner church of Christ and had lived in the Stratford area since 1915. She is survived by her husband, Bro. Frank D. James, 3 daughters and 2 sons and a host of other relatives and friends. She was preceded in death by one daughter in 1954. Sister James obeyed the gospel in 1906, and was faithful to attend worship until her illness. The singing was most beautiful. The writer spoke words of comfort and consolation.

—R. B. Roden

Chandler—Sister Naomi Bell Chandler was born in Logan Co., Ark., Sept. 8, 1885. She departed this life, Oct. 9, 1965 at the age of 80 years, 1 mo., 1 day. She was a faithful member of the church of Golden, Okla. She is survived by 2 sons, 4 daughters, 17 grandchildren, 14 great grandchildren, and 1 great great grand child. One son, Bro. Luther Humphries is also a faithful member of the church at Golden, Okla. The funeral service was conducted at the meeting house, at 2:00 P.M., Oct. 10. Interment was in the Rock Hill (Honey Grove) cemetery. The beautiful singing was by members of the church. Bro. Clifton Davis of Mena, Ark. and the writer tried to speak words of warning and consolation.

—Ray Lambert

Cherry—Sister Lou Ann Cherry was born Oct. 6, 1882; she expired Sept. 24, 1965 at the age of 82 years, 11 months, 18 days. Her husband, J. H. Cherry, preceded her in death in 1963. She leaves to mourn her passing two sons: Moner Cherry, Stratford, Okla.; Elmer Cherry, Davis, Okla.; and 1 daughter, Mrs. Orvel B. Johnson, Sacramento, Calif., and a host of other relatives and friends. She obeyed the gospel at a young age, thereby being a member of the church of Christ over 60 years. She attended worship at 3rd and Atlanta, Davis, Okla. as long as her health permitted. She had been in failing health for the past 5 years or so. The writer spoke words of comfort to the bereaved and a warning to the lost.

—R. B. Roden

A big man is not one who never makes mistakes, but one who is bigger than his mistakes.

There will always be those who claim the right to share the flowers while denying any obligation to plant the seeds from which they grow.



Orvel B. Johnson, 220 Burney Way, Sacramento, Calif., Oct. 11—Bro. John Modgling begins a meeting for us Nov. 17, and will close Thanksgiving Day.

W. D. Goodgion, 1422—37th St., Wichita Falls, Tex., Oct. 14—We surely do enjoy reading the OPA. Here is our renewal. The church here is doing well. We have had some move away, but that is always the case.

Wendell C. Webb, Rt. 1, Hartville, Mo. 65667, Oct. 11—We here at Claxton continue to hold out in the faith. Bro. Johnny Elmore recently closed a very successful meeting with 11 souls being added to the church. Here are 3 renewals.

Fred Lay, 7844 Rancho Fanita Dr., Santee, Calif., Oct. 5—The church here is doing fine after the merger with National City, which I am sure was best, considering future plans for growth and development in this area.

Donald J. Lockard, Rt. 1, Commodore, Pa., Sept. 29—Bro. Arthur Wade held the meeting Labor Day at Raleigh, N. C.; we stayed in the Kornegay home where we were treated fine. We hope to attend the meeting next year at Pontiac, Mich.

Paul Walker, 2955 17th St., San Pablo, Calif., Oct. 19—We enjoyed a week-end meeting at Yuba City, Calif. recently. The work at San Pablo continues with progress—3 baptisms, 5 confessions, thus far. We look forward to a short meeting at Stockton, Oct. 27-31.

Lonnie York, 1208 A S. E., Ardmore, Okla., Oct. 3—On Wed. night the young men here have charge of the teaching. Bruce Word is still with us, and Glenn Spradley is here from Texas. Bro. Lynwood Smith is in a meeting at Wilson, Okla. We ask your prayers. Here is a sub.

Ralph Noack, 722 N. E. 32nd St., Grand Prairie, Tex., Sept. 22—The congregation at Arlington seems to be increasing in Christian love. We look forward to Bro. Don McCord's meeting here in the summer of '66. (Sorry this reached us too late for Oct. issue—D. Mc).

James Vannoy, 1448 Kinsale Ct., Wichita Falls, Tex., Oct. 6—Bro. and Sister A. J. Mason were here last week and he preached for us Lord's Day morning. We had a wonderful visit with them; they were enroute to Ark., and will return by way of here. The church here is doing fine.

F. H. Lichapa, Namphungo church, C/O Namlenga R. C. Mission, P. O. Mikolongwe, Malawi, Africa, Sept. 22—We in Malawi are very much busy with some anti-christs that you read of in 1 John 2. I now write to ask about your forgiveness and help. Do not leave me alone, brethren. Do what you had been doing for me in past days.

Gerald Stumpff, 1204 Grandview Gardens Ct., Florissant, Mo. 63033, Oct. 11—The work in St. Louis is looking much brighter. We are beginning to have some outside interest which encourages us much. Words will never be able to express the gratitude of the brethren here for the help that has, and is yet being given to them in the work here. We are now hoping and praying for a television series on one of the St. Louis stations.

Marvin Fisher, 3003 Luna, San Diego, Calif., Sept. 13—The National City church was certainly pleased with the preaching of Bro. Freddy Lay, whom we had in a meeting recently. We feel he is exceptional for one so young, and we commend him to others. Brethren, we feel if you need a hard-working, able and convincing young preacher, you will not go wrong with Bro. Freddy Lay. His wife, Brenda, you will love. The El Cajon congregation supported our meeting in a most wonderful way. Let us work together!

W. L. Haygood, 465 Finley Ave., Montgomery, Ala., Oct. 13—Bro. A. L. Adams who has lately been with the Piedmont, Ala. congregation preached for us Oct. 3, baptizing one. Bro. Pat Adkinson is scheduled to preach for us Oct. 17 on his way to Gadsden, Ala., after preaching at the Early congregation Lord's Day morning. We look for Bro. Irby Jordon of Pansey, Ala., Oct. 24. We are all planning to attend the meeting at Piedmont, Ala. by Bro. Barney Owens, Oct. 18-24.

Wm. F. Stover, 748 Sturdevant St., Flemington, Pa., Oct. 17—We begin a meeting with Bro. Lynwood Smith Fri. night, and pray for much and lasting good to come from it. With the help of other churches throughout the land, we are sending Bro. J. W. Kornegay to New Jersey. Bro. Kornegay completed a 10-day meeting at Rote, Pa. this Lord's day evening. Very nice crowds attended, and said they would pray for his success in the new field. Thanks to God for men of the truth. We need more.

John Modgling, 204 N. Cornell, Fullerton, Calif., Oct. 13—Since last report I have preached at Cypress, Orange, El Cajon and Covina, all in Calif.; 1 was baptized at Covina. I enjoyed the meetings in San Angelo, Tex. where one was restored. I also held a meeting in Menard, Tex. with no visible results. The meeting at Tuscon, Ariz. was very enjoyable, closing with 2 baptisms and 1 restored. I am looking forward to the meeting at 64th St., Sacramento, Calif. which will begin Nov. 17, and close the 25th, Thanksgiving Day.

R. B. Roden, 112 Kelley Dr., Moore, Okla., Oct. 8—The meeting and personal work at Sulphur, Okla. were blessed with 1 baptism. I enjoyed working with Bro. Tom Smith, both at Sulphur, and Dougherty. I surely enjoyed working in that area again. We are at home working, teaching both publicly and privately, as we read in Acts 20:20. I will be in a meeting at Washing-

ton, Okla., Nov. 12-21. Since last report, I have preached at Capitol Hill, Okla. City, and at Norman, Okla. Do pray for us in the work. Here are 6 subs.

Jerry Harris, Harrodsburg, Indiana, Oct. 18—We have been here over a month. We are becoming acquainted with the people and learning to love them very much. We had the opportunity to hear Barney Owens preach a sermon here. We were privileged to hear Lynwood Smith preach three sermons at Cincinnati, Ohio (Reading). Richard Nichols preached here on his way to hold a meeting at Pleasant Grove congregation near Brazil, Indiana. We always enjoy hearing Richard preach. Enclosed are four subs.

C. A. Smith, 1312 Alpine, Andrews, Tex., Oct. 15—Since our last report one was baptized into Christ and three were restored to their places in the kingdom, having repented of and confessed their sins, and requested the prayers of the faithful. The work here seems to be increasing numerically, financially and spiritually which is as it should be. Oct. 10, we had the privilege of speaking at both services for the Clements St. congregation in Odessa, Tex. to real nice crowds.

Hugh Milner, 2220 Hawthorne, Middletown, Ohio, Sept. 22—We at Reading congregation have been fortunate in having a very good, instructive and up-building meeting with Edwin Morris, and now presently, we are enjoying more of the pure, plain truth of the gospel with Lynwood Smith. Bless him! May their tribes increase! The church is being strengthened and for this we are so thankful. Please pray for us that we will ever do that which is pleasing to God and His Son. (Sorry this reached us too late for Oct. issue.—D. Mc).

Anderson Byimbani, Makwangwala Vlg., C/O Mwanaga Mission, Box 12, Palombe, Malawi, Africa, Oct. 12—Mar. 9 I was at Makohola church with 18 baptized; Mar. 15, at Kamwendo church; 20 were baptized; Mar. 28, at Makwangwala 19 were baptized; April 8, at Makwangwala 17 were baptized; April 11, at Makohola 12 were baptized; April 14, same place, 21 were baptized; April 25, at Komihera church 11 were baptized; May 10, I was at Phulanya with Bro. Jerry Cutter; June 27, I was at Mahohola church with 15 baptized; Aug. 8, I was at Komihera with Bro. Jerry Cutter.

G. M. Everett, Rt. 1, Box 442, Richland, Wash. 99352, Oct. 13—Bro. Jim Hickey is at Yakima, Wash., and we have received word that he has aroused much interest there. We pray that much good will be accomplished, to the glory of God and our Savior Christ Jesus through his efforts. He is to be at Kennewick, Wash. during the month of Nov. He will conduct a meeting Nov. 19-26, with services on Thanksgiving day, the 25th. He will be in charge of the services that morning, afternoon, and evening. There is to be a pot luck lunch at noon. See notice elsewhere in this issue.

Dennis Smith, 356 E. 47th St., San Angelo, Tex., Oct. 13—The work here is progressing. I am thankful for this progress as well as for the interest the brethren are taking in the work. We are also having a lot of outside interest. We now have several good prospects attending. There has been 1 baptism since I came a month ago. I pray the Lord will continue to bless our efforts for the cause in this area. Two weeks ago, I preached at Trentman Ave., Ft. Worth, Tex. I truly enjoyed my stay there. I solicit your prayers, and pray the Lord will bless all the faithful brethren.

George Powell, 1509 Laguna, Farmington, N. Mex., Oct. 6—The faithful few continue to meet here each Lord's Day. We were blessed this summer with many visitors and wonderful speakers. Our thanks to all who came our way. We were happy indeed to have Tommy and Betty Shaw with us in a short meeting; also, Bro. Bob Chancellor and family from Ft. Worth, Tex. spent part of their vacation time here and he

preached 5 nights; we need more men like him in the church. We look forward to having Bro. Rodney Ross with us this coming Lord's Day. Please pray for us here; here are four renewals.

B. B. Cayson, 1993 Burn Ham Ave., Memphis, Tenn., Oct. 15—Bro. Bill Roden held a wonderful meeting here. One precious soul was baptized. All were made to rejoice; his preaching was splendid. We rejoice in that the church here has been reconciled and much love and brotherly kindness prevails. We pray the spirit of Christ will dwell in the hearts of all. May this be a stepping stone for preachers and congregations that are divided over such small matters. I have preached at Duncan, Okla., Lawrenceburg, Tenn., and at 1315 N. Willett St. and 2755 N. Watkins, here in Memphis. May the Lord bless all is our prayer.

Elmo House, Box 65, Mt. Pleasant, Fla., Sept. 24—We have now been working with the Mt. Pleasant congregation four months. I sincerely believe we are making inroads here for the cause of Christ. Since we have been here, two families have returned to duty; they remain as faithful servants. Interest, I have been told, is better than ever. For this, I am so thankful. Others have confessed faults. We must work hard to keep our attendance up on Wed. night. I am doubling my efforts to win souls to Christ. Pray for us and the cause here that the Lord will be pleased with our efforts, and many souls will enjoy eternal life in heaven because "we cared."

Jackie C. Lee, Box 482, Ivanhoe, Calif., Oct. 11—Since last report I have been privileged to speak at the following congregations one or more times: Highway City, Sanger, Woodlake, and Modesto, all in Calif. I have enjoyed very much the wonderful fellowship of all of these brethren. If it were not for the encouragement and help of some of these wonderful brethren from the outset of my desire to preach the gospel, I doubt that I could have continued thus far. For these and others like them throughout the brotherhood we thank God. Brethren, if you know of anyone in this part of Calif. whom we may influence for the church please let us know. Bros. Billy Jack Ivey and Freddie Lay are in the Fresno area and Bros. Jimmy Terrell and Orville Lee Smith are in the Modesto area. Anyone of us would certainly be willing to visit with those who might be lost. Pray for us and the work.

Bill H. Davis, 2725 Knox Ave., St. Albans, W. Va., Oct. 18—For the past 8 months we have been working with the congregation here. This has been a most enjoyable and beneficial work. It has indeed been a blessing to be able to study with Bro. Moss Covert, who is one of the most learned men in the Scriptures that I have known. The church here is doing well. The attendance is generally good and we have been blessed with six new members over the past months. We continue with our weekly radio program and we hope to begin some Bible studies later this year. We recently visited with the congregation at Piney View, W. Va. Bro. Elgie Thompson is to be commended for the fine work that he has done there. They have a new building and interest seems to be very good. Our meetings for the past year have all been enjoyable ones; we hope that good was done. We solicit your prayers.

Elmer J. Lucas, 702 Rockwood Ave., Chesapeake, Ohio, Oct. 1—We enjoy reading the OPA very much. The congregation here has not grown in number, but we believe we have grown spiritually. We had Bro. Bill Davis of St. Albans, W. Va. for a two weeks' meeting in June which was well-attended and enjoyed by all. We continue to dwell in the unity of the Spirit and the bond of peace, endeavoring to grow in the knowledge and grace of our Lord and Savior Jesus Christ. By the grace of God we will soon have our new seats paid for. Pray for us that we may grow stronger in number and faith. We invite brethren passing this way to stop and worship with us. Here is my renewal.

Jim Hickey, 2419 Leafdale, El Monte, Calif., Oct. 16—Since my last report we have concluded our meeting in Yakima, Wash. We had good interest, and several outsiders attended. Since we have been here, one has obeyed the gospel, several have been restored, and several more have confessed faults, taking new interest. We have been able to study in the homes of several families, as well as the members. I have been very encouraged at the possibility of converting several more. This week I had a private discussion with a preacher who worships with a congregation that differs only from the truth on breaking the loaf. If good will come, we may discuss it publicly; one has been converted on the subject. The OPA continues to be inspiring. May God bless His church.

Jerry Cutter, Box 573, Blantyre, Malawi, Oct. 10—Last month, I reported we were busy re-registering the churches. We have now about finished this task. We now have 106 churches listed as working with us, not counting several that have not been established long enough to register. Today we began by having worship here in Blantyre at 8:00. Then Bro. Cryer and I went to the bush to preach. Bennie preached at Mkhunyerewa to about 200. At Maone, where I preached, about 125 were in attendance. The evening service begins in Blantyre at 6:00, so needless to say, we are often quite rushed to make the rounds on Lord's Day. The rains have not yet begun in earnest and thus we are still able to travel widely among the churches. In a few days we hope to have the first edition of our bulletin out. The work continues to go well. Pray for us.

Richard Nichols, Box 26, Marietta, Okla., Oct. 17—The meeting at Ft. Lauderdale, Florida was enjoyable. Though there were no visible results I believe some good was done. The work at Marietta, Okla. continues. Sometimes we have been disappointed in prospects but I believe in due time we will see the fruition of our labors. The Lord willing, I will continue here through the end of the year and then begin at Duncan, Okla. the first part of January. At present I am in a meeting at Pleasant Grove, Ind. So far the interest has been wonderful and the crowds large. On my way to this meeting I was privileged to speak once for the Harrodsburg, Ind. congregation. It is always a pleasure to be with these good people. Bro. Jerry Harris and his wife are now working at Harrodsburg and I was delighted to be able to visit with them. Many from Harrodsburg have been in attendance at Pleasant Grove, and others from Brazil and other congregations, too. Pray for me and the work.

Lee Boek, 1412 Salem St., Chico, Calif., Oct. 7—After a summer of inspiring meetings in San Antonio, Houston, and Graham, Tex., it was necessary for me to return to Chico, Calif. for the month of Sept. It was with great regret that we had to cancel our Sept. meetings. Our baby, Danny, is now under the care of Dr. Gwen Howard, San Antonio, Tex. He is improving very nicely. Lola and I are very thankful for the many prayers of the faithful. We believe they have been instrumental in Danny's improvement. It has been wonderful being with brethren in San Luis Obispo, Lompoc, San Diego, Tucson, San Antonio, and presently, Healdton, Okla. We will be here thru Oct., Lord willing. We plan to stay in San Antonio for a few months at least. A trip to investigate and encourage the work in Mexico is planned during the first part of Nov. There is a great work to be done there. We are presently enjoying the excellent preaching of Bro. Lynwood Smith at Wilson, Okla., and the association of the brethren in this area. Our love to our many friends who have encouraged us and prayed for us through the years.

Edwin S. Morris, 10520 N. McKinley, Oklahoma City, Okla., Oct. 16—The meeting at Golden, Okla., Sept. 19-26, was very enjoyable. There were 4 confessions of faults; it was a pleasure to work with these brethren. Our next was at Blue Springs, near Mt. Vernon, Ky. which resulted in 2 baptisms and 2 confessions of faults. This was my fifth meeting here and

over the years I can see a definite spiritual growth in this congregation. We were sorry Bro. Henry Cromer was sick and did not get to attend the meeting. He has been one of their mainstays. I am to return in 1967. We have one more meeting this year and then we will be home for the winter. We will be at Mena, Ark., Oct. 22-31. I want to give a big "Amen" to Bro. Clovis Cook's article in Oct. issue, "Between the Altar and the Temple." When brethren have worshipped with cups, classes, instruments of music in the worship, etc., they have wronged the church and not a particular individual, and they are to confess the wrongs to whom they have done wrong, which is the church in such a case, and have the prayers of the church. Let us continue our opposition to liberalism. Pray for us.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif. 93306, Oct. 20—It was good to get back with the home congregation, Southwest Bakersfield, after the summer meetings. I was busier this summer than ever before—eight meetings and two live radio broadcasts during a couple of these meetings in addition to the weekly recorded program at Bakersfield that runs the year around. So far since Sept. 3 we have had seventeen responses. The Lord is giving the increase, and we are thankful. We have signed a contract for a building to be put on our lot, which was bought this summer, and the contractor began digging the foundation yesterday. We are so thankful to the Arvin congregation for mortgaging their building so we could get the money to do this. This was an unsolicited gesture on their part. Such love for the Cause! We hope to be meeting in our own building by the first of the year, the Lord willing. Our contributions have been extra good lately, because several families have voluntarily increased their giving to the church. Next month we have plans to begin supporting the gospel in Mexico, in spite of our heavy financial obligations. The last week of this month I am to be in a meeting at Delta, Colorado; November, singing school, El Cajon, Calif.; Dec., meeting, Lodi, Calif., the Lord willing.

David Macy, Box 6634, Jackson, Miss., Oct. 18—I had to postpone the planting of a new congregation in Tallahassee, Fla. for awhile because I could get hardly any support, morally or financially. It is impossible for a preacher to establish a new congregation completely by himself. I am now working to establish a new congregation in Jackson, Miss. The Pearlhaven congregation, Brookhaven, Miss. is sponsoring this work, and the prospects are very good. We have an excellent location on one of the main roads. I am living in a house trailer on the location and the church will also meet in a trailer that expands into a very attractive church building, 54 by 24 feet. We have two faithful families meeting already and a few more have promised to begin meeting with us soon. I want to express my deepest appreciation to all the brethren who have sent gifts to help on our baby's hospital and doctor bills. The brethren have been wonderfully generous, and we appreciate their generosity more than we can express in words. The baby's second operation was successful and he seems to be doing fine at the present time. We have received the following since last report: Billy Early—\$10; Joe Early—\$10; Earlytown, Ala.—\$100; Baton Rouge, La.—\$200; Modesto, Calif.—\$100; Eola, Tex.—\$35; Capitol Hill, Okla. City, Okla.—\$100; Houston, Tex.—\$200; Hammond, La.—\$30.

Miles King, 1533 Camden Way, Norman, Okla., Oct. 15—The last of our summer meetings was at Arvin, Calif. where we enjoyed the good association and Christian fellowship with many of our brethren. While there we made our headquarters in the home of John and Lou Smith who made us feel at home. We will not soon forget the hospitality shown us at Arvin. One was baptized during the meeting. Since returning home I have preached at the home congregation here at Norman, also at Washington, Okla. and the Capitol Hill congregation in Oklahoma City. During September, Bro. Richard Nichols and I worked some with Bro. Tom Smith at Dougherty, Okla. Bro. Tom had a good meet-

ing with 2 baptisms. Oct. 1-10 was the date of our meeting in Kansas City, Kan. This was the first time to be with these brethren but words can hardly express how much I enjoyed working with them. We had good attendance during the meeting and good cooperation from the brethren in Kansas City, Mo. (85th & Euclid). It was so good to have several of my preaching brethren, Clovis Cook, Ronny Wade and Gareld Stumpf in attendance during this meeting. Brethren, continue to pray for us in the work. Our next meeting will be with the brethren in Detroit, Mich., Nov. 12-21. We continue to enjoy the good articles and reports in the Old Paths Advocate.

Cicero Goddard, 16701 Lipton, Cleveland, Ohio, Oct. 17—The church here has a building rented now; we meet at 1011 E. 123rd St. We began a meeting Oct. 15; attendance is fair. We invite anyone coming this way to worship with us. If you know of members in this city, you are requested to send names and addresses, please. There have been no additions yet; I have driven 500 miles. We are in need of your prayers. A digressive preacher told a lady here that we are Communists, and are putting out a Communist paper. If any of you brethren know of such a thing, please let me know. I am trying to get this lady to find out from this preacher. Will keep brethren informed about my support and progress here. Those supporting me are invited to write and ask me anything you want to know about my work. Following is a list of those who sent to my support this month: Lebanon, Mo.—\$20; Lee Summit, Mo.—\$50; Flemington, Pa.—\$50; Stockton, Calif.—\$50; Pontiac, Mich.—\$25; San Antonio, Tex., Catalina and Viendo—\$30 and Nacogdoches Rd.—\$50; anonymous—\$40; I received \$50. from Waterford, Calif., and they state they cannot promise \$50 every month, but will send what they can. Ft. Worth, Tex. sent \$75., but did not say if this would be monthly or not. Houston, Tex. sent \$35., stating this would be sent each month. I received a total of \$475., and for this I am thankful; I can at least catch up on some of my bills.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Oct. 13—Sept. 25-Oct. 3. I was with the church near Brookhaven, Miss. Bro. Robert Adams sent a message of the passing of Bro. Prince Varns, a faithful old soldier of the cross of Christ. Last Jan. 15, he was 93. He obeyed the gospel in 1943 after hearing my father and other gospel preachers. He had been a Baptist deacon 40 years before hearing the gospel, and learning the right way. Bro. Gatson and I spoke words of comfort to a nice crowd of friends and loved ones; he was laid to rest beside his wife in the cemetery near the meeting house. Sister Louise Staples passed on in Aug.; she obeyed the gospel about the time Bro. Varns did. She had a stroke last July. She was about 82, and was always faithful to attend worship, being the first in her family ready to go each Lord's Day. I did not go to Memphis, Tenn. in Sept. Bro. Cicero Goddard wrote and asked that I come to St. Louis to help care for a new work there. I am asking if they can give me a place in their homes to stay while I am there; I can take care of part of my food bill. I am not asking for support. If they can not do the above caring for me, I can not go on my own. I am waiting to hear from Bro. Goddard before planning further to go. I am willing to go there and try to build up a faithful congregation whether it be large or small. We should stay with a congregation until it can care for itself, by studying and growing in the knowledge of the word of God. May the rich blessings of God continue with us.

Tom E. Smith, 302 Phillips, Healdton, Okla., Oct. 15—I forgot to mention in my last report meeting with the church at Olney, Tex., Wed., Aug. 31, and preaching for them. These are fine brethren and they have a mind to work. I was at Dougherty, Okla., Sept. 20-Oct. 3, for some personal work and a meeting which began the 24th. We attended Bro. Bill Roden's meeting at Sulphur until ours began, and Bro. Roden attended the meeting at Dougherty a few days after his closed. It was a pleasure to be associated with Bill in these meet-

ings. Three additions resulted; one from Sulphur and two from Dougherty. Bro. Miles King and Bro. Richard Nichols came down and were a great help both in private work and the public assemblies. The surrounding congregations responded in a great way, and the little congregation at Dougherty worked hard for the meeting; the hospitality was unexcelled. We believe that God will crown our efforts with success. We went to Duncan, Okla. the afternoon of Oct. 3rd to discuss the work among the smaller congregations, and were gratified to see the interest manifested almost 100%. Bro. Richard Nichols is the evangelist and he is doing a good work. You will note his success by reports in OPA from time to time as work progresses. The next meeting will be at Duncan Jan. 2nd at 2:30 P.M. All the churches in Okla. please notice. Bro. Lynwood Smith closed a short meeting at Wilson, Okla. last Lord's day with the best attendance that we have observed there for years. Bro. Lee Beck is at Haldon this month, and will close with a short meeting. We are hoping that God will bless our efforts. Brethren, let us work as we have never worked before "and that knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed" (Rom. 13:11).

David Macy, Box 6634, Jackson, Miss., Sept. 21—Aug. 2-3, I preached at Lubbock, Tex. This was my first time there; I enjoyed the fellowship with the brethren very much. Aug. 4, I preached at Portales, N. Mex.; I enjoyed being in the home of the Dennis Fenters and meeting the other brethren as well. Aug. 6, I began at Huckleberry, Ln., Abilene, Tex.; this was my second there. We had some very good crowds, but no visible results. These brethren went out of their way to make me feel at home and I appreciated their hospitality very much. Aug. 16-17, I preached at Lawrence Rd., Wichita Falls, Tex. where a brother confessed faults. Aug. 18, I preached at 21st St., Oklahoma City, and certainly enjoyed seeing old friends again and meeting brethren I had not met before. Aug. 19, I preached at Washington, Okla.; I enjoyed meeting these brethren for the first time. Aug. 20, I began a meeting in Anson, Tex.; we had a real good meeting with good crowds through most of the meeting; there were two baptisms and 1 confession; one brother came from the Sunday School persuasion, making his confession. I want to express my deepest appreciation for the wonderful kindness many of the brethren have shown during the illness of our baby. We have received the following donations to help with our expenses during this period of sickness: Woodson, Tex.—\$150; Midland, Tex.—\$100; Graham, Tex.—\$100; Pearlhaven, Miss.—\$200; New Salem, Miss.—\$200; Red Oak Grove, Miss.—\$50; Bro. and Sister S. W. Lea—\$25; Bro. and Sister James A. Davis—\$10; Marietta, Ga.—\$25. I am happy to report the baby is doing fine at the present time. His second operation was successful and we are to bring him home from the hospital tomorrow. The surgeon removed the paralyzed section of the colon and appendix. (Sorry this reached us too late for Oct. issue—D. Mc).

E. H. Miller, Box 538, LaGrange, Ga. 30240, Oct. 17—This is Sunday night, and we have just closed our 3rd meeting for 1965; Brother Barney Owens did the preaching, and brought forth some wonderful lessons. As always, the attendance and interest were good throughout the meeting. Bro. Owens begins a meeting at Piedmont, Ala. tomorrow night, and as that is only one hundred miles or so from LaGrange, some will be there several nights of that meeting, too. We will be working with the congregations in this section for the next month or so, then wife and I plan to be with the congregation at Bowie, Texas, Dec. 12-14, and at Arlington, Texas, Dec. 15-19. We look forward to working with those two congregations again. Wife and I were with the Marietta congregation for a week-end meeting the first part of Oct.; attendance and interest were good and there were eight confessions. Bro. David Macy is to begin a year's personal work with that congregation beginning the first of 1966, the Lord willing; we look forward to having another worker in this section of the country, for there is more work than we

have laborers for! As Jesus said in Mt. 9:37-38, "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Brother Clovis Cook gave us a wonderful article in the Oct. O. P. A.; it would pay a lot of our brethren to read that article again. Wife and I were in Ark. doing some personal work some time ago, and we found a faithful congregation (?) in a meeting. Who was doing the preaching? Sunday school and cups preacher. That was a shock, but a bigger shock came when we were told he preaches for them once a month on Sunday morning before preaching that afternoon or evening for the digressive congregation. That is what LIBERAL BRETHREN will lead faithful congregations into. I feel sure the Sunday school and cups preacher who was preaching for them would not be as LIBERAL toward a preacher that taught and practiced one thing that he doesn't believe in (namely, "instrumental music"), as they are toward him who believes and teaches two things they don't believe in. The Sunday school and cups brethren not accepting into their fellowship and membership what they consider DIGRESSIVE CHURCH DIVIDERS without repentance, confession and prayer, proves them to be stronger for what they believe, teach and practice than some of our brethren who have taught we should accept such DIGRESSIVE CHURCH DIVIDERS without repentance, confession and prayer (and have done so; twice that I know of, and each time trouble was caused by such teaching and practice). The Bible teaches against such!

C. Nelson Nichols, 9504 Petite Lane, Lakeside, Calif. Oct. 18—More than 20 years ago when this writer first felt compelled to preach, nothing seemed great enough to hinder. We have been blessed with the opportunity to preach in at least 20 states and with visible results each year. Rumors have had it that we had quit preaching for money, but our record has proven both of these rumors false. We have preached in spite of lack of support adequate to even provide for our necessities. We went wherever called across the states to preach, solve problems and prevent trouble and division, much of the time without enough support to pay expenses enroute much less family expense at home. When we returned to California nearly ten years ago we owed more than \$3,000.00 in debts accumulated to preach in places we knew would not be able to support us, but we felt compelled to preach the Gospel. We continued to work with various congregations while I tried to earn enough to support my children and to pay off those debts. We have never stopped preaching. Five years ago when we were asked to work with the new congregation which we hoped to establish with God's help in El Cajon, I was able to make a fair living and still visit and teach publicly and from house to house. We worked days and nights, seven days a week. Our labors were blessed and God gave the increase. The church at El Cajon grew and we converted families as well as individuals. We also lost others because they moved away to find work and some died. However, when we were visited by other preachers who traveled a lot, we found our labors had been equally as fruitful for the Lord as theirs had been. We were never supported for our labors at El Cajon and never expected to be. During this time we also worked with the church at Carlsbad and every opportunity, we preached in other states such as Texas. Four months after we started the church at El Cajon, our income ended and I had to learn something new to feed and care for my family. It has been eighteen months now, since that income stopped. We borrowed heavily to keep up the work and tried to earn a living many different ways (without success) but we never stopped preaching. We hope to do more mission work in this area within a year or sooner. Lord willing, we will. We still feel compelled to preach—no person or force shall stop us from preaching the truth in purity and simplicity emphatically. Pray for us!

Lots of people could accomplish great things, if they didn't worry about little things.

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

# OLD PATHS ADVOCATE

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

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

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No. 12

## FACTS AND FICTION ABOUT CHRISTMAS

By Jim Hickey

In the fourth chapter of Galatians, the apostle Paul warned the church, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." It thus seems that the testimony of the inspired writers is against the observance of holy days and religious seasons. For Paul also wrote, "Let no man therefore judge you in respect of an holy day" (Col. 3:16).

The scriptures teach that only one day was observed and held as sacred by the disciples; that was the first day of the week, the Lord's Day. "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalms 118:24). I Corinthians 16:1-2, Acts 20:7, and Revelation 1:10 all show that the Lord's Day was observed.

History teaches that the early church opposed holy days. "During the first three centuries of the Christian era, there was considerable opposition in the church to the pagan custom of celebrating birthdays" (Collier's Encyclopedia, Volume 6). The Pilgrims and Puritans in this country condemned these holy days, their observance, and celebrations. It was not until the nineteenth century that these old traditions were revived.

The etymology of Christmas is interesting. Actually, it is two words, Christ mass. Mass is: "The celebration or service of the Eucharist, a sacrament of the Roman Catholic Church, consisting of a series of prayers and ceremonies. High mass includes incense and music. Christmas is the name given by the Roman Catholic Church to Christ mass, the feast in honor of the nativity of Jesus" (1001 Facts and Fancies about Christmas).

Some related customs: "Santa Claus"—Have you ever wondered how this traditional old man came into existence? "Santa Claus" is almost deified by the world. The name Santa Claus is a corrupted language form of the Dutch St. Nicholas, a Roman Catholic bishop. He was a Bishop of Myra in Asia Minor, in the fourth century. During the festivities of Christmas, only the virgin Mary is pictured and venerated more than St. Nicholas. You have heard of the "Three Wise Men"; read Matthew 2:1, 7, 16, and you can see if there were three wise men. The Christmas tree is another integral part of this holy day.

"Some authorities consider the Christmas tree a survival of pagan tree worship, and trace it to ancient Rome and Egypt." In Jeremiah 10:1-5, a tree like the

(Continued on page eight)

## LIBERALISM SAYS . . .

By Ronny F. Wade

Every month, several religious papers cross my desk. It is not uncommon at all to find at least one article in each of them dealing with what is called liberalism. Some are chanting its values and setting forth its tenets, while others are actively opposing it. For many months, this writer has read in silence the pros and cons of the arguments, all the while amazed at how far some are going in order to prove what they believe to be right. I do not call into question the motives of those involved, but I do call into question what they are teaching. In order that we all might see where liberalism is attempting to lead us, I have selected some choice quotations from the pens of its exponents. Please notice the difference in the voice of the liberalist, and the voice of truth.

Liberalism says: "When a man proclaims victory over sin through the risen Christ he is a gospel preacher. Men like Dr. Criswell, Bishop Martin, and Billy Graham proclaim the glad tidings of heaven. They may err in their instructions as to how men are to respond to the gospel, just as we all err in many things, but they are as much preachers of the gospel as any of the rest of us. . . It was in proclaiming these facts of heaven that made Paul a gospel preacher. The same proclamation today makes the one who proclaims it a gospel preacher, be he a Methodist bishop, a Baptist evangelist, or a Church of Christ minister from Abilene."

The Bible says: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The gospel is designed to save. How can a man be a gospel preacher, when he fails to instruct people properly as to how to become saved . . . the very thing the gospel is for. The above writer misses the mark when he overlooks the fact that not only does the gospel contain facts to be believed, but also commands to be obeyed, and promises to be enjoyed. No man is a gospel preacher when he fails to emphasize and proclaim the commands of the gospel. I deny with all the fervor of my being that such men as Billy Graham are gospel preachers. Hear Paul again: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel. Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him

be accursed. As we said before, so say we now again. If any man preach any other gospel unto you than that ye have received, let him be accursed." But according to the above writer, even though a man may err in giving the instructions of gospel obedience, he is still a gospel preacher. Paul said "let him be accursed." How far will we go? Brethren, see where liberalism takes you?

But now let us notice further, this time a little closer home. Liberalism says: "When I first began teaching I was the victim of what plagues many a young teacher 'zeal without knowledge.'" I moved into rank, chanted the party "line," and acted like a War-Hawk. In an attempt to be smart I would deliver traditional syllogistic type arguments from the pulpit reaffirming my group's unwritten creed and condemning the practices of other groups." With reference to 2 John 9-11 our writer says, "I learned that this passage could not only be used in opposition to instrumental music, but to oppose every opinion with which the group disagreed; individual communion cups, the Sunday school, fermented wine, breaking the loaf into two pieces, etcetra. Not only does the group with which I am associated inconsistently apply this passage in opposition to certain contrary opinions, and to ostracise opposing groups, but every other group wearing the name 'Church of Christ' uses it in a similar manner."

The Bible says: "And ye shall know the truth, and the truth shall make you free" (Jn. 8:32). "Sanctify them through thy truth; thy word is truth" (Jno. 17:17).

First of all, let me say that I know of no creed written or unwritten (except the Bible) that is believed by those mentioned by the above writer. I am also unaware of the party "line" to which he refers. Does preaching the truth constitute a "party line"? Does contending for the faith (Jude 3) make one a member of some party? When we contend that "He took the cup" have we written a creed? Is it wrong to insist that people do what Jesus did? Are we wrong because we refuse to let women do what Paul forbids their doing in 1 Cor. 14:34-35? I say no. In the first place, I deny that the use of one cup in the communion is an opinion. I deny that vocal music is an opinion. I deny that Sunday School with its women teachers is a divine institution. Brethren think—have we been wasting our time and talents these many years on "opinions"? Did Bro. H. C. Harper, G. A. Trott, and others err when they contended that we must follow the Bible pattern in observing the Lord's Supper? Have such men as Homer King, Homer Gay, Ervin Waters, and others traversed this continent merely to contend for an "opinion"? Again, I say no. Let me assure you of this, if I held the views that the above writer holds, I wouldn't be where I am today, and can't see for the life of me why he is where he is. If the use of one cup in the communion is an opinion, I would give it up right now. It is foolish for brethren to let opinions stand in the way of unity. We would bring about unity on a wholesale basis in fifteen minutes, if we regarded these things as opinions. However, we do not. We feel that God has spoken, and it is our duty to obey.

These two different quotations are only a beginning. Much more could be said, and the Lord willing, will be said by this writer in the next issue of this paper along this same line. Liberalism is a dangerous trend, and will not only take us away from the "faith

once delivered" but into the ranks of sectarianism itself. (All quotations and their source will be gladly given upon request.)—RFW

—Lebanon, Mo.

### AN OPEN LETTER TO THE FAITHFUL

Much of our writing, preaching and visiting is directed to the weak and unfaithful. We want to reverse that order here. This article is not addressed to you who have to be begged, petted, and pampered before you will attend the services of the church; and still are absent as often as you are present. This isn't for those who only give the church their excuses, and grumble the most while doing the least! Those in this category can stop reading now if they wish, for this letter is not written to you. This letter is to the faithful.

Our vocabulary is just not large enough to tell all of you wonderful people how much we appreciate you. It matters not how many meetings the elders call in a week, we know you will be present. The everyday weather, nor any amount nor kind of company are ever able to cause you to treat lightly your responsibility. Whatever attractions or distractions the world may offer, we know you will not forsake the Lord. You make whatever sacrifice is necessary. You have no more time than the unfaithful members do, but somehow you manage to find time to serve to the fullest your master.

Whenever a good program is put before the church, no one even wonders what your response will be or if you can be counted on to see it through. When you accept an assignment, it is a foregone conclusion that you will see it through. You don't flirt with sin or see how worldly you can become without completely apostatizing.

We appreciate you even more because you demand no special attention or praise for your service, and you do not consider that being regular and faithful to God is a grievous burden or a great feat of valor. You are a good example to our young members and an inspiration to all of us. You make the work of an elder or preacher much lighter. Thank you for being the kind of Christian you are.

### "THE CRISIS IN EVANGELISM"

By Tom E. Smith

After reading and re-reading the article under this caption by Bro. J. Ervin Waters that appeared in August, 1965 issue of *Restoration Thoughts*, with much prayer and concentration, I have made a definite decision to reply to it with no ulterior motive in view, but that the truth might prevail, and that innocent brethren, both from congregational and preacher's standpoints, may be exonerated of the unjust charges brought against them. I agree that there is a "Crisis in Evangelism." However, from my point of view, after having given a consistent study for nearly a half century, I do not believe all the blame lies in the under-support of the faithful congregations which is implied in Bro. Waters' article. Neither do I believe that all the blame lies with our preaching brethren. Paul in writing to the Corinthians gives some good advice relative to the contribution and distribution of the same in II Cor. 8:10-14. "And herein I give my advice for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago." (Note the word

'expedient', which means: fit; convenient, suitable; proper; that which aids as a means to an end.) These definitions should help us to better understand what Paul is saying in these scriptures. Now let us continue in verse 11. "Now therefore perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath; and not according to that he hath not. For I mean not that other men be eased, and ye burdened. But by an equality, that now at this time your abundance may be a supply for their want: - - - that there may be equality." These scriptures point out two things: It is expedient for a congregation to have a surplus in the treasury for the performance of future work, and there is to be an equality with all concerned. Since a preacher is a Christian and a member of some congregation it would apply to him also. Please read the 8th and 9th chapters in their entirety and read also I Cor. 16:1-2. If Bro. Waters had noticed these in detail perhaps he would have been more charitable in his writing. I am sure he is well read enough to know these scriptures and their meaning, since he has such a costly library at his disposal. He paints an ugly picture in general of the congregations and some of our preachers in his implications. It will be my task to point out his inconsistencies.

According to Bro. Waters' remarks with the exception of some of the smaller congregations that most all of them are derelict in the duty of supporting our preaching brethren who are full-time evangelists, and that preaching brethren who have taken secular work for one reason or another have retired from the field. I shall point out not only his inconsistency but prove that he has built his arguments on false assumptions. I agree with his application of what scriptures he used, but he has stopped short of what Paul taught in giving and receiving. I am not falsely accusing him, but I do say he assumes too much, not knowing all the facts concerning all the things he mentioned and for this reason he has spoken prematurely.

I have had the privilege for many years of observing from both angles; one, as a member of the congregation and two, as a gospel preacher who has engaged in secular work and preached whenever I had the opportunity. I retired from Texaco Inc. in April, 1965 with 35 yrs. of service. According to comments of evangelists who have held meetings in my home congregation I have given a good account of myself in the Lord's work. I have been able to help congregations that otherwise would have been neglected. I have been on hand to help my preaching brethren who were giving full time to evangelism when they came to Healdton and surrounding communities in driving distance. I have conducted more funerals according to information from those who are supposed to know than any other preacher in southern Oklahoma. This is not boasting on my part either, for I have not kept a record of funerals, baptisms, marriages, etc. that I have assisted with, for Christ said in Luke 17:10, "So likewise ye when you have done all those things which are commanded you, say we are unprofitable servants; we have done that which was our duty to do." As Bro. Homer A. Gay always said, "I just want to be a humble servant."

There are, I am sure, exceptions to the divine rule

that governs congregations and preachers, too, so far as neglecting their duty is concerned, but according to my observation it is an exception and not a general rule that our congregations neglect the evangelist for their personal benefit. The same is true of evangelists who have engaged in secular work neglecting their duty. They are available for week-end meetings in driving distance of congregations and most of them are available for summer meetings, too.

Bro. Waters hews the line very well in the first two pages until he remarks under the heading "Will You Face Reality?" He began it alright, and then a few lines on he opens his barrage on what he thinks are helpless brethren. Note his remarks: "I have no doubt that this will be read with cynical (dog-like) disregard by those hardened hearts and unheeding spirits who chuckle with glee every time they hear of a preacher retiring from the field and who grind their teeth and gnaw their tongue every time they hear of a young man expounding to the cause of evangelism. The short-sighted and unloving brethren who deliberately pay preachers on a sub-marginal and below standard basis of support, being afraid they and their families might happen to live on a level with their brethren in this industrial age."

I am not acquainted with any of these monsters. Where has Ervin been preaching of late? During my 50 years of experience in the church, and I was once a boy preacher also, I have found the brethren cooperative and sympathetic with the preacher and as the years have gone by my old friends and brethren have grown closer, friendships have blossomed into a deep affection that even death cannot sever. The congregations with which I have labored the last 15 years have increased their support and show an incline rather than a decline. And in my home state we take special interest in the young folk. The brethren are training their young men for the work they are adapted to, such as church leaders, evangelists, song leaders or just being consecrated, plain every day Christians, which incidentally is a very high calling (Eph. 4:1-4; Phil 3:10-17). I have found my brethren with very few exceptions to be God-loving and truth-seeking people who have a desire to see the preacher and his family prosper as well as all the members do. And nine times out of ten they have clothes which are as good, if not better than the average member. Most of them have nice homes, good automobiles and very seldom if ever do I hear any of the brethren berating them for any good fortune they may enjoy as ministers of the gospel.

When they are called for meetings, they and their families are treated with as much hospitality as the brethren can afford. If they desire to have rooms or apartments to themselves, they are usually waiting for them when they arrive. If they desire to stay in the homes of the brethren, arrangements are made and they and their families are treated as well as those in homes into which they are invited, besides giving them ample support to help them on their way. How ungrateful can one be under such circumstances?

I recently asked an evangelist that goes from coast to coast if he received ample support. He answered that with a few exceptions in far flung places, that he was.

If those who have taken secular jobs did so because  
(Continued on page eight)

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## BRETHREN. PLEASE NOTICE

It is with regret that we must inform our readers that beginning Jan. 1, 1966, the price of subscription to *Old Paths Advocate* will be \$2.00 per year. We have struggled to keep it at \$1.00 a year as long as we must, I feel. This is not intended to commercialize, or for anyone to realize monetary gain. Every year, the cost involved in publication rises. We feel we must now go to \$2.00 in order to relieve a financial burden we have felt for sometime. As those nearest to me know, I have for sometime, as it were, closed my eyes to reality in this matter, since I have dreaded more than I can say to announce the increase in subscription price. After others have advised me to increase the price for sometime, I have refused and tried to manage some way without it. I now ask our readers to please understand. Until one has tried to publish a journal in these times of inflation, I am sure it is virtually impossible to realize the expense involved.

For pensioners, and others, the increase may be a burden. If this is the case, please tell me, and I assure you, with my knowledge of it, no one who wants the paper will fail to receive it just because the subscription price is a burden. I will see you get the paper any way.

All subscriptions we receive postmarked until Jan. 1, 1966 will be \$1.00; those received thereafter will be calculated on a \$2.00 per year per subscription basis. After you receive this announcement, you will have time to renew your own or subscribe for others. Why not send a good list while the subscription price is still \$1.00.

Gratitude swells in my heart for those who have helped so much with the publication of this journal. All can not be mentioned by name. May I mention 2 of "our helpers" who every month send subscriptions. They are widows, Sisters Elizabeth Byford, Waco, Tex., and Mattie Lloyd, Pomona, Calif. I know there have been times some of this could have been used for other things, but these sisters chose to help with this work. Had there been a few more as consistent as they in sending subscriptions, our increase in price could have been postponed longer, and perhaps not been necessary ever. We do appreciate everything that all have done; please never forget!

We strive to please. It is increasingly more difficult to please, however; it is impossible to please everybody. By nature, I desire and seek the good-will of all, especially brethren, and it hurts when I fail in the trying. When I displease you, you disagree with me, or misunderstand me, I sincerely tender my apologies, and beg your understanding; and when I err, and I do unintentionally, I sincerely beg your forgiveness. A publisher of a religious journal must have broad shoulders; he can not be fainthearted, or easily discouraged. He is too often "blamed if he does and blamed if he doesn't." I do need your good-will and confidence; I humbly request it, and shall do my best, in spite of my own limitations and frailties, to merit it.

In time, our desire is to increase the size of each issue from 12 pages to 16, the Lord willing. Our volume received for publication every month is growing so that such seems now not only desirable, but necessary. Perhaps more can be said and done about this in the new year. God bless you!

—Don McCord

## OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We want to express again our appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list, and report any errors to us immediately.

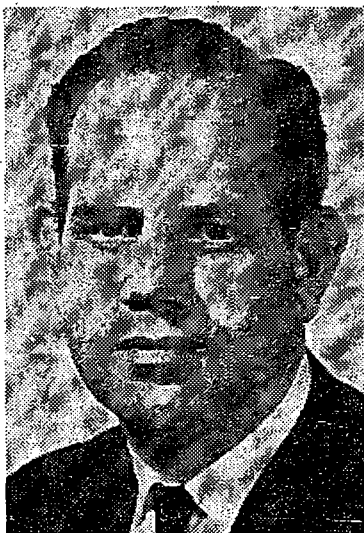
Elizabeth Byford—20; Mattie Lloyd—10; Jerry Cutter—7; Ralph Malone—7; Jim Hickey—5; Ray Smith—5; Marvin Fisher—5; Clyde Lamkins—5; Naomi McCracken—5; E. H. Miller—5; Johnny Long—4; B. F. Leonard—4; R. L. Cansler—3; Tom Lehmann—3; Edwin Morris—3; Arlene Williamson—3; Cecil Miller—2; Everett Nichols—2; Dallas May—2; R. B. Roden—2; Billy Jack Ivey—2; Byron Kramer—2; J. Wayne McKamie—2; Robert Falvey—2; Irvin Barnes—2; Chester Spoons—2; Pearly Marshall—1; Monta Ray Terry—1; Freddie Lay—1; Ronny Wade—1; Cecile Cude—1; Clovis Cook—1; L. D. McDonald—1; John Sharp—1; F. J. Boling—1; J. J. Walding—1; Grady Coble—1; Archie Carey—1; Doris Bunner—1; Joe H. Hisle—1; Wood Morris—1; Charles Mullican—1; James C. Brown—1; A. H. Cutter—1; Ralph Kitson—1; Mrs. W. A. Irwin—1; Boss Whitehead—1; T. L. Modgling—1; John Modgling—1; Joe Koller—1; Roscoe Brown—1; Lonnie Krider—1; Richard Boek—1; Mrs. Jess Tipton—1; Mrs. Frank Walker—1; Mrs. Bertha Wiseley—1; Mrs. D. L. Perkins—1; Hartman Fitzgerald—1; Glade McGowen—1; Francis Holt, Jr.—1; J. D. Corson—1; Mrs. Olan A. Taylor—1; M. D. Byrd—1; L. H. Meridith—1; Lee Trigg—1; Alma Lamkins—1. Total—154.

## JUST FOR TODAY

Lord, for tomorrow and its needs I do not pray; keep me, my God, from stain of sin just for today. Now, set a seal upon my lips; for this I pray, keep me from wrong or idle words, just for today. Let me be slow to do my will, prompt to obey; and keep me, guide me, use me, Lord, just for today.

—Selected by Bessie Hamilton

## MEET BROTHER ALTON BAILEY



Brother Alton B. Bailey, 909 Truitt Avenue, LaGrange, Ga. 30240, is 33 years old, born in Randolph Co., Ala., Feb. 10, 1932. He obeyed the gospel at the age of 14 years, having been reared from infancy under the influence of the church of Christ. He began preaching at age 18, and was later rejected by his home congregation in Alabama because of his conviction and his contending for the use of one cup on the Lord's table. Brother Bailey's decision to preach the gospel full-time is due to the request and encouragement of many of his preaching brethren, and the need he sees in the church today. He goes forth with the backing and blessings of all the congregations in this area. Anytime after the first of the year, 1966, he will be available for meetings where he is needed. For further references, brethren may contact the undersigned elders of the LaGrange, Ga. congregation, or any of the leading brethren of any of the congregations in Ala., Ga., So. Caro., Fla., and Tenn., where he has worked and preached for the past 14 years. He feels confident that all the full-time preachers know him, either directly or indirectly, and would give his endorsement.

In the following, Brother Bailey speaks for himself: "At age 20, I was married to Sister Florence Evelyn Miller, daughter of Bro. and Sister E. H. Miller, under whom I received much training, learning, and knowledge of God's word. We were blessed with three sons: Bruce, now 12 years old; Mark, eleven; and Allen, eight. I have held one or two meetings a year while on vacations in a number of states. I have baptized many, conducted many funerals, officiated in many marriage ceremonies, and have established and helped establish several congregations. I am an independent thinker, firm in my convictions, bold in my teaching; yet, I manifest the Spirit of Christ in humility and meekness. I stand with an unbiased mind, open for conviction; but, I am not a "yes-man" to any. I have surrendered some good paying jobs in the supervisory category because I was refused the privilege of working in meetings, etc.: I subsequently completed a barber course at the Columbus, Ga. Barber College, hoping this would be the answer to my desire to hold meetings and have an income while at home, but now this has failed. Along

with others, my wife has encouraged me to give up my secular work, and preach full-time. I ask your prayers in my undertaking."

We, the undersigned elders of the LaGrange, Ga. congregation, endorse Bro. Alton B. Bailey in the work proposed in the foregoing.

—J. F. Prince, E. H. Miller

## NEW SONG BOOK FOR 1966

For the past twenty years we have published a new all-purpose song book each year. Due to my health, I do not plan to put out another book. I take this opportunity to thank those who have helped in any way during this time. We have seen gospel singing improve and interest increase in the learning of music and we pray that this will ever be so. I have talked with Brother Lynwood Smith and he is putting out a new all-purpose book for 1966. We plan to cooperate in this to the best of our ability and trust those who have helped with the books in the past will also cooperate. I have seen the incomplete "dummy," and it looks like it will be a very good book. We look forward to using it.

—Homer L. King

## WILL YOU HELP?

We, the brethren who meet in San Jose, Calif., now have our building plans approved, our building permit and several bids from builders in this area. We are now ready to move forward with the building, and hopefully toward the advancement of the cause of Christ here. But, we have a problem—namely, financial. We would appreciate any and all assistance that the churches of Christ across the nation can give. Any assistance may be sent to White Road church of Christ, C/O the writer at 5084 Ella Ct., San Jose, Calif., 95111. Contributions will be gratefully acknowledged. Thank you for your help.

—Lawrence McElroy

## TO THE BRETHREN

To All the Faithful Brethren Everywhere,  
Greetings:

Those of us meeting at 1327 - 13th St., San Pablo, Calif., better known as the Richmond congregation, are in need of a suitable building to worship in. We bought our present place of worship about 10 years ago; we have it paid for. It was never intended for a place of worship, does not look like a place of worship. It is not a suitable place for worship; in fact it is objectionable to some. We can sell this place for about \$12,000; it will cost \$18,000 to \$20,000 to buy a lot to build on. There is not enough of us to make the payments on such a large balance. We have \$2400 set aside for a building.

If you want to know about our faithfulness, we refer you to such men as Brethren Don McCord, Homer King, Bennie Cryer, Ervin Waters, John Reynolds, Paul Walker and Paul Nichols.

We need your help. Will you please assist us in the Master's Cause. All contributions may be sent to the church in care of one of these brethren: Perry Allen, 2520 Clinton Ave., Richmond, Calif. 94804; Perry Allen, Jr., 718 Allview, Elsobrante, Calif. 94803; Eldon Campbell, 723 Marin Dr., Mill Valley, Calif. All money received will be acknowledged through the OPA. In Christian love.

—Perry Allen

## CHURCH DIRECTORY

Please send the following information about the place where you worship: Name of the congregation, location, time of the services, names and addresses and telephone numbers of the leaders of the congregation. If your home congregation appears in the Church Directory, please tell me if any changes have been made.

Church directories are for sale by Bro. E. H. Miller Box 538, La Grange, Georgia, 30240 at 50c each.

I especially want to hear from those congregations that are new and do not yet appear in the Church Directory. Send all correspondence to the writer at 2440 SW 54th Street, Oklahoma City, Oklahoma 73119.

—Ray Asplin

## SPECIAL REPORT

Early in October, I mailed letters to the churches in California, requesting support for Bro. Tommy Lehmann, while he is in Fresno, California, training under Brethren James Russell and Billy Jack Ivy.

I promised to report all support given. So far, the church at Orange, California, is the only one to respond with \$30 in October and \$15 in November with a promise of \$15 per month for six months or longer. We are grateful for their setting the example. Others wishing to help, write your checks out to Tom Lehmann and mail to me, and I shall see he gets them.

In recent times we have become very alarmed because so many of our preachers have left the field to obtain work in order to take care of their financial responsibilities. It seems to me, if we would support our young men who want to preach, so they could get the proper training and grounded in the gospel, we would have less problems with them leaving the field.

Larry Stahl, at one time, would like to have trained with a preacher and could have with proper support. John Modgling is another who should be supported. I'm sure there are others.

Also, we should seek ways to keep preachers in the field with adequate support.

—Jesse French  
P. O. Box 1266  
Redding, Calif. 96002

## NEWS FROM FIELDS AFAR

### VISIT TO OLD MEXICO

By Waymond B. Coleman

A tremendously encouraging trip into the interior of Old Mexico has just been completed by Brothers Lee Boek, Waymond B. Coleman, Joe Martinez, and Raleigh A. Perkins. Bro. Jesus Rodriguez was picked up in Nuevo Laredo and Bro. Juan Rodriguez in Monterrey. We met with a Bro. Jose Ruiz Cruz in Monterrey who had written that he worshipped in accordance with the scriptures and desired some support. He held a two-hour service at the home of one of the Christian families on Friday night. We were greatly impressed with the sincerity of these people and hope to be able to encourage them further. His letter named thirty-one members of the congregation.

We next met with the congregation in Saltillo, about fifty-five miles beyond Monterrey. Here Bro. Roberto Martinez and Bro. Jose Rodriguez are carrying on the services of the church in the absence of Bro. Isabel Martinez who was ill near Monterrey. Bro. Roberto is living from the wages of his daughter, who makes about thirty-six dollars per month. Bro. Jose Rodriguez makes candy and sells it to make his existence and then devotes the rest of the day to the Lord's work. They told Bro. Joe Martinez that they wanted only the truth as they saw it. Bro. Joe was greatly encouraged by the opportunities offered here as they have quite a large number of families that they work with.

South from Saltillo, we drove out into the rugged mountains (bear, deer, etc.) to Pino de la Cruz where we found three huts. We talked to Bro. Juan Reyes and visited their meeting place (a bedroom with one bench about 6 feet long). Further on into the moun-

tains we came to El Tunal where we visited several families who said that there was no congregation there at the present. The Brothers Rodriguez were cordially received as this was their former home. There had been a family at Visnaga but because of the lack of a proper shepherd this family had gone astray. Bro. Joe Martinez pointed out a small village where he had baptized six people the one and only time he had been there but had been unable to go back.

Bro. Isabel Martinez of the Saltillo congregation has been receiving twenty-five dollars a month for the last two years from the congregation at Indiana, Pa., as well as fifteen dollars from a sister in Pa. We talked with Bro. Isabel in San Pedro Garza Garcia where he operates a small store.

Through the investigations that were made, Bro. Joe Martinez has become so enthused that he would be willing to quit his own job and devote full time to the cause in Mexico. For the present he would work out of Dallas. If the work still looks as promising by the time school is out in May, he would consider moving to Laredo, Texas, just across the Mexican border. All of us here as well as those with whom we have communicated have great faith in Bro. Joe and his ability to visit, encourage, and instruct the native preachers. May we plead with you to please find it in your heart to pray for this work and to give it your support. We all feel that it would be better to wait for a while before trying to send any of our Anglo preachers down to Mexico until Bro. Joe Martinez has had time to check with a number of families in San Juan de los Dolores, Piedra Blanca, Rinconal, La Fama, and others.

We would urge you to write us immediately if you are now supporting any other preachers or individuals other than the aforementioned ones in Mexico. We need this information in order for Bro. Joe Martinez to visit them. Also, we may have some information that you might find interesting since part of the purpose of our visit was to check on some accusations that had been made. These accusations were found to be groundless.

A large box of clothing from the Andrews, Tex. congregation was taken to Bro. Juan Rodriguez in Monterrey. He was overjoyed at this wonderful act of Christian love, and wishes to express his thanks. We will do our best to forward any additional clothing sent but still feel that it is best to send money to the poor people and let them buy the clothes down there.

Bro. Jesus Rodriguez has had his operation and should soon be able to resume his work in Nuevo Laredo. In the meanwhile, Bro. Marcial Corpus carries on with the work and is only now awaiting the support of some congregation of about fifty dollars per month so that he may go with Bro. Jesus into the vineyard. Will some congregation heed the call?

Bro. Wilks continues to be forward in the work in Mexico and even now reports that two congregations want to help in the Mexican work. He was asked to channel the support to Bro. Joe Martinez so that he may be able to start full time as soon as possible. In the meantime Bro. Crouch has received a letter from Bro. Clovis Cook in Kansas City, Kans. concerning a young man by the name of Ralph Gomez. Bro. Gomez has been converted and has converted his family in Harlingen, Tex. by mail. We will ask Bro. Joe to come to San Antonio and check into this matter with Bro. Lee Boek who is working with the Nacogdoches Rd. congregation here.

Please correspond with any of the following brethren: Waymond B. Coleman, 1747 W. Huisache Ave.; L. M. Crouch, 220 Roesler Rd.; E. E. Perkins, Rt. 13, Box 483; R. A. Perkins, 126 Hillcrest, all of San Antonio, Texas.

—1747 W. Huisache Ave.,  
San Antonio, Texas

## MORE ABOUT MEXICO

The plea on page 5, Nov. issue of *Old Paths Advocate* alerts me to the probable need to advise those who are already contributing to the work in Africa, or those who plan to do so, not to desert that cause or switch from it to Mexico. Our plea is not for that. Indeed, the

church at 2900 Lawrence Rd., Wichita Falls, Tex. is contributing to both Africa and Mexico, first and in a larger amount to the African work. There is, however, a place in our responsibility for support of the work in Mexico as well as any other locality at home or abroad. Numbers of us believe Mexico offers unusual opportunities for the gospel, and we believe the people will surprise us in their dedication to the gospel once they accept it and obey it. I believe I can see the possibility, even a probability, that freedom of religion in Mexico will become more of a reality than here in the States, judging by trends of the day. If this could be true, we could then be building a haven for Christianity in Mexico against the time it could be seriously needed. I have recently come into possession of periodicals which bear out that a trend toward giving free course to the Gospel is under way throughout Mexico and many of the countries of Central and South America. Let us not rob God of His due or steal His word from those who are now ready for it.

I am full of joy as a result of the investigation made by Brethren Coleman, Perkins, Lee Boek and Joe Martinez; they have returned from Mexico with a favorable report that we are dealing with responsible, humble, and zealous men down there. See their report in this issue. God be praised for men such as they. Let God be praised in all we do and may the word of the Lord grow mightily. I have noticed that when the Mexican brethren write to thank us for a gift, they nearly always first give thanks to God or our Lord Jesus Christ for the gift and our goodness, then they thank us heartily for it. I believe this is right. To God be all the glory.

—K. G. Wilks, 109 Dundee Dr.,  
Wichita Falls, Tex. 76302

#### BRIEFS FROM MALAWI

By Jerry L. Cutter

Each month we will try to tell you a little about our work, or about the country or people of Malawi. This month we will confine ourselves to facts about the work. As mentioned in a previous report, we work with 109 registered congregations. Thus, one may wonder, how is it possible for only two preachers to successfully work with so many churches? And our reply has to be, it is only possible through sound organization and cooperation.

In this work Bro. Cryer and I work primarily as advisors. We advise, but we do not often implement. We warn but we do not excise or cut off the ungodly. We teach the leaders, but it is up to them to put what is taught into practice. And, as far as local congregations are concerned, our teachings are limited, to say the least, and our visits are widely scattered.

We do not feel we were sent to take over the church in Malawi, or to make it some kind of foreign product. Thus, we only do for the brethren what they cannot do for themselves, and as soon as they are able to carry out any function it is left to them entirely. For instance, we do not baptize, but we do instruct about baptism. We do not take the confessions, but we do warn of the importance of penitent hearts. We do not generally wait on the Lord's Table, but we do watch for errors. And so it is with the singing, prayers, selecting preachers, elders, etc.

As could be expected, there are hundreds of local problems. However, we seldom have to help with one. These are taken care of by the brethren, and only in cases of major proportions do we sit in. The leaders now see the church possesses real discipline, and as a result they are now disciplining their own congregations. As an example, only this past month a preacher was removed from the church in the Zomba area who had taken to the "night life." He was warned by fellow preachers once, twice and the third time disfellowshipped. Also, on more than one occasion, I have seen confessions refused because of marriage problems, or because the confessors had caused trouble in another church which had not been straightened up, or because the confessors were unknown by anyone present.

Mostly, I have mentioned what we do not do. So,

briefly, I will mention things we do. For about six months out of the year, we conduct studies with preachers, teachers, elders, deacons and other brethren. These begin in April and end in Sept., extending through the dry, slack season. During the other months we work more directly with the local congregations. Thus in the past two months we have visited dozens of churches, personally encouraging the brethren. We have also been helping several with their finances. And then, too, we are in the process of publishing a brotherhood bulletin.

This report then briefly explains the organization of our work, and how cooperation by local church leaders has attributed to its success. The Lord has blessed us beyond measure.

—Box 573, Blantyre, Malawi

#### OUR DEPARTED

**Alward**—Mrs. Vena A. Alward, 1209 Durham St., Arvin, Calif. passed away Oct. 23, 1965. She was a member of the Lord's church at Arvin. Several members of the church from Arvin sang at the funeral. The writer officiated.

—Gary Macy

**Price**—Sister Jenny Price, 298 W. Antelope, Woodlake, Calif., died at the age of 80 on Oct. 28, 1965, at her home. She had been a member at Woodlake for many years. The funeral was conducted Nov. 1, at Brooks-Miller Chapel, Exeter, Calif.; burial was in Exeter cemetery. Many loved ones grieved at her passing. The writer officiated.

—Gary Macy

**Martin**—Sister Felicia Dorothy Martin passed away Oct. 10, 1965 at Cedar Grove Nursing Home, Dove, Mo. She was a long-time member of the Richland, Mo. congregation and attended worship as long as health permitted. The funeral was conducted Wed., Oct. 13. Sister Martin was 89 years old. She leaves 2 sisters, Mae Allsup and Bessie Johnson; two brothers, Fred Tabor and Robert Tabor. Interment was at Mt. View Cemetery. The writer officiated.

—Clyde Lamkins

**Hobgood**—Bro. John Edward Hobgood was born Mar. 12, 1902, in Ada, Okla. He departed this life Oct. 14, 1965, in Okla. City following a brief illness. Bro. John was baptized into Christ at Davidson, Okla. in 1940 by Bro. Fred Kirbo. He is survived by his wife, Susie; 4 daughters; 4 sons; 17 grandchildren; 2 great grandchildren and a host of other relatives and friends. The funeral was conducted at Ada, Okla. The beautiful singing was by members of the church. The writer spoke words of comfort to the bereaved and a warning to the lost.

—R. B. Roden

**Rice**—Sister Garnet Rowena Rice was born July 7, 1892 at Longwood, Mo. She departed this life Oct. 17, 1965. She was married to Bro. Clarence Rice on Dec. 29, 1909 in Cherokee, Okla. She had been a resident of the Delta, Iowa community for the past 47 years. She was a member of the church at Oskaloosa, Iowa. She is survived by her husband, Clarence; three sons; thirteen grandchildren; seven great grandchildren; one sister, and two brothers. A very large gathering of friends and relatives gathered at the Fremont Funeral Chapel in Fremont, Iowa. The church at Ottumwa provided the singers and they could not have done better. The writer did his best to speak words of comfort and warning.

—Jack Cutter

**DeMasters**—Frederick William DeMasters, Jr. was born Aug. 14, 1938, in Joplin, Mo. He departed this life Nov. 8, 1965. He had lived in this area all of his life. He is survived by his wife, Virginia; two young children, Arleta Jean, and Mark Douglas; also by his parents Bro. and Sister Fred DeMasters, Sr., one sister, Mrs. Francis Stratton, his paternal grandmother, Sister Jessie DeMasters, and his maternal grandfather, Mr. Luther Eakems. I baptized Freddie into Christ last July. He died of cancer. I did my very best to speak comforting words and the need of preparation to a large gathering of friends and relatives at the Thornhill-Dillon Chapel in Joplin.

—Jack Cutter

## BONDS OF MATRIMONY

**Shelton-Garoutte**—In the evening of Aug. 27, 1965, at Ceres, Calif., Bro. Michael Shelton took Sister Elaine Garoutte as his bride. A large number of friends and relatives attended the beautiful double ring ceremony. Bro. Mike obeyed the gospel several months ago, and shows a sincere interest in God's word, and an ability to teach it. Sister Elaine is the grand daughter of Bro. and Sister B. C. Freeman, Manteca, Calif. I am sure this home will be established on Christ's principles; we wish them many years of happiness. It was an honor to officiate.  
—Rhodus Wilson

**Everett-Hopkins**—Bro. Tom Everett, formerly of Portland, Ore., and Sister Patsy Hopkins, formerly of Sentinel, Okla., exchanged wedding vows in a beautifully arranged formal wedding Nov. 14, at 3440 N. W. 21st, Okla. City, Okla. Tom is the son of Bro. and Sister G. M. Everett, Richland, Wash., and Patsy is the daughter of Bro. and Sister Louis Hopkins, of Sentinel, Okla. It was a happy occasion with one of the largest crowds in attendance that I remember seeing at such a gathering in a long time. They will establish a home in Moore, Okla. following a trip to Ore. and Wash. I have known both Tom and Patsy for several years and esteem them very highly. Our prayers are that they will always let Christ rule over their home and be foremost in their lives. The writer was honored to officiate.  
—R. B. Roden

## 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 (Acts 5:29; Matt. 22:37).

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.

—Larry Pace, 106 Rustic, Pasadena, Texas

—Gary Fancher, 830 Virginia, Graham, Texas

—Jerry Ray Cansler, Rt. 4, Bowie, Texas

—Glenn Gene Cutter, Crescent, Okla.

## FACTS AND FICTION ABOUT CHRISTMAS—

(Continued from page one)

"Christmas tree" is described in detail. In the text, Jeremiah writes, "Learn not the way of the heathen," and "the customs of the people are vain." Pagans and heathens venerated, if not worshipped, trees. In relation to this, St. Francis of Assisi, a Roman Catholic priest, is credited with the introduction of the manger scenes that so typify the religious observance. He lived about 1223.

Finally, we note, "It is impossible to determine the exact date of the birth of Christ, either from the evidence of the Gospels, or from any sound tradition" (Collier's Encyclopedia). The date of December 25th was set by a Roman Bishop in A.D. 320 or 353. As the testimony of authorities point out, the scriptures are profoundly silent about the date of Christ's birth. Why, then, was this observance initiated? The apostate church, trying to please the pagan converts and make a link between the church and their former pagan holy days and practices, needed a holy day to supplant their customary festivities of this season. "The choice of December 25th was probably influenced by the fact that on this day, the Romans celebrated the mithraic feast of the Sun-God, and that the Saturnalia also came at this time. The indications are that the church in this way grasped the opportunity to turn the people away from a purely pagan observance of the winter solstice to a day of adoration of Christ, the Lord" (IBID).

Brethren, may we study on these things.

—2419 Leafdale,  
El Monte, Calif.

## "THE CRISIS IN EVANGELISM"—

(Continued from page three)

of undersupport I have not heard any such complaints from them. Many of them have growing families, and the preacher has the same responsibility as any other father has, namely to bring his children up in the nurture and admonition of the Lord (Eph. 6:4). The little wife to whom he is married hovered near the valley of the shadow in order to give birth to his children and she has shouldered the responsibility of bearing children—"guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14). If she has influenced him to stay closer home for the sake of the family he is as much responsible for as she is, she is acting within her rights; or if the wife be in ill health since he promised to stand by her in sickness, in health, prosperity or adversity till death do us part, when he took her for his wife, she has a right to expect him to fulfill these responsibilities. No one knows a families' problem like they themselves.

Any skilled laborer will tell you that he did not acquire skilled labourer's wages over night; he had to start at the bottom and work up. Very few of them are paid mileage to and from work and the average mileage is below ten cents per mile. Texaco paid only six cents, and that only on the job.

I have worked for as little as \$75.00 per month. When wages soared, so did expenses. Fringe benefits, such as pension plans, medical care, etc. cost pretty dearly and medical care in many cases did not pay all the expense incurred. I spent my vacations in meetings for struggling congregations who did not have ample support for full-time evangelists.

Every year, at Sulphur, Okla. I have met numerous

brethren from all over the brotherhood who got their vacations and came to the meeting, traveling hundreds of miles, paying their own traveling expenses, helping out with incidental expenses at the camp-meeting, paying their own motel and restaurant expenses, and staying for the duration while also contributing liberally to their home congregation. Talk about short-sighted and unloving brethren. I am acquainted with the opposite kind, who present their bodies as living sacrifices and as Paul considers it, a reasonable service.

Every congregation has its own problems that the evangelist knows nothing of, such as incidental expenses, upkeep of the church property, helping the needy, helping in mission work at home and abroad and dozens of sundry expenses too numerous to mention due to limited space.

When John had heard in prison the works of Christ, he sent two of his disciples and said unto him: "Art thou he who would come, or look we for another?" Jesus answered and said unto them, Go show John these things which ye hear and see: The blind receive their sight and the lame walk, the lepers are cleansed, the dead are raised up, and the poor have the gospel preached unto them" (Matt. 11:2-4). Miracles have ceased, but the world-wide and age-lasting commission continues. The gospel must still be preached to the poor, by the poor in spirit.

When Christ said in Matt. 6:33 to seek first the kingdom of God and His righteousness and all of these things such as food, shelter and clothing would be added, do we believe him? David said, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread" (Psa. 37:25).

Bro. Waters said: "I have always looked to Jehovah-Jireth, God our provider, and He has never let me down, and I have never been starved out of the field yet." Amen; I urge you to keep your trust where it ought to be.

I have before me the *Gospel Advocate* dated July 8, 1965. In it is an article written by William S. Banowsky, the title of which is, "Young Preacher—You'd Better Get Used to Your Salary." He said in part: "I do not believe low financial pay is at the real heart of the preacher shortage. Neither do I believe on the whole, that the preachers among the churches of Christ are critically under-paid." He tells of a survey made among the denominations which does not concern us except as it applied to the churches of Christ, our digressive brethren, under the heading "among the churches of Christ." He has this to say: "This alarming aspect of the survey is particularly applicable to our brotherhood. The practice of local congregational autonomy and complete independence of a congregation to seek out, negotiate terms, and employ any preacher it desires creates a unique situation among churches of Christ, because there is indeed a shortage of preachers. A young man just out of college with an engaging personality, some drive and with glib mastery of two dozen sermon outlines can enter the 'open market' immediately, and at the top! Unlike a denominational set-up where such a man would be consigned to some humble 'Parish,' many of our young men are catapulted into service in some of the largest congregations. Furthermore, many congregations of 200 to 400 members are equipped to pay a young preacher a beginning salary as much or more than he could command without ex-

perience in virtually any other position. But ten, twenty, thirty years from now he will not have advanced as in business, industry, or in denominational circles into an entirely different salary bracket. He will then be working in generally the same salary range and will be aligned across the board with all of the younger men just entering the ministry. His family encumbrance may be greater, his need for life and hospitalization insurance may be more acute, but he is still "Just A Preacher" for just one congregation. One must live within the same general salary range that he has been accustomed to for a quarter of a century. Young preacher, it is an excellent salary now, better learn to live within it. It's not likely to change much."

We can see at a glance that a similar situation exists in the evangelistic field. What is the answer to this problem? My answer would be to parents to be equipped with a Bible knowledge and wisdom of how to apply it. The wise man Solomon said: "Train up a child in the way he should go, and when he is old, he will not depart from it" (Prov. 22:6); see also Deut. 6:6-7. Paul's instruction to the Ephesians was, "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord (Eph. 6:4). (Nurture means education, care; admonition means kind counsel). The children must be willing to submit to their parents, and instructions for them are found in Eph. 6:1-3; Titus 2, etc. When you run references you will find your whole duty in Eccl. 12:12-14.

It is good to have and read good books, but let the word of God be your main source of counsel and text book. Note Paul's instructions to the young Timothy. I am quoting from the Revised Standard Version: "But as for you, continue in what you have learned and have firmly believed, knowing from whom you have learned it, and from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus. All scriptures are inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness that the man of God may be completely equipped for every good work (II Tim. 3:16-17).

I want to commend Bro. Waters for his good advice to his preaching brethren, in his last column. I think it is only fair to quote him here. "Before you retire will you take it to the Lord? Will you throw aside your pride, your ambitions and your fears, and discuss the problems with your brethren and give them a chance to help solve the problem? They may not know or realize what your problem is. (And may I add you may not know or realize what great problems the brethren have). If you need to, will you learn better financial management? If you have to, is it possible for you to tighten your own belt another notch? Will the cry from fields white unto harvest be heard? Sound the war TOCSIN. We need a call to arms, an arousing war cry. The Lord of Sabaoth calls us. Let us echo the call to our generation. We need a sense of dedication which will cause us to place all that we are, all that we have, and all that we ever hope to be upon the altar of service. We need a sense of concern for the lost which will burn within our hearts to a white hot heat. We need a sense of urgency which will impel us forward. The sands in the hour glass are running out. Little prophecy is left to be fulfilled. The Lord hath need of us. We

can not give others what we do not possess. We cannot pass to others the torch which is not first within our own hearts. Let us up and be gone to the field of battle. The Lord bless thee." These are good words appropriate for these trying times we are living in. No matter what the cost it, let all Christians heed the call to arms. Then it cannot be said that the pioneer preacher is gone because we will manifest the pioneer spirit of a century past.

I believe as Paul taught, "Even so hath the Lord ordained that they that preach the gospel should live of the gospel." But this is not the ultimate conclusion; Paul said: "I have used none of these things; neither have I written these things that it should be done unto me, for it is better for me to die than that any man should make my glorying void" (see also Gal. 6:14). "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me, yea woe unto me if I preach not the gospel. For if I do this willingly I have a reward, but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? Verily that when I preach the gospel, I may make the gospel of Christ without charge that I abuse not my power in the gospel, for though I am free from all men, yet have I made myself servant unto all that I may gain the more" (I Cor. 9:14-19). If you have the Revised Standard Version read these scriptures from it. See also II Cor. 11:6-10; and I Cor. 4:15).

What was the Apostle Paul doing here, was he contradicting himself? Certainly not; he was pointing out to the Corinthians in a very tactful way the duty that was enjoined upon them without a display of mercenary motives. He did not put a price on preaching the gospel lest it hinder his efforts at Corinth. He used the power when it was expedient but he did not abuse it. Paul learned a trade in his early training as every Orthodox Jewish boy was required to do. See Acts 18:1-3. Paul was an example to those he laboured with. Note II Thess. 3:7-13. We will notice verses 7 thru 10. "For yourselves know how ye ought to follow us for we behaved not ourselves disorderly among you; neither did we eat any man's bread for naught, but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power but to make ourselves an example unto you to follow us. For even when we were with you, this we command you, that if any would not work, neither should he eat." The point that I wish to bring out here is that Paul and his companions worked not altogether with their hands, but they were busy. A preacher's work in the gospel is not play; that is, if he plies his trade, or more fittingly his profession. Thirty or forty-five minutes a day in a protracted meeting from the pulpit will not accomplish what we ought to accomplish. I have heard it said that thirty minutes in the pulpit was equal to eight hours of manual labour, but I know better for I have done both. However, I will say that a thirty minute sermon involves more time than that when you consider the time put into preparing it, if we do justice to it.

Before I conclude, I would like to suggest to congregations that they use better judgment in calling evangelists for meetings. Congregations in a given area should cooperate in using preachers that are at a reasonable distance from them, or if they decide to use an evangelist from a long distance, try to find him enough

meetings in the given areas so as not to throw a hardship on either the congregations or evangelists. The evangelist likewise should arrange his work to the best interest of himself and the congregations, and above all to the Lord and His work. "For we are laborers together with God" (I Cor. 3:9), and "workers together with Christ" (I Cor. 6:1).

Parents of boys contemplating entering the ministry should counsel them concerning these things and the home congregations should take a special interest in him, encourage him, counsel him and advise him relative to the importance of the work he is dedicating himself to.

To the young evangelist my advice would be to be subject to your parents and the home congregation, stay under their wings until they and you are certain you are ready for the evangelistic field. Above all, boys and girls, whatever your plans are for the Lord, sit down and count the cost (Luke 14:28). If these things are observed, I believe the crisis will not be so acute. Written in Christian love.

—302 Phillips St.,  
Healdton, Okla.



James C. Brown, 322 Camellia Dr., Charlottesville, Va., Oct. 25—We enjoy reading the Old Paths Advocate very much. Here is our renewal.

Lonnie Krider, Rt. 2, Norwood, Mo., Nov. 16—We are still struggling along at the Champion congregation, a small group, but rejoicing in the Lord. Here is our renewal.

Chester Spoons, 110 W. Virginia, Temple, Tex., Oct. 27—We greatly enjoy the paper and look forward to its arrival each month. May God bless the faithful everywhere. Here is our renewal.

Tom E. Smith, 302 Phillips, Healdton, Okla., Nov. 15—Our meeting conducted by Bro. Lee Boek, Oct. 24-31, which concluded a month's work by him, resulted in 1 baptism and 2 restorations, besides good done otherwise.

Ralph Kitson, Hamburg, Ill., Nov. 15—My health seems to be better. Bro. Arthur Wade is here in a meeting; it began the 12th. We are having fairly good crowds; Bro. Wade is preaching some good sermons. Pray for us and our meeting. Here is a sub.

Gary Macy, 8600 Ponderosa, Bakersfield, Calif., Nov. 8—The work here abounds with all goodness in the Lord. The work is blessed in having such preachers as Paul Nichols, Wayne Degough, John Smith and others in the area. We predict great things for the churches here. We attended an enjoyable study in Stockton. Our love goes out to all.

Johnny Long, 2052 Auburn Blvd., Space D, Sacramento, California, Oct. 31—I enjoy the O. P. A. immensely. I look forward to it every month. The congregation at North Sacramento is growing slowly in number, but surely in spiritual love. We usually have visitors from other congregations every Lord's Day. We have 4 young men, including myself, plus others from other congregations who give good 30-minute lessons, and up to an hour in length, on Thurs. night.

F. H. Lichapa, Namphungo church, Namleaga Mission, P. O. Mkolongwe, Malawi, Oct. 18—I wish to inform you and all the brethren abroad that the work of preaching the gospel is now better than ever here. We live in extremely poor conditions. Therefore, I would like to know from those brethren concerned whether we are to pin our thoughts on support as previously; or, are we forgotten? Sept. 5, I was at Namphungo; Sept. 12, at Sapatiyawa with 15 baptisms; Sept. 19, at Namphungo; Sept. 28, at Manyamba.

Cicero Goddard, 16701 Lipton, Cleveland 28, Ohio, Nov. 19—Just a note to inform you of the work here. Since my last report we have had one addition. The work comes along fine considering this is a new place. Attendance is fair; we have 16 to 20 present for each service, thanks to Christ. Since I am late with the report, I am not sending an itemized account of my support. So far this month, I have a promise of only \$350. If God permits, I will itemize my support next month for Nov. and Dec.

Jim Hickey, 2419 Leafdale, El Monte, Calif., Nov. 16—Since last report, we have begun working with the faithful at Kennewick, Wash. Churches are scarce in this part of the country. Since we came, we have been visiting and trying to create outside interest. We hope for a successful meeting. We plan to spend this winter in southern Calif. We enjoy the paper. It is good to hear of the work being done across the country. I believe love is still the best answer to all of our problems.

Franklin J. Brown, Rt. 1, Stillwell, Okla., Nov. 7—The Noel Chapel congregation is small in number, but still having services each Lord's Day morning and night, and Wed. night, too. Those passing our way, please feel welcome to worship with us. Bro. Butts and wife were with us last Lord's Day; he preached a good sermon. Bro. Morgan still preaches for us every Lord's Day evening. We had visitors tonight, Sister Marie Bagley and others from Sallisaw. My father, E. R. Brown, is in the hospital again at Van Buren, Ark.; he had surgery, and doing very well. Remember him in your prayers.

Jack Cutter, Box 381, Neosho, Mo., Nov. 17—The work in this area continues to show progress with some visible results. Bro. Ronny Courter is presently in a good meeting at Joplin. Since the middle of October the congregations at Burkhart, Joplin, and Lebanon have been sponsoring a television series over a Joplin station. Interest in this program is increasing and we anticipate much good to come from it. We were in Wichita, Kans. the first Sunday of the month and a young lady was baptized. During Sept., I held a short meeting at Bardley, Mo. Bro. Elmer Sutton is to be commended for his efforts in this community.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., Nov. 16—After Mar. 31, 1966, I will be available for protracted meetings if congregations would desire my service. I thought perhaps I might help in some small way, because of such a lack of full-time preachers. I think by entering the evangelistic field I would be able to do some good in the cause of Christ. Bro. Paul Nichols conducted a good meeting here and preached daily over the radio, which advertised us immensely. Shall we all endeavor to preach the straight and narrow way? Love to all the brethren.

R. B. Roden, 112 Kelley Dr., Moore, Okla. 73060, Nov. 16—At the present time we are in a meeting at Washington, Okla. We are having good crowds and wonderful cooperation from surrounding congregations. We pray much and lasting good will be accomplished. Our work in the Oklahoma City area this month has been blessed with 2 baptisms and 1 returned to the church. For this we are so thankful. Since last report, I have preached at Capitol Hill, Okla. City; Davis; Norman; Washington; Lexington; Sulphur, and 21st St., Okla. City. Lord willing I will be at Sentinel, Okla. for both services, Nov. 28. Do pray for us in the Lord's work. Here are 2 subs.

Edwin S. Morris, 10520 N. McKinley, Oklahoma City, Okla. 73114, Nov. 7—I was in a meeting at Mena, Ark., Oct. 22-31, which indeed was very enjoyable. I enjoyed being with and working with Bro. Leon Fancher during this meeting and others there with whom I have been closely associated in the past. Crowds and interest were good throughout the meeting. Bro. Nicholas and family drove from Foreman, Ark. several nights and are to be commended, especially at their age. I preached

at Arlington, Tex., Nov. 7, and enjoyed being with them again. We attended a singing at Boulder Dr., Dallas, Nov. 6. Have heard Bro. Bill Roden two nights in his meeting at Washington, Okla. He is having a good meeting. Pray for us.

Donald Brittain, 8539 Ramona Ave., Bellflower, Calif., Nov. 15—Since our move to Calif., I have had the opportunity of speaking at various places; at Montebello and Covina several times, Orange, Lynwood, North Hollywood, and on Lord's Day, Nov. 7, at El Cajon where there were 2 confessions of faults, for which we are very happy. The support, both moral and financial, which I have received has been wonderful and I appreciate it very much. I enjoyed the privilege of hearing Bro. Orville Lee Smith at Orange and Montebello, and am looking forward to Bro. Lynwood Smith's meeting at Covina; I am sure everyone will be uplifted greatly by it. Brethren, I solicit your prayers.

Joe Bass, Bremen, Ga., Oct. 27—The congregations in this part of Ga. and Ala. have had several inspiring meetings this season, the most recent at Piedmont, Ala. with Bro. Barney Owens doing the preaching. We were all glad to meet Barney's new wife and hope to know her in the future as we know Barney. The Temple congregation is presently looking forward with zeal to the meeting with Bro. Fred Kirbo of Texas (Dec. 5-12). Bro. Fred has many friends in this area, both in and out of the church. He did much good here in the past. Every visitor from wherever is always welcome here, and especially the people of like faith. Our homes are always open to any of our visitors, so please, whoever you are, visit us.

Ronny F. Wade, Box 564, Lebanon, Mo., Nov. 16—Since last report we have held a meeting at Houston, Mo. which resulted in one baptism, and we baptized another there last Lord's Day. We have also enjoyed the preaching of Johnny Elmore in meetings at Claxton and Lees Summit. The work generally is going nicely in this area. Brethren are combining forces and pushing together for the good of the Cause. This always makes for pleasant and profitable progress. Within a week, the Lord willing, the T. V. program will be seen over three stations, Springfield, Joplin, and St. Joseph, all in Mo.; the possible viewing audience runs into the hundred thousands. We are deeply grateful to be able to preach to so many for so little. We hope in the near future to go on at least three other major stations in Mo. May God bless all, and may the coming year be the most profitable yet in His vineyard.

Joe Hisle, Rt. 4, Ada, Okla., Nov. 7—This is the first report that I have made to the O.P.A. I graduated from college last spring and since then I have been making preparation to enter the evangelistic field. It has been my privilege to travel with brother Johnny Elmore, whom I consider one of our most able evangelists. I have great respect for Bro. Johnny and hope I can make full use of my opportunity to study with him. Over the last two months I have spoken at the following places: Lee's Summit, Mo., Sept. 19; Lebanon, Mo., Sept. 22; Springfield, Mo., Sept. 26; Fairview, La., Oct. 3; Strong, Ark., Oct. 10; Dallas (Boulder Dr.), Tex., Oct. 31; Holdenville, Okla., Nov. 7. I thank the brethren for offering me the opportunity to speak at these places. I ask your prayers for Bro. Johnny and myself.

Rodney R. Ross, Box 3177 ENMU, Portales, N. Mex., Nov. 13—My work with the congregation at McGregor, Texas ended Aug. 29th. The experiences of the summer were very helpful, and I pray that continued fruit will come forth in this area enjoyed very much being with Wayne McKamie during parts of the summer. Between Aug. 29th and Sept. 12th I preached at the following congregations: Trentman Ave., Fort Worth, Texas; Pocahontas, Ark.; Harrodsburg, Ind.; Pontiac, Mich.; Milford and Flint, Mich.; Lee's Summit and Kansas City, Mo.; and Olney, Texas. I appreciate deeply the help and encouragement given me at each of these places. Since returning to Portales for college, I have spoken at Abilene, Texas; Farmington, N. Mex.; Olney, and Andrews, Texas. I am looking forward to returning to each of these congregations. May God be with you all.

Carl Nelson Nichols, Jr., 9504 Petite Lane, Lakeside, Calif., Nov. 18—In our last report to the O. P. A. a misprint occurred which gave the sentence exactly the opposite meaning from what this writer intended. The sentence that started with the word "Rumors" should have read: Rumors had it that we had been preaching for money and also that we had quit preaching, but our record has proven that both of these rumors are false. The report went on giving facts that proved that for 20 years we have preached the Gospel without fear of any man or force and most often without adequate support and much of the time without any support. During the past months we have worked with the following congregations, preaching and visiting: Montebello, Lynwood, Orange, Carlsbad, and El Cajon, all in Calif. Pray for us in the work.

Tom Lehmann, 755 Orange Ave., Fresno, Calif., Nov. 1—I would like to take this opportunity to let the readers know what I am doing. For the past year, I have been preaching in various congregations in this State, mostly in the south. I now have the privilege of training with Brethren Jim Russell and Billy J. Ivey. I plan to remain here and learn more about personal work, preaching, and music, so I can teach others. I have some formal schooling I desire to complete while I am thus training, and after this, I would like to travel with a preacher. I want to give my life to preaching the gospel of Christ, and with this training, I feel I am on the right path. The congregations in this area are cooperating in this work by giving me places to preach. I would like to encourage this type training; we need more full-time preachers in the fields. Remember me in your prayers. Notice my new address. Here are 2 subs.

Bennie Cryer, Box 573, Blantyre, Malawi, Nov. 16—The work is going along smoothly now. It is also growing and with this growth the Africans are experiencing responsibilities they have not had before. We have begun a church in the Blantyre-Limbe area. The church is now meeting in Bro. Cutter's home but we are trying to find another location to rent. We have found this impossible thus far as this area is developing rapidly and every building that can be rented is already taken. We meet at 8:00 A.M. on Lord's Day before we go to the churches in the outlying area. Then, on Thurs. evening, we have a study for those who are not members of the church and to train our young men. Bro. Cutter's living room is crowded each service and we need a larger building to meet in. Our special thanks to those churches in America who continue to see that we are supported while doing this work. We should all thank God for the church in Lebanon, Mo., and Bro. C. W. Van Stavern who together are taking care of the business transactions necessary to our maintenance here.

Harley Ballard, 305 Magnolia St., Midland, Tex., Nov. 13—The work in Tucson, Ariz. swiftly draws to a close. Up to now, there is no visible result. I wish to thank the Covina, Calif. brethren for the support they gave me while here. We leave here Dec. 1, and go to Earlytown, near Samson, Ala. to assist the brethren as best we can, for at least 3 mos., beginning about Dec. 20. We will be there in time for the meeting of New Year's. I understand it begins Wed. night, Dec. 29, and goes thru the Lord's Day, Jan. 2; Bro. Billy Orten conducts it. We will miss all of the fine brethren here. We have grown to love them all. I have enjoyed being associated with Bro. L. H. Frizzell from El Cajon, Calif. I have learned much from him and other brethren here. I enjoyed immensely the meeting at Los Altos congregation here with Bro. John Kirby; everyone in attendance was built up in the most holy faith by his excellent preaching. I have also enjoyed getting acquainted with Bro. David Trayler, a preacher of the gospel, working with Los Altos. The brethren at Grant Rd. are in need of a permanent meeting place. Those who would like to help these deserving brethren may do so by sending their contribution to the church in care of Bro. William Oxner, 4903 N. Fontana, Tucson, Ariz. I request the prayers of the faithful.

Miles King, 1533 Camden Way, Norman, Okla., Nov. 17—The churches in central Okla. are growing. Recently, two have obeyed the gospel at Norman. Oct. 31, I preached at Washington, Okla. baptizing one. At Norman, we are glad to see three of our young men taking an active part in the service of the church; they are Brethren Joe Neff, Bobby Trent, and Rodney Van Stavern. We encourage these boys for we realize it is such as they who will carry on the work of the church in the future. At present, I am engaged in a meeting in Detroit, Mich. These brethren have come a long way in the past 6 or 7 years. While here it is a pleasure to visit with many of my brethren whom I have known for the past 15 to 20 years. I am making my home while here with one of my boyhood buddies, Bro. Charles Hurst. Brethren have been good to attend from surrounding congregations at Pontiac, Flint and Milford. The first night, Bro. Goddard was here from Cleveland, Ohio. We were glad to have Ron Courter with us; Ron seems to be doing a real good work with the congregations in Mich. We are having a long week-end meeting at Norman, Dec. 2-5. Four or five preachers living in Okla. will be preaching night about. Recently it has also been good to be with the brethren at Cedar Creek, Ark., and Harrodsburg, Ind.

Lee Boek, 1630 W. Magnolia, San Antonio, Tex., Nov. 11—In Oct. we worked with the wonderful brethren at Heaton, Okla. It was inspiring to see the very active way these folk cooperated and worked for the success of this undertaking; one was baptized, and 2 who had drifted away, returned. Last week, I was able to observe, first hand, the work in Mexico. I had heard much about the work from my brother, Ken, and had read much about it in the paper. From my observation, the prospects are wonderful. To really appreciate brethren like Jesus and Juan Rodriguez, and Roberto Martinez and others, one must go to Mexico and see; see the problems, disappointments, unfulfilled promises, failures and successes of men who stand for the truth despite opposition, poverty, threats, and disease. It is a work that demands our interest and support, brethren. It is a work that must supercede fancy meeting houses, large savings accounts, and long vacations. It is a work demanding judgment, mercy, great faith; and, yes, financial assistance. May the Lord bless the dedicated brethren in Mexico, and may we use the blessings of God to His glory in Mexico. We are now working with the Nacogdoches Rd. congregation here. Our baby is improving very well under present care. The brethren in San Antonio have shown us much love and we are eternally grateful. Thanksgiving week-end, we will be in a meeting at Houston, Tex.

Barney Owens, 4250 Linden Ave., Cincinnati, Ohio 45236, Nov. 19—Since last report, I have been in meetings at the following places: Wayne, W. Va., where it was my pleasure to assist Bro. Charlie Ross in an effort; then, Portales, N. Mex.; Mtn. Home, Ark.; Roanoke, Va.; Odum, Mo.; then back to Portales, N. Mex.;

La Grange, Ga.; Piedmont, Ala. (with Temple and La Grange, Ga., and Earlytown, Ala. helping with the support—thank you all). I have also had week-end meetings with the faithful at Cincinnati, O. I have met one of more times with the following: Clio, Mo.; Lubbock, McGregor, and Dallas, Tex.; Mozier, Ill.; Harrodsburg and Richmond, Ind. Our brethren were good to call me and I feel very grateful; I can only hope that my services were to everyone's spiritual benefit. Too, never shall we forget the good sisters who have gone out of their way for our comfort; thank you. We began working with the church which assembles on Hwy. 52, just outside Wayne, W. Va., Nov. 5. This is the third time I have been here with them; the other times were not short periods; I shall remain this time for about 8 months. Brethren here are among the best, desiring to please Him with whom we have to do. We wish to acknowledge that the New Salem, Miss., and Huntington, W. Va. congregations are helping in the support; thank you, brethren. Will you please help us with your prayers. Please notice the change of address.

J. D. Corson, Rt. 2, Mahaffey, Pa., Nov. 10—We are at home at present; the summer is gone and any harvest, good or bad, awaits the final threshing. We enjoyed our work in the mid-Western states. We feel the Mozier, Ill. meeting was good and it was a blessing to work with them again. In Delta, Colo., we had a good meeting. They, too, have repaired their meeting house, and welcome visitors in the faith. We went on to Wyoming where the little family group meets each Lord's Day in remembrance; thence to Westminster, Colo. The good folks there treated us royally in support and daily comfort. Many good lessons were brought to light as we worked together. On my return home, the last week of Nov., I stopped at Mozier, Ill. again and preached one night finding our beloved Bro. Ralph Kitson and good wife much improved in health. Bro. Bennie Highman is better, too; his good wife has been a faithful nurse to many of the sick in Mozier. Bro. Obie Shireman can see from one eye now due to successful surgery recently; he expects to have another operation soon. He and his faithful wife Beulah wish to send their blessings and thanks to all who helped them in their prayers and expenses; the expenses were great. All the good folks there are to be commended for their love and unity. The Bro. Scott Anderson family is not to be forgotten; they are a great asset to the cause and willingly carry the burdens of the sick, hungry and weak as well as in the service of the church. In all of our travels we find folks much the same—working. Let us strive harder for truth, love and unity.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Nov. 12—Yesterday was a great day in our nation, remembering the war dead who lost their lives in World Wars I and II. We Christians ought to be thankful to live in this wonderful country where we can serve God according to His Word, and thank Him daily for the wonderful love he manifested to us through Christ (John 3:16). Yes, there will be wars as long as nations live upon the earth. Hear Paul in 2 Thess. 2:8-9. In I Chron. 21:1-9, when Satan stood up against Israel and caused David to number Israel, David was tempted, God was not pleased at David's doing; afterward David saw his downfall and said to the Lord, "I have sinned." He got into serious trouble; he had to seek God's pardon to save him and his people. In 2 Sam. 24, we learn that David was strong against God's Word; God gave him a strong delusion in obeying Satan. David said there was no help for man beyond the Word of God. If all nations would repent and obey the words of the gospel of Christ, all wars would cease. A brother told me lately that the number of cups on the Lord's Table does not matter, yet he believes in one baptism, one faith, one name, one hope, one body, the church. He mentioned disease germs when I asked him why more than one cup on the Lord's table was so important to him. If we would fear God, and do what He says, and let Him take care of such matters as spreading disease, we would save our souls and fewer members would be lost in hell. In Heb. 2:1-2, we are commanded to give the more earnest heed to the things we have heard. The Lord took the cup and instructed His apostles to drink out of it, never forget. May the Lord's words keep us in unity with Him and His word, I pray in Jesus name.

E. H. Miller, Box 538, LaGrange, Ga. 30240, Nov. 18—Bro. Leon Fancher will begin a meeting at Marietta, Ga. next Lord's day, and we look forward to being with them several nights. That congregation has certainly done well, and so has the one at Birmingham, Ala.; those are the two youngest congregations in this section, but they are like congregations that have been established for many years. We feel sure they will be able to help establish other congregations in a short time. We were with the Birmingham congregation the 4th week-end in Oct. and had two wonderful services. Bro. Arthur Wade was in a good meeting at Napoleon (Wedowee), Ala. Oct. 31-Nov. 7th, and we were able to be there each service except when our home congregation was in service. Bro. Wade brought out some wonderful lessons, and we were thankful that one man was baptized who was getting up in years like many who are headed for eternity unprepared to meet God. Wife and I will be at Bowie, Texas, Dec. 12-14, and at Arlington, Dec. 15-19, the Lord willing. I am thankful my wife was able to be with me in all the meetings this year (13 in all); they say that is an unlucky number, but we sure have enjoyed each of those numbers. Work around home is increasing, so we may not be able to be gone as much next year, for our son-in-law, Bro. Alton Bailey, who has been preaching in this section, mostly, for years; is going to begin full time where ever called after the first of the year. He has preached in many congregations in this section (and a few distant congregations), and is liked by all; so if he is called away as much as I expect he will be, I, with the other workers in this section, will not be as free to leave the home fires while trying to build new ones and build up others farther away; but he is younger and more able to travel than some of us older ones any way, so we wish him the best of success as he turns from his other work (barbering), and offers his full time to the Master's service. We need, more to do so.