

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. XXII

LEBANON, MISSOURI, JANUARY 1, 1950

No. 1

GOD OF THE YEARS

God of the years that lie behind us,
Lord of the years that stretch before,
Weaver of all the ties that bind us,
Keeper and King of the Open Door:

Grant us hope and a courage blowing
White and pure as the stars above;
Grant us faith in a full stream flowing
Down from the heights of thy changeless love.

Out of the ruins of doubt and sorrow,
Out of the ashes of pain and tears,
Help us to fashion a new tomorrow,
Free from the anguish of blighting fears.

Build with us, lest our great walls crumble,
Broken stone upon useless clay;
Walk with us, lest our slow feet stumble,
Grope, and falter, and lose the way.

All through the seasons of sowing and reaping,
All through the harvest of song and tears,
Hold us close in thy tender keeping,
God, the Maker of all New Years.

—Selected by Tom E. Smith

Comment

Thanks, Brother Tom, for the nice poem above, which so appropriately and beautifully expresses our sentiment as we approach the year, 1950. Bro. Tom adds, "May we ever let this be our theme," and may I add, May it ever be our prayer and our song, as we wend our way toward the goal!

As the old year of 1949 comes to a close, I wonder how many of our older readers thought of just how long we have struggled in our weakness to serve as the publisher of the Old Paths Advocate. It was on January 1, 1932, that we took over the publication of the paper, due to the failing health of our esteemed and lamented Bro. H. C. Harper. Hence, this issue marks the beginning of the 18th year.

—Homer L. King

"OUR TEACHING SERVICE" No. 5

By G. A. Trott

In his next utterance Brother Sewell unwittingly allowed the colored gentleman, whom he thought he had securely hidden in the wood-pile, to show his kinky head. Listen: "The experience of ages has demonstrated that the class method is the best known method of teaching; therefore we

should use it provided it does not contravene the teaching of the New Testament. But after all, it is not the classes that is the real ground of objection. If we were to agree to teach the children all in one class the opposition would be just as strong as it is. The opposition is simply opposed to giving any specific teaching to the children." Of course, there is no truth in the assertion that we oppose "any specific teaching to the children." Every one knows that we strenuously insist that the parents should teach their children, as they are commanded every day of the week and then take them with them to church on Lord's day, that they may learn how the worship is conducted and the church edified in accordance with the precepts and examples of the New Testament. But, the opening part of the above statement is where our brother fully exposes the dangerous folly of his course. It is neither more nor less than an open acknowledgment of guilt in the repetition of the age old sin of exalting the human above the divine; of man's experience over the wisdom of God; of the creature's arrogant attempt to dominate the creator; the sin that God condemns above all others and from which David earnestly prayed that he might be kept. Brother Sewell ought to join the evolutionists, for they, too, claim that "the experience of ages" has proven that God did not create man, but that he evolved from lower forms of life. True we have only their unsupported assertion for this, but that is all we have for Brother Sewell's assertion and both of them "contravene the teaching of the New Testament."

It is to keep Brother Sewell and others from incurring the penalty of this transgression that I am writing this review. Though I rebuke them sharply and expose their sophistry mercilessly, it is from a loving desire to save their souls. So plainly did Brother Sewell show his hand that we can only wonder that he did not openly declare that when there is a conflict between the wisdom of God and the experience of men, the latter should have the preference. He might just as well have said it as to so plainly imply it. What does the "experience of the ages" amount to when compared with the wisdom of the Almighty, Who created and ruled the universe eons before earth's ages began? The experience of the insect, whose span of life is less than a day, might as well be urged as better than mature of the sage. I am pleading with my brethren to forsake this evil way before it is too late, in the full assurance that the need of God's approval will far exceed in its eternal weight of glory, any sense of humiliation

that may accrue from the confession of their error.

God says, "the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). Who then shall direct them? Let God reply. "Oh that my ways were directed to keep thy statutes" (Ps. 119:5). "In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:6). "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct his ways" (Is. 45:11-13).

Next, we shall examine the flimsy excuse for woman teachers over the classes: close attention please; "This is one of the strong points of the opposition. It is based on the language of Paul in 1 Cor. 14:34: 'Let your women keep silence in the churches.' Please remember what we have already learned about this chapter, that it applies to and regulates the hour of worship, and therefore does not apply to and regulate what may be done at another hour. If this passage restricts a woman from teaching at the hour of worship, it does not prohibit her from teaching at some other time. Logically this settles the question of women in our Bible classes."

Brother Sewell speaks the truth when he says "this is one of the strong points of the opposition." It is indeed so strong that Brother Sewell is forced once more to resort to his home-made scripture to endeavor to evade its force. We can well "remember" what Brother Sewell previously asserted about his mythical "hour of worship" but no one can remember where he ever saw such an expression intimated or hinted at in the entire word of God. It is one of the inventions of the devil resorted to as the only means of denying what Paul said. Instead of injecting his "hour of worship" into this argument, why did not Brother Sewell quote Paul's language, "If therefore the whole church be come together into one Place?" The reason is too obvious to need stating. It would simply have ruined his whole contention, in trying to mislead people into the false belief that there is some certain hour during which Paul's command is in force and other hours when it does not apply. Well; it applies to any time **when the church comes together in one place** and any teaching is done, whether it be for an hour or a whole day, and remains in force as long as the church is assembled. There can be no dispute as to that, if we take Paul's language as our guide instead of Brother Sewell's.

Careful scrutiny of the context will enable the wayfaring man, even though a fool, to determine within what limitations Paul used the term silence.

1. When the whole church is assembled (1 Cor. 14:23).

2. During the time teaching was being done (1 Tim. 2:12).

3. In regard to asking questions (1 Cor. 14:34, 35).

Brother Sewell next indulges in a very abored and illogical effort to try to prove that while speaking in the assembly is to speak publicly, that publicity disappears when the church is

divided into classes and the women who teach in those classes are speaking in private. In his zeal for the classes and women teachers Brother Sewell has evidently forgotten one of his former statements to the effect that the church is a unit and when divided into classes each class becomes a unit. He also overlooks the fact that no matter how many units a thing may be divided into, each unit has all the characteristics of the original unit. You may divide an apple into as many units, or parts, as you wish, but each unit will still be apple units so it follows that no matter how many classes he divides the church into each one is a unit of the church and women cannot teach therein without speaking in the church.

My brother, you will have an easier path to travel and less need for such artful dodging if you will just come back to the old paths and cease saying, by your acts and utterances I "will not walk therein." The fact is that Brother Sewell has failed even to attempt the very first thing that a logical handling of his subject demands and that is to show first his authority for dividing the unit of God's arranging into all these units of his own devising. Whose idea is that? He would be hard put to it to show that there is any authority for it in God's word. Show us by what authority you do this thing, my brother, and then you will have established a foundation upon which to build your other phantasms. I think Brother Sewell hoped none would notice the fact that his whole castle in the air was erected on a foundation of sophistical mist. But I will have to defer the further consideration of his metaphysical whimsies for a succeeding article.

(Continued)

(From The Apostolic Way)

THE CHRISTIAN WOMAN

By James W. Russell

In the church that Christ built, the church that holds to the ancient Bible order of doing things in worship, and teaches the doing of them that way in all the affairs of Christians, you will never find any woman teaching, preaching, or acting as a leader of a congregation; you will find faithful men doing all the public teaching, preaching, and handling the business affairs of the church. Some who are not well acquainted with the Bible instructions on such matters and others who simply state that these things are of no consequence think that it is strange that we hold to such ideas and state that we are not letting the women do the things that nature provided them with a natural ability to do, in some cases, even better than men. Some feel that the men in this church oppress the women by keeping their mouths closed in public teaching in the assemblies, but the word of God very emphatically teaches that a woman is not to teach or preach in the assemblies and that she cannot even ask a question in public, and that she is to learn in silence.

In spite of this law forbidding the woman to be a public leader she has a full-time job doing the things that she is instructed to do and both history and the scriptures show that women who obeyed these principles in many cases became great personages in Bible history. The wife of

Abraham was one of these women, the mother of Samuel was another. As we look to history we find nearly all of the really great men, men who stood for principles of righteousness, acclaim that their mothers, sisters or wives were an immensely inspiring influence that made them great. A woman has the ability to inspire nearly any man to the greatest heights just by giving him encouragement if she will only do so. By inspiring a man to greatness the woman also makes herself great and usually is not a whit behind the man in getting whatever glory that is due. A good, meek, humble Christian woman can be of the greatest help in developing the ability for preaching or church leadership or in the ordinary business affairs of life and in so doing she is obeying God and is in subjection to her husband. When the opposite is true and the woman attempts to run the home, the man, and even the church, the end result is that the man usually ceases to try to be a leader in any sense of the word. On the other hand, the woman can be the greatest deterring element in a man's life by constantly discouraging him. I have seen this done and the woman would invariably tell her husband, when he was called upon to teach, lead singing or do other public duties of the church, "You know that you cannot do that" or "You'll just make a spectacle of yourself" or "You embarrass me when you make such blunders." A woman can, by constant nagging, make a failure out of a successful business man and can by bickering and whining drive him to despair. Don't you see, girls, that you have a great responsibility upon your hands without ever thinking about being a public teacher; why not try harder to do what the Lord asks you to do and you will be glorified by your husband. One writer has said, "If you want to be a queen, treat your husband like he is a king and you cannot fail."

"TEACHERS OF GOOD THINGS" — This phrase, taken out of the middle of a sentence has been much abused and kicked around, but as we study the passage from which it comes we learn that it is not entitled to any private interpretation and that it has no greater use than in the setting in which it is found; the context there explains exactly what the good things are that the woman is to teach. Did you ever notice that this instruction is given to the aged women and that it is nearly always the younger women who like to abuse it? The scripture under consideration is found in Titus 2:3-5 which reads: "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." There are several things in this short reading that are extremely worthy of a lot of consideration and they need to be studied diligently, but in their setting as given, and considered, only as the context suggests:

1. The aged "Christian" woman is to be in behavior as becometh holiness—what becometh holiness in a woman? As we look to Bible history

we learn that our greatest example was that of Sarah, the wife of Abraham. The Apostle Peter in his letter (I Peter 3) refers to Sarah as an example to the women of today and after giving today's Christian woman some instructions, concluded by saying, "Even as Sarah obeyed Abraham, calling him Lord: whose daughters ye are, as long as you do well, and are not afraid with amazement." Holiness is, of course, God likeness and here are a few scriptures to help us understand it better: (Lev. 11:45) "For I am the Lord that bringeth you up out of the land of Egypt, to be your God: Ye shall therefore be holy, for I am Holy." (2 Cor. 7:1) "Having therefore these promises, dearly beloved, let us cleanse ourselves of all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (Cleansing ourselves of filthiness of spirit suggests, emphatically, that we are to be in strict obedience to God's word or we are not cleansed). (Heb. 12:14) "Follow peace with all men, and holiness, without which no man shall see the Lord." (I Pet. 1:16) "Because it is written, Be ye holy, for I am holy."

2. The next phrase is "NOT FALSE ACCUSERS." Oh! dear friends, how tranquil the church would be if there were no false accusers and the aged women could have prevented much turmoil and strife had they spoken only when necessary and when they were absolutely certain they were speaking the truth. Sometimes we feel like we have to talk a little for appearances, don't we? Paul said in Eph. 4:31 "Let all bitterness, and clamor, and evil speaking, be put away from you, with all malice." (Titus 3:1, 2) "Put them in mind to be subject to principalities, and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness to all men." James tells us of the danger of the loosed tongue in James 3:6—"And the tongue is a fire of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." Then he says in James 4:11—"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."

3. "Not given to much wine" simply means that they are not to be enslaved to wine; not habitual drunkards or tipplers; habit is a species of slavery. Both among the Greeks and Romans old women were generally reputed to be fond of much wine. It is likely, therefore, that it was customary among the elderly women to drink much wine; and because it was inconsistent with that moderation which the gospel requires the apostles forbids it. Doubtless it was not considered criminal among them because it was a common practice but, even so, the apostle emphatically forbids it.

4. "Teachers of good things" is not generic and to be used everywhere that we want to use it, but the writer makes it specific by writing what the good things are that they were to teach.

(a) "That they may teach the young women
(Continued on page six)

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TIMELY SUGGESTIONS

Un-answered prayers:

In the daily newspaper this week there was a story of a large woman taking a bath in a midget's bath tub and getting fastened in the tub, remaining fast for sixty hours before neighbors found her. The lady said that she prayed and prayed for God to help her get out, and had begun to wonder why in the world He didn't answer her prayer and help her out, but finally she thought, "Well, I didn't ask God to help me get in here, so why should I expect Him to help me out"?

Now, there you have some good reasoning. Too many of us get ourselves into trouble and then expect God to get us out of it. We ask God for blessings many times that we would be better off without. James says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts (Jas. 4:3).

Again, about all the praying some of us do is to ASK. And if we receive the blessing for which we pray we never think to thank God for hearing us. We should remember to "in everything give thanks"—(Eph. 5:20). After we have ask the Lord to help our loved ones recover from some sickness, too many times just as soon as they begin to recover we quit praying and never thank the Lord for hearing us.

I watched a spoiled child tearing his toy up and taking it to his mother to fix for him, and as soon as she would get it fixed and give it back to him he would begin to taking it apart again, that he might take it back to the mother to fix—and on, and on, this game went; and the child would bawl and cry until the mother fixed the toy for him. There are many people who try to be like that with God: they sin, and ask God to forgive them; sin, and ask God to forgive them again, and again—committing the same sins over and over again. Now, Jesus taught his disciples to pray, "Lead us not into temptation, but deliver us from evil," and I feel sure that the Lord expects us to do our part in the matter. When we know from past experiences that to go to a certain place, or to keep company with certain ones, will cause us to fall, surely, we should avoid such places, company, etc., etc.

Suggestion: Take it to the Lord in prayer be-

fore you get into the midget bath tub, or into anything, and then you will not be so embarrassed to ask Him to help you get out.

Examining ourselves: "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Cor. 13:5). I believe that it would be a fine thing if everyone would give themselves a good and sober examination. If you have neglected to pray, are you not afraid that you are weakening? If you have been too busy to read your Bible, will you not grow cold? If you were too busy to attend the mid-week meeting, the business meeting, or any other meeting of the Church, are you not too busy? Or, if you were just too tired, then do you not think that you are working too hard for the things of this world? Or, if you just forgot about it, are you not ashamed of yourself? You didn't forget to go to work the next morning; you did not forget to quit at quitting time; you did not forget other things. Does not this prove to you that you are more interested in these other things than you are in the Church? Jesus "loved the Church," do you? He "gave Himself for it," are you giving any of your time energy, and talent for it? Do you mean to tell me that you knew all of this, but that you have just neglected it? Well, "How shall we escape if we neglect so great salvation?" (Heb. 2:3).

Suggestion: Let us try harder to keep out of Hell! "Be not deceived: God is not mocked" (Gal. 6:7).
—Homer A. Gay.

KING-HARRIS DEBATE

This debate between Bro. Chester King, Church of Christ, and A. A. Harris, Missionary Baptist, took place at Stockton, Calif., October 5 to 8, inclusive.

In the November issue of the "Baptist Signal" there is a report of the above debate, which needs some attention and correction. They say: "We of the Missionary Baptist Church, of Stockton, are both proud of and grateful to our pastor, Elder A. A. Harris, in his able defense of the faith once delivered to the saints," etc.

I can understand how it is that they might say the above, since the Baptists were conspicuous by their absence in this debate. This report sounds as if it came from one who did not hear the debate but relied on the word of the one who tried to defend the erroneous Baptist doctrine. After hearing Mr. Harris try his hand in this defense, we do not wonder that he would try to bolster his cause to his members. Mr. Harris is a fair speaker, but he is a much better "forgetter" than he is speaker or debater. He did a fine job of forgetting to answer just about all of the arguments and questions submitted by Bro. King. He could forget so completely that he didn't want to hear the questions and arguments mentioned again.

The said report quotes Bro. King as saying: "Mr. Harris preached some things I never heard before."

Let us keep the record straight — what Bro. King said was that Mr. Harris was the first Missionary Baptist preacher he ever heard try to use the "Hard-shell" Baptist doctrine of predestination, etc.

In an effort to save his sinking cause, Mr. Harris loaded a "train with faith only Baptist" and headed that train for Los Angeles, scheduled to stop at Modesto, Fresno, Pixley, and Bakersfield, picking up other passengers, but that all were bound to reach Los Angeles. But, when Bro. King opened fire with the Scriptures on this Baptist train, he unloaded the passengers, wrecked the train, and Mr. Harris never did get his train out of the workshop, in which Mr. Crawford (his moderator) was a mechanic. We wonder if this mechanic did not furnish the wrong fuel, or was Mr. Harris unable to handle the fuel given him. At least, the train jumped the faith only track and landed in the ditch.

Now, if the Baptists are so very proud and grateful about the defense of Mr. Harris, why do they not open their door to their own pulpit and invite Bro. King in to meet Mr. Harris there? This would show how much confidence they have in their pastor to defend Baptist doctrine. Of course, the greater part of them did not hear Mr. Harris, and we wonder if they ever will have a chance to hear him try to defend them? We shall wait to see. We are wondering if the hand that wrote the said report was coached by Mr. Harris. The language sounds familiar ("Thy speech betrayeth thee").

The church of Christ was well represented every night of this debate. There were members from the following places: Lebanon, Mo.; Los Angeles, Graton, Yuba City, Lodi, Merced, Hughson, Waterford, Ceres, Sanger, Orange Cove, and Salinas. While Bro. King did not seek glory or fame by the above attendance, yet he did appreciate the interest shown by the brethren.

If the writer of the said report has the keys to the Baptist building, let him unlock the door, invite Bro. King in, and let the members of the said Baptist Church see if Bro. King was whipped so badly that he is afraid to come in. We wonder if there are not some Harrisites who do not want the door unlocked? Or could it be that the "soup" he talked about in this debate being "accumulated" has since the debate accumulated so much that it smells too bad for him. Our readers who were present, will remember how Brother King turned this on him by showing that since Mr. Harris is in the affirmative, he is the cook, but that he had made such a mess of his soup that he could not eat his own cooking. Yes, and how the laugh was on Mr. Harris, here.

Brother Chester did a fine job in this debate, as all present know, and I believe he can do it again.

—Arthur Wade.

OUR DEPARTED

Allsup—Brother J. W. Allsup, was born at Lake City, Ill., August 8, 1872; departed this life at his home near Richland, Missouri, December 7, 1949, being 77 years and 4 months of age.

Bro. Allsup was married to Bertha Adkison, September 9, 1896. From this union five children still survive, and all were present for his funeral. The mother of these children died June 6, 1918. He was then married to Mae Tabor, to which union one daughter, Sister Clara Mae Smith, was born.

She, his wife, ten grandchildren and four great-grandchildren survive.

Brother Allsup obeyed the gospel March, 1920, and surely lived a faithful Christian life until death called him. He was one of the main stays in the faithful church of Christ in Richland, always willing to do more than his part.

On December 9, I conducted the funeral service, assisted by Bro. Larry Robertson, and others from the Lebanon Church of Christ. He was laid to rest in the Richland Cemetery to await the resurrection. A very large crowd attended the funeral, and the floral offering was beautiful.

Our very deep sympathy goes out to all the bereaved ones, and especially to Sisters Allsup and Clara Mae; and to you we say, let us "weep not as those who have no hope: for if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him" (1 Thess. 4).

—Homer A. Gay.

OUR HELPERS

Here each month you will find the names of those from whom we have received one or more subscriptions during the current month, ending on the 20th. Words fail us as we try in vain to show our appreciation for all that is done by our friends and readers to increase the circulation of this paper. By your efforts to secure subscriptions, you have made it possible for the paper to increase its power for good by making its monthly visits into more and more homes. Will you not strive every month to send us one or more subs.? Note the following:

Clovis T. Cook—11; Homer A. Gay—9; Ervin Waters—5; A. H. Bull—5; E. H. Miller—4; Thomas Murphy—3; C. C. Brown—3; Homer L. King—3; Abe Smith—2; R. D. Phillips—2; C. W. Van Stavern—2; Thomas Stiner—2; H. E. Robertson—2; Mrs. David C. Jones—2; C. D. Degough—1; Verlin Elliott—1; Mrs. T. L. Modgling—1; Earl B. Wooster—1; G. H. Horton—1; Mrs. Hubert Eatman—1; Z. Pate—1; John F. Lilly—1; L. J. Ballard—1; Lee R. Williams—1; Gillis Prince—1; Edwin S. Morris—1; John E. Perkins—1; Tommy Shaw—1; John Thomson—1; Don McCord—1; W. C. Walden—1; M. L. Willoughby—1; Geo. Wright—1; Mrs. Alfred Welch—1; Paul Nichols—1; J. N. Garrison—1; Laura Ridling—1; Guy Mallory—1; Total—79.

DO YOU NEED THEM?

Here are some things brethren have mentioned being difficult to obtain:

Pure Grape Juice (no sugar added)—If in need of this element, inquire in the stores (grocery and drug stores) for Church's Grape Juice, if you cannot obtain it in this way, write to me.

Silver Plated Communion Cup—If you need such a cup, I can supply the one pint size for \$8.00; post paid from England. This cup sells for \$20.70 in America. A number of congregations have bought this cup, among whom are Lebanon, Mo., Lawrenceburg, Tenn., Sanger, Calif., Fitzhugh, Okla., and others.

Sermon Charts—If any of the preaching brethren desire the large bed-sheet size charts made, oil paintings, we have members here who can do

that work, everything furnished, for about \$6.00 each. If interested contact me for further information.

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

RADIO PROGRAMS

Many of the congregations are doing a good work in sponsoring radio programs regularly over their local stations. We who are members should tell our neighbors about these programs and have them listen in to them. I have only three listed as regular programs and I would like to hear of others who are doing the same good work. If your congregation is sponsoring a regular radio program, please let me know, and I will make mention of it. Ray Asplin, 1735 NW 13th. Oklahoma City, Okla. These are the programs that I have listed:

KLWT—Lebanon, Missouri, sponsored by the congregation on West Pierce Street, 8:45-9:00 A. M., Sunday.

KLPR—Oklahoma City, Okla., sponsored by the congregation at 1836 NW. 7th. St. Oklahoma City, The Washington, Okla. Church of Christ and the Church of Christ, 405 W. 6th. Street, Ada, Okla. Sunday 1:45-2:00 P. M.

KWFT—Wichita Falls, Texas, sponsored by the congregation at North 6th and Broadway, Sunday 8:15-8:30 A. M.

BONDS OF MATRIMONY

Nichols-McKeand—In Ceredo, West Virginia, on November 28, 1949, Bro. Paul O. Nichols and Sis. Welma Jean McKeand were joined in marriage. The bride's father, J. W. McKeand, is a preacher and lives in Ceredo. The ceremony was performed by the writer.

We wish them happiness and the necessities of life, and we pray God that they might have added goodness for their faithfulness to each other and to God. I am pleased with my new sister-in-law.

—C. Nelson Nichols

THE CHRISTIAN WOMAN.

(Continued from page three)

to be sober"—That it is natural for the young to imitate the old we all readily admit; it was therefore necessary that the old should be an example of godly living to the young. Taking for granted that drunkenness and impurity are closely connected we ask this serious question: How can the elderly women teach the young women chastity when, if the young woman should imitate the drunkenness of the matron, it would be impossible for her to be chaste. This same rule would apply in the examples already shown, too. For example, if she be a long-tongued, false accuser how can she expect her own or others younger than she to be truthful? If she does not act according to that which becomes holiness, how can she expect those who follow in her footsteps to be holy in their actions. Because of these bad examples on the part of many aged women lots of the younger have ceased to care about the Lord and His Church and the principles for which the Church stands.

(Continued)



Thomas Murphy, Liberty, Ky.

THOMAS MURPHY, GOSPEL PREACHER, TAKES STAND FOR TRUTH

Brethren, I realize that in times past I have contended and stood for an unscriptural observance of the communion. I have contended for and labored with those who stand for and use two or more containers in the distribution of the fruit of the vine. In finding that this practice is in contradiction with the teachings of the New Testament, I wish to make public my error and my willingness to accept and stand for the strict observance of the Lord's supper according to the teachings of the New Testament. I am opposed to all innovations that are troubling the Church today. I am opposed to the dividing of the assembly into classes for the purpose of teaching or that which is commonly known as Sunday School. In observing the Lord's supper I stand for and believe in one loaf, it not being broken in half by the one who waits on the table, but by him breaking his portion. Concerning the cup of the Lord, I believe that we should have only one container, or cup, for each congregation with it containing the unfermented juice of the grape. Brethren, I am not only willing to accept and practice the above statements, but I am willing to defend publicly the truth concerning the observance of the Lord's supper. May the prayers of all the faithful be for me and mine.

—Thomas Murphy
Rte. 5, Liberty, Ky.

Comment

Truth is powerful and invincible. It marches forward regardless of the opposition. Bro. Murphy's heart is honest and he opened it to the word of the Lord. Take notice, brethren, that no later than in 1948 Bro. Murphy in a letter challenged me to debate the cups question with him. We could not agree on propositions and I corresponded some with him about the communion issue. We decided that he would come to my home in Tennessee with Gillis Prince also coming, if possible, and that we would study the dif-

ferences together. Bro. Murphy assured me that he wanted the truth and that, if I had it, he would accept it. This proposed meeting never materialized. However, Bro. Murphy continued to study the question. Hear him as he relates the matter:

"I was inclined to believe that we could use as many cups as we wanted to in the distribution of the fruit of the vine, but by reading THE COMMUNION by Bro. Ervin Waters and a debate between Bro. Homer L. King and Bro. N. L. Clark, and also a close study of the New Testament Scriptures, I was forced to change on the question."

Thank God for honest hearts. Bro. Murphy adds another to that roster of preachers and brethren in the south who during the past few years have come from the cups brethren to swell our ranks. Among others there are E. H. Miller, Warren T. King, and Gillis Prince in this number. May God grant that we will be able to carry the truth to others of the cups persuasion. Most of them are honestly and sincerely mistaken. Teach them in love and with patience, brethren, and there will yet be others who will see that one departure leads to another and who will return to the old paths and find rest for their souls. We are growing. Monthly we have news of new congregations coming into being. More and more fine young men are determining to give their lives over to the great work of proclaiming the gospel. Preachers are coming forth from error and aligning themselves with us in this great battle for truth. In desperation the opposition tries to strike us down but we have too many modern Davids and Pauls. Let us be watchful lest in-victory we be defeated by ourselves. Let us advocate purity in life as well as worship. Let us beware lest error embrace us in some phase of church work about which we may not be as careful and informed as concerning the teaching and the communion. Now is the time for more unity, greater effort, and larger sacrifices.

In this same issue there is a commendation of Thomas Murphy and an article from him about his life and his faith. Let us help him as best we can. Are you glad he came to the truth? Then write and tell him about it. He will appreciate it. Do you believe in helping such an one? Then call him as you may need him. Would you like to know him? Then get acquainted with him. May the Lord bless his labors for good, and may he see good days, and many days, in the Lord's service.

—J. Ervin Waters

COMMENDATION

We, the undersigned gospel preachers, recognize Bro. Tom Murphy as a Christian gentleman as well as a gospel preacher, who is held in high esteem by all who know him. Bro. Murphy is, we believe, sincere and honest in his convictions, and demands a, "Thus saith the Lord," for his actions. He ranks high in ability to proclaim God's word. He is safe, sound and reliable in handling aright the word of Truth. Bro. Murphy is at least, one of the only faithful gospel preachers in the state of Kentucky, so far as we know. Thus his services are greatly needed in that section of the brotherhood. To the faithful brotherhood we

recommend Bro. Murphy as a faithful servant to the cause of Christ. Why not call him and use his services where they are needed in the work of the Lord?

Signed: Billy Jack Ivey
J. Ervin Waters
Gillis Prince

FROM BROTHER THOMAS MURPHY

I was born in Casey County, near Liberty, Ky., January 6, 1917, thus being now thirty-two years of age. I am married and have five children. I obeyed the gospel in 1939. Shortly after being baptized the elders of the church began to call on me to word prayers and make short talks. It was probably early in 1941 that I preached my first sermon. Since that time I have held meetings every year, preached over week ends, held debates, and baptized a number of people.

In my study of the word of God I was convinced that no place was found for Sunday School, women teachers, instrumental music, women reading or asking questions in the public assembly, but somehow I over looked the all important communion question. I was inclined to believe that we could use as many cups as we wanted to in the distribution of the fruit of the vine, but by reading THE COMMUNION by Bro. Ervin Waters and the debate between Bro. Homer L. King and Bro. N. L. Clark, and also by a close study of the New Testament Scriptures, I was forced to change on the question. In the light of what I have learned here are some reasons for my change.

"Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15). We should be ready to give the reasons.

(1) I learned what the cup of the Lord is (Mk. 14:23). Christ took the cup. He took both the container and the contents. I am sure he did not take the grape juice in his hand without the container.

(2) In 1 Cor. 11:2 Paul said, "Keep the ordinances as I delivered them to you." 1 Cor. 11:23-25. "For I received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me. 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." So the ordinance Paul delivered was one loaf and one cup. I am sure Christ did not sup more than one cup.

(3) "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves" (Lk. 22:17). He told them to take this. I am sure they could not take the contents only without the container. I am sure that it was not divided because he told them to divide it. I would like for some good cups brother to show how one could either take or divide without the container if the cups is only the fruit of the vine. The cup in Lk. 22:17 was not divided when Jesus told them to take it. It was in one volume. One cups preach-

er told me that we divide the fruit of the vine by drinking it. To that I agree. If we divide it by drinking it, it is not divided before we drink it and it must be in one volume.

(4) In Jno. 14:26 the Holy Ghost was to teach the apostles all things and bring all things to their remembrance whatsoever Christ said unto them. But the Holy Ghost either forgot the use of a plurality of cups, or else Christ did not say anything about it because the apostles never taught it anywhere.

(5) The Scriptures thoroughly furnish man unto every good work (1 Tim. 3:17). But they do not furnish the use of a plurality of cups in the worship of our Lord and master.

(6) Romans 10:17, "Faith cometh by hearing, and hearing by the word of God" We can have no faith in a plurality of cups because we hear nothing about it from the word of God.

(7) In Acts 20:20 Paul said, "I kept back nothing that was profitable unto you." The use of a plurality of cups must not have been profitable because he kept it back.

(8) Paul said in Acts 20:27 that he had declared all of the counsel of God, but he did not declare the use of a plurality of cups in worship.

(9) In Phil. 4:9 Paul said, "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." No one ever saw, heard, or learned of Paul's using a plurality of cups in the worship of the Lord.

(10) Last but not least, Christ had but one body and one volume of blood, and offered it once in the end of the world (Heb. 9:26). He will unto them that look for him appear the second time without sin unto salvation (Heb. 9:28). He is only the author of eternal salvation unto them that obey him (Heb. 5:8-9). I am happy to be in the straight and narrow way that leads to life beyond.

—Thomas Murphy,
Rte. 5, Liberty, Ky.

FROM MIDLAND, TEXAS

By H. O. Allen

I am making my first attempt at reporting to the OPA for the Church in Midland. Bro. Miller of LaGrange, Ga., began what was to be a ten days' meeting on the 12th of Nov., but which finally ended the night of the 27th. of Nov. The church was edified very much by this meeting, and two confessed faults. Interest has been manifested by several who have not been meeting with us.

On Monday night after the beginning of the meeting, Bro. Miller received about 25 questions with a request that they be answered the following night. Bro. Miller spent about an hour answering these questions before he gave his sermon. The questions dealt with both the cups question and the class system of teaching.

One of the questions asked was as follows: "Did Paul sin when he permitted Lydia to ask him some questions? And did Lydia sin when she permitted him to teach her?" When Bro. Miller said, "I never have read in the Bible, as I recall,

where Lydia asked Paul any questions, and I would like to ask what question she asked and what answer Paul gave. At this time Bro. Stanley of the S. S. brethren of the Southside Church of Christ (who is their regular preacher) interrupted and said Bro. Miller could find it in Acts 16:14-15, which Bro. Miller then read and showed there was no question or answer there, not even a question mark in the verses. Lydia said something, she didn't ask—just as Jesus said in John 14:15 "If ye love me, keep my commandments." He didn't ask, do you love me? but only told them what to do if they did, just as Lydia did.

This left Bro. Stanley so bewildered in the presence of some of his elders and members that Bro. Stanley wanted to explain 1 Cor. 14 to the congregation and he was invited to do so, provided Bro. Miller could make an explanation of the same chapter. So it was decided to have a double sermon on the class system and also on the cups question. On the following Friday and Saturday nights, we met them at the Southside Church of Christ and had two sermons—each night of one hour each. This was carried out very nicely with each respecting the other.

Bro. Miller spoke first, affirming the proposition: The Scriptures teach that when an assembly of the Church of Christ comes together for the teaching of the Scriptures, it must remain in an undivided assembly and the teaching be done by male members only—speaking one at a time.

Bro. Miller did such a splendid job in his sermon that it was obvious he had torn down Bro. Stanley's sermon so completely that Bro. Stanley admitted that he got to use only three sheets out of fifteen sheets of notes. Bro. Miller had torn down 12 of them before he got to them.

Bro. Stanley read the 14th chapter of 1 Cor. down to the 30th. verse and then skipped to the 38th. and back and forth, but never did read the 33rd. verse—"For God is not the author of confusion, but of peace, as in all churches of the saints." This would have ruined Bro. Stanley's sermon as he was trying to prove that 1 Cor. 14 chapter does not apply to the church today. He failed to show where it was authorized in the Scriptures to divide the assembly and use women teachers. But Bro. Miller did show in his sermon through the use of 87 scriptures—26 of which taught that they assembled; came together; were in one place, and were taught by male members only, and that one speaking at a time. Bro. Stanley tried to show that if his wife taught six couples in his house and a neighbor taught a group of children in her house, it would be all right to attach the rooms onto the church, and women teach them there—disregarding the 34th. verse in the chapter, also 1 Tim. 2:12; Now did not the 33rd. verse of 1 Cor. 14 apply to the same lesson as the rest of the chapter and as well as the 23rd. verse? If not, why not?

Bro. Stanley affirmed the second proposition: The Scriptures teach that an assembly of the Church of Christ for the communion may use individual communion cups (one or more than one) in the distribution of the fruit of the vine. Bro. Stanley would not have the words command of

example in the proposition so the words were taken from the proposition. Bro. Stanley seemed more at ease because his sermon had not been torn down before he got to tell it. Though it was the usual argument: "The cup is the blood" and "the cup was shed," and so on. He had written on the blackboard—CONCERNING THE CUP—THE BIBLE STATES:

1. We drink it 1 Cor. 11:26
2. We divide it Lk. 22:14
3. It was shed (No Scripture)
4. That cup was the blood (No Scripture)
5. The cup is the communion (1 Cor. 11.)

Bro. Stanley inferred that instead of blood flowing in Christ's veins there would have been cups flowing in His veins, if the cup is a container. In reply to us he said—They say, "What about Thayer's definition?" and Bro. Stanley said, "What about Jesus' definition?" and quoted Jesus as saying, "This is my blood," and added, Jesus said, "This cup is shed for many for the remission of sins." He admitted in his sermon that a person drinks the cup by drinking what it contains. He asked, "Is two cups less oneness than fifty song books?"

In reference to "This cup is the New Testament" (Lk. 22:20), he said, "If each person can have a New Testament, each person can have a cup." Bro. Stanley said: "This cup is my blood of the New Testament" (Matt. 26:28. (Another error in quoting the Scriptures).

He said, if we refill the cup we would have "two cupsfull." Bro. Miller showed by the dictionary that it was "two cupfuls."

Bro. Stanley read from a letter that he thought proved cups. 1. "The cup, its contents." 2. "The cup of wine."

Bro. Miller read at the beginning of his sermon every Scripture mentioning the cup: Matt. 26:27; Mk. 14:23; Lk. 22:17-20; 1 Cor. 10:16-17; 1 Cor. 10:21; 1 Cor. 11:2 and 23-28; And showed cup twelve times and cups, none. Bro. Miller showed revised versions said, "A cup" and showed Webster defined "A" as an abbreviation of Anglo Saxon "An" or "One" as, a table, instead of an table, or one table.

Bro. Stanley was very nice and did very little referring to Bro. Miller, and that in a nice way. Both men conducted themselves as Christian gentlemen.

Now the cups brethren were for us on the S. S. question but felt let down on the cups question and felt they could do a better job, so one of their brethren challenged us for a debate. The debate is reported elsewhere in the OPA.

—(Continued)

Some folks in looks take so much pride
They don't think much of what's inside,
Well, as for me, I know my face
Can ne'er be made a thing of grace;
And so, I rather think I'll see
How I can fix the inside of me,
So folks will say, "She looks like sin,
But ain't she beautiful within."

—Selected by Arline Clouse



Rollie Smith, 4059 Alpha St., San Diego, Calif., Nov. 22.—The church in National City is doing as well as could be expected. Bro. Jones has been very sick, and we miss him much.

G. H. Horton, Mt. Hood, Oregon, Nov. 30.—All in our little congregation seem to be getting along just fine. We enjoy the OPA and note the good work being done. We hope you can visit us again next year, Bro. King, and we certainly enjoyed your good sermons.

Earl B. Wooster, Surveyor, Pa., Nov. 23.—We have enjoyed a meeting by Bro. Ervin Waters, recently. He was with four congregations in this state. We think he is a fine man. I worship with the church at LeContes Mills. I pray this finds you and yours well, Bro. King.

Thomas S. Stiner, LeContes Mills, Pa., Nov. 27.—We had two good meetings the past summer by Brethren Buffington and Waters. We think Bro. Waters is a fine teacher. We have many things for which to be thankful. I am sure you are still working for the Lord, Bro. King, and I hope you continue able to keep at it.

M. L. Willoughby, 1308 W. Binkley, Oklahoma City, Okla., December 9.—There is a faithful congregation, with whom I meet, at Galey School house, on highway 13, 15 miles northwest of Ada, Oklahoma. We meet for worship each Lord's day at 2:00 p. m. We shall be glad to have any of the faithful brethren meet with us.

R. D. Phillips, Council Hill, Oklahoma, Nov. 21.—The church here is getting along very nicely. I believe we have the best prospects to grow, we have ever had. Bro. Kirbo is to preach for us once amonth through the winter and we plan to have two protracted meetings next year. Here are two subs. for the paper. May God bless you and yours, and keep the good work going, Bro. King.

Ralph Kitson, Mozier, Ill., Dec. 12.—Brother Clovis Cook closed our meeting last night with four baptized and one placed membership. We really did have large crowds, and we wished for the meeting to continue longer. We think Bro. Cook is a nice man and a good preacher. All seemed to like him and his preaching. We hope to have another meeting some time next year.

Thomas Murphy, Route 5, Liberty, Ky., Nov. 21.—Recently, I was called to Cincinatti, Ohio, to talk to a man on things eternal, and the results were, he was baptized. The sad thing about

it is, he has no faithful church with which to meet to worship. When Bro. Billy Jack Ivey returns to this part in May of next year, we hope to try a mission effort there. I think the faithful preachers need to work together, with love and respect for one another.

Gayland L. Osburn, 3240½ Madera Ave., Los Angeles 39, Calif., Dec. 15.—I was glad to attend about half of a mission effort by Bro. Don McCord at Oxnard, Calif. We now have a faithful church meeting for worship there. I preached there Dec. 11. I gave talks at Los Angeles, Nov. 23, 24, and Dec. 4. I preached at Compton, Nov. 27, and I heard Bro. Abe Smith at Montebello, Dec. 11. I am now attending a meeting at Orange, where Bro. Don McCord is preaching.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Dec. 9.—I am very thankful that I am able to report to the OPA once more, and I think I shall be able to teach again soon. The congregation here has grown the last year, and it seems about ready to "swarm." We have a Bro. Mitchell in Pittsburg, Okla., who came over from the cups and S. S. brethren, so the new "swarm" is to settle there. He wants to give a lot on which to build a house. Let us work while it is day.

Tommy Shaw, Commodore, Pa., Dec. 9.—I began a meeting at Seymour, Mo., Nov. 20, continuing one week. One confessed faults. The brethren there have been strengthened by Bro. Pete Howard's moving from Lebanon to Seymour. I certainly enjoyed my stay in the Asplin home. It was a pleasure to hear Bro. Billy Orten for five nights at the Field-stone church, near Vanzant, Mo. He is a fine young preacher. Let us resolve to abound more and more in the work of the Lord in 1950.

S. E. Weldon, 3935 Inez St., Beaumont, Texas, Dec. 15.—Brother Joe Castleman, who used to be with us here, came from West Texas to be with us recently, and he preached two fine sermons. Also the Buchannans, from Port Arthur, five members in all, were in attendance and have been meeting with us since. We were gladly surprised by Bro. Castleman's visit. He promised to return soon to finish up our church house, for which we are very thankful.

Guy E. Mallory, Jr., Route 9, Box 330, So. Charleston, W. Va., Dec. 15.—I preached at the following places during the last month: Windfreds, Beckley, Spring-Hill (morning and night), baptizing a man and his wife at Spring Hill. I visited the brethren at Clintonville, Nov. 27. Let us all realize that we must be zealous workers for the cause of the Lord, for when we so labor, it is "not in vain." May we all work together and be faithful to the end, that we may gain the crown of life.

J. T. Broseh, 814 Cumberland, Dallas 8, Texas, Dec. 13.—Since my last report, I have been working with the new church here. We had 28 present last Lord's day, only two of whom were from

out of town. We continue to find a few who are in favor of the simple worship as found in the Bible. Others seem to be taking more interest, since they see that we mean to stay. It seems that some thought the faithful would not be able to hold out long in Dallas. Best wishes to all the brotherhood, and please, remember to pray for us and the work in Dallas.

Verlin C. Elliott, 38725 Fuller Dr., Bakersfield, Calif., Dec. 9.—The church at Arvin continues to grow in number, faith, and labor. Bro. Homer L. King held us a two weeks' meeting in September, resulting in a number of additions. He has just recently closed a singing school with good interest. Due to my work in the northern part of the state, about 400 miles away, I was not able to attend much of the meeting nor the singing school. I have done some teaching in the following churches: Fresno, Waterford, Stockton, Yuba City, also Odell, Oregon, near Hood River. The results have been a number of confessions of faults. I ask the prayers of the faithful, that I may continue to do good.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Dec. 8.—We had a wonderful meeting at Midland, Texas. Although it was cotton-picking time and not many outside of the church attended, but the members there and other towns attended well, also some from the S. S. and cups brethren. A preacher, F. I. Stanley, of the Southside church, invited me to preach with him on our differences, which I did for two nights at his place of meeting, on the cups and the classes. The nonclass-cups brethren didn't think he held up the cups, so they challenged me for a debate, and I met a Bro. Hathaway, but he fell even worse than the S. S. man (reported by others). One family from the cups brethren came over with us. Bro. Gillis prince was with us in LaGrange last Lord's day, giving us a fine lesson.

Billy Orten, Lawrenceburg, Tenn., Route 2, Dec. 9.—I preached at my home congregation, Chapel Grove, Nov. 9, 13, and 27th. Bro. Waters taught a few lessons in music at Chapel Grove Nov. 14-18. We were all benefited by them. I heard Bro. Waters once in his meeting at Harrodsburg, Ind. Nov. 29th. I began a meeting at the Fieldstone congregation, near Van Zant, Mo., Dec. 1, which continues to date. Bro. Tommy Shaw has been with me since Dec. 5, rendering valuable services in singing, and preaching once. I am enjoying the association with him and the brethren here in this meeting. Let us all be busy in the vineyard of our Lord during 1950.

Miles King, Box 137 E. Gadsden, Ala., Dec. 12.—November 7 to 21, I was working with my father, Warren T. King, Don Bledsoe, and Johnny Karnegay, in Ft. Lauderdale, Fla. Three were baptized in this effort. We appreciated the kind hospitality shown to us in the home of Bro. and Sister J. V. Bryant, while in this work. I am very glad to note the good work done by Bro. E. H. Miller at Gretna, Fla. We were glad to have Bro. Don Bledsoe with us in our home congrega-

tion for the past two Lord's days. I enjoyed Bro. Waters article on Women Singing In The Church, and believe that he has the truth on the subject.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Dec. 17.—I had the pleasure of visiting the Spring Hill congregation at Charleston, W. Va., Nov. 20, preaching for the first time at the morning service. Nov. 27, I preached at Huntington, W. Va. at both services. Dec. 4, I discoursed for the congregation at Roanoke, Va., where I also heard Bro. J. W. McKeand and my brother, Nelson. Enroute to California my wife and I visited the church at Okla. City Dec. 11, where I preached at two services and assisted in the radio broadcast that they sponsor. We shall never cease to appreciate our good brethren and their fine hospitality. Last night we arrived in Hollywood, the first time I have been home since March 2. We plan to be working in Calif. until April, 1950. May we all do more for the Cause during the year just ahead.

Billy Jack Ivey, Rte. 2, Sentinel, Okla., Dec. 12.—Nov. 20, I was with the faithful brethren at Jones Hill, Texas, preaching once. Nov. 27, I was at the Deep Dale congregation near Calumet, Okla., preaching twice. On Lord's day afternoon most of the brethren and myself, met at Bro. Ayres home and talked concerning the Cup of the Lord. I believe I am safe in saying this congregation is 100 per cent united against the innovations that have long been troubling the church. Faithful preachers, you have a hearty welcome there, so why not, if possible, come by and preach for them. The meeting place is 15 miles west of El Reno on 66 highway at Deep Dale School. Dec. 4, I was at Davis, Okla., preaching twice. Dec. 11, I was with the faithful brethren at the Carter congregation, preaching twice. The Lord granting, I go tomorrow to Borger, Texas to begin some mission efforts being sponsored by the Carter congregation, near Davidson, Okla. Remember to pray for me and the work.

Guy E. Mallory, Jr., Route 7, Box 330, S. Charleston, W. Va., Nov. 18.—During September and October, I preached for the brethren at the following places: Beckley, Clendennin, Huntington, Windfrede, Spring Hill, and Mallory Chapel, all in W. Va. Oct. 27 to Nov. 6, Bro. Fred Kirbo preached at Spring Hill, with five baptized into Christ and good crowds and interest. Brethren from Huntington, Clendennin, Windfrede, and Beckley cooperated with us, for which we were thankful. On Nov. 7, Brother Kirbo preached at Mallory Chapel one night, and one was baptized. A good crowd was present. Brother Jim McKeand, of Huntington, preached at Mallory Chapel, Nov. 13, morning service, and at Spring Hill Sunday night. We invite all loyal gospel preachers to stop and preach for us, when passing our way. Pray for us and the work.

Edwin S. Morris, 3831 S. Walters St., San Antonio, Texas, Dec. 10.—The fifth Sunday in October, I preached at the Fairview Church of Christ, and three confessed their faults. Fairview is about 30 miles from San Antonio, and this church is

doing much better now, with several of the brethren taking an active part in the work. I have hopes that much good can be accomplished there now. I am to preach there once a month. I attended Bro. Clovis Cook's meeting in Waco, and I enjoyed being with him very much. I preached at Temple Nov. 27, and the brethren reported they had just closed one of the best meetings in years at that place. We rejoice to see the good work continue (Acts 11:22-23). I preached at Waco, recently, and I hope to continue preaching where I might be needed. Let us remember the words of Christ in Lk. 4:42. I enclose sub. to the OPA.

John Thomson, 2738 179th St., Lansing, Ill., Dec. 12.—The effort among the colored at Robbins looks very discouraging just now. A digressive (cups and classes) preacher was invited in to preach, and he advocated these departures. I replied to him, showing his errors, but it seems to no avail, as it looks as if all want the classes, women teachers, cups, etc. I have labored hard here and I am reluctant to give up, hence have decided to try again, having rented a building at 2907 Claire Blvd., Robbins. The rent is \$16.00 per month, and I have it paid up to January, 1950. I mean to go there for a 4:00 p. m. meeting. I have distributed hundreds of tracts and papers in Robbins; and I feel sure that some will obey the gospel, if they can be contacted properly. I will appreciate any help, financially, or by the coming of either white or colored brethren to this part to live and work. I am putting out a leaflet, called, "The Truth Teller," for use in mission work. Price Nos. 1 and 2, two issues, for 12c.

M. J. Buffington, Box 591, Georgetown, Texas, Dec. 8.—Since my last report I have preached at the following places: Fairview, Sabinal and Georgetown, Texas. Also at Jerusalem, Ark., and Clio, Mo. One was baptized at Fairview, and one here at Georgetown my home congregation. We have recently gained two other families who were meeting with the S. S. church, for which we are truly thankful. Should any faithful gospel preacher be passing this way, we would like for you to pay us a visit, and also preach for us. The church is located in north Georgetown, and the phone number is 155-W. This has been a very busy year for me. I have been instrumental in baptizing more precious souls this year, than any previous year since I began preaching the gospel. The Lord is due all the praise, glory and honor, for all the good accomplished. My prayer is, that the coming year will be just as fruitful, and that the spirit of love, fellowship and co-operation, will prevail throughout the entire world, where Christians are gathered together to worship the only true and living God.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Dec. 10.—Sunday, November 13, I preached at Compton, Calif. in the morning and at Montebello in the evening. I left California, Nov. 15, and joined my brother Paul at Oklahoma City. We continued on to West Virginia, arriving November 17. I preached at Huntington, W. Va., Nov. 20, and at Charleston, W. Va., Nov. 27. On Nov. 28, I performed the ceremony for Paul's marriage. Dec. 3, Bro. J. W. McKeand, (Paul's father-in-law), preached at Roanoke, Virginia; I preached the next morning, Sunday; Paul preached Sunday evening. We pray for Bro. and Sister Gill of Roanoke who are both bedfast. We appreciate the hospitality of the folks in West Virginia and Virginia. My next is at Washington, Okla., for the meeting preceding the Get-together meeting, Dec. 31-Jan. 1. Brethren, let's continue to work and be instant in season and out of season.

M. Lynwood Smith, December 16. I was happy to get to attend the meeting at Healdton, which was conducted by Bro. Gay. I certainly did enjoy every day of it. Then I was happy to be at the Thanksgiving all-day meeting on the closing day. I was asked to be with the brethren at Sentinel, Okla., over the week-end which I enjoyed very much. From there I went to Healdton for a Wednesday night service, where I heard Brother Gerald Ogletree give a fine lesson. Next, I went home to Brookhaven, Miss., and preached Sunday morning and night at New Salem, where I met my kindred again. That afternoon, along with Carlos Smith and others, I visited the colored Church in Brookhaven, where I preached. On Tuesday night I preached at the new church in Brookhaven, which is located on Railroad Ave. Then, to Tennessee, at the home of Brother Ervin Waters. While there, I preached once at the Chapel Grove church, and attended services at Shady Grove, where Bro. Waters was in a mission effort at a S. S.

church. It is our hopes that this will result in a loyal church. I am now in Flemington, Pa., where I began on the 11th. This is an interesting country. The church here is very old, having been here for over a hundred years. Brother Billy Orten joined me here and is assisting in the meeting. We preach night about, and Billy is one of the best young preachers in the brotherhood. We close here on the 20th, and leave for Wichita Falls. God bless all of my brethren.

Clovis T. Cook, Lebanon, Mo., Dec. 11.—The Waco meeting was a good one. I really enjoyed it. I cannot think of a congregation that has as many capable young men as they do. We had visitors from Wichita Falls, Ft. Worth, San Antonio, Temple, White Hall and Jones Hill. I may have overlooked some but certainly not intentionally. I was glad to have Bro. Edwin Morris and family with us for several days during the meeting. He is a wonderful young man is also a good preacher. He recently came over to us from the cups brethren. Bro. Joiner was with us two nights. Bro. Barney Welch, was with us one night. I am to close the meeting at Mozier, Ill., tonight. We have had four baptisms to date, with good crowds all through the meeting. Snow and rain have hindered some. The brethren around Mozier, have a hard battle, since they and the faithful at Mozier Hollow, are about the only faithful congregations in this vicinity. I go next to the Adams-Hall debate in South Mo. I plan to spend the holidays at Wichita Falls. From the first of the year, until March, I plan to be at home more, giving quite a lot of time to the Old Paths Melody Quartet, broadcasting, making records, etc.

D. B. (Don) McCord, 552 North Wabash, Glendora, California, Dec. 14.—Nov. 11-20, I was in a mission effort at Oxnard. We are thankful to God, and praise be given to Him alone, that as a result of this meeting there is a faithful assembly which meets every Lord's Day in the home of Brother Fred Williams, Montalvo. They are few, but possess the tenacity to resist the ubiquitous wiles of the devil. I plan to return there soon for another effort. Nov. 27 and Dec. 4, I preached at this place in the morning. On the latter day, there were two confessions of faults. In the evening of these same days, I preached to the few at San Bernardo, with one confession of faults. Currently, I am in an effort at Orange to establish a faithful congregation in that city. The interest, from the very beginning, has been most gratifying. At least, people are interested enough to come and give audience. I am thankful for the assistance of the southern California brethren — their presence helps much. I solicit the prayers of the Elect. I am always mindful of the indispensable value of my brethren, who so courageously hold the hands of us preachers aloft, making it possible that we might tell the story.

Tom E. Smith, Healdton, Okla., Dec. 7.—Our meeting, Nov. 13 to 24, conducted by Bro. Gay, resulted in one confession of faults and the strengthening of the church by the good sermons. Bro. Lynwood Smith was here to lend a helping hand in every way possible to make the meeting a success. Sister Gay was with us the latter part of the meeting. We enjoyed their visit in our home, which brought us fond memories of past experiences. The last day of the meeting, being Thanksgiving, was spent in a very enjoyable manner. The fore-noon was given to inspirational talks on "Cooperation," begun by Bro. Gay and closed by Bro. Lynwood. The following leaders attended and participated: Raymond Bray, Okla. City; Bro. Elmore, Ardmore; Clayton Fancher, Carter; Billy Ivey, Sentinel; Bro. Corson, Wichita Falls; Tom E. Smith and J. D. Elmore, Healdton. There was a bountiful lunch at the noon-hour. The afternoon was devoted to singing. Thanks to the visiting brethren who helped to make this a very enjoyable day. We were at Graham for the morning worship last Lord's day, after which we drove to Ardmore for lunch, as they were having all-day services; singing in the afternoon. These all-day meetings are to become a monthly observance by the churches in this part. The next, January, fourth Lord's day, is to be at Davis.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., Dec. 13.—I taught at Chapel Grove Nov. 16 and 20. Nov. 22-Dec. 1, I held a meeting at Harrodsburg, Indiana, with one restoration. I enjoyed this meeting very much and believe that this congregation will do much more for the Lord in the future. Billy Orten was with us for one service. I taught at Chapel Grove Dec. 7. I preached at Shady Grove four nights last week. Shady Grove is six miles from my home and there has been

a congregation there which had the Sunday School but used one cup in the communion. An effort was being made to introduce the individual cups over the protest of a considerable portion of the congregation. I was called upon to come and preach against the cups. I did this, but I also opposed the Sunday School. Some have accepted the truth, and since the opposition is bringing in the individual cups, the brethren opposing both the cups and the Sunday School will be meeting next Lord's Day afternoon at 2 P. M. They have invited me to be there to start them off on a pure and scriptural foundation. Brethren, though at the debate in Dallas in September the opposition ridiculed our numbers, we have at least a dozen congregations with us now that we did not have then. These are either newly established congregations or congregations which have come to the knowledge of the truth. For three months this is a remarkable growth. I plan to be at Corcoran, Calif., Jan. 1-8, for a meeting, and at Yuba City, Calif., Jan. 10-13, for a discussion with Robert R. Price on the S. S.

Homer L. King Box 221, Waterford, California, December 20.—I was at Arvin in a singing school for ten days, embracing two Lord's days. I preached over both Lord's days, and one confessed faults the last Sunday night, Dec. 4. I was glad to have the wife and son, Don, for part of this school, also Brethren James R. Stewart and Jim Russell, gospel preachers. A number of others visited and attended all or a part of the school. I enjoyed my stay with the good brethren in that church. On Dec. 5, I joined Brethren Chester King and Arthur Wade in a mission effort at Hughson, near Ceres, Calif. Outside attendance was very light in this meeting, and we continued but about ten days, without visible results. I appreciate the cooperation on the part of all the preachers in this state, also the brethren in general. The brethren in Calif. are noted for their wonderful cooperation in gospel meetings. The past two Lord's days, I preached for the new congregation at Manteca, 12 miles south of Stockton. They have now secured the Boy Scouts building, 3 blocks west of 99 highway, for their meetings at 10:30 a. m. and 7:30 p. m. on Lord's days. Bro. Chester King and I spent two days last week, visiting in the homes of the new members. Other brethren have learned of their meetings and have come in with them. They now have about 28 members, and much interest and zeal is being manifested by this new congregation. They plan to build a house for worship in the near future. The Stockton brethren are rendering valuable aid in the teaching. All faithful brethren and preachers will find a welcome with them. The new meeting place was filled to overflowing last Sunday night. Watch this church grow, brethren. I go next to Greenfield for some preaching and a singing school, Dec. 28 to Jan. 8; after which to Yuba City to moderate for Bro. Waters in his debate with the S. S. brethren. Due to urgent calls for three meetings, I am running over a month behind with my schedule for other work in this state, but we ask all to be patient, and the Lord willing, we shall get to all whom we have promised. I am glad to see spiritual conditions in this state improve. May we all, especially the preachers, ever labor together for the unity and the upbuilding of the cause here and elsewhere. May the Lord help us to be calm and very considerate in our labor of love, I do pray. Pray for me and mine. Best regards to all my fellow-laborers in the Lord's cause in the new year.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Dec. 12.—I had a short, but enjoyable visit with the brethren at DeLeon, Tex., preaching one time, November 11. I went to Healdton, Oklahoma, and began a meeting the 13th, after hearing Bro. Lynwood Smith preach a good sermon on Sat. night, the 12th. The meeting at Healdton continued thru Thanksgiving night, with nice crowds attending about every service. We had visitors from Wichita Falls, Texas, Ardmore, Oak Grove, Sentinel, Grayham, Carter and Oklahoma City, and, maybe, from other places that I do not recall. I was glad to have Lynwood Smith with me for most of the meeting. He is always a great help in the work. I was glad to spend the time with my old neighbor and fellow-soldier of the Cross, Tom E. Smith, who sacrifices much for the cause in that part. On Thanksgiving day, a basket lunch (really too much to be called a lunch), was enjoyed by all, and the afternoon was given to singing. I preached to the faithful Church in Oklahoma City, Lord's day morning, the 27th, and my family and I put on their radio program in the afternoon. Since then I have been home, preaching on the radio on two Lord's days and at the meeting house one Lord's day evening, and the other Lord's day morning.

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. XXII

LEBANON, MISSOURI, FEBRUARY 1, 1950

No. 2

"WHOM SAY YE THAT I AM?"

It was somewhere near the middle of our Lord's ministry when He, with His disciples, came into the coast of Caesarea Philippi. Our Lord had been leading these men around now for some time, and it was time that they should have their minds made up concerning whom they were following and preaching. So here our Lord decides to put to them the question that He had longed to hear them answer correctly. Rumors were flying concerning our Lord; various things were being said about Him. But, here our Lord puts the great question to the twelve, "Whom do men say that I am?" Well, that was not too difficult to answer. It is pretty easy to tell what "men say." We are expected to have no responsibility in a matter like that. They were very willing to answer a question of that kind. Such a question did not put them on the spot. The record said, "And they said" (showing that several were willing to answer "some say that Thou art John the Baptist (even King Herod thought this): some Elias and others, Jeremias, or one of the prophets." It seems that our Lord was not too disappointed at the public opinion, but His blessed heart must have been beating a little faster as he plans to put forth another question with much more personal emphasis. This is the question to test the spiritual growth and to see to what degree the discipleship had attained. Much was at stake. They must be made to believe. The time is growing shorter. Then, "He saith unto them, But whom say ye that I am?" Yes, that is the main thing—, that is the thing that counts; "whom say ye that I am?" Now then it is a personal matter with the disciples. Do they really believe that He is what they are beginning to think that He might be? Are they willing to make that statement that would be considered blasphemy by the Jews? Yes, it is a much more difficult thing to tell what "I say" about a matter than to tell what "men say." I think a pause must have been made and, perhaps, several deep breaths taken, and an exchange of glances among the disciples while they wait out there near the coast. Then, came a nanswer. You could always depend on Peter—. He was so in love with the Master that he could not stand to see any question of His go unanswered. He would blurt out something,— it might not be the proper thing, and he might say some things because he couldn't think of anything else to say, as he did on Mt. Hermon at the Transfiguration (Mk. 9:6), but he would say something. When the Savior had completed His "Bread from Heaven" discourse, and the disciples

began to walk away, and Jesus turned to the twelve and wondered if they, too, would leave, it was Peter who came forth with the assurance that there was no other person to whom one may turn if they sought eternal life. After the question had been asked, it was this official spokesman who bravely, firmly, and sincerely declared, "Thou art the Christ, the Son of the Living God." Jesus was then very pleased. "Blessed art thou, Simon Bar-Jona: "Peter on this occasion was blest; he had been given an answer to this question in some way, by the God of Heaven. He had not learned it through flesh and blood. It had been revealed by the Father in Heaven.

Worldly friend, cannot you hear Jesus saying, as He stood there on the coast of Caesarea Philippi, "But whom say ye that I am?" Whom do you say Jesus is?? Will you not be willing to make this confession that was not revealed by flesh and blood?? Christian brother, you who have formerly made this confession with the mouth (Rom. 10:9), do you ever think as you go through your Christian life that the question is still being asked, "Whom say ye that I am?" We can still tell our Master whom we believe Him to be by the way we live from day to day. We, after making this Heaven revealed confession, often stray from the one whom we have confessed. For proof of this, we go back to the story in Matt. 16.

After Jesus had received the answer from the disciples that He had been yearning to hear, then He gives them the most informing news that they had heard Him say, about the Kingdom, giving Peter the keys. Then, He feels they are able to know the fact about His death and He begins to tell them how He must go to Jerusalem and be killed. Afterwards charging them that they should tell no one that He is the Christ. Then Peter, poor Peter, who had just confessed His Lord, now begins to tell Him how mistaken He must be about having to die. (Here it is Peter who does the talking, this time not pleasing to the Lord). And this time the Savior tells him in different words from what He told him the other time, "Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." (Reader, remember when he made the confession Jesus said that was Not of Men, but of God, note the difference).

Peter confessed His Lord, yet he denied Him. We are not too unlike Peter. Yet let us always be like him, in that we are ready to come right back in an humble way, and always be ready to

let anyone know just how we would answer the Lord's question. "Whom say ye that I Am?"

—M. Lynwood Smith

THE CHURCH THAT CHRIST BUILT

From the gospel according to Matthew, we find a great promise made by our Redeemer. He had interrogated His associates there as to His identity, so far as other people were concerned. Some were saying that He was John the Immerser, Elias, Jeremias or one of the prophets. Then, the Savior asked the disciples directly as to whom they thought He was. Peter confessed that He was the Messiah. Christ then made the promise that we alluded to above. He promised, "I will build my Church." In brief analysis of this statement, we find that Christ himself would do the building. He did not make the statement signifying mere futurity, for He said, "I will" and not "I shall." This denotes a determination—a great will to perform the task He promised. I would be most fearful to entertain an iota of a doubt that Christ fulfilled that promise. The religious people in our very good day, engrossed in their philosophies, dogmas, theologies, are groping about en masse not knowing that Christ ever promised such, and in their profound somnolence, seem to care less. Let us consider first:

The Church in Prophecy

That Isaiah 2:2-4 prophetically pertains to the heavenly Jerusalem (Hebrews 12:22-23) will admit of no doubt. It reads thus: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war anymore." From this prophecy, we learn interesting facts. First, the time set is the **last days**. Further along in this treatise, we will deal more extensively with "last days." Isaiah said further that the mountain of the Lord's house should be established in the top of the mountains and should be exalted above the hills. The theory maintained by some, that the "hills" mentioned refer to the denominations, will admit of little, if any, genuine logic. True—the church is exalted above the denominations, but is it not more feasible to believe that the "hills" allude to civil governments, since the denominations were by no stretch of the imagination extant at the fulfillment of this prophecy. They would have of necessity been, if the above erroneous application were made. Also, let us notice and remember, for reference will later be made thereto, that the law would go forth out of Zion, and the word of the Lord from Jerusalem. Let us notice verse 4 as to context. Some believe that the prophecy "—they

shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore" alludes to carnal warfare. True—the Church has no business engaging in such, but to make this application to this prophecy is spurious reasoning. To make such an application, one loses completely the continuity of thought here. Is it not more plausible that this referred to the two generic nations—Hebrew and Gentile? When this prophecy saw fruition, there was no more bond nor free, people ceased to believe that God was a respecter of persons, and the seed of the Hebrew was no more at enmity with the seed of the Gentile. There was to be a "reconciliation."

In Isaiah 9:6-7, we find Isaiah's prophecy concerning the coming of the Messiah. There would be a government upon His shoulder and its increase and peace would be interminable. Further in Isaiah 28:16, in Zion, "a tried stone, a precious corner stone, a sure foundation" was to be laid.

Let us now leave Isaiah and go to Joel's prophecy recorded in verse 28 of chapter 2. It reads thus: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions." This prophecy is fulfilled and recorded by Luke in the Acts of the Apostles, chapter 2 verse 17. Let us deviate from our main course momentarily and notice that the same thought is conveyed in each of these two verses, but Luke in his Gospel does not quote verbatim from Joel. This is true in many New Testament quotations from the Old Covenant. That is, the New Testament author's quotation is not the same as the Old Testament author's; however, the facts are left intact. This is certainly legitimate, but let us consider for a moment, in the interest of those who have noticed such, and for your consideration an explanation of this seeming discrepancy. First, let us remember that the writers of the New Testament had at their disposal the Septuagint, a Greek version of the Hebrew Text, from which their quotations were made. Let us also notice that the Old Testament was first in Hebrew and Chaldee and was translated into English directly from these tongues, as we have it today. The New Testament was in Greek originally and was translated directly into English as we have it today. Now to the difference in verbal quotation. First, the original quotation was in Hebrew, then in Greek (the Septuagint version, from which the New Testament author quoted) then it came into English as we have it today in the New Testament; whereas, the quotation in the Old Testament was translated directly from the Hebrew. It will be remembered that different languages have peculiarities concerning other languages; consequently, two versions (one in the Old Testament; the other in the New Testament as a quotation) can be replicas in meaning, yet in expression, a little different. So much for our deviation.

Let us now go to Daniel 2, which will conclude our remarks on the church in prophecy. In brief resume, Nebuchadnezzar, the king of Babylon, dreamed dreams and possessed a troubled spirit.

The king had brought in the magicians, astrologers, sorcerers, and Chaldeans to show him his dream. He did not only demand an interpretation; but notice, he demanded of them to tell what the dream was. This, the wise men could not do. Nebuchadnezzar became very furious and commanded to destroy all of the Babylonians who were wise men. Concurrently, Daniel a man of God and a captive of Judah, had a revelation of the dream. He beseeched Arioch, the man commissioned to kill the wise men, to let him go before the king and tell him the dream and the interpretation, and not to kill the men. Arioch, immediately, escorted Daniel to the king. Here Daniel informed Nebuchadnezzar that there was a God in Heaven who revealeth secrets and subsequently related the dream as follows. Let us notice carefully and studiously what the dream was and its interpretation: Daniel told the king that he had seen an image whose brightness was excellent and whose form was terrible. Its head was of gold; its breast and arms of silver; its belly and thighs of brass; its legs of iron; its feet; part of clay and part of iron. He saw also, Daniel related, a stone not cut out with hands which smote the image on his feet and broke them to pieces. Then all the image was broken together and became like the chaff of the summer threshing floors and no place was found for them. The stone not cut out with hands that smote the image became a great mountain and filled the whole earth. Daniel continues to tell him that after his kingdom, there would be three more. In the last—there would be a kingdom set up by the Lord never to be destroyed. Let us consider some corroborative historical data. After the Babylonian kingdom came the Persian or Medo-Persian; then came the Macedonian; then came the Roman—the last universal civil power. According to Daniel, in the days of these kings (Roman) God would set up a kingdom—perpetual. Christ was born in these days—and was to have a government, let us remember. Some “quack” preachers, present day Judases, Alexanders and Philetuses—endeavoring to shipwreck the faith of others would be so nefarious as to have people believe that someday in the future a universal kingdom—mundane or spiritual—will come about. Let us remember that in the latter part of the 18th century and the first decade of the 19th, Napoleon Bonapart tried governmental universalism—and failed; in the second decade of our century, Kaiser Wilhelm attempted the same—and failed; then, not a decade past, Adolf Hitler tried the same—and failed. I claim to be no prophet, but one does not have to be to see that there will never be another universal civil power. In the days of the last universal power—a kingdom, a heavenly one, universal, perpetual, approbated by the Father of us all—was established, to which there would be no end!

In the next installment, with the approbation of our Father, we will pursue this stupendous promise further, if you please.

—D. B. (Don) McCord
Glendora, Calif.

“OUR TEACHING SERVICE” No. 6

By G. A. Trott

The next passage brought to our attention is 1 Tim. 2:12, “But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.” Concerning this Brother Sewell says: “If Paul is discussing the subordination of the wife to her husband and not trying to show the subordination of all women to all men and says, ‘I suffer not a woman to teach, nor to usurp authority over her husband’ then his reference to Adam and Eve is a fit illustration of the point. But if you use the passage as against a woman teaching the Bible to a class of little children where is the aptness of the illustration? Therefore, I say 1 Tim. 2:12 does not prohibit a woman from teaching a class of children.” Very plausibly put, if we fail to remember that we are not considering a woman teaching a class of little children anywhere or at any time, but teaching a class in the church. According to one of the arguments heretofore considered, Brother Sewell makes each class a separate unit, but a unit of what? Of the church of course and therefore having all the characteristics of the church, so that a woman cannot teach the class without teaching in the church; a thing which she is expressly forbidden to do. The illustration of Adam and Eve is not unapt in the circumstance but peculiarly germane. Men are commanded to do the teaching in the assembly and women told to be silent, therefore if she insists on teaching she is usurping authority over the man, or to make it plainer, in the light of both Scriptures she is taking to herself authority which has been specifically bestowed upon the man. Brother Sewell then proceeds to discourse at length about the aged women who were told to teach the younger ones; about Phillip’s daughters, Priscilla, Tryphena and Tryphosa, but never even attempts to prove that any of these ever taught a class of children in the church. He does contend that teaching such a class is private work and not public, but seems not to know what is in public and what is in private. Webster defines “public” as “open to the knowledge and view of all.” Unless he is going to insist on some definition of his own, Brother Sewell will be forced to admit that the Sunday school classes are as open to the knowledge and view of all as was the assembly before it was divided into classes.

All through his effort to emasculate Paul’s command to the women not to speak in the church Brother Sewell keeps adding to the Word of God his little joker, without which his whole argument would fall flat, and tells us that a woman should not teach “when the whole church was come together at the hour of worship. If he were to leave off that “hour of worship” and quote the Scripture just as Paul wrote it he would readily see how silly his contention is. All the plausibility that appears in his argument is gained from the addition of his own pet invention and entirely lost when the Scripture is quoted verbatim.

His final word on women teaching is, “I want to ask that no one shall reach the conclusion from anything that I have said that I think it is right
(Continued on page eight)

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NOTICE, READERS

We hope to find room to begin a series of articles in the next issue of this paper, which were written a good many years ago by Bro. T. E. Smith, Wesson, Miss., on the "Drink Element" in the Communion. It will be a reprint, as they were run in the OPA. Brother Gay has collected them, and thinks they should be re-run, with a possible view to put them into tract form.

We though we might get to them in this issue, but they are crowded out with other interesting matter this time. We appreciate the many good articles coming to us for publication, and we shall get to them as soon as possible.

—Publisher

WATERS-PRICE DISCUSSION

The above discussion between J. Ervin Waters and Robert R. Price, of the S. S. brethren, was conducted in Yuba City, Calif., in the building belonging to the "class" brethren, January 10 to 13, inclusive. Four nights, two hours each, were devoted to the classes and women teachers; each brother affirming his position and practice.

I shall not attempt to give the arguments, pro and con, as that would require too much space. This was their second debate in this place, the first having been conducted a little over a year ago. According to those who heard the first, the second was in the main a rehash of the first in arguments, but some did not think Bro. Price did so well in the second, or rather, I should have said he did worse in the second. He was never able to make clear his position on whether his classes were private, public, both public and private, or neither. His efforts here were pitiful for a man of his reputation as a debater. I do not think I ever heard any one contradict himself so much. At first, his classes were private, but a woman could not teach a man in her class; yet she could teach a man in private. Second, the classes were public, but still a woman could not teach a man in them. Third, the classes were both public and private, but she cannot teach a man therein, but she may teach a man privately. When Ervin asked him if a woman could speak or teach in such an assembly as was present at the debate, he answered, "Yes," but when pressed here, he ex-

plained that as long as she remained seated she could, but if she stood up as he was, she would be "usurping authority over the man," and hence could not teach there. Therefore, the logical and inevitable conclusion of such feeble reasoning is, he makes the bodily posture of the woman the deciding factor in where and whom she may teach, hence the only thing that prevents her from teaching men in her classes is the fact that she stands up—in any other posture she could, I presume. How do you like that? Bro. Waters was the same masterful debater as we expected, and it is useless for me to tell you how bad he made the above reasoning look. He used Price's position of a woman teaching a man with telling effect, which Bro. Price was never able to fix. It just will not stand up, as all the S. S. boys so far have tried to fix it, in debates I have heard thus far.

A good spirit prevailed throughout on the part of the speakers and the audience. A Bro. Bishop moderated for Price and I for Bro. Waters.

—Homer L. King.

OUR HELPERS

Here each month you will find the number of subscriptions we have received and by whom. Will you please check this list for your acknowledgement? Please, accept our thanks and appreciation for your interest in the welfare of this paper. Will you not try to send us a nice list every month? This is our only means of financing the cost of publishing the OPA. Note the following:

Homer L. King—11; Nelson Nichols—8; Ervin Waters—7; Don McCord—5; Homer A. Gay—4; David C. Jones—4; B. F. Leonard—4; Jack Ivey—3; Clovis T. Cook—3; Mrs. Robert Kramer—3; Roy Knight—3; Dora Barker—2; Amos Allen—2; Mrs. E. F. Cobb—2; Gillis Prince—2; Carl Willis—2; Mrs. Lila Phillips—2; Barney Welch—2; Mrs. C. A. Allen—1; Mrs. L. R. Thomason—1; Myrtle Thomas—1; A. R. Osteen—1; W. H. Blackburn—1; W. J. Bowen—1; Newell Smith—1; Mrs. W. F. Cogburn—1; Henry Young—1; R. M. Lynn—1; W. C. Cox—1; Mrs. Clifford Wrinkle—1; Mrs. J. C. Wilson—1; J. C. Moore, Sr.—1; Gayland Osburn—1; John Thomson—1; James R. Stewart—1; Lynwood Smith—1; Tommy Shaw—1; Total—88.

REPORT OF THE ANNUAL NEW YEARS-MEETING IN OKLAHOMA

The annual meeting for the young men in the state met this year at Washington, Okla. A fine crowd gathered there on the night of December 31. This was the best meeting we have had yet, in some respects. The Scriptural reading was Psa. 65:11, "Thou crownest the year with goodness." Then the theme was, "Doing Our Part." It was very impressive when C. A. Smith lead, "Lord Have I Done My Part?" That is a good question for us all to ask. The speakers were: Johnny Stevens, Alex Stevens, Bobby Smith, Joe Edington, Roy Lee Criswell, and Dale Smith, from Washington. Gerald Ogletree, Donald Bray, C. A. Smith, from Haldton. Billy Jack Ivey, from Sentinel and Thestian Branch, from Okla. City. Also Elwin Cutter, from Crescent. We were very

happy to have brother Leo Cook, from Wichita Falls, Texas, to be with us and give a fine lesson. Of course, as brother Tom Smith says, we think of Wichita Falls as a part of Okla., anyway.

Those who lead in the singing were: Billy Joe Tate, Healdton; George Clements, Wichita Falls, (we were glad to have George with us also); Charles Davis, Okla. City. Many of those who gave talks lead in the singing.

We were happy to have a written message from brother Don McCord who now lives in California. Brother Don was with us at the first meeting of this kind, and has been a booster for it, being at each meeting so far. So it did us good to have a word from him, read by brother Glenn Bray. The next meeting is to be at Sentinel, Okla. May God bless all of our young men in their efforts to serve their God.

—M. Lynwood Smith

IN THE BIBLE IT SAYS OF WINE

1. "Wine is a mocker;" 2. "Strong drink is raging;" 3. "Whosoever is deceived thereby is not wise;" 4. "Look not upon it" (Prov. 20:1). 5. "Woe unto them that follow it." (Isa. 5:11). 6. "Those who prophecy of it walk in the spirit of falsehood and lies" (Micah. 2:11). 7. "It biteth like a serpent;" 8. "It stingeth like an adder" (Prov. 23:32). 9. "It will inflame" (Isa. 5:11).

WINE CAUSES

1. "Woes;" 2. "Sorrow;" 3. "Contention;" (Please notice—It causes contentions among brethren). 4. "Babbling;" 5. "Wounds without cause;" 6. "Redness of eyes" (Prov. 23:29). 7. "Thine eyes to behold strange women;" 8. "Thy heart to utter perverse things" (Prov. 23:32). 9. "Disregards for the operation of God's Hand" (Isa. 5:12). 10. "One to transgress;" 11. "One to keep away from home;" 12. "One to be dissatisfied" (Hab. 2:5). 13. "One to err;" 14. "One to be out of the way;" 15. "One to stumble;" 16. "One to be swallowed up;" 17. "The place to be spoiled by vomit and filth" (Isa. 28:7, 8). 18. "One to be overcome" (Jer. 23:9).

—M. Lynwood Smith.

ADAMS-HALL DISCUSSION

This discussion was held at the Swars Prairie Church of Christ, near Seneca, Missouri, nights of Dec. 19 to 22.

James Hall, of Joplin, Mo., affirmed the classes and cups, while Bro. Chris Adams affirmed one cup, and no classes. The last night of the discussion was more of a wrangle over some personal affairs, which never should have been brought up in a discussion. However, both speakers deported themselves very nicely throughout the discussion, and I believe that much good may come of the discussion because of the fact that it makes all—on both sides, realize that the fight is on and that we are on one side or the other.

The house was full to overflowing every service, and the attention was very good.

A Brother Dunn moderated for Bro. Hall, and I for Bro. Adams; and I believe that the hearers were about equally divided with the disputants.

Now, in this discussion we furnished the house,

lights, heat, song books, etc., and we feel that it is only fair and gentleman-like for one of the churches that agrees with Bro. Hall and others on the cups and classes, either in Joplin, or Neosho, to open their house to such discussion, between two representative men, with propositions which clearly set forth our differences on the cups, classes, and women teachers.

I am certainly for a fair and frank discussion of all important issues, but I do not want to debate bad enough to sign an unfair proposition.

We have good congregations at Swars Prairie, Beef Branch, and Burkhart, which cooperate nicely, and they realize that there is a battle raging with the digressives—and they are willing to do their part.

—Homer A. Gay.

KEEPING THE RECORD STRAIGHT

By E. H. Miller

In the "Church Messenger," of January 1, 1950, Bro. Cecil Abercrombie said:

"I held a meeting not long ago at Pleasant Grove, near Dadeville, and one at Napoleon Church, near Wedowee, Ala. I exposed the 'cups' brethren over there. E. H. Miller has written a tract on 'Cups.' I exposed the book before a large crowd, and invited Miller to defend it. So far he has refused."

I knew nothing about his intentions to try to expose my tract or his sermon, until I returned home from Midland, Texas, where I was engaged in a meeting at the time, and found a letter from Bro. W. J. Spradlin (a cups preacher), telling me the sermon had been preached. He enclosed four propositions signed by Bro. Abercrombie, but the said propositions do not state the issues. I sent Bro. Spradlin the following propositions, signed, and I agreed to meet Bro. Abercrombie, or anyone else, in a public debate, at any place he could find in that section, where such a discussion is wanted by both sides, or if the debate is wanted by either side at a place where but one side is represented. I further agreed that if a place cannot be found for an oral debate, I shall debate him in writing, the written discussion to be published in book form, and each one of us pay half of the expenses of two thousand copies. I have received no answer to this suggestion. Here are the propositions:

1. The Scriptures teach by command or example that an assembly of the church of Christ, for the Communion, must use a cup (one drinking vessel) in the distribution of the fruit of the vine. Therefore, the tract by E. H. Miller is true in its teaching on this subject and does not misrepresent in any way.

Aff. E. H. Miller

Neg. _____

2. The Scriptures teach by command or example that an assembly of the church of Christ, for the Communion, may use individual communion cups (drinking vessels) in the distribution of the fruit of the vine. Therefore, the tract by E. H. Miller is false in its teaching on this subject, and thereby perverts the word of God and of man.

Aff. _____

Neg. E. H. Miller

OUR DEPARTED

Williams—Brother Lee R. Williams, of 234 W. Cherokee, McAlester, Okla., was born Dec. 13, 1892; departed this life at his home, Dec. 19, 1949, being 57 years and 6 days of age.

In 1920, Bro. Williams was married to Miss Ily White; to which union two children, Lee Ella and Lavern, were born; both of whom are married and reside in McAlester, and were present at the funeral.

Bro. Lee obeyed the gospel years ago, and became an active worker, leader, and teacher in the church. Due to his untiring efforts and determination, he leaves a good congregation, located in a good church building, corner of B and Grand Sts., in McAlester. This to his credit and memory.

I consider Bro. Williams one of the grandest persons I ever met. He and his family carried on the worship in his home for years, ever striving to reach others in an effort to build up a good congregation. Once while reading his Bible in my presence, he stopped and solemnly looked at me, saying, "I am studying to be more Christ-like." What an aspiration for all of us! What a resolution for us in all the coming years of our lives; "More, dear Lord, like Thee." Brother Lee will certainly be missed by all who knew him, especially the preachers, for he was the preacher's friend, and his home the preacher's home.

Bro. Williams leaves to mourn his passing, a devoted Christian wife, his two daughters, and many other loved ones of friends and brethren. Our sympathy is extended to all the bereaved in this trying hour. May they look to Jesus for comfort and consolation, "for He careth for you."

Brethren, let us remember that Sister Williams' expenses were heavy during the long illness of Bro. Williams, also the funeral expenses. In appreciation of Bro. Williams and his sterling worth to the church, let us send her a liberal contribution. Let us remember to "bear one another's burdens." Send to Mrs. Lee R. Williams, 234 W. Cherokee, McAlester, Okla.

The writer was called upon to conduct this, one of the saddest funerals of my life, for he was my pal, my buddy, and a dear brother in Christ.

—Fred Kibro

Smith—Mary Maggie Smith, daughter of Mr. and Mrs. J. M. Smith, of Healdton, Okla., was born Dec. 24, 1923, at Graham, Okla.; departed this life Jan. 12, 1950, at Enid Okla., being 26 years and 18 days of age.

Survivors are her parents; three sisters—Mrs. Henry Ogletree, Mrs. Hollis Hammond, and Miss Gail; three brothers—Luther, Jimmie, and Johnny.

Funeral services were conducted by the writer at the East Side church of Christ, Healdton, Okla., Jan. 14, and interment in Mt. Olive Cemetery.

The deceased had been afflicted since she was two years of age, but we trust she has gone to that place, where afflictions never come. May the bereaved find comfort and consolation in this thought.

—Tom E. Smith

CARD OF THANKS

We wish to express our sincere thanks to all for their kindness; the beautiful floral offerings, the many cards and letters of sympathy during the long illness of our beloved husband and father, Lee R. Williams. Especially do we want to thank Bro. Fred Kirbo and the singers from Okla. City, Ada, and Council Hill congregations for their assistance. The words spoken by Bro. Kirbo and the beautiful songs were greatly appreciated.

—Mrs. Lee R. Williams and Family

Note: Sister Williams and the family, you certainly do have my sincere and tenderest sympathy in the passing of our esteemed Brother Lee. We all shall miss him more than we can express in words. May you look to Jesus, "Who can be touched with the feelings of our infirmities," the blessed One Who "Wept" with those who were weeping. He is the "resurrection and the Life."

—Homer L. King.

THE CHRISTIAN WOMAN No. 2

(b) "To love their husbands"—most of the American churchmen still hold to the Puritanical idea that the teaching on this subject should be taboo, but not so according to the apostolic teachings; there is about as much taught about sex and the marriage relation in the New Testament as on any other subject. I fully realize that from our present standpoint of knowledge on this subject that it will take a generation or two at the very best to get the people to be enlightened on this subject; nevertheless, it needs to be studied, and the practice started. In view of this duty, imputed to the elder women, who are commanded to teach "good things" we may easily see why the woman is to learn in silence in the assemblies; it is simply that the teaching on this subject and kindred ones needs to be done privately. Who among the young women of today would like to be instructed publicly on the subject of the marriage duties and the making of a home? None, of course. The duties herein given for the learning of the young Christian wife are so absolutely necessary to the character of a wife that no one deserves the name who does not live in the practice of them.

(c) "To love their children"—I knew a woman a few years ago who had given birth to nine children and that was about as far as her loving her children went. She was a popular teacher among certain groups but she totally neglected her own children; she neglected her God-given duty and violated God's law by being a popular public teacher and wound up with her just reward—two of her boys were sent to the reform school for stealing from a grocery store and several of the girls became women of ill repute. Oh! how the women of today need to learn to properly "love their children."

(d) Following this portion of the instruction for the elder women to teach the younger ones the apostle writes: "to be discreet, chaste, and then 'keepers at home.'" J. Edgar Hoover, of the F. B. I. recently reported that the majority of the youthful lawbreakers of today are the ones who were under eighteen during the recent war and

whose parents both worked at jobs that took them away from the supervision of their children. The word of God instructs the young married woman to be a keeper at home and the elder woman is to teach her to do this. Keepers at home means just what it says regardless of our desires. Finally, in this particular series of scriptures the word says: women are to be "good" and "obedient to their own husbands." Now, the dark part of the picture is this: If these things do not prevail among the Christian women the word of God is blasphemed because the final phrase qualifies it thus—"that the word of God be not blasphemed."

A woman has the ability to teach and train her children better than anyone in the world, and since the word of God places this responsibility upon her and her husband we find it needful to impress the importance of responding to this duty. A friend of mine said, a few years ago, that he felt that this was such a sacred trust that he would not dare let his child be exposed to any religious doctrine without his being by the side of the child, for fear that he would be taught something wrong and he, who was in full realization of this responsibility, would not be there to make the proper corrections: I would to God that more of us would feel our responsibility to our children and would be just as careful. Mothers and fathers both need to be impressed with this great duty that we have; the curse will be upon us also if we are to blame for the children not learning what they should.

In speaking of charity for widows, Paul gives this bit of instruction: 1 Tim. 5:3-4 "Honor widows that are widows indeed. But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God." We glean from this that children and nephews have a duty to do before the church is bound to support the widows and these should be reminded of their duty before the church acts in such matters, but, let's look at the qualifications of the widow that the church should care for, financially, and notice what a wonderful life she has lived to be entitled to this care. "Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day." Every woman could be like that in her old age if she prepared herself beforehand. We notice further requirements for the woman though, if she is to be cared for in her widowed old age. 1 Tim. 5:9-10 "Let not a widow be taken into the number under threescore years old, having been the wife of one man, (If the divorce rate keeps increasing there will be none who are qualified for this support in another decade or two) well reported for her good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." God's purpose for creating woman was that she be an helpmeet to man and that she bear children. I just love to see the old fashioned woman who thinks more of children than she does of a poodle dog or selfish pleasures. In these modern times few of us are willing to lodge strangers, but that is one thing that a widow must have done to be

qualified for assistance from the church. The washing of the saints' feet simply means to have ministered to the saints as it was done in the good old fashioned Christian times.

In giving the qualifications of the men who are to be leaders in the Lord's work, men who are named by several titles, the most common of which are "elder" and "deacon," the woman plays an important part. The life of the man's wife and her behavior either qualifies or disqualifies him if he has the other qualifications, so you see the woman receives the honor of being the wife of a leader and it is an honor indeed.

The Apostle Peter gives a rule by which the wife, if she have an unbelieving husband may win him. 1 Pet. 3:1-2 "They also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. (The conversation here is action or manner of life, and that is what will win the husband). Peter in this place tells the woman that it is not so important what the outward adorning is but that the hidden man of the heart is the important factor; he emphasizes that they are not to adorn themselves by plaiting of the hair etc. and we are made to fear for the spiritual safety of some in this day who have violated the law of God, ignoring his instruction by cutting their hair. Some men have been known to preach from the pulpit that "it makes no difference," but that does not change the commandment of God on the subject. Our honored and respected Brother H. C. Harper wrote on this subject in 1935 and the writing is still pertinent. The following is what he has to say on the subject:

"Some say that a woman's hair should be as long as nature would let it grow. Others say The Book does not say that.

"The Book does say that. It says: 'The hair is given to her instead of a veil' (1 Cor. 11:15).

"Here we have koma, hair—natural, uncut hair. Anti, instead of. And peribolain, veil. Who gave it to her. God, in creation. If I give a man a rake instead of a hoe, he has a rake by my will. And woman has hair—natural, uncut hair, by the will of God; and he gives it to her instead of a veil. And if she does not wear it so, she would as well be shaved or shorn—have it shaved off or cut close to the head. Xurao, to shave; keiro, to shear (v. 6). But 'since it is shameful to a woman to be shorn or shaven, let her be veiled' (v. 6). And her natural hair is given to her instead of the veil. And this requires her to let it be 'as long as nature would let it grow,' for it is koma (hair, natural hair) that God has given her 'instead of a veil.' It is her token, God-given, of her feminine sphere. Hence, 'if a woman have koma (hair, natural, uncut hair), it is glory to her' (v. 15), for thereby she displays obedience to God and respect for man. She honors her 'head,' man. There is no 'hat, cap, or bonnet' in it. Neither is there any—just greater length than her husband's that satisfies the requirement of God.

- "But some teachers cap the climax of absurdity in saying there is no such custom as being contentious about such things; as though it is all right to disregard this divine law. Bless you, no; Paul cuts loose the man-made regulation of wearing a

veil, but he binds what God has given: 'hair' (natural, uncut) as 'given to her (of God) instead of (anti) a veil.' And false teachers in making 'saved' (1 Tim. 2:15) physical 'saved' (not to die then), is wide of the truth. It is 'saved' in doing her work in the home sphere (Titus 2:2-6 and 1 Tim. 5:14-15, for example), eternally saved, as men are in their sphere, God-given."

Long hair on a man is a sign of humiliation and womanishness; it renders a man contemptible, but with the woman it makes her amiable.

The Ford Motor Company seemed to understand the eleventh chapter of First Corinthians better than many professed Christians. Do you remember the billboards that were used in 1947 showing a mischievous boy about to cut off the ends of a girl's plaited hair and the sign was titled "It won't be long now." A hint to the wise should be sufficient.

—James W. Russell

"OUR TEACHING SERVICE" No. 6

(Continued from page three)

for a woman to preach. I am not going to discuss that subject. I only make this statement lest I be misunderstood. There is a difference between teaching and preaching and I am only contending for a woman's right to teach a class." But why be so squeamish? I would far rather undertake to prove that a woman may preach than that she has a right to teach a class when the church assembles at the hour of worship or at any other hour. Preaching is often done when the church is not assembled for worship or any other purpose and Paul never said a woman should not preach, but he did say she should not teach, talk nor ask questions when the church is assembled, yet Brother Sewell prefers to try to prove that women may do what Paul commands them to do rather than to give them the liberty to do that which there is no direct restriction against. Alas; in opening the door for the woman Sunday school teacher he has thrown it wide for the woman evangelist. He asks, "How did those women labor with Paul in the Gospel? How did Paul labor in the Gospel?" The answer is obvious; Paul labored by preaching and according to his logic (?) the women labored in the same way. "At a time apart from the hour of worship," of course. "Oh what a tangled web we weave, when first we practice to deceive."

Brother Sewell seems to be an ingenious reasoner: he has (or thinks he has) made an opening for the introduction of the Sunday school by adding to the word of God his "hour of worship;" by his separation of the assembly into classes has made several units of the one unit the Lord instituted; so modified the restrictions placed upon the women that they may teach these classes and, unintentionally of course, opened the door wide for women evangelists which he seems to have discerned himself sufficiently well to move him to an emphatic disclaimer and now he is ready to try his hand on the literature.

The first move, of course, is to destroy any distinction between inspired and uninspired literature and Brother Sewell puts in a good deal of space endeavoring to show that all things

written are literature and that in this respect the Bible is simply no more and no less literature than the written comments on a blackboard or in a pamphlet or paper. To express his whole idea in a nutshell, he insists that to use the Bible is to use literature and therefore the use of any other literature is as justifiable as the use of the Bible. Having labored hard to do this, his conscience seems to have pricked him into laying down the following rules, which would remove every objection to the use of literature (uninspired) and differentiate it from the inspired literature and thus overflow his entire argument placing all literature on a common level. Here are his rules:

"First: See that each pupil has a Bible.

"Second: Never permit your pupils to bring their lesson helps into the class. Teach them how to use the helps in preparing the lesson and then bring only their Bibles to the class.

"Third: Encourage them to memorize the text of your lesson. You can do this best by example. Memorize it yourself and repeat verse about with them from memory.

"Fourth: Prepare the lesson yourself. A teacher should never go to the class with an unprepared lesson.

"Fifth: You know that the International Lessons, if you are using them, skips chapters and parts of chapters. Better call their attention to this and when the skip is not too long, request them to read the part omitted.

"Sixth: Cultivate the sense of responsibility that rests upon you for the salvation of the children you teach. Youth is the time to impress on their minds the truths that will save. If they pass from under your influence without such impressions it probably will be that they will never receive them. Be earnest. Strive to be a "soul winner."

These rules are good and if followed would eliminate all necessity for any discussion of the use of literature, but alas, they are not followed by any appreciable number of Sunday schools and not going to be followed. Having elected to pursue their own devices, rather than the precepts of the New Testament in the substitution of human units for the divine unit, and in ignoring the restriction placed upon the women, they are not going to let Brother Sewell or any one else curb the onward march of their digression.

(From files of "Apostolic Way")

THE SHINING WAY

Help us Lord, to ever shine
As we go down the stream of time
That we may stand for truth and right
And ever be faithful in thy sight.
Help us to live from day to day
So that we're in the shining way.

May your word be to us a light
To keep us in the Christian fight.
Help us show your truth to all
That we may never from you fall.
Thy word is indeed a shining way
For us all to pursue from day to day.

—A Sister.

From The Fields

R. M. Lynn, Elmore City, Oklahoma, Jan. 10.—Here is my renewal to the OPA. "My heart's desire and prayer to God for Israel (my brethren in error—R.M.L.) is that they may be saved, for I hear them record that they have a zeal for God, but not according to knowledge, for they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:1-3).

John W. Jones, Melissa, Texas, Dec. 29.—The faithful few are still carrying on the work, at Miligan, east of McKinney, Texas. I preached at McAlester, Okla., over the fourth Lord's day in Dec., three sermons. We regret the passing of Brother Lee R. Williams, of that congregation, recently; but knowing him as we did, we believe he is at rest. "Blessed are the dead who die in the Lord." If we live faithful to the end, we shall, at the last day, meet with all the saints in that great City of God, eternal.

Carl Willis, 21 Cherry Court, Pontiac, Mich., Jan. 15.—I am now in the above place, with a view to obtaining work in this part. I am in the home of Bro. Peek, and we carry on the worship in his home. There are six of us in number. I gave a lesson this morning with good attention. From reports in the OPA, I notice that the cause in Calif. continues to grow, for which we are thankful. May it ever continue to grow, I pray. These reports show that, contrary to reports by our digressive brethren, we continue to grow.

James Vannoy, c/o Monterey Co. Fair Grounds, Monterey, Calif., Jan. 14.—I had the privilege of hearing Brethren Fred Kirbo, Billy Orten, and Lynwood Smith, at Wichita Falls, Texas, for my first time. I enjoyed it immensely. Last week we heard Bro. Homer L. King in a meeting at Greenfield, which was very upbuilding. We are now looking forward to a meeting at Aromas, Jan. 22-29, by Bro. Ervin Waters, followed by a week by Bro. Paul Nichols. We now meet in Salinas, 4th building on Mortensen St., directly across from the airport hangars.

Tommy Shaw, Commodore, Pa., Jan. 16.—On Dec. 11, I preached at Drury in the morning and at Feildstone in the evening. On Dec. 18, I began a week's meeting at Ottumwa, Iowa. During the meeting a young lady was baptized by Bro. Yell-dell, who was instrumental in her conversion. On Jan. 1, I delivered the lesson at my home congregation in Pa. On the 8th. and 15th. I preached for the congregation in Dallas. I also enjoyed a sermon by Bro. Broseh. I am attending the singing school in Dallas at this time.

Billy Jack Ivey, Rte. 2, Sentinel, Okla., Jan. 16.—I was with my home congregation Dec. 18 through the 25th. On Dec. 31, I attended the meeting at Washington, Okla., which was very enjoyable. Jan. 1, I was with the faithful brethren at Davis, Okla., preaching twice. On Jan. 7 and 8, I was in Okla. City, preaching three times. On Jan. 14 and 15, I was at Ada, Okla., preaching three times and once for the brethren at Garr Corner. At present I am attending the Stamps Quartet School of Music with Brethren Billy Orten and Tommy Shaw. The Lord willing, I go to Midland, Texas, on Feb. 1 to begin about two month's work, with the church. Pray for me and the work.

Billy Orten, Route 2, Lawrenceburg, Tenn., Jan. 17.—I was with Bro. Lynwood Smith in a meeting at Flemington, Penna., Dec. 13-20. We enjoyed our stay in Penna., and we are to return for some work in that state this year. Dec. 25 to Jan. 1, Bro. Smith and I worked together in a meeting at Wichita Falls, Texas. One was baptized and one confessed faults during this effort. I enjoyed working with Bro. Smith very much. I preached at Okla. City, Jan. 3-6, and McAlester, Jan. 7-8. At present I am attending the Stamps Quartet School of Music, in Dallas, Texas.

Byron Kramer, Salona, Pa., Jan. 5.—We closed a meeting Dec. 20, at Flemington conducted by Brethren Lynwood Smith and Billy Orten. We enjoyed the way they set forth the gospel and their visits in our homes. We hope the brotherhood will keep them busy in the work. Although young in years, they are mighty in the Scriptures. There were no additions, but the church seemed strengthened and made to realize they were not putting their all into the work. I am convinced there are many who use their religion as a spare-tire—just in an emergency.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Jan. 11.—The church here is doing fine. We have a full house almost every Lord's day. We are looking forward to the coming of Brother Homer L. King to this part next summer for some meetings like the ones he conducted for us before. I will not be able to hold any meetings in February due to the ill health of my wife, who is undergoing severe pain in a plaster operation, but we are looking forward to a complete recovery. Remember us in your prayers, brethren.

Tom E. Smith, Healdton, Okla., Jan. 18.—The get-together meeting at Washington, Dec. 31-Jan 1, was a grand success. If the interest manifested there continues through the year, we need have no fears for the work in 1950. I was with the faithful in Oklahoma City, Jan. 1, and at the request of Bro. Bill Roden, I preached in his stead. Two confessed their faults. Yes, Brother King, I not only thought of you as another year rolled around, as you began the 18th year as publisher of the OPA, but I prayed that you might be spared by the Lord for many more years of usefulness, and that we all might show our appreciation to Him for giving us men of such sterling qualities

as you and Bro. Gay to carry on the great work. May God's richest blessings abide with you throughout the coming year.

G. A. Canfield (colored), Star Rte., Box 78, Marion, La., Jan. 12.—Let all remember that 1950 bring us one year nearer to the end of our lives than we were 12 months ago. May we plan to do more for the cause of Christ this year than we did last year. My home congregation has taken on new life, and one confessed faults the first Lord's day in the year. The Lord willing, I shall begin a series of meeting in Lodi, Calif., May 7 and continue through the month. I want to do all I can for my race, for they need the truth.

Abe Young (colored), Rte. 2, Box 184, Hallesville, Texas, Jan. 10.—It has been sometime since I gave a report of the church in this part, but the church at Ash Springs, here, is still fighting and still calling for help in the fight for the one faith. Bro. Thomas Murphy in the OPA gave a fine reason why he came over to the truth on the Lord's side. All honest people who will read the same tracts on these subjects will come out from the cups and the S. S. I wish one of the white brethren would drop a bomb of truth in Harrison Co., Texas, my home Co., that my people might see the truth.

Roy Knight, Holyoke, Colorado, Jan. 3.—Interest in the cause of Christ is increasing here in spite of opposition. We all were very thankful to have Bro. Carl T. Jones and family, of Celina, Texas, with us for worship, Dec. 25., en route to Glendo, Wyo., to visit a daughter. They detoured 150 miles out of their way to have fellowship with us. Being few in number and isolated as we are from other Christians, it took the thoughtful visit of Bro. Jones and family to make us realize the need of encouragement and companionship. Except for Bro. and Sister Chas. Jordan, of Lebanon, Mo., this was our first visit in three years. We hope it will not be three years more.

Gayland L. Ozburn, 3240 1/2 Madera Ave., Los Angeles 39, Calif., Jan. 14.—I was glad to attend a mission meeting at Orange, Dec. 13 to Jan. 1, by Bro. Don McCord, and I am thankful that there is now a faithful congregation meeting there. Since Bro. Don's meeting there, I have preached for them four times. On Jan. 8, four confessed their faults. Dec. 25, I preached at Montebello, and on Dec. 18, at San Bernardino, with two confessions of faults. I talked with others at Compton, Jan. 1, also at Los Angeles, Jan. 4. May we ever realize the responsibility and necessity of letting our lights shine before this world so lost in darkness.

J. T. Broseh, 814 Cumberland, Dallas 8, Texas, Jan. 10.—Since my last report, except for a visit to DeLeon and to Hamilton to preach, I have labored in Dallas. Interest seems to be increasing, especially among those who oppose us. Bro. Tommy Shaw was with us last Lord's day, and he gave us a fine short sermon. I am glad to read the fine reports in the OPA, especially of the number of new congregations springing up. Let us re-

solve to make 1950 even greater than 1949, that we may glorify God (Matt. 5:16), and let us continue to work and pray "Till we all come in the unity of the faith, and of the knowledge of the Son of God" (Eph. 4:13).

John Thomson, 2738 179th. St., Lansing, Ill., Jan. 16.—I was happy to read the many encouraging reports of the good work in other sections of the country, and especially the account of Brother Thomas Murphy's giving up the cups, and taking his stand for the truth, as reported in the OPA for January. While our efforts among the colored people at Robbins, Ill., have been hurt by the digressive colored preachers, I am still doing evangelistic work there, teaching from house to house. I realize that in my ownself, I am weak and unable to do much, but "if God be for us, who can be against us?" It would make me happy to have either colored or white brethren move here and help build up the cause. If interested, please write me as above.

Raymond W. Bray, 3237 NW 31st St., Oklahoma City, Okla., Jan. 18.—The annual meeting of the churches of Oklahoma gathered at Washington, Oklahoma, on January 1, 1950. Bro. Tom E. Smith was in charge and started the meeting by making the suggestion that the talks be centered around the theme "What e're you do, do all to the glory of God." There were several congregations present. The talks were brief but interesting. The speakers were Tom E. Smith, Healdton, Okla.; R. B. Roden, Oklahoma City, Okla.; Billy Jack Ivey, Sentinel, Okla.; Nelson Nichols, Hollywood, Calif.; Delbert Smith, Washington, Okla.; Wm. M. McLemore, J. B. Lasater, Ray Meredith, Oklahoma City, Okla.; High Hamilton, Ada, Okla.; and the writer.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Jan. 16.—Since arriving in Calif. Dec. 16, I have assisted in the teaching at Siskiyou St. church in Los Angeles and the church in Montebello. Jan. 1, I preached at two services at Arvin. We have some splendid brethren in that congregation. I enjoyed hearing Bro. Don McCord in a meeting at Orange and Bro. Ervin Waters in the meeting at Corcoran. At the present I am in a meeting at Aromona, which began Jan. 8. So far we have had visiting brethren from five other faithful congregations. We greatly appreciate such cooperation and interest. Soon, the Lord willing, I go to Aromas for a week of preaching, and Los Angeles and Greenfield for singing schools. Christians, let us do more—we are the light of the world.

Edwin S. Morris, 3831 S. Walters St., San Antonio, Texas, Jan. 11.—I was glad to read the good reports in the January issue of the OPA. We rejoice to hear of new congregations springing up and the truth being spread to the lost. We were glad to read of Bro. Murphy's stand for the truth, and we hope that many more, who are causing trouble in the church over innovations, will seek the truth and find it. I was with the church at Sabinal and preached Dec. 11. Two confessed their

faults there. I preached at both services at Waco, Dec. 25, and I was with the church at Fairview on the 18th. Let us remember that we have a "cross to bear" and a "crown to win," and may we all work harder to accomplish what the Lord requires of us.

Leslie N. Byford, 410 Clay St., Waco, Texas, Jan. 10.—For sometime the young brethren here have been taking active part in the services, and we have some capable teachers among them. Out of the more than a dozen here, we should see some good preachers develop: My wife's youngest brother, Edwin S. Morris, of San Antonio, has preached for us several times. He is sincere, honest, and full of zeal. He is to hold us a series of meetings in April, and we look forward to it. We have made needed repairs to our meeting house, recently. Due to ill health (kidney stones, infection of the kidney, and acute high blood pressure, also heart attack) I was forced to miss services more in 1949 than in 20 years before. After three trips to the hospital, I am improving, and I want to express my appreciation to all for the expressions of love, prayers, etc. I received hundreds of cards and letters, which I cannot answer personally. Remember us when you pray.

Virgil Ash, Rte. 1, Edwards, Mo., Dec. 19.—This is my first time to report in the Old Paths Advocate, but I do not intend for it to be my last, by any means. I recently talked at Cable Ridge. One confessed faults, for which we were thankful. There are others who seem to be showing a lot of interest of late. Brother Foy Willis and I are conducting the worship at Nobby now, where we hope to build up a congregation. I am trying to become a teacher of God's word, and I ask the prayers of the faithful that I may be faithful and useful in the Lord's work.

James R. Stewart, 3532 Bryan, Fort Worth, Texas, Jan. 15.—I ended my work in Calif., Jan. 1, and I am glad to be back home again. We labored two months with the struggling few in Taft, Calif. We labored hard to get additions and to find a male member to lead the few after Bro. Rankin moves away, due to his wife's health, but it seems we labored in vain. Four sisters at Taft promised to go to Arvin for worship. We appreciate the cooperation on the part of the Arvin and Corcoran churches, while in the meeting at Taft. We were delighted to have Bro. Paul Nichols and wife the last Sunday of the meeting. En route home I preached once at Arvin, Compton, Calif., and at Lubbock, Texas, where one confessed faults. We visited the mission point in Dallas today, and they seem to be getting along nicely. We were glad to hear Bro. Tommy Shaw deliver a good lesson.

M. Lynwood Smith, Sentinel, Okla., Jan. 16.—The meeting in Flemington, Pa., was a very pleasant one with brother Billy Orten. The weather hindered the crowds some, but fair crowds attended. This is a fine group with which to work, and we learned to love the folks there. From there Brother Billy and I came to Wichita Falls for a meeting at N. Sixth and Broadway church. This was a good meeting. Many visitors attended; some from Ardmore, Healdton, Sentinel, Carter, Lubbock, Ft. Worth, Leveland, Midland, and elsewhere. We were very glad to have Brother Clovis Cook with us several days. One was baptized into Christ and another confessed faults, for which we are thankful. I certainly enjoyed laboring with Billy. He is one of the finest boys that I know and one of the best young preachers in the brotherhood. From there I went to Okla. City and heard Billy in a few services. Next, I was at Oak Grove, Okla., with brother Tom E. Smith. I preached at Healdton that night. I went to Okla. City and preached on their mid-week service, at which time one confessed faults. I have been at Sentinel, Okla., over the past week-end, preaching three times. I am to conduct the funeral services for the mother of Brother Buck Thomassan, who passed away on Jan. 15. May God bless you all.

B. F. Leonard, 1814 Jackson Ave., Huntington, W. Va., Dec. 13.—Since last report, I was in a fine meeting at Mt. Vernon, Ky., the last of May and the first part of June. While there were no visible results, I expect to hear of some greater things in the future. I heard Bro. Miller one night in a good meeting at Piney View, near Beckley, W. Va., in June. The last part of June I was in a good meeting at Eola, Texas. Some were almost persuaded. Perhaps someone else will finish the job. Bro. Princtice Williams and family drove me to the 4th of July meeting, which I enjoyed very much, and I enjoyed meeting new faces and old ones. I arrived home safely for which I thank the Lord. I have preached twice at Charleston to fine

crowds. How I love these brethren! Bro. Guy Mallory has preached several times at my home. He is growing into a fine preacher. Bro. Gillis Prince held us a fine meeting. I enjoyed having him in my home. We followed with another meeting by Bro. Paul Nichols, which was appreciated by all. He is a fine boy. He came back and married a fine Christian girl here. He must be good on personal work. Brethren, it pays to advertise. Bro. Kirbs preached one night to a full house here. We are always glad to see and to be associated with Bro. Fred. Bro. Nelson Nichols preached a couple of sermons. He is growing into a very promising preacher. We hope to hold some meetings in Okla. in 1950, if the Lord wills. Watch announcements in paper for place and time. Let us have an interest in your prayers, please, and may the good Lord bless you all.

Barney D. Welch, 1707 So. 13th St., Temple, Texas, Jan. 17.—For the past two months or more I have been staying around pretty close to home, assisting congregations in Texas and visiting meetings conducted by my co-laborers, all of whom I love so dearly. Some time ago I was called to conduct the funeral services of Bro. Kirbo, the father of one of the grandest preachers (Fred) that ever walked the earth, speaking from personal experience; after having been a close observer of his life, enjoying his companionship in many gospel meetings. I also conducted the funeral service of Sis. J. C. Hayes of White Hall, Texas. Bro. J. C. Hayes, who preceded her in death, baptized me into Christ in the year 1928, I believe. May the comforting words of our wonderful Savior abide in our hearts as friends are leaving one by one. I just returned from an interesting discussion at Brownfield, Texas, on the Sunday School question. Four disputants at night, (Note: I believe there will be more of this), Buchanan, Hayhurst vs. Bonneau, Johnson. Ten in afternoon, 5 on each side. According to my way of thinking, the Truth was plainly presented, yet the inconsistency of those who presented it, caused its force to be weakened. May God help us to stay with the Book. I fear the enemy is advancing, preaching brethren. Take your choice, get ready for the front, and stand for truth and right, or hunt you a "fox-hole" because I fear you will need it. The Lord being my helper, I choose to defend my Lord and God fearing brethren when the teachings of His Book and the practice of His faithful followers are called in question.

D. B. (Don) McCord, 552 North Wabash, Glendora, Calif., Jan. 17.—Jan. 1, I closed a 3-weeks series of meetings at Orange, endeavoring to establish a faithful congregation in that city. There were seven confessions of faults. About 15 are now meeting there. Most of these are young men and their families. We expect to hear much from this place in time. One sister, 80 years old, said she had prayed for a congregation seeking "the old paths" to be established. Another said she thought the church in its purity (as) was destroyed from the earth. Preachers present, Jency was Smith, Gayland Osburn, James Russell, Ervinding to Acts Nichols. I want to especially thank Gayland for his confidence in attendance and his help during and after the meeting. We pray that soon he can be back in full time on this day work. I want to acknowledge here the earmark of the tendered by my wife's sister, Mary Lyon. This institution mission effort. She missed Sunday school 2:47. The power work. Jan. 4, I was at Siskiyou street church. Jan. 5, I was happy to see and hear J. R. the same time Jan. 8, I was at Orange Cove twice—enjoying. By reasoning 10-13, my wife and I attended the Waters-Price church Yuba City. I have never seen more ignorance that the such a short length of time—anywhere, as was the digressive side. They say our ranks are supreme with illiteracy, you know. Why argue against a demonstration? Jan. 15, I was at Orange Cove, preaching two times, enjoying the visit again.

Homer L. King, Box 221, Waterford, Calif., Jan. 20.—The brethren in Greenfield decided to use me in a series of meetings instead of a singing school, and I was with them, Dec. 28 to January 8, in a very interesting and profitable meeting. Two were baptized and one restored, all of whom were married people. The attendance and interest were fine, and I learned to love those brethren even more. They are growing in number and faith. The brethren, from the new congregation at Alisal, near Salinas, cooperated nicely. I was very glad to have my old pals, John L. Reynolds and A. J. Mason, visit this meeting. I moderated (kept time) for Bro. Ervin Waters in his debate with Robert Price on the S. S. (classes and women teachers), at Yuba City, Jan. 10-13, inclusive. I

heard Ervin preach at Stockton, Jan. 14, and I preached at Stockton over Lord's day, the 15th., two sermons to good crowds. I appreciate these brethren very much, for they have faithfully and loyally stood by me in the work in this state. I began a singing school at Yuba City, Jan. 18, with very good interest and crowds. Quite a number, from the S. S. churches are attending. I am to preach over the two Lord's days embraced in the school and to assist in some personal work in the church. I have work scheduled in this state to keep me busy until about April 1, when I mean to return to Missouri for work in that state and others for about three months, at least. I am continuing to labor for and pray for the fellowship and the unity of all the faithful brethren. My very best regards to all my co-laborers in the gospel here and elsewhere. Brethren, please remember to mention the merits of the OPA in all your meetings. The brethren need the paper and we need their subscriptions to keep up the monthly visits of the only paper of its kind.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Jan. 10.—I was in a meeting at Washington, Okla., Dec. 18, to Jan. 1, 1950. We feel that the Lord blessed us, especially in that He granted us good weather. The visible results were three restorations and two baptisms. Some folks from a colored Baptist church, in the Jerusalem community, near Washington, sent me word that they would like to hear our teaching. A large group of us went out and conducted services for them on the afternoon of Dec. 25, in their building. I preached, framing my sermon, so as to give them a full picture of the Lord's church: the scheme of redemption; worship; and the name of the church and the members. They agreed with us on the above and extended a very strong invitation for us to return for a meeting. If arrangements can be made we will in some way give them a true gospel meeting as soon as the weather permits. Present that day was a very old colored man after whom, I am told, the community was named, which is now the town of Washington, Okla. On Dec. 31, the annual meeting for young men was held at Washington. Teen-age boys who will someday, perhaps, be the preachers, teachers, and (we hope) elders of the Lord's church made talks. Many wonderful thoughts were presented by those young minds. Sunday afternoon, Jan. 1, we had a get-together meeting which was a spiritual feast for the faithful. In the afternoon, five preachers, and several leaders from the various congregations represented made talks and led songs. I enjoyed being with the young preaching brethren, Billy Orten, B. Jack Ivey, and Lynwood Smith, at Oklahoma City, Jan. 3-8. I preached at Crescent, Okla. Jan. 8. Let us work fervently for the Lord remembering the warning of Amos: "Woe unto them that are at ease in Zion."

We hope J. Buffington, Gen. Del. Portales, N. Mexico. Jan. 14.—doing mission work at the above place, and will be out two months, "The Lord Will." The Carter Gayland Davidson, Okla., and others are supporting this Angeles 39, Ca; are besieged on every side by a sectarianism a mission meeting will press the battle forward in the name of Bro. Don Mc and cups brethren. There were around there is now a faith. ice each evening, and also an after-Since Bro. Don's rri about four hundred attended. One for them four ticeable in this discussion, and that was, their faults. en had not been equally as guilty of digres- and on Dec. ir opponents, they could have gained a greater fessions of they were using the same authority for divided ton, Jan. s the cups brethren were using for individual cups communion service. The cups brethren charged their opponents with, "You have caused a division in the church by introducing the class method of teaching and women teachers." The S. S. brethren would retaliate with, "You have caused a division in the church by introducing individual cups in the communion service." The debate is to be printed in book form, and therefore, the things which I have above stated will be verified. Would it not be much better if both the S. S. and cups brethren would come and unite with us on what the Bible teaches, and what they themselves believe to be Scriptural? There would be no need of debating among us then, and we could all march forward together in unity, as one great army of the Lord. Brethren, note my change of address above.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Jan. 10.—I preached morning and night, of December 18, at the Beef Branch Church of Christ near Joplin, Mo. The 19th. thru

the 22nd., I moderated for Bro. C. E. Adams, in his discussion with James Hall, at the Swars Paririe Church of Christ, near Seneca, Mo. January 1, I preached morning and night at the Burkhardt Church of Christ, near Racine, Mo. This was my first time to preach at this place, altho, I had met the most of the brethren at other places. We had very nice crowds both here and at Beef Branch. These three congregations (which we knew nothing about until the last few years) are faithful and true to the Book, and are growing in numbers and in zeal, and knowledge, and are planning to reach out more with the true teaching of God's word. I preached Sat. night, Jan. 7, and also morning and night the 8th. at the faithful church of Christ at the corner of 10th and Ray, Kansas City, Kansas. Here we also had nice crowds and I was very pleased to note the way things have smoothed out there, and the way the brethren are taking hold of the work. They invite all faithful preachers to stop by and preach for them. I am to go this week-end to Cross Hollows, near Cassville, Mo. and the next to Richland. I am trying to get to all of the congregations around us that I can before the protracted meetings begin. We are very glad to have Bro. Arthur Wade and family back with us, and to have Bro. Wade in the mission work again. We are also fortunate to have living in our midst now Bro. H. E. Robertson, and his son, Larry—both faithful gospel preachers. And of course, Bro. Clovis Cook, out at the Lees Summit congregation. We all love each other and cooperate together for the good of the cause—as all faithful preachers should. The laborers are few, remember.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., Jan. 18.—On Dec. 18, I preached at Chapel Grove in the morning and at Shady Grove in the afternoon. The Shady Grove work began on a Scriptural foundation that afternoon. This congregation is eight miles north of Lawrenceburg, Tenn. I baptized one and restored three. We spent the night of Dec. 19 at Ft Worth, Texas, visiting with some of the brethren. I preached at Temple, Texas, Dec. 20, visiting my parents. Barney Welch was there. I heard M. J. Buffington preach in the first night of his meeting at Eola Texas, Dec. 24. Dec. 21 and 25, I preached three sermons at San Angelo, Texas, where we enjoyed a few days' visit with Jeanne's parents. We resumed our trip to Calif. and I preached at San Diego, Calif., Dec. 28. I was sorry to learn that our beloved Bro. Walter Jones there had been ill for months. Dec. 29, we visited a few hours with Bro. J. H. McKaig and wife of Vista, Calif., and Don Crossman and wife of Oceanside, Calif. We visited two days in the home of Sister Glendoline Smith of Los Angeles. We were privileged to hear Don McCord preach one night at Orange, Calif., during his effort there. I held a meeting at Corcoran, Calif., Jan. 1-8, resulting in one restoration. We had splendid cooperation from other churches in the state, viz., Armona, Fresno, Orange Cove, Woodlake, Poplar, Earlimart, Arvin, Waterford, Stockton, and Alisal. Paul Nichols and wife were with us during most of the effort. Don McCord and wife came by one night. Jim Russell was with us a few nights. I am cooperating in the radio program at Sanger, Calif., for a few times while present in the state. We enjoyed visiting the Arnetts, H. L. King, T. F. Thomasson, and others at Waterford, en route to the debate at Yuba City, Calif. The debate was held Jan. 10-13. Homer L. King moderated for me. Robert R. Price made more contradictory statements in this debate than any man I have ever heard in any debate. I preached at Stockton Jan. 14 and began a meeting at Lodi Jan. 15. We had the finest singing I have heard in months that afternoon. I go next to Armos, Porterville, and Sanger.

LEFT UNSAID

If all that we say in a single day,
With never a word left out,
Were printed each night in clear black and white,
'Twould make queer reading, no doubt.

And then just suppose, e'er our eyes we should close
We could read the whole record through,
Wouldn't we sigh and wouldn't we try
A great deal less talking to do?

And I more than half think that many a kink
Would be straighter in life's tangled thread,
If half that we say in a single day
Were forever left unsaid.

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. XXII

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No. 3

"IF A WOMAN HAS LONG HAIR"

By J. Ervin Waters

"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).

At a time when so many women are returning to the "flapper" age in hair custom, and shingled hair and bangs are so much in evidence, it may be timely to call to your attention what an inspired apostle said about the hair question. We are not so surprised at the course pursued by the women of the world, but we are appalled at the boldness manifested by some women who are members of the church. For them the above scriptures may as well be in an almanac as the Bible. They act as if they had never read them, or as if they had never heard them taught. Think you, Christian women, that you may defy the plain words of the Spirit and escape the judgment of God? In the name of all that is good and holy and true, pause and take thought.

Permit me to help clear up several misunderstandings. There is almost as much said about men as there is about women in the eleventh chapter of First Corinthians. In verses 3 through 15 the man is mentioned in eight verses and the woman in eleven. Furthermore, there is just as much truth bound on the man as is bound on the woman in these verses. Some women seem to forget that prohibitions are here given to men as well as to women, and they are just as applicable and binding.

But some try to make what Paul taught impossible of understanding. They try to place his teaching in a mystical realm. They ask with an air of triumph, "How long should a woman's hair be?" as if no one could answer. I ask in return, "How long should a man's hair NOT be?" Remember that, according to Paul, the man is not to have what the woman is to have. Make it impossible for the woman to know what she is to have, and you also make it impossible for the man to know what he is not to have. They are placed in two categories. Is the Bible nonsense? Are these verses mere space fillers? Let us look into the matter.

The expression "have long hair" in verse 14 and 15 is translated from the Greek word "KOMAO" which means "let the hair grow" (Thayer, P. 354). The idea of length is not one of relativity here. It is not how long some

(Continued on page seven)

THE CHURCH THAT CHRIST BUILT—(No. II)

In our last installment, we were principally concerned with the church in Old Testament prophecy. It will be remembered that in the days of the Roman kings, according to Daniel 2, a heavenly kingdom was to be established. It was in the reign of the Caesars (Roman kings) that the Messiah came into the world. Let us remember the promise that He later made on the coasts of Cesarea Philippi to his disciples. He promised that He would build His church (Matt. 16:18). Isaiah had prophesied that the government would be upon His shoulders (Isa. 9:7).

Let us take cognizance of some other things the Savior said regarding this. In Matt. 6:10, He taught His disciples to pray in part "Thy kingdom come." In Mark 9:1, He assured some people standing there that before they tasted of death, they would see the kingdom come with power. According to Acts 1, Christ instructed the disciples to go into Jerusalem to tarry there until the promise of the Father came or until they were endued with power from on high. Remember, it was from Jerusalem that the word of the Lord would go forth (Isa. 2:3). This was all to see fruition in the last days (Isa 2:2). Now, let us go to the Day of Pentecost. It is significant to notice that on this day, "the last days" are in existence. Joel's prophecy (Joel 2:28) was to see fruition in these days. The prophecy was fulfilled on the day of Pentecost according to Acts 2:17. This was one of the earmarks of the coming of the kingdom. The power came on this day (Acts 2:1-4). This was another earmark of the coming of this great institution. This institution is called the church in Acts 2:47. The power and the kingdom were to come at the same time by necessary inference (Mark 9:1). By reasoning just a little, we notice the power and the church came at the same time, so it is proved that the church and the kingdom refer to the same institution, which was established on that day.

As time passed, a falling away came about. The church that Christ built began to drift from its sacred moorings. This is in no way alarming. Paul warned the Thessalonians that there would be a falling away (II Thess. 2:1-6). The church did exactly what Paul foretold. It was, remember, in the early part of the nineteenth century that the Campbells came to the shores of our good land calling, "Back to the Bible." They used as their motto: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." The Campbells came not as reformers but restorer. This is where they differed from Zwingli, Lu

Calvin, the Wesleys, Knox and others. It was the concern of the Campbells to restore and not to reform. Mr. Richardson in his "Memoirs of Alexander Campbell" makes the cardinal error of calling Campbell a reformer. It was the endeavor of the Campbells to restore the ancient order of things and not to reform an apostate church, so called. They had no intention of building a church to wear their name, nor were they seeking a retinue to wear their name.

We now consider what is Christ's relationship to this church. He is the head of it, according to Col. 1:18. The church is also the bride (Rev. 21:9). He has the authority over it. We perceive that it is not incredible that the church that Christ built should wear His name. The church is a possession of His (Matt. 16:18). The church, in the generic sense is found in Romans 16:16—"the churches of Christ." Legitimately, the church in the specific sense, from the same scripture is called the "church of Christ." The writer of Acts records "the church of God that He purchased with His own blood." It was Christ, by all conceded, who shed His blood. Luke must have referred to the church of Christ.

What name should the members of his church wear? They should not wear sectarian appellatives, surely: such as, "Campbellites"—an epithet that all Christians have a right to resent. According to Acts 11:26; 26:28; and I. Peter 4:16, we are to wear the name **Christian**.

The creed of the church that Christ built is not a manual, discipline, or confession originated by man. It is, doubtless, the Holy Scriptures; nothing more, nothing less (See II Tim. 3:16, Cf Acts 2:42).

In our next, the Lord willing, we will consider the worship of the church that Christ built. In a day when people are engrossed in worship that is rooted in Babylon, we consider it germane to discuss the worship which originated in Jerusalem.

—D. B. (Don) McCord

"OUR TEACHING SERVICE" No. 7

By G. A. Trott

Having disposed of the negative aspect of the subject under consideration, showing the entire lack of scriptural authority for modern methods that have crept into the church's teaching service and the unreasonable and illogical character of the arguments by which some have endeavored to defend them, I now deem it not only proper, but incumbent upon me to set forth the teaching of God's word along this line.

In the twelfth chapter of the first Corinthian letter, Paul discourses on spiritual gifts (miraculous powers) and begins by saying, "Now concerning spiritual gifts, brethren, I would not have you ignorant." This entire chapter is devoted to that subject and was, of course, necessary because at that time there were many who had acquired these gifts through the laying on of the apostles' hands. These were necessary for the confirmation of the message delivered and as proof of the divine origin of the gospel. Some, however, were inclined to rate these miraculous powers to highly as the one great thing to be de-

sired and just about all that was needed for acceptable services in the gospel work.

The last verse of that chapter reads thus: "But covet earnestly the best gifts; and yet show I unto you a more excellent way." He then breaks off the continuity of his instructions to give, in the thirteenth chapter, in parenthesis as it were, that beautiful monologue on love. Now, love is not a "way" in any sense of the word; it is a principle; a motivating power; a sustaining influence in travelling a way, but it cannot, by any conceivable method of reasoning so called a way. Love is the power that drives home the precious truths of the gospel; it inspires us to unselfishness and sacrifice in our endeavors to save souls; it sustains us under the stress of trials and persecutions; it "never faileth." Paul, one of the most logical writers of all time, starts out by eulogizing love as the essential principal that must animate those who would walk in the "more excellent way." Therefore, the apostle pauses to dilate upon the wonderful qualities of love, the actuating principle of the "more excellent way" before revealing the way itself.

The careful reader will have noticed that the fourteenth chapter begins with almost an exact repetition of the last verse in the twelfth chapter. The latter reads, "But covet earnestly the best gifts; and yet I shew unto you a more excellent way," and the fourteenth chapter begins, "Follow after charity and desire spiritual gifts, but rather that ye may prophesy." This shows plainly, even to the illiterate, that Paul is starting again where he left off for his dissertation on love and is starting to unveil the more excellent way. Many false teachers and illogical writers and speakers have asserted that this fourteenth chapter is intended only for the instruction of those having spiritual gifts and therefore does not apply to us of today. The very opposite is the truth of the matter.

"Desire spiritual gifts but rather that ye may prophesy." Why "rather," beyond all doubt, because they should prefer to walk in a more excellent way than in one less excellent; to wit, the exercise of miraculous powers. But does not "prophesy" indicate the use of just such power? It might, if the context did not specifically forbid, because, the revealing of future events is undoubtedly one of the meanings of that word, but by placing the word prophesy in direct contrast with the employment of miraculous powers. Paul's language forbids any such interpretation and lest there might remain any doubt concerning this, the apostle himself defines the word in the sense he intended it to be understood, saying in the third verse, "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." This settles the matter beyond all controversy. Any one speaking to the church for edification, exhortation or comfort, is a prophet in the sense Paul used the word; and believing that this can be done and is continually done by those who have no miraculous gifts, we are left without any excuse for misunderstanding why the word prophesy is used as the antithesis of "spiritual gifts." A great many who desire to evade the teaching of the scriptures in order to defend some unscriptural institution have sought as earnestly to elim-

inate the fourteenth chapter of first Corinthians as Esau sought place for repentance; and their efforts have been equally unavailing.

In the very opening of his letter, the apostle anticipates any doubt as to the universality of application of this letter to every church of Christ, not only during the apostolic age, but for all time and in every place on the habitable globe. Note well the emphatic and detailed character of his language. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to the saints, with all that in every place call upon the name of Christ Jesus our Lord, both theirs and ours." The significance of this language cannot escape the careful reader; it differs from the salutation of every other letter from the apostle's pen and emphasizes beyond all cavil that every part of this letter is addressed to the entire family of God, in every place and in every age. He gives added emphasis to this fourteenth chapter in the thirty-seventh verse, seemingly with the thought in view that a time might come when some might seek to show that this chapter was addressed only to the church of Corinth and conveyed instructions for it and for that era alone. Note how he puts the seal of Christ's authority upon the things here recorded. "If any man think himself to be a prophet, let him acknowledge that the things I write unto you are the commandments of the Lord." The commandments of the Lord to whom? "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Taking all these things into consideration, we can come to no other conclusion than that whatever commands we find given to the church in the letter we are discussing has the binding force of a direct command from our Lord to every church in existence today; and in our future articles on the teaching service of the church of Christ we shall bear this constantly and reverently in mind.

WOMEN TEACHERS

There is much said concerning this subject by the digressive brethren. According to the scriptures, God does not authorize women teachers in the church. In I Cor. 14:34, Paul said, "Let your women keep silent in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." There is no instruction in the New Testament more positive than this. It is explicit and universal; and however plausible may be the reasons urged for disregarding it, the authority of the inspired apostle remains and his meaning can not be misunderstood. He looks at it from every point of view, forbidding it altogether, showing that from every consideration, it is to be regarded improper for women to take any active part in conducting the public teaching. They are to be under subjection, as also saith the law. This was ordained by God in the beginning when He said unto the woman, "The desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). It was required all through the Patriarchal and

Jewish dispensations. Sarah was subject to Abraham, calling him lord (I Pet. 3:5-6). Rebekah veiled her face when she approached Isaac. During the ministry of Christ and the apostles, no record is given of a woman's leading in public teaching. Women taught; and can still teach, but notice that the prohibition is "in the church" (public assembly—I Cor. 14:34). They may teach privately (Titus 2:3-4).

We notice again that women are to learn in silence with all subjection. In I Tim. 2:11-14, Paul exhorted Timothy, "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve, and Adam was not deceived, but the woman, being deceived, was in the transgression" (I Tim. 2:11-14). Here are two reasons: (1) Adam was first created; the right to rule and lead was given to him. (2) The woman was deceived and led into the transgression. Both of these reasons are universal. I do not understand how God could have made it more plain. The reasons given for this command apply to every woman in the world. There is not the least difficulty in understanding all the passages in harmony with this if we will recognize what they teach. God intended that the burden of praying, teaching, exhorting, and admonishing be done privately. Women have free access to this field, which has been neglected. We do the most of our preaching, teaching, exhorting, and, I fear, praying, publicly. We thus interpret the Scriptures by our practice and not by the will of God. The truth of the whole matter is that many of the churches are infected more or less with a spirit of modernistic infidelity that does not hesitate to set aside any order of God, when it stands in the way of their practice. The practice of women's preaching or teaching publicly originated as the result of her repugnance to child-bearing and child-rearing.

Conclusively, let us consider I Cor. 14:35, where Paul said, "If they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." In this case, we have the generic and not the specific usage of "women." It is shameful for women of any age to teach in a public capacity; it is shameful because it does not comport with propriety and her womanly modesty, which in all nations is her shield and power. In this connection, women are placed in subordination to men, and it is, therefore, a shame for them to do anything that looks like an affectation of changing ranks. Authorities define shame as: "The mind's reflection on having done an indecent thing." What is more indecent than for a woman to quit her rank, renounce the subordination of her sex, or do what in common account has such aspect and appearance? Our spirit and conduct should be suitable to our rank; we should observe the natural distinctions that God has made. For this reason, women must be silent in the churches (assemblies). I pray that someday my brethren, who have left the good way, will return and serve the God of Heaven His way.

—James L. Winchester

Old Paths Advocate

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MAY WE COUNT ON YOU?

We are, indeed, thankful for the loyal assistance on the part of the preaching brethren, of sisters, and brethren in general, in the growth and circulation of the Old Paths Advocate, during the time I have served in my weak way as publisher. We rejoice to think that today our readers are numbered by the thousands, instead of by the hundreds, as when we were called upon to take over. Without the loyal aid of our many friends, this joy would not be ours today. Words fail us as we try in vain to express our appreciation for this kind favor and for the interest manifested in the cause we have espoused. However, we are not content to sit down and gaze upon the laurels of past achievements, nor rest upon our oars. We need ever to remember that the Lord said to Moses: "Speak to the children of Israel, that they go forward," and we must be ever at that task.

Brethren, is it asking too much of you, when I ask you to put forth a greater effort to put the OPA into the homes of a thousand new subscribers this year? We must invade new territory with the gospel truth so much needed. We must see that the call of "Back to the Old Paths," "Back to the Bible!" goes into every home of honest hearted children of God.

I kindly, but urgently, request every faithful preacher to try to put the paper into every member's home this year, where he is called to labor in meetings or otherwise. Will you not show enough interest in the welfare of the brethren and the paper to mention its merits a time or two publicly in every meeting you conduct this year? I ask all who are friends of the paper to renew promptly when your time expires, and that you try to get others to subscribe with you, or that you send it to some of your friends who are brethren in error. Brother, sister, may we count on you?

—Homer L. King

A NEW SONG BOOK

Yes, we are working on that new song book for 1950, and we hope that the material for it may be in the hands of our printers by the time you read this. It is to be the same size, quality, general purpose book as our other books, and we are trying to make it better.

—Homer L. King

OUR HELPERS

Below you will find the names of our helpers for the past month and following their names the number of subs. received by us from Jan. 20 to February 20. Many, many thanks to all for the assistance in the circulation of this paper. Please, continue to work for the paper. Check the following:

Homer L. King—12; Homer A. Gay 11; Bro. Freeman (Chico, Calif.)—10; Ervin Waters—10; Nelson Nichols—7; Mrs. L. N. Byford—5; Carl Willis—5; Gillis Prince—4; Sylvia Ballenger—4; G. H. Jones—3; Jack Ivey—3; Mrs. E. T. Cobb—3; James W. Russell—2; Mrs. W. E. Murry—2; L. F. Upshaw—2; J. R. Tidmore—2; Earnest Montgomery—2; Geo. F. Scott—2; Edwin S. Morris—2; J. T. Broseh—2; Edgar Caton—1; C. R. Fancher—1; W. B. Martell—1; M. L. Willoughby—1; Geo. J. P. Masser—1; K. D. Rawdon—1; S. E. Weldon—1; J. P. Blanton—1; Mrs. E. P. Mann—1; Dewitt Palmer—1; E. A. Lowery—1; Mrs. Joe Gilley—1; D. M. Davis—1; Don McCord—1; Paul Nichols—1; Emma May Morris—1; Mrs. D. O. Ercanbrack—1; K. G. Wilks—1; Thomas Murphy—1; P. D. Rector—1; Mrs. Hoyt Eubanks—1; Total—114.

RADIO PROGRAMS

I was glad to announce previously that the churches in Lebanon, Mo., Wichita Falls, Tex., and Oklahoma City have regularly scheduled radio programs. We have been informed that the church at 401 Gulf St., San Antonio, Texas, also sponsors a radio program over the local station, KONO. The time: Sunday 7:45 A. M. The church at Fresno, California, sponsors a radio program every Lord's day at 9:30 A. M. over station KSGN, Sanger. Let us hear from other congregations who are engaged in this kind of work.

—Ray Asplin

OUR DEPARTED

Thomason—Mrs. America T. Thomason, of Sentinel, Oklahoma, was born in Hunt county, Texas, July 29, 1859, the daughter of the late Mr. and Mrs. Josh Wheeler. She departed this life February 15, 1950, being ninety years of age. On February 12, 1893, she was united in marriage to N. A. Thomason.

To this union six children were born, three girls and three boys. One girl preceded in death. Surviving are: W. A., L. R. and J. E. Thomason; Leatha M. Ford and Mary E. Fegett and a host of other friends and relatives.

Evangelist M. Lynwood Smith, Wesson, Miss., spoke words of comfort to the bereaved at the Third street church of Christ, Sentinel, Oklahoma, January 17.

—Tom E. Smith

MILLER-HATHAWAY DISCUSSION

The above discussion was conducted at Midland, Texas, the latter part of November, following a discussion between Bro. Miller and the S. S. brethren at the same place, as reported in the January issue of the OPA. The cups brethren were aware of the failure of the S. S. preacher to uphold the cups, and evidently thought they could do better,

hence asked for a debate between Bro. Miller and one of their preachers on the cups question. They finally selected a Bro. Lester Hathaway to represent them, and the debate was begun on short notice.

Brother Miller affirmed one night on the use of one cup and Hathaway denied. The next night Hathaway affirmed the use of individual cups, Bro. Miller denying. If possible, Bro. Hathaway failed worse than Bro. Stanley, the S. S. man, in his effort to uphold the cups, being unable to find his cups mentioned in the Bible. Furthermore, being unable to find Scripture for his practice and proposition, he resorted to unbecoming statements and actions. Bro. Miller ably defended the truth, manifesting a good spirit. Both the S. S. and the cups brethren admitted the failure of the other in these investigations.

Our meeting continued over the following Sunday, Nov. 27, with one family restored. At the conclusion of the last sermon, Bro. Earl Evans, a cups preacher, of Big Springs, Texas, challenged Bro. Miller to debate him in Big Springs, in February; but I objected, due to the fact that we had just had investigations on these questions in two discussions, and but few of their members showed up. So, I failed to see where anything could be gained by further such efforts, because I do not believe there are any so blind as those who want to be.

—H. O. Allen, Box 1264
Midland, Texas

JOINED IN MATRIMONY

White-Shipman—February 5, at 3:00 p. m., I performed the ceremony that made J. T. White and Louise Shipman husband and wife, in the home of the bride's parents, who are members of the Ardmore congregation. The couple joined in matrimony are Christians, and they assured me that their home would be truly a Christian home. May God bless them with a long and tranquil life.

—Tom E. Smith

NOTICE

The church in Lebanon has approximately sixty new Old Paths Melodies No. 2. They will be sold to anyone desiring them. Concerning this, correspond with Bill VanStavern, Lebanon, Missouri.

CHURCHES IN CALIFORNIA

Armona, Railroad Avenue, Sun. 10:30 A. M., Thurs. 7:30 P. M. Everett Nichols, Armona, California.
Aromas, Home of Bro. F. E. Bixler, ½ mi. south of Aromas, Sun. 10:30 A. M.
Arvin, 225 4th St., Sun. 10:30 A. M. and 7:30 P. M., Wed. 7:30 P. M. Carl D. DeGough, Box No. 1109, Arvin, California.
Carlsbad, V. F. W. Hall, Sun. 10:30 A. M., J. H. McKaig, RFD No. 2, Vista.
Ceres, Poplar Ave. near U. S. 99, Sun. 10:30 A. M. and 7:30 P. M., Thurs. 7:30 P. M., Ambrose Haverly, Ceres.
Compton, Fernwood and Atlantic, Sun. 10:30 A. M., every 4th Sun. 7:30 P. M. Carl Hilterbrand, 814 Truman Boyd Manor, Long Beach.
Corcoran, 1233 Chase, Sun. 10:30 A. M., 7:30 P.

M., Wed. 7:30 P. M. E. L. Allen, RFD No. 1, Box 190, Corcoran.

Earlimart, information not available.

El Centro, 7th & Brighton, Sun. 10:45 A. M., 7:00 P. M.

Fresno, 757 Orange Ave., Sun. 10:30 A. M., 7:30 P. M., Fri. 7:30 P. M. James W. Russell, 755 Orange Ave., Fresno.

Glendora, 434 N. Michigan, Womans Club Building, Sun. 10:30 A. M. A. G. Smith, 552 N. Wabash, Glendora.

Graton, 223 W. Main, 3 mi. north and ½ mi. west of Sebastopol, Sun. 10:30 A. M., 7:30 P. M., Wed. 7:30 P. M., Tim Dougherty, 1002 Graton Road, Sebastopol.

Greenfield, 10th and Palm, Sun. 10:30 A. M., L. H. Stafford, Greenfield.

Lodi, Hilburn and Garfield, Sun. 10:30 A. M., 7:30 P. M., Tues. 7:30 P. M., J. L. Winchester, 205 Today St., Lodi.

Los Angeles, 3535 Siskiyou, Sun. 10:30 A. M., Wed. 7:30 P. M. Every first Sun. 7:30 P. M., also. C. N. Nichols, 849 Wilcox, Hollywood.

Manteca, Boy Scout Building, 3 blocks west of U. S. 99, Sun. 10:30 A. M., 7:30 P. M. Perry Allen, Manteca.

Merced, 2 miles west, ½ mi. no. on Old Airport Rd., Sunday. 10:30 A. M.

Montalvo, home of Bro. F. E. Williams, north of Korb's Trading Post, House No. 2780, Sun. 10:30 A. M., F. E. Williams, RFD No. 2, Box No. 409-E, Ventura.

Montebello, 138 So. 4th St., Sun. 10:30 A. M., each 2nd Sun. 7:30 P. M., also. D. E. Stone, 8545 Passons Blvd., Rivera.

National City, 18th and "D," Sun. 10:30 A. M., 6:30 P. M., Thurs. 7:30 P. M. L. H. Frizzell, 701, 1st Ave., Chula Vista.

Orange, "Y" Building, Sun. 10:30 A. M. & 7:30 P. M., Joe Cardwell, 129 Maplewood, Orange.

Orange Cove, 11th & "H," Sun. 10:30 A. M., 7:00 P. M., Thurs. 7:30 P. M., Fayburn Stroud, Orange Cove.

Poplar, Grange Hall, Sun. 10:30 A. M., 7:30 P. M., C. V. Byars, RFD No. 2, Box 71-x, Porterville.

Salinas, in the Alisal district, across the street from the airport hanger, Sun. 10:30 A. M., A. J. Mason, Box 60-A, Aromas.

Sanger, 230 West Ave., Sun. 10:30 A. M., 7:30 P. M. Tues. 7:30 P. M., Charles Ogden, 408 Tait, Sanger.

San Bernardino, 6th & "E," SW committee room of the Municipal Bldg., Sun. 10:30 A. M., V. H. Roberson, 146 Magnolia, San Bernardino.

San Luis Obispo, members have moved to Yuba City.

Sonora, home of Brother C. T. Springs, 10:30 A. M., Sunday.

Stockton, Netherton & Gurnsey, 2 miles east out Main St., 1 block south. Sun. 10:30 A. M., 7:30 P. M., Wed. 7:30 P. M., Roy Smalling, 1133 So. Broadway, Stockton.

Taft, these members attend the congregation at Arvin.

Waterford, Bintley & Timbell, Sun. 10:30 A. M., 7:30 P. M., Wed. 7:30 P. M. Roy Arnett, Waterford.

Woodlake, 496 Valencia St., Sun. 10:30 A. M.,

7:30 P. M., D. C. Kelley, Box No. 272, Woodlake.

Yuba City, Central and Garden Way, 1 mile south of Yuba City on Garden Highway, Sun. 10:30 A. M. & 7:30 P. M., Wed. 7:30 P. M.

I am indebted to Brother Don McCord for his assistance in the revision of this list. There is only one congregation listed for which we have no information. If a congregation has been omitted, it is unintentional.

—Ray Asplin,
1735 NW 13th St.,
Oklahoma City, Okla.

TIMELY SUGGESTIONS

Our young people: For some time I have been urged by several to write some concerning our young people, and now, I hope to offer in my Timely Suggestions, some things which will be of help to them. I believe that the majority of our young people feel and know that I am their friend and the writing that I shall now do will not be to criticize them. On the contrary, I want to come to their rescue. I am not discouraged about our young people; I believe that we have some as good, polite, clean, and faithful young people in the Church of Christ today as we have ever had in my life time. I see more young people on their knees in prayer, on the front seats at Church, helping to sing, etc., than I have ever seen before. The thing that I am most concerned about is: what are we older members doing to keep these young ones interested in these good principles?

We love to quote, "Remember now thy creator in the days of thy youth" (Eccl. 12:1), but I am afraid that many of the older ones are not doing much to cause their young to think about the Lord and His cause. In this connection it would be well for us to read Deut. 6—"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, shalt be in thine heart: and thou shalt teach them diligently to thy children, and thou 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" Verses 4 to 7.

This, together with Solomon's advice to "train up a child in the way he should go" (Prov. 22:6), should make parents feel quite a responsibility with their children. We all believe, too, that this same responsibility is carried over into the New Testament for the "Fathers are to bring their children up in the nurture and admonition of the Lord" (Eph. 6:4).

I also believe that the older members of the Church, whether they have children of their own, or, if their children are grown, should still feel a responsibility toward the young. I recall to my mind just now a time when a certain congregation was having a mid-week meeting in which the boys did the teaching, the praying and the song leading. Some of the parents of some of these boys got tired and sleepy, and grumbled that they could not learn anything from those kids. The meetings were discontinued because

some of the parents did not want to lose the sleep and go to the trouble to go out and listen to these boys. The parents got their rest and sleep (or, maybe their favorite radio program, or, the ball game), but what about the boys? Well, they are out! Out in sin; not interested even in going to church; they curse, drink, and carouse. The parents want ME to talk to these boys and try to get them to go to church. It is almost a hopeless task for me or any other preacher to get such neglected, discouraged, deceived, betrayed boys and girls interested in the church again!

It does very little good for me to break open these old sores again, only to try to get the parents to repent of their mistakes and try to save some other boy or girl; and to try to get the older members of the churches to see the need of giving all of the encouragement possible to our young people. They are young, and full of fun and life, like other young folk, and we cannot tie them down and keep them under our nose: They need some elbow room. When a church "folds up" in the winter time and can only have one meeting a week—on Lord's day morning because the weather is bad, folks might catch a cold, rheumatism, dark nights, lack of interest, etc., it will soon see that the "night spots" of the town—pool halls, skating rinks, picture shows, ball games, honka-tonks, and such like are furnishing the entertainment for our young people—Yes, and for a lot of the older ones, too.

There are a few congregations among us who seem to be doing much for their young folk, giving them something to do in the church and then helping them to do it, having them help with the teaching services, serve at the table, read a lesson, dismiss, lead the singing and so on. Having a singing school taught in the community helps to create a good interest in the song service.

Noticing the young people, and complimenting them for the good things they do and say, and for their attendance at church helps. Shake hands with them; let them know that you know they are there.

Suggestion: Let us save our young people.

There may be more to follow.

—Homer A. Gay

EMBLEMS OF THE BODY AND BLOOD (No. 1)

According to Webster, an emblem is "a visible sign of an idea." That there are at least two specific elements in the Lord's Supper, no Bible student or believer can deny. One is to be eaten: the other is to be drunk. The one to be eaten, Jesus called bread (Gr. artos); the one to be drunk, Jesus called the fruit of the vine (Gr. gennema). All agree that the latter is the "offspring," "fruit," "generation" of the grape vine. Webster's definition of emblem being correct, the bread and the fruit of the vine were appointed to set forth the true idea of the body and blood of the Lord. In reference to the bread, Christ said, "This is my body" (Matt. 26:27). In reference to the fruit of the vine, Christ said, "This is my blood" (Matt. 26:28). I do not know of anyone in the church of Christ who believes that the literal bread and literal fruit of the vine is the literal body and literal blood of Christ. We all admit that these

elements are emblems of the body and blood of the Lord. That the Lord's Supper, when viewed in the light of the Holy Scriptures, is a visible sign of an idea concerning something, no Bible student can deny.

Now that we have the emblems, what is the idea? According to Webster, an idea is "a pattern, standard or an ideal." That Christ is the pattern, standard or ideal, no one dares deny. Tradition teaches that Christ was a perfect model of humanity. The truth was set forth by Jacob in Genesis 49:12. We study the Great Benefactor of the human race and find that it was the will of the Divine mind, that the body of this great Being should see no corruption. This thought is beautifully expressed in Psalm 16:5, "Thou main-tainest my lot." An uncorrupted body was to be the lot of Christ (Ps. 16:10; Acts 2:31). In Acts 13:34-37, Paul shows a difference between David and Christ. David fell asleep and saw corruption; Christ, whom God raised again, saw no corruption. Alexander Campbell said, "God gave man everything in the concrete and nothing in the abstract." Hence, a perfect Being in body, mind, and spirit was sent into the world and presented to man for a pattern, a standard or a ideal. Since Jesus Christ is the ideal (idea), and since we have the emblems in the church or kingdom, these emblems are the visible signs of this ideal (idea). Can we maintain the idea in our minds and change or substitute anything different than what Jesus used in instituting the Supper, the Divine idea?

In a further examination of the bread (loaf), should it be good or bad; clean or unclean (God always rejected the unclean; that which made anything clean was that which God appointed), leavened or unleavened? Should it conform to the idea of God or the idea of man? In the face of these facts, what kind of bread did Jesus use? All will say, "it was good, clean, conforming to His idea." Amen! Any other kind would have been contrary to His nature. The bread that Christ used was very specific in its nature. Bread in the day of Christ was designated as leavened or unleavened. The loyal brotherhood claims that the bread that Christ used was **unleavened**, and if we follow the example of Christ, we will use **unleavened** bread. How are we to know that it was **unleavened**? Here is where I challenge investigation. **There is no place in the New Testament where unleavened bread is to be used by specific command; yet, we have the example.** The only authority that we have in the New Testament for unleavened bread, in the communion, is that the supper was instituted during the days of **unleavened** bread, when all leaven was to be put away. This is enough authority for me. Christ instituted His Supper while the law was in force. The seven days of unleavened bread was one of the annual feasts of the Jews. The feast was in connection with the passover supper, and on the occasion of observing this with the Apostles, Christ instituted His Supper. Since the appointed bread is the emblem of His body, and **no leavened** bread was allowed on such occasion, then Christ used unleavened bread in His Supper for the emblem of His body.

How are we to know the difference between

leavened bread and unleavened bread? According to Webster and Young, anything leavened is "anything fermented, degenerated or puffed up." Hence, leavened bread is bread that has fermented, degenerated or puffed up. According to Exodus 12:24, Israel took their bread before it was leavened. Bread in its natural state is unleavened. We can not have leavened, fermented, puffed up, or degenerated bread without its being soured. The Hebrew word *sur*, rendered sour, refers to that which has been fermented, degenerated or corrupted. Paul emphatically set forth this idea: "purge out the old leaven (fermentation, degeneration, sourness), for even Christ our passover is sacrificed for us; therefore, keep the feast with unleavened bread of sincerity and truth" (I Cor. 5:7-8). The Church is the Spiritual body of Jesus. The Church or Body is unleavened (unfermented); His natural body was unleavened (unfermented). Holy spiritual things begat Holy spiritual things; Holy natural things begat Holy natural things. Sincerity and truth are cardinal doctrines of the Christian religion. Jehovah has demanded this at the hand of man in every age of the world (I Cor. 5:6-8). Paul forbids keeping the feast with old leaven. Here leaven is forbidden, just as it was at the passover. He defines our passover as being Christ, who is unfermented, uncorrupted, not puffed up—both **spiritual and natural**.

I was once told, by one of the brethren, that the fault he found in me was that I failed to distinguish between the things specific and the things indifferent. My answer was, "every appointment, on every thing that Jehovah appointed, sets forth some great lesson, and if we would only learn what each thing represents, then by perfect representation, we would automatically have unity." **This is the fundamental law of the Bible.**

When we study the philosophy of memory and learn that in every age of the world, Jehovah gave to man commemorative institutions, and that these were perfectly adapted to the memory of man; then, and only then can we begin to appreciate the divine lessons of Almighty God. Just imagine the Lord's Supper, the last and greatest of all commemorative institutions that has been in the history of the world, shot to pieces by the doctrines and commandments of men.

Conclusively, remember that the inspired witnesses say plainly, "Jesus took bread" on the night of His betrayal (Matt. 26:26; Mk. 14:22; Lk. 22:19). By investigation, we found the bread to be unleavened. We also hear Paul, about thirty years after the establishment of the Church, binding the same order, with the same kind of bread, on the Church at Corinth.

My next article will be on the drink element of the Lord's Supper.

—T. E. Smith,
Wesson, Mississippi

"IF A WOMAN HAS LONG HAIR"

(Continued from first page)

woman's hair is in proportion to how short some man's hair is. The idea of a certain lineal length of the hair in so many feet and inches is not here connoted in the case of either the man or the woman. And the language is not so mystical that

neither the women nor the men will know what the Lord expects of them. Every man and every woman with respect to their hair falls into one of two categories. Their hair is either natural length or it is not natural length. We either let our hair grow or we do not let it grow. We either cut it or we do not cut it. Is that simple? Since the expression means "let the hair grow," we may put it in these words, "If a man let his hair grow, it is a shame unto him. But if a woman let her hair grow, it is a glory to her: for her hair is given her for a covering." A man is not to let his hair grow; he is to get hair cuts. A woman is to let her hair grow; she is not to get hair cuts. Can not you see the difference? In other centuries men frequently had hair hanging down to their shoulders, but they did not let their hair grow. They cut it. If a man does let his hair grow, he violates this teaching of the Bible.

But some women object, "Paul said that her hair is given her for a covering, and even though I cut my hair some it covers my head just as good as if I did not cut it. However, this reasoning ignores the meaning of what Paul said. He did not say, "A part of her hair is given her for a covering." If he had, this would have involved the man in a problem because he has a part of his hair. "Hair" is from the word which Thayer says means "head of hair" (Thayer, P. 354). It is her head of hair, her natural uncut hair, that is meant. "Her hair is given her for a covering." "For" is from "ANTI" and here means "instead of, in the place of" (Thayer, P. 49). "Covering" means in this verse a "veil" (Thayer, P. 502, and Robinson, P. 573). In a general sense the word refers to a mantle, wrapper, or outer covering for the body. Used specifically with reference to the head it has reference to a veil, an artificial covering, for the head. But the apostle Paul teaches, "Her head of hair is given her in the place of, instead of, a veil, or covering." God gave it to her to thus serve her.

Let us sum up Paul's arguments. (1) It effects prayer. Since the man is the head of the woman, verse 3, and the woman cannot pray through her authoritative head, the man, but must pray through Christ, she must have her physical head covered, verse 5, when she prays. Her head of hair was given her by God to serve as a covering. The man has to pray through his head, Christ verse 3, and therefore he prays with his physical head uncovered, verse 4. To have his natural head of hair is a shame, verse 14. (2) But if a woman will not have her natural head of hair, she may as well be consistent and shear or shave it off. It is the same as, and as bad as, shaving it, verses 5 and 6. (3) The woman should have her hair because she is the glory of the man, verse 7. (4) Because of the angels the woman should have this power on her head, verse 10. It is a badge of submission to the man. It is a sign of man's authority over the woman. (5) Paul appeals to their own reason by asking if it were becoming for a woman to pray unto God uncovered, verse 13. (6) He teaches that it is a shame for a man to have long hair, verse 14. (7) He teaches that a woman's long hair is her glory and that it was given her instead of a veil, verse

15. (8) Paul then clinches his argument by saying, "But if any man seem to be contentious, we have no such custom, neither the churches of God," verse 16. Paul does not mean, "If anyone objects or wants to argue against what I have said, just forget about it because I did not mean it anyway." Someone will be contentious about every Bible truth. Paul gives the contentious ones, who do not want to follow his instructions to understand, that neither he nor the churches have such a custom as he has condemned. What has he condemned? A woman praying unto God uncovered, verses 5 and 13. This settles it. "We have no such custom." But to gaze around in some congregations one would almost think that we did have such a custom.

May we honor God's word. And, mothers, think you that you can cut your daughters hair until she is a teen ager or until she obeys the gospel and then teach her successfully that she ought not to cut her hair? You have taught her, by what you did and permitted, the very opposite. I have seen Christian husbands who opposed the practice of women cutting their hair. I have seen the supposed Christian wives of those same husbands with their hair cut. Those wives regard neither God nor their husband. They dishonor both and themselves. They flaunt their lack of submission to their husbands and their defiance of God's law. Will they then try to pray unto their Father and be heard? Repentance is first in order. It is as one who honors woman and wants to see her occupy her glorious position that I tender these considerations.

—Rt. 1, Lawrenceburg, Tenn.

I'M SURE I SHALL NOT PASS AGAIN THIS WAY

The bread that giveth strength, I want to give;
The water pure that bids the thirsty live;
I want to help the fainting, day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer cruel doubts and fears;
Beauty for ashes may I give always;
I'm sure I shall not pass again this way.

I want to give good measure, running o'er,
And into angry hearts I want to pour
The answers soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live right, from day to day;
I'm sure I shall not pass again this way.

—David Ford

(Selected by Ray Asplin)

"Churches of Christ" recognise the Word of God as their only authority, and plead for a complete return to the Christianity of the New Testament, with its simplicity and beauty.

—From Revival

From The Fields

Robert Falvey, Rte. 1, Box 150 C, Wesson, Miss., Feb. 14.—We are looking forward to a visit by Brother Ervin Waters to preach for us at the new church in Brookhaven next Friday night, Feb. 17. Bro. Billy Orten is to preach at New Salem a few nights, beginning the 18th., inst.

Bud Parker, RFD 2, LaGrange, Ga., Feb. 15.—I am preaching almost every week-end, in Ga. and Ala. I was with the brethren at Napoleon, Ala., the first Sunday. I was with my home church last Lord's day. We are looking forward to the coming of Bro. King to this part next summer for some meetings.

C. D. Palmer, Kinston, Alabama, Feb. 6.—Brother Reynolds and I were at Colquitt, Ga., over the fourth Lord's day in January, services Saturday night and Sunday, with good crowds. Their new meeting house is almost completed, and it is nice. Too, we visited Pansy, Ala., in the afternoon of the same Sunday, above.

Leslie Cato, Rte. 1, Colquitt, Ga., Feb. 15.—The church here is doing fine, and our new building is almost completed, and we appreciate the help from all in building. We are now meeting for worship in it; 11:00 a. m. each Lord's day. Last November, we visited Kinston, Ala., and heard Bro. Gay at Early in a meeting, which we enjoyed. We hope he can come our way.

Earnest Montgomery, 219 Wood St., Brookhaven, Miss., Feb. 5.—The new congregation, located on R. R. Ave., here, is doing fine, with about 20 faithful members. We are thankful for donations of \$25.00 from LaGrange, Ga., and \$10.00 from Bro. G. A. Canfield. Young Bro. Miles King preached for us over the week-end, Jan. 22, also Tuesday night following, giving some good lessons. We invite all the faithful to stop over with us. Services 10:30 a. m., Sunday, and 7:00 p. m., Tuesday.

Clovis T. Cook, Lebanon, Mo., Feb. 10.—For the past few weeks I have been meeting with my home congregation, assisting in the teaching, singing, etc. I preached at both the morning and evening services in Lebanon, Jan. 22. I am to begin a meeting with the Church in Houston, Tex., March 5th., continuing through the 19th. We invite all to remember this date and try to attend.

L. J. Ballard, 1154 A! Shotwell, Houston, Texas, Feb. 14.—Brother Clovis Cook is to conduct a meeting, March 5 to 19, inclusive, for the faithful church, meeting at 8001 Buchanan Street, located in Port Houston addition. We invite all brethren in reach of this place to attend this meeting

and assist us in song and otherwise. Too, we invite any of the loyal preachers to stop by with us if passing this way at any time.

John W. Jones, Route 1, Melissa, Texas, Jan. 19.—The church, located three and one half miles east of McKinney, on Highway 24, has moved to Melissa, six miles north of McKinney, on Highway 75. The location of the meeting place is the Interurban station, on Main St., one block east of Highway 75. We meet for worship at 10:30 a. m., and 7:30 p. m. each Lord's day. Anyone passing our way will find a welcome. Bro. Barney Welch is to be with us in a meeting next summer.

C. R. Fancher, Route 1, Frederick, Okla., Jan. 17.—We are looking forward to establishing a faithful church in the above place in the near future. A Bro. Warren, father of Sister Thomason, at Sentinel, and his wife, of Frederick, took their stand with us last Sunday. He has offered to deed a lot to the church, if we can arrange for a building, and we think we can buy a building and move it on to the lot next month. There are two S. S. churches in Frederick now.

The Howard Robersons, 146 Magnolia Ave., San Bernardino, Calif., Jan. 25.—Since we last reported, there has been a faithful congregation established here. This was made possible through the cooperation of the faithful congregations of this state. We are few in number, but the future is bright. Those knowing interested persons in this area, please notify us. The place of meeting is: 6th & "E" Sts., in the southwest committee room of the Municipal Building.

Tommy Shaw, Commodore, Pa., February 13.—On Jan. 22, I preached at Waco, Texas, and on the 29th., at Okla. City. On Feb. 5, I enjoyed a visit at Liberty, Ky., in the home congregation of Bro. Thomas Murphy, a gospel preacher. I believe Brother Murphy is a fine man, and he is a good speaker. I preached at Love Joy, my home congregation in Pa., on February 12. I am to begin a series of meetings at Le Contes Mills, Pa., February 19.

Homer Smith, Sentinel, Okla., Feb. 7.—Brother Billy Orten, who is attending the vocal school in Dallas, Texas, came up for a weekend visit with us, preaching over Sunday, Jan. 22. He certainly is making a good preacher. Billy Jack Ivey has gone to Midland, Texas, for about two months of work. He certainly has the zeal. The church at Geary is doing fine. Billy helped these people very much in preaching and "house to house" teaching. Bro. Lynwood Smith is to be with us February 19.

Carl Willis, 21 Cherry Court, Pontiac, Mich., Feb. 13.—I have been in the home of Bro. Peek for the past month, but I have not as yet obtained work. I have been giving lessons each Lord's day in Bro. Peek's home, as we worship there. On last Lord's day, my lesson was, "Men Wanted." Remember the Lord is calling for all men, and that He even stands at the door and knocks for

an entrance. Let us pray that many may answer the call. I appreciate the help of Bro. Peek and others in the loss of my suit case en route here. Thanks to all.

J. R. Tidmore, Broken Bow, Okla., Jan. 29.—We are still fighting the good fight of faith at Golden. Some of our erring brethren locked the door of our meeting place in September, forcing us to meet under a tree until Nov. 4, at which time the door was opened. We were happy to have Brother H. Hamilton of Ada with us Dec. 25. He gave us a good lesson. I thank God for the good work reported in the *Old Paths Advocate*. God bless the faithful everywhere.

Roy Knight, Holyoke, Colorado, Feb. 17.—We have just rented the Legion Hall, in which to meet for worship, and we are to have our first service there next Lord's day. We believe this will give us an opportunity to reach people outside the church, also to contact other members. I have noted with much satisfaction that in the last few issues of the OPA, it contained more articles on Bible subjects, which makes the paper more interesting to both saint and sinner. Keep up the good work, Bro. King.

Tom E. Smith, Healdton, Okla., Feb. 13.—On Jan. 22, I preached at Ardmore. A young man was immersed. That afternoon, we enjoyed the monthly singing at Davis. The fifth Lord's day, I preached at Sentinel, attending another fine singing in the afternoon. Feb. 5, I preached at Graham and Feb. 12, I preached at Oak Grove. These two congregations are doing fine. The next monthly all day meeting will be at Ada. It will be Feb. 26. Please take notice, Oklahomans.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Feb. 15.—I preached at Crescent, Okla., Jan. 8. I was called to Washington, Okla., to conduct funeral services for Sis. Elitha Dean, the mother of Bro. Charlie Dean, who worships at Washington. Jan. 11, I left for California. I have preached at the following congregations since I got here: Montebello, once; Compton, three times; and at Siskiyou, six times. At present I am attending a singing school conducted by my brother, Paul.

J. B. Spradley, 3701 Ave. "K," Fort Worth, Tex., Feb. 15.—The church in Dallas is growing. The congregation here at 2704 Vaughn has been supporting Bro. Broseh. The church at White Hall contributed to his support also, making it possible for him to remain in Dallas until March 15, anyway. Brethren, we should always do the best we can with what we have. If we can not do things in a big way, there is no reason why we should not try. It is that constant dripping of the water that wears the stone away.

R. B. Roden, 2860 N. W. 21, Oklahoma City, Okla., Jan. 19.—I preached at the Carter congregation last Lord's day morning. In the afternoon I accompanied some of the brethren to Frederick where Brother J. T. Warren and wife are meeting

in their home. They had suggested that the Carter brethren assist them as much as possible. I preached for them. Brother Warren and the Carter brethren have made arrangements to build in Frederick. May God bless the work of those who are willing to go forward. The brethren at Carter are to be commended for their interest in this respect.

J. T. Broseh, 814 Cumberland, Dallas 8, Texas, Feb. 13.—Since my last report, we have continued the work in and around Dallas. Feb. 3-4, I discussed the drink element to be used in the Communion with Brother A. B. Pickle near Palestine, Texas. The discussion was orderly. Brother Pickle failed to read from the Bible proof to sustain his position. Here in Dallas, there were 2 confessions of faults yesterday. Brother and Sister E. O. Harrison of Brashear, Texas have recently taken their stand for the Truth. Brother Harrison is a good teacher and song leader. He will be an asset to the Cause. Best wishes to all the brethren. Pray for us. Let us press the battle.

Edwin S. Morris, 3831 S. Walters St., San Antonio, Texas, Feb. 13.—I preached at Fairview, Sabinal and Austin during the month of January. The work at these places seems to be moving along nicely. The congregation in Austin is looking forward to some meetings the entire month of March. Let us all look forward in the Lord's work. The fields are indeed white unto harvest. I plan to conduct a series of meetings in Waco, during the first week in April. This will be my first effort in protracted work. I solicit the prayers of all the faithful as I go forth. I enjoy and look forward to getting the OPA each month. I am enclosing 2 subscriptions to the paper.

S. E. Weldon, 3935 Inez, Beaumont, Texas, Feb. 15.—The brethren of Beaumont and Port Arthur have been meeting together for some time, but now we have agreed to divide the time, and meet in both cities. We hope to have our building completed in the near future. Anyone contemplating a visit with us should contact me, or W. D. Mc-Niel, 2085 N. Sproston, Nultinax Village, Beaumont, or H. Buchanan, Rt. 2, Box 533, Port Arthur. We are expecting Brother Grafton Smith of New Salem, Miss., about March 5. All faithful brethren are invited to worship with us when they have the opportunity. The digressives are persecuting us. Enclosed one subscription for the O. P. A.

Billy Jack Ivey, Route No. 2, Sentinel, Okla., Feb. 13.—Jan. 29th, I was with the brethren at Fruitland, Texas, preaching once. This was my first time there and I enjoyed it very much. On Lord's day night, the 29th, I preached at the Wichita Falls congregation. I was glad to be with these good brethren once again. I was with my home congregation on the 1st of February. At present, I am with the congregations at Midland, and Odessa, Texas. The Lord willing, I shall be here for two months. There are some fine brethren in this section of the brotherhood, and I am thankful for the privilege of working with them.

The Lord willing, I will teach a singing school at Odessa, beginning Monday night, Feb. 20th. Remember to pray for me and the work.

R. L. Chapman, Hebbronville, Texas, Jan. 23.—We have recently been having visitors at the worship, which we have appreciated very much. A Brother and Sister Kline have been driving about one hundred miles each Lord's day to worship with us. Last Lord's day we had the Klins, Bro. Bill Harmon and wife, Brother and Sister Fancher, Sister Cook and wife's father, Bro. Sim Rasor from Austin. Also, all of our family were here. They all gave us much encouragement. If conditions here ever seem to justify an effort, we want you, Bro. Gay, to hold us another protracted meeting. We surely do want to attend the 4th of July meeting. Best regards to all the faithful. Pray for us.

G. H. Jones, Wynnewood, Okla., Feb. 14.—I was born into Christ in 1922, at the age of 17 years. I left Christ, as many folk do. Twenty years passed, and I made an attempt to come back. To my surprise, there had been a great change in the worship of the church. At Davis, Okla., on Feb. 12, 1950, almost 30 years after my obedience to the gospel, I confessed my faults, happy to find a congregation so near to me that has not gone modernistic, leaving its first love. The brethren gave me a hearty welcome back to the fold. I have this to say to the digressives: God has not authored the confusion that you have caused in the body of Christ, and I am sure that He has no part in it with you. You are deceiving yourselves.

Earl K. Caffey, 3528 College St., Kansas City, Mo., Feb. 7.—During the month of January, Bro. Homer A. Gay was with us, and gave us three good sermons. Bro. Arthur Wade was with us one Lord's day and night, and we appreciated him very much. Also, Bro. Cris Adams from near Joplin, Mo., was with us over one Lord's day and gave us a good lesson. We surely do appreciate these faithful gospel preachers and always enjoy having them with us. Any time any of them can come by and be with us it will be appreciated. Also, if any of our younger preaching brethren need the practice we will be glad for them to "practice" on us. We are looking forward to our meeting in June, by Brother Kessenger. Pray for us that we may live faithful.

Gayland L. Osburn, 3240½ Madera Ave., Los Angeles 39, Calif., Feb. 17.—Jan. 15, I preached at Glendora, Calif., and that afternoon I attended the singing there. That night I heard Chester King preach at Orange, and I also heard him at Los Angeles, Feb. 5. I enjoyed hearing the talks which were given at Los Angeles, Jan. 18, and since then, I have assisted with the teaching there, Jan. 22, 25, Feb. 1, and 12. Jan. 19, "Don" McCord and I preached at Orange, and Feb. 5, I preached there again. I heard Nelson Nichols preach at Compton, Jan. 22 and at Montebello, Jan. 29. On the morning of Jan. 29, I preached at San Bernardino. We had a good singing Lord's day afternoon, Feb. 5, at Los Angeles. Paul

Nichols preached at Montebello on the night of Feb. 12, and I enjoyed hearing him. I am now attending a singing school conducted by Paul Nichols at Los Angeles.

Charles H. Lee, Box 144, Graton, Calif., Feb. 18.—On Feb. 9, Brother Chester B. King and a Brother Crowson of the Cups and Sunday School faction discussed the Communion; each speaker spoke as long as he desired. Brother Crowson's main argument was: "This (cup) is my blood." Brother King successfully refuted this. The opposition agreed that one cup for the distribution of the fruit of the vine for one assembly is scriptural. On the 16th, inst., the same men discussed the teaching in the same manner. Brother Crowson admitted that he thought a woman could teach, preach and baptize. How do you like that? We think it was a great victory for the Truth. Brother King did a fine work in his defense of it. Both speakers manifested a commendable spirit. The audience was orderly throughout.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Feb. 11.—The meeting at Armona closed Jan. 22, with five confessions of faults. We have some good folks there, though the congregation is small. My next was a week of preaching at Aromas, which resulted in five confessions of faults and two baptisms. Bro. Ervin Waters preceded me with a week of preaching, baptising one. The prospects for the advancement of the Cause look better now in that part of the country than they have for years. At present I am in a singing school in East Los Angeles. The interest is good. Next, I go to Greenfield for a singing school, and then possibly to Ceres for another school. April 2, I am scheduled to begin a meeting near Fredrick, Okla. with the Carter congregation. Brethren, let us all be ready for our meetings and schools when it is time for them to begin. It pays to advertise!

M. L. Willoughby, 1308 S. W. Binkley, Oklahoma City 8, Okla., Jan. 23.—The congregation at the Galey school house, northwest of Ada, Okla., is improving in attendance. On Sunday, January 22, I met with the congregation at Lexington, Okla., for the morning services. Brother Graham accompanied me on to Galey for the afternoon services at 2:00 p. m. Bro. Jesse Waters, from Okla. City, gave us an excellent lesson. Bro. James, of the Garr Corner congregation, has promised to try to be with us next Lord's day and present a lesson. We extend an invitation to all faithful preachers, or any of the faithful brethren, to meet with us for worship and to assist us in the work. Enclosed you will find remittance for a subscription to the OPA, and you may look for more subscriptions to be coming from this congregation.

Gillis Prince, Wedowee, Ala., Feb. 15.—Since my last report, I have been preaching regularly. Nov. 20, I closed a meeting for the congregation meeting on 29th Street in Temple, Texas. I believe good was done. I have preached some for my home congregation this winter and have held a few week-end meetings. Jan. 8, I was at the Early and Lowery congregations in southern Alabama. Jan. 21-22, I was with the Chapel Grove congregation near Lawrenceburg, Tenn., preaching 3 times. I preached once at nearby Shady Grove. There were two restorations and two immersions. I was glad to see the progress being made in that section. Feb. 5, I preached at LaGrange, Ga., with two confessions of faults. Feb. 11, I began a series of meetings at the Walnut Hill congregation near Liberty, Ky. There have been to date 3 confessions of faults. Good interest is being manifested. May the Lord bless everyone of His.

Jesse N. French, Gen. Del., Corcoran, Calif., Feb. 18.—I have been as active as possible, since last report, having worked with several of the churches in the Valley. The summer of 1949, I enjoyed, immensely, working in Fresno with Brethren Jim Russell, Troy Hudson, and Paul Hamett, who are doing much to strengthen the cause in Fresno. From

there I went to Yuba City, and labored with Brother Al Newman. The brethren seemed very zealous in the work of the Lord. Since the first of November, I have been in Corcoran. I have spent most of my time with this congregation; although, I have visited and preached for the congregations at Armona, Sanger, Earlimart, and Arvin. I certainly enjoyed the preaching by Brother Ervin Waters in Corcoran and in Poplar. It was good to visit with him and his family. I enjoyed Brother Paul Nichols' meeting in Armona. We were happy to meet Paul's wife and enjoyed our visit with them. On our journey, let us sacrifice everything for truth. May we "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord."

Thomas Murphy, RFD No. 5, Liberty, Ky., Feb. 15.—In December and January, I was at home, preaching from one to three sermons weekly. Brother Tommy Shaw preached for us Feb. 4-5. He delivered two fine sermons. Brother Gillis Prince is currently engaged in a good series of meetings here. Brother Prince is a powerful speaker and well informed in the Scriptures. I appreciate every one of the good letters that I have received from various brethren since I took my stand for the truth. They are, indeed, a source of encouragement and inspiration. I am to be with the church at Brazil, Indiana, Feb. 18-19. On Feb. 25-26, I am to be with the church at Mt. Vernon, Ky. Brethren, a battle is on; may we fight the good fight of faith and lay hold on eternal life. I have time open for meetings. Anyone in need of my services feel free to call on me. May we all press forward for the mark for the prize of the high calling of God in Christ Jesus.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Feb. 14.—It is a pleasure to read the reports from over the country in the good OPA, of souls being saved, churches strengthened, preachers turning to the truth from error, new congregations being established, etc. I was glad to read of Bro. Murphy's coming over from the cups to "a cup," but he will find the opposition and persecution quite difference now. I pray that all our brethren will ever manifest the spirit of Christ in dealing with error. Bro. Gillis Prince was with us the first Lord's day in February, and Bro. Bud Parker preached the second Lord's day. Bro. Parker is one of the preachers developed in this congregation (LaGrange), and he is a good one, being loyal to the Bible in faith and practice. He has been preaching for three years, at least, having preached in his home church and other places over week-ends. Churches will make no mistake in calling him for meetings as he is prepared to do that work. I was with the church at Colquitt, Ga., last Lord's day. Their house is about completed at a sacrifice on their part, but they still need money, being few and poor. My wife has now been relieved of her illness, for which we are thankful.

Homer A. Gay, 218 No. Jackson, Lebanon, Mo., Feb. 10.—Since my last report, I have preached at Cross Hollows, near Cassville, Mo. I had not been there for two years and I was delighted to find them growing and developing as they are. We had splendid crowds both Saturday night, and the two services on the Lord's Day, Jan. 15. I preached at Richland, Jan. 22, to a nice crowd, even though considerable sickness was in the congregation. Jan. 29, I enjoyed being with the home church where I preached Lord's day night. The first Saturday night and Sunday in February, I was with the Swars Prairie brethren, near Seneca, Mo., preaching three times, and attending singing in the afternoon at Beef Branch, all of which I enjoyed very much. We had good crowds at all services, but especially on Sunday night, the house was filled to capacity. I plan to go next Lord's day to Richland. The first two Lord's days in March, I am to hold a meeting at Harrodsburg, Indiana. I am to conduct a meeting in Dallas, the first part of June. If another congregation in the Southland would like a meeting about that time, I have time for one after the Dallas meeting.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., February 14.—I closed the Lodi, Calif., meeting Jan. 22 with two restorations. The congregations at Stockton and Manteca cooperated splendidly in this effort. On the night of Jan. 22, I began a meeting at Aromas and had to leave Jan. 29. Bro. Paul Nichols cooperated in this effort and continued the meeting a week after my departure. One was baptized before I left. The churches at Alisal and Greenfield were a great help in the meeting. Preaching brethren John L. Reynolds and A. J. Mason moved to this section last spring and there has resulted a great upsurge in spiritual activities. I think that

with proper effort there will be a great future for the cause in this area. Greater unity and less friction were manifest among these brethren than were manifest in some places. When brethren work for themselves instead of for the Lord rapid deterioration of the cause sets in immediately. On the night of Jan. 29, I began a meeting at Poplar which closed Feb. 5, with one restoration. Bro. Chester King and I were to have held this meeting in Porterville in an attempt to establish a congregation there, but the day before the meeting the building in which we were to have it was denied us. This was a great disappointment. We had services at Sanger three nights, Feb. 5-7, and enjoyed being there again. We had one restoration. On the night of Feb. 8, we attended the first night of Paul Nichols' singing school at Siskiyou St., Los Angeles, and departed for Texas the next day. I preached at San Angelo twice Jan. 12. We are to leave here and go to our home this week.

D. B. (Don) McCord, 552 North Wabash, Glendora, Calif., Feb. 20.—Jan. 22, I preached at San Bernardino in the morning. In the afternoon, some of the brethren and I did some personal work. That evening, I preached at Orange to a good audience. These congregations are young, but with the help of God, we will be hearing more good things of them. Jan. 29-Feb. 12, I conducted a series of meetings at Ceres. I enjoyed this immensely. The hospitality tendered my wife and me by these good people will ever live in our memories. There were 4 immersions. This congregation has a bright future. Brother Homer L. King attended most of this meeting. His presence was appreciated much. It was good to have Brother Paul O. Nichols visit one night. The congregations in this section of the San Joaquin Valley cooperated wonderfully. Feb. 13, I began assisting Brother Homer L. King at Manteca. This congregation was recently established. Wife and I are appreciative of the hospitality of these good people. I have hoped for a long time to have an opportunity to collaborate with Brother King in protracted work. The day finally dawned! My association with him is to me an inspiration. He is truly a great teacher! Last Friday, I was called to Stockton by Brother Roy Smalling to assist a man in obedience to the gospel. He was a stranger to all of us—God only knows from whence he came or where he went upon our compliance with his wishes. Feb. 26, the Lord willing, I am to be at Salinas to begin a week of personal work, followed by a 2-weeks series of meetings. I want to ever thank God for my dear brethren who are enabling me to preach the gospel. I solicit an interest in the prayers of the Elect.

Homer L. King, Box 212, Waterford, California, Feb. 20.—I was with the brethren at Yuba City, Jan. 18 to 29, inclusive, teaching a singing school, doing personal work for the church, and preaching over both Lord's days embraced. The results were gratifying; the school was one of the best I have conducted in the state, being well attended, and much improvement in singing was evident. As a result of teaching and preaching to the church, eight of the members confessed faults, some being restored. I was to have begun a series of meeting at Manteca, a new congregation established recently, Jan. 30, but due to a meeting in progress at Ceres, about 20 miles from Manteca, it was decided to postpone our meeting until the Ceres meeting ended. Hence, having no place arranged to go, I attended most of our beloved Bro. Don McCord's meeting at Ceres. It was a great pleasure to hear him through a series of meeting. He is rapidly growing in knowledge, ability, and grace. All appreciate his humility and sincerity very much, hence he is finding favor in the faithful brotherhood out here. May God help us all to ever remember that God wants us to be "little in our own sight." Humility is one of the preachers' greatest assets in his work among men for the Lord. I am now in a very good meeting at Manteca, being assisted by Bro. Don McCord. We are preaching alternately, and it is pleasure to work with Don. I love all my preaching brethren, and I am always glad to work with them in meetings. I appreciate the nice way the preachers in this state are cooperating, also the cooperation on the part of the brethren in general. I believe the brethren in Calif. are big enough, good enough, wise enough, faithful enough, to solve about all of their problems concerning their work, if we preachers will just give them a chance to do so without our interference. I appreciate the nice way in which the brethren here have stood by me and my needs. Bro. Don McCord is rendering valuable aid in putting out this issue of the OPA. I go next to Merced for ten days, Feb. 27 to March 9; then to Lodi for a series of meetings. Pray for me and mine. My very best regards to all my co-laborers.

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. XXII

LEBANON, MISSOURI, APRIL 1, 1950

No. 4

THE CHURCH THAT CHRIST BUILT (No. III)

For the third and last of the series under this caption, we consider the worship of the church that Christ built. In a day when digression is rampant and so many members of the body of Christ are nonchalant concerning the worship of the church, it is, indeed, relevant to consider this subject seriously.

One of my greatest disappointments in life has been the everpresent negligence that many of God's people evince regarding the worship. There are reasons for the existence of this. Too many of us do not study our Bibles—we merely read them. Too many of our preachers and teachers are slack in teaching on the necessity of worshipping God in Spirit and Truth. I consider this the cardinal reason why so many people in the church do not think it is necessary to go to church and attend to the worship when a trip, friends, family, etc. contravene.

We first give attention to the singing as a part of the worship. Authentic records reveal that the first time an instrument of music was used in worship was in A. D. 670. This was over six centuries subsequent to the establishment of the church in Jerusalem; consequently, the instrument of music is that many years too late for the church that Christ built. When the pope first attempted to introduce the use of it into the worship of the Catholic fold, it almost accomplished division. It finally did cause a division; the Greek Catholics to this day reject it in the worship. Martin Luther and John Calvin, noted reforming theologians, attacked the instrument in worship. Calvin declared, "It is no more suitable than the burning of incense, the lighting of tapers or revival of the other shadows of the law." Luther said, "The organ in the worship of God is an ensign of Baal."

In our day, men have tried vainly to place singing in the teaching category. Shisters of two general classes have fathered this contrivance. It is most evident from the Sunday School advocates who claim that singing is teaching; consequently, the brethren opposed to the classes system of teaching and the attendant women teachers, can not permit their women to sing—that would be women teaching. The other class includes those who would spy out the Christian's God-bequeathed liberty and enforce the so-called "set order of worship." To get singing into the worship, they try to make it a part of the teaching—their first item—without reasonable or scriptural authority. That singing is teaching is even repugnant to the ap-

(Continued on page eight)

CLIPPINGS AND COMMENTS

By J. Ervin Waters

What Campbell Expected of Himself as a Preacher

1. The preacher must be a man of piety and one who has the instruction and salvation of mankind sincerely at heart.

2. A man of modest and simple manners, and in his public performance and general behavior must conduct himself so as to make his people sensible that he has their temporal and eternal welfare more at heart than anything else.

3. He must be well instructed in morality and religion, and in the original tongues in which the Scriptures are written, for without them he can hardly be qualified to explain Scripture or to teach religion and morality.

4. He must be such a proficient in his own language as to be able to express every doctrine and precept with the utmost simplicity, and without anything in his diction either financial on the one hand or vulgar on the other.

5. A sermon should be composed with regularity and unity of design, so that all its parts may have a mutual and natural connection, and it should not consist of many heads, neither should it be very long.

6. A sermon ought to be pronounced with gravity, modesty and meekness and so as to be distinctly heard by all the audience.

7. Let the preacher, therefore, accustom himself to articulate slowly and deliver the words with a distinct voice and without artificial attitudes or motions or any other affectation."—Alexander Campbell.

The above is what Alexander Campbell expected of himself as a preacher. His lofty ideals contributed to making this man one of the greatest to appear in the drama of religious life since the apostolic age. With his keen and giant intellect he thought upon a high plane. He mastered many subjects and fields of thought. He preached with no affectation. He made few gestures, and seldom walked during the sermon. He spoke without notes and held all, illiterate or intellectual, spellbound.

Shall Women Rule the Church?

"Recently I closed a two weeks' meeting at Dixon Springs, Illinois. One fine lady returned to the church and seven were baptized. I have known this church all my life. It was once a strong congregation. But the past 25 years it has been minus any men who can lead. Brother J. D. Clemens returned from Chicago a year ago

and revived the congregation. Three to five women had been meeting more or less regularly during the years. Three had become trustees and one the treasurer.

Upon my arrival I found much dissatisfaction with the arrangement. They were not willing to surrender their authority (?) to the few men now attending. . . . At the close of the meeting I appointed four men as trustees and one as secretary-treasurer for the congregation. . . . The opposition informed Brother Clemens that they will tear the whole thing up next Sunday, which, as I write, is four days hence" (F. L. Paisley, in Firm Foundation, Sept. 6, 1949).

F. L. Paisley wrote the preceding under the above caption. I do not understand why Bro. Paisley is so surprised at the action of these women. Some S. S. defenders have been contending that women may conduct public worship if men were either absent or unable. Some say she may baptize under the great commission. Bro. Paisley heard Bro. Logan Buchanan at Dallas contend that women may teach men in classes. Bro. Robert R. Price in the last discussion at Yuba City this year took the position that women may speak, ask and answer questions, thereby teach, in the public assembly when the whole church is come together into one place as long as she did not stand up before the congregation and do it. Bro. Price also said that women should be preachers and evangelists. Now Bro. Paisley is surprised, and objects, when the above women conduct the worship services, become trustees with one as treasurer, and do not want to surrender this authority to the incoming men. We have been warning these brethren where their doctrine would lead them. These women are merely trying to use their alleged "rights" which Paisley and others have tried to give them. When Paisley sees these alleged "rights" in fruition, he doesn't like the fruits. A good tree cannot bear corrupt fruit. Let these brethren rid themselves of the Sunday School innovation and return to the truth.

More About Women

"When should elders call upon women to pray?"

—G. W. P., Texas.

"At any time that they see fit to call upon them. God has placed the direction of the local congregation in the hands of elders and it little behooves me or any other preacher to try to tell the elders who they can call upon to teach, preach, pray or do anything else within that local congregation" (Eugene S. Smith, Gospel Broadcast, Sept. 1, 1949).

It looks as if Bro. Paisley and Bro. Smith had better get together on this matter. These two statements from these men appeared the same week. When may the elders call upon women to pray? Bro. Smith replies at any time that they see fit to call upon them. And he further indicates that the preachers should not try to interfere in any way if the elders call upon anyone, male or female, to teach, preach, pray or do anything else within the local congregation. Follow the elders regardless of what the word of God says about it in 1 Cor. 14:35 and 1 Tim. 2:11-12. Where to next, brethren?

—Rt. 1, Lawrenceburg, Tenn.

OUR TEACHING SERVICE (No. 9)

By G. A. Trott

Pardon me, dear readers, for calling your attention again, briefly, to the previous article and the proof therein that the more excellent way Paul promised in the twelfth chapter is contained in the fourteenth chapter, I wish, once more, to call to your attention the fact that Paul settles this fact by beginning the fourteenth chapter with a repetition of the language used in the last verse of the twelfth. His language immediately following makes the proof still more conclusive, as he contrasts the use of spiritual gifts with the prophesying, showing that the prophesying he spoke of was not any miraculous manifestation and was to be desired "rather" than they. Spiritual gifts were excellent, but the prophesying he spoke of was "more excellent." Furthermore, that there might be no possibility of any misunderstanding, he defines clearly just what he meant by "prophesy," saying that it is speaking for the edification, comfort and exhortation of the church. But you may say that Paul goes on to speak of the gift of tongues and is not that a spiritual gift? Sometimes it is and sometimes it isn't, but here at least, we must admit that Paul is referring to a spiritual gift, for he contrasts it with prophesying, in the very same way he did in speaking of spiritual gifts in general, showing that prophesying (speaking for edification exhortation and comfort of the church) is more excellent. The apostle goes on to show why this is so in the 14th and 15th verses, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding (the understanding of my hearers) is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding (the understanding of my hearers) also."

But I may be asked by what right I say that the understanding spoken of is the understanding of the hearers? I do so because Paul's language will admit of no other construction. He makes it perfectly plain that this is his meaning when he goes on to say "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?"

Furthermore, Paul goes on to say "I thank God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding (the understanding of my hearers) than ten thousand words in an unknown tongue." Then surely we know that the apostle considered speaking in a manner to be understood is "more excellent" than a display of miraculous power by speaking an unknown tongue. Miraculous gifts were valuable in convincing unbelievers, but are of no benefit when addressing the church and that is what Paul is speaking of. He says "in the church," for in this chapter he is giving instructions for what is to be done in the church—the assembly. He gives the reason why he so teaches, for Paul leaves nothing to our imagination, so in the 22nd verse he tells us why it is more excellent to speak in the church, for its edification and comfort, in words that can be understood. "Wherefore tongues are for a sign, not to them that be

lieve, but to them that believe not: But prophesying serveth not for them that believe not, but for them which believe."

Paul then sets all doubt aside as to where these rules apply when he says "If therefore the whole church be come together." It is for what is to be done in the assembly of the church that the apostle is giving directions, and these rules cannot be applied elsewhere without incurring the guilt of rejecting his counsel. When the apostle spoke of the whole church being come together he adds no qualifying clause and whosoever modifies this expression in the slightest degree convicts himself of adding to or taking from the word of God and brings upon himself the awful penalties of such a course. According to Paul's express declaration, the rule he gives applies to the church assembly, whenever, wherever and for what ever cause the church may assemble. He never said a word about coming together for worship or for any other purpose, but simply tells what is to be done, and how done, when the church comes together. Let us then take it just as it reads, without any addition or subtraction supplied by imagination.

The church is a God-created unit and must be taught as such, and we may no more divide it into units of our own devising than we might dismember the literal body of Christ, if such a thing were possible, for we are told that the church is His body. It follows, then, beyond any possible doubt, that whatever teaching is done when the church comes together must be done in the "one body" and not in divided sections of that body.

It is true that unbelievers may and nearly always do come into the assembly and may be benefitted by what they hear taught there and Paul gives that as an additional reason why it is more excellent to speak in a language that all can understand, but he does not intimate that we may incorporate such unbelievers as a part of the assembly or form separate units for their benefit; whatever they learn from the teachers in the assembly; they must learn by listening to the admonitions addressed to the church. The earnest talks, exhortations, singing and prayers of the saints undoubtedly impress the unbelieving hearers, as Paul clearly teaches; and not the least impressive thing to them is the manifest determination on the part of all to be governed in all things by instructions of the Holy Spirit and not in a way to suit their own ideas of what may be most in accordance with the dictates of uninspired reason or experience. If we believe that "we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves; and comparing themselves among themselves are not wise" (2 Cor. 10:12). We know that we cannot forsake divine instructions to follow human devices in teaching without incurring God's wrath, and the only safe course to pursue is to follow the apostolic directions as closely as possible, every speaker seeking to edify, exhort and comfort the church, all come together in one place, in one undivided audience. Although Paul does not positively forbid anyone speaking in a tongue with

which the audience is not conversant, he does put a limit upon it to the extent of requiring that they keep silent unless there is some one present who can interpret it to the hearers, otherwise, his object would be frustrated and no one benefitted.

I cannot agree with those who would insert the word "sentences" in this passage, notwithstanding some translators have done so and have found many adherents. The lexicographers define the greek "ana meros" as meaning "thorough each share or turn, i. e. by course, by turns, alternately," and give this passage as an example. I am sure the learned lexicographers know more about Greek and its idioms than you or I and am convinced that the correct rendering of this text is just what it appears to be at the first glance, viz., "one after another." This seems to imply that those who speak in a language that needs to be interpreted to the audience should follow one another making it a separate part of the teaching service and not intermingling it with the other teaching. For instance, I understand that one was not to teach in an unknown tongue, having his speech interpreted, then one in language that all understand then another interpreted speech, etc. This would be to have a more or less confused service, but the two or three who might speak in unknown tongues were to do their speaking one after another all being included in the same part of the teaching service.

It seems apparent to me that this commends itself as being a more orderly mode of procedure. (Reprint from "Apostolic Way")

PECULIAR PEOPLE I HAVE KNOWN

People who want the preacher and song director present at every service, but refuse to attend every service themselves.

People who want favours but are unwilling to give any.

People who believe their children ought to be taught the Bible, but make little or no effort to bring them where the Bible is taught.

Women who say they believe the Bible, but refuse to allow their husband to be the head of the house.

People who demand visitation when they are ill and when they are not, but never visit other people at all.

People who believe that the Gospel is God's power to salvation but are never known to study or teach it. —Selected

WISE WORDS TO WOMEN

In these modern days, words spoken by Solomon so long ago seem to have a greater significance for us encouraging us to contentment.

(1) 'Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.' (Prov. xv. 17).

(2) 'Better is a dry morsel and quietness therewith, than an houseful of sacrifices with strife.' (Prov. xvii. 1).

(3) 'Better is a little with righteousness than great revenues without right.' (Prov. xvi. 8).

(4) 'Better is a little with the fear of the Lord, than great treasure and trouble therewith.' (Prov. xv. 16). W. E. Jackson (From Scripture Standard)

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HERE AND THERE

Change of Address—Until further notice, will all our correspondents make a note of our change of address from Waterford, California, to our old address of Route 2, Lebanon, Missouri? Send all matter intended for the OPA to that address. Send all orders for books, "Old Paths Pulpit," "Clark-King Discussion," song books, etc., to the above address and save delay.

If all who contemplate changing addresses will kindly send us a card, giving both the old and the new addresses, it will be much appreciated by us and will enable us to keep the OPA coming to you each month.

Do You Need A Cup?—Brother E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., writes me that he can supply your needs in just about any size silver plated cup, from one half pint to two quarts, at a very reasonable price, since he is in touch with a concern in England, where he gets them direct from the maker, which will save you nearly half the price you would pay from a dealer here. Brother Miller is passing that saving on to the churches. Write him your needs in this matter.

Interest in The OPA—We appreciate the increased interest in the paper and its circulation, and we thank all for their nice words of encouragement. We trust that all of our friends, especially, our faithful preachers, will put forth an increased effort to get the paper into the homes of all members of the church of Christ as you go your way among the brethren this year. We could increase the effectiveness of our teaching many fold by increasing the circulation of the paper a few thousand subscriptions this year. Please, strive to send us a nice list of subs. each month.

—Homer L. King.

OUR NEW SONG BOOK

"Old Path Melodies," Number Three, is the name of our new book for 1950. Our other two books by this title have been so well received and the title so well liked and so appropriate, we decided to continue with it for at least another book. The book will consist of 192 pages of gospel songs, both old and new, the same as all the other song books published by us. We have put a lot of effort into this book, and we hope it will be even better than our last (1949) book. The same brethren, Homer

A. Gay, Clovis T. Cook, Tom E. Smith, Lynwood Smith, D. E. Stone, Ervin Waters, and Paul Nichols, have assisted with nice selections for this book, and we believe that all who like to sing will like it.

When will It Be Ready? This we cannot say. We have tried in the past to make predictions, and have always had to change our estimate, hence we can make no definite promises. If our printers will give us a definite date, we shall pass it on to you then. We hope it will be within a month or two.

The price—For the benefit of those who would like to order in advance, so that their books may be shipped direct from the printers at Dallas, Texas, to insure a little earlier delivery to them, we are quoting prices at this time. Notice, however, we cannot ship direct to you from the printers, unless you order as many as one hundred copies. Here are the prices:

40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100; Postage prepaid by us.

No, please, do not ask us to send orders, C. O. D. This will cost you more money, cause you more trouble, and cause us too much trouble.

"Old Path Melodies," our 1947 song book, is still in stock and may be had at the same price as quoted above.

"Favorite Spiritual Songs," our 1944 song book, is a very fine book, and we can still supply your needs at the low price of 35c per copy; \$3.75 per dozen; \$13.50 for 50; and \$26.00 for 100; Postage prepaid.

Send all orders for the above books to Homer L. King, or to Old Paths Advocate, Route 2, Lebanon, Missouri.

OUR DEPARTED

Collins—Sarah Elizabeth Collins was born Jan. 5, 1857 near Cooper, Texas. She departed this life March 16, 1950. In 1880, she was married to G. S. Collins, to which union three children were born, all of whom preceded Sister Collins in death. She was a member of the church of Christ for many years. Surviving her are a daughter-in-law, Mrs. Mamie Collins, Sulphur, Oklahoma; one brother, R. W. Parrish; two grandchildren and three great grandchildren.

The writer was the officiant at the services conducted at the Tishomingo Ave. church of Christ, Sulphur, Oklahoma. The many flowers and the large attendance bespoke the high esteem in which she was held. Interment was in Oaklawn Cemetery.

—Tom E. Smith,
Healdton, Oklahoma

OUR HELPERS

Below you will find the names of our helpers and following their names the number of subscriptions received by us from February 20 to March 20. Always check this list for errors and to see that your subs. have reached us. Many, many thanks to all for their loyal support of the paper and its cause. Here they are:

Mrs. L. N. Byford—10; J. H. McKaig—10; Geo.

G. Freeman—10; Billy Orten—8; Homer A. Gay—8; Homer L. King—8; Don McCord—4; Osie Calloway—4; Ervin Waters—3; Edwin S. Morris—3; Mrs. Otis Fowler—2; E. L. Allen—2; Paul Nichols—2; E. H. Miller—2; J. T. Broseh—2; Jack Ivey—2; A. D. McNeil—2; Nelson Nichols—2; Tom E. Smith—2; G. E. Nichols—1; Reed Chapell—1; G. P. Stockton—1; A. S. Pinegar—1; E. M. Huguley—1; Mrs. Frank Cobbs—1; Mrs. J. D. Lasater—1; John Bednar, Sr.—1; A. B. West—1; Clarence Kessinger—1; Arthur Wade—1; Wilson Thompson—1; Cuba Rummer—1; Frank Brown—1; John Thomson—1; Lyle Halstead—1; L. C. Dent—1; Mrs. Jewell Briggs, Jr.—1; Tommy Shaw—1; J. H. Roberson—1; L. L. Redd—1; F. K. Reeves—1; John W. Nowlin—1; W. L. Cooper—1; Total—110.

ARNETT-JOHNSON

Brother Warren Arnett of Waterford, Calif. and Sister Bernice Johnson of Merced, Calif. were united in the sacred bonds of matrimony, March 5. The wedding took place at Merced, with a large crowd in attendance. I was honored to officiate for this boy and girl whom I had the privilege of baptizing sometime ago, for they have remained faithful Christians since their obedience to the gospel. We wish for them a long and happy useful life together in the service of the Master, and may their Christian home be an example to others.

RECONCILED

To Whom It May Concern, Greetings:—This is to certify to the faithful brotherhood that the differences, which have prevented full fellowship and cooperation on the part of the Healdton and the Wilson, Okla., congregations, have now been settled, for which we are thankful. It has been known to the brotherhood in Oklahoma for sometime that the above churches did not cooperate in the work for certain reasons. One of said reasons was that the church in Wilson had been using preachers, whom the faithful brotherhood did not consider loyal to the word of the Lord. In a recent meeting of the leaders of both churches, these differences were settled, and we are glad to make known to the brotherhood that these churches are now in full fellowship and that they will cooperate in a series of meetings at Wilson, conducted by Bro. Lynwood Smith, who was present at the said meeting above.

Signed, Healdton brethren,

J. D. Elmore
C. L. Tate
Tom E. Smith

We, the undersigned of the Wilson congregation, are in full agreement with the above statement, and in full fellowship with the Healdton congregation, and we shall endeavor to use only such preachers as are in agreement with our faith and practice.

Signed, Wilson brethren,

W. C. Milner
D. E. Cormany.

EMBLEMS OF THE BODY AND BLOOD (No. 2)

Many people are beginning to discuss the word emblem, in connection with the Lord's Supper. Yes, they are emblems to the natural man, but to the Spiritual man they are the flesh and blood of Jesus Christ. The cup is an emblem to the natural man, but it is the New Testament to the Spiritual man. Baptism is just a plunge in the water for the natural man, but for the Spiritual man, it is a washing away of sins. These visible demonstrations have spiritual values. They are the commandments of God.

When we take the position that the drink element of the Lord's Supper must be the fruit of the grape vine, then we are compelled by what Christ said, "For every tree is known by its own fruit" (Lu. 6:44). The tree is known by its own fruit and not the fruit by the tree. Wine advocates, please inform me what tree produces intoxicating wine. Where will I go to find it? What percentage of alcohol does it produce? Where was such a tree when God finished the creation? I have asked Bible questions; I demand Bible answers. Are you sure that you can take strong alcoholic wine, made from the juice of the grape and prove by its nature that such a mixture is the fruit of the grape vine? I am not afraid that you can not; I know that you can not. Jesus Christ said, "Each tree is known by its own fruit, for a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit." Where does one find an alcoholic grape vine? God said for each tree to bear its own fruit, and Moses said it bore it. Here I challenge all of the wine advocates to disprove the unfermented juice of the grape to be the kind of liquid that Jehovah said for the grape vine to produce.

Some of the wine advocates say, "We admit that the unfermented juice of the grape is one kind of fruit produced by the grape vine." I ask, "How many kinds did Jehovah say for the grape vine to produce?" They continue to say, "We will drink either kind." Again, I ask, "Either kind of what? How many kinds of drink elements does the grape vine produce?" Brethren, you are trapped! When Christ said, "There is no good tree that bringeth forth corrupt fruit. . .", He forever settled the question regarding the unfermented juice of the grape. The grape vine is as pure as God made it; likewise, the grape juice is as pure as God made it. With all these facts of the Kingdom of Nature before us, who can doubt that the drink element of the Lord's Supper possesses a value that makes it fit to be an emblem of the blood of Christ?

The blood of Christ is different from other blood. Human blood stains, mars and blackens, but the blood of Jesus Christ cleanses whiter than snow. This is a direct contrast. Let us remember, no other blood is like His blood; no other emblem is like His emblem. Man must be aware of this contrast in order to appreciate fully the benefits of the blood of Christ. The alien sinner contacts Jesus' blood by being baptized into His death, burial, and resurrection. The Christian contacts Jesus' blood by drinking it. Christ said, "Verily, verily, I say unto you, except ye eat the

flesh of the Son of man, and drink His blood, ye have no life in you . . . for my flesh is meat indeed, and my blood is drink indeed" (John 6). Jesus left these great principles; no man can change them. The emblem is fit; no man can change it. I have heard brethren say, "One cannot drink the blood nor eat the body of the Lord." If one cannot, something must be wrong with him. Some say that these emblems are not the real things, but just good substitutes. If these emblems are substitutes, when may one eat and drink the real things? There are no substitutes. We understand, of course, that such things are spiritual. Do you now see the fitness of the eat and drink elements in His Supper? Emblems are characteristic marks. This can be proven by Biblical examples. We now examine a few.

There was a prophecy that there would come forth a star out of Jacob (Num. 24:17). At the birth of Christ, wise men from the East came to Jerusalem saying, "Where is He that is born King of the Jews? For we have seen His star in the east . . ." We are led to believe that these wise men saw some specific star (an emblem). It differed from other stars. This star had certain characteristic marks by which these wise men made their decision. Do we not have wisdom enough to see some like characteristic marks in the fruit of the vine by which we can make our righteous decision? Stars are used in the scriptures to represent prominent characters, but of all stars among men, the star that came out of Jacob outshines them all. Why was it that these wise men did not use the sun, moon, or one of the planets for this emblem? Of course, if some of the people of today had been there and judged this question, as they do the emblems of the body and blood of the Lord today, it would not have made any difference, neither would they have found the Savior.

"Beware of the leaven of the Pharisees, and of the leaven of Herod" (Mk. 8:15). Is it not shown that there was a pre-existing analogy between leaven and the corrupt doctrine of the Pharisees? Brethren, if we loose these great ideas, principles and pre-existing analogies, we are yet blind to the gospel (Mk. 8:16-21). Jesus taught further, "Why reason ye because ye have no bread? Perceive ye not, neither understand?" These people thought they needed bread, but they had the very thing they needed if they would have used it. Indeed, Christ taught them a great lesson, when He used leaven for an emblem of the corrupt doctrine of the Pharisees.

With these thoughts before us, we shall spend the remainder of our time discussing the points over which the church is divided regarding the drink element in the Lord's Supper.

—T. E. Smith,
Wesson, Miss.

GOD ALONE

Beholds the end of what is sown;
Beyond our vision, weak and dim,
The harvest-time is hid with Him.

—From Scripture Standard

TIMELY SUGGESTIONS

(1) **Our young people:** With the Bible still reading "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6), I am just old fashioned enough to believe that it will work today just like it always has. We have to get an early hold on our young folks and never slacken that hold if we expect them to be what we want them to be.

I have lived in the Church of Christ long enough to see several sets of children raised. There is a class of parents in the Church, who argue that when children are small that they are too small for the preaching to do them any good, and therefore, one of the parents will stay home with the children, or, if both parents want to go they will leave an older child with them—or a "baby sitter." These are the parents who, when their children become of school age, can't drag them out at night to go to church, because the children have to get their lessons, and then, they must not lose sleep, or they will not feel like getting up and going to school. These same parents are usually the ones whose children must be in all of the plays at school, all of the sports, etc., for they can't stand for their children to grow up to be back numbers, they say. There is another class of parents in the Church, whose children go with them to every service of the Church. When they become of school age, they get their lessons before preaching time, or, after or let them go: they go to the Church services; they are in very little of their sports and so on; they do not miss a service of the Church for any of them. And of the more than one hundred families of children of Christian parents, that I have known to finish high school, the children of the latter finish just as young: with just as good grades; with just as many high honors—and many times they are far ahead of the others. The children who are thus brought up are usually the best singers; best teachers, best preachers, and preachers' wives.

Parents, anytime you cause, or allow, your children to absent themselves from a service of the church for a lesson in "Mother Goose Rhymes," or some kind of a play, or a tap dancing performance, a ball game, or anything else, you are causing this child to place any and all of these things ahead of the Church!

Let us remember the Bible says, "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is and of that which is to come" (1 Tim. 4:8). Again: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2:20-22).

(2) **Lower your sights, Brother:** I am in receipt of a missel from a Bro. Copening, of Wilson, Okla. in which he sends me a copy of a report of thirty members of the Non-class group, including two preachers, Norman Gibson, and Dennis

Kellog, asking for fellowship with the S. S. church at Amherst, Texas, and he gougingly insists that we should publish this in the OPA—in as much as we report the ones who give up the cups and classes. Well, now, brother, the Bible nowhere says that there is rejoicing in Heaven over those who depart from the faith: the rejoicing was done when the prodigal returned, not when he left home.

In the first place, these folk were not with us. "They went out from us, that they might be made manifest that they were not of us" (See 1 Jno. 2:18-19). For the last quarter of a century we have tried to show the "cups brethren" where that they would have to finally give up the cups and come back to the truth, or go on with the S. S. folks—just as the SS folks will finally go on with the instrumental music people.

But for these and others to further depart from the faith, only strengthens our faith, for we are plainly taught in God's word that these things would happen: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy—" (1 Tim. 4:1-2).

The brother further says in his missel: "I am made to believe the cup quibble is the main bone of contention that keeps the two bodies apart." Now, this is right: that is why the cups boys are either surrendering to the other departures from the truth, or, are coming back to the true way.

He says further that even tho he has been told that he could get a discussion, he is just "waiting patiently." Now, just lower your sights a little, brother. You need not be so afraid of hiding your light under a bushel measure—a small tomato can would put you into a complete eclipse. You do not have to jump over a half dozen states to find some one to discuss these issues with you. Just a few blocks from you there lives a boy, who, if you will sign a fair proposition, and agree to have a discussion under fair and equal circumstances—where both sides may hear, will meet you just about any day. The first letter of his name is Fred Kirbo. And only a few miles to the west of you there is Tom E. Smith, and Lynwood Smith, of Healdton. Try them! If they are too big for you, then some of the smaller fry will assist you.

—Homer A. Gay

THE EVERLASTING DOMINION

"And I saw another angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue, and people" (Rev. 14:6-7). A close observer could scarcely fail to notice the significance of this vision, seeing that it indicates the new era, fully established, immediately after the vision of Mount Zion. This preaching means the spread of the everlasting dominion and kingdom of God (Dan. 7:13-14).

When we read Acts and the Epistles, we see at a glance how the first dominion was superceded and absorbed by the universal and everlasting dominion and kingdom of God; it would be universal in its scope. We might remember in this connection the words of Christ, "If I, if I be lifted

up from the earth, I will draw all men unto me" (Jno. 12:32). This may be construed in two ways; first, His gospel will draw obedient souls to Christ from all nations into His everlasting dominion; and second, that all, both the just and unjust, would finally be drawn to judgment. In support of this, Jesus said, "Other sheep have I which are not of this fold. Them also I must bring and they shall hear my voice, and there shall be one shepherd, and one fold" (Jno. 10:11-16). The converts in the beginning, being redeemed from the wreckage of the lost cause of Israel, believed in Christ as a rewarder of those who would diligently seek Him, repented of their sins, confessed Christ before men, and were immersed for the remission of their sins, thus becoming subjects of the everlasting dominion. This constituted the gospel in the beginning, which reached to the uttermost parts of the earth. Truly, this dominion is everlasting in its existence, universal in its scope, and all powerful in its majesty and is ruled over by a great high priest—"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and is made higher than the heavens" (Heb. 7:26). Now the family of God being thus provided for and "thoroughly furnished unto all good works" (2 Tim. 3:17), "having an high priest over the house of God, let us draw nigh with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed in pure water" (Heb. 10:21-22).

—S. E. Weldon,
Beaumont, Texas.

HE OPPOSES HIMSELF

In "The Church Messenger" of February 15, 1950, Brother C. A. Stark of Dallas, Texas opposes himself quite successfully, in an article he entitles **The Cup Question**.

Brother Stark says, "The cup that Jesus held in His hand was the drink element in a container. This drink element and the container were material, were fashioned by man, were tangible substances, and were perishable." Readers, take notice to what Brother Stark says concerning the cup that Jesus held in His hand—"drink element in a container" (notice the singular number). He continues, "When Jesus said, 'This cup is the New Testament in my blood,' He was referring to a cup that was not tangible, or material, or made by man, or perishable." This is something new from the cups brethren. This man denies that the cup is the container or the contents. Many of these brethren say that it is the contents. Now, notice how Brother Stark opposes himself. He admits that Jesus had a cup in His hand, but then he says regarding Jesus' statement, "This cup is the New Testament in my blood," He meant another cup, which was not tangible or material.

He further says, "It seems to me that anyone can see that the cup that Jesus took was just as material as the upper room in which they sat or the table around which they sat." But that is not all, let us notice again, "When Jesus took the cup and gave it to his disciples, the record says, 'and they all drank of it.' The word 'it' refers to the cup that Jesus had in His hand." Now,

can you beat that? In one breath, Brother Stark says that the disciples drank from the cup that Jesus had in His hand; then, in another breath, he says that the cup Jesus was referring to was not material. He thus denies that the disciples drank from the cup that Jesus was referring to.

Brother Stark continues further to entangle himself in his own web. He says, "It seems that our one container neighbors could see the force of the above teaching and would raise their eyes from the material thing . . . but some will say, 'Is it not safe to have one container, and all drink from one literal cup? My answer is, 'No.'" The next question would be, "Can you prove that two or more literal cups used in the communion service would be safe?" Again, my answer is, "No." Now, that certainly puts us at a loss, does it not? Brother Stark declares that it is not safe to use one literal cup, like Jesus held in His hand at the institution of the communion. He further admits that he can not prove that it is safe to use two or more literal cups as the cups brethren do. Brethren, what is this coming to?

Now, in connection with I Cor. 11:25 and Luke 22:20, let us notice that Brother Stark says, "Jesus said, 'This cup is the New Testament in my blood, which is shed for you.'" There could not be a New Testament if there had not been an Old Testament. The Old Testament was the blood of bulls and goats." Peruse the last ten words again, please, and let us compare them with Heb. 9:18-20. Paul teaches here that the Old Testament was dedicated with the blood of bulls and goats, but Brother Stark contends differently by saying that the Old Testament was the blood of bulls and goats. The Twentieth Century New Testament, translated by about twenty Greek scholars, renders Lu. 22:20 as follows: "This cup is the new covenant made by my blood." The Moffatt version reads, "This cup means the new covenant ratified by my blood." The Edgar Goodspeed version says, "The cup is the new agreement ratified by my blood." The same version says in Matt. 26:28, "This is my blood which ratifies the agreement." We readily see that the cup is the new testament, new covenant, new agreement ratified or made by the blood.

Is it not obvious that Brother Stark has spent much time in opposing himself? He has tried to contend that the container was not under consideration in the institution. We shall spend the remainder of our time in giving some corroborative evidence that the container was under consideration. Ashley S. Johnson, in *The Great Controversy*, says concerning the words of Jesus, "Drink ye all of it," that it is correct to render it thus: "Drink ye all out of it (i. e., all of you must drink out of the cup)." Thayer's *Greek-English Lexicon of the New Testament*, referring to Matt. 26:27 and Mk. 14:23, on pages 189, 510 and 533 says, "a cup, a drinking vessel . . . the thing out of which one drinks . . . the vessel out of which one drinks." The *Greek New Testament with English Notes*, published by Harper & Brothers (1869), says, under Mk. 14:23, "Hence, at the passover, the guests all drank out of the same cup." In this same connection, Adam Clarke, in his praiseworthy commentary, says, "Divide it among your-

elves—pass the cup from one to another—and by handing it from one to the other, they shared it among themselves . . . Christ calls the cup "the new testament in my blood;" i. e., an emblem or representation of the new covenant ratified by His blood . . . The confirmation of the old covenant was by the blood of bulls and goats; the confirmation of the new covenant was by a cup of wine." Lastly, Thayer's *Lexicon* says, "I Cor. 11:25; Luke 22:20, in both, which the meaning is, this cup containing wine, an emblem of blood, is rendered by the shedding of my blood, an emblem of the covenant."

All evidence leads to this conclusion: The cup is the New Testament and the wine in the cup is the blood of Christ that dedicated it.

—E. H. Miller,
LaGrange, Ga.

THE CHURCH THAT CHRIST BUILT—

(Continued from first page)

parently rare quality of common sense. I cannot remember having had anyone teach me anything by singing a song. Perchance, I am intellectually too dense to sing to God (Heb. 2:12) with both the spirit and the understanding (I Cor. 14:15) and at the same time be listening to someone or more sing the same song. For singing to be teaching, the above would of necessity be the case! In the least, if singing is teaching, it is poor—extremely poor-teaching. Over 100 scholars' collaborative translation of Col. 3:16 and Eph. 5:19 does not even infer that singing is teaching (The American Standard Revision).

We now consider praying in the worship. By the responsive "Amen" in most assemblies nowadays, it is difficult to detect whether the prayer that has just been uttered is approved of or not. I contend that every male Christian has the responsibility of expressing a "so be it" at the conclusion of a prayer in the assembly—the prayer being scriptural, of course. We should not wait to come to the assembly to pray, we should be importunate in prayer. Remember Daniel!

Third, we consider the teaching. We have no example, precept, command or essential inference that God's people ever segregated into classes for this purpose. Let us consider briefly I Cor. 14. All honest people can understand that this chapter does have application in our very good day. From the very beginning of the chapter, an anti-thesis is evident—a contrast between spiritual gifts and prophecy (v. 1). In verse 3, the prophet under consideration here is one who "speaks unto men to edification and exhortation and comfort—not a teller of future events. The word prophet can have such import, but the context in I Cor. 14 expressly forbids such. How are we to prophecy (speak to men to edify, exhort, and comfort—v. 3)? One at a time (v. 31) when the church has come together (v. 26). Let us keep in mind that the woman can not teach in the public assembly (I Cor. 14:34-35; 1 Tim. 2:12). As a teacher, her realm is evidently in private, and not connected with the worship.

Now, we consider briefly the communion. All scriptural evidence leads to the fact that Christ instituted the communion with one container with

the fruit of the vine as the contents—emblematic of the blood of Christ, and one loaf (bread) intact, emblematic of the body of Christ. Concerning the cup (Matt. 26; Mk. 14; Lu. 22; I Cor. 11), a figure of speech is used, but merely saying with a pseudo-triumphant air that the container has no consideration, is short of the mark. There are over a score of figures of speech—all with different meaning; consequently, merely saying something is figurative proves nothing. One must qualify his statement—explaining what kind of figure. There is no figure of speech by which a volume of liquid can be referred to as a cup without that liquid being in a cup.

Lastly, we make mention of the giving. We find our instructions in I Cor. 16:2. From my point of view, this is the most neglected aspect of Christian worship. I fear that many will be weighed in the balances at the judgment and be found wanting in this great duty. Let us, Beloved, give with diligence; let us give willingly. This is our duty.

Let us not be forgetful in giving assiduous attendance to the Lord's Day assembly. It is there and only there that we can give and commune—duties that are just as binding as others along the way.

I believe in this brief resume, we have at least discussed the cardinal points of our worship to God. We take cognizance of the fact that instruments of music, the Sunday School and women teachers, a plurality of cups and loaves in the communion are foreign to the divine mandate! May we ever remember that. These tangents have their moorings in Babylon and not in Jerusalem; consequently, they have no place in the church that Christ built.

—D. B. (Don) McCord,
Glendora, Calif.

A PRAYER

Make me Thy laborer,
Let me not dream of ever looking back,
Let not my knees be feeble, hands be slack.
O make me strong to labor, strong to bear,
From the rising of the morning till the stars
appear.

Make me Thy warrior,
On whom Thou canst depend to stand the brunt
Of any perilous charge on any front.
Give me skill to handle sword and spear,
From the rising of the morning till the stars
appear.

Not far from us, those stars—
Unseen as angels and yet looking through
The quiet air, the day's transparent blue.
What shall we know, and feel, and see, and hear
When the sunset colors kindle and the stars
appear?

—Amy Carmichael, Heart and Life



E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., March 7.—We want to thank all for the many cards and letters from our many friends, in sympathy for my wife's illness. We are thankful to report she is much improved.

H. O. Allen, Box 1264, Midland, Texas, March 13.—We are glad to report that we are getting along without much opposition from the digressive brethren of late. You are invited to stop by and preach for us, Bro. King, any time. Remember us in your prayers, brethren.

Tommy Shaw, Commodore, Pa., March 14.—The meeting at Le Contes Mills, Feb. 19 to March 5, closed with two confessions of faults. I enjoyed my stay with the church there. I am now in a singing school at my home church, Love Joy. I am to begin a series of meetings at Flemington, March 19. Pray for us.

S. E. Weldon, 3935 Inez, Beaumont, Tex., Mar. 11.—We had Bro. Grafton Smith and family to visit us March 5, from New Salem, Miss. Brother Smith preached a fine sermon. We enjoyed him and his fine family. We meet tomorrow at the home of Bro. Buchanan at Port Arthur.

F. K. Reeves, Marion, La., March 15.—I submit my renewal for the paper, as I would not want to miss all of the good news and reports it has from time to time. Our interest here is good. Let us all work for good that the truth may be heard.

Earnest Montgomery, 219 Wood St., Brookhaven, Miss., March 4.—The Railroad Ave. church at Brookhaven is still doing fine. Feb. 17, we were glad to have Bro. Ervin Waters and family with us. It was good to have Bro. Billy Orten last week end also. Bro. Lynwood Smith was with us Feb. 21 and 28th. We hope to have him March 5. Pray for us.

Clovis T. Cook, Lebanon, Mo., March 15.—I am now in a series of meetings with the faithful in Houston, Texas. We have contacted Bro. Irvin P. Stockton, of Thompsons, Texas, who recently took his stand with us, having read Bro. Waters' tract. We are now making plans for a meeting in Thompsons. He has been worshipping in his home. I go next to Wichita Falls, in April.

E. L. Allen, Route 1, Box 457, Corcoran, Calif., March 20.—We plan to have all-day services here the fifth Sunday in April, with preaching Saturday night, Sunday, and Sunday night. We would like to have Bro. Homer L. King to preach for us at that time, but if he cannot get to us, we shall count on another preacher. All are welcome to attend.

E. O. Harrison, Box 88, Brashear, Texas, March 7.—As you will know, this is my first report to the OPA. I have been studying the cups question for sometime, and I believe now that one cup is Scriptural and right. Bro. J. T. Broseh has visited us several times, and we like him fine. I preached for the new congregation in Dallas, March 5. May God bless you all.

T. R. Chappell, Box No. 5148, Sonora, Tex., Feb. 21.—The church is doing fine in this little town. We are thankful for the blessings of God and for the progress being made by the church. We enjoy the reports of so much well-doing in the OPA. Pray for us that we may continue in the "faith once delivered the saints."

M. Lynwood Smith, Route 1, Box 150, Wesson, Miss., March 11.—I have not been well for some time and I plan to have my tonsils removed so soon as the doctor thinks I am ready for it, as my blood pressure is too high for it just now. (We regret to hear that Lynwood is in poor health just now, but we hope he will soon be able to enter the field again. He is able and we need his services so much.—H. L. K.)

Wilson Thompson, Box 45, Piney View, W. Va., March 12.—The Warden church is still doing fine. I spoke to a fine crowd this morning. My father, C. C. Thompson, has been preaching the gospel for 35 years. He also spoke this morning. We anticipate anxiously the coming of Bro. Ervin Waters this spring and Bro. E. H. Miller next fall. Any faithful preachers passing our way are cordially invited to visit us. Piney View is six miles north of Beckley on highway 19.

James R. Stewart, 3532 Bryan, Fort Worth, Texas, March 13.—Since last reporting, I have preached at Lubbock, Tex. with one confession of faults. I have preached at my home congregation, happy to be home again, after several months absence. Also, I have been at Waco and Eola. I was happy to see Brother Ervin Waters at the latter place. Ervin is doing a great work for the Lord. I am presently in a mission effort at Graham, Tex., where a few have been meeting for worship. One has confessed faults to date. Wichita Falls is cooperating nicely.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Mar. 18.—I preached at Orange Cove, Feb. 26 and at Poplar, Mar. 5. I was with my home congregation Feb. 25 and Mar. 1, with two confessions of faults and one baptism. Mar. 10, I preached at Fresno, and on Mar. 12, I preached at Waterford twice. I heard part of the Bonneau-Stout debate in Los Angeles over the Sunday School. The Sunday School man used the cups question against Brother Bonneau. The Sunday School man told me that we should straighten the cups brethren out on that issue.

John Thomson, 2738-179th St., Lansing, Ill., Mar. 13.—I am happy to report one baptism Mar. 4. I plan to preach next Lord's Day at Wheatfield, Ind. I will have a 3-room apartment vacant about

April 1. If a brother and his wife desire to come here and help establish a white congregation and assist in the collocated effort at Robbins, please notify me immediately. Why should we leave this good field to digression? I am doing considerable house to house teaching. We need help, brethren!

J. H. Roberson, (colored) Route 7, Butler, Pa., March 13.—We are still on the firing line, fighting the good fight of faith, although few in number. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." We must remain "faithful unto death," for we are promised: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." I look forward to receiving the OPA each month and enjoy it very much. Here is a subscription for the paper.

Tom E. Smith, Box No. 893, Healdton, Okla., Mar. 17.—I was at Ada Feb. 26 for the morning service. We had the monthly singing there in the afternoon. A number of congregations was represented. I preached at Graham, Mar. 12 and last Lord's Day, I assisted in the teaching at my home congregation. We are thankful that the differences between the Healdton and Wilson congregation have been successfully settled, and that all have a mind to work. To the Lord be tendered all the praise.

J. T. Broseh, 814 Cumberland, Dallas, Tex., Mar. 15.—I preached at Hamilton, Tex. last Lord's Day (Mar. 12). The Lord willing, I begin a meeting at Georgetown, April 6 to continue through April 16. The church here in Dallas continues to grow. There were 45 for worship Mar. 5. I have recently discussed the Sunday School and the Cups question with a Bro. Thorp and Bro. Logan Buchanan in the home of Sister Wages at Irving, near Dallas. They failed to find scriptures to sustain their contentions. I want to thank the congregation at Ft. Worth, White Hall, and San Antonio for myself and the brethren here for their support in Dallas. Let prayer and love continue!

Carl Willis, 21 Cherry Court, Pontiac, Mich., March 12.—I am still in the home of Bro. G. S. Peek. I have been giving lessons every Lord's day since arriving here Jan. 13. We have been having some visitors and good attention. We were made to rejoice on hearing of the confession of Bro. Leonard Jones at the Shady Grove Church of Christ in Lawrenceburg, Tenn., he being a preacher of the S. S. and cups brethren. That goes to prove, brethren, we are not dying out. "Let us study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We need the prayers of the faithful.

Jim Stevens, Sentinel, Okla., March 10.—The church here is doing fine. It seems to be improving all the time. Bro. Lewis Hopkins is developing into a very good teacher, and we all enjoy his lessons so much. We are encouraging

the young brethren to take part in teaching on Wednesday nights, and they are doing fine. We want to announce that the next New Years meeting will be at the Sentinel church, and all the young brethren who would like to have a part by leading a song or teaching a lesson, should write Bro. Lynwood Smith to that effect. Bro. Lynwood will be in a series of meetings here at that time. All will find a welcome in our homes. Too, we are looking forward to the fifth Sunday in April, when Bro. Tom Smith is to be with us in an all-day meeting. We hope Bro. Homer L. King will stop by for a visit on his way back to Missouri, about April 16.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tennessee, March 15—I preached at the new congregation in Brookhaven, Miss., Feb. 17, and enjoyed seeing so many of the Mississippi brethren. I am to return for a meeting in Brookhaven the latter part of July, 1951. Since Feb. 18, I have assisted the Chapel Grove and Shady Grove congregations. A. S. S. preacher, Leonard Jones, took his stand with us at Shady Grove, Feb. 26. He is trying to convert several congregations, with which he has been laboring, from their errors. Bro. E. H. Miller preached at Shady Grove and Chapel Grove Mar. 11-12. We are expecting a visit from Bro. Thomas Murphy of Liberty, Ky., next week end. We have never met him. I heard Billy Orten preach twice at Chapel Grove before he departed for California.

Edwin S. Morris, 3831 S. Walters St., San Antonio, Texas, March 13.—February 19, I was with the church at Fairview, Texas. The church there is doing nicely, and they are looking forward to their meeting in June by Bro. Kirbo. I was at Temple Feb. 26, morning service, and at Waco for the night service. I enjoyed being with the good people at both places. I am looking forward to a series of meeting, April 9 to 16, with the Waco brethren. I enjoyed hearing Bro. Kirbo in a meeting at Austin. The interest was excellent. May we all stand firm for the truth and work for harmony, that the cause of Christ may continue to go forward. Our prayers are for all the faithful. Please, pray for me as I go forth, sowing the seed of the kingdom of Christ among men.

Gayland L. Osburn, 3240½ Madera Ave., Los Angeles 39, Calif., March 15—Feb. 8-18, I attended the singing school taught by Paul Nichols at Los Angeles. I helped with the teaching at Los Angeles, Feb. 19 and March 1. March 5, in the afternoon, I was at the singing at Los Angeles, and I preached there that night with one confession of faults. Feb. 19, there was an afternoon singing at Glendora, and I preached there that night. Feb. 26, I helped with the teaching at Compton in the morning service and preached there that night. I preached at Orange, March 5, and helped twice with the teaching there March 12. I was certainly glad to see Billy Orten and to hear him preach at Montebello last night. May the Lord bless him and the other preachers who are trying to help others on the road of life.

Billy Orten, RFD No. 2, Lawrenceburg, Tenn., Mar. 15.—I preached at Chapel Grove, Feb. 1, 5 and 12th. Feb. 17, I heard Bro. Ervin Waters at Brookhaven, Miss. Feb. 18-19, I preached at the New Salem church to a fine audience. Feb. 20-21, I was with the church at Brookhaven, enjoying the association of these zealous brethren. My visit in the Carlos Smith home was most enjoyable. It was good to see Bro. Lynwood Smith again. Mar. 4-5, I preached 3 sermons at San Angelo, Tex. I heard Billy Ivey at Lubbock, Tex., Mar. 7. Billy is swiftly developing. I preached at Lubbock, Mar. 8. Brother Ivey and I are to collaborate in an effort at Lubbock beginning July 23. Currently, I am enjoying a visit in California. I have preached twice at Montebello and once at Arvin. I begin at McAlester, Okla., Mar. 31.

Billy Jack Ivey, Route 2, Sentinel, Okla., March 10.—At present, I am still working with the Midland and Odessa, Texas congregations. The cause at both places seems to be growing slowly. We have taught a singing school at Odessa and the Lord willing, I will begin a school here in Midland on March 13. I will be engaged in work with these brethren until March 30. I would like to see other preachers who are passing through or near here, make an effort to stop with the brethren at both places. Bro. Billy Orten, who was on his way to California, came by and we went to Lubbock where Billy was to preach two nights, but due to Billy being ill I preached one night. Bro. Billy is a fine boy and a good preacher and I hope that the faithful brethren will use his services. I go to Kentucky for some meetings in May and I have time for some more work if any congregations in the northeastern section of the brotherhood wish to have a meeting or singing school let me know. Remember to pray for me and the work.

D. B. (Don) McCord, 552 North Wabash, Glendora, Calif., Mar. 21.—Feb. 26-Mar. 19, I was at Salinas for some personal work and a two weeks series of meetings. There were 8 immersions and 4 confessions of faults. My wife and I appreciate the fine hospitality tendered us by these fine people. This congregation is now entering its second year, with a very bright future. Bro. John Reynolds and Bro. A. J. Mason have moved from this area, at least temporarily. The church will miss them much. The Harvey Williams and the James Vannoys are assets to the Cause at this place. It is greatly through their influence that the phenomenal growth there has taken place. Aromas, Greenfield, Waterford, Stockton and Armona was represented during the series of meetings. This was greatly appreciated. I heard Bro. Homer King preach a fine sermon at Stockton last evening. We hope to begin at San Bernardino the 26th.

Leonard A. Copeland, Wilson, Okla., Mar. 1.—I gave the lesson last Lord's day night at the church here in Wilson, and two made confessions of wrongs, and the long standing differences between the Healdton and Wilson congregations were

settled. All forgiven and forgotten; and I pray God that nothing else will ever come between the two congregations to keep them from cooperating in the work of the Lord as we should. The church at Wilson will not any more use off brand, unfaithful preachers, and we are hoping and praying that the two congregations will always get along in sweet accord. We plan to have Bro. Lynwood Smith hold us a meeting in the near future. All faithful christians are invited to stop by and pay us a visit. We meet at 10:30 A. M. and 7:30 P. M. Lord's days and we plan to begin a Thursday night meeting soon.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., March 15.—The singing school at Siskiyou St. church in Los Angeles terminated with good interest. Next, I went to Greenfield for a school, and then to Ceres. It does my heart good to see the members of the church learn to praise the Lord in song more perfectly. You can usually tell by listening, which congregations have studied music. Feb. 12, I preached one sermon at Glendora and one at Montebello. Feb. 19, my wife and I worshipped at Arvin enroute to Greenfield, where I preached that night. Feb. 26, at Greenfield I discoursed morning and night. March 5, I preached at Ceres at the morning service and at Waterford that night. Mar. 12, I was with the congregation at Stockton for two services with two confessions of fault. By the time this report comes out we will be in a meeting near Fredrick, Okla., the Lord willing. Brethren, let's keep the battle raging. We are the soldiers of the Lord.

H. O. Allen, P. O. Box 1264, 1306 N "A" St. Midland, Texas, March 13, 1950—The cause here in Midland seems to be growing slowly, and all the members who attend regularly seem to be strengthened in the truth and knowledge of the Bible. Bro. Billy Jack Ivey has been working with us and the faithful in Odessa since February 4. Brother Ivey certainly is a faithful and untiring worker; the young in years he is strong in the work of the Lord, and the church here in Midland wishes to recommend him to anyone who might have need of a faithful preacher. Brother Ivey started a singing school here today. We are looking forward to the coming of Brother Homer A. Gay in August to hold us a meeting, the Lord willing. Sister Mae Sammons is now recovering from an attack of pneumonia. All faithful preachers are invited to stop and preach when passing through.

Abe Young (colored), Rte., Box 184, Hallesville, Texas, March 13.—The church at Ash Springs, here, is moving along nicely, and we are still contending for the one way found in the Bible. Our Bro. David Kemp who has been on the sick list is back with that same zeal for the one way. I read in the OPA of the many good reports of work elsewhere. I think one mistake the white brethren make is, they do not take enough time to teach the colored brethren the true worship in some places. In Brookhaven, Miss., also around Marion, La., they get much encouragement and much good teaching, but in this part of Texas, in Harrison County, we have but one loyal church. We need one or two loyal white preachers to come to Marshall and to Hallesville to establish the cause among the white people, also among my people. Some are trying to send missionaries to foreign countries, when we need them right in our own towns. I mean to try to scatter some tracts in this part to see if we can reach some people with the truth. Brethren, think on these things.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., March 14—The 4th Lord's day in February I preached at the Beef Branch church near Joplin, to very nice crowds. The cause of Christ seems to be going forward in that part. I closed a meeting at Harrodsburg, Indiana, March 12. I was trying, while there, to wear out a case of flu, and am afraid that my preaching was not up to par. We had nice crowds (not as large as they should have been), and the interest was very good throughout. The brethren were very good to me and gave me an abundant support financially. I have preached a great deal at Harrodsburg in the last twenty years, have baptized half a hundred people there, and of course, have a keen interest in them. They are counting on moving a preacher in there to preach there and around there regularly. This is a work that is badly needed in that state, and the Harrodsburg congregation is able and willing to do it. I am still very much under the weather with my flu, at this time but must try to get some material off for the paper. I go next to Ben Davis, Mo., over the week end, and will possibly teach a singing school there in the near future. I am

to preach at Burkhardt, out from Neosho, Mo., the first Lord's day in April, and at Cross Hollows the second Lord's day in April. Bro. Wade and I am to hold a meeting in Mtn. Grove, Mo., just as soon as the weather will permit the use of a tent. Prospects look good to establish a congregation in Mtn. Grove. Work already promised for this year takes me from Florida to California. Brethren, let us work while it is day: the night soon cometh.

J. H. McKaig, Route 2, Box 715, Vista, Calif., March 14.—The situation here is looking better; all of us have prayed much that the field here would be developed, and now our Heavenly Father is bringing it to pass. Bro. Ruebush's son-in-law has moved back here from Missouri, and other things are showing up to cheer us on. A man, belonging to a denomination here, came to us, urging us to buy their chapel, which they had outgrown. To our minds it is a good deal. It seats about 300, fine seats, two rest rooms, two fine rooms up-stairs, new heating system; plumbing alone cost about \$1500.00; house is white stucco. A very good building lot next to it goes with the deal. The location is two blocks from Highway 101, near center of Carlsbad, Tyler and Oak Sts. The price is \$7,000.00, which is much less than the cost to build. The monthly payments will be approximately \$40.00 per month. Our rent at present is about \$20.00 per month. We have on hands about \$800.00, and we think the bank will give us a loan on the property, but not enough to pay for it. We are planning to make the deal with terms, and we are wondering if it would be asking too much of other congregations to ask them to send us a contribution to make this deal a success. Remember it is the Lord's vineyard, not ours, brethren. We are sure some congregations in the East will help us, and no doubt others will respond. It would prove most stimulating and encouraging to have a congregation on the coast, where brethren passing through, could stop over to worship in the right way. We are short on numbers, but long on faith. If we are the happy owners of this fine house, it is our earnest wish that Bro. Homer L. King start things off with a series of meetings of considerable length. May we hear from you very soon, brethren, that we may know what to do, for we do not have much time. Bro. Walter Jones, of 4736 Calle Tinto, San Diego, Calif., is in need of help, financially. We have helped through the year, sending \$25.00 last Lord's day, and Siskiyou sent \$50.00. The church in San Diego suffers because of his absence. May we all keep working until the Bridegroom cometh.

Homer L. King, Route 2, Lebanon, Missouri, March 21— I closed a singing school at Merced, March 9, and I preached over the first Lord's day for them. Much interest in the school was manifest, and I rejoiced to see the improvement in the singing. I learned to love and appreciate the good brethren there. My next was a series of meetings at Lodi, March 12-19, with very good attendance and interest. There were three confessions of faults and some differences ironed out, and it seems the church is in much better condition. The Stockton brethren cooperated very nicely, which was much appreciated. I learned to love and appreciate the brethren at Lodi more than ever. Closing there on Sunday at the morning service, I began at Stockton that night, where I am to continue over next Lord's day night, the 26th. We are having fine attendance and interest here. Brethren from Lodi, Manteca, and Waterford are cooperating, and we anticipate a very good meeting. We were blessed with preaching brethren, Jim Russell (one night) and Don McCord (two nights) in attendance in this meeting. Don is assisting me again in putting out the copy for the April issue of the paper, which I appreciate very much. He is very good help. We were glad to have Brother Paul Nichols and wife visit in our home, recently, also Bro. Nelson Nichols. I was glad to hear Paul two nights in his school at Ceres. I am to begin a series of meetings at Waterford, March 28, and continue for two weeks; after which we return to our home in Missouri for at least three months there and other states. Please address me as above until further notice. We shall, probably, visit a place or two for one night in Calif., en route to Missouri, and we plan to stop over at Sentinel, Okla., April 15 and 16. May we all ever strive to maintain the unity for which the Master so earnestly prayed (Jno. 17). Unity does not keep of itself without effort on our part—we must "endeavor to keep the unity of the spirit in the bond of peace." If we preachers will ever strive to work with one another instead against one another ("co-laborers together"), the cause will prosper instead of being disrupted. I desire the prayers and good will of all my fellow-laborers in the gospel.

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. XXII

LEBANON, MISSOURI, MAY 1, 1950

No. 5

THE WORSHIP OF THE CHURCH

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth" (Jno. 4:23, 24). Thus was the teaching of the Son of God upon the occasion when He conversed with the Samaritan woman at Jacob's well near Sychar.

Much has been said and taught, and much has been written concerning the necessity of observing the items of worship without addition. And most of it certainly has been worthy of consideration. But, we have been accused by the opposition of putting too much stress upon the materialistic side of our worship, and not enough emphasis on the spiritual significance of it. We emphatically deny the charge! But I must admit that in some instances it probably seemed to those who have digressed from the truth, in listening to some of our discourses on some of the items of worship, that they had a logical reason for coming to that conclusion. Perhaps, some members do fail to realize that there is more to their devotion to God than to just worship "in truth." However, if such is the case, it still does not give anyone the right to judge the rest and to lay such an unjust accusation at our door. And when it is all summed up, those who fail to worship "in spirit" are no worse off than those who fail to worship "in truth," for Jesus made both spirit and truth requisites of acceptable service.

To worship God "in spirit" simply means for us to be sincere in our devotion to Him—to put our heart and soul into our efforts to serve Him. We should worship Him with every fiber of our being. That is one requirement that the Lord makes. The other is to observe each item of worship just like it is given in His word, without deviation. Remember, "God seeketh such to worship him" (Jno. 4:23).

The Day Of Worship

"Upon the first day of the week, when the disciples came together to break bread, Paul preached to them . . . (Acts 20:7). It is generally conceded by men of authority that this passage has reference to the worship of the early Christians. The figure of speech used by Luke, the historian, is a synecdoche. That is, he mentions a part of the worship with the intention of including it all. So according to this account, and also according to the writers of the history of the church, the

(Continued on page 7)

OUR TEACHING SERVICE (No. 9)

By G. A. Trott

Whether the speaking in an unknown tongue be regarded as miraculous or not, Paul says: "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." (Verse 28). Why? Because words not understood by the hearers could not edify them, and in the 26th verse the Apostle said: "Let all things be done unto edifying." If there are too many speakers at any one service, more is given to the average mind than can be mentally digested and in the multiplicity of talks the minds of a majority of the audience will be confused rather than edified. Moreover, it is essential that the teachers should have carefully considered their subjects and searched the Scriptures to make sure that they are teaching only what the Scriptures set forth, lest they lead their hearers into error. The admonition of Paul to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," (2 Tim. 2:15) is applicable to every teacher of the truth as much as to Timothy.

Rightly dividing the word has two very distinct applications. The one most generally understood; that the different portions of the Scriptures be regarded, noticing carefully the line of demarcation between the old and new dispensations; the prophetic and mandatory divisions, etc., is correct, but there is another side to this which is mostly overlooked and which is equally true. I mean the apportioning our teaching properly to the different capacity of our hearers. In every church we will find some who are old in the Christian life and others who are yet babes; some who need exhortation, others edifying, and still others seeking comfort. He who would rightly apportion his teaching, so as to give the needed assistance to the greater number is the more effective teacher.

A question now arises as to whether the teaching in the assembly is to be done by men only or whether women may take an active part therein. This is definitely settled by the imperative command in the thirty-fourth verse: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." It is a recognized rule by all commentators that the proper way to get an understanding of any Scripture is to take careful note of three things: 1. Who is speaking? 2. To whom are his remarks addressed? 3. What is the subject under consid-

eration? With the language of the Apostle before us all these questions may be answered with positive assurance of making no mistake. 1. The Apostle Paul is the speaker. 2. The church, when assembled, the audience addressed. 3. Teaching for edification, exhortation and comfort, the theme.

It being impossible to refute these basic facts, it is not only easy to see, but as irrefutable as that the North and South Poles are at opposite ends of the earth, that the silence of the woman is commanded in reference to the teaching service of the church when assembled and that for her to violate this command is to be regarded as a shame. I have before me a leaflet on "Women Speaking in the Churches," from which I wish to quote the following extracts: "As they had to take off their veils to speak, forbidding them to do so, was also forbidding them to speak; and Paul closes this point by saying the Apostles nor the Churches of Christ had the custom of allowing women to uncover their heads or speak . . . He commanded the women not so much as to ask a question, and said it was a shame for a woman to speak

After giving the Corinthians a stinging rebuke for trying to introduce the new custom of women's speaking he ends with the awful words, "If a man does not know this, God does not know him." . . . The Holy Spirit knew men would arise in later days who would try to lead the women to disobey Him on the pretext that the command only applied to those days. And in His great love for the women, to guard them from this danger, He gives His reason, because Eve was first in the transgression. Therefore it applies to all Eve's daughters to end of time. The scholarship of the world from Chrysostom down is a unit in declaring these commands means what they say, that women must keep silence. You cannot offer God a greater insult than to disobey a command because you think you can do good by disobedience. Since God has forbidden women speaking in the churches, the man who urges them to speak brings upon himself the terrible words of the Lord to those who cause one of these little ones to offend."

No, beloved, the leaflet from which I have been quoting was not written by an "anti-Sunday school man," but was issued by the Baptist Book Concern, of Louisville, Ky. It would truly be shameful if we, who have always proclaimed loudly to the world our unflinching allegiance to the New Testament Scriptures and our fixed determination to adhere to the precepts and examples there given us, should allow the Baptists whom we have, with equal vehemence, charged with many departures from the guidance of divine wisdom to show a clearer apprehension and more reverent acceptance of the declarations of God's word than we have.

There is absolutely no chance to dodge the restriction that the Apostle has placed upon the women in this respect, and he who is rash enough to undertake it will only succeed in stultifying himself and bringing down the vengeance of Almighty God for his presumption.

It is in the hope and with a prayer that such a dire calamity may be averted in the case of many

thoughtless souls who may have been deceived by the smooth sophistry of wolves in sheep's clothing that these articles have been written.

In conclusion, let me commend you all "to God and to the world of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified" (Acts 20:32).

(From files of "The Apostolic Way")

THE RESSURECTION

Before going fully into this subject, let us give some study to man with his component parts. Paul recognized that the mortal man has a body, soul and spirit—"And the very God of peace sanctify you wholly. And I pray God your whole spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). Of course, Paul saw man in his mortal life, capable of securing this perfection in all his parts preparatory to meeting the Lord when He comes. Could words be plainer? We see the soul and spirit of man as God's gift to him.

Upon one occasion, Jesus said, "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed rather than having two hands to go into hell into the fire that never shall be quenched" (Mk. 9:43-45; Matt. 18:8). We may reasonably conclude from this that a man may choose his own destiny—where he will go at the resurrection. Paul said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us; for the earnest expectation of the creature waiteth for the manifestation of the sons of God; for the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God" (1 Cor. 15:45). Paul further said, "For we know the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (Rom. 8:22-23). We conclude from the foregoing that Paul's body had not yet been redeemed. Paul, like all others, was entitled to the "quickening of the spirit," which equals "the redemption of our bodies" (Rom. 8:11-23). Now, man is a composite person in mortal life. In death, the parts disunite; the spirit returns to God who gave it; the decay of the mortal body is very rapid until the dust stage is reached, awaiting the resurrection, when it will become immortal body. Shall we say he will not be endued with his component parts again as was Jesus (Lu. 24:24-45)? "This corruptible must put on incorruption, and this mortal shall put on immortality."

Those who have part in the first resurrection, will, of course, be those who have qualified for this privilege on the terms of the Gospel. That is, they will be heirs of God and joint-heirs with Christ, having been born again (Jno. 3:3-6). Such ones die in the Lord and have the promise of a glorious resurrection.

—S. E. Weldon,
Beaumont, Texas.

EMBLEMS OF THE BODY AND BLOOD (No. 3)

In my first article, concerning the bread, which is an emblem of the body of Christ, both natural and spiritual, I tried to show some of the corresponding characteristics of both, that give to man an insight to a pre-existing analogy between the body of Christ and unleavened bread.

Milligan, in *The Scheme of Redemption*, says, "An emblem is a material or tangible object of some kind, that is used to represent a moral or spiritual quality or attribute on account of some well known pre-existing analogy between them." I do not believe that there was (or is) a pre-existing analogy between leavened bread and the body of Jesus Christ. According to Webster, an emblem is an "agreement between things, in some circumstances, but not in others." Paul said, "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:15-17). Notice, Paul said, "I speak as to wise men." He called this institution "the communion." In using anything except unleavened bread, would it be the communion of the body of Christ? In calling them wise men, Paul recognized their ability to judge as to what the unleavened bread represented. One of the greatest mistakes the church in this age is making, is that she has ceased to make a close study of the types and symbols that the Divine Spirit used for man to get the lessons they contain. The multiplicity of examples that the Holy Bible contains concerning types, antitypes, emblems, and symbols, should convince man that they were selected by One that knows the end from the beginning, and that the lessons they contain are perfectly adapted to the understanding of man. With these relative thoughts before us, we will begin an investigation of the drink element of the Lord's Supper.

I am aware of the fact that there is a division in the church concerning the nature of this element. There are five positions; namely, (1) the drink element must be fermented (intoxicating) wine; (2) the degree of fermentation, or leavening, is immaterial; (3) fermented (intoxicating) wine is the unleavened wine; (4) the juice cannot be kept pure, as germs will invade it while being handled; (5) the juice must be the unfermented (unleavened) fruit (product, progeny) of the vine. The fifth position is the one that I shall defend with the Holy Scriptures.

I now state the points of agreement: (1) this element is a liquid; (2) this element must be a drink element; (3) this element must be a product of the grape vine. The Lord used the Greek word, *gennema*, to designate this element at the institution of His Supper. Jesus could have used other Greek words; such as, *gleukas* or *oinos*, translated wine, or He could have used *karpos*, translated fruit 66 times in the New Testament. The fact remains that He did not use such words! I believe He had a motive in selecting the word, *gennema*, to designate the drink element in His Supper. In the King James translation, the word, *genemma*, is rendered fruit five times and generation four times. *Karpos* is rendered fruit, but

not generation. Let us notice the definition of the Greek word, *gennema*, in its entirety — "fruit, product, produce, generation of the vine." Concerning the fruit of the vine, Christ said, "This is my blood" (Matt. 26:28; Mk. 14:24). Keep in remembrance that we all agree that this fruit must be the fruit of the grape vine. Doubtless, there was a pre-existing analogy between the fruit of the vine and the blood of Christ. It was used because of some quality it possessed, which represented some vital attribute of the blood of Christ. Some preachers say that the grape can not produce pure blood; man must make it pure. Let us hear the Holy Spirit speak through Moses, "Butter of kine, and milk of sheep . . . and thou didst drink the pure blood of the grape" (Deut. 32:14).

We know that there was some pre-existing analogy between the vine and Christ, for in His doctrine, He said, "I am the vine" (Jno. 15:5). Notice, He said, "I am," regarding himself; then, regarding the drink element in His Supper, He said, "This is my blood." From the figures, we can understand what Jacob meant when he said, "Shiloh—binding his foal into the vine." These two statements of Christ forever settle the question of the pre-existing analogy.

Christ furthers the explanation by showing how the fruit of the vine is produced. He said, "The branch cannot bear fruit of itself except it abide in the vine." Notice, it is proven, that anything produced from the juice of the grape that was not produced while the branch was in the vine is not the fruit (*gennema*) of the vine.

In the beginning, God said for every tree to yield fruit after his kind (Gen. 1:11-12). Now, what kind of fruit, as a drink element, does the grape vine produce—fermented or unfermented, intoxicating or non-intoxicating, leavened or unleavened? I am aware that some of the "wine brethren" take the position that the fruit of the grapevine mentioned in Num. 6:1-4 is fermented. They limit the strong drinks to the grape vine only. The Jews made wine from other elements; wine was made from the juice of the pomegranate (Sol. 8:2).

To take the position that men can extract the juice of the grape and change its nature, and still contend that it is the fruit of the vine is the same as saying that a man can bear spiritual fruit, when he is a branch out of the vine, Christ. This is impossible! The branch (fruit) must be in the vine. The juice of the fruit must be that which the vine produces. It is sectarian to contend otherwise.

T. E. Smith,
Wesson, Miss.

THINGS WORTH WHILE

"Taint what we have, but what we give;
"Taint where we are, but how we live;
"Taint what we do, but how we do it—
That makes this life worth going through it.

—Selected by Mrs. Lola Wilson

Search me O God and know my heart, try me and know my thoughts, and see if there be any evil way in me, and lead me in the way everlasting.—Psalms.

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OUR NEW SONG BOOK

"Old Path Melodies" (Number Three), our 1950 song book, has been in the hands of our printers for several weeks, and many anxiously await its delivery. It is to be a general service book, suitable for all services of the church; containing quite a number of good old hymns, a good number of the tried songs of the past 10 or 20 years, and many fine new songs, yes, and 22 songs suitable for the gospel invitation. In all, it contains 187, carefully selected songs.

A Few of The Titles—Among the old hymns, you will find "Footsteps of Jesus," "Whiter Than Snow," "Jesus Savior Pilot Me," "Is My Name Written There?" "Close to Thee," "Who at My Door is Standing," "He Leadeth Me," "Blessed Assurance," "Sweet Hour of Prayer," "The Solid Rock," "Nearer My God to Thee," "God Be With You," and many others. Of the tried songs, you will find "Christ Arose," "Victory in Jesus," "Jesus Calls For Workers," "I'm Going to Live With Jesus," "Just A Closer Walk with Thee," "There is No Other Way," "In Gethsemane Alone," "He'll Understand And Say Well Done," "I Shall Know Him," "Lead Me Gently Home, Father," "Won't It Be Wonderful," "He Will Go With Me," "Keep Your Eyes Upon The Cross," "He Loved Me So," "As The Life of a Flower," "No Tears in Heaven," "On And On We Walk Together," "Take The Name of Jesus With You," etc., etc.

Among the new songs we have: "The Lord Is My Light," "Looking to Calvary," "Shadows Will Roll Away," "A Mighty Good Thing," "Giving The World a Song," "I Know It is Right," "As for Me And My House," "I'm Sailing on Wings of Love," "Sunshine Trail," "He Made The Blue Skvs New Skvs," "Praising Him In Song," "Looking for a City," "Jesus Fills My Every Need," "Rise And Shine," "My Cross of Sorrow," "Build on The Rock," "The Land of Perfect Day," "The King of My Heart," and many, many more very beautiful new songs.

A few of the invitation are: "The Blood That Stained The Old Rugged Cross," "The Gospel Plea," "Someone's Last Day," "Where The Blood Can Heal," "Stand By The Road," "Look to The Cross," "Contented," "Don't Wait Too Long," etc.—the best collection of this kind of songs we have

ever had in our books, and these will be classified in the index in this book.

Have you ordered your supply of this fine book? The price is: 40c per copy, \$4.50 per dozen, \$18.00 for 50, and \$35.00 per 100, postpaid.—H. L. K.

SHALL WE HAVE THE TRACTS?

I stated some time back that the articles we are now running in the OPA, the one by Brother G. A. Trott, on the Sunday School question, and the other on the Wine question (Emblems of the body and blood of Christ), written by Bro. T. E. Smith, of Wesson, Miss., that if the brethren were interested in having them put into tracts I would see to having them printed, and will handle them, mailing them out to those who order them.

According to the estimates that I have sent to the printers they agree to print the tract on the "Wine" question, about a 24 page tract, with cover, for \$113.75 for one thousand, and we pay the postage. Now, if brethren or congregations want to pay for this printing and have them for free distribution, or, if they want to pay for them and put a reasonable price on them, and when enough tracts are sold they would get their money back. Now, I will handle the tracts, or, I will see to having them printed and sent to anyone else who is willing to distribute them.

On the work on the Sunday School, they will print one thousand tracts (about 36 pages) for \$151.25, and we pay the postage.

The same offer from me holds good with both the tracts. I, personally, believe that both works should by all means be in print and I am willing to do all I can about them, but I am not financially able to finance them.

Please let me know what you think about this. DO NOT SEND me any money: but tell me how much you would send.

There are three more articles on the S. S. and three more on the "Wine" question yet to be printed in the OPA.

—Homer A. Gay

OUR HELPERS

Here each month, we give the names of those, from whom we have received one or more subscriptions and following the names the number received. We appreciate everything that is done for the paper, and we shall be very glad if all friends of the paper will solicit subscription for this, the only religious paper of its kind in America. Note the following:

Clovis T. Cook—12; Mrs. L. H. Skaggs—12; O. C. Davis—9; Homer A. Gay—8; E. H. Miller—6; Homer L. King—5; Mrs. E. T. Cobb—5; Don McCord—5; Mrs. L. N. Byford—5; Jim Russell—4; Gillis Prince—3; Geo. F. Scott—3; Elmer Sutton—3; Mrs. Carl Nelson—2; Mrs. Mildred Finch—2; Everett Nichols—2; J. E. Halstead—2; Carlos Smith—2; Mrs. T. F. Thomasson—2; Carl Willis—2; Mrs. L. M. Pond—2; Tommy Shaw—2; E. T. Yarbrough—2; Nelson Nichols—2; Ervin Waters—2; James R. Stewart—2; J. A. Scantling—1; Farry Patton—1; Mrs. Ora Stone—1; Mrs. Rhuel

Stumpff—1; Mrs. Luther McElroy—1; L. H. Frizzell—1; A. J. Mason—1; James Vannoy—1; C. H. Lee—1; J. C. Butler—1; C. B. Hufstedler—1; Arthur Wade—1; Lynwood Smith—1; Chas. A. Everett—1; A. D. McNeil—1; Thomas Murphy—1; J. T. Broseh—1; Jack Ivey—1; Claud T. Springs—1; R. B. Roden—1; C. R. Nelson—1; Tom E. Smith—1; A. B. Caudle—1; Total—129.

ACKNOWLEDGEMENT

The little congregation here in Georgetown, Texas, wishes to express our sincere thanks and appreciation, for the contributions that have been sent to us for the purpose of building a house to worship in. The contributions are as follows: Waco, Tex., \$75.00; Lees Summit, Mo., \$25.00; Ottumwa, Iowa, \$100.00; Clio, Mo., \$35.00; Harrodsburg, Ind., \$100.00; Eola, Tex., \$100.00; Total, \$435.00. Again we say thank you.

—Georgetown Congregation
By M. J. Buffington

OUR DEPARTED

Perry—Will M. Perry was born near Waldron, Ark., in 1869, and departed this life March 27, 1950, at the age of 81.

Bro. Perry obeyed the gospel in 1904, had wandered away from the fold, and was restored under the preaching of Bro. Nelson Nichols in 1945. He remained faithful until death altho his health would not permit him to attend the services of the church regularly. He leaves to mourn his passing, his aged wife, one sister and three brothers. The wife and one brother were the only ones able to attend the funeral.

The writer tried to speak words of comfort and warning to the large crowd of friends attending the funeral. Let us "sorrow not as those who have no hope: for if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him" (1 Thess. 4:13-18).

—Ray Roe

THAT THERE MAY BE EQUALITY

The Apostle, Paul, in the eighth chapter of 2 Corinthians reasoned on the subject of giving that there should be equality, by those who have an abundance, giving to those who are in need.

The brethren of the New Salem Church, near Brookhaven, Miss. have been the "givers" ever since we have known them—and that is for many years. There has hardly been an appeal sent out in the Old Paths Advocate for help that some of the brethren there have not sent to those in need. In the past ten or twelve years they have helped to build a tabernacle, near Summitt, Miss., and later helped to build a church house there—besides they have helped a great deal in their meetings, both with their presence, singing, praying and money. They helped to build the church house in Huntington, W. Va., Conway, La., Colquitt, Ga., Wedowee, Ala., Temple, Texas, besides sending help to the needy ones far and near. Another thing to their credit: no faithful preacher called there by them has ever gone away without a very liberal support.

And now: These brethren have bought a nice

church house right in the town of Brookhaven, Mississippi, and have a good congregation established there—in cooperation with the one out at New Salem. Brother Carlos B. Smith worships with this new congregation a good part of the time, and they have good leaders. But they are in debt considerably on the building, and since many have been helped by their liberality, it is only just and right that they should be helped now, that "your abundance may be a supply for their wants." Send them a contribution, brethren. Send either to Carlos B. Smith, Rte. 1, Wesson, Miss., or to Ernest Montgomery, Brookhaven, Miss. They are very worthy.

—H. E. Robertson

—Homer A. Gay

BONDS OF MATRIMONY

Wallace-Thomas—Brother Howard Wallace and Sister Bettye Thomas, both of near Cassville, Missouri, were united in bonds of matrimony in the home of the groom's parents, Brother and Sister Harry Wallace, at noon April 9, with the writer officiating. These young folks were both born and reared in the Cross Hollows community; both are faithful members of the Church of Christ which meets at Cross Hollows. I baptized Brother Howard about three years ago and he is fast developing into a very efficient leader in the church. We wish for them a long, useful, and happy life together.

—Homer A. Gay

Correction

In the April issue of the OPA in my report, I was made to say, "I heard Bro. Paul Nichols two nights in his school at Ceres," but it should have said, "one night." —H. L. K.

DIFFERENCES SETTLED

A great portion of the brotherhood is familiar with the history of the divisions which retarded the cause of Christ so greatly in Temple, Texas, during the last 6 years. In 1944 the first division came at the old church building on 15th St. and Ave. I, where Brethren Ervin Waters and Barney Welch made their first public talks. The second division came in 1945 to the group who left 15th St., resulting in some meeting with congregations out of Temple and others erecting a new building on 29th St. in Temple. Bro. Waters began a meeting on April 7, closing tonight with one baptism. During this meeting, without any of these groups suggesting it, we determined to attempt a reconciliation between these groups, and we began exploratory talks with them individually. We first brought about a reconciliation between the 29th St. church and the ones who left them to meet with congregations out of Temple. With hearts swelled with joy and thankfulness to God over the results, we marched forward another step and assisted in settling differences between all who left 15th St. and Ave. I, and the ones remaining. Confessions of faults have been made; wrongs have been righted; and mistakes have been rectified; all being fully clothed with the spirit of humility.

These groups met together in an assembly this afternoon and found that the reconciliation met the unanimous approval of the members. Further talks are to be had concerning the problem of all meeting regularly in one congregation in one building. This seems to be the desire of all, but the problems incident to such a move must be worked out. In the meantime they plan to meet together in, at least, two services a week. All concerned have manifested a wonderful spirit in this matter.

We believe Satan has been dealt, in this reconciliation, the greatest blow he has received for years in Temple, and the cause of Christ has made it's greatest stride forward. May Peace, Love, Patience, and Consideration be utilized by all these brethren in their future work together. We pray that brethren everywhere who might have allowed similar feelings and differences to exist will make it right with each other and with God, while waiting His long-suffering.

—J. Ervin Waters
Barney D. Welch

THEY TAKE THEIR STAND FOR THE TRUTH

J. P. Stockton, Thompson, Texas, March 29, 1950.—Dear Brother King:— I would appreciate it very much if you would give space in the "Old Paths Advocate" for a brief statement from me, relative to an investigation made by me of the differences between those who teach the same thing on first principles and who wear the same name, but differ on the work and worship of the church.

I am convinced by this investigation that the brethren, who use the cups in the Communion and the Sunday school in their teaching, are responsible for the division, due to their lack of Scriptural examples and precepts for their practice. Therefore, it becomes necessary for me to cease to work and worship with them. Possibly others who are honest and sincere may read this and be prompted to make a similar investigation, and thus return unto the New Testament form of worship. Thanks for all past favors.

G. H. Jones, Wynnewood, Oklahoma, April 14, 1950.—Dear Brother King:—Just a word to all the faithful brethren in Christ. I have received my second copy of the Old Paths Advocate since I left the erring way. I have come to the conclusion that every time our brethren in error come together to worship with their innovations, that it is displeasing to our blessed Savior (Jas. 2:10). God began with Adam and Eve to set the pattern, as He did also with Abraham, Noah, Moses, and on to the establishment of the church, saying, "See that thou make all things according to the pattern" (Heb. 8:5). Hence, there can be but one way to make ready the Lord's Supper. Can we imagine that the Lord Who is perfect forgot to set the "pattern" on how to observe the Lord's Supper? And, since it seems that their women just have to teach, I wonder why the Lord did not make provision for their classes and women teachers therein, just as He so plainly told them where to not teach?

We hope to have a gospel meeting this summer

and a true church established in this part. To God be all the praise.

Truly Westbrooks (colored), P. O. Box 159, Brookhaven, Miss., April 12, 1950.—To Whom It May Concern:— I joined the Baptist Church in 1912 and continued in it until Sept. 1949, at which date I obeyed the gospel, thereby becoming a member of the Church of Christ. Thanks be to God, He saved me before it was too late. I served in the Baptist church as a Sunday school superintendent for over 15 years. I began to preach in the Baptist church in April, 1949, and when I could not find my church in the Bible, I knew there was something wrong.

In September, 1949, Brookhaven, Miss., the Church of Christ was running a meeting, and I attended. The preacher's subject the first night I attended was "Baptism on Trial," and the next night his subject was "Death in The Pot," and on that night, Sept. 23, I obeyed the gospel, thank the Lord. I mean to stay with the Church of Christ, but since I came into it, most of my social friends turned their backs on me.

Sometime ago a Baptist preacher came to my house and asked me to come back to the Baptist Church. I told him that if he could find that church in the Bible, I would come back to his church. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17).

Since I obeyed the gospel, I have been preaching one to two sermons every Sunday, and I have baptized four into Christ. I mean to "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage."

(Note:—I have known Bro. Westbrooks for only a short time since he obeyed the gospel last September, but we appreciate him very much, and we think he is an able man for the time he has known the truth and been in the church of Christ. He tells me that he does not intend to accept any innovations, as he had access to plenty of them in the Baptist Church. Bro. Homer Smith, of the New Salem church, says he has known Bro. Westbrooks for 20 years, and that he finds him to be honest and upright in dealing with his fellowman.

—Carlos B. Smith

Comment

We are, indeed, thankful for the above brethren who have seen the truth and were honest-hearted enough to take an open stand for it. May the Lord bless them all in leading others to the light, we do earnestly pray.

—Homer L. King.

THE WORK IN DALLAS, TEXAS

I have just been talking with Brother Hinton, of Dallas, and Bro. Frentrup, of San Antonio, concerning the work in Dallas, and we all feel that the work is just now getting started in a good way.

Beginning as a very small congregation in Dallas six months ago, they have grown to around fifty members. The churches in Ft. Worth, Dallas, and White Hall, Texas, have been supporting Bro. J. T. Broseh in Dallas the past winter, and

he has done a splendid work. However, Bro. Broseh is now in meetings for the summer. We really need a good wide-awake preacher who will get in and work at the job "from house to house" as well as preach, to live in Dallas. There are three or four congregations where he could preach over Lord's days, and there is half a million people in Dallas, who need to be reached with the simple plan of salvation and the same simple plan of worship.

We have a good location—corner of Centre and Adams, in Oak Cliff, and are constantly finding others who want to worship God in the Scriptural way. There are entirely too many leads and prospects there for us to let up now!

Here is what we would like to do: Find a preacher who is willing to go to Dallas, and really work on the job; Get a support from several congregations for him and turn him loose in Dallas.

We do not want to try to tell any of the churches how to spend their money, but we would like to find a few congregations who will cooperate with us in this noble work for another year, and then I believe that it will easily take care of itself. If the congregation would rather, they could send direct to the preacher. But, this would need to be regularly, and let us know how much, so, we can see that the preacher has a living from month to month.

If, however, the churches would rather send the money to me, I will see that it is put in the right channel.

Please let us hear from you about this work, and this plan.

Let us work hard, while things are going good there.

—J. B. Spradley, 3701 Ave. K., Ft. Worth, Tex.

Note: There are a dozen or more congregations among us who could spare easily a hundred dollars or more to this work, and in a year of such help we would have a strong congregation in Dallas. I would not be personal about it, but I could name three congregations right there in Texas—and not too far from Dallas, that could easily support a preacher for a year, and not miss the money. Now, brethren, why not get right in there now, and write to Bro. J. B. Spradley, at the above address, and tell him what you will do.

Gospel Meeting in Dallas

Beginning May 29 and continuing through June 4, I am to conduct a series of meetings for the faithful brethren, meeting for worship at the corner of Centre and Adams Streets, one block south of the Jefferson Blvd. Street Car Line and of the J. C. Penney Store. We urge all brethren in reach of Dallas, or who may be passing that way, to attend this meeting. Remember the place and date and plan to be with us. We need you.

—Homer A. Gay.

'GOD ALONE

Beholds the end of what is sown;
Beyond our vision, weak and dim,
The harvest-time is hid with Him.

—From Scripture Standard

THE WORSHIP OF THE CHURCH—

(Continued from page 1)

Christians assembled to worship God upon the first day of the week.

The Jews, as God's chosen people during the Mosaic dispensation, were given the seventh day as a sabbath of the Lord. This day was sanctified as a memorial of the fact that through the strength of Jehovah they were led out of Egyptian bondage (Deut. 5:12-15). However, after a time God said that He was going to abrogate this commandment (Hos. 2:11). Then when Jesus died upon the cross, He said, "It is finished" (Jno. 19:30). The apostle Paul later said that Christ nailed it to the cross (Col. 2:14-17). That is the very reason why Christians do not keep the sabbath today as the Israelites once did.

It was the first day of the week that our Savior triumphed over death, and placed the "rose of immortality" upon the tomb, becoming victor over death, hell, and the grave. With His resurrection He hallowed this day; for if Jesus had not come forth from the grave, His enemies would have gained the victory over Him, and the whole world would be lost (1 Cor. 15:12-17). But Christ did rise! And that day became "the Lord's day" (Rev. 1:10). No wonder the psalmist David, said, "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psa. 118:24).

It was also upon the first day of the week that the doors of the church of the Lord were opened and salvation extended to lost and fallen man upon the simple terms of the gospel (Acts 2). And now, over nineteen hundred years later, the church still recognizes that day, remembering that truly it is "the Lord's day."

(To be continued)

—Paul O. Nichols
Hollywood, Calif.

PECULIAR PEOPLE I HAVE KNOWN

People who want the preacher and song director present at every service, but refuse to attend every service themselves.

People who want favours but are unwilling to give any.

People who believe their children ought to be taught the Bible, but make little or no effort to bring them where the Bible is taught.

Women who say they believe the Bible, but refuse to allow their husband to be the head of the house.

People who demand visitation when they are ill and when they are not, but never visit other people at all. People who believe that the Gospel is God's power to salvation but are never known to study or teach it.

—Selected.

For great prayers, read Daniel 9:16-24. The Church prayer, Acts 4:24-37, Matt. 26-36, Ezra 9:5-15.

There is no fear in love but perfect love casteth out fear.

For whether we be beside ourselves it is to God (II Cor. 5:13).

From The Fields

Charles A. Everett, Rte. 2, McAlester, Okla., April 8.—Bro. Billy Orten began a meeting here March 31, to continue to April 9. Two have been baptized and two confessed faults so far. He is doing some good preaching.

C. B. Hufstедler, Imboden, Ark., April 16.—We still meet for worship every Lord's day as the Bible directs. If any of our preaching brethren should be passing this way, we invite them to stop over with us.

C. T. Springs, Rte. 1, Old Costo Place, Sonora, Cal., April 16.—Here is my renewal for the OPA, and may the dear Lord bless you, Bro. King, and yours in your labor of love in His kingdom. Wife joins me in Christian love.

G. A. Canfield (colored), Star Rte., Marion, La., April 12.—The church here is doing fine. Some come 24 miles every Lord's day to worship. The Lord willing, I am to begin a tent meeting May 7, in Stockton, sponsored by the Lodi, Calif., white church. We continue through May.

J. A. Scantling, Parlier, Calif., April 18.—We have been hindered much by sickness of late, and wife is still in bed, but we do not fail to "break the bread" each Lord's day, and we always have a few with us. We rejoice to hear of all the good work reported in the OPA. May it ever continue.

James R. Stewart, Rte. 6, Waco, Texas, April 18.—I have just closed a good meeting at DeLeon, with fair attendance and interest, but no additions. We were glad to have Bro. Broseh with us one night, and the Dublin brethren were a great help. It is a pleasure to work with these good brethren again.

R. B. Roden, Oklahoma City, Okla., April 19.—The church in Oklahoma City is progressing nicely and growing almost daily. The young brethren in this church are doing a wonderful job in their work. Let us all work together in unity for the cause of Christ. Remember us in your prayers, brethren.

Perry Allen, Rte. 1, Box 416, Manteca, Calif., April 7.—The church here is doing fine. I was sorry that due to a bad case of the flu, I was unable to attend Bro. King's meeting at Waterford, but I am much improved now. Best regards to all the brethren.

Tommy Shaw, Commodore, Pa., April 11.—March 19 to 26, I conducted a series of meetings at Flemington, Pa., without visible results. I was treated royally. I preached at Blairsville, April 2.

Bro. Thomas Murphy was with us the 8th and 9th, giving us good lessons. May the cause advance everywhere.

A. D. McNiel, Milano, Texas, April 10.—The church in this part is getting along alright, we think. We continue to worship the Lord each Lord's day in the Bible way. If you are ever passing our way, Brother King, we would be glad to have you stop by with us for a visit. All the faithful are welcome.

James D. Corson, Mahaffey, Pa., April 14.—Due to illness in the home, I have not reported recently. I preached at LeContes Mills, Blairsville, and at Love Joy (twice), and all were doing nicely. We want to thank the brethren at Blairsville and at Flemington for financial help. I mean to preach my way westward soon, and if brethren desire a visit, please write me soon. Pray for me and mine.

Leonard Copeland, Wilson, Okla., April 8.—Since my last report in the O. P. A., I gave a lesson at Healdton, March 15, and at Ardmore, March 24. On March 26, Bro. Watson gave us a grand lesson at Wilson, and in the afternoon I went to Sulphur for the all day singing, which I enjoyed very much. I am enclosing an article for the OPA.

T. E. Wright, Imperial, Calif., April 10th. The church at Seventh and Brighton, El Centro, is getting along very nicely. We are looking forward to having Bro. Homer A. Gay with us in a meeting here the last part of October. He is also booking other meetings in this state, and we are glad for we feel that much good can be accomplished by his efforts.

Miles King, Box 131, E. Gadsden, Ala., April 12th.—Since my last report to the OPA, I have enjoyed being with the churches at Brookhaven, Miss., Lawrenceburg, Tenn., Wedowee, Ala., and my home congregation near E. Gadsden, Ala. I surely do appreciate the kind hospitality that was shown me at these churches. I also rejoice to read of the good work that is being done in the brotherhood, as reported in the Old Paths Advocate.

Oscar Greer, Rte. 1, Box 106, Parlier, Calif., March 25.—We enjoyed hearing Bro. Billy Orten preach at Sanger, last Tuesday. We think he is one of the best young preachers we have heard, and we hope he can come back sometime. We were very glad to have Bro. Ervin Waters, wife and baby, for three nights during their stay in Calif. Good crowds heard him each night. Bro. Nelson Nichols preached for us last Lord's day. The young men in our congregation are doing fine. We welcome all loyal preachers here.

Carlos B. Smith, Route 1, Box 150, Wesson, Miss., March 29.—I have been sick and unable to fill some of my appointments of late. 1949 was the busiest year of my life in meetings. We have enjoyed the visits of the following preaching brethren: Miles King, Billy Orten, H. E. Robertson,

Arthur Wade, Lynwood Smith, and Ervin Waters. The new church in Brookhaven is doing fine. Here are some subs. for the OPA; it gets better all the time. May the Lord ever bless you in your labor of love, Bro. King; is my prayer.

M. Lynwood Smith, Healdton, Okla., April 11.—Since reporting to the paper I have preached several times in Miss., at the New Salem church and at the new church in Brookhaven. Now I am back in Okla. I have preached twice at Wichita Falls, once at Ardmore, where two confessed faults, at Sentinel twice, at Oklahoma City several times where two confessed faults. Also I preached April 9, at the morning service at Washington, Okla. By the time this is read I should be in a meeting at Ada, Okla. You are invited to attend this meeting with us.

Leslie N. Byford, 410 Clay St., Waco, Texas, April 15.—Brother Edwin Morris was with us in a meeting, April 2 to 9. One was baptized and two restored. The preaching by Bro. Morris has the old time ring of plain teaching to the lost and of edification and admonition to the church. He is a forceful speaker and not the lecture type, presenting the truth in love. We had good crowds every service. We rejoice to see so many good reports in the OPA. I am happy to report that I am back on my job, working full time again. We solicit the prayers of all the faithful.

Pete Howard, Box 65, Seymour, Mo., April 12.—The place where we have been meeting for worship is about to sell, and fearing that we would soon be out of this place, we purchased two lots on which to build a house for our meetings, just off of highway 60 in a good location. We plan to build just as soon as we can, but we shall need a lot of financial help. The house we plan is to be 24 by 40 ft. The walls are to be constructed of concrete blocks. All donations will be appreciated and acknowledged and reported through the OPA. Send all donations to me, address above, please.

J. T. Broseh, 814 Cumberland, Dallas 8, Texas, April 15.—The work in Dallas continues to go forward. We had 49 in attendance last Lord's day, and one confessed faults, taking her stand with us, with prospects for others. Sickness among the members has hindered the work some of late. I am now in a meeting at Georgetown to continue through April 23, after which I am to return to Dallas for four more weeks, and then to my summer meetings. I heard Bro. Morris one night in his meeting at Waco. It was a good lesson, and I heard Bro. Stewart one night in DeLeon. I am to be at Hamilton, Texas, May 26 to June 4. Best wishes to all the faithful.

Amos E. Doud, 2501 Englewood Ave., Yakima, Wash., April 3.—Brother A. J. Mason, of Aromas, Calif., has just closed a meeting here, March 22 to April 2. The meeting was in my carpenter's shop, but the interest was good, with two baptized and six confessions of faults. We began this congregation last October and we now have twelve loyal members. We know of but two loyal

congregations in this state—this one and the other at Kennewick. The population of Yakima is around 38 thousand. Our meeting place is at 608 No. 25th Ave. Any loyal brethren passing this way will find a welcome to meet with us, at 10:30 a. m. each Lord's day.

Billy Orten, Route 2, Lawrenceburg, Tenn., April 15.—Recently, I made a trip to Calif., where I enjoyed visiting about nine congregations, preaching one or more sermons at each place. I heard Bro. Homer L. King one night in his meeting at Stockton. I conducted a series of meetings at McAlester, Okla., March 31 to April 9, resulting in two baptisms and nine confessions of faults. I enjoyed working with this church, and I appreciated the hospitality shown me in the home of Sister Lee R. Williams. April 12, I preached at Chapel Grove, my home church, and I assisted in the teaching at Shady Grove, April 14. I am to begin at Drury, Mo., May 3. I ask the prayers of the faithful.

Tom E. Smith, Healdton, Okla., April 20.—I preached at Dougherty, morning service, March 26; then to Sulphur for the afternoon singing of the all-day monthly services. We all enjoyed the good singing and Christian fellowship. I was at Oak Grove, April 9, also at Graham the 2nd of April. I was with my home congregation April 16. All of the above places to be going forward with the Lord's work. We attended singing at Ardmore and at Wilson, recently. These congregations cooperate with us in our singings, and we appreciate their help more than words can express. I am anxious to see the new song book, and we anxiously await its arrival. Here is a sub for the OPA.

James Vannoy, P. O. Box 36, Del Monte, Calif., April 4.—Bro. Don McCord recently closed a two weeks meeting for the Salinas congregation. He spent a week in private work just before the meeting, and there were eight baptisms and four confessions of faults, for which we rejoice. We thank God for such men as Don. Last month, marked the end of the first year of this congregation's existence. We sincerely hope that the coming year will bring as many additions as the past one. We regret that Bro. Reynolds has moved away, but we shall look for him to come back now and then to preach for us.

Gillis Prince, Wedowee, Ala., April 17.—The church here is doing fine, and we are looking forward to our meeting in July by Bro. Homer L. King. We plan to have all-day services in our new house the second Lord's day in May. We would be glad to have all in reach of us to be with us on that day. We are now running a radio program at Roanoke, Ala., at 1:15 p. m., each Sunday, 1360 on your dial. I have been preaching around home, taking care of the radio program, for sometime. I preached at LaGrange, with five confessions of faults, recently. We are enjoying the articles in the OPA, and we are working for it. We especially enjoyed Bro. Gay's article in last OPA. Let us press the battle.

John Thomson, 2738 179th St., Lansing, Ill., April 17.—I am continuing to do house to house teaching among the colored in Robbins, Ill., and have taught many the Lord's plan of salvation. I find that denominational people will consider the errors of innovations among our digressive brethren much more readily than will the digressive brethren. They seem to see the folly of obeying the gospel and then immediately going off after unscriptural practices of the work and worship of the church. I think, we could establish a faithful congregation in this part, if brethren would move here to help. If any are interested in finding work here, let me hear from you. There is still plenty of work in this part.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., April 14.—I preached at Sanger, March 19 and heard Bro. Billy Orten preach at Fresno, March 20. Bro. Billy certainly is progressing in his preaching. March 26, I preached at Arvin, Calif. That was the first time I had been able to be with those brethren in two years and I enjoyed my visit there very much. April 2, I preached at Orange Cove, morning and night. In the afternoon we attended a splendid singing service at Sanger. April 9, I was at Compton. Lord willing, I am to teach a singing school at Armona, Calif., April 23-May 7. The inter-congregational cooperation in California is on the upswing. Peter said, "Love the brotherhood" (1 Pet. 2:17).

Billy Jack Ivey, Route 2, Sentinel, Okla., April 17.—My work with the Midland and Odessa congregations in west Texas ended March 27. I count it indeed a privilege to work with such fine brethren as are found in those two congregations. I believe we will be blessed to see these congregations grow in the future. After I returned home for a short time I preached at Washington, Okla., on April 1-2. I was glad to preach there as the brethren are very hospitable. We were made glad that one obeyed the gospel of Christ. The following Monday night I began a singing school at the Deep Dyle congregation. We had a good school there. These brethren still have excellent interest and zeal toward the word of God. I was glad to hear Bro. King in three services at Sentinel. I am to be in work at a mission point near Sentinel this week, before leaving for Kentucky the 27th. Remember to pray for me and the work.

Gayland L. Osburn, 3240½ Madera Ave., Los Angeles 39, Calif., April 14.—At Los Angeles, March 19 and April 2, I assisted in the teaching with others during the morning worship; April 2, I preached there in the evening service; and March 22, I appreciated and enjoyed the teaching given by three brethren, including Paul Nichols. I have enjoyed the Sunday afternoon singings at Glendora, March 19 and at Los Angeles, April 2. I was glad to hear Paul Nichols preach again at Glendora, March 19. March 26, I took part in the teaching service at Compton that morning and heard Billy Orten preach there that night. At Montebello, I helped with the lesson Lord's Day morning, April 9, and I enjoyed hearing "Don" McCord preach there that night. Brethren, let

us live a life that will be approved of God and that will show that we appreciate what Jesus did for us.

Ray Roe, Stroud, Okla., April 12.—We are still striving to keep house for the Lord in His appointed way here at Stroud. The brethren and sisters from the loyal Church in Oklahoma City are very thoughtful of us to come and help us out. Brother Johnny Spradley and wife, and others came the 1st. Lord's day; Bro. Roland Everett, the 2nd.; Bro. Jesse Waters, and then Bro. Dolph Keener, of McAllister. We are very glad to have all of them. Brother Don McCord is to begin our meeting here the 5th. of June, and continue thru the 18th. Everyone is invited to come and be with us, and hear this splendid young gospel preacher. We hope and pray for a grand meeting.

Ben Frentrup, 238 Greer St., San Antonio 10, Texas, April 13.—The progress of the Dallas work is encouraging. The Ft. Worth brethren are to be commended for their untiring efforts in trying to see that the Dallas work continues. The church here, located at 401 Gulf St., has been assisting some in that work. We pray that other congregations may become convinced that the Dallas work is actually "an open door" unto us, and will assist in this great work. Brethren, let us do our best to see that a preacher labors with them for at least a year. We look forward to our meeting which is to begin May 17, with Brother Fred Kirbo doing the preaching. We would be overjoyed to have all who can to visit with us. We were happy to have Sister Will F. Davis of the W. Monroe, La., congregation visit with us recently.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., April 17.—The church here is doing fine. We have been in a meeting the past week, and the interest and attendance have been very good. We closed last night, with a full house, and three were baptized and twelve confessed faults, including some who came forward just before the meeting started. Brother Bud Parker, a fine preacher, developed in this church, assisted me in the preaching. We all are looking forward to a meeting, beginning about July 17, with Bro. Homer L. King doing the preaching. The April issue of the OPA is certainly a good one. It is a pleasure to read all the field reports from brethren over the country, also the fine articles by various brethren. It seems that our S. S. and cups brethren could see that the Bible is against their practice.

Edwin S. Morris, 3831 S. Walters St., San Antonio, Texas, April 10.—I closed my first series of meetings last night with the So. 4th. St. church in Waco. One was baptized and two restored. The crowds and interest were very good throughout the meeting. I appreciate the nice cooperation on the part of all brethren in reach of Waco. Unity and peace prevails in this church, and we pray that it may continue. We were glad to have preaching brethren, Barney Welch, J. T. Broseh, Jim Stewart, and Cyrus Holt, in attendance one or more services. Bro. Holt helped much during the meeting and was an inspiration to us all. I go

next to Fairview for two services April 16. I am now in position to go anywhere I may be needed. Let us all work in sowing the seed of the kingdom, that much fruit may be harvested for the Master.

M. J. Buffington, Box 428, Georgetown, Texas, April 13.—I have been attending a series of meetings in Austin, conducted by Bro. Fred Kirbo. Bro. Fred visited in my home some, and we had many enjoyable talks together on things eternal. The brethren in Austin are to be commended for their efforts in taking the Word of God to other parts of the city. We are looking forward to having Bro. Brose for a short meeting here in Georgetown, beginning tomorrow night. My next meeting will be at Cedar Park, and from there to Ft. Worth. I will be in Pennsylvania all the month of June. We appreciate very much the contributions that have been sent for the purpose of building a meeting house here in Georgetown. Acknowledgment of these contributions will be found elsewhere in this issue.

A. J. Mason, Aromas, Calif., April 11.—On my trip to Washington, I preached at Yuba City, March 15, and at Hood River, Oregon, March 17 to 19, four sermons, baptizing one. I was glad to see old friends here and meet new ones. Bro. Phillips and family there are fine christians. My next was at Naches, Wash., where a brother in Christ took me to Yakima, where I was introduced to some brethren. These brethren wanted a meeting, and I conducted it for them, March 21 to April 2. The Lord blessed the effort with two baptized and seven returned to the fold. We rejoice that we now have a congregation of 12 members at Yakima and prospects for more. I am now at my home, and I preached at Alisal last Lord's day, with one baptized and one restored. To God be the praise. I wish to thank the brethren at Hood River, Yakima, Alisal, Greenfield, and Aromas for their liberal support. May the Lord bless all who are willing to support the gospel. May we take up the sword of the spirit and meet the enemy.

Amos Phillips, Rte. 1, Box 144A, Hood River, Oregon, April 3.—We motored to Yakima, Washington, on a recent week-end to hear Bro. A. J. Mason deliver two good sermons. We think he is a power in getting people out to hear him. We hope the brethren will back him in the work in Washington. While at Yakima we met Bro. Everett and family of Richland, Wash., who had driven over 70 miles to attend the services there. They are to be commended for this love of the truth. We were much impressed by the hospitality and friendliness of the little band of brethren at Yakima, and it made us want to return soon for another visit with them. I would that we had more brethren like them. Let us pray and work that this Northwestern region may soon hear the gospel in its fullness. Bro. Mason preached four good sermons at our congregation at Odell, and our baby boy, Carroll, 13, was baptized. We long to see a good faithful preacher locate in this part. All faithful brethren will find a welcome at Odell. Paul O. Nichols, 849 Wilcox Ave., Hollywood 38,

Calif., April 18.—At the morning service, March 19, I preached at Siskiyou and that night at Glendora, baptizing two. March 26, I worshipped at Siskiyou, my home congregation. The night of the 26th I heard Bro. Billy Orten preach a good sermon at Compton. He is advancing fast. April 2-16, I held a meeting at Carter near Fredrick, Okla., closing with the confessions of faults. The last day we had a big singing. There were several congregations represented and five evangelists present—Homer King, Clovis Cook, Lynwood Smith, Jack Ivey and myself. The singing was fine and the fellowship good. We have some wonderful members in this country. April 17, wife and I attended one service of the meeting at Whita Falls, Texas being held by Bro. Clovis Cook. I was glad to hear him once again. Brethren at the Sulphur meeting and July 4th are not far off. Better make preparations now.

Carl Willis, 21 Cherry Court, Pontiac, Michigan, April 12.—I enjoyed reading the last issue of the "O. P. A. more than ever before. We get so many teachings from the writing therein. Brethren should strive more than ever, to get the O. P. A. into the homes of the S. S. and cups brethren. We know not who, by reading and studying, will return to the "Old Paths." I am still enjoying giving the lessons every Lord's day in the home of Bro. Peek. My last lesson, the 9th of above was, "Watchman." We are taught to be on our "Watch." "Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." We are to watch because there is danger. "Be sober, be vigilant because the adversary, the devil, as a roaring lion walketh about seeking whom he may devour." We work here in the home of Bro. Peek, but are few in number, yet strong in the faith. If any of the faithful brethren should be passing through this part of the country, you are welcome to stop and work with us. The time of the worship is 11:00 a. m. Lord's day morning. We need the prayers of the faithful church.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tennessee, April 15.—Bro. Thomas Murphy of Liberty did ten preached four times at Shady Grove and so many Grove March 18-19. We enjoyed having more April 1-2, I accompanied Bro. Leonard Jones so that recently took his stand with us from the two churches near Savannah, Tenn., and preached twice. These congregations were some with work. he had been laboring and they had the cups and S. S. I taught some on the errors and the truth was believed by some. We came back to Shady Grove for worship at 2:30 P. M., April 2. I assisted the congregations at Shady Grove and Chapel Grove in a few services. Bro. Miles King assisted the two congregations April 2, by preaching three sermons. He is doing fine. April 7, I began a meeting at Temple, Texas, which continues at this writing. We have had two restorations. Brethren from several congregations have cooperated in attending. Bro. Barney Welch has been a tireless worker in this meeting. I am scheduled to hold a meeting near Beckley, West Va., May 5-14.

T. Murphy, Rte. 5, Liberty, Ky., April 13.—As I travel from place to place in the faithful brotherhood, I am made to better understand the meaning of the words of David; "Behold how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1). May we ever keep in mind that in unity there is strength, while in division there is "every evil work." President Lincoln said, "United we stand; divided we fall." May we ever keep the prayer of our Lord in mind (Jno. 17:20). Feb. 18 and 19, I was with the church at Brazil, Ind., and the 25th. and 26th., at Mt. Vernon, Ky. March 18 and 19, I was with the Chapel Grove church near Lawrenceburg, Tenn., preaching twice there and twice at Shady Grove, which is nearby. One was baptized. I appreciate the hospitality of these good people. I was glad to meet Bro. Ervin Waters, who seemingly is one of the best. I appreciate the great work he is doing. April 1 and 2, I was at Harrodsburg, Ind., which I visited. I was with the Love Joy congregation, Commodore, N.Y. April 8 and 9. This is the home of Bro. Tommy Shaw, and I enjoyed the week-end visit with Bro. Shaw, as I enjoy my visits at all places. May we all continue to work while it is day.

D. B. (Don) McCord, 562 North Wabash, Glendora, Calif., April 13.—On the nights of Feb. 20 and 21, I was privileged to hear Bro. Homer L. King at Stockton. The next night, I was at Waterford to hear Bro. Billy Orten in a splendid discourse. I believe that Billy's short visit on the Pacific Coast to be profitable. Feb. 26, I was at San Bernardino preaching joy. This congregation has grown since its beginning last year. The Robersons, Claywells, Hortons and Howard Nunpre are rendering a needed service here. Feb. 29, I was at the Angeles. April 2, I was at San Bernardino in the morning at Orange in the evening. Orange was recently established and is already one of the strongest congregations of California in the brotherhood. It is only about 4 months old and is already contemplating building a house of worship. Consider these folks some of my dearest friends and, above all, one of the best of God's children. April 5, I was at Los Angeles, where 4 of us engaged in the teaching; there were several conversions of faults. April 7, I preached for the faithful congregation at San Diego. April 10, I began a series of meetings with the people, which will continue through next Lord's Day. We are enjoying the hospitality of these good people in the evening of the 16th, inst., I begin with the San Bernardino congregation. Beginning on the 30th of this month will begin at Crescent, Oklahoma to continue through the next 2 months prior to our return to this state the Lord will solicit the prayers of God's Elect.

on April 16.—I had a very pleasant visit with the Church at Burkhardt, that on Friday night in April, preaching Saturday night Sunday and night. We had singing in the afternoon, with the men coming from the Swars Prairie and Beef Branch to sing with us. Wife and I went to Cross Holms, where I preached Sat. night, and Sunday morning and night to fine crowds. Brethren from the Mountain and Clifton congregations came over, and we really enjoyed our visit with all of them. I was at home today, preaching by radio this morning at 8:45, and also talking on the radio at the worship service. The churches in this part of the state are large tent to be used in the mission efforts where not available. I am to begin a singing school at the Church of Christ, May 13, thru May the 24th., and at Dallas, Texas, beginning at the Centre Street Church of Christ, May 27th. After this meeting in Dallas I hope to visit one or two places in Texas before coming back to Missouri for a tent meeting with Bro. Wade. I am booked to hold a meeting at El Centro, California, the latter part of October of this year. Already I have promised four meetings in Calif., and if calls for meetings keep coming from out there it looks like wife and I will just "take off" this fall, and stay out there until I get the meetings held. The churches in this part are still pressing forward, much preaching is being done and much more is needed. Our young brother Larry Robertson is fast developing into a good preacher. He is doing lots of preaching. The laborers are few; so, "pray ye the Lord of the harvest that He will send forth more laborers into His vineyard," then help to make it a reality.

Barney D. Welch, 1707 So. 13th. St., Temple, Texas, April 19.—I have enjoyed assisting in the teaching at several congregations recently and also listening to some fine sermons as they fell from the lips of such preachers as Brethren, Fred

Kirbo, at Austin, Ervin Waters at Temple, and Bro. Morris at Waco. I visited the fine brethren at Eola and preached two sermons recently. About three weeks ago I preached at Ardmore, Okla. The same night, along with Bro. Kirbo and two of the Elmore boys from Ardmore, I visited the C. St. Church of Christ in Wilson, Okla., whose minister, Bro. Copening, had been crowing so loudly about his teaching and practice being Scriptural. Such statements as this one, were found in the pages of his church paper: "I stand ready, willing and even anxious to defend my teaching and practice." I asked for permission to speak a few words in the spirit of Christ, and the request would have been granted had this same bold, fearless preacher not talked the elders into refusing me the privilege. He asked them to take me into a class room and ask me what I was going to say. While the audience remained in almost breathless silence, awaiting the verdict, I followed the elders (so called) like a German spy, or criminal into the class room. They would have granted my request there, had he not come into the class room where we were and requested they not do it. God pity such bold fearless preachers. After refusing to discuss the communion and Sunday school questions with me, there or anywhere else, he felt himself go down in the sight of his own brethren. So, to redeem himself, he came to Brother Kirbo's home early the next morning with two fair propositions and one on the teaching question which he knew that not a man on earth could deny. He wanted me to deny that Christians could study the Bible in private groups. I asked him to just affirm his teaching and practice there were Scriptural, but he still refused. I do hope he changes his mind. I think a lot of him as a man, but he had been led off and, being in error, one could not expect him to act otherwise, truthfully. Brethren, let us not practice things which violate New Testament teachings, lest we experience similar embarrassment. Truth marches on!

Homer L. King, Route 2, Lebanon, Missouri, April 19.—The meeting with the faithful brethren in Stockton, Calif., closed without additions, March 26. We appreciated the cooperation on the part of brethren there and nearby congregations. I began at Waterford, Calif., March 28 and closed April 9, with the brethren rejoicing in one of my best meetings ever conducted in Calif. We baptized nine fine young men and women, and two confessed faults. The attendance and interest were very good throughout this meeting. True to the rule in Calif., the cooperation on the part of sister churches was very fine. They attended nicely from Stockton, Ceres, Manteca, Merced, Sanger, and Lodi. Waterford is the home of our beloved Bro. T. F. Thomasson, and while he has been in rather poor health for sometime, he is much improved of late, and was able to attend every service of this meeting for which we were thankful. We were very glad to have our old pal and colaborer, John L. Reynolds, for a few services. He has returned to his old home in Ceres, from Moss Landing, over on the coast, to the delight of many of the brethren in the Valley. Too, we were favored with a visit for one service by our old friend and colaborer, A. J. Mason, who had just returned from a trip and a good meeting in Washington and Oregon. En route to our home in Missouri, I preached at Arvin, April 10, to a good crowd of brethren, among whom was Bro. Jim Russell. I was glad to see all there again. This marked the end of a little over seven months of labor for me in Calif. I do not believe that labor was in vain for the Lord blessed it with 15 souls baptized, 58 restorations and confessions, one new congregation of 27 members begun, a congregation saved from open division, and many personal and other troubles ironed out. Understand, this was by the help of the Lord and faithful preachers and brethren in general. I made the trip to Calif. seven months ago to labor there, which I did with love toward all and malice toward none and thank the Lord, I left the state in the same attitude. I was asked to return for at least six months of work, beginning Sept. 1, this year. My stay out there was, indeed, a pleasant one, and I shall not forget the many good brethren who made it so. Thanks to my daughters, Velma and Nola, and their husbands, possibly others, who mailed out the OPA, filled orders for books, etc., during my stay in Calif. I go next to Joplin, Mo., for the month of May in a mission effort sponsored by the Beef Branch congregation. We enjoyed a visit with the good brethren at Sentinel Okla., also a singing at the Carter church, near Davidson, Okla., en route home from Calif. Brethren there are very dear to my heart. Pray for me and mine.

For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. (1. Pet. 7:17).

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

"FORGETTING----"

The great Apostle Paul whom the Lord chose "for a pattern unto all them which should hereafter believe on Him to life everlasting," and who said of himself, "Follow me as I follow Christ," tells us in his letter to the Phillippians (Chapter 3:13) that he had learned that a good way to press on faithfully toward the goal in a very successful manner was by, "forgetting those things which are behind—." Yes, I think that Paul had much that he needed to lay aside and FORGET. What person starting out to live the Christian life who doesn't do and say things in their efforts to serve Christ and live for Him, that we need to forget? Many are the failings and shortcomings of the past that we need to forget, both in ourselves and in our brethren. I am of the opinion that one of the greatest needs of our brotherhood is, "Forgetting." We do too much remembering of the things which we should not. It is just as important for us to FORGET THE THINGS which should be forgotten in the living of the Christian life, as it is for us to remember the things which should be kept in mind. I think that we all understand that Paul was not hinting that we should or could forget anything that would be helpful and encouraging unto us. But those things of the past—those mistakes, those troubles, either in our own lives or in the lives of others. It is not very likely that we will be very successful in "Reaching forth unto those things which are before," unless we do some forgetting of the things which are behind.

God, when he went to make the new Covenant, promised among other things that "their sins and their iniquities will I remember no more." In other words, I will forget them, said God. That is one attribute of God which we, as His people, must imbibe in our lives if we are Godlike in our nature. Perhaps it is impossible for us to forget it in the real and absolute sense; that is, cease to have any remembrance of it. But we must forget it to the extent that it would not hinder us in being what we should be and doing what we should do in our duty unto God. The attribute was certainly in Jesus, the Son of God. I think He must have been exercising some forgetting when He was hanging there in the gloom on the cross on that lonely old hill long ago. Yes, we need some hatchet burying and forgetting in the brotherhood. "Brethren, I count not myself to have apprehended: but this one thing I do, FORGETTING THOSE THINGS WHICH ARE BEHIND."
(Continued on page six)

THE WORSHIP OF THE CHURCH (No. 2)

By Paul O. Nichols

In the first article under this caption we studied the requisites of acceptable worship—spirit and truth. Also we considered the day of worship appointed by God, hallowed by Christ, and observed by the early Christians. That day was called by John the Revelator "The Lord's Day" (Rev. 1:10).

Next, we want to take up the various items of worship that God has stipulated for us to observe in truth.

Singing

Usually we begin our service with singing—not as a requirement, but as a matter of choice. Singing has a tendency to lift our spirits above the cares and chaos of this old life, and cause us to be in the frame of mind to serve the Lord more efficiently. "Behold, my servants shall sing for joy of heart" (Isa. 65:14).

When we engage mutually in the service of God we should pour out our very souls on the vibrant strains of holy song. It is a part of our worship. Good singing means a great deal to a service. Usually a congregation which consistently has good singing also does well in the other parts of the worship.

Once in Texas I was talking to a man (a member of the church) who criticized a person's taking too much interest in the singing of the church. Such ignorance! (Incidentally, he was not a singer) Personally, I am thankful that the church in general has better singing now that it did ten or fifteen years ago. I am glad that so many disciples are taking an interest in learning more about music and developing their talents so that they may praise the Lord a little better.

To worship God as we should certainly entails a candid consideration of the lyrics which we sing. There are some who pay so little attention to what they sing that they could sing "Yankee Doodle" in church service if it sounded the least bit religious. Every song we sing should be in tenor with the scriptures, and it is our individual responsibility to see to it that we sing no unscriptural lyrics. Is it all right to sing a lie, but wrong to tell one? Paul, the apostle, said, "I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:15). Do we all sing like that? We had better.

Sometimes there are brethren who find fault with songs just because they happen not to appeal to them—not because they are unscriptural,

but because of the time in which they are written, or the tempo in which they are sung, or some other reason based upon nothing greater than a whim or fancy of their own. The word of God designates no particular time or tempo for a song to be scriptural or right. Then, that is a matter of discretion and liberty. But what is necessary is that those songs which we do sing are "psalms, hymns, and spiritual songs" (Eph. 5:19).

For all the song leaders over the brotherhood we should indeed be thankful. But when we have several men in one congregation who have the ability to lead singing, sometimes I think we make a mistake in trying to use all of them in each service. We do not try to use all in the congregation who are able to teach, in every service; so why should we not exercise the same line of action in the song service? I opine that three men to lead the singing is sufficient in any average meeting of the church. Also it is advisable to begin the song service with a good wide awake leader who will get the worshippers into the spirit of the singing. Now, I do not mean to exclude any or rob any of the opportunity to develop their talent; another three could be used the next service and etc. But if you want the song service to be good, begin with a good song leader.

The next thing that we should notice is the fact that the songs selected should be appropriate. This responsibility should logically be assumed by those who do the leading. I have seen men wholly unprepared when called on to lead, and then have to ask if anyone had a selection. Then when they finally got a song selected, maybe it would be inappropriate. When a man is asked to lead he should be ready with his song, and be sure that it is both scriptural and appropriate. If a man is used to leading, he can be prepared. He knows he is apt to be asked to lead some.

We should always be interested in making our services smooth and attractive. Whatever is necessary to accomplish this is worthy of consideration, as long as it is right. One thing that would contribute to smoothness would be to select all the song leaders before the service is to begin, and have it understood how many songs are to be lead by each man. This plan may not be feasible for every kind of meeting, but for the average it is a workable plan. I have seen it used very affectively.

(To be continued)
Hollywood, Calif.

THE EMBLEM OF THE BODY AND BLOOD OF THE LORD (No. 4)

I take the position that there was a pre-existing analogy between the emblem that the Lord selected and his blood that made it fit for emblem.

The Lord's supper was instituted during the days of unleavened bread (Matt. 26:17). Let us go to the beginning of the days (feast) of unleavened bread. (Exo. 12:18-20). "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: For whoever eateth that which is leavened, even that soul shall be cut off from the con-

gregation of Israel, ye shall eat nothing leavened"; etc.

It was during these days that the Lord instituted his supper. How can we use leavened or fermented grape juice when Jesus did not? The individuals who preach fermented wine, do they also preach fermented bread? How these people can preach that one (bread) must be unfermented, and the other (fruit of the vine) must be fermented, I cannot understand. They have their wires crossed.

Young defines "leaven" from the Hebrew "chamets" rendered "anything leavened or fermented." Hence fermented wine and leavened wine are the same. But nowhere in the New Testament does the Holy Spirit say use wine or vinegar."

Those who take the position that the leaven must be worked out of the fruit of the vine must also take the position that the leaven must be worked out of the bread. If you let your wine ferment, you must let your bread ferment; Christian friends, both must be in the natural state that God said for them to be.

What is the main body of intoxicating wine? Alcohol or poison: Does its nature represent the blood of Christ? Did the blood of Christ have alcohol or poison? Would it make one mad or drunk? "Oh, shame, where is thy blush?" Where is the mark of identification between your leaven and intoxicating wine and the pure blood of Christ?

Does any one believe that God would seal his Holy New Covenant with vinegar or poison?

The greatest commemorative institution that the world can ever know is at the point of being shot to pieces by the leavening doctrines and commandments of men: not only by using more cups than it takes to be the New Testament, but by trying to poison or leaven the very blood of the Saviour.

In Rev. 14:18-20, we find the "clusters of the vine" . . . "grape are ripe" to be blood. No man can say the clusters must be fermented or leavened as no vine can produce such a state. Please note: Pure fruit of the vine for blood. Yes, sir.

In Isa. 63:1-3, the Divine Spirit uses the dyed garments of the ones that treaded out the fresh juice of the grapes as a type of Jesus Christ's garments dyed by his blood. This lesson is a perfect picture of relationship.

There are eleven words in the Hebrew, and two in the Greek that are translated "wine." But Jesus used neither of the thirteen words. He used the word "Gennema", which is translated— "produce," "product," "fruit of the vine," but never "wine." Again, out of about 240 times that wine is translated in the Bible, at no time did Jesus recognize these translations or statements for His supper. A new Supper with new ideas, a new dispensation, a new word, a new blood. We who are Christians praise Him for this.

There are two cups in the Bible: One that sets forth the New Testament full of the blessing given by Jesus from God, the other full of the wrath of the Almighty. (1 Cor. 10:16; Rev. 16:19).

We know that the Cup of His Wrath contained

intoxicating wine because it made the "nations move, and be mad, drunk, spue and fall"—Jer. 25: 15-17, 27, 28). How can a man, redeemed by the blood of Jesus call the Saviour's blood an intoxicating drink? How can he? Now the other cup contained a blessing. Paul plainly says, "The cup of blessing." What kind of drink element did this cup contain? Christians, it contained something that possessed a nature that made it fit to be used as God's blessing.

Some people try to rely on the drink element used by the church at Corinth. Yes, these brethren were drunk, but to say that they were drunk on the drink element of the Lord's Supper is utterly false. There is no such statement to that effect (I Cor. 11:1-2, 17, 20).

Paul begins by saying, "Be ye followers of me," "Now in this that I declare unto you, "I praise you not, that ye come together not for the better but for the worse (verse 17). When ye come together therefore into one place, this is not to eat the Lord's Supper" (verse 20).

Paul plainly says this gathering was not to eat the Lord's Supper. I don't care what they thought, I'm going on what Paul says: He continues by saying "This was their own supper" (verse 21). Here Paul states both the negative and positive side of the question. He tells us what is not the Lord's Supper, then tells what is the Lord's Supper.

The thing, Paul said, he had delivered unto them is the thing that they had left off (which was the Lord's Supper). "Have you not houses to eat and drink in?" Eat and drink what? The Lord's Supper? Certainly Not! They were eating and drinking their own supper. "This was a love feast" (J. W. McGarvey).

The members there must have been drunk on something in their own supper and not the Lord's supper.

Our last article will appear next month.

—T. E. Smith,
R. 1 Wesson, Miss.

TO OUR YOUNG PREACHERS (No. 1)

"Thou, therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou, therefore, endure hardness, as a good soldier of Jesus Christ" (II Timothy 2:1-3). These Scriptures are sufficient for the introduction of this article, but please turn and read the entire chapter to get the weight of Paul's instruction to Timothy.

I have been engaged in the Lord's work several years, having obeyed the gospel 38 years ago. I conducted my first meeting 34 years ago; yet, I have not been able to determine just when a man should be considered an "old preacher." I have learned many things in the years that I have been engaged in the Lord's work. One of them is, that there are many things I do not know. My experiences have been varied; I have profited a great deal by them, but I have never felt as though I have reached the peak of them. I am still learning and have much room for growth (II Peter 3:17-18). For these reasons, I have been slow

about tendering advice to our younger brethren; however, I am intensely interested in them and very thankful that we have so many promising young brethren in the church today. We older brethren have already passed the stage of ever expecting to "set the world on fire" with our activity. The best we can do is to set our houses in order and endeavor to train men to carry on the Lord's work after our departure from this world.

The best advice to be found either for young or old is in the word of God. In Paul's instructions to Timothy, he told him to endure hardness as a good soldier of Jesus Christ. Prior to instructing the Ephesians of what kind of armour to adorn, he told them to be strong in the Lord and the power of His might (Eph. 6:10-18). It is not enough to know what armour to put on; we must know how to use it, and, above all, be willing to use it at every opportunity.

The preacher's life is not an easy one, neither is his job a soft one, if he expects to win a crown of righteousness (II Tim. 4:8). If one expects a soft job as a true gospel preacher, I fear he is doomed for disappointment, both in this life and the one to come. Do not misunderstand me to be contending that a preacher should be required to resort to manual labor in order to live while preaching the gospel. Paul forcefully teaches to the contrary (I Cor. 9; II Cor. 8; 9). I have always engaged in secular work along with my preaching; it was my choice to do this, but I realize that it would be impossible for all to do that and have the cause advance as it has in the past decade. However, no preacher should think that he is above manual labor if necessity demands such. Let us remember that Paul labored with his hands (Acts 18:1-3; 20:34; I Cor. 4:10-14). I find the brethren, with a few exceptions, are willing to support a preacher who is willing to work. I find, also, when a gospel preacher does his duty as such, he will earn every cent the brethren pay him. When Isaiah learned his lesson and when the question was asked, "Whom shall I send and who will go for us?" he answered, "Here am I, send me" (Isa. 6:1-8).

When the persecution arose in Jerusalem, the disciples were scattered abroad and went everywhere preaching the word. I am sure that they did not wait to be called by congregations, or to even be sent directly by the Lord, as Philip was on the occasion, when he preached to the Eunuch. I am persuaded that they redeemed the time (Eph. 5:15-17).

I can think of a great number of our preaching brethren, who, I consider, have been very successful in the work of soul saving. Some have passed on to their reward; others remain to press the fight in Jesus' name. There are some, however, that I could mention, not because I am partial to them, but because I was closely associated with them a few years of their labor. I knew, to a certain extent, the obstacles that confronted them, yet, they triumphed over them, and are now among our most successful evangelists and staunch contenders for the faith that was once delivered to the saints (Jude 1:3). They manifested a sin-

(Continued on page twelve)

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OUR NEW SONG BOOK

We are receiving orders to an encouraging extent for this book, and just as soon as it comes from the press, all orders will be filled promptly, but we still do not know what day that will be. All orders for 100 or more books will be sent direct from the printers in Dallas, Texas.

Other Song Books—We still have a supply of our first books, "Favorite Spiritual Songs," put out in 1944. It is one of the best all-purpose books you can find anywhere, and it sells for the pre-war price. If interested write us. Too, we can supply your needs with "Old Path Melodies," our 1947 book.

"The Communion" and "Clark-King Discussion"—Our supply of these tracts have been exhausted for sometime, but we plan to have both of these tracts reprinted in the very near future, and we shall be glad to supply your needs of them. Watch for the announcement in the OPA.

We hope to soon have other tracts on various subjects, as we have seen the need of such work for many years, and we have seen the fruits of circulating them, especially the two above named tracts, also the OPA.

"Old Paths Pulpit," a fine book of 33 sermons and essays, written by 33 gospel preachers, covering a variety of subjects from first principles to the work and worship of the church, etc. Furthermore, the book contains a photograph and life-history of each writer in the book. The price is \$2.00, postage prepaid by us.

Send all orders for any of the above books to Homer L. King, Route 2, Lebanon, Missouri.

SULPHUR, OKLAHOMA, CAMP MEETING

Brethren, the annual get-together meeting is fast approaching, and the arrangements for another successful meeting this year should be made soon. Last year there were several hundred people present from different sections of the country. Those who attended can attest to the value of meeting and associating with others of like precious faith. Each year more members attend, and each year they want to come back.

The meeting will be held again at Sulphur, Okla., the home of the Platt National Park. We begin a series of meetings June 18, which will be

terminated with the big day, July 4. We plan to have services twice daily, and use the different preachers as they make their appearance on the grounds. So if you want to hear some real preaching from some of the finest preachers in the brotherhood come early. Where could a Christian enjoy a vacation more than here where he can be with other Christians and engage mutually with them in service to God every day?

This year a new section of the park will be open for camping with electricity available for campers. There will also be concrete tables and a place to cook in each camp. This section is near the main entrance of the park. But if you do not plan to stay in the park, you should make reservations ahead of time at one of the local tourist courts, so you will be assured of a place to stay while you are here.

Come and bring your family for a spiritual uplift.

—Paul O. Nichols.

FROM NYASALAND, BRITISH CENTRAL AFRICA

My Dear Bro. Gay: Thank you so very much. We have received the packages of clothing and also the money sent by you to buy food for our poor and hungry brethren and sisters over here.

We have secured permission from the Government to build a meeting house and a school at Wendewende Village, and I have moved here recently from Namiwamba. One evangelist remains there who is able to carry on the Lord's work there.

We want you to work with us all that you can for we are of like faith. We try to go by just the plain statements of the Bible as nearly as we can.

When we meet for any teaching of the Word, one man addresses the whole assembly. We usually, on the Lord's day, come together and sing some songs, after which a brother will read a chapter or so from the Bible, we then pray, after which from one to several men speak to the assembly. We are then dismissed, and come together again for the communion service. In the communion, in answer to your questions, yes, we all break and eat from one loaf, and then we all drink the fruit of the vine from one common cup, and then give our offerings as we are able.

We have ten schools here, but are only able to finance and run two of them. We are badly in need of one or two missionaries. And we do so wish and pray that you could send us two Christians over here who would be able to help us to get our work in better working conditions, getting the schools to operating. We need some who are able to teach advanced grades. Our children are badly in need of this teaching. We also need your help in the Bible teaching, to see that we are right on all points—for we do want to be right with our Lord.

There are many Churches of Christ in this country, but with many of them we cannot fellowship because they use a plurality of breads and cups, and use methods of teaching that are not according to the Bible way.

I have read with much interest the tracts which you sent to me and find them to be very helpful.

Also the Old Paths Advocate which you send to me is a great help to us for it teaches the very things which we teach and try to practice.

If you brethren in America can assist us, and keep us well informed, we can do much for the Lord—even tho we are too little and too young to grow fast in the work. The Church of Christ is doing fine we think, here in Nyasaland. Since October of 1949 some 84 souls have been immersed into Christ. It is not hard to get the people to obey the gospel when once they are taught to understand the true way unless they have been taught the denominational way.

There are twelve homes here that read English, and six other ministers who can read English—all of them will be very glad to receive the Old Paths Advocate when you can send them to me to give to them. I will send all reports of the work here to you, for we are so thankful to have contact with brethren in America with a like faith.

Again we thank you from the bottom of our heart for the clothing and for the money, and for your Christian love toward us. All of the Christians here send thanks and greetings to you of America.

Your brother in the Lord, E. C. Severe, Wendewende Village, H. A. Mkanda, Meanje P. O., Nyasaland, B. C. Africa."

(Brethren, here is an opportunity for us to do some real "mission work." Who wants to pay for sending a bundle of OPAs to them each month? Write to this brother. He will be glad to hear from you, and to answer your questions. —Homer A. Gay).

ACKNOWLEDGEMENTS

We desire to express our thanks to all who have sent us contributions to help pay for the house bought in Brookhaven, in which to furnish a suitable place for the new congregation in Brookhaven to worship. The contributions are as follows:

Huntington, W. Va., \$30.00; Fairview, near Marion, La., \$50.00; New Salem, near Brookhaven, Miss., \$500.00; Total, \$580.00.

We appreciate all that was sent us or that may be sent yet in the future.

—The Pearl Haven Church of Christ,
By Earnest Montgomery,
Brookhaven, Miss.

PROTESTANT CHURCH GROUP ASKS CHRISTIANS TO 'BREAK WITH WAR'

Detroit, May 12 (AP)—A small group of Protestant churchmen today sounded a call for the world's Christians to "break with war." It is either that, they said, or face "the possibility of total self-destruction."

The statement came from a national churchmen's "Conference on the Church and War," attended by 400 delegates from 13 Protestant denominations.

Their appeal will be sent out for reading from church pulpits on Sunday, May 21.

"We appeal," they said, "to individual Christians to refuse to make or use weapons of destruction."

Instead, all believers were urged to work for the removal of the "causes of depression, dictatorship and war."

"We advocate," they said, "that individual Christians and the church support the use of the methods of reconciliation and nonviolent action, such as Gandhi has demonstrated in our time."

The group also adopted resolutions opposing the peacetime draft, civilian mobilization and civilian defense.

—From "Post Dispatch"

Comment

It is encouraging to note that even though we are doing little or nothing to get the truth of the Bible on the question of Christians engaging in carnal war before our own brethren, much less the world, yet a few of the denominational churches are waking up to the inconsistency of pretending to follow the "Prince of Peace" and His teaching, while at the same time preparing to engage in shedding the blood of our fellowman, thereby sending them on to hell, without a chance to prepare to meet their God in peace. But the climax of all folly and delusion is to see and hear our own brethren try to reconcile the doctrine of our Lord on this question with their contention that Christians may engage in shedding the blood of the "off-spring of God." Brethren, remember that the mission of Jesus and His church was to save souls (Matt. 1:21), and that our weapon for our work is simply the "sword of the spirit," which is the word of God, and we certainly need to be using that God-given weapon in an effort to save the souls of all nations, "every creature" (Matt. 28:18-20; Mk. 16:15, 16).

Another word, I am giving the above clipping from the columns of the "St. Louis Post Dispatch," a noted daily paper, that some narrow-minded, misguided, deluded people outside of the Church of Christ, may see that we are not the only people who believe what the Bible says relative to the impropriety and inconsistency of Christians engaging in the destruction of humanity. May the word prosper whereunto it is sent.

—Homer L. King.

OUR HELPERS

Below you will note the names of our helpers who have sent us one or more subscriptions the past month, and following their names the number of subs. received by us up to May 21. Please accept our sincere thanks for your cooperation in circulating this religious paper. We urge all our friends to endeavor to send us a nice list each month. Note the following:

Mrs. Ruth Cohea—15; Ervin Waters—9; Carl Willis—7; L. A. Shipley—6; M. L. Willoughby—5; Homer L. King—5; Nelson Nichols—5; E. H. Miller—4; James W. Russell—3; L. D. McKinney—3; Homer A. Gay—2; Clovis T. Cook—2; Mrs. Abe Smith—2; Larry Robertson—2; Jack Shoemaker—2; L. D. McDonald—2; John Thompson—2; Paul Nichols—2; Barney Welch—2; Fred Kirbo—2; Mrs. L. C. Asplin—1; H. E. Robertson—1; LaRue Fancher—1; Geo. F. Scott—1; Della Hubbs—1; Buster Bennett—1; Essie Miller—1; Arthur Wade—1; Mrs. A. C. Perrin—1; Chas. Jordan—

1; Laura Ridling—1; S. H. Thompson—1; Mrs. John Malcolm—1; L. H. Stafford—1; J. R. Pruitt—1; Phillip Tiwell—1; Mrs. John L. Nichols—1; Abe Young—1; Homer R. Sallee—1; John Rankin—1; A. L. Hurst—1; James R. Stewart—1; Mrs. Obera Perry—1; Stella Barnes—1; Ralph Kitson—1; Irvin R. Boss—1; L. C. England—1; Mrs. E. A. Boyd—1; Edgar Claywell—1; Total—111.

"FORGETTING--"

(Continued from page one)

HIND, and reaching unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Gracious God, help us forget,
The things in life, which we have met,
That would molest us day by day
As we all journey on our way.
May we try to see the pure;
Help us attune our ears to hear—
Things that would make our life worthwhile,
While walking down life's weary mile.
May we be easy to forget,
The things that fill us with regret.

—M. Lynwood Smith.

THE ORDER OF WORSHIP QUESTION

By J. Ervin Waters

Since I wrote a series of articles nine years ago in the columns of the Old Paths Advocate on this question I have had next to nothing to say concerning it. Other regular contributors to the paper have kept pretty silent on the subject. Please do not construe this neglect and this silence as being indicative of weakness. It marks no retreat whatsoever from the positions we ably defended then. We met forthrightly and straightforwardly the rapidly developing efforts to create a wide-spread order faction among the churches from coast to coast. We met with relative success and confined most of the trouble to bounds. No one hated to see the rift and the breach come more than I. But when there is a determined effort to press an opinion on the entire brotherhood and to try to conform the worship of the churches universally to that opinion, you can expect nothing but trouble. And when it comes only the blind will fail to place the blame where it belongs. There were blind brethren then, and there are some today, who tried to blame those of us who wanted to avert the trouble all the while. We begged and we pleaded by word of mouth and by letter with the chief advocate of the order to desist from such strenuous advocacy of the opinion and thereby preserve a working fellowship and unity among us. He heard not our earnest entreaties, but pursued his headstrong course. The rupture came.

I loved that brother then, and I love him now. Our friendship has remained fast throughout these years, and I would not have it otherwise in the future. Tears come as I write this. The cause has suffered a terrible loss. I, personally, have suffered loss in that in many battles with the innovators, and in many problems confronting the church, I could have used his advice and counsel. Despite the damaging blow of the order trouble

our congregations have almost doubled, possibly have, their number in this country since the trouble.

We have hoped that the breach might be healed and we have tried to avoid public agitation of the question. We have had exploratory talks and correspondence concerning the possibility of a reconciliation. This brother paid lip service to a desire for unity with one hand and with the other simultaneously was preparing the manuscripts and materials for a book on the order of worship question titled, "Order, The Commission and The Items of Worship." This book further disseminates the error and agitates the question. Pray tell us how we can effect a reconciliation?

Further in The Truth, which he publishes, there can be found few, if any, issues for years which do not contain some mention and some teaching on the question. I wrote him several years ago that I supposed he believed the "constant drip would wear the rock away." Now you watch some brethren. Let the Truth deal with it every issue and let the above mentioned book be published, but let me write an article or so on the question and I have wronged the man and tried to stir up trouble.

The Background

While I was a boy preacher of nineteen years attending a meeting this brother was holding at Clio on Bear Creek south of Menard, Texas, he handed me a manuscript written by Roy Koonrod on the order of worship question, saying, "Ervin, read this. This is the coming issue." Now I had never heard of the issue previous to this. Most Texas brethren knew nothing of it. How did he know it was a coming issue? There is no answer but that he knew it was to be pressed and made an issue? The next four years saw it happen. Of course there were a few churches in the north and east who had worshipped like that for years but most of them had not made a test of fellowship out of it nor pressed it into a brotherhood issue. An evangelist of brotherhood issue. An evangelist of brotherhood influence and reputation was needed to accomplish that.

Some Fallacies

These brethren make too many mistakes, and charitable as we are we cannot let them pass. They quote Paul in 1 Cor. 14:40, "Let all things be done decently and in order," and say this means only in the Lord's Day worship and that "order" here means a divinely fixed succession. Now let us examine this. The truth is so plain that I cannot see how it escapes any. Did Paul's instructions in 1 Cor. 14 apply only to the Lord's Day worship assembly? Some S. S. advocates so claim. Do the order advocates agree? Will they accept their conclusion? Let us see. "Ye may all prophesy one by one" (v. 31). Does this mean that we are to speak one by one at the Lord Day worship service and that we may have confusion and disorder in the other assemblies of the church? "Let your women keep silence in the churches" (v. 34). Does this mean that women are not to speak in the Lord's Day worship service but that they may speak at the other assemblies of the church? "Let all things be done decently and in order" (v. 40). This applies in the same assemblies the other

verses apply. Does this mean that things are to be becoming and orderly in the Lord's Day worship assembly but that they may be unbecoming and disorderly in the other assemblies of the church? Is not this admonition of universal application in all assemblies of the church? Why of course it is. Then you make the word "order" here necessarily connote a divinely fixed succession for the items observed in the Lord's Day assembly and you also make it connote a divinely fixed succession for the items observed in the other assemblies, singing, praying, and teaching. The rule applies in all assemblies, and let one attempt now to give us a varying routine for the other assemblies. We are not going to let them get away with such fallacies.

Of course we are not to worship disorderly on Lord's Day, and we are not to conduct a service disorderly on any other day either. But they argue, "If there is no fixed order, there can be no disorder." Then if there is no fixed order in a service to be held on Monday, there can be no disorder in a service held on Monday. The entire part of every service and assembly of the church is to be conducted becomingly and orderly.

If It Does Not Make Any Difference

I told the publisher of The Truth that the strongest argument that I knew of his having made was when he posed the question to us, "Brethren, if it doesn't make any difference, what difference does it make?" He meant that if, as we say, one order is as good as another, then why have anything to say when they try to press their order on the brethren. We can quickly reply that hundreds of churches will not submit to an order not bound by apostolic injunction as an item of faith. But let us examine the above argument. If it is good, I want to apply it to them and to him. I told him that I wanted to ask him some questions. "It is not true that about half or a goodly portion of the year you worship with congregations that do not have the order?" He had to reply that he did. I asked, "And you worship scripturally and conscientiously this portion of the year." He hated to answer this question. He said he would drive a lot farther to worship with the order than he would drive to worship without it. But I pressed the point that he did worship without it a goodly portion of the year. If he does not worship scripturally this goodly portion of the year, he stands condemned. And Paul said, "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God" (Rom. 2:3). And if he does not worship conscientiously and with faith during this time, "And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin" (Rom. 14:23). "For if our heart condemn us, God is greater than our heart and knoweth all things" (1 Jno. 3:20). But, brethren, notice again. If he justifies himself in worshipping as most of us do, then he has justified us by the same process of logic and nullified the effect of all his speaking and writing. It could not be right for him and wrong for us. So I placed this before him, "Regardless of all you have said or written on the subject, by your actions you say that it does not make any difference.

Now if it does not make any difference, what difference does it make? Why not just drop the matter, let us have peace and unity, and permit the churches to choose their order since you may worship with them anyway." He refused. Now who loves unity the most?

—Route One,
Lawrenceburg, Tenn.



L. A. Shipley, Rte. 1, Elmore City, Okla., May 4.—The church at Oak Grove is growing nicely in the Bible way. "Do I now persuade men or God; or do I seek to please men? For if I yet please men, I should not be the servant of Christ" (Gal. 1:10). I am sending a list of subs. to the OPA.

Chas. Jordan, Box 234, Holyoke, Colo., April 24.—The church here continues to contend for the faith. Though few in number, we are getting along nicely. We meet for worship each Lord's day in the Legion Hall. If any of the faithful brethren are passing this way, they will find a welcome with us on Lord's days.

A. F. Pruitt, Council Hill, Okla., May 19.—We just closed a fine meeting here, with four baptized and four restored. Brother H. E. Robertson did the preaching, and we certainly did appreciate the good lessons brought to us and the good accomplished in the meeting for the church. Pray for us.

R. D. Phillips, Council Hill, Okla., May 19.—Our meeting was conducted by Bro. H. E. Robertson, April 14-23, with four baptized and four restored. We think the preaching was the best Bro. H. E. ever did here. We were glad to have Brethren J. E. Phillips and Wilburn Pruitt and families with us, also some from McAlester. Bro. E. H. Miller is to be with us in a meeting in August.

A. D. McNiel, Route 1, Milano, Texas, May 10.—The church here was favored with sermons by Bro. Clarence Snodgrass, May 5 and 6 and 7, over Lord's day. One was baptized and one restored. The sermons were very good. We are looking forward to our summer meeting by Bro. H. E. Robertson, first two weeks in July. All are cordially invited to visit with us during the meeting. Pray for us.

Oscar Greer, Rte. 1, Bx. 106, Parlier, Calif., May 9.—There was all-day services at Fresno church last Lord's day, with good attendance and much enjoyed. Bro. John L. Reynolds is to begin a series of meetings for us at Sanger next Lord's day. Bro. Chester King is now in a series of meetings at Orange Cove. We look for much good to be done

in Bro. Reynolds' meeting here. We are anxiously awaiting the return of Bro. Homer L. King to Calif. in September.

B. E. Lewis, Box 269, Armona, Calif., May 15.—Brother Nelson Nichols just closed a singing school here, April 23 to May 7, with good results. The interest was good, and all seemed to be pleased with Nelson's ability to teach. Our congregation is growing, and two have been baptized and one confession of faults, recently. We rejoice to read the good news in the OPA. We ask the prayers of the faithful.

G. A. Canfield (colored), 537 Los Angeles St., Stockton, Calif., May 15.—I am in a tent meeting here among the colored people, being sponsored by the white brethren at Lodi. There are no additions yet, but I think we will have some before we close, May 21. After that date I go to another place in Calif. for another series of meetings, continuing for two weeks. I hope you have great success in your labor in the Lord, Bro. King.

James R. Stewart, Gen. Del., Stockton, Calif., May 12.—Last month, I preached at Oklahoma City, Lubbock, Texas, and Waco, my home church. I visited one night in Bro. Broseh's meeting at Georgetown, and one night in Bro. Buffington's meeting at Forth Worth. By the time you read this, we should be in Stockton, Calif., to start a mission meeting in a tent. I plan to be in Calif. and Wash. for about four months. Please address me as above.

Foy Willis, Edwards, Missouri, May 11.—We have received the May issue of the OPA, and we enjoyed it very much. We are very thankful to God for the brethren, who are learning the truth and taking their stand for it. May many more who are in error with one or more innovation see the light and turn to the right way. We are interested very much in the new song book, "Old Path Melodies" No. 3, as we hope to order them for use here.

James Vannoy, P. O. Box 36, Del Monte, Calif., May 1.—Brother Mason preached for us twice, April 9, with one baptism and one confession of faults. We enjoyed hearing Bro. Mason again, and we have missed him very much since he moved to Washington, where he was instrumental in starting a faithful congregation, at Yakima. Bro. T. F. Thomasson and wife were with us April 23, and he preached twice, which was enjoyed. Bro. Thomasson has spent a half century preaching the gospel, which is quite a record.

J. T. Broseh, 814 Cumberland, Dallas 8, Texas, May 15.—I was at Brasher, Texas, May 13-14. We enjoyed our visit in the home of Bro. Harrison and were glad to see all the brethren there again. We are to continue the work in Dallas through May 21. I have enjoyed the work in Dallas very much, and I am certain that we can build a strong church in that city, if we continue to work at the task, for I think we have some good material in that part. I go next to Hamilton, May 26 to June

4; Menard, June 11-21; San Angelo, June 23 to July 2.

Carl Willis, 21 Cherry Court, Pontiac, Mich., May 14.—We now have quite a few more meeting with us for worship. There were sixteen last Lord's day with us, and today we had eighteen, for which we are very thankful. Bro. Wittaker and family, who moved here from Calif., and we now have Sister Kilburn and family meeting with us, also two visitors today. We have advertised the worship in the Pontiac paper. Should any be coming this way, we shall be glad to have them. I have now found a job and I thank all who helped me in time of need.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., May 8.—We had a good meeting at Clyde, Texas. Three were baptized and three restored, two of whom, came from the digression of cups and classes. Brethren attended from Lubbock, Stamford, Haskell, Abilene, and other near-by places. We think much good was done. I am to begin another meeting here May 17, in a tent just out of town. I go to Shreveport, La., June 10-21, for a meeting. I enclose subs. to the OPA.

John Thomson, 2738 179th. St., Lansing, Ill., April 16.—I continue to teach from house to house among the colored people at Robbins. While some are interested, there is not sufficient interest yet to begin a congregation. I preached at Wheatfield, Ind., last Lord's day, where we have a loyal church. They plan to establish other churches near them. I am making plans to attend the all-day meeting, July 4, at Sulphur, Okla., this year. I will have time for a short meeting after the 4th, if anyone should desire my services, and will write me in time. If any are interested in moving to Chicago, write me.

Edwin S. Morris, 3831 S. Walters St., San Antonio, Texas, May 15.—Recently, I preached at Fairview, Sabinal, and De Leon. This was my first time to be with the brethren at DeLeon, but I enjoyed it very much. I attended Bro. Buffington's meeting, April 29-30, at Cedar Park. I preached there on Sunday night. Bro. Fred Kirbo is to begin a meeting for us May 17. I hope to work with him here, also at Fairview, June 4 to 11. I plan to be at Sulphur, Okla., over July 4. Let us press onward that we lay hold on eternal life.

Carl N. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., May 12.—It seems that we are getting along fine in this part of the state, without strife or discord at present. Due to starting new congregations in this part, we have been reduced in numbers at Siskiyou, since some have gone to the new congregations to help them, but we are building up again. We have been laboring with all the congregations in reach, whether at Siskiyou or other places, for we are all one in Christ Jesus. We are ordering 150 copies of the new song book. Pray for us, Bro. King. We are sorry we did not get to hear you preach more, when you were in Calif.

Ralph Kitson, Mozier, Ill., May 15.—We had a good meeting here, April 29 to May 10, with good interest and attendance each night. Bro. Larry Robertson did the preaching, baptizing five and restoring eight, and two were left for us to baptize yesterday. One other came forward at the water for baptism, making eight in all. We are very thankful for the results, and we think Bro. Larry is a fine boy and a good preacher. Anyone wanting a young preacher will make no mistake in him. Pray for us, brethren. We would like to see you again, Bro. King.

Fred Kirbo, Wilson, Okla., May 18.—During the month of March, I conducted two meetings in Austin, Texas. Three were baptized and one restored. We feel that much good was done. I think we have some fine brethren there, in the person of C. O. Ethredge and Osteen, who are among the "salt of the earth." My next was in Harrodsburg, Indiana, where two were baptized and one restored. We had good crowds and interest. I am now in a meeting in San Antonio. I hope to see many of my good brethren and sisters in Christ at the camp meeting, July 4.

L. D. McDonald, Box 94, Deming, New Mexico, May 15.—We are still looking for someone to locate in this part, who will help to build up a faithful congregation that will carry on the worship in the Bible way. It is very trying to live in a place where you have no one with whom to worship God in the right way. I was hoping that Bro. King would come by this place to visit us on his way home from Calif. I am sending subs. to the OPA. (Note: Thanks, Bro. Mac, and I would have enjoyed a visit with you, but I didn't come that route. I hope a faithful preacher will be sent to that place to help you out, for I believe you are worthy. Brethren, who will go?—H.L.K.)

Larry Robertson, Lebanon, Missouri, May 15.—I conducted a series of meetings at Mozier, Ill., April 29 to May 10, with good crowds and good interest throughout. Visible results were seven baptized and eight restored. We have an excellent church at Mozier. The brethren are zealous and loyal to the Book. Any loyal preacher passing that way will find a welcome. I was accompanied from Mozier by Bro. W. R. Heimer, of Palmyra, Mo., who is building up a faithful church in Quincy, Ill. He plans to make a gospel preacher and is worthy of all the encouragement and help we can give him. I was with my father in a meeting in So. Charleston, W. V., preaching once. Five were baptized. We plan to visit a number of churches from here en route back to Mo.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., May 13.—After closing at Carter I went to Okla. City, where I preached April 19 and 23, resulting in twelve confessions of faults. Also, April 23, I assisted in the radio program at Okla. City. April 26, 30, May 3, and 7, I preached at Sulphur. April 28, 30, May 5, and 12, I discoursed at Davis, with one restoration from the digressives. May 7, I preached at Seminole. Wife and I have attended three services of a series of meet-

ings currently in progress at Ada, with Bro. Lynwood Smith doing the preaching. If necessary arrangements can be made, we plan to hold a mission (tent) meeting at Wynnewood, beginning May 28. On with the work!

Billy Orten, Route 2, Lawrenceburg, Tenn., May 16.—I preached at LaGrange, Ga., April 22, 23. My father and mother were with me, and we enjoyed visiting in the home of Bro. E. H. Miller. April 30, I was with the faithful few in the home of Bro. Peek, of Decatur, Ala., where they meet for worship. They are to be commended for their faith and courage. The meeting at Drury, Mo., closed May 14, with three baptisms. The church seemed strengthened, and it was a pleasure to work with them. Preaching brethren, Arthur Wade and Joe Howard, attended two services each. I go next to Champion, Mo., May 21 to 28, then to the Odom congregation, near Dora, Mo., June 14-25, inclusive. Please pray for me in the work of the Lord, above mentioned.

J. A. Scantling, P. O. Box 383, Parlier, Calif., May 13.—My wife and I have been in poor health for sometime, and I have been in the hospital for 22 days, and we are informed that I am to be here for about six weeks, but I am improving some in health and in knowledge of the work of God, as I read it most of the time. I keep my Bible with me, and yesterday I received the wonderful old OPA, and I rejoice to read of the good that is being done over the brotherhood. I always make mention of our good preachers in my prayers. Please pray for me and mine in your prayers, brethren.

Abe Young, (colored) Rte. 2, Box 184, Hallesville, Texas, May 10.—The church at Ash Spring is moving along nicely with good services each Lord's day. We were glad to hear of Bro. Truly Westbrook, formerly a Baptist preacher, of Miss., learning the truth and coming over with us. We hope he will stay with the truth and win souls for Christ. The New Salem brethren are among the finest in the brotherhood. I preached two summers for them, and they treated me nicely and were very liberal toward me. Too, when we lost our house by fire in 1947, they sent us \$50.00. I hope the white brethren will try to get the gospel before my race in this community. I hope Bro. Canfield will do good in Calif.

C. H. Lee, Box 144, Graton, Calif., May 5.—The little band here is still on the firing line. Brother A. G. Smith, son of Bro. Abe Smith, and his wife confessed their faults here, taking their stand with us. He is taking an active part in the worship. We appreciate them very much. We have had no trouble with the digressives in this part since Bro. Chester King showed up their error here and showed where their position would lead them. Let us as faithful men carry the fight into the enemy's camp, fight the good fight of faith that we may lay hold on eternal life. We are ordering the new song book for our services. I am wishing you the best of everything in living the Christian life, Bro. King and family.

Jim Stevens, Sentinel, Oklahoma, May 10.—We enjoyed a visit and a few sermons by Bro. Homer L. King and family in April, as they were passing this way en route to Mo. from Calif. We heard Bro. Paul Nichols a few times in his meeting at the Carter church, and we went one time to Wichita Falls to hear Bro. Clovis Cook in his meeting there, which we enjoyed very much. Bro. Lynwood Smith has been here a number of times, and we always enjoy his visits. We are glad to have Bro. Billy Jack Ivey quite often, and we enjoy his lessons. We had a wonderful time at our all-day services the 5th. Sunday in April. Bro. Tom Smith was here and delivered a very fine lesson. Seven congregations were represented that day, and 102 had fellowship in the Communion. We had singing in the afternoon, and even our S. S. brethren who were present, said they never heard such fine singing. We are looking forward to the coming of Bro. Lynwood Smith to preach a baccalaureate sermon to the high school here next Sunday.

M. L. Willoughby, 1308 W. Binkley, Okla. City, Okla., April 3.—The Gale congregation sends five subs. for the paper, and they are gradually growing in interest, loyalty, and number. Bro. Clarence Kessinger is giving them a regular appointment, the second Sunday each month. Bro. Hamilton, of Ada, is to be with them the third Sunday, and Bro. Jesse Waters, from the City, the fourth Sunday. I heard Bro. Waters' splendid sermon on "The House of God," March 26. Bro. Hamilton had one restoration his last appointment. There is no diminution in the power of the gospel; it just needs to be studied, taught, and obeyed, and the results will be the same as in Apostolic times, which was salvation. Being assured that God will do His part, let us strive to do ours. (Note: We regret this report was not in the May issue.—H. L. K.)

Perry Allen, Rte. 1, Box 416 B, Manteca, Calif., May 8.—The new congregation at Manteca is still doing fine with good attendance, also the contributions are growing. Bro. John Reynolds preached for us, April 23, and Bro. T. F. Thomasson, of Waterford, April 30. We had two wonderful sermons both visits, and Bro. Reynolds preached another time for us. It was much appreciated, for I was sick and unable to give a lesson. I had a bad case of the flu for nine days, and after two days a relapse which continued for eleven days, hence I was unable to work for a month. I was very sorry I did not get to attend Bro. King's meeting at Waterford just before he left the state, but I was too sick to do so. We extend our regards to Bro. King and family. We are looking forward to a singing school this summer, if we can get a suitable house.

Gayland L. Osburn, 3240½ Madera Ave., Los Angeles 39, Calif., May 16—April 16-30, Don McCord and I held a series of meetings at San Bernardino, Calif. Don preached every night from April 16-22, and also Lord's Day morning, April 23. I preached there Lord's Day morning April 16, then from Sunday night, April 23, through

Sunday night, April 30. The Lord blessed our efforts with the visible results of one confession of faults. I enjoyed the afternoon singing at Orange, April 30. May 3, I enjoyed the midweek service at Los Angeles. I helped with the teaching there on the morning of May 7 and preached there that night. We had singing that afternoon. I assisted with the lesson at Carlsbad, Lord's Day morning, May 14, and I preached at National City that night. Brethren, let us remember that we have been transferred from darkness into light, thank God.

Billy Jack Ivey, Rte. 2, Sentinel, Okla., May 18—Recently, I assisted in two series of meetings in Kentucky, being assisted by Bro. Thomas Murphy. The meeting at Walnut Hill, near Liberty, resulted in one baptism and one confession of faults. At Mt. Vernon, my next effort, Bro. Murphy and I preached alternately. This is the home of Bro. O. V. Smith, and I was glad to meet him. I was glad to labor with and be associated with Bro. Murphy. I was glad to visit the church in Huntington, W. Va., and to preach for them, May 13, 14. I was glad to be with Bro. B. F. Leornard, who is a tireless worker. May God bless him. I was glad to hear Bro. Waters preach in Huntington one night. I accompanied Bro. Waters to his home in Lawrenceburg, Tenn. I appreciate Bro. Waters and the sacrifice he is making for the cause of Christianity. I preached at Chapel Grove one night. I was glad to see Bro. Billy Orten again, and I hope to accompany him to Mo. for a few days. May God bless the brethren.

M. Lynwood Smith, Ada, Okla., May 13.—Since last reporting I have been doing some local preaching at Healdton, Wichita Falls, and other places. I was happy to attend a few nights of the meeting at Wichita Falls, held by brother Clovis Cook. I enjoyed being with him again, as I have been in many past years. I enjoyed the association of Leo Cook and the other fine brethren at Wichita Falls. I also enjoyed a fine sermon by Brother Tom Smith at Sentinel, Okla. Many brethren gathered there on the fifth Sunday. At this writing I am in a meeting at Ada. This has been a nice meeting thus far, though being hindered by heavy rain and storm clouds. I might add that there are more people afraid of storms here than any place I have seen, I believe. They stand together on that. There are some fine brethren here. We have baptized one into Christ and one confessed faults. The meeting closes Sunday morning and I go from here to Sentinel where I am to preach the baccalaureate sermon at the Sentinel high school, since we have several members in the class. Then on May 18, I begin a meeting for the B Street church in Wilson, Okla.

C. Nelson Nichols, 849 Wilcox Ave., Los Angeles 38, Calif., May 12.—We were at Merced, Calif., April 16, and I preached at both morning and night services. Bro. Ray Cude accompanied me on the trip to Merced. There were several there from other places; Waterford, Hughson, and Ceres, and the singing was splendid. Bro. Jim Thompson and my brother Ray Nichols were also present.

May 23, I was at Armona and May 24, I began a two-weeks singing school at that place. Outside interest was very good and several from other places attended part of the time. Everyone seemed satisfied and the brethren were pleased with the interest and the results. I preached five times while at Armona. We also attended the singing services at Corcoran, April 30, and at Fresno, May 7. I was at my home congregation in Los Angeles on May 10, for the regular Wednesday night services. "Let brotherly love continue."

L. D. McKinney, Box 471, Vale, Oregon, May 15.—We are continuing to worship God in His appointed way. Recently, we drove to Odell, Oreg., to worship with the faithful there, and we heard Bro. A. J. Mason preach two good sermons, which we enjoyed very much. On May 7, I extended an invitation at the close of my lesson, and two came forward. They were husband and wife, from Home Dale, Idaho. I baptized the woman in the afternoon, he having obeyed the gospel in time past. May God bless them. I have been discussing the cups question with the S. S. preacher at Caldwell, Idaho, the last two Sunday nights. He makes about the same old digressive arguments as about all make. We would like to attend the meetings some in Odell, Oreg., but 400 miles is a long way to go. Pray for us.

Tom E. Smith, Healdton, Okla., May 18.—The church here was host to the visiting churches for the monthly all-day meeting April 23. We had good singing in the afternoon, good fellowship in doing the things Christians enjoy in the Lord's day worship. We enjoyed a good day at Sentinel, Okla., the 5th Sunday in April. On May 7, we went to Fort Worth, where Bro. Buffington was in a meeting, and I assisted in the teaching service. We enjoyed the teaching by Bro. Buffington. Last Sunday we were at Oak Grove, and we always enjoy being with these good brethren. Bro. Lynwood Smith began a meeting at Wilson, May 18, with a good start. Brethren, from Wichita Falls were in attendance. This meeting is to close May 28, with the all-day monthly meeting there. I would like to announce that the all-day meeting at Dougherty, June 25, will be during the camp meeting at Sulphur, and we urge all Oklahoma brethren to bring well-filled baskets for the noon lunch, as we expect visiting brethren from several states. Let us show them some real Okla. hospitality. Do not forget the date, and come.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., May 11.—I closed the meeting at Temple, Texas, with one baptism. I assisted the home churches at Chapel Grove and Shady Grove in several services, baptizing one at Chapel Grove. I enjoyed hearing Bro. Billy Orten preach once. I attended four sessions of a debate on the class question between W. Curtis Porter and Cecil Abercrombie at Taft, Tenn. Bro. Porter pressed Bro. Abercrombie with reference to his cups and told him that the classes either stood or fell on the same foundation upon which the cups rested. He told Bro. Abercrombie that he should either accept the classes or give up the cups and shake hands with us. Bro.

Porter is a masterful debater and is a shrewd sophist. Bro. Abercrombie does well for his experience. Bro. Porter utterly failed to sustain the class system with the Scriptures. I began a meeting for the Warden church, near Beckley, West Virginia, May 5. Two have been baptized thus far. Brethren, prepare to come to Sulphur for the camp meeting if possible. I want to announce also that Bro. Clovis T. Cook will begin a meeting for the Chapel Grove congregation July 7 and continuing through July 16. We invite you to attend this meeting.

James W. Russell, 755 Orange Ave., Fresno, Calif., May 8.—Since writing a report to the OPA, I have been quite a busy boy in the affairs of this life and in the work of the church. I have averaged five sermons a week so far this year, but have not been in a series of meetings of any length at any place. I have been with the fine congregation at Woodlake every second Sunday, preaching three sermons, besides singing in the afternoons and a basket lunch. There is considerable evidence that this congregation is growing in spiritual strength, which is comforting to the one laboring in such places. I have been laboring some with the congregations at Arvin, Armona, Fresno, Stockton, Waterford, Ceres, and Woodlake. In general, the work in this state looks better to me than it has ever looked. The only obstacles confronting us are small and can be surmounted if we so desire. The church in Fresno plans to sponsor two mission meetings this year, using home talent as much as possible. Besides myself there are two other regular preachers in this church, also a number who are able to assist in many of the public duties of the church. I am learning to appreciate these brethren more as the years go by. It has been suggested that we utilize the young men, who plan to develop into leaders of the church, to make talks and lead songs, on Sunday afternoon before Labor Day. The suggestion seems to be a good one and probably will be used. The radio program, sponsored by several of the congregations in the Valley and on the Coast, has been increased in time from 15 minutes to 30 minutes, each Sunday, 9:30 to 10:00 a. m. over KSGN, 900 K.C.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., May 16.—The first Lord's day in May I preached at Cross Hollows, near Cassville, Saturday night, Sunday and night, to nice crowds. May 13, I began a singing school at the Ben Davis Church of Christ, which is in progress at this writing. I preached Lord's day and night, and then resumed the school again last night. We have a large class who seem to be very interested. I close the school May 24, and go by way of home to Dallas to begin the meeting there May 27. After this meeting I am to visit White Hall, San Angelo, and Eola, Texas, preaching once or twice at each place, then back to Missouri to be with Bro. Wade in a mission effort. I am to begin a meeting at Davis, Okla., the 15th. of July continuing over two Lord's days; Lowrey, Alabama, for the last Lord's day in July and the first in August; Midland, Texas, for the second and third Lord's days in August; then to Ft. Worth, Texas, for the last of August

and first of September, including the Labor Day meeting there. Let us all remember the dates and be ready. Our preachers around Lebanon all seem to be busy in the Vineyard of the Lord now. Bro. Thomas Murphy is to begin a meeting at the Lee Summit Church of Christ, near Lebanon, this week-end. I hope to be able to hear him one time and make his acquaintance. Among the many good things of the last OPA was the statement from brethren Barney Welch and Ervin Waters of the settlement of disagreements and misunderstandings between brethren in and around Temple, Texas. There are some very fine brethren and sisters there. Let us work, watch, and pray.

Homer L. King, Route 2, Lebanon, Missouri, May 21.—Since returning to Missouri, I was with my home church, Lees Summit, April 23, giving two lessons. April 30, I was with the faithful brethren at Claxton, near Competition. May 7, I began a mission effort, sponsored by the Beef Branch Church, near Joplin, Mo. The mission effort is within the city limits of Joplin, in an effort to establish a congregation after the Bible plan. The results have been gratifying, with good crowds and interest, and five have responded to the Bible call. Three of these came over from the Christian Church. We plan to close May 28. The three faithful congregations, Beef Branch, Burkhart, and Swars Prairie, are cooperating very nicely. It is a pleasure to labor with and be associated with the three gospel preachers in these congregations in the person of Oscar Johnson, Otis Johnson (son of Oscar), and Cris Adams. These men are true to the Book, and they have made a fight to keep out innovations. It is an inspiration to any faithful preacher to be associated with them. It seems that my next meeting will be with a few brethren, near Alton, Mo., in an effort to rebuild the congregation in that part, if they get their house repaired in time. June 18, I am scheduled to begin a series of meetings at Eola, Texas; continuing to July 2. I hope to meet many of my old friends and brethren in this part. I plan to go from here to the camp meeting at Sulphur, Okla., to be on hands for the all-day meeting, July 4. Following that, I am scheduled to assist in meetings at Bro. Gillis Prince's home church, Wedowee, Ala., beginning July 7 or 8; then to LaGrange, Ga., to begin there about July 18. I trust all will be ready for their meetings. Best regards and wishes to all my fellow-laborers in the gospel. May the Lord bless your efforts for good. Pray for me and mine. Let us all increase our effort to put the OPA into every Christian home.

Barney D. Welch, 1707 So. 13th. St., Temple, Texas, May 15.—I am happier over the condition of the church in Temple, than ever before. The worship is conducted at 29th St. and at 15th St. and Ave. I. on Sunday morning. All meet at 29th on Sunday nights. Friday nights, all meet at 15th and Ave. I. for soul inspiring gospel singing. I preached at Waco, Sunday night to a very nice crowd. It now looks as if it will not be long until I will be taking off for the "short grass country

of Okla.," to a small "jerk-water" town by the name of Wilson, there to carry the fight for truth and righteousness into enemy territory, if not misinformed. My last report concerning my brief visit to the Sunday school Church of Christ in Wilson, really did cut deep into the heart of the minister, Brother Copening. Thank God, it did. It is high time that these located, salaried preachers be aroused to realize the rut of disaster into which they have drifted. I think more of Brother Copening now than I did when I wrote that report. I meant no harm by the report, although I never anticipated it being so immediately fruitful. Brother Copening writes me immediately, and informs me three times in one paragraph that he is "getting ready." He says he has contacted Sten Watson for information and Logan Buchanan is to moderate for him. These are among the ablest men among them, in my estimation, and I have heard both in discussion. I am glad he is getting his material from the best source he has. He will have to go where I have never been, if he finds a moderator with a better spirit in discussion than Brother Logan Buchanan. I want to commend Brother Raymond Copening for rising to duty. I sincerely hope that he does not let an easy-going, sin-tolerating, soft-peddling preacher talk him out of defending the things he teaches and practices. May God help us to take the sword of the spirit and use it. We will announce the date later, should this discussion take place, which we hope it will, and I pledge myself to manifest the spirit of Christ throughout the discussion. Pray for the cause, and pray for all laborers of it.

TO OUR YOUNG PREACHERS—

(Continued from page three)

cere desire to get acquainted with various congregations. No community was so obscure; no congregation so small, that they would not preach for them if given the opportunity. Many times, they made the opportunity. Some of our younger preachers would do well to emulate them in this respect. I am sure that this and hard study, with a desire to save souls, have been, to a great extent, the secret of their success.

I read a maxim, not long ago, that impressed me very much. It was written by a very successful business man. I think it could be made applicable to a preacher; here it is: "Success is making hay out of the grass that grows under the other fellow's feet."

Let us remember the harvest is plenteous, but the laborers are few (Matt. 9:27-38). We should not only pray for more laborers, but we should be willing, too, to go and labor ourselves. The Lord demands laborers in His vineyard—not loafers.

I have written this, with the hope that it may be beneficial to our young preachers, because I love them and the Cause they espouse so devotedly.

(Continued)

—Tom E. Smith,
Healdton, Oklahoma.

"A busy man does not worry about his age because he does not count his years until he has nothing else to count."

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

OLD PATHS ADVOCATE

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

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

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LEBANON, MISSOURI, JULY, 1950

No. 7

TO OUR YOUNG PREACHERS (NO. 2)

By Tom E. Smith

"Who then is Paul, and who is Appollas, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Appollas watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase. Now, he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. For we are laborers with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another building thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:5-11).

A greater fellowship, partnership, than the above cannot be conceived, which embraces God, Christ, the preacher, and fellow-preachers. But, lest any preacher or brother become conceited because of his relationship here, Paul anticipates that and cuts him off from any such conclusion in "So then neither is he that planteth (preaches) anything, neither he that watereth (baptizes) anything, but God that giveth the increase." God, so to speak, is the Senior Partner in this business of soul saving, while we are but Junior partners with him. The work is important, but God is using us to his glory (2 Cor. 4:1-7).

It is well for the preacher to realize greatness and the importance of his work in the saving of souls, but it is disastrous for the preacher to feel the importance (?) or greatness (?) of himself. When a preacher becomes puffed up (takes the big-head) he loses his usefulness to the cause of Christ, and he becomes a danger to the peace and harmony of the church. Note what Paul says here: "And these things, brethren, I have in a figure transferred to myself and to Appollas for your sakes: that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another" (1 Cor. 4:6). Again, "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith" (Rom. 12:3). And, as Bro. King has so often said, "The way up is down." That is, the way to climb higher is to be humble, "little in your own sight."

(Continued on page seven)

ORDER OF INNOVATIONS INTO CHURCH

By E. H. Miller

The order in which innovations have been introduced into the church is: 1. Instrumental Music, 2. Sunday schools, and 3. Cups.

Instrumental Music—"The Organ is said to have been first introduced into church music by Pope, Vitalian 1st., in 666 (A. D.)"—Chamber's Encyclopedia, Vol. 7, page 112.

Many use instrumental music, because they say, "it is neither commanded nor forbidden;" yet history shows that it came into the church over six hundred years after it was established by our Lord, being introduced by the Pope of Rome—a bad beginning, do you not think? Yes, and it was introduced into the church many years (nearly six hundred) after the Bible was written. Read 2 Tim. 13-17; Heb. 2:12; Eph. 5:19; and Amos 5:23. Many of our brethren will not use instrumental music in the worship, because they say, "There is neither command nor example for it," which is right; but these same brethren will use the Sunday school and cups, which are innovations of much later introduction.

The Sunday school—Brother H. Leo Boles, an advocate of the classes, in his book of sermon outlines, in outline 128, says: "Church 1700 years old before Sunday school." The American Reference Library, Vol. 6, page 2793, says: "The first Sunday school in America was opened in Philadelphia, in 1790," and again the same authority, "The origin of these schools is due to Robert Raikes, of Gloucester, England."

Alexander Campbell, in "Christian Baptist," of Aug. 3, 1823, a religious paper published by Bro. Campbell, said in reference to the early church worship, "The order of their assemblies was uniformly the same;***their churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions;—and his little daughter, a tuteress of a Sunday school. They knew nothing of the hobbies of modern times." Notice that Campbell put the Sunday school down with modern hobbies.

Robert Raikes, the founder of the Sunday school, has this to say: "My eldest boy was born the very day I made public to the world the scheme of Sunday schools, in my paper of Nov. 3, 1783."—"Yale Lectures on The Sunday School," a book put out by advocates of the Sunday school.

Hence, we see that the Sunday school, class

system of teaching, came into the church over 1700 years after the church was established and over one thousand years after instrumental music was brought into the church. Yet, thousands will take the S. S., but will refuse the instruments. Why? Yes, why will some reject the older innovation but accept the newer? Where is the consistency? But, that is not all, we have many brethren who will not have the classes and women teachers, nor the instruments, and they condemn them as modern innovations, but they will take another much later than either of the above.

Individual Communion (?) Cups—I have a letter, written by the grandson of the man who made the cups known to the world, telling me that the man was both a minister and a physician, who invented the individual communion sets. The first patents were issued to him in 1894. Hence, the cups (individual) were invented 111 years after the S. S.; yet many will take the cups but reject the S. S. instruments. The above letter tells me that the first denomination to use the individual cups was the Presbyterians in 1894. How do you like the origin of the cups, brethren?

But, when did the church of Christ first introduce them into their services? The preacher that put them into the church of Christ is still living, hence I will let him tell you, as follows:

"A good many of the fights that I have made have been with my own brethren on points where I believed them to be wrong. I think I was the first preacher to advocate the use of the individual Communion cup, and the first church in the state of Tenn. that adopted it was the church for which I was preaching, the Central Church of Christ, at Chattanooga, Tenn., then meeting in the Masonic Temple. My next work was with the church at Columbia, Tenn., and, after a long struggle, I got the individual Communion service 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. Smith came to my rescue, and in the year 1915, Bro. David Lipscomb wrote a short paragraph in the Gospel Advocate, saying that he had changed his view in reference to the Communion cup, and that he did not believe it was any digression or in any way a corruption of the service to use as many cups as might be demanded by the occasion. This brought the controversy to an end, and from then on, the churches began using the individual Communion cup everywhere."—G. C. Brewer, page 12 and 13 in the introduction of his book, "Forty Years on The Firing Line."

Please, note that even the S. S. brethren opposed the introduction of this innovation at the first, and that it was difficult to get them to accept it, but it was not accepted until 1915. Here is the origin and authority for the use of cups in the church of Christ. In other words, the church was nearly 1900 years old before it would allow this innovation to be taken from the denominations and brought into the church of Christ; yet we have quite a number who will fight the S. S. brethren for using Robert Raikes' innovation (the S. S.), but will go to them for their cups, which they introduced into the S. S. churches in 1915, over

100 years after the S. S. was brought into the churches. How can the cups brethren, who oppose the S. S., fight the S. S. brethren in debates and otherwise, saying, "Give me the Bible for your classes," when there is as much Bible (exactly none) for classes as for the cups? If we may use their cups, why cannot we use their classes, seeing the cups are more modern than the classes, and both have divided the body of Christ.

Now, note, the instruments of music were introduced into the churches in A. D. 666; thus the church served God for over six hundred years without them; and the church served God for over 1700 years without the classes, or Sunday school; yes, and it served God for over 1800 years without the cups in the Communion. Now, why not take every one of these innovations back to the source from which they came, thus freeing the church of these man-made inventions, which have corrupted the worship and divided the body of Christ? May the Lord help us to follow Jude 3 and 2 Jno. 6-9. Let us give up the things for which we have no Bible authority and which divide us. If any reader finds himself using one or more of the above, but rejecting one or more, will he kindly send the Bible authority for such action, or give them up? Certainly, all can see the inconsistency of condemning one and accepting others.

EMBLEMS OF THE BODY AND BLOOD OF THE LORD. (No. 5)

In 1 Cor. 11:17-30, we find that some of the brethren were drunk. On what? One man will say, "on grape wine." How does this man know? The Holy Ghost does not say what element made some of these drunk. There were more kinds of liquids than grape liquor that would make drunk. A man might have had any kind of wine in his own supper. And there people had their own supper, saith Paul.

Now all of these brethren were not drunk, and the ones who were not drunk, did not have the Lord's supper. Why? Because this was not the Lord's supper. This is very plain.

Another human idea that the Scriptures do not teach is that Christ received the drink element for His supper out of the Jewish Passover supper. There was no authority from Jehovah for a drink element in the passover supper. Exo. 12 and Num. 9, chapters, contain the law of the passover:—lamb, unleaven bread, and bitter herbs. If there had been a drink element, what would it have typified? Not the blood of Christ, for the blood of the paschal lamb was a type of the blood of Christ.

I am aware of the fact that some of the brethren take the position that the cup as mentioned in Lk. 22:17, is the cup of the passover. I take the position that the cup of the 17th and 20th verses are one and the same. Hence the apostles were told in the 17th verse to divide the cup (of the Lord's supper) and in the 20th verse, Jesus told them what the cup was.

The law was binding on all Israel to observe the passover. "And the Lord spake unto Moses, saying, speak unto the children of Israel, and say unto them, when either man or woman shall sep-

arate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord. He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk."

Now, how could the Nazarite take the passover if there was a drink element made of grape in it? To take the position that a drink element was authorized by law in the passover is to say that Jehovah authorizes two laws at the same time, contradicting each other.

Another human idea that the Scriptures contradict is the bread and wine that Melchisedec gave Abraham (Gen. 14:18), to be a type of the bread and fruit of the vine that Christ sat before the apostles. Those who entertain this idea must know more than Paul, for he does not intimate that the bread and wine in Genesis had any significance as a type of the Lord's supper. In Heb. 7, he explains the Priesthood of Melchisedec as being a type of the Priesthood of Christ. The meal (food) played no part. Paul mentions things of a spiritual nature and not of a temporal nature (a common meal). If you abide by the temporal meal you must also abide by the temporal "one-tenth of all," and be as nice to your priest as Abraham was to his.

If the wine was a type of the fruit of the vine in the Lord's Supper, what was the bread a type of?

Isaiah 65:8, "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. . . ." Here in this passage the Holy Ghost calls the juice of the grape "NEW WINE" before it is taken from the cluster. God made it this way in the beginning of creation, how can man change it? Verse 9, "and I will bring forth a seed out of Jacob . . ." What kind of seed was this? A fermented seed? No.

Haggai 1:11, "And I called for a drought upon the land, . . . and upon the corn, and upon the new wine. . . ." The land was not fermented, the juice in the kernel of the corn was not fermented corn whiskey, and the juice in the grape was not fermented grape wine.

Joel 1:10, "The field is wasted, . . . for the corn is wasted: the new wine is dried up, . . . verse 12, the vine is dried up, . . ." Now brethren, we see what the new wine was in (the vine) and how the new wine was dried up, (the vine dried up). (Gr. Tirosh, rendered "new wine").

Let us hear Christ in Matt. 9:17, "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles, perish: but they put new wine into new bottles, and both are preserved." Why? Because new wine would ferment and burst the old bottles. New wine in this passage is translated from the Greek "Oinos," rendered, "wine," "Grape Juice."

Now in Acts 2:13-15, "new wine" is translated from "Gleukos" which can make one drunk; and is used just this one time in the entire Bible.

I shall now give my reasons for believing that the new wine in the wine skins was preserved in its unfermented state.

1. The complete process of fermentation from the new wine to intoxicating wine requires an open crock, jug, or bottle. Not a sealed one.

2. Under such conditions as stated in No. 1, the fermentation would be worked out and could not burst the wine skins or bottles.

3. Christ compares new wine with new bottles. Both are clean, unfermented, not rotten, not contaminated, nor old.

4. Hence the idea that the drink element of the Lord's supper had to be fermented, on account of the people not knowing how to preserve the fruit of the vine in its unfermented state, is absurd.

5. Israel entered Canaan without wine (Exod. 29:6) on the tenth day of the first month (Josh. 4:19), and just four days later ate the passover (Josh. 5:10). Did they have a drink offering with this Lamb?

6. Does the vine produce a poison? "Alcohol is a poison." . . . Culler. "Grape juice is the product of nature, but wine is the product of decay." J. A. Culler, Ph. D.

"The effect, therefore, of fermentation is to change entirely the character of the substance upon which it acts." . . . J. D. Steele, Ph. D.

Those who are determined to have their intoxicating wine can read their attitude in Micah 2:10-11. "Arise ye, and depart: for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction. If a man walking in the spirit of falsehood and do lie, saying, I will prophesy unto thee of wine and strong drink: he shall even be the prophet of this people."

Submitted in prayer and love,

—T. E. Smith,

R. 1, Wesson, Miss.

THE WORSHIP OF THE CHURCH (No. 3)

By Paul O. Nichols

It is the intention of the writer in this series of articles to cause the disciples of the Lord to feel a keener sense of responsibility toward the Creator and to help us to appreciate even more the great privilege of worshipping Him in the right way.

In the last installment we noticed the singing in the worship. This singing is to be done in congregational capacity. Some have advanced the theory that perhaps the women should not sing since they are prohibited by the Lord from taking an active part in the public teaching service of the church (1 Cor. 14:34, 35; 1 Tim. 2:11, 12). However, I think this should cause no one a great deal of trouble. In Isa. 52:7-10, a prophecy concerning the church, the prophet of the Lord said that we would "sing together." Then, after the church was established Paul wrote for the congregation to sing (Eph. 5:19; Col. 3:16), giving no restrictions except that the songs be Scriptural. (As proof that he included women also note the subsequent verses of the same chapters; some of the writing is addressed to women directly.) The singing and the teaching in the worship are two distinctly different items. For instance, we are told by inspiration to teach one at the time (1 Cor. 14:31), but we are told to "sing together." Also different songs have different tempos, but

(Continued on page six)

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OUR HELPERS

Here each month you will find the names of our helpers, who have sent us one or more subs. the past month, and following the names the number of subs. received by us. Always check here, when you send us subs., and report any errors to us at once. Many, many thanks to all for whatever you have said or done for the paper. Please, strive to have your name appear in this list every month. Note the following:

Elgie Thompson—21; Homer A. Gay—15; Don McCord—14; Carl Willis—8; Homer L. King—5; Paul Carroll—4; M. L. Willoughby—4; Mrs. J. H. Broughton—3; Tommy Shaw—3; Nelson Nichols—3; R. D. Price—2; Mrs. Joseph McDowell—2; Lynwood Smith—2; Mrs. L. Mongeon—2; Mrs. Artie Ethridge—2; Billy Orten—2; Carl Degough—2; Paul Nichols—2; John Thomson—2; N. C. Hayes—1; F. K. Reeves—1; W. E. Murry—1; Leslie Cato—1; Mrs. W. M. Hefner—1; Byron Kramer—1; Buster Boyd—1; Harold King—1; Mrs. Clovis Cook—1; Ferd Roberson—1; Mrs.

Cuba Rummer—1; Ervin Waters—1; Janet Stone—1; Geo. F. Scott—1; Arthur Wade—1; Mrs. C. E. Smith—1; L. R. Thomason—1; Edwin S. Morris—1; Total—116.

BONDS OF MATRIMONY

Lawrence-Crawford—Brother Robert Lawrence and Sister Arbutus Crawford, two fine Christians of Charleston, W. Va., were united in holy matrimony, June 9, 1950, with the writer officiating. May the Lord bless their home and grant them a long and useful life in His service.

—Guy Mallory, Jr.

AN ANNOUNCEMENT

J. Ervin Waters and John Staley are scheduled to discuss the drink element issues at Waco, Texas, or vicinity, July 31-Aug. 3. J. Ervin Waters will affirm the unfermented juice of the grape to be the only scriptural drink for the communion the first two nights. John Staley will affirm that wine, being fully fermented, is the only Scriptural drink for the communion the last two nights.

—J. Ervin Waters

COMMENDED

June 12, 1950

To Whom It May Concern, Greetings:

This is to certify that Brother Verlin C. Elliott, of 230 Fuller Drive, Bakersfield, Calif., formerly of Cassville, Mo., is personally known to the undersigned preachers and brethren in the faithful brotherhood of the church of Christ; and that we believe him to be faithful to the word of the Lord, in doctrine and in life, being opposed to all innovations of men, which have troubled the church in its work and worship. We, furthermore, believe that Brother Elliott is worthy of the love, fellowship, and esteem of all faithful brethren in the brotherhood.

—Signed: Homer L. King, evangelist, of Lebanon, Mo.; Carl Degough, Arvin, Calif.; Allen Johnson, Arvin, Calif.; Loma Hefley, Arvin, Calif.

Note

It is a privilege to add my endorsement to the above. I have worked with Bro. Elliott under varying circumstances in the Lord's vineyard, and I find him to be dependable and trustworthy, and a man who carefully weighs the evidence, when in trying circumstances. Having been closely associated with him for several years, I know that he has studied diligently and is growing rapidly in ability and Christian stature. He is worthy of the support of the church, when used in the evangelistic field, even though he is not at this time giving all his time to the work.

—James W. Russell,
Fresno, Calif.

THE GREATEST PROPOSITION EVER AFFIRMED

The greatest, most far-reaching and most drastic Propositions ever propounded in debate were those affirmed by Alexander Campbell in his Debate with Bishop Purcell, the Roman Catholic, in Cincinnati, in 1837. I wish to keep these Propositions.

in the minds of all my readers, hence I again republish them. They read as follows:

1. The Roman Catholic Institution, sometimes called the 'Holy, Apostolic, Catholic Church,' is not now, nor was she ever, catholic, apostolic, or holy; but is a sect in the fair import of that word, older than any other sect now existing, not the 'Mother and Mistress of all Churches,' but an apostasy from the only true, holy, apostolic, and catholic Church of Christ.

2. Her notion of apostolic succession is without any foundation in the Bible, in reason, or in fact; an imposition of the most injurious consequences, built upon unscriptural and anti-scriptural traditions, resting wholly upon the opinion of interested and fallible men.

3. She is not uniform in her faith, or united in her members; but mutable and fallible, as any other sects with a politico-ecclesiastical head.

4. She is the 'Babylon' of John, the 'Man of Sin' of Paul, and the Empire of the 'Youngest Horn' of Daniel's Sea Monster.

5. Her notions of purgatory, indulgences, auricular confession, remission of sins, transubstantiation, supererogation—essential elements of her system—are immoral in their tendency, and injurious to the well-being of society, religious and political.

6. Notwithstanding her pretensions to have given us the Bible, and faith in it, we are perfectly independent of her for our knowledge of that book, and its evidences of a divine original.

7. The Roman Catholic religion, if infallible and unsusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all free institutions, and positively subversive of them, opposing the general reading of the Scriptures, and the diffusion of useful knowledge among the whole community, so essential to liberty and the permanency of good government."

* * *

Those Propositions are every word true, and were proven so in the Debate—as any one can see who will read it. No man at that time, before that time, or since that time, has been as qualified to discuss those Propositions as was Alexander Campbell. He was not only able, but he was fearless—the easy master of the subjects discussed.

Being thus proven, the Roman Catholic Church is the ARCH-ENEMY of every GOOD doctrine and influence among a refined and intelligent people. No man today lives who can measure up to Mr. Campbell in the ability to 'call the hand' of the Pope of Rome! What a difference between Campbell's challenge to the Pope, and Dr. J. Frank Norris' visiting and blessing the Pope! The one was the servant of Christ; the other was the slave to the Papal will.

Every paper in the world should at least publish the Propositions written by Alexander Campbell. No man could affirm those Propositions with the Roman Catholic Church without being master of his subjects. The world should know that such Propositions have been offered, and discussed; and the fact that, since that Debate, no other has ever been possible with Catholics; this fact, I say, should show the world what the Pope thought of

Mr. Campbell's work in that Debate. It was all the Pope wanted! In that Debate the Pope was shorn of every semblance of right to exist in any free or civilized country. If the world would only read the Debate book! Let us press it before them at every opportunity, as I am here trying to do.

—Vindicator

SOME GOOD ADVICE TO PREACHERS

"In promulgating your esoteric cogitations, or articulating your superficial sentimentalities and amicable, philosophical, or psychological observations, beware of platitudinous ponderosity. Let your conversational communications possess a clarified conciseness, a compact comprehensibility, coalescent consistency, and a concatenated cogency. Eschew all conglomerations of flatulent garrulity, jejune babblement, and asinine affections. Let your extemporaneous descantings and unpremeditated expatiations have intelligibility and veracious vivacity, without rhodomontade or thrasonical bombast. Sedulously avoid all polysyllabic profundities, pompous prolixity, psittaceous vacuity, ventriloquial verbosity, and vaniloquent vapidity. Shun double-entendres, prurient jocosity, and pestiferous profanity, obscurant or apparent.

In other words, talk plainly, briefly, naturally, sensibly, truthfully, purely. Keep from 'slang'; don't put on airs; say what you mean; mean what you say. And don't use big words!"

Selected from "Scripture Standard," of England, and sent to the OPA by E. H. Miller.)

A RECONCILIATION

In the spring of 1949, the unity of the congregation meeting at 1836 N. W. 7th St. in Oklahoma City, was disrupted over a difference in opinion over a particular use of the contribution. As a result, 3 members (2 men, 1 woman, the wife of one of the men) began meeting at another location, since they could not conscientiously contribute to the treasury under the then existing circumstances at the congregation of 7th Street. During the writer's recent series of meetings at the above congregation, Brother M. L. Willoughby, one of the two aforementioned brethren, agreed to meet in conference that a reconciliation might come about. Brother Willoughby, with a representative number of the 7th St. congregation and the writer, conferred on the afternoon of June 3. All present portrayed a most commendable spirit of Christian manhood. An understanding was brought about and all is well again. The other brother involved was not physically able to attend the conference. The brethren suggested that this report be made publicly, since the situation under consideration, had appreciable notoriety. May all to whom it may concern take due and full cognizance and let the past be forgotten. The one personification herein is made by the permission and upon the suggestion of the one personified.

—D. B. McCord

In judging others a man labors to no purpose, commonly errs, and easily sins, but in examining and judging himself, he is always wisely and usefully employed.

TIMELY SUGGESTIONS

Opportunities: "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); "Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5).

The above passages have always meant much to me, but I am afraid that my own brethren have not put them to heart as they should. Even though they try to apply them to the alien sinner, and talk long and loud to them, insisting that "procrastination is the thief of time," etc., etc., yet never taking hold of the opportunities that are theirs every day. Some brethren expect outsiders to attend the meetings of the church, hear, and obey the gospel, while they stay at home and rest, or work so late that they can't get to the services. It seems that it is easy for my brethren to work too hard, or get so busy that they forget about the Lord's work while a sectarian neighbor will work at the same job, draw the same kind of wages, raise just as many children, send them through school; and the first thing you know the Sectarian is a preacher or a great singer, while my brother can barely hold down one end of a bench at church on Lord's day morning; is too tired to attend any of the other services of the church! And that same brother wants the preachers to work for their living (mainly) and always be at all services of the church, help them out in all of their arguments with this religious neighbor (whip him out, kick him out—anything to get him down, so he will not argue with the brother, for he can't handle him). When all of our brethren really (generally speaking) have about equal opportunities. Some of them will "redeem the time," but the ones who do not see any opportunities until some one else has taken hold of them are usually the ones who are either jealous of those who have made themselves useful; find fault with them, opposing whatever they try to get the brethren to do, or, else they pine and wish that they had taken hold of their own opportunities. It does very little good to wish for opportunities that have already gone by.

A good brother told me not long ago that the thing they needed most in their congregation was some influential people. Now every congregation needs, and must have people of influence if they do any good. But it does no good to sit down and wish for them: the way to remedy that is for each member of the Church to begin as soon as they obey the gospel to become influential. I do not mean "popular," but be useful, be a leader. Every Christian boy and girl can wield a good influence, every Christian man and woman can be a light in their sphere.

Christians are supposed to be "prepared unto every good work," and "meet for the masters use." Some brethren will pay a preacher to come and "preach for them"—they want to tell him all they know, and expect him to preach it for them. They never want to listen to him. If all of the members would do as some that I have preached to, would take their pencil and a piece of paper with them and take down every passage of Scripture used by the preacher and then study it at

home, they would soon know how to uphold the truth.

Suggestion: Brethren, get your work caught up, your vacation over and be ready to attend every service of your meeting. Go to the front, pay attention to the preacher—take notes after him and study your Bible at home; get on your knees in prayer; help to sing every song; get there on time; try to speak to everyone there, but especially to any new-comer. If you will do that for a whole meeting it will really help you and then you can help some one else. Take hold of the opportunity that you have today, yesterday's are gone, and you may not even have the opportunity of living tomorrow.

—Homer A. Gay

THE WORSHIP OF THE CHURCH—

(Continued from page three)

such is not the case in the teaching. In singing we have different parts to be sung simultaneously, but in no way does this apply in the teaching. In fact, there is just no use in confusing the two items.

The Teaching Service

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). In this verse of Scripture the writer gives three requirements of a teacher of the gospel; (1) that he know the things given by inspiration, (2) that he be faithful, (3) that he be able to teach. The lack of one of these could disqualify a person from taking part as a public teacher in the church. A man can grow in all three of these qualifications, depending on his initiative and desire to teach. Some are too lazy to teach, while claiming they do not have the ability. Many could teach, if they had anything to teach. And the reason a man does not have something to teach is because he fails to observe and to study. Many times a man claims he can not teach, but if you should happen to bring up the subject of farming, or automobiles, or politics, he could tell you a whole lot more than you thought the man ever knew. He could tell you just when to plant this crop and that crop, and he could tell you whether to plant in the dark of the moon or the light of the moon. He could tell you just what new features this car has, and how many miles per gallon that make of car gets. And he could tell you exactly who is going to be the next president of the country, and he might even tell you his platform, and maybe you can hear him arguing politics two blocks away. But he cannot teach a lesson from God's word. What is the trouble? Well, the trouble is mainly this, that the man's interests lie not in eternal things, but in things of a worldly nature.

There is another type person who is willing to teach, but who should never make a talk publicly. It is to this kind of young man that the belated Brother Alfred Elmore once said, "When I see you in the pulpit, I think that you should never get out. And when I see you out of the pulpit, I think you should never get in." In other words, this sort of man can teach a good lesson in the pulpit, but his demeanor is such as to cause re-

proach on the church. Brethren, be sure a man is faithful before he is asked to take any active part in the services. One man once said to another man, "What you are speaks so loudly that I can not hear what you say." Paul, the apostle, knew this fact and so he wrote to a teacher of God's word, "Be thou an example of the believers. . . ." (1 Tim. 4:12). A man should always be an example of what he teaches and advocates.

One of the most pathetic cases to be considered is the man who is the very picture of Christianity every day that he lives, whose language is as pure as the Lord's Himself, who would like to teach and perhaps even preach, but who lacks ability and who through some handicap can not make the grade. I have deep heart-felt sympathy for that man. But since he is handicapped to such an extent, the best thing for him to do is to find in what capacity he can serve best and then develop his ability in that line. One man said that if he could not do anything else he could sweep out the meeting house. That simply denoted that he would do what he could.

I have seen people make fun of a man in the pulpit, and I have heard some find fault; and many times the ones who find fault and ridicule could not do half as well should they have the responsibility. I found out a long time ago that I could learn something from anyone of average intelligence whether old or young. And when a man is teaching a lesson from the word of God, I should be paying attention to what is being said. I have even seen preachers sometimes cut up and whisper and carry on while services were in progress. When a person is whispering and passing notes around and laughing and giggling he shows that he is ill-mannered and ill-bred. He is inconsiderate both of the man who is teaching and the Lord Himself, and a very poor example. When we worship in spirit and in truth, our attention is on the services. There is no man in the world who knows it all. We should realize that we all have room to increase our knowledge.

Naturally when a man teaches he should have a desire for people to like to hear him as much as he likes to hear himself. One man gave three rules for public speakers which might well be considered. He said, "First, have something to say, second, say it, and third, sit down." Another man said, (1) Stand up so you can be seen, (2) speak loudly enough to be heard, and (3) sit down so you will be liked. Really, there is almost as much in knowing when to sit down as there is in knowing when to teach. There are some men who are good five or ten minute speakers, but who are poor thirty minute speakers. We need to learn to what length of time we should limit ourselves. One preacher came from Texas to California for a meeting. When he got there he told the brethren that he did not come all that distance to preach thirty-minute sermonettes. So, one night after he had preached one of his "distance sermons" one of his listeners shook hands with him and said, "Thank God you didn't come all the way from New York."

(To Be Continued)

—Hollywood, Calif.

TO OUR YOUNG PREACHERS—

(Continued from page one)

Notice the statement, "We are laborers together with God." Hence, each one must realize that he is not the only laborer with God, but that we, all of us, are laborers together with God. We, the laborers, are partners together with God. Therefore, to carry out the will of the Lord and make the work successful, we all must labor and cooperate together. It would be very disastrous and unbusinesslike for partners to knock on each other. They would be hindering their own interests. Yet, you will find preachers, and even congregations, that do this very thing. Do not let any who do so think that they are advancing their own cause, neither the cause of the Lord. "A house divided against itself, will come to naught." —Jesus. I appreciated the statement in the June issue of the OPA, by Bro. Carl Nichols, thus: "We have been reduced in number at Siskiyou, since some have gone to other congregations to help them, but we are building up again. We have been laboring with all the congregations in reach, whether Siskiyou, or other places, for we all are one in Christ Jesus." This is what I understand by "laboring together with God". When we help others of "like precious faith", we are helping our own congregations, and when we help a brother preacher, we are helping to advance our own cause or work. As long as a preacher is Scriptural in his teaching and his life is above reproach, we should offer him all the encouragement and help that is possible. Oh, he may have some peculiarities, of which I do not approve, and even some faults that need to be corrected, but if I heed Gal. 6:1, and go about it in the "spirit of meekness" to help him correct them, remembering that I have a few myself, which need correcting, then correct my own; eternity alone will reveal the good that will result from such actions.

May the Lord help us to be more considerate of others, our co-laborers, and more charitable in our criticisms of one another, that we may, indeed, be "laborers together with God". In love of my fellow preachers and all others.

—Healdton, Oklahoma

AS A LIVING SACRIFICE

By C. Nelson Nichols

Lord, I offer my own body, as a living sacrifice;

May I never carry tales that will defile.

Lord, I need Thy help to always be and active worker, true;

May I never render evil nor revile.

Lord, I'm seeking Thy great favor, may I e'er in Thee abide;

Help me when temptation comes and calls astray.

Lord, I'll work in Thy great vineyard; may I earn the promised rest,

That is offered in that land of lasting day.

Lord I offer my own body, as a living sacrifice;

I will be a worker ever brave and true;

And I'll work in Thy great vineyard; may I earn the promised rest;

Help me seek and know Thy blessed will to do.

From The Fields

F. K. Reeves, Marion, La., May 21.—The church here is doing fine. We are expecting Bro. Carlos Smith to be with us the second Lord's day in June. Brother Clovis Cook is to hold our meeting the latter part of July. May we all press on for truth and right.

G. H. Horton, Mt. Hood, Oregon, April 10.—The church here is doing fine. Bro. Mason came by and preached a few sermons for us, with one baptism. We enjoyed the sermons. We are looking forward to August, when Bro. King is to conduct a series of meetings and possibly a singing school for us.

A. B. Caudle, Fair Oaks, Calif., April 19.—We are trying to build up a faithful church here, and we want all the brotherhood to know that we are not using the "set order of worship" at Fair Oaks, neither do we intend to do so, nor do we want a preacher to try to bring it in here. We worship like the other faithful churches in Calif., and we want to work with them.

Jim Stevens, Sentinel, Okla., June 7.—The church here is in fine shape, and the cause is moving along very nicely. Brother Lynwood Smith was with us recently, and he preached the baccalaureate sermon at the high school here, which was very fine. The Superintendent said it was the best he ever heard. We recently visited Ada, also Wilson, where Lynwood was in meetings, which we enjoyed, and we heard Bro. Don McCord at the City in a fine lesson.

T. R. Chappell, Box 5148, Sonora, Texas, June 6.—The church here continues to grow. Recently I baptized two fine ladies, and a family from San Angelo moved here, who will meet with us each Lord's day. We rejoice to see some people willing to follow the Lord in the "old paths" way. We enjoy the OPA, containing the encouraging field reports. May the work of the faithful preacher continue to be blessed. We invite all to stop by with us.

Leslie Cato, Rte. 1, Colquitt, Ga., June 13.—The church here is doing fine. Brethren C. D. Palmer, Burnice Weeks, E. M. Huguley, W. H. Reynolds, all of Kinston, Ala., have visited us often the past year. and Bro. F. H. Miller was with us the second Lord's day in March. Bro. Miles King was with us the last week-end. Bro. Miles is a young preacher, but very much interested in the work of the Lord. We are looking forward to our meeting in July, conducted by Bro. Carlos Smith.

James R. Stewart, Rte. 6, Box 49A, Waco, Texas, June 15.—I have recently preached at Abilene and at Lubbox, with nice services at both places.

The latter has built up considerably. Due to my health and other things, I was unable to get to my work in Calif., but I hope to go some other time. I plan to spend August and part of September in the state of Washington.

Verlin C. Elliott, 230 Fuller Drive, Bakersfield, Calif., May 24.—The church at Arvin still seems to be growing in number and spiritually. We have about 80 in attendance for worship each Lord's day. One was baptized and three confessed faults recently. I recently preached at Fresno and at Armona. We plan to have two meetings this year by Brethren Billy Orten and Homer Gay.

Guy M. Mallory, Jr., Rte. 7, Box 330, So. Charleston, W. Va., June 7.—The church at Spring Hill is getting along fine. Bro. H. E. Robertson closed our meeting May 15, with good crowds, interest and five baptized. We were glad to have Brethren Larry Robertson (son of H. E.) and W. R. Heimer, preaching brethren, in attendance. I heard Bro. Ervin Waters at Beckley, W. Va. I have recently preached at Spring Hill, Mallory Chapel, Winefrede, Huntington, Warden and Clio, W. Va.

H. T. Smith, 1015 O St., Sanger, Calif., May 21.—Bro. John L. Reynolds is now in a series of gospel meetings here, which is one week old. One was baptized last night. The meeting is to continue another week, and we trust others will obey the gospel. We are ordering 100 copies of "Old Path Melodies No. 3" for use in the singing here. We were sorry to hear that Sister King, wife of Homer L., was not well. Our prayers are for you and yours, Bro. King.

A. E. Cogburn, Route 1, DeLeon, Texas, June 11.—Brother Edwin S. Morris of San Antonio, was with us, recently, and we were favorably impressed with his preaching. Bro. J. T. Broseh was with us June 7, and one made confession of faults. Bro. Billy Jack Ivey is to begin a meeting for us July 14 and continue through the 23rd. We invite all in reach to attend this meeting. The church here is at peace and doing very well, and all seem to enjoy the services.

J. H. Roberson (colored), Route 7, Butler, Pa., June 7.—Recently, we worshiped with the church at Flemington. My brother, Ferd, Jr., and I made talks, and one from Butler was baptized, which makes us stronger. We were treated with Christian love in the homes of Brethren Byron Kramer and Burnell. I am looking forward to the time that I will be able to spend the most of my time in the field, preaching. People are turning away their ears from the truth (1 Tim. Chap. 4). Bro. Ferd, Jr., recently came back to the fold and is now taking an active part in the church.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., June 6.—Brother Billy Jack Ivey was with us for three sermons, recently, which was enjoyed by all. We think he is a promising young preacher. I was down to Liberty, Ky., to hear him and to meet Bro. Murphy, for which we were well paid in the services. We heard Bro. Robertson one

night in his meeting at Spring Hill, W. Va., and we heard Bro. Waters one night in his meeting at Piney View, W. V., and after his meeting there he came by Huntington for one night, preaching to a good audience. The Lord willing, the brethren and I are to begin a meeting at Ardmore, Okla., July 5. Please, let us pray more for one another.

G. H. Jones, Wynnewood, Okla., June 17.—I want to express my thanks to those who were responsible for the gospel meeting conducted here by Bro. Paul Nichols, also to the good brethren who attended and helped in the meeting from the following places: Davis, Sulphur, Okla. City, Ada, Wayne, Ardmore, Wilson, and Healdton. Even some people here who belonged to the so-called church of Christ had never heard the whole gospel preached before. We are thankful for such men as Bro. Paul, who is not afraid to preach a full gospel. A good teacher from the erring brethren came over with us, and he will be much help. We invite all faithful brethren to visit us, for we need your help.

John Thomson, 2738 179th. St., Lansing, Ill., June 16.—I am busy making plans to attend the camp meeting at Sulphur, Oklahoma. I was greatly edified by attending last year. I hope to contact some faithful brethren who will consider helping me to establish a true church in Chicago. There is plenty of work for brethren who would move here. I long for companionship of faithful Christians, and I am praying that the Lord will open a door of utterance and will send forth laborers into this field for a harvest of souls. Why should we give this field over to the denominations and digressives? May God richly bless the effort to meet together at Sulphur again this year.

Billy Orten, Rte. 2, Lawrenceburg, Tenn., June 15.—I heard Bro. Billy Jack Ivey at Chapel Grove, May 17, and at Shady Grove, May 19. Bro. Ivey and I worked together in a series of meetings at Champion, Mo., May 21-28. Crowds were small, but two were baptized. Bro. Ivey has developed into a fine preacher, and it is a pleasure to work with him. I was in a meeting at Odom, Mo., May 29 to June 11, with good crowds, interest, and singing, and one was baptized. I began last night at the Fieldstone church, near Vanzant, Mo., intending to continue through June 25. I am looking forward to the camp meeting at Sulphur. Let us be ready unto every good work.

Gayland L. Osburn, 3240½ Madera Ave., Los Angeles 39, Calif., June 14.—On May 21, I was at Glendora, assisting with the teaching at the morning service, attended the singing in the afternoon, and preached there that night. I assisted in the teaching at Carlsbad, May 28, and preached at Compton that night, resulting in one baptism. I assisted in the teaching at Los Angeles, May 31, also at the morning service, June 4. We had singing there in the afternoon, and Bro. Nelson Nichols gave us a splendid sermon that night. On June 11, I assisted in the teaching at Compton, morning service, and at Orange that night. Let us ever rejoice in the Lord and in His work.

Thomas Murphy, Rte. 5, Liberty, Ky., June 10.—Bro. Billy Jack Ivey was in a meeting for us, April 29 to May 7, after which he and I went to Mt. Vernon for six nights, all of which I enjoyed very much, and was glad to work with him. May 21 to 31, I was in a series of meetings at the Lees Summit church, near Lebanon, Mo. I was glad to meet and be with the following preaching brethren: Clovis T. Cook, Arthur Wade, H. E. Robertson, Larry Robertson, Homer L. King, and Homer A. Gay, and I appreciated the hospitality in the home of Bro. Geo. Hogland, where we made our home while there. We were glad to have Brethren Billy Jack Ivey and Billy Orten stop by for a short visit. On June 3-4, I was with the faithful at Harrodsburg, Ind. May the Lord bless all the above brethren.

Byron Kramer, Salona, Pa., June 2.—Brother J. D. Corson has preached for us at Flemington over the week-ends since the weather became suitable. We were glad to have Brethren Tommy Shaw and Larry Robertson with us Sunday, May 21. Over last week-end, May 28, we rejoiced to have eight of the little church at Butler, Pa., with us. Brethren John and Ferd, Jr., Roberson spoke for us, and one young lady responded to the gospel call. We rejoice to see people obey the gospel, and we are sure this will mean encouragement for Bro. John, who is pressing on to become an evangelist. It looks as if we are soon to need a meeting house at Butler. Pray for us and our efforts in this part.

Arthur Wade, 407 Taylor, Lebanon, Mo., June 13.—Since returning home from Calif., I have preached for nearly all the faithful churches in Mo. and some in Ark. I am now in a mission effort at Houston, Mo., a town of about 1300 people, but no faithful church. I have been able to locate about 30 members in this part, and we have raised the money to buy two nice lots (\$400.00), and we plan to build a house for worship soon. Although the lots are paid for, these brethren need help to erect a suitable building. This is the best prospect I have seen for a faithful church in a long time, and anyone wishing to help may send the contribution to me, and I will see that it goes for the right cause. All will be acknowledged.

Oscar Greer, 430 Hawley St., Sanger, Calif., June 6.—The meeting at this place, conducted by Bro. John Reynolds, was a success, resulting in four baptisms, one of whom was from the Methodists. During the meeting we had in our audience three Baptist preachers and their wives. The meeting did much good in building up the church, and it is going "forward." We were glad to have Brethren Walker and Bane from Orange Cove to help us. Bro. Reynolds preached some wonderful sermons. He seems to improve almost daily in his preaching, and we need more like him. Bro. Tom Smith is recovering from an operation, and we hope he can soon meet again with us. All faithful brethren will find a welcome with us, so stop by.

Elgie S. Thompson, Box 112, Piney View, W. Va., June 17.—I closed a series of meetings at Clinton-

ville, W. Va., last Lord's day, with two baptized and one restored and wonderful attendance. There needs to be much preaching done in this part of the state and a very few loyal preachers to do it. I am to hold a meeting at Lewisburg in the near future. We enjoyed the meeting very much at Warden, with Bro. Waters doing the preaching, as well as having him in our home. We were glad that two obeyed the gospel, one of whom was our daughter. I received my first copy of the OPA this month, and I think it is grand. I am sending 21 subscriptions for it. I would be glad to hear from any of the preaching brethren. Pray for me and the work. (Thanks a million, Bro. Thompson.—H. L. K.)

Edwin S. Morris, 3831 So. Walters St., San Antonio, Texas, June 16.—Since I last reported to the Old Paths Advocate, I preached at Cedar Park, Fairview, and Houston, all in Texas. I visited one night in Bro. Gillis Prince's meeting in Austin. He gave a very good lesson. I am now attending the meeting at Fairview, where Bro. Fred Kirbo is doing the preaching. The attendance has been good, especially last night, with a good many outsiders coming. The meeting is to close Sunday night. I enjoyed Brother Waters' article on the "set order of worship theory," as advocated by some. Let us press the fight for the truth more and more. I am enclosing my renewal for the OPA. Pray for me.

Miles King, Box 131, E. Gadsden, Ala., June 13.—I preached for the Lowery and Early churches in Southern Ala., the third Sunday in April. On May 14, I accompanied Bro. A. L. Hurst and family to Lawrenceburg, Tenn., where we heard two inspiring sermons by Bro. Ervin Waters, and I preached while there. I have just returned home from a trip into Ga., June 3-7, at LaGrange and at Colquitt. I preached over Lord's day at LaGrange. At Colquitt they are few in number by striving for the truth. The fourth Sunday in May I preached for the church near Wedowee, Ala., I appreciate the encouragement given me at all of these places. It strengthens me to be associated with such Christians.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., June 17.—I closed the meeting near Beckley, W. Va., with two baptized on May 14. On May 15, I preached at Huntington, W. Va., and accompanied Billy Jack Ivey to Tennessee in his car. Billy Jack preached once each at Chapel Grove and Shady Grove while in our midst. He is a talented young preacher. I have been assisting both the Chanel Grove and Shady Grove congregations recently. In addition I visited the new congregation in Wayne County and preached once. They are fine people. I taught some at Taft, Tenn., June 11. We have had four restorations at Chapel Grove recently. Remember the meeting at Healdton, Okla., July 21-30.

Tommy Shaw, Commodore, Pa., June 14, 1950.—The brethren at East Ridge, Blairsville, and Lovejoy, have together sponsored a 15 minute radio program over station WDAD at 8:15 Lord's day

morning. May 23 to June 1, I held a series of meetings at East Ridge with no visible results. We can look forward to seeing much good done by this congregation in the coming years. I enjoyed my visit with the brethren very much. June 11, I preached at Blairsville. At the present time Bro. J. D. Corson is engaged in a series of meetings at Lovejoy. The Lord willing, I am to attend about a week of the camp meeting. Let us continue to press forward that we may obtain the prize of eternal life.

Billy Jack Ivey, Route 2, Sentinel, Okla., June 17.—I was glad to be with Bro. Billy Orten for a few days during his meetings in Missouri. While in South Mo., I preached at Fieldstone, Drury and Champion. Billy and I preached night about during his meeting at Champion. I love to work with Billy, thus I anxiously look forward to our meeting at Lubbock, Texas, beginning July 23. Upon my return to Okla. I attended two nights of the mission efforts being put forth at Wynnewood, Okla., and preached at Davis June 4. Since then, I have been helping with the church work here at home. The church here is doing very well, with everyone seemingly possessing more zeal and interest. I anxiously await the 4th of July meeting at Sulphur and seeing all the good brethren again. I begin a meeting with the brethren at DeLeon, Texas July 14. Remember me in your prayers.

J. D. Corson, Mahaffey, Pa., June 7.—Recently, I was with Bro. Ferd Roberson and family of Butler, Pa. They are going along nicely in the work of the Lord. One has been added to their number by baptism at Flemington, by the writer, as we all were with the Flemington brethren. I have been doing some personal work in Sugar Valley, and we hope to hold a meeting in that part soon. I was glad to be with Bro. Robertson and son, while he was in a meeting at LeContes Mills, a few weeks past, and I enjoyed the association very much. If anyone should desire my services, please write me ahead of time so that I can make my arrangements to come. I also baptized a young man at Flemington, since last report. The brethren there are improving in zeal and in singing.

Carl Willis, 21 Cherry Court, Pontiac, Mich., June 15.—We are still having good attendance in our services and hope the number will increase in the future. We shall be glad to rent a building if the number increases beyond the capacity of the home. I attended the evening services at the S. S. and cups church in Pontiac the last Lord's day in May. I met a young preacher, Bro. Dean Thoroman, of Flint, Mich., who wanted to talk with me on our differences, as he said he had never talked with anyone that opposed the cups and their method of teaching. Bro. Thoroman made some very broad statements, saying that he would stand or fall on their practices. I asked him if he would get a man to discuss the cups and teaching questions; he stated that he was sure that he could get the man. Since Bro. Ervin Waters has told me to let him know if anything develops, I hope Bro. Thoroman does not falter in finding his man. I do not believe he will let us down because

he seems to be an honest and zealous man. Bro. Waters stated that he is ready. Let us never falter in carrying the sword of the spirit to those in error. We are always in need of the prayers of the faithful.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., June 16.—The mission meeting at Wynnewood, Okla., closed June 13, with a new congregation established. There were thirteen confessions of faults, eight of whom came from the S. S. and cups faction, renouncing those innovations. They were honest and sincere. We already had some members living there who had left the digressives prior to the meeting. The new congregation will meet for the present in the City Hall. This mission effort was sponsored by the congregations at Sulphur, Davis, Okla. City, and Oak Grove. Ada furnished the tent. We appreciated the cooperation that was tendered us during the meeting. The new congregation plans to build as soon as possible. June 14, I preached at Okla. City, with two confessions of faults. The camp meeting begins soon. We are looking forward to having good attendance. May the Lord bless the work everywhere.

A. J. Mason, Aromas, Calif., June 6.—By the request of the brethren at Odell, Oregon, I conducted a series of meetings for them, May 14 through 28, with fine results of seven confession of faults, one restored, and two baptized. My wife was with me, and we enjoyed ourselves very much. The brethren there just cannot be beat in hospitality, and we will never forget them. There should be something done about spreading the gospel in the Northwest. I am wanted for two mission points in Oregon and in Idaho, but will be unable to go for some time. We motored to Yakima, Wash., after the meeting closed at Odell, to fill an appointment with a Bro. McCay on the manner of breaking the loaf. He had tried to change the brethren there to splitting the loaf in the middle, but failed in his efforts, except for his son, who was not fully converted anyway. I returned by way of Vale, Oregon, spending one night with Bro. McKinney and family, who are fine people. The church at Alisal is doing fine. Bro. James Vannoy is rapidly developing in his preaching.

M. Lynwood Smith, Wesson, Miss., June 13.—The meeting at Wilson, Okla., which was held some time ago, was one of the most interesting meetings I have ever conducted. The leaders, Brethren Milner, Carmany, and Childress worked in a very fine manner with the rest of the brethren to have a good meeting. Wonderful crowds attended. We thank the brethren from Wichita Falls for being with us so often, also Brother and Sister Glenn Bray, from Okla. City, and the wonderful brethren, from Healdton and Ardmore, who "will never leave you" in a meeting if it is in reach. The last day of the meeting we had dinner on the ground and singing in the afternoon. Brethren were there from Sentinel, Davis, Sulphur, Ada and other places. We were glad to have in attendance Brother Don McCord and wife, and Bro. and Sister

Nichols. Two were baptized and three were restored. We love the brethren at Wilson, and we expect some great things for them. We appreciate Brother Tom Smith in this work. The meeting at Ada, Okla., where I was preaching at my last report closed with two baptisms, and visitors from a number of places. At this writing, I am at home, in Miss., attending a singing school and meeting, conducted by Brother Clovis Cook, at New Salem and the Pearlhaven church in Brookhaven.

Tom E. Smith, Healdton, Okla., June 14.—Events in this part have been very encouraging of late, causing a greater incentive to work even harder that the true church may prosper in this part. Bro. Lynwood Smith held a very successful meeting at Wilson, with a number of restorations and two baptisms. Two came over from the S. S. brethren. We had large crowds, fine cooperation on the part of nearby congregations, sound gospel preaching, and fine singing featured every service of this meeting, and it closed with an all-day meeting, May 28, and the monthly singing in the afternoon. Bro. Paul Nichols closed a meeting at Wynnewood last night, which was very successful. Among the encouraging results was four men and their wives coming over from the S. S. church taking their stand for the truth. A new congregation is now meeting in Wynnewood. This should furnish more data for Bro. Raymond Copening, minister of the S. S. church in Wilson. He and I are just concluding a written discussion on the class system of teaching, which we hope will do some good locally. I hope the oral discussion proposed between him and Bro. Welch will materialize. Truth marches on.

S. E. Weldon, 3935 Inez, Beaumont, Texas, June 8.—It is gratifying to read the fine reports each month in the OPA, which show the ingathering of precious souls, who have been misled by time serving "pastors" who are making merchandise of the souls of honest dupes. There are, possibly, two or three thousands of such dupes in this town, and it makes my heart bleed to see so many dear ones led astray, while I am in a helpless condition. I gave the lamp of my life in a country church, baptized many, and gave them Bible training, gratis; but I am unable to work anymore. However, I cannot refrain longer from calling attention to the fact that Beaumont is a large town and a fertile field for the truth, and we have preachers, and to spare, in other fields, who would be glad to come here, if only they could be supported; and there are churches who are holding on to the Lord's money, yet knowing consecrated men of God who are able to do this work. So, why not send them, brethren? No one need come without substantial support, for there are only three male members here of the faithful type, but throngs need a good faithful church in this city. May God bless you all, is my prayer.

H. D. Hinton, Rte. 3, Box 488, Dallas 10, Texas, June 15.—The Church at Centre and Adams, in Dallas is still growing and doing fine. Bro. Homer A. Gay held our meeting May 27 thru June 4, with

one baptized and much interest shown. Bro. Gay is now with us for three weeks of personal work—trying to contact others who want to worship in the Scriptural way, and helping the members in the preparation of work; also helping us in singing, teaching us new songs, and helping us to prepare our lessons; and in general, how to carry on. There is an opportunity here to build one of the largest congregations in the loyal brotherhood. But, this takes time and effort. In a city of more than half a million people there has to be some one who can give full time to trying to find those who want to worship right. We would like for all of the faithful members everywhere who have folk living in or near Dallas, that you think could be interested in the true worship, to send us their name and address, and telephone number if you have it, and some of us will contact them. Brother Broseh did a splendid work here, and we hope that he or some other good worker may be able to spend the fall and winter in this great work. Our meeting place is at the corner of Adams and Centre, just one block south of the J. C. Penney Store, in Oak Cliff. My phone number is V. 4 2044. Pray for us.

D. B. McCord, 552 North Wabash, Glendora, Calif., June 6.—April 16, I closed at San Diego. In the evening of the same day, I began at San Bernardino and continued for one week. Bro. Gayland Osburn continued a week longer. April 30-May 14, I enjoyed conducting a series of meetings at Crescent, Okla., with 3 confessions of faults. May 17, I preached at the Velva and James Sts. congregation in Shreveport, La. I was most happy to have my father, A. M. McCord, of that City, to be with me on this occasion. May 19, my wife and I enjoyed a fine sermon by Bro. Lynwood Smith at Wilson, Okla. May 21-June 4, I was at Oklahoma City for a series of meetings, with 2 immersions and 11 confessions of faults. This will always be home to me. My wife and I will never forget how wonderfully we were treated. We were so happy to have visiting evangelists Tom Smith and Paul Nichols. June 5, we began at Stroud, which series is currently progressing. It was here, one year ago, that I conducted my first series of meetings. We are having a most unusual beginning in the number of attendants, for which we are thankful. The Lord willing, this series ends June 18; then, I begin June 19, at Golden, Okla. to continue for 10 days. I solicit the prayers of God's elect.

C. Nelson Nichols, 849 Wilcox Ave., Los Angeles 38, Calif., June 12.—I preached at Stockton twice May 14, baptizing two, who were not satisfied with their baptism while in the digressive ranks. May 15, I began a ten-day meeting at Yuba City. I rejoice that brethren there are full of faith, hope, zeal, Christian devotion, and an eagerness to cooperate in such evangelistic campaigns. The entire meeting was designed to strengthen the members as well as convert the alien sinner. I appreciated the hospitality of all, especially the S. L. Carters, Winslows, Orears, and Newmans. The visible results were one baptism and one restoration. I assisted in the service at Ceres, May 25, and preached at Orange Cove, May 28. I enjoyed two nights of Bro. John L. Reynold's meeting at Sanger and one night of Chester King's meeting at Armona. May 31, I was at my home congregation in L. A., and assisted in the mid-week service with one confession. June 4, I preached at Orange with two restorations, and that night I preached at the Siskiyou St. congregation in L. A. June 7, I assisted in the teaching service at Waterford. June 10 and 11, I preached at Merced with one confession. The crowds were good, interest high and the spirit seemed to be very good when I left. Brethren, it might help to all work, and hold longer meetings—being not weary in well doing. Remember, Paul said to the church at Ephesus: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31). Long meeting?

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., June 12.—The church here is still doing fine. We had another good tent meeting just outside the city limits a few days ago, with three restored and seven confessions of faults. The alien sinners in that part just would not come out, but the interest and attendance were fine, even if they were from the home church, where I have preached for 19 years and been a member nearly 30 years. I am thankful for such a congregation as we have here, where members are willing to spend and be spent for the cause of Jesus, and for the way the church here stands behind me in the work here and elsewhere, when I need their help. We need more congregations like this that will stand behind the home preachers and work with them. Yes, we all need to work together and not waste our time fighting one another. Let us fight sin and fight innovations, and let us give the weak members a lift and help them up in-

stead of shoving them farther down. We need to realize our responsibility in winning souls and keeping them won. I began a series of meetings at Shreveport the last week-end, and I found the brethren had laid a good foundation for the meeting, and it starts off in a big way, with nice interest and attendance. I plan to be at Sulphur for two days, June 29 and 30, also the 4th of July. I am to be in a meeting at McAlester, Okla., the first 9 days of July, except the 4th. We enjoyed a wonderful meeting there last year, and we are looking for another, but I know we shall miss Bro. Lee R. Williams this year.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., June 15.—I closed a singing school at Ben Davis, Mo., May 24, with overflowing crowds. I preached there both Lord's days during the school. After spending two days at home I went to Dallas for a meeting which closed June 4 with one baptized and others very much interested. Next, I went to White Hall, near Temple, Texas, and preached one night to a very nice crowd of very dear friends and brethren, with whom I have labored for many years. The morning of the 6th, I went to San Angelo, where I preached two nights to nice crowds. I was glad to be with my brother, Simon, there, and with many of the old acquaintance of days gone by. I preached at Eola (our old home) the nights of the 8th and 9th of June. Then on the 10th, 11th, and 12th, wife and I visited in Brady, Texas, with my sister, and wife's folks in a family reunion. On Lord's day, we had the true worship out in the park, and even the time has brought lots of changes: greying hair, bulging waist-lines; yet the most of them can, and do, worship with, two cups, some individual cups, some with the classes, and some with the Christian church, yet, all seem to enjoy the old simple and Scriptural worship which wife and I have stood for down through the years. I am now at work in Dallas for three weeks. I hope to spend two days at Sulphur, Okla., meeting old friends and brethren of like precious faith. After the meetings which I mentioned in my last report which I am to hold at Davis, Okla., Lowrey, Ala., Midland, Texas, and Ft. Worth—including the all day meeting on Labor Day, I then go back to Alabama, Georgia, and Florida for meetings, and then back by way of home and on to California for some meetings. Brethren, let us work: for the night soon cometh.

Homer L. King, Route 2, Lebanon, Missouri, June 20.—We closed the evangelistic effort in Joplin, Missouri, May 28, embracing four Lord's days. Five were restored and a congregation of from 15 to 20 members began meeting on So. Main and 42nd Sts. Brethren from Beef Branch, Burkhardt, and Swars Prairie cooperated and assisted much in this meeting, and they plan to continue to assist the new congregation in Joplin. Preaching brethren, Cris Adams, Oscar, and Otis Johnson will be much help to the mission effort there. The first Lord's day in June, I was with the church in Lebanon, preaching over the radio at 8:45, at the church building at 10:30, and again at night, to fair crowds. The brethren at Alton, Mo., not having their house in readiness for a meeting, I conducted a little song drill or singing school at the home church, Lees Summit, as we were anxious to try out the new song book, "Old Path Melodies" (Number Three). We think it is one of the best, if not the best, we have put out. I preached for the home church June 11, to a very good crowd. I am now in a series of meetings at Eola, Texas, with fair crowds and interest for the beginning. I was glad to have Bro. Reed Chappell with us Sunday night. A number from San Angelo are attending, which we appreciate. Wife and son (Don) are with me here. We plan to close July 2 and head for the camp meeting at Sulphur, Okla., after which I go to Wedowee, Ala., for a meeting, then to LaGrange, Ga. In August, I am to conduct a series of meetings at Odell, Oregon, near Hood River, and possibly teach them a singing school. I plan to spend the month of August in that part, en route to California to begin work there, September 3, and to continue for at least six months, the Lord willing. I hope that all will be ready for their meetings. I rejoice to see the cause of the Lord "Go Forward" in spreading the gospel and enlarging the borders of Zion. May the saving of souls and the building up of the church after the Bible plan ever be the motivating factor in the work of all our faithful preachers. May we forget self and selfish motives, also the "love of money," the love of popularity, and with a burning zeal go forth with a will to preach the unsearchable riches of Christ in the spirit of love and meekness. May God help us to ever remember that "when we were little in our own sight," God exalted us and blessed us, and that "the way up is down." Pray for me and mine.

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

OLD PATHS ADVOCATE

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

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

Vol. XXII.

LEBANON, MISSOURI, AUGUST 1, 1950

No. 8

THE FAITH OF ABRAHAM

By J. P. Burns

I have always been a lover of books. Money invested in good books is the best investment anyone can make. Among the many books the Bible is the best book. Read it, love it, and obey it, and it will lead you to the eternal home. Disregard and neglect it, and it will condemn you to regions of darkness and despair forever.

A good dictionary is the next best book. If we know not the meaning of words, they convey no ideas. Biography is both interesting and beneficial also because in it we study the lives of men who have distinguished themselves in the various fields of human endeavor. Much of the Bible is biography, a history of the lives of men whose names appear on God's honor roll. These men were not perfect in the absolute, but because of their great faith and their humble and complete submission to God's will they stood high in divine favor and had this testimony that they pleased God. Take from the Bible all that is said of Abraham, Joseph, Moses, David and Paul, and its value would not only be diminished but its unity and harmony would in a large measure be destroyed. It would no longer serve the purpose God intended that it should serve.

The purpose of the Bible is to reveal the great scheme of redemption in Christ. The doctrine intended to make men godly is imbedded in the lives of Bible characters. These men believed and obeyed God, and God was pleased with them. Every child of God should set out to do just one thing, and that is to please God. Jesus said, "If a man love me, he will keep my words" (John 14:23). The supreme object of life should be to please God in all things and to be counted worthy of his love and affection.

Abraham, Moses, and Christ are the three most prominent characters of Bible history. Abraham of the Patriarchal age, Moses of the Jewish age, and Christ of the Christian age. Viewing the Bible as a whole, we find it to be a revelation of three great ages, Patriarchal, Jewish, and Christian. The promise, the law, and the gospel in their full development constitute the entire revelation of God to man. Jesus Christ, the Son of God, is the climax of God's revelation to man. The new covenant of which Christ is the mediator contains all that a lost soul needs to know to be saved. Read 1 Pet. 1:3. There is no more to be given (2 Tim. 3:16-17; James 1:21-25).

In the eleventh chapter of Genesis we have a
(Continued on page six)

THE WORSHIP OF THE CHURCH (No. 4)

By Paul O. Nichols

In this article we shall notice the memorial part of the service of the church; the part that calls our minds retrospectively to the great sacrifice that was made for our redemption. To this item of the worship our attention has been called many many times. And it has been viewed from various angles. Still there are many disciples of Christ who through neglect, ignorance, or just plain rebellion do not observe the communion as the Lord requires. May God help us to approximate the value of this great institution, and to have the courage to do His will concerning it.

Scriptural Parlance

It seems highly difficult for us to always get our mind's consent to use Bible language when talking about Bible things. Sometimes it is because a person is ashamed to use scriptural phrases. Yet, Christ taught us to not be ashamed of Him, lest He be ashamed of us (Lk. 9:26). Paul said, "I am not ashamed of the gospel of Christ..." (Rom. 1:16). So when we are talking about Christianity and religion let us use the appellatives and phrases of the Scriptures.

The item of worship that we have under consideration was called by inspiration the "Communion" (1 Cor. 10:16) and the "Lord's Supper" (1 Cor. 11:20). Why, then, should any Christian call it anything else? Still there are members of the church who, when referring to it call it by such names as "Eucharist" or "Sacrament." Such terms are completely foreign to the Word of God, but were coined by some who were not satisfied with what they could read in the Bible; and then some of the members have taken them up (maybe not both terms, but one) and made them a part of their own vocabulary. It is just as easy to use scriptural language as it is to use man-made phrases. The next time we refer to it just call it "Communion" or "Lord's Supper."

Waiting On The Table

When a man waits on the table of the Lord, he should be sure that he emulates the example of the Savior that was set when He instituted the Communion—that is, as far as the precedents are concerned. Immediately someone howls, "putting yourself in the place of Christ." Certainly, to an extent the man waiting on the table is occupying the place Christ did. Any man does when he officiates. But, what scripture does that violate, as long as Christ gets the glory. The apostle Paul said, "Be ye followers of me even

as I also am of Christ" (1 Cor. 11:1). Someone has to wait on the table, so why not do it as much like the Redeemer did it as possible (in the particulars)?

In offering thanks for the Communion we should always do so scripturally. I have heard brethren different places offer thanks such as, "We thank Thee for this cup, the fruit of the vine, which is Thy blood. . . ." Such a prayer is neither scriptural nor true. God never shed His blood. Christ is the One who died and gave His blood for our redemption. So we should thank God for the blood of His Son. In the second place Paul said, "The cup of blessing, which we bless. . ." (1 Cor. 10:16). He did not say, "cup, which is the fruit of the vine."

Some brethren seem to think that, when they offer thanks, they are supposed to pray a regular prayer. But that is not the case at all. The main things that we are supposed to express thanks for at that time are the bread "which is the communion of the body of Christ" and the "cup of blessings, which is the communion of the blood of Christ" (1 Cor. 10:16). And whatever else we thank Him for should be germane to the Lord's Supper.

Observation

In observing the Communion there are certain requirements that have been given by the Lord. One of them is that we examine ourselves before we partake (1 Cor. 11:28). Now, if we fail to meet this requirement, we "eat and drink damnation" to ourselves "not discerning the Lord's body." It behooves us that we have our mind on what we are doing when we commune, for fear that we fail in our efforts to be saved.

The Lord's Supper is supposed to cause our minds to return to the time that our Savior made the supreme sacrifice that we might gain eternal life. We should think about His dying on the cross, and the fact that He was resurrected, and consider that He is a risen Lord, living and triumphant. Also as we commune we should remember that Jesus is coming again. The next time to gather His own and take them home to Heaven.

To the person who is not a member of the body of Christ the simple memorial supper called the Communion may seem like foolishness. But to the child of God it stands as a monument in memory of the greatest event in the history of the world.

Once while thumbing through a thick volume I chanced upon a blossom that had been pressed between the pages. It was faded and it no longer had the fragrance that was characteristic of it; and it meant very little to me. And to this day I do not know who it was that placed it new and fresh within the leaves of that old book, nor do I know the reason why. But that flower may have come from the first bouquet or corsage that represented a deep and undying love of a young man for a girl—a love that was consummated in the holy bonds of matrimony. That marriage may have continued for more than half a century before the loving husband was called beyond the sunset, to leave to walk alone the pathway of life that faithful companion of his, that years before in

the bloom of youth had put the little blossom in that volume as a memorial of their love that never died. And again, the flower that I found might have come from the grave of a small child that had been cruelly snatched from the bosom of a loving mother. Perhaps, with aching heart and trembling hand she gently placed the blossom between the pages of that book that she might remember that little babe that she had to give up. She had such high hopes for her little one, but now all that was gone. All she could do was to remember, and the little faded unscented pressed flower from her baby's grave acted as a memorial.

And now, though simple as it is, the Lord's Supper is a memorial to the Christian, helping him to remember what love God had for him when He allowed His precious Son, Jesus, to die through excruciating pain and agony upon the cross of Calvary. How could we not want to keep the Communion as the Lord gave it?

—Hollywood, Calif.

INSTRUMENTAL MUSIC IN WORSHIP

When driven from the law of Moses and from the scenes of heavenly worship pictured in Revelation, the promoters of the instrument begin to ask, what is wrong with it? The main and foremost objection is, God did not command it, therefore, it is not of faith, hence sinful. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9-R. V.) To go onward is to go beyond the teaching of Christ, to do something that Christ has not commanded. The limits of Christianity are bound by His word, and to go beyond those limits is to abide not in His word. Those who go onward to practice instrumental music in worship where Christ has not instructed are not abiding in His word, thus have not God. This is vain worship "teaching for doctrines the commandments of men." (Matt. 15:9).

As a final course the arguments begin something like this: "There is no specific command for church buildings, carpets, pews, pulpits, baptisteries, lights, and such like, and if it is not wrong to have these, neither is it wrong to have an organ." If this is stated in sincerity it manifests a state of confusion. There is no parallel in any sense in this comparison. But we must examine it.

There are three ways we derive authority for service to God from the Bible: by direct command, by divine examples, and by necessary inference. We all know what a command is. Likewise, we know what an example is. But what do we mean by "necessary inference?" An inference is when a thing is inferred or understood by the circumstances surrounding the teaching. A "necessary" inference, then, is an inference or understanding that necessarily follows from the teaching. An example is in the great commission of Christ. Jesus said: "Go ye into all the world, and preach the gospel to every creature." We must "go" to obey this command of Christ, but He did not tell us how to go. The way of going is "necessarily inferred" in this command. It simply means that the command of Christ necessarily demands a

way of going. Now by one of these ways let us see if we can get the instrument of music in.

First, is it commanded? Not one verse in the New Testament offers the slightest command for such. Second, is there a single example where it was used in the New Testament in worship? Not one example can be found. Third, is it necessarily implied in the command to sing? That is the only possible place where the arguments for the instrument rest, but is "playing" implied at all when one "sings?" Certainly not. Then how can the command to sing imply playing on an instrument? It was centuries after the Lord's church was established before the instrument was brought in. If it had been necessary, how could they have worshipped without it so long?

Now let us try some of the other things mentioned and see if they apply to this rule. When the gospel was commanded to be preached, it necessitated a place to preach, thus the place to preach is inferred. When public worship was commanded, a place of assembly was inferred. Buildings were used by the apostles and early Christians to do their preaching and worshipping in, so by necessary inference and by example we have church buildings today. The building has nothing to do with the worship; one can worship just the same whether in a building or not. That cannot be said for the instrument. It is singing without the instrument, but singing and playing with the instrument, a thing not commanded by the Lord. The carpets are a part of the building and have no part in the worship, but the instrument takes part in the worship when used. Lights and pews are likewise a part of the building and take no part in the worship.

As to baptisteries, the command to be baptized implies water: enough water must be provided to bury the subject. This water must be collected in some place, whether in a river, pond, or man-made container. The act of obedience is exactly the same in either place. The apostles did some of their baptizing in public pools, similar to baptisteries used today. Worship is an action of the mind and body. The baptistery does not act or move when one is baptized. But the musical instrument is active and takes part in the worship, which changes the command of God to sing. Now is the organ in any sense a parallel to these things? There would be no objection to the organ or any other musical instrument if they were as silent as the building or baptisteries. The objection comes when the organ is made a part of the worship; when it takes part in that worship. When the organ plays, the act is not according to the command of God, for He said to sing, and the organ does not sing, it plays. In plain words it makes a class of music in the worship that God did not require, hence it is not done by faith.

It is argued by some that the instrument is on par with tuning forks, songbooks and such like. Again, the application of each is misused. As we are commanded to sing, it is necessary to have a pitch. That is the full office of the tuning fork. It does nothing more. It has no part in the worship. If the organ were used for this purpose only there would be no objection, but why use an organ when the tuning fork does the work, and

is so much less expensive? Some do not seem to be able to distinguish between getting the pitch before the song begins, and playing the song through. Getting the pitch is neither singing nor playing, and not worship. It takes more than one note to play or sing. Two different kinds of music are used in the worship when playing accompanies the singing, and God only commanded one. The tuning fork does not take part in the singing, but only gets the pitch before the worship begins. The note or pitch is "necessarily implied" in the command to sing, but instrumental accompaniment is not implied at all.

Now to the song books. Paul said concerning Christians, "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10). "Let all things be done decently and in order." (I Cor. 14:40). In order to obey this command we must have some way to speak the same thing and to do it decently and in order. Songbooks do this in the singing. They do not take part in the worship; that is, there is nothing but singing whether they are used or not, but that cannot be said for the instrument of music. The songbooks have no part in the worship, but instruments do. God commanded us to sing, nothing else. When we use songbooks we do nothing more or less than God commanded.

There are other arguments advanced by the "users," but I believe these are the most outstanding. I have heard some say that "the instrumental music is so pleasing to the ear that it draws one nearer to Christ." That is no sign that God is pleased with it. I imagine that to most people, ice cream and cake on the Lord's Table would be so good and pleasing to the taste that it would draw more to the Lord's Table, but we cannot use it because God did not command it.

To show how disobedience displeases God, let us refer to an incident that happened in the days of King Saul, the first king of Israel. God commanded him to utterly destroy a king and his people. (I Sam. 15:3). Saul went on his journey to obey God. He killed almost everything in this land, but he brought back some of the best cattle and also the king of that land. This seemed good to Saul, but God refused him to be king for his disobedience. Here are the words of Samuel: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams." It is better to do as God instructs than to devise our own plan of worship. God said to sing. When we play on an instrument of our own device we are not doing what He told us to do. We appeal to return to the ancient order of worship and cease to offer our own plan of worship to an idol. Sing as Christ and His apostles taught and practiced and there will be no division among the people of God, at least in this part of the worship. Why contend for that which is questionable when it is safe to sing? No man can prove the practice of instrumental music by the word of God.—H. E. Phillips, in Gospel Broadcast, May 18, 1950.

Old Paths Advocate

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HERE AND THERE

Writers and Correspondents, Take Notice: Since the publisher of the OPA is scheduled for work in Oregon during the month of August, address all correspondence, reports, etc., to the writer, Gen. Del., Odell, Oregon. This will save delay in forwarding. Watch the OPA for my address after August.

Orders for song books, "Old Paths Pulpit," etc., should be sent to the above address, until September 1.

Your Sample Copies—We are allowed by the postal system a certain percentage of pounds of sample copies at the same rate of subscriptions, hence we are limited, and we wish to make all that we send count, if possible. Our purpose in sending sample copies to anyone is that they may hand these out to prospective subscribers, and not to supply a certain number the paper free, when they are able and refuse to subscribe. We appreciate all that all are doing to advance the usefulness of the paper and to increase its circulation.

Have You Ordered the New Song Book? "Old Path Melodies," Number Three, is selling like "hotcakes on a frosty morning," and the book is being gratefully and satisfactorily received everywhere it has gone so far, it seems. You may have it for 40c per copy; \$4.50 per dozen; \$18.00 per 50; and \$35.00 per 100; postage prepaid. Order by return mail, please, so that we can fill your order before we leave for Oregon.

Plans After the Work Scheduled in Calif. Yes, our plans are to continue in the evangelistic work so long as needed and health will permit. Hence, we plan to return to Missouri and other Middle states for work in the summer of 1951, the Lord willing.

Progress Made—Great has been the progress of the OPA and the cause we have espoused, during the last ten years, for which we are, indeed, thankful to the Lord and the brethren. But, we could have done more. May we all put forth a greater effort in the coming months and years. I earnestly plead with all the preachers to sincerely "endeavor to keep the unity of the spirit in the bonds of peace," yes, endeavor (strive) to keep the unity. Before we launch out on something new

or different, let us put the matter before our fellow preachers for their consideration and investigation. If I make a change, I want my preaching brethren to go with me in all that is right, hence I shall submit my position to them first. This will do much to maintain unity.

Have You Registered for the Army?—Many of our Christian boys, reaching 18 years of age, are being called upon to register, and some have made inquiry about how to file their position with the government. On January 26, 1928, R. F. Duckworth, of Dallas, Texas, and others, filed our position, as being opposed to Christians engaging in carnal warfare, with the Secretary of War, in Washington, D. C., and this protest and position was acknowledged by the Adjutant General. Following is his statement:

War Department,
Adjutant General's Department,
Washington, D. C., Feb. 1, 1928

Mr. R. F. Duckworth,
4819 East Grand Ave.,
Dallas, Texas.

Dear Sir: I am requested by the Secretary of War to acknowledge the receipt of your letter of January 26, 1928, and the inclosed statement, which has been filed in accordance with your request.

Very truly yours,

Lutz Wahl, Major General,
The Adjutant General

File Number AG 000.31 Church of Christ (1-26-28)

The above file number should be preserved and kept in mind, and inserted on your papers to the government, if you want to register your convictions on carnal war, for this shows our position of long standing, filed in Washington, D. C.

The above communication from the War Department appeared in the "Apostolic Way," in the February issue, 1932.

Dark Clouds—Dark are the war clouds over the horizon, as we go to press with this issue of the OPA, and we shudder at the realization of the trials, sufferings, persecution, destruction of mankind and property, as we contemplate another world war. Our only refuge and hope is in the Rock of Ages in the time of storm. He can and will still the wind and waves for His people, and may we by faith hear Him say, even now, "Peace be still!" Thank God, for the Prince of Peace. "Casting all your care upon Him for He careth for you"—How consoling!

—Homer L. King, Gen. Del.,
Odell, Oregon.

CONCERNING TRACTS

Some time ago I mentioned in the OPA that if the brethren wanted to help pay for the printing of the articles by Bro. Trott on the teaching service, and those by Bro. Smith on the wine question, that I would have them printed. A few brethren have written me that they will give so much toward having them put into tracts, but not enough to get the work done. I surely appreciate what has been offered, but do not send it, for I doubt that we can put them in tract form

now. Of course, if I had enough advance orders for them I would have them printed. But, as I quoted before, it will cost approximately \$110.00 to have one thousand of the tracts printed on the "wine" question, and \$150.00 for one thousand on the "Teaching."

Now, of course, I would like to see both of these tracts in circulation, and especially the one on the drink to be used in the communion; in fact, there is a great need for tracts today.

—Homer A. Gay.

OUR HELPERS

Here is your acknowledgment of the receipt of your subscriptions to us: Please, check it each time for errors and report any to us immediately. Many, many thanks to all for every thing done to increase the circulation of this paper. Will you not help us reach the goal of a sub. in every Christian home? They need the paper and we need the money to keep the OPA making its monthly visits. This is our only source of financing the cost of printing the paper, etc. Note the following:

Homer L. King—32; Homer A. Gay—27; Mrs. A. J. Bunderson—15; Carl Willis—10; Ervin Waters—9; Clovis T. Cook—8; Don McCord—7; Byron Kramer—5; B. F. Leonard—5; Paul N. Nichols—4; E. H. Miller—4; Gillis Prince—3; Harvey Williams—3; Mrs. H. G. Hamilton—3; Wm. R. Heimer—3; Mrs. Ruth Cohea—3; Mrs. Dollie Whitworth—3; Clarence Kessinger—3; Mrs. J. J. Early—3; R. B. Brown—2; J. T. Broseh—2; Raymond Osburn—2; Amos Allen—2; Mrs. Artie Etheridge—2; John Thomson—2; J. F. Massengale—1; M. J. Buffington—1; F. E. Bixler—1; James H. Steaples—1; E. V. Harris—1; Richard Garbrick—1; Carlos B. Smith—1; A. H. Cutter—1; Billy Orten—1; Nelson Nichols—1; Mrs. L. R. Thomason—1; Mrs. Ervin Nevels—1; R. M. Van Stavern—1; Christine Walkup—1; Herman Fink—1; C. D. Palmer—1; A. J. Mason—1; Mrs. John Martin—1; R. G. Hatter—1; Lary Robertson—1; Total—182.

A TABERNACLE AT SULPHUR, OKLAHOMA?

It was generally agreed that we shall continue to have an old fashioned "camp meeting" at Sulphur, Oklahoma—embracing the 4th. of July, a time when most of the brethren can get a vacation, and can attend such a meeting. On the afternoon of the 3rd. of July, a goodly number of the brethren from over the brotherhood met and talked about this matter of building a tabernacle in which to hold these meetings. Heretofore, we have been renting a tabernacle, which is not large enough to accommodate the crowds, neither is there parking room. So, I think that it is definitely decided to build a tabernacle of our own.

Brother J. E. Phillips, 1003 East 9th., Ada, Oklahoma, seems to be, with the help of a number of other brethren from other congregations, that will oversee the work, and we are hoping to have something very definite to say by the next issue of the paper. In the meantime, if you are interested in the building of the tabernacle, you should write to Bro. Phillips and tell him so.

This will do for my "timely suggestions" for this month: "Let us arise and build" (Nehe. 2:18). And let us be sure that we do not allow any "Sabbath," "Tobiah" or "Geshem," or anyone else with a severe case of the "quibbles," "don'ts," or "doubts" hinder the good work.—Homer A. Gay.

LABOR DAY MEETINGS

Fort Worth, Texas.—We wish to remind all of the all-day meeting at this place, on the above day, September 4, at the Church of Christ, 2704 Vaughn Blvd. Anyone needing a place to stay while here, or information regarding the meeting should call one of the following brethren: F. E. Wade, LA 1269; W. E. Covey, LA 7597; E. M. Studer, LO 3287; or the writer LO 6577.

—J. B. Spardley, 3701 Ave. K.

Fresno, California.—The annual all-day meeting on Labor Day, September 4, is to be at the Orange Ave. Church of Christ, or a place selected for the said meeting, suitable for the crowd in attendance. Usually, most of the faithful congregations in Calif. are represented at this meeting. Many are expected in attendance on the day before, which is Lord's day. I believe it has been agreed by the brethren, generally, that the afternoon of Sunday, September 3, will be devoted to talks, singing, and prayers on the part of the young men, who may be in attendance. Let us remember that the young men, who will take part in these meetings may be among the leaders and preachers of tomorrow. All should encourage the young men to be present on that day to take some part in this meeting.

—C. Nelson Nichols

THE WORK IN AFRICA

Bro. and Sister A. J. Bunderson, Fredericktown, Ohio, sent me \$20.00, and Bro. Byron Cramer, Flemington, Pa. sent \$10.00 for me to send the Old Paths Advocate to the brethren in Africa, who can read English. Brother Severe writes me that twenty families of them can read, and want the OPA. So, I am sending the paper to the twenty who can read it, and sending ten dollars to them to buy Bibles which the brother says they badly need.

I have some letters from Bro. Severe, some of each that I shall pass on to our readers—which I am sure they will appreciate.

He says in one of his recent letters: "We have no words in the English language, neither in our own native tongue, Chinyanya, with which to thank you and the Oklahoma City brothers and sisters for the gifts which you have sent to us, but we can only say that our very big—biggest gratitude is due you."

"The work of the Lord is promising always in Nyasaland. We are now from time to time on Lord's day baptizing new converts. On May 29, I baptized 39 people, twenty of whom were Roman Catholics. In this country it is very easy to persuade the native heathens to obey the gospel as soon as we can teach them the right way. Therefore, we wish that you will be praying for us and the work here in this far-away country."

"We would be so very grateful if you brethren in America could send us a white missionary to

help us in the great work, for we do need some one like you to help us. There are so many more things that we need to know, that you white brethren can help us with understanding, as to how to carry on the work of the Lord to a good advantage. Will you please say something to the other brethren there about sending some one over here, and supporting him for a while that he may help us? We feel that this is our great need just now."

****"We have started work on our meeting house here at Wende Wende Village, our new headquarters. We plan to build a house to worship in, a sleeping house and some buildings for common schools, which room we could not have at our former location. If the good brethren over there could send us some help in the building here, we could hire some laborers to help us with the work. We are looking to you brethren there as our helpers and counselors."

"If some one will send us a kodak I shall be glad to send many pictures of ourselves and various things here—We can get the films here."

In answer to numerous questions which I have asked Bro. Severe, he says that the "rich" people there wear the kind of clothing (used clothing) which we sent to them, and of course they appreciated them so very much. The Church in Lebanon, Mo. and the Church in Oklahoma City sent them several boxes of used clothing last winter.

It seems like we really could do more for these—our brethren. I would really love to see some brother go over there and look the situation over, and help them out for a while, and I feel sure that some of our brethren would be willing to go—in fact one brother, who is very capable, tells me that he would gladly go if the brethren would finance him in the effort. Others are doing this, why can't we?

Truly, the fields are white unto harvest, and the laborers are few. Will you pray to our Heavenly Father to send more laborers into His fields, and Jesus says, "the field is the world."

May the Lord help us to show our faith by our works. Jas. 2

—Homer A. Gay

TO WHOM IT MAY CONCERN

The Church of Christ which was meeting on B Street, in Wilson, Oklahoma, has moved the meeting place to the Baptist Church building, at the end of S. Fourth St., where they will meet at 2:00 p.m. each Lord's day for the worship. This move was made in the best interest of the cause, we sincerely believe. We further believe that we can better promote the cause of peace and harmony at the new meeting place, and that the cause will grow and prosper to a greater degree at this location.

The plans are to build a new house at some future time, the Lord willing. We desire to cooperate with the faithful brotherhood, and all faithful preachers and brethren will find a welcome with us.

Brother Fred Kirbo is to begin a series of meetings for us at the above location, July 30. All are invited to attend and cooperate.

—D. E. Cormany and
W. C. Milner

OUR DEPARTED

Hair—Bro. E. L. Hair was born March 19, 1884, near Jarrel, Texas; departed this life June 20, 1950.

On May 8, 1907, Bro. Hair was united in matrimony to Malvenia Willcox, to which union two sons were born.

Bro. Hair obeyed the gospel in 1913 and remained a faithful member of the Church of Christ until his death. He leaves to mourn his passing, his aged wife, two sons, two brothers, and a host of friends.

The funeral services were conducted in a funeral home in Temple, Texas, and interment was in the Belton Cemetery. The writer tried to speak words of comfort and warning to those present. Our sympathy is extended to the bereaved.

—James R. Stewart

Jones—Sister Lillie May (Recer) Jones, was born near Princeton, Texas, October 17, 1879, and departed this life June 17, 1950, at McKinney, Texas.

All of her life of more than seventy years was spent in the same county. Sister Jones obeyed the gospel, becoming a member of the Church of Christ, more than half a century ago, and lived a faithful Christian life until the end. She was a staunch member of the faithful congregation worshipping at Melissa, Texas. She was the mother of Brother John Jones, one of the leaders in the church at Melissa, four other sons, and two daughters, who still survive, together with one sister, four brothers, twenty-seven grandchildren, and ten great-grandchildren.

Sister Jones was well known and loved, as was shown by the very large crowd of sorrowing friends who attended her funeral, and also the exceptionally nice floral offering.

Funeral services were conducted by the writer at McKinney, Texas, June 19, and interment was made at the cemetery at Princeton, her old home.

To the bereaved ones we would suggest again: let us weep not as those who have no hope.

—Homer A. Gay

THE FAITH OF ABRAHAM—

(Continued from page one)

brief history of Abraham's family connections. God called Abraham to leave the land of his nativity and he obeyed. In Gen. 17:5 God changed his name from Abram to Abraham, and gave a reason for so doing, "Thy name shall be called Abraham, for a father of many nations have I made thee." Bible names have a significance. Abram means "father of height." Abraham means "father of a nation." The promise to Abraham has been literally fulfilled. He is the father of two great nations, one according to the flesh and the other according to the spirit. The Jewish nation of which he is the founder has existed in the world for almost four thousand years. Almost innumerable they are and Abraham is the father of them all. Think again of all the Christians who have come into the church since it was established on the first Pentecost after Christ arose from the dead. They are as the sands of the seashore and the stars of the heavens innumerable.

Abraham is the father of all believers. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). The Jewish nation and the church are monuments to God's faithfulness in keeping His promise.

Abraham is not introduced to us as a conqueror or lawgiver, a monarch or a poet, but as a good man and a friend of God. Abraham is a bright pattern of a prompt active faith in God.

God called Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee, and I will make of thee a great nation, and I will bless thee and make thy name great" (Gen. 12:1-4). A command of this nature is a test of faith. I wonder what disposition we would make of a command like that. Many refuse to obey the gospel because of their family connections. The writer of the Hebrew letter tells us, "By faith Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. 11:8).

When Isaac was born into his home the promise was not fulfilled. It had only begun to be. The promise is that he was to have a son and this son's descendants become as the sand of the seashore in number. When Isaac had grown to be quite a lad Jehovah gave Abraham the final test. He is commanded to take Isaac, his only son, and offer him as a burnt offering upon a mountain that God would show him (Gen. 22).

Does it not seem that this would have been a good time for Abraham to have staggered at the promise of God? It could have seemed that God was going back on his promise. If Isaac is to be killed and burnt to ashes, then what is to become of the promise? I have heard it said that Abraham knew beforehand that God would not allow him to take the life of his son, but this is false as the record clearly shows. Abraham "accounted that God was able to raise him up, even from the dead; from whence he also received him in a figure" (Heb. 11:19).

In the life of Abraham we have God's definition of faith. Abraham's faith in God moved him to obedience under all circumstances. The New Testament teaches that all who would be children of God must walk in the steps of Abraham.

—Rt. 3, Lawrenceburg, Tenn.

BECAUSE OF SOME GOOD ACT

Let me today do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me tonight look back across the span
"Twixt dawn and dark, and to my conscience say,
Because of some good act to beast or man—
The world is better that I lived today.

—Selected by LaRue Fancher



Oscar Johnson, Route 4, Box 171, Joplin, Mo., June 23—The new congregation in South Joplin (Stapleton) is doing fine, with good crowds, both morning and nights on Lord's days, including some outsiders. I am preaching for them on the first Sundays, Otis (my son) preaches for them over the second Sundays and Bro. Adams the other two Sundays.

R. B. Brown, Rte. 1, Coalgate, Okla., July 2.—Brother Don Love, a young gospel preacher, gave us a wonderful lesson this morning. Though few in number we continue to meet for worship in the Bible way as we understand the Scriptures to teach. We use one cup and one male teacher at a time in our services. All are invited to meet with us, 18 miles N. of Coalgate, Highway 13.

E. M. Huguley, Kinston, Ala., July 1.—I am to go to Pansy, Ala., today for the week-end. I go there each fourth Lord's day to help them out. We are doing fine at Earlytown. We hope you can visit us sometime, Bro. King. We received our new song books, and we like them fine. We are looking forward to our meetings at Early and Lowrey in the near future.

A. B. Rush, Route 1, Box 720, Hood River, Oregon, July 12. We are looking forward to the coming of Brother Homer L. King and family, early in August, for a meeting and, possibly, a singing school, with us. All are happy to know that you plan to be with us again this year, Bro. King. We shall be looking for you around the second Sunday in August.

J. T. Broseh, Dublin, Texas, June 20.—The meeting at Hamilton, Texas, was well attended. I had to call off my meeting at Menard, Texas, due to the illness of my sister, who underwent an operation for gall-bladder trouble. If she is able, I shall begin at San Angelo, June 23, and from there to Sulphur, Okla., for the all-day meeting, July 4.

T. R. Chappell, Sonora, Texas, July 17.—We are looking forward to our meeting, which is to begin August 6. Bro. Billy Jack Ivey is to do the preaching. We certainly enjoyed the meeting at Sulphur, Okla. I attended some of Bro. King's meeting at Eola, heard Bro. Broseh in San Angelo, and Bro. Buffington in Menard. I preached in Healdton, Okla., on Sunday night, July 2.

E. O. Harrison, Brashear, Texas, July 16.—I enjoy reading the fine reports each month in the OPA, bringing the news of the ingathering of souls. Bro. Homer A. Gay preached for us the third Sunday in June, bringing us a good lesson.

I visited the congregation, Center and Adams, in Dallas, and preached for them, recently. May God bless you all is my prayer.

R. M. Walker, Rte. .2, Box 409, Reedley, Calif., June 29.—Bro. John L. Reynolds conducted a good meeting at Sanger, which continued over three Sundays, with four baptized and the congregation left in fine condition. We love Bro. Reynolds for his work's sake. There was one confession of faults after his meeting. We ask the prayers of the brethren.

Howard McClinsey, Mahaffey, Pa., July 15.—Bro. Tommy Shaw held a good meeting for us at East Ridge, Pa., where I now worship, May 23 to June 1. We are thankful for such young men. I enjoyed some good singing and preaching at LeContes Mills, in Bro. Buffington's meeting. We are looking forward to his coming to East Ridge. We ask the prayers of all the faithful.

Tommy Shaw, Commodore, Pa., July 14.—June 25th. I preached twice at Quincy, Ill., baptizing one. The brethren here have started to erect a meeting house and would appreciate any help given them. June 26, 27, and 28 I preached at Mozier, Ill. July 2, I preached a sermon at Ardmore, Okla. From the 4th meeting I accompanied Bro. and Sister Spears to Lawrenceburg, where Bro. Clovis Cook was in a meeting, and I heard him preach six splendid sermons. Please mention my name in prayer.

Clarence Kessinger, Rte. 3, Ada, Okla., July 15.—Since last report, I preached a number of times at Davis, Oak Grove, Sulphur, Ada, Garr Corner, and Galey, with two baptized and a number of confessions and restorations. I held meetings at Sweet Water and at Cable Ridge, Mo., with good crowds and interest, and three baptized and three restored, which I enjoyed. Was glad to have Bro. Larry Robertson for one night. Am now at Galey in a meeting. I visited Bro. King's singing school at Lees Summit for one night. Pray for me and mine.

M. J. Buffington, Georgetown, Texas, July 1.—Since my last report I have held meetings in Ft. Worth and Menard, Texas. I have also preached at Eola, Sabinal, San Antonio, and Fairview, Texas. I enjoyed being with Bro. Fred Kirbo in his meeting at Fairview. My next will be in Indiana and Pennsylvania. My wife and I plan to leave next Saturday, "The Lord Will," for the fourth of July meeting at Sulphur, Okla.

G. A. Canfield, (colored), Marion, La., July 17.—I have just returned from the all-day meeting, at Sulphur, July 4. This was my first one to attend, and I enjoyed it very much. I met many brethren that I would not have met otherwise. It gives me more encouragement to do more for the true cause of Christ among my race. I plan to go everywhere that I can and do all the good I can. The more truth you have the harder it is to get people to stand with you, and I don't want anything that is not written.

James R. Stewart, Rte. 6, Box 49A, Waco, Texas, July 16.—Due to my health, I have been staying close home, preaching several times at the home church. Bro. Cyrus Holt and I preached a double header this morning, and one confessed faults. This church is doing fine. We are looking forward to the discussion on the drink element by Brethren Ervin Waters and John Staley. Regards to all the faithful.

Ray Roe, 112 E. Main, Stroud, Okla., June 30.—We recently closed a series of gospel meetings at Stroud, with Bro. Don McCord doing the preaching. No one was baptized, but the gospel was preached in its beauty and power, and the attendance and interest were better than usual, hence we still hope for results to come from the efforts. Bro. Don sure did a good job of teaching the gospel plainly and in love. We intend to have another meeting this fall.

Gayland L. Osburn, 3240½ Madera Ave., Los Angeles, Calif., July 13.—On June 18, I assisted in the teaching at Siskiyou, morning service; in the afternoon, I attended singing at Glendora; and that night, I preached at Orange. The last three Lord's days I have assisted in the teaching at Carlsbad, and on Sunday nights, I have gone to National City, preaching there twice, June 25 and July 2. Since that God's word is the word of life, let us not forget to study it, brethren.

A. J. Mason, Rte. 1, Box 60A, Aromas, Calif., July 11.—Since returning from Oregon, Washington, Idaho, and Nevada, I have preached only for my home church here, which is doing nicely. Bro. James Vannoy is developing into a preacher. Congregations who desire his services over Lord's day, will not be sorry they called him. Our young brethren at Alisol are taking a public part in the work, and they are doing fine, and so is the congregation. We give God the glory. Pray for me and mine.

Abe Young, (colored), Route 2, Hallesville, Texas, July 10.—I want to correct a mistake in my report in June issue of OPA. It should have read, "I preached for my people two summers, and the white brethren were liberal to me." The church at Ash Springs is still having good services in peace and love at all times. I am still wishing for some white brethren to come to Marshall or Hallesville to try to plant the pure gospel in this part, as it would mean so much to us. Pray for the faithful here.

Harvey Chapman, Advance, Ark., July 11.—Brother Robert Wilbur's wife is in a serious condition due to cancer and is not expected to live. The doctor is giving her shots to relieve her suffering, but Bro. Wilbur is unable to leave her bedside, hence unable to work to pay the doctor bills, and he needs financial help. Bro. Wilbur and his wife are members of the faithful church of Christ, refusing to worship with cups and S. S., choosing rather to meet at Martin Springs with a faithful few. I believe they are worthy. Their address is Norfolk, Ark.

Billy Orten, Route 2, Lawrenceburg, Tenn., July 15.—The meeting at Fieldstone, Mo., closed June 25. Five were baptized. I enjoyed the kind hospitality shown me. I attended the last five days of the camp meeting at Sulphur, Okla. In my opinion this was the best of such meetings attended by me. I am now attending a series of meeting by Bro. Clovis Cook at my home church, Chapel Grove. The crowds are fine and the sermons inspiring. Five have been restored thus far. Bro. Billy Jack Ivey and I are to begin at Lubbock, Texas, July 23.

Wm. R. Heimer, Palmyra, Mo., June 19.—Our congregation in Quincy, Ill., is growing slowly. We have been donated some land on which to erect a church building. We shall have to raise about 12 to 15 hundred dollars to complete a building, and being few in number, we shall need financial help. As to our loyalty, I am sure Bro. H. E. Robertson would be glad to stand behind us. We shall be glad to acknowledge all donations through the OPA. I preached at Mozier Hollow, Ill., June 4, with one confession of faults. I visited Spring Hill, W. Va., a few weeks ago. Pray for us.

Miles King, Box 131, E. Gadsden, Ala., July 15.—In June I made a trip to Texas, preaching at Temple and at Dallas, where the brethren seem to be carrying on in spirit and in truth. My next was a few days at the camp meeting at Sulphur, Okla. It was certainly inspiring to be with so many good Christian people. Recently, I have enjoyed the privilege of attending a series of gospel meetings at Lawrenceburg, Tenn., being conducted by Brother Clovis Cook, of Lebanon, Missouri. The meetings are very uplifting to me, and I have enjoyed them very much.

John Thomson, 2738 179th. St., Lansing, Ill., July 14.—I certainly enjoyed the last five days of the Sulphur, Okla., meeting. It was a demonstration of unity and love and sweet fellowship of kindred spirits. I now realize my inability to build up a loyal congregation here among either the white or the colored people, without the help from my brethren. Certainly, there should be a faithful congregation in the great industrial city of Chicago or vicinity, where families may find work. If interested in moving here, please write me, or if you know of any members living in Chicago, Lansing, or Hammond, please send me their addresses, and I shall be glad to contact them.

J. R. Tidmore, Brokenbow, Oklahoma, July 9.—Our meeting at Golden was fine. Brother Don McCord did the preaching and did it well. Three were baptized, two of whom, we think, will soon take an active part in the public work of the church. We recommend Don to any congregation desiring a faithful gospel preacher for services. We were glad to have Bro. Glen Bray and family, also Sister Smith, from Okla. City, for the first half of the meeting, and Bro. Hamilton, of Ada, one night. We thank all for the help given us. Our best way to express the Sulphur meeting is in Jno. 1:8, we "rejoice with joy unspeakable and full of glory."

R. Mearl Van Stavern, 817 E. 15th. St., Odessa, Texas, July 5.—The church in Odessa is still growing. We need and invite all faithful preachers to stop over with us, en route to their scheduled meetings, and preach for us over Lord's days. We are looking forward to our meeting by Bro. Edwin Morris, July 9 to 16. I was glad to assist my twin brother, J. Earl, in a short meeting at my old home community, McBride church, near Lebanon, Missouri, in May. Brethren from Claxton and Lebanon cooperated, which we appreciated. Although no visible results, we believe much good was done.

John W. Jones, Route 1, Melissa, Texas, July 3.—Since my last report to the OPA, I visited my brother, Walter, of San Diego, Calif. I visited the church in Dallas, Texas, the last Lord's day in June. The first Lord's day in July, I was with the church at Brashnear, Texas, with one baptized. I am to be with the brethren at McAlester, Okla., the third Lord's day in this month, the Lord willing. Bro. Broseh is to begin our meeting July 19. In 1951, I hope to give all my time to preaching the gospel, if needed. If any of the faithful churches need my services, write me. Brethren Homer and Simon Gay visited us last Wednesday night.

Barney D. Welch, 1707 So. 13th. St., Temple, Texas, July 18.—I just closed a meeting at Lebanon, Mo., last night with fine interest throughout. The house was full the last night, and one was baptized. I was happy to find more brethren who could take the gospel just like it is written. I certainly enjoyed the entire meeting. We had visitors from Ill., Pa., Ohio, Ark., and Ind. I was glad to have preaching brethren, Homer A. Gay and Arthur Wade, for part of the meeting. We are looking forward next year to even a better camp meeting at Sulphur, at least with more adequate quarters for the meeting, as we hope to see a new tabernacle large enough to seat all.

Billy Jack Ivey, Route 2, Sentinel, Okla., July 15.—On June 25, I was with the brethren at Jones Hill, Texas preaching twice. Interest and determination still exists in their mind and due to this they have purchased a lot in McGregor, where they plan to build in the near future. On June 26, 27 and 28, I was with the good brethren at Waco, preaching three times. I enjoyed the camp meeting at Sulphur this year very much, having attended six days of the meeting. On July 9 I was with the brethren in Wichita Falls. The meeting at DeLeon began on July 14 and will close. Lord willing the 23rd. I begin at Lubbock on the 24th; Sonora August 7; Deep Dale Aug. 27; and Oak Grove, Sept. 8. Remember prayer is needful in the Christian life.

Ben Frentrup, 238 Greer St., San Antonio 10, Texas, July 14.—Bro. Fred Kirbo closed a good meeting for us, May 28, with two baptized. Both of these boys are developing their talents by reading the lessons. I enjoyed the all-day meeting at Sulphur, July 4, very much. The talks by the young boys were truly edifying. The new paper, "Christian Voice," started by the Bellmead church in Waco, Texas, contained an article compiled by

me. I did not send this article to the paper—neither was permission obtained from me to publish this article. I called the editor of that paper and asked that he make explanation to his readers, which he agreed to do. I am not affiliated in any way with the paper, nor the congregation which publishes it. Hence, I take this means of informing brethren who are interested. May the Lord help us to be faithful to His word at all times.

Carl Willis, 21 Cherry Court, Pontiac, Mich., July 16.—I cannot express in words how much I enjoyed the last four days of the camp meeting at Sulphur, Okla. I can think of nothing so wonderful this side of Heaven to unite with so many of God's children in fellowship in song, prayer, teaching, and association. My word to all who have never attended one of these meetings is, plan your vacation so that you can be at Sulphur over the fourth of July next year. Due to a death in one of our families, our crowd was lighter today, and our sympathy is extended to them. My lesson today was on the war question. I think it high time that we young men study this question in the light of God's word. May we stand for the truth regardless of the consequences. There are some prospects of a debate with our cups and class people in this part.

Edwin S. Morris, 3831 So. Walters St., San Antonio, Texas, July 17.—On July 2, I preached at Waco, en route to Sulphur, Okla., for the camp meeting, which I enjoyed very much. When we attend such meetings, it makes us realize that we are not making the fight alone, and that we are stronger than the digressives like to admit. I began a meeting at Odessa, Texas, July 9, intending to continue through the 16, but due to the increased interest, we mean to continue through the 19. Already five have been baptized and five confessions of faults. We thank God for the good interest and fine crowds and for the power of His word. May we ever press on with the truth, brethren, that we may help the good and honest souls, who are seeking the truth, having been blinded by the god of this world (2 Cor. 4:4). Pray for me and the cause.

Ted Warwick, 811 Northwood, Compton, Calif., July 15.—The evening of June 18, I accompanied Bro. Nelson Nichols to Oklahoma. We met with the brethren at Oklahoma City for Wed. night and Sunday services. I heard Bro. Nelson preach four times at that place. June 26 to July 4, we attended the camp meeting at Sulphur, Okla. which I enjoyed very much, being my first time at such a meeting. I enjoyed being able to assist in the meeting July 2. July 5, we left for Tennessee accompanied by Bro. Lynwood Smith. We attended four nights of Bro. Clovis Cook's meeting at Lawrenceburg, Tenn. We left July 11, for points west. We heard Bro. B. F. Leonard preach one night at Ardmore, Okla. We plan to stay at Sentinel, Okla. for a few days, then leave for Delta, Colorado, and home. Bro. Nelson is to teach a singing school at Orange, Calif. which I plan to attend. I appreciate the hospitality of all

the brethren and sisters in Christ that I met while on the trip. I would appreciate the prayers of the faithful.

S. E. Weldon, 3935 Inez, Beaumont, Texas, June 21.—In compliance with a suggestion from Bro. Grafton Smith, a highly esteemed brother in Christ, who visited us recently, being well acquainted with the religious conditions here, I write these lines for the information of my brethren. We have six members, three males and three females, and we have been meeting in the homes of Brethren McNeil and Buchanon, who live about 20 miles apart, which is very inconvenient. We own a city lot and a small house about half completed, located in Lamar Edition, near the High School. Our property is not incumbered with debt, but it is not finished sufficiently for worship. Bro. McNeil is a day laborer, Bro. Buchanon is an old man dependent on a small grocery, and I am past 83 years of age and never well anymore. Reference—Welford D. McNeil, 2085 N. Sprostor Way, Beaumont, Texas; and H. Buchanon, Rte. 2, Bx 533, Port Arthur, Texas.

Grafton Smith, Rte. 2, Brookhaven, Miss., July 13.—I enjoy the "Old Paths Advocate" very much, and I believe it gets better all the time. I get "The - - -" but I notice his writers do not agree with him on his "set order." I enjoyed the singing school and meeting by Bro. Cook. Our meeting at New Salem will begin Aug. 4. We had preaching at a brother's house for a few nights, but they didn't want the meeting to continue. It seems that some are more for their desires than for their needs. I want to speak in behalf of the brethren at Beaumont, Texas, and their needs. I understand that they need about \$250.00 to complete a building in which to worship, as they have been meeting in private homes. I believe them to be loyal and worthy and that they want nothing but the truth, and I was with them on March 6.

D. B. McCord, 552 North Wabash, Glendora, Calif., July 13.—We closed the series at Stroud, June 18. On June 19, I began a series of meetings at Golden, Okla., and continued through the 27th. Three were immersed. This congregation is growing rapidly, regardless of its tribulations. I enjoyed being with them again. The nights of June 28-29, I preached for the congregation in the Slim community, north of Valliant, Okla. These are very good people and zealous lovers of the Truth. The fellowship with brethren and sisters in Christ at Sulphur was wonderful. My wife and I appreciated all of the courtesies shown us by God's people during our stay in Oklahoma. We arrived on the West Coast July 7. July 9 I preached at Glendora, Calif. That night I heard Bro. Chester King at Montebello, and enjoyed it much. Last night, we were at Siskiyou, where I had part in the teaching. May God bless my brethren that the church may continue to grow and grow.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., July 13.—The camp meeting at Sulphur resulted in seven confessions of faults and one

baptism. Bro. Waters and I collaborated in this meeting, which was consummated with the big get-together, July 4. The veterans of the Cross, Brethren Homer L. King and Homer A. Gay, were in charge the last day, and as usual did a splendid job. The cooperation of all was wonderful. We estimate that the crowd the last day numbered between six and seven hundred persons. Most everyone seemed to enjoy the meeting immensely. After the services were over July 4, a man (a cousin to Will W. Salter) came over seventy-five miles to obey the gospel. A number of members who were remaining in Sulphur for the night and others gathered themselves together on the banks of Rock Creek, near the close of day and witnessed this penitent believer submit himself to the sacred ordinance of baptism for the remission of sins. He went on his way rejoicing. Currently, I am in a meeting in old Virginia, at Roanoke, one of the largest cities in the state. May the Lord bless the zealous and tireless efforts of the faithful everywhere.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., July 14.—On June 18, I preached at Chapel Grove and Shady Grove. June 21, Bro. Homer Gay and I preached a double-header at Ft. Worth, Texas. June 22, I heard Bro. Homer L. King in his meeting at Eola, Texas. June 23, I heard Bro. Jesse Broseh the first night of his meeting at San Angelo, Texas. I preached at Ada, Okla., the morning of June 25 and at Sulphur, Okla., that night during the camp meeting. Bro. Paul Nichols and I preached alternately the last week of this meeting with other preachers speaking at the morning services. The meeting on July 4 was the biggest yet with about seventeen states represented. On July 7 Bro. Clovis Cook began a meeting with my home congregation, Chapel Grove. The number of visitors from so many states, the preachers attending, the magnificent singing, the overflowing crowds, and the preaching so rounded out with its simplicity and its stress on fundamentals combine to make it one of the most interesting meetings I have ever attended. Bro. Cook believes in emphasizing the weightier matters. I go next to Healdton, Okla., for a meeting and to Waco, Texas, for a debate. I am to begin a meeting at Shady Grove August 4. I am scheduled to begin at Wichita Falls, Texas, August 16.

Clovis T. Cook, Lebanon, Mo., July 14.—Since last reporting I have held meetings at Wichita Falls, Texas, and Brookhaven, Miss. I baptized one fine young man at Brookhaven. I also held a singing school at the New Salem church, near Brookhaven, Miss. At this writing I am in a good meeting at the Chapel Grove Church, near Lawrenceburg, Tenn. This is now the home congregation of Bro. Ervin Waters, also Bro. Billie Orten. We came here from the camp meeting at Sulphur, Okla. The first night of the meeting looked like another camp meeting, as we had nine states represented in addition to Tenn. Almost a bench full of preachers among whom were Brethren Ervin Waters, Billie Orten, who will be here for the duration of the meeting, M. Lynwood Smith, C. Nelson Nichols, Tommy Shaw, and Miles King.

We were glad to have them all. We have had five restorations to date. I am to begin at Conway, La., July 20; closing the La. work with the Fairview Church near Marion, Aug. 2. I am to begin at Sentinel, Okla. Aug. 6, closing about Aug. 16. My next after the meeting mentioned above will be a mission effort at Fredrick, Okla.; sponsored by the Carter Church, beginning the last Lord's day in Aug., continuing through the first two in September.

C. Nelson Nichols, 849 Wilcox Ave., Los Angeles 38, Calif., July 15.—I assisted in the services at Arvin, Calif., June 18. I preached at Oklahoma City four times June 21 and 25, and at Sulphur June 24. I enjoyed the week of the camp meeting. I preached at Washington, Okla., July 2. Attendance was good. We enjoyed the July 4 meeting with its opportunity to see old friends and make new ones—nearly all of them brothers and sisters in Christ. After the meeting on the fourth we went to Mill Creek to visit and to do personal work. July 5, we went to Oklahoma City for night services, Clovis Cook, Lynwood Smith, and I preached or made talks. After services there we left for Tennessee, where Bro. Clovis began a series of meetings with good crowds in attendance. We returned to Oklahoma by way of Ft. Worth, Texas and had the company of Bro. and Sis. Cryer of San Angelo, Texas to Ft. Worth. July 12, we were at Ardmore, Okla., and heard Bro. B. F. Leonard the last night he was there. Bro. Leonard then accompanied us to Oklahoma City; from there he went home to West Virginia and we to Sentinel, Okla. Traveling with me is Bro. Ted Warwick, of Compton, Calif., a young man who shows great promise of making an able teacher and preacher. I go next to Orange, Calif. for a singing school. May the Lord bless us in His work.

Gillis Prince, Wedowee, Alabama, July 17.—Although some time since I made a report to the OPA, I have been busy in the field. On May 28, I began a meeting with the Taylor and Waller Sts. church in Austin, Texas. The interest was good and the crowds fair, and one confessed faults. We had visiting brethren from a number of places. I enjoyed working with these brethren. My next was at Pansy, Ala., June 18-25, resulting in eight confessions of faults. Brethren from Colquitt, Ga., Columbus, Ga., Lowery, and Early, Ala., cooperated nicely. I enjoyed a trip to the all-day meeting at Sulphur, Okla., July 4, where I met many of my brethren whom I dearly love. On July 9, Bro. Homer L. King began a meeting for my home church, Napoleon, Ala. Bro. Homer did the best preaching in this meeting that I have ever heard. The rainy weather hindered some, but we had a good meeting, and three were baptized. I wish we had more men like Bro. King. We were glad to have Bro. Thomas Murphy, from Ky., for two services. We are looking forward to the time when Bro. King can be back with us. On July 16, I began a meeting at the Early church, in Southern Ala., where I am at this writing. The meeting starts off in a big way, with overflowing crowds, and the singing is wonderful from the new song book,

published by the OPA. I go next to Houston, Tex., then to Lees Summit, near Lebanon, Missouri. May the Lord bless you all, brethren, and pray for me.

E. H. Miller, 1003 Truitt Ave., July 11.—I have just closed a good meeting in McAlester, Okla., three baptized, one restored, and twelve confessions of faults, six of whom came over from the cups and classes and took their stand with the faithful church there. I am to return next year in July the Lord willing. My time until in December of this year is promised. I am sorry I could not get to all, but I still have some time open for next year. I certainly did enjoy the meeting in Sulphur, Okla., this year. I wish all the congregations could have as good attendance as Sulphur did. I think it wonderful that they have their meeting at that time of the year as so many have vacations, and the brethren come from all parts of the U. S., to meet one another and to attend the meeting. I reserved some time to be at home for Bro. King's meeting and for his meeting at Napoleon, Ala., Bro. Gillis Prince's home. I am to be in Okla. City, Aug. 6 to 20, then to Council Hill, Aug. 22 to Sept. 3. After this, a mission meeting at Ephesus, Ga., and on to Mt. Vernon, Ky., for two meetings; Earlytown, Ala., Oct. '29; and Pineyview, W. Va., Nov. 19 to 29. I have word that an order of silver plated cups from England has been shipped to me, and they should reach me in about three weeks. The price is \$8.00, post paid, for one pint size. I can get other sizes, but this seems to be the size wanted by most congregations. Let me know if you are interested.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., July 17.—My work for the new congregation in Dallas was both pleasant and profitable. I baptized three while there (one during the meeting, making four in all), and made contact with a number of others, some of whom we feel sure will worship with the faithful there. I enjoyed two days at Sulphur, Oklahoma, meeting with old friends and with a goodly number of my preaching brethren. My wife, our children, their companions and our granddaughter, Vicky, were there for which we were thankful. I went home from Sulphur for three days, during which time Brethren Fred Kirbo and M. J. Buffington came by and preached us a fine double-header sermon. Bro. Barney Welch began our meeting at home on Friday night—the 7th., and was having good crowds and a good interest when I left. I preached at the faithful church in Oklahoma City on Lord's day and night, the 9th. Then the 10th. and 11th. the brethren from the City took me out to Deep Dale School, out of Elreno, where we have a nice congregation that has recently took their stand for the true worship. They seemed to appreciate our interest in them, and also my preaching. Bro. Jim Stevens, and several from Sentinel met me there Tuesday night, and took me to Sentinel, and then on to the Carter church, near Davidson, where I preached Wednesday night. From there Bro. Clyde Middick took me to Wichita Falls, where I preached Thursday night, then to Ada, Okla., where I preached Friday night. We had nice

crowds and nice visits at all of these places—the members at these places are the salt of the earth, indeed. Sat. night, the 15th. I began a meeting in Davis, with two restored to the fold the first service. We continue here over the 23rd of July, and hope to have a good meeting. I go from here by way of home and on to Lowrey, Ala. to begin a meeting the 29th. of July closing the 6th. of Aug., then to Midland, Texas, from the 12th. thru the 20th. of Aug.; then to Ft. Worth, Tex., the 27th. of Aug. thru the 4th. of Sept. May love continue.

Homer L. King, Route 2, Lebanon, Missouri, July 20.—June 18 to July 2, I was in an interesting meeting with the faithful in Eola, Texas, where I had labored considerably about 15 years ago. It was good to be with old pals again. Although there were no additions, the meeting seemed to be enjoyed by all. I was happy to have my wife and son with me here, and we shall not soon forget the hospitality of the good brethren at Eola. I was glad to have Bro. Ervin Waters with us one night, also Bro. T. R. Chappell a few times. Quite a number from San Angelo attended one or more nights. From the night of July 2 through the 4th., we enjoyed the fellowship of hundreds of brethren at Sulphur, as well as the singing, praying, and preaching by many brethren. It was a great spiritual feast. My next was an eight-day meeting with the faithful congregation at Napoleon, Ala., the home of Bro. Gillis Prince. This was a very interesting meeting to me, and I am sure a profitable one. Three were baptized, and the church seemed to take on new life. This church has been tried and has come "through the fire," so to speak, of persecution by our cups brethren, but they emerge victorious in spite of all opposition. They have built a splendid church house in the village in a nice location, much better than where they were locked out of the old building by digressive brethren. You who contributed to this building should be glad you did so, for it is one of the best in the brotherhood. It was good to be associated with Gillis again, and after having been in his home community and learning more about him and of the sacrifice he has made, I learned to appreciate him more for his faith and courage to undergo persecution by "false brethren." Gillis was with me all the way, except the last day. I was asked to return for another meeting, but the date was not set. Some from the faithful church in LaGrange attended this meeting also some from Temple, Ga. I was glad to have Bro. Thomas Murphy with us the first Sunday, and Bro. E. H. Miller was with us a few nights. Closing at the noon hour, I began on Sunday night, July 16, at LaGrange, Ga., about 40 miles away, the home of Bro. E. H. Miller. The meeting starts off in a big way with a full house the first night, and three responded to the invitation, confessing their faults. We regret that Bro. Miller is suffering from kidney ailment, but he is improving. I am to close here July 23. My next is to be at Odell, Oregon, August 13; then to Calif. for at least six months. Pray for me and mine.

Fellowship means fellows in the same ship.

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. XXII

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No. 9

UNITY

By Darnold B. McCord

The generally accepted definition of our caption is the state of being **one**, in accord, in harmony. Unity is a principle, without which, the promulgation of Christianity in its primitivity would be impossible. It is a subject of stupendous import in every age; especially, are we interested in its existence today, as an impetus to the Cause that we so dearly love.

I am of the opinion that many of us do not realize how sterling is the worth of unity. When the world, our sectarian neighbors, and our opposing brethren, perceive, in degree great or small, a lack of unity among us, it only satiates their ego and satisfies their curiosity, neither of which should be catered to. In unity, there is everything to gain and nothing to lose; in disunity, there is everything to lose and nothing to gain. In the words of Adam Clarke in his remarkable commentary on the Old Covenant: "Unity is from heaven; disunity from hell." The import of the precept just advanced is made more forceful, even more fear-provoking by the words of Solomon the Wise: "—doth the Lord hate—he that soweth discord among brethren" (Prov. 6:16, 19); yea, it is an abomination unto Him.

We now consider the term "**unity**" in contradistinction to the term "**union**." The sectarians, for decades, have launched their "union movements;" no one ever heard of their launching a "unity movement." In their "union spirit," they agree among themselves to **disagree**; whereas, if they had the "unity spirit," they would **agree** to agree. In brief, I believe we have the difference between **unity** and **union**. It is conceded that there can be **union** without **unity**. In the church of Christ, **unity** is the principle to be sedulously coveted, and not **union**.

In Gen. 13:7-8, Abraham gave a wonderful reason why there should exist no strife between his herdsmen and the herdsmen of Lot. I believe the reason was of great worth in the Patriarchal age; furthermore, I believe it is one of the best reasons for unity in the church today. We notice the reason: "**for we be brethren**"—what an all-encompassing reason is this; what astounding wisdom and true brotherly love is shown in its utterance! I would that the readers of this brief disquisition will ever bear this reason reverently in mind, for the sake of the cause of Christ and for unity's sake. I believe if I were to advance no other reason than this, dear Reader, that I would

(Continued on page six)

THE WORSHIP OF THE CHURCH (No. 5)

By Paul O. Nichols

The current series of articles of the above title comes to a close with this installment. We hope that something has been included that has been thought provoking, and will be of value to those serious-minded members of God's Family who are always endeavoring to better their lives and to live a little closer to the Lord.

Prayer

We have considered several of the items of worship thus far. Now we want to think about that part of the worship in which we talk to God. I am of the opinion that the importance of prayer has been minimized by many members of the church, and therefore a weakened condition of the potential strength of the Cause in general has been the result. It has been said, "Prayer to the spiritual part of man is what water or air is to the physical body." **No one can be strong spiritually and not be a praying person.** But because there have been some men of the denominational world that have claimed false merits for prayer that God has never given to it, some of the disciples of the Lord, like a pendulum, swing the other way, and all but fail to ever engage in petitioning God except on rare occasions, or when someone else leads the prayer. Some do not even know how to pray. What a pity! What a shame!

Some Requisites

God has given some stipulated requirements that we must meet in order that the prayers that we pray will be accepted by Him. Here are some of the requirements: (1) Sincerety (Matt. 6:5-7), (2) In faith (Jas. 1:5-7), (3) With a forgiving spirit (Mk. 11:25, 26), (4) With spirit and understanding (1 Cor. 14:15), (5) In the name of Christ (Col. 3:17), (6) According to God's will (1 Jno. 3:22).

Perhaps it would be well to mention the fact that when a man leads a congregational prayer, he should be considerate enough of the other members of the congregation to speak loudly enough for all the others to hear what he is saying, and he should speak distinctly enough that his words will not be confusing. And while the prayer is in progress the rest of the worshippers should be considering that prayer as their own (if the requirements are met), attentively pouring out their souls in that petition.

Giving

The only other part of the service that we observe on the Lord's day is the giving, which we will

now consider. It seems in some congregations that none of the members have ever been completely converted, while in other congregations there are some members that have to bear the load of taking care of the work of the Lord by giving as the Lord requires, while the delinquents continue to drift toward Hell. One man once told me (after he learned the Truth on the subject) that when he lived in Texas he would give a nickel or a dime, and the most he ever did give was a quarter. He said, "The Bible said give, but it didn't say how much to give." And the pitiful part of such an attitude is that the person thinks he has done his duty.

Recently I, with others, saw a tent in which a meeting was being held. It seated seven thousand—yes, seven thousand persons. Needless to say, it was denominational. The man who owns the massive tabernacle borrowed \$125,000 three years ago to buy it and the equipment with which to haul it. He claims he now has just six more payments to make and he will have the note paid off. I cite this to show what a denomination is doing. We believe that these people are in error—I believe it with all my heart. And just think of the thousands of poor people who believe in this error. **But while we condemn error, what are we doing with the Truth?** The Lord provided a divine way of financing His work, and there is no error in His system. If a discrepancy is found it is with man, it is not in the plan that God gave. God's way has been abused by both the sectarians and by His own people. But that does not mean, in any sense of the word that there is any imperfection in God's system. Whether or not I give as I have "been prospered" (1 Cor. 16:1-2) still that is God's will. And if I fail to "purpose in my own heart" and give accordingly, it is still the plan of the Lord that I do it that way.

It is no wonder that the Church is not able to do more in the world; it does not have the finances. Why does it not have the means with which to do the work it has been purposed by God to do. Oh, it does some of it, but why is it that we can not do all that we should in teaching the deluded masses who are in the dark. **Too many members have not been converted on giving!**—some preachers, too.

Sometimes a person uses bad judgment and goes into debt. Then he wants to know if the Lord expects him to go ahead and give as he does the next person. Well, in the first place the Bible means the same to one member as it does to the other. Now, if I make a debt through poor business judgment, I should remember that the Lord is not responsible for that debt. Therefore, He should not have to pay for it. I might manage some way to get me a fine automobile or home, perhaps both, and then claim that it takes every penny that I can spare to meet my obligations. **But whose fault is that, mine or the Lord's?**

Can we not see that the Lord's plan of financing the Work is the most fair that it is possible to invent? If we were required to give a certain number of dollars each Lord's day, some would have to quit. But the Lord says to give as we are prospered. Then, if I have been prospered so much this week, I am taught to give according

to my prosperity, and the other man is to do the same. But, if next week I am not prospered anything, remember I am not compelled to give anything. Is that not fair? Then to make it even more fair, we are taught to give as we purpose, thus making it a voluntary service. Thus we see we are required to **purpose** how much we have been prospered and give accordingly, "not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7).

If all who claim to be members of the great body of Christ will begin to accept the responsibilities of Christianity, and all of us give to the Cause of Christ just as the Bible teaches, we will see even greater gains for the Lord. More precious souls will have an opportunity to hear the Gospel, and, consequently, more precious souls will sweep through the gates of immortal splendor to rest on the shores of sweet deliverance. May God help us to be Christians enough to be saved.

—Hollywood 38, Calif.

THE WINE QUESTION

By J. Ervin Waters

I recently closed a debate with John Staley on the drink element issue. Until this debate I had never heard a "fermented wine only" advocate make a speech in favor of the fermented wine. The first two nights I advanced cautiously and set forth a simple position, backed by irrefutable New Testament arguments, in favor of the unfermented juice of the grape. Although I began begging the first night for Bro. Staley to disprove the unfermented juice of the grape, or attempt to do so, by trying to set forth his complicated series of presumptions by which he attempts to get the fully fermented wine in the communion, it was not until the last night that he gave his lineup and then only fragmentarily. He cannot prove one single step in his intricate series of nine presumptions by which he tries to prove his position, and he must prove every one of the nine in order to occupy a tenable position.

In all my experience as an evangelist in debates I have never seen a weaker position. The issue will be twice as easy for me to meet the next time. These fermented wine brethren are trying to cause trouble now. They have succeeded in placing the fermented wine in two or three Texas congregations during the past two months. Clarence Snodgrass and Joe Castleman have gone over to their ranks. They will never make a greater mistake. If either returns to the truth, and we pray God they will, I will mention it in the OPA.

If any of these fermented wine preachers try to cause you trouble and you need my assistance, please let me know. I pledge myself to meet this issue squarely wherever time and opportunity permits. And we are going to strike hard from now on. If the issue must be debated, do not risk the cause of truth by calling on someone unfamiliar with this question.

—Rt. 1, Lawrenceburg, Tenn.

Don't preach too long. Better leave the people longing than loathing.

'THE CUP OF THE LORD'.

'THE CUP of the Lord,' (1 Cor. x. 21). The health-giving drink, 'the fruit of the vine.' (grape juice) was in the cup which our Saviour passed to the disciples (Matt. xxvi. 29), on the last Passover under Moses' law. Grape juice exposed to the air will first effervesce and then become sour and unpalatable. 'In the manufacture of alcoholic liquor (strong drink), this process is stimulated up to a certain point and then arrested.' Brande, the chemist, said, 'Alcohol is the result of the second process of certain decaying vegetable and animal substances, rushing to putrefaction.' Unaltered grape juice (fruit of the vine) will never be 'strong drink.' From early time, fresh grape juice was used as a beverage (Gen. xl. 10, 11). Also its preservation, unfermented, was practised at an early date. The Bible does not advise the use of strong drink as a beverage and warns men not even to look upon it. Strong drink was not provided by God, although He gave abundance of grape juice. Unfermented and fermented grape juice are both termed 'wine.' Fermented grape juice is an intoxicant (poison) and unfitted to represent the Lord's blood. The several Hebrew Bible words for 'wine' are generally given in the Septuagint *oinos* the Generic Greek word for 'wine.'

A few people have imagined that the word 'drunk' (1 Cor. xi. 21) was due to intoxicating drink in the Lord's Cup. This idea vanishes when the context is read. The sad state was due to the men's own supper, taken at the wrong time and wrong place. 'Drunk,' here, is opposed to 'hungry,' and is probably figurative. It has been said, because of this word 'drunk,' strong drink must be in the Lord's Cup! No drink was appointed by law for Passover, and all leaven (fermentation) had been put out of the house (Ex. xii, xiii.). The Hebrew Bible gives *chamets*, *seor*, *matstsah*, rendered in the Septuagint *zumec*, *azumec*.

'*Zumec*—leaven, yeast; the verb form—to ferment; *azumec*—not *zumec*. No strong drink was available at Passover, when Christ instituted the Lord's Cup. How then was the daily sacrifice offered, which required 'strong drink' (Ex. xxix., Num. xxviii. 7)? One law must be eclipsed.

There are eclipses in God's natural world order, such as eclipse of the sun, and there are eclipses both in Hebrew and Christian law. What actually done at 'Passover'? There was no fermentation and yet strong drink was appointed. The law of Passover and of the daily sacrifice provided for no substitution; therefore, the particular law of 'no leaven' obscured the general law of daily sacrifice, and for seven days no strong drink was used with the daily sacrifice. 'Sabbath' and circumcision laws occasionally clashed! 'Why should my son be cut off from Israel?' a Hebrew demanded. The lad was circumcised and the Sabbath law was eclipsed (John vii 22). The general law was broken to perform the particular law. In the new covenant, Christians must obey rules, but must advertise Christ. Where both laws cannot be kept, the particular law over-rides the general: 'Obey God rather than men' (Acts v. 29). General law is eclipsed sometimes by particular law.

The New Covenant law has provided for only unfermented grape juice as the content of the Lord's Cup. Act upon it!

—W. H. Cummins

"PAUL PLANTED; APPOLAS WATERED"

In the July issue of the OPA, in an article by Bro. Tom E. Smith, he made what I believe to be a wrong application of 1 Cor. 3:5, in saying, "Appolas watered (did the baptizing)." I do not believe you are right in this application, if I have the right conception of the use of the word, "watered" in this passage.

My understanding of 1 Cor. 3:5-8, is that Paul did the planting when he preached the gospel at Corinth and established the church there, and that Appolas "watered," when two years later he came to Corinth and preached the same gospel converting more of the Corinthians and strengthening the ones converted by Paul.

According to the chronology, Paul preached at Corinth A. D. 54 and 55, while Appolas was there in 56-58, which shows they were not there at the same time, hence impossible for Appolas to have baptized Paul's converts. Therefore, Appolas "watered" (cultivated) the plants that Paul had planted, causing them to grow in grace and in the knowledge of Christ (2 Pet. 3:18; Acts 18:24-28). "For Appolas, when he had come, helped them much, who had believed through grace."

Now, in the commission, Matt. 28:18-20, Jesus said, "Go teach all nations, baptizing them," etc., "teaching them to observe all things whatsoever I have commanded you," etc. Thus, we see there were two teachings to be done; namely, 1. to make disciples by baptizing them, which completes the process (Jno. 3:5), 2nd. "teach" them that they may grow and bring forth fruit (1 Pet. 22-25; 2:1-2; 2 Pet. 3:18).

It is to be conceded that Silas or Timothy, or both, did the baptizing for Paul, since they were with him, and Paul admits that excepting the house of Crispus and Gaius, he did not baptize any of the Corinthians (1 Cor. 1:14; Jno. 4:1, 2).

B. W. Johnson says of 1 Cor. 3:6, "It was Paul's work given to plant the seed of the Kingdom; it was the work of Appolas afterward to water, or cultivate the Corinthian plants which had come forth, but God gave the growth, gave the seed its vitality and the plant its life."

Written in love,

—A. V. Smith, Ardmore, Okla.

Comment

The above is a copy in substance of a letter which I received from Bro. A. V. Smith. I am convinced that the position that he takes here is according to the word of God, and that I was mistaken in making the application that I did of 1 Cor. 3:6. This is not the first time that I have been mistaken, nor is it the first time that Bro. Smith has helped me in a better understanding of the Scriptures. I have known him for the past thirty years. He helped me much in my boyhood days as a preacher, and he tells me that I have helped him to come to a better understanding of some

(Continued on page seven)

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HERE AND THERE

Location—It is not definite yet as to where I shall be located during my stay in California, but since the work I shall do, in a great measure, will be sponsored by the Stockton and Lodi congregations, I hope to find living quarters in one of these towns, suitable for the wife to put Don in school. Hence, until further notice, address all matter intended for the paper to Gen. Del., Lodi, California.

When to Mail Reports, Etc.—While I am on the West Coast, you who live in the Middle and Eastern States, should mail your matter intended for the current issue of the paper, a little earlier, say about the 13th. of the month.

Song Books—We have made arrangements to take care of all orders for song books, even though we are away from headquarters in Missouri. Brother Clovis Cook has offered to fill orders near Lebanon, Missouri, from our supply there, and we have sent a supply of the new song book to Calif. So, if you want "Favorite Spiritual Songs" (1944), "Old Path Melodies" (1947), or "Old Path Melodies," Number Three (1950), send on your orders. Our 1944 book may be had for 35c per copy; \$3.75 per dozen; \$13.00 for 50; \$26.00 for 100; Postpaid. The other two books, 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100; Postage prepaid.

Tracts—Our supply of "The Communion," by Bro. Ervin Waters, is exhausted; and our supply of the "Clark—King Discussion" on the number of drinking vessels that may be used by an assembly, is nearly exhausted. Both of these tracts have done a wonderful amount of good in convincing brethren in error on the Communion, and we would like to see them reprinted, but the cost of printing has increased so much, that we hesitate to shoulder the load, unless we can get some advance orders of them in hundred lots or more. They will cost you in such lots about 20 to 25c per copy. If you can use that many, write either to me or to Bro. Waters, the number you can take.

Pleas for Help—So many pleas for help to build this and to build that, buy this and buy that, from so many sources, that many good brethren do not know whom to help and whom not to help. There is very little use for individuals, unknown to most

of our readers, to send in pleas for help. If you or your cause is worthy, you can get a well-known preacher to endorse your plea, so that it may bring results. Otherwise, it is just a waste of time and space in the paper. In the first place, be sure that your plea is just and worthy and that it cannot be taken care of by the local congregation and sister congregations who know of your needs, before you ask for space in the paper. So, many seem to have gotten the urge to build meeting houses, whether needed or not, that it has hurt the really needed and worthy causes. Some seem to have gotten the idea that if they can only get a church house, they can build the congregation to fill it. As Bro. Gay said in an article along this line sometime ago, "You had better build the congregation first, and then you will have help right at home to build the house," or words to that effect. Some have even asked for donations to buy the lot on which to build and then donations to build the house. My advice is for you to go as far in the sacrifice as you can before you begin begging for help, and if you do not have enough members to buy the lot or make the down payment on a building, you had better delay the building until you really need a building. In many cases, if a portion of the money spent on houses, were used in preaching the gospel in a given community, there might be enough members to do their own building, or at least the greater part of the building. I appreciate the sacrifice that many of our faithful congregations have made in building without calling on others to help, and I appreciate the liberality that many have shown in helping the worthy causes. Do not misunderstand me, what I have said above, does not apply to the real needy and worthy causes. Furthermore, I would suggest that liberal brethren know or investigate the need and worthiness of every plea before sending money from the church fund to here and there.

—Homer L. King.

OUR HELPERS

Please check the following for your acknowledgment of subs. received by us the past month, ending Aug. 20. Many, many thanks to all for every word or deed you do to help us increase the circulation of this paper. Here are the subs. we received:

Mrs. L. N. Byford—11; Carl Willis—10; Homer A. Gay—9; Gillis Prince—9; Clovis Cook—7; Roy Barnes—7; Homer L. King—6; Tom E. Smith—4; Edwin Morris—4; Billy Ivey—3; Billy Orten—3; Barney Welch—3; Nelson Nichols—3; John Thomson—2; Elzie Thompson—2; Christine Walkup—2; B. E. Lewis—2; J. S. Shelley—2; E. H. Miller—2; Geo. Freeman—2; J. T. Broseh—2; A. B. Rush—2; Janie Carter Bever—1; Mrs. Rachel Burchardt—1; F. A. Deavers—1; Mrs. G. E. McGowan—1; W. C. Bishop—1; Allen H. Miller—1; Raymond Bray—1; Wayne Sutherland—1; E. T. Yarbrough—1; Mrs. Orvil Bonner—1; J. D. Corson—1; Abe Young—1; Harvey Chapman—1; Jesse C. French—1; A. R. McMullen—1; Bess Reynolds—1; Paul J. Willhoite—1; Ralph Kitson—1; Mrs. Artie Ethridge—1; James R. Stewart—1; G. W. Tolar—1; Alma Russell—1; Lola

Spivey—1; James P. Vannoy—1; C. R. Cockerham—1; Stanley Bryant—1; M. J. Buffington—1; R. B. Finney—1; Total—125.

TIMELY SUGGESTIONS

War again, and the draft: As Brother King mentioned in the August issue of the O.P.A., the war clouds are hanging low and heavy, and our boys are again faced with the draft and are wondering what to do. Of course, the only thing to do is for them to register, and there and then they should ask for their form for conscientious objectors (assuming that our Christian boys are objectors), this form is number 150, and must be filled out and in the hands of the Draft board within ten days.

Much care must be used in filling out this sheet, and one should have the help of some of our preachers to see that they find the scriptures they want. An extra sheet can be filled out and attached to the No. 150 with your scriptural reasons for non-participation in war. First, be sure that you are really and truly a conscientious objector before you say that you are, for only those who can prove to their Draft board and to the F. B. I. that they are genuine Christians and that they are willing to suffer the persecutions, will receive consideration as such.

Here is the law contained in the present draft law:

"Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the armed forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code. Any person claiming exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the armed forces under this title, be assigned to non-combatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such non-combatant service, be deferred."

I trust that all who are interested will keep a copy of this, together with the file No. of the Church of Christ, recorded in Washington, D. C.—A G. 000.31.

Suggestion: Get down on your knees and thank God in Heaven for the men in authority who made these laws, and allowed you this religious liberty; and pray for them that "We may lead a quiet and peaceable life, in all godliness and honesty" (I Tim. 2:2).

A sad thing to me is that there are a number of boys who were either untaught, or, misled a few years ago into taking part in the armed forces, but who now see their mistake. A few words from a very good brother shows what I mean. He says: "Brother Gay the Scriptures are just too plain to me now for me to go back into the army

and help to kill. Thank God for faithful men like you and others who will teach on such vital subjects. I am now truly a conscientious objector to participation in war in any form, and there are other boys here in the same condition. If you can advise us please do so."

Suggestion: Let us all pray fervently that the present hostilities will soon cease, and that the nations of the earth may be spared the ravages of another bloody war.

—Homer A. Gay.

OUR DEPARTED

Van Stavern — Lillie Evelyn Van Stavern, daughter of Mr. and Mrs. Jim Crabtree, was born in Laclede County, Missouri, near Stoutland, September 1, 1883; departed this life July 25, 1950, in the same county, being 66 years, 10 months, and 25 days of age. The end came as the result of a long illness, of which the last two and one half years, she was a total invalid.

On April 9, 1906, Miss Crabtree was united in matrimony to John W. Van Stavern; to which union eight children were born, six sons and two daughters, all of whom, except one daughter, Frieda May, survive. The daughter preceded her in death at the age of five, and her husband also, January 10, 1948.

Sister Van Stavern leaves to mourn her passing one daughter, Mrs. Leida Zelsman, Versailles, Mo.; six sons, Bill and Oval, of Lebanon, Mo.; Mearl and Glenn, of Odessa, Texas, Earl, of Allred, Texas; and Junior of Hobbs, New Mexico; thirteen grandchildren, one sister, seven brothers, and a host of other relatives, friends, and Christian brethren.

Sister Van Stavern, with her husband, and a number of her children, obeyed the gospel in a mission effort, at the McBride (union) Church house, near Competition, Mo., in October, in 1933, under the preaching of the writer. She remained faithful unto the end. She was a kind and loving mother and a devoted companion; hence will be missed by all who knew her.

It was the lot of the writer to conduct the funeral of Bro. John Van Stavern, the husband mentioned above, in 1948, and being at home at the time of the funeral of Sister Van Stavern, I was called upon to conduct her funeral, at the same place where I took their noble confessions of their faith in Christ in 1933. Members of the Lebanon church assisted in the singing and I endeavored to speak words of warning, embracing the gospel plan of salvation, to the large crowd present. Interment of the body was in the McBride Cemetery, beside that of her husband, to await the resurrection. The beautiful floral offering and many friends present attested to the respect and love of this good Christian woman. All of the children were present for her funeral, all of whom, except one, she saw become members of the same church that she loved and in which she lived and worshipped God. May they all strive to emulate her faithful Christian life is my humble prayer.

—Homer L. King.

* * *

Lockard—Brother Obediah Lockard was born Sept. 9, 1878, departed this life July 17, 1950. He

had been a devout christian for many years, and was the father of six children all faithful members of the Lovejoy congregation. He will be greatly missed by his family and the church. I loved him dearly, and though my heart was heavy I knew our loss was heaven's gain, and I considered it an honor to speak words of comfort to his family and friends.

—J. D. Corson.

* * *

Shaw—Sister Mary Shaw of the Lovejoy congregation, departed this life June 14, 1950, being over 80 years of age. She was one of the grandest christian mothers I ever knew. She was the mother of a large family, and I believe she saw all of them baptized, and many of her grand children. She was the mother of T. J. Shaw of Lovejoy, Pa., and the grandmother of our promising young evangelist Tommy Shaw. She will be sadly missed by the family and church. The writer officiated.

—J. D. Corson.

* * * *

Schumann—John Arvin Schumann was born at Healdton, Okla., July 19, 1887, and passed away July 25, 1950, at the age of 63 years and 6 days. He was united in marriage to Annie Elizabeth Maxwell, in 1908. To this union six children were born, two having preceded him in death. He is survived by three daughters, Mrs. C. R. Stewart, Lindsay; Mrs. Reed Dement, Fillmore, Calif.; Mrs. Ralph Teter, Ardmore, Okla.; one son, Richard Schumann, Ardmore; two brothers, William, Oil City, Okla.; Newt, El Cajon, Calif.; three granddaughters, and a host of other relatives and friends. The writer conducted the services at the East Healdton Church of Christ, assisted by Ervin Waters, and Lynwood Smith. A group of singers from the congregation, directed by J. D. Elmore, did the singing. Our deepest sympathy goes out to the family and relatives.

—Tom E. Smith.

BONDS OF MATRIMONY

Lee-Hamilton—In the evening of July 21, at the Howard Roberson home in San Bernardino, California, in the presence of God and a host of relatives and friends, William Joe Lee and Dorothy Anne Hamilton were united in Marriage. We wish for this splendid couple a long and happy life together; may God bless them with a Christian home. They attend church at the faithful congregation of San Bernardino. The writer was the officiant.

—Darnold B. McCord.

Massengale-Howard—On Lord's Day, July 23, in a private ceremony, at the writer's home, Charles William Massengale and Joyce Marie Howard were united in marriage. They are faithful members of the congregation of Waterford. We wish for this splendid couple the richest of God's blessings. The writer considered it an honor to be asked to officiate for this splendid couple, two of his dearest friends.

—Darnold B. McCord.

Garrison-Hurt—August 5, 1950, in the little church at Sand Grove, Texas, Brother Leland L. Garrison and Sister Delpha Nell Hurt were united in marriage. Both are fine christians from Milano, Texas. May the Lord's richest blessings attend them through their life together. The writer officiated.

—James R. Stewart.

Stermer-Cook—On July 28, 1950, Brother Arthur Lavele Stermer and Sister Lona Dale Cook were united in marriage. Both are faithful members of the congregation at Wichita Falls, Texas. The bride is the youngest sister of our beloved evangelist Clovis T. Cook. We wish for them a long and happy married life, full of service to the Lord. The writer pronounced the marriage vows.

—Bill Harmon.

UNITY—

(Continued from page one)

have sufficiently accomplished the purpose of penning this treatise. How sacred and holy is unity! How sacrilegious and unholy is disunity!

I now invite you to what I would term "the golden text" of unity, so beautifully expressed by David in Psalm 133:v. 1—"Behold, how good and how pleasant it is for brethren to dwell together in unity!" We, who are unity loving people, know how pleasant and how good it is for brethren to dwell together in such fashion. All that is pleasant is not good; all that is good is not pleasant, but unity is the one principle that is both good and pleasant. David follows this expression by two similes, figurative comparisons, in vs. 2 and 3. In v. 2: "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." No doubt, David had reference to the anointing oil (Exo. 30:23) which was composed of sweet cinnamon, sweet calamus, lignea and olive oil. The fragrance of this oil must have been pleasant, as is the dwelling together of brethren in unity. Can we not see the beautiful comparison that David has given us here? Verse 3: "As the dew of Hermon, and as the dew that ascended upon the mountains of Zion—" We are not quoting the last phrase of the psalm at this time, but will give it in its proper place. David is making another figurative comparison. Those who are authorities on the geography of the Holy Land, tell us that the dew, on the mountain David mentioned here, was so copious that the tents of the dwellers would be as wet in the morning as though it had rained the whole night, even in the driest weather, when moisture was needed and was so good for their well-being. Can we not see David's comparison of unity with the dew of Hermon?

We next consider unity as the fruits of love. I often tell my auditors in discourses involving brotherly love, that from love all good things will grow; from the lack of it, all sorts of evil work will thrive. Where brethren have love for one another and the cause of Christ, there will be, of necessity, unity. Where there is a lack of brotherly love, unity can not be expected to flourish. When unity has been prostituted in the past, if brethren had been as loving and considerate as they should have been, disunity would not have

superseded unity. For unity to abound, some may have to be charitable, some may have to give up their ideas and opinions on various matters, in preference to other's points of view. Show me an assembly of Christians where brotherly love is coveted, and I will show you an assembly of Christians where unity abounds in all of its glory and splendor. On the other hand, you show me an assembly where one or more become jealous, envious, obstinate, and I will show you an assembly where anything but unity abounds.

Unity must prevail, regardless! We, who are evangelists and teachers, should assiduously "endeavor to keep the unity of the Spirit in the bond of peace." Many times, havoc has been wrought by a money and glory loving preacher. In his possession of envy and jealousy, and his attitude of knowing more than other preachers and brethren, and in his head-strong, God-defying attitude, he sows the seed of discord among his brethren. Fellow heralds of the Good Tidings, let us use wisdom. There are no opinions so great, no ideas so surpassing, that unity should be forfeited to entertain them.

We come, now, to the proper place for the last phrase of what we termed the "golden text." It reads on this wise: "for there the Lord commanded the blessing"—what blessing? "Even life forever more." How sweet, good and pleasant is unity!
—Glendora, Calif.



George G. Freeman, Route 1, Appleton, Ark., July 31.—The church at Mt. Zion is moving on nicely. I shall send subs. Regards to you and family. On with the work!

James A. Brown, Ethridge, Tenn., July 18.—Bro. Ervin Waters is to conduct a meeting for us, Shady Grove, August 4 to 13. Though few in number, we stand for what the Bible says, nothing more or less. Pray for us that we may become strong in faith and number.

G. H. Jones, Wynnewood, Okla., August 2.—Since the mission meeting here by Bro. Paul Nichols, we have purchased a lot, on which is a dwelling house, and we plan to pull down the house to build a suitable house for the worship. It is a good location, six blocks east of the post office, and if any would care to help us, send donations to me. We invite all the faithful to meet with us in passing this way.

C. H. Lee, Box 144, Graton, Calif., July 18.—Brother Chester King recently closed a good meeting for us. Although but one was baptized, yet the lessons to the church had a far-reaching effect, and those from the outside who attended had nothing but words of praise for Bro. Chester. He and his family made their home with us, which we enjoyed very much. Wife and I are as well as could be expected, considering our age.

Bill Harmon, 1409 N. 7th St., Wichita Falls, Texas, July 30.—I have three monthly appointments, namely, Dallas, Fruitland, and Carter church, and I preach regularly one Lord's day at my home church. I preached at Sentinel, July 23, which I enjoyed. In view of the dread spectre of war, we should ever stand ready to assist our youth to obtain their rightful classification, that they do not have to stand alone before their boards as I did.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Aug. 14.—The meeting at Roanoke, Va., closed July 16, with two baptisms. July 23-26, I preached at Huntington, W. Va. I began a meeting at Lexington, Okla., July 30, and continued through Aug. 13, closing with five confessions of faults and one baptism. Soon we plan to be back in Calif. for more work. May the Lord bless the efforts of all the faithful.

G. A. Canfield (colored), Star Rte. Box 78, Marion, La., August 9.—Bro. Truly Westbrooks, of Brookhaven, Miss., held our meeting here, with five baptisms. He was a Baptist preacher until last year, when he obeyed the gospel and began preaching the truth. We are giving him all the

PAUL PLANTED—

(Continued from page three)

controverted questions, for which I am thankful.

I appreciated a statement of Bro. Ervin Waters while in the meeting here that closed last Lord's day evening. He said, "It does not make any difference what I believe as long as it is based on the word of God." God grant that we all be of an open mind, and that we will always be willing to accept the word of God on any subject even if it necessitates our giving up the position which we have taken.

Thanks Bro. Smith for "expounding unto me the way of God more perfectly." (Acts 26).

—Tom E. Smith.

LIFE'S GREATEST JOY

Have you ever helped another?

Ever earned a grateful smile?

Ever asked a weary brother

In to ride with you a mile?

Have you ever given freely

Of your riches and your worth?

If you haven't, then you've really

Missed the greatest joy on earth.

Has a thrill of pride possessed you?

Have you felt your pulses run

As a weaker brother blessed you

For some good that you have done?

Have you seen eyes start to glisten

That were sad before you came?

If you haven't, stop and listen,

You have missed life's finest game.

—Selected by LaRue Fancher.

encouragement we can. I am to begin a meeting with the faithful few near Wedowee, Ala., Sept. 3, the Lord willing. All are invited.

Abe Young (colored), Rte. 2, Box 184, Hallesville, Texas, Aug. 12.—The Ash Springs Church of Christ is moving along nicely, contending for nothing more or less than that which is written. Bro. and Sister Jesse Lias, of Pottstown, Pa., who were visiting in East Texas, drove 21 miles to be with us, but found themselves in a cups crowd. They pulled out and drove 16 miles more to where we worship; also Bro. G. A. Canfield was with us in July, giving good lessons. We ask the prayers of the faithful.

Raymond Bray, 3237 NW, 31st., Okla. City, Okla., July 22.—The church here is doing fine. We have enjoyed hearing Brethren Gay, Cook, and Lynwood Smith, since July 4. The meeting at Sulphur gets bigger and better every year. May the Lord bless our efforts to build the much needed tabernacle there. Our meeting begins Aug. 6, with Bro. Miller, using a tent in the SW part of the city. I heard Bro. Gay two nights at Davis, and Lynwood once at Wilson. July 16, I taught at Healdton. We plan to do more for the OPA. May the Lord bless you and yours.

Miles King, Box 131, E. Gadsden, Ala., Aug. 16.—The past month, I have labored in Texas, preaching at San Antonio, Midland, Dallas, and Temple. July 24-28, I visited the meeting at Lubbock by Brethren Billy Ivey and Billy Orten. I was glad to attend the debate in Waco by Brethren Waters and Staley on the drink element. I attended part of the meeting at Sonora, Texas, by Bro. Ivey, Aug. 8-11. I am now in a meeting at San Antonio.

J. A. Scantling, Box 383, Parlier, Calif., Aug. 8.—I am still in the land of the living, thanks to the Lord and to the true congregation at Orange Cove, where I claim membership. They have helped me so much in my sickness, for which I am very thankful, and I do not know what I would have done without it. I am still a victim of a bad heart, being unable to work, and an income of \$25.00 per month. However, the wife will work, if I am able for her to leave me.

Carl Willis, 21 Cherry Court, Pontiac, Mich., Aug. 15.—We enjoyed a good lesson by Bro. A. J. Mason, of Aromas, Calif., last Lord's day. He arrived here the 11th., intending to make his home here for sometime. It was my first time to meet him, but I have learned to love him, and we hope our work together will be profitable, also the coming here of Bro. Dallas, of Calif. The proposed debate by Bro. Ervin Waters and H. E. Hawley is to begin Aug. 28, on the Communion and the "class system of teaching." We look for much good to be done.

E. H. Miller, LaGrange, Ga., Aug. 14.—I am now in a meeting at Okla. City, intending to continue through next Sunday night. The attendance and interest are fine. Two have been baptized,

and five have confessed faults so far, and we look for others. This is certainly a working congregation and a joy to work with such fine people, hence we look for much good to be accomplished in this meeting. After this meeting, I go to Council Hill, Okla., for two weeks. I enjoyed the debate in Waco, and Bro. Waters did a fine job of exposing the error of fermented wine in the Communion.

Clovis T. Cook, Rte. 2, Lebanon, Missouri, Aug. 12.—The meeting at Conway, La., closed with good interest, but no visible results. I closed at Fairview, near Marion, La., Aug. 2, with seven baptisms and one restoration. We had fine crowds and good cooperation from Conway. I was asked to return to Fairview next year. I began at Sentinel, Okla., Aug. 6, intending to close the 16th. My next is to be a mission effort at Frederick, Okla., sponsored by the Carter church, Aug. 27 to Sept. 10.

James R. Stewart, Rte. 6, Box 49A, Waco, Texas, Aug. 9.—The discussion here on the drink element, by Brethren Waters and Staley was well attended. Bro. Waters did a good job, and it should have been easy for anyone to see who had the truth, for it was made plain that the Scriptural drink element is the unfermented juice of the grape, the fruit of the vine. The church at 1604 So. 4th. St., here, is doing fine. I have preached for them a number of times. I was at Sand Grove last week-end, delivering two sermons. I was glad to be with them again.

M. J. Buffington, Georgetown, Texas, Aug. 15.—I am now in a series of meetings at Flemington, Pa., and I have enjoyed work this year with the churches in Pa., and the splendid cooperation by all. I baptized three and restored two at Le Contes Mills; two were baptized at East Ridge. I held meetings at Love Joy and at Nittney, Pa. I am scheduled to go from here to Kingman, Indiana, for a mission meeting, the Lord willing. Address me in care of Earl Carter, while there.

Ted Warwick, 811 Northwood Ave., Compton, Calif., August 16.—En route from Sentinel Okla., to Calif., Bro. Nelson Nichols and I stopped over at Delta, Colorado, where we visited in the home of Bro. Tracy Moore. I was glad to meet the brethren there. At Corcoran, Calif., Bro. Nelson Nichols preached three times; then to my home at Compton, where I am attending a meeting by Bro. Tommy Shaw, which I enjoyed. I appreciate all the brethren did for me while traveling with Bro. Nelson. We invite all faithful preachers to stop by Compton. Regards to the faithful.

J. D. Corson, Mahaffey, Pa., July 26.—I conducted a meeting at Lovejoy, Pa., June 11-21. I preached Lord's day morning and evening for the fine brethren at Bloomington, Ind. From there, I went to Lebanon, Mo., preaching one night and enjoyed visiting in the homes of Brethren H. E. Robertson and Arthur Wade. I was glad to be at the camp meeting at Sulphur, Okla., to meet so many fine brethren and hear the good talks. I

made a short talk on Saturday before the 4th. I went from there to Delta, Colo., preaching over Lord's day, and was treated very nicely. I visited my aged mother in Wyo. I had not seen her in almost twelve years. I was at Lovejoy, Pa., for worship July 16. We met at Blairsville, July 21. Let us not forget to pray for peace on earth.

Tom E. Smith, Healdton, Okla., July 19.—The all-day meeting at Dougherty was grand, and quite a number of out-of-state visitors were present. The song service in the afternoon was, indeed soul-stirring. Bro. Abe Smith and I preached at our old home community on the night of June 29, where Abe, Jim, and I, also our families, were attending a family reunion. The camp meeting, embracing the annual all-day meeting on July 4, at Sulphur, Okla., was wonderful. The brethren in Okla. are going forward to erect a tabernacle, large enough to accommodate all who may attend in the future. We enjoyed the portion of the meeting in Ardmore, by Bro. B. F. Leonard, and his sound gospel preaching and our association. Sorry he was called away prematurely.

Tom E. Smith, Healdton, Oklahoma, Aug. 8.—The all-day meeting at Graham, July 23, was well attended by the nearby congregations and was a very enjoyable meeting. Preaching brethren, Homer A. Gay, Ervin Waters, and Lynwood Smith were in attendance. Our meeting at Healdton closed July 30, with three baptisms and two restorations. Brother Ervin Waters did some very constructive teaching to both the world and the church, and we believe it will have a far-reaching influence. To God be the praise. I preached at Graham yesterday at the morning service, with two restorations. At the evening service, we attended Bro. Clovis Cook's meeting in Sentinel, and were well paid for the trip by the good sermon from Bro. Cook. On with the good work!

Verlin Elliott, 230 Fuller Dr., Bakersfield, Calif., Aug. 10.—The congregation at Arvin is doing fine. Brother Degough and I were permitted to attend the camp meeting at Sulphur, July 4. It was my first time but I hope it will not be my last. Enroute to Sulphur, July 2, we stopped over at Lubbock, Texas where I preached. We continued on to Mo. from Sulphur, and met with the brethren at Cross Hollows, my old home congregation. My parents were both members of this congregation, my father taught there, and my grandfather, in his lifetime, was an Elder of the congregation. I preached for them Lord's day morning, and Brother Degough preached at Clio. I preached at Clio on Sunday night when the brethren from Cross Hollows, and Mt. Home congregations meet with them. This was my first time to make a talk there. We had a good audience. We are looking forward to Brother Billy Orten's meeting here in Arvin, Aug. 13-27. We anticipate a good meeting. Pray for us.

A. D. McNiel, Milano, Texas, July 24.—The meeting at Sand Grove by Bro. H. E. Robertson, closed July 11, with a basket lunch the last Lord's Day. The results were one baptized and two con-

fessed faults. Bro. Robertson gave some wonderful lessons and did not fail to declare the whole council as the Bible teaches. We hope to meet with Bro. Robertson again soon. The wife and our son, Billy, and I met with the brethren at Beaumont, Texas, in the home of Bro. Buchanon, June 25. They are trying to build a church house, and they lack some having it completed. They have but seven members, and they need financial help. Bro. Weldon is 82 years of age and is a faithful worker in the cause, having visited our home church, and he is loved and respected by all who know him. Any help will be appreciated, and you may send your contributions to S. E. Weldon, 3935 Inez St., Beaumont, Texas. The new song books are the best yet. We are well pleased with them.

E. C. Severe, WendeWende Village, N. A. Mkanda, Mlanja P. O. Nyasaland, B. C. Africa, May 31.—I am very glad to report that on Lord's day, May 28, 1950, we had a wonderful meeting here at Wende Wende Village Church of Christ. We staged a meeting under the trees, 1760 people came, most of them attendants of various religions. In the afternoon we had the baptism, and 39 people were baptized after confessing their Lord. It was such a meeting as I have never before seen. Our teaching is doing great wonders in this part. Many of the Roman Catholic believers are coming to us for Christ. Some of our preaching brethren went to preach to the Portugese in East Africa and the officials of that territory imprisoned them for one week. They are back home now. The Africans there are willing to obey Christ, but the officials are too strict to allow us to preach there unless we can preach in the Portugese language. Pray for us to never become weary in the Lord's work.

Gillis Prince, Wedowee, Alabama, Aug. 17.—I closed the meeting at Earlytown, Ala., July 23, with fine interest and overflowing crowds throughout. This was one of the best meetings yet, with one baptized and three confessed faults. I enjoyed laboring with these brethren again. July 30 to August 6, I was in a meeting at Houston, Texas, which I enjoyed very much. One confessed faults, and we had fair crowds and interest. I was glad to have Bro. Edwin Morris, of San Antonio, also Bro. Ethridge, of Austin, attend the meeting some. I was asked to return in November. August 13, I was with my home congregation, and we were glad to have Bro. W. H. Reynolds and wife, also Bro. Hughley and Bernice Weeks, from the Earlytown church with us at the home church. I am to begin a series of meetings with the Lees Summit church, near Lebanon, Missouri, Aug. 20, to continue for two weeks. May the Lord bless my fellow-laborers.

John Thomson, 2738 179th. St., Lansing, Ill., Aug. 14.—Recently, there is quite a demand here for laborers, due to the Korean War, and top wages are paid in factories, shops, departmental stores, etc. So, if you are under 40 years of age, you should be able to find work in this part; but living costs are high, hence you should have some cash to start on if you come here. Better still,

if you mean to bring your family here, it would be well for the husband to come on first and make arrangements for the family before moving them. I shall be glad to help all who want to come to find work and to find a place of worship, whether in Chicago, Hammond, or Lansing, for I want faithful brethren to help me build up a faithful church in this part.

John W. Jones, Rte. 1, Melissa, Texas, Aug. 2.—The church at this place has just closed a good meeting with Bro. J. T. Broseh doing the preaching. Two were baptized and four came over from the S. S. and cups, confessing their wrongs. The brethren here plan to buy the building in which we meet, if we can raise \$300.00 to make the down payment on the total price of \$1700.00, and the balance of \$1400.00 is to be paid at \$30.00 per month. For reference on the above contact Carl T. Jones and J. S. Shelley, Rte. 1, Anna, Texas.

(Note: Having assisted the above brethren in the meeting named above, I know that the building under consideration is well worth much more than they are having to pay. It would cost about five thousand dollars to replace this building. It is brick construction in a good location, and they are now paying \$20.00 per month rent for the building, and if brethren will help them raise the down payment, they can take care of the balance at \$30.00 per month. They are willing to make a sacrifice and they are worthy of our help. A little help from a number of churches is all it will take. Send contributions to the above brethren.—J. T. Broseh)

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Aug. 14.—We attended singing services at Sentinel, Okla., July 15, and I preached twice July 16. We left Oklahoma July 17 for Colorado and had an enjoyable visit there. I preached at Delta, July 23. We arrived in California, July 27 and we assisted in the services at Ceres. July 28, we attended a night of Brethren Reynolds and Russell's meeting at Fresno. July 29 and 30, I preached at Corcoran. In the afternoon of the 30th we had a singing and there were many present from far and near. Aug. 6, I assisted in services at Carlsbad, Calif., and preached at National City. I visited with Bro. Jones at San Diego some. I admire his strength and spirit in his affliction. Aug. 13, we were at Merced, Calif. I preached morning and night. Aug. 14, I am to begin a two weeks singing school at Manteca.

Billy Orten, Lawrenceburg, Tenn., Aug. 15.—The meeting at Lubbock, Texas, closed Aug. 6, with one confession of faults. I enjoyed working with Bro. Billy Jack Ivey. We appreciate the hospitality by all the brethren there. We had visiting brethren from Abilene, Waco, and Midland. Preaching brethren in attendance were Brethren Miles King and James R. Stewart. I attended two nights of Bro. Billy Ivey's meeting at Sonora, Texas, from which place Bro. Tommy Shaw and I journeyed to Calif. I heard Bro. Tommy twice at Montebello, Calif. He is fast developing. I began an open-air meeting, using public address system at Arvin, Aug. 13. The crowds have been splendid,

and one has been baptized so far. This is the home of our preaching brother, Verlin Elliott. I plan to be at the Labor Day meeting at Fresno. Bro. Lynwood Smith and I are to work together in a meeting at Harrodsburg, Ind., beginning Sept. 8, and from there on into Pa. for some work. Remember me when you speak to the Father.

Billy Jack Ivey, Rte. 1, Sentinel, Okla., Aug. 15.—The meeting at DeLeon, Texas closed July 23. This was a splendid meeting as attendance and interest were good throughout the meeting. The visible results were three restorations. There are some wonderful brethren in this congregation. My next efforts were united with those of Bro. Billy Orten and the brethren at Lubbock, Texas. This was a meeting that will long be remembered, due to the interest and kindness manifested by the brethren. I enjoyed working with Bro. Billy Orten very much. I pray we get to be together more in the future. My next efforts were united with the brethren at Sonora, Texas. This is the home of Bro. T. R. Chappell, and he, along with Bro. Williams and others are doing a wonderful work in the cause of Christ. The meeting is in progress now. So far, we have had two to respond to the gospel call. May God bless the efforts of the brethren. Pray for me and the work.

Edwin S. Morris, 3831 S. Walters St., San Antonio, Texas, Aug. 16.—The meeting in Odessa, Tex., closed with five baptisms and fifteen confessions of faults. I enjoyed the fine hospitality of the faithful at this place. July 31-Aug. 13, I was in a mission effort at Richmond, Texas, working with Brother C. O. Etheridge, of Austin. Bro. Irvin P. Stockton, who gave up the cups and S. S., will worship here in Richmond each Lord's day. The place of worship will be the P. T. A. building, at 10:30 A. M. Anyone passing that way is invited to stop and worship with them. I found Brother Stockton to be firm and standing for the truth, opposing all the modern innovations troubling the church today. He was made to see the error of his way through the studying of Brother Water's tract on the communion. We appreciated the help and support of Austin, San Antonio, Houston, Sabinal, and Cedar Park, congregations in this work. The Houston brethren were able to come often as Richmond is only thirty miles away. Let all of us continue to work in the Master's vineyard. Pray for me.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., Aug. 14.—Bro. Clovis Cook closed a wonderful meeting at Chapel Grove, July 16. Eleven states besides Tennessee were represented in the number of visitors who came to the meeting. Bro. Lynwood Smith began the meeting at Healdton, Okla., for me. I was delayed because of a foot injury. This meeting closed July 30, with two baptized and several restored. July 31-Aug. 3, I held a discussion with Bro. John Staley on the drink element issue at Bellmead, Texas. Lynwood moderated for me. This debate caused me to be one night late for my meeting at Shady Grove, near here, but Bro. James Orten began the meeting for me. This meeting closed with two baptized. I

preached twice at Chapel Grove, baptizing one. I am to begin a meeting at Wichita Falls, Texas, Aug. 16. It now appears that I will debate H. E. Hawley at Pontiac, Mich., on the cups and classes beginning Aug. 28. It is probable that Bro. W. Curtis Porter and I will discuss the cups and classes at or near Quincy, Illinois, this fall. Announcement will be made later. I am to hold two meetings near Neosho, Mo., beginning Sept. 10, at Swars Prarie and Burkhart congregations.

Oscar Johnson, Route 4, Box 171, Joplin, Mo., July 28.—The new congregation in Joplin, Stapleton, So. Main, is doing fine. We had to give up the house where Bro. King held the meeting in May, and we are beginning to build. We will need all the financial help we can get to complete the job. Brethren King, Gay, Robertson, Cook, and Miller, having preached for us, can speak for our loyalty and worthiness. I had a very enjoyable time at Sulphur and McAlester, Okla. We heard Bro. Miller at the latter place. I preached at Burkhart Sunday and night, 16th. and taught the lesson at the home church, Beefbranch, last Sunday. I am to preach at Stapleton next Sunday night. I am selling my cattle in September, and if the brethren think I can be of service to the cause, I am ready to go then. (Note: I want to, without reservation, endorse the brethren, mentioned above by Bro. Oscar Johnson, as being worthy of your fellowship and financial help in building a house for worship in Joplin, which is very good prospect for a good strong congregation, backed by able and faithful teaching on the part of Bro. Cris Adams and the two Johnsons of that part. You may send your contributions for this building to anyone of the above brethren, and it will be gratefully received and acknowledged by them. Too, I want to give a hearty "Amen!" to Bro. Oscar Johnson's decision to get out among the churches. Call him, brethren, he will do you good.—Homer L. King).

J. T. Broseh, Cassville, Mo., Aug. 14.—I enjoyed my visit to the camp-meeting at Sulphur, Okla., and think it the best yet. The fellowship and spirit manifested was wonderful. The meeting with the church at San Angelo, Tex., drew the largest crowds they have ever had in a meeting there, according to the brethren. We were glad to have Brother Ervin Waters and wife with us one night. The results were four baptized and four confessions of faults. Our next was at Melissa, Texas, where we had another good meeting, but rain hindered some. However, we had two baptized and four came over from the S. S. and cups, confessing their faults. I attended the Waters-Staley discussion on the drink element, at Waco, Texas, July 31-Aug. 3. Brother Waters did a fine job showing up the error of using fermented grape wine in the communion. Aug. 4, we began at Clio, Mo., where we had another fine meeting, with one baptism and others seemed almost persuaded. This was my third meeting for them, and I believe the cord of Christian fellowship was made stronger by our association together. May the Lord bless them is my prayer. They have a fine group of young people who are sincerely try-

ing to live the Christian life. We began at Cross Hollows last night, with a large crowd, and are to continue through Aug. 23. Then to Rogers, Ark., Aug. 24-30, Fort Worth for the Labor Day meeting, Austin, Texas September 6-17, then to Cross Roads, Texas September 18-24. I am scheduled to meet H. R. Murphy in debate for four nights on the S. S. question, at Melissa, Texas, Oct. 2-5.

Darnold B. McCord, 552 North Wabash, Glendora, Calif., Aug. 11.—Since last reporting, I have been trying to assist the congregations at Glendora, Los Angeles, San Bernardino, and Orange. All are making progress; unity abounds and brotherly love is so apparent. I have been staying near home, having not been disposed to seek prospective mission points, pending the arrival of our baby. After it comes, I shall try to make up for lost time. Tommy Shaw begins a 10-day itinerary with the congregations in this area, beginning tonight at Montebello. I am glad that Billy Orten is back in the state again and that Brother King and Brother Gay will be coming soon for work. I think it is good in more ways than one that more preachers are coming to the state for meetings. God bless all of our preachers and the brethren who support them in their work of love. I enjoyed the current issue of the OPA. Especially did I enjoy Brother Gay's report "The Work in South Africa" and Bro. J. P. Burns' "The Faith of Abraham." He is good on composition, and presents thought-provoking ideas. I solicit an interest in the prayers of God's Elect. (Note: August 19, as we go to press with this issue, word comes to us today of the arrival of a son (8 lbs. and 11 oz.), Aug. 15, to the Don McCord home, named Darnold Bernon, Jr. Congratulations, Don and Wanda.—H.L.K.)

Homer L. King, Gen. Del., Lodi, California, Aug. 19.—After the meeting at LaGrange, Ga., I was with my home church, Lees Summit, near Lebanon, Mo., the fifth Sunday in July, preaching once. The first Lord's day in August, I was with the faithful at Claxton, near Lebanon. I enjoyed being with both churches. We had a very pleasant trip to Odell, Oregon, passing over much of the "Old Oregon Trail," of covered wagon fame, over which my father and mother traveled about 62 years ago. I preached over the second Lord's day in August for the faithful at Odell and began a singing school for them on Monday night, which continues at this date. I am to preach here again tomorrow and night and conclude the school Aug. 24, after which I am to go to Kennewick, Wash., to preach Aug. 27, morning service, and to Yakima, Wash., 80 miles away, on that night. Brethren from both places above were with us one night this week at Odell. We have small congregations at the above places. I am to begin work in California the first Lord's day in September, in or near Lodi. So, remember to write me there until further notice. We are in the beautiful Hood River Valley, about the most picturesque and beautiful I have ever seen in all my travels. I am glad I have the wife and son with me. I am looking forward to a very pleasant and profitable

stay in Calif. the next six months. I shall be glad to co-operate with all the preachers in the field or residing in that state among the faithful brotherhood. Pray for me and mine, and may the Lord bless all who are striving to do right.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Aug. 11.—The meeting closed at Davis, Okla., July 23, with four baptisms and four restored to the fold. We had splendid crowds, and good cooperation from nearby congregations. Preaching brethren, Tom E. and Lynwood Smith, were with me some and were much help and encouragement. I spent three days at home and then went to Lowery, Alabama, beginning July 29, and continuing thru August 6, with two baptisms and six restored. We had large crowds at all services. I preached twice at the Early Church of Christ while there, and these brethren surely were good to come to the meeting. We had visitors from other places in Alabama, and from Georgia and Florida. The brethren were very good to me. I was glad to be associated again with our beloved W. H. Reynolds, DeWitt Palmer, E. M. Huguley, L. C. Grimes, and others, men who keep the cause going there. There is a ripe field in the Southland, and I am hoping that other congregations will soon spring up around them as a result of their efforts. I go to Earlytown next year for a meeting. I am to leave tonight for a meeting with the faithful Church in Midland, Texas, beginning tomorrow night and closing Aug. 20, after which, I hope to visit Sentinel, Okla., for a few days and then to Ft. Worth, Texas, to begin August 27, to continue thru September 4, with an all-day meeting Labor Day. By the time you read this I should be back by home and on my way to Pansy, Ala., Colquitt, Ga., and Gretna, Fla. I shall try to make it to El Centro, Calif. by the 25th. Those who want me for meetings or short stops in California while I am out there this winter should write me soon for I do not want to have to back-track anymore than I have to. Wife will go with me, and we intend to make it back to Okla. City for the last three Lord's days in April. Love to all the faithful everywhere.

WHAT WILL YOU LEAVE BEHIND?

Of all our possessions, what can we take with us when we are called by death? We must leave behind the trinkets we have labored so hard to collect. We shall not be able to carry along any of the luxuries we have struggled feverishly to possess. When man stands on the brink of eternity he is stripped of his possessions. Only the character he has developed, his words and deeds abide with him, and these he must account for in the day of judgment. (Matt. 12:36, 37).

What does man leave behind? His houses crumble, his lands pass to others, his wealth is fought over by ungrateful relatives, and even his name is soon forgotten. Actually all that a man leaves behind that endures is his influence. If he has helped a youth to have faith in God and in his fellow men, that lives on. If love has flowed from his heart to others, that endures. He may leave no rich legacy, he may not find a niche in

the Hall of Fame, but God remembers his loving service.

What did Jesus Christ leave behind when He died on the cross? Only a few garments for which Roman soldiers gambled? No, this was not all! He left the love of God in human hearts. He left us salvation from sin and the assurance of eternal life.

Over and over again Jesus taught the futility of material treasures. To the rich young man who asked the way to the kingdom, the Master said: "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." (Matt. 19:21)—**Highland Highlights.**

LOST BOY

Not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, one hundred thousand men and women would rise up to rescue if need be. Unfortunately, the losing of this lad is without dramatic excitement, though very sad and very real.

The fact is: his father lost him, being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

Yes, his mother lost him. Being much engrossed in her teas, dinners and club programs, she let the maid hear the boy say his prayers and thus her grip slipped and the boy was lost to his home.

Yes, the church lost him. Being much occupied with the sermons for the wise and elderly who pay the bills and having good care for dignity was unmindful of the human feelings of the boy in the pew. And so the church and many sad-hearted parents are now looking for the Lost Boy—Selected.

"ALPHABET OF SUCCESS"

By Guy Mallory, Jr.

Attend church regularly.
Be careful in all things.
Consider well then decide positively.
Do right; fear to do wrong.
Endure hardships with calmness.
Forsake not your family.
Go to no place that will ruin your character.
Hate no one. Do good unto everyone.
Ignore no one; practice hospitality.
Join hands only with the righteous.
Keep your mind pure.
Lie not for any consideration.
Minister unto the needy.
Never try to appear what you are not.
Oppose all things evil.
Pay your debts promptly.
Question not the honesty of a friend.
Respect the advice of your parents.
Sacrifice money rather than principle.
Think before you speak.
Use your time wisely.
Value the Bible above all books.
Watch your temper.
Exercise good manners.
Yield not to discouragements.
Zealously labor for the right and success is certain.

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. 10

TRIALS AND TRIBULATIONS

In James 2:2-4, we read: "Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proving of your faith worketh patience and let patience have its perfect work, that ye may be perfect and entire lacking in nothing." In Romans 5:3, we are instructed to "glory in tribulation." Paul took pleasure in weaknesses, in injuries, in distresses, for Christ's sake (2 Cor. 12:10).

The question is often asked by people of today how it is possible for Christians to rejoice in trials, and tribulations as the apostles and early Christians did. Paul told Timothy that all who would live godly in Christ Jesus shall suffer persecutions (2 Tim. 3:12) and instructed him to suffer hardship with him as a good soldier of Christ Jesus (2 Tim. 2).

With these facts before us, perhaps an illustration at this time will assist us in understanding these things better. Let us suppose that I am badly crippled and have not walked a step for years (which is true). A dear brother by the name of Works comes to me and tells me that he has discovered a potent medicine, which, if taken according to his instructions, would cure my malady. I would be informed that for about 48 hours after taking the medicine, I would be seriously ill. Believing all that the brother tells me about his medicine, I am on the brink of partaking of it, when Brother Do Little approaches me and tells me that it would be very foolish to take the medicine, since it is going to make me so sick. I inform Brother Do Little that I have no intentions of taking the medicine because of the ill effects that I shall suffer from it but that I plan to take it for the after effects. In other words, I would tell him that if I expected to get well, I would have to resign myself to the fact that I would have to endure a few hours of intense suffering. I believe this short allegory is borne out by Paul in 2 Cor. 4:16-18: "For our light afflictions, which are for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not on the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." Further in Hebrews 12:11: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." I do not believe that Paul intended to convey the

(Continued on page six)

A REVIEW

By Darnold B. McCord

While in evangelistic work in the East this summer, I found, in the library of Bro. J. R. Tidmore, Broken Bow, Oklahoma, a treatise entitled *The Cup Question* by J. L. Musgrave. I am impressed by the palpable absurdities that I find recorded in this tract; therefore, I deem it within the bounds of propriety, to unveil some of the brother's sophistry. We have not in the past, nor do we currently, nor shall we in the future, with the help of our Maker, let this faction pass. We are a charitable people, but we are not so charitably disposed as to let such be put before the brotherhood without a formal oppugnation.

To begin with, the title, within itself, is a misnomer. "The Cup" has never been a question by anyone. Verily, it is to the contrary; "the cups" has been the question, ever since the introduction of the hobby into the ranks of professed members of the church of Christ. Let it be borne in mind by all, whomsoever, that "the Cup" has never been a question. It is thus improper, from the beginning, to entitle an article as this one is.

To contravene the precept that the cup (drinking vessel) is an emblem of the New Testament, the brother becomes an extremist. Whether the cup is an emblem or not, his comparison is ridiculous. This is the substance of his reasoning: If the cup is an emblem of the New Testament, to be consistent, a congregation, using one container, could not have more than one copy of the New Testament in the worshiping assembly at one time. Let us test the reasoning. In the Passover (Exo. 6), there was to be "a lamb to an house"—plurality of houses—plurality of lambs; yet, there was only one Lamb of Israel pointing prospectively to the Lamb of God, who would be slain for the expiation of the sins of the world. There are many editions of the New Testament—thousands of copies. If every member of the congregation has a New Testament at the worship with him, there is still one New Testament, that is our compass from the terrestrial to the celestial. To follow this brother in his fallacious reasoning, one would believe there was a plurality of New Testaments. *Reductio ad absurdum!*

For the next ten or eleven pages, the writer of the tract endeavors to refute the figurative significance of the word under consideration and make a metaphor out of it. He says, "These good brethren contend a thing must be in a cup (drinking vessel—not a pitcher, boiler or pot) before it can be called a cup." A gross misrepresentation

this!! I admit that I am yet young and have much to learn and hear, but I have never heard that contended for, neither do I expect to. Perhaps, the brother intended to say that we believe that a liquid must be in a cup (drinking container) to be called "a cup." Had he said this, he would have obviated much loss of time and space, and would have been correct and not have been guilty of such an absurdity. The man does not only misrepresent his brethren in Christ, but he also misrepresents Christ; to wit, he repeatedly asserts throughout the tract that Christ said, "This (cup) is my blood." No where can he find it thusly written! The scriptures read in the words of Jesus, "This is my blood." Let us not be guilty of adding a parenthetical word or phrase where Christ has not added.

I next notice a syllogism that is true and I know of none of my faithful brethren who deny it: **Major premise:** "The cup of the Lord is a metonymy;" **minor premise:** "The cup Jesus took in Matt. 26:27 was His—the cup of the Lord;" **conclusion:** "Therefore, the cup Jesus took in Matt. 26:27 is a metonymy." Brother Musgrave follows with the following statement: "They positively deny it." How misrepresentative, again! We do not deny it! Where does he go from here? He further states: "—we have just proven the cup of the Lord is a metonymy." Brother Musgrave refutes himself—he has to this point endeavored to prove that the cup is a metaphor, another altogether different figure of speech. There are in excess of 25 different figures of speech, and they all have a different definition; therefore, for this brother's benefit, a metaphor and a metonymy do not mean the same thing.

He resorts to history to prove that the first Christians used a plurality of drinking vessels in the communion. I do not doubt that there are historians who will corroborate his practice. Mr. W. L. Maccalla, the Pedobaptist, in his debate with Alexander Campbell, produced copiously from history to prove sprinkling as a mode of baptism. If we are going to take spurious history in one case, let us be consistent, and take it in another—history proves individual cups, per Brother Musgrave; history proves sprinkling for baptism, per Mr. Maccalla. Thus, to be consistent, Brother Musgrave and those of his persuasion, are pedobaptists because history proves such. For those who rely too much upon what is termed "historic evidence" for their faith and practice, I invite your attention to the following excerpt from Tertullian, A. D. 216—DeCorona Militis cited by Du Pin, p. 92, vol. 1: "We believe that it is not lawful to fast on Sundays, and to pray to God kneeling. From Easter to Whitsuntide we enjoy the same privilege. We take great care not to suffer any part of the wine and consecrated bread to fall to the ground. We often sign ourselves with the sign of the cross. If you demand a law for such practices, taken from the Scriptures, we can not find one here, but we must answer—that 'tis from tradition that has established them, custom that has authorized them, and faith (superstition) that has made them to be observed." From all accounts, individual cups and infant sprinkling belong in the categories of tradition, custom and superstition. The

testimony is one of a great master of Israel, who wrote less than two centuries subsequent to the establishment of the church. Who will dare to take history for proof when it oppugns the Sacred Oracles?

The brother makes an allusion on page 24 that if the so-called one-container position be true, the advocates would be forced to swallow the literal cup, because the assertion "drink this cup" in 1 Cor. 11:26, would force them to do so. Again, the term "the cup" is used as a metonymy and not as a metaphor; we are agreed that the term is used figuratively. Brother Musgrave, as we have already adduced, says that "the cup" is used as a metonymy. Let one of his own persuasion answer, "How does one drink the Cup?" "By drinking what it contains and in no other way," said Brother N. L. Clark in the debate with Brother H. C. Harper.

Brother Musgrave makes another statement in gross misrepresentation: "They assume break means eat." Again, we are fallaciously accused. We do not assume that break means eat, for no law of language sanctions such! When a man makes such statements as we have seen in this brief disquisition of Brother Musgrave's, we must, of necessity, assume that his position is a most precarious one.

He remarks that Brother H. C. Harper is "the reported originator of the cup question," and after mentioning the false practice of breaking the bread in 2 pieces, and Brother Harper's opposition to it, asserts that "he and his followers have split several churches over this innovation." Well, how informing this is! I can not refrain from raising a voice in posthumous defense of the honorable Brother H. C. Harper in this connection. I was a mere child of ten, at the time of his death in 1936; but, nonetheless, I can speak without fear of controversy that not in his lifetime, did he play the role of the scismatic, the innovator, or the father of "digressive movements." The truth remains, to this good day, that the work of this great and good soldier of Christ continues to plague the innovator, with whom he relentlessly battled until life's close. "His life was an inspiration; his memory a benediction."

In an apparent air of braggadocio, the brother concludes the treatise with this statement: "—I have proved by the Bible, by history, and by the scholarship of the world that the "one-container" contention is false." Yea, what a revolting development this is!! Indubitably, the brother failed to accomplish such. "Truth is Beauty; Beauty Truth." "Truth, though crushed to the earth will rise again; the eternal years of God are hers, but Error, wounded, writhes in pain and dies among her worshippers."

—Glendora, Calif.

(Note: The last quotations in the last 2 paragraphs are from Bessie Stanley's *Success*, John Keats' *Grecian Urn*, and W. C. Bryan's *Battle Field*, respectively.—DBMc)

Footprints on the sands of time are not made by sitting down.

THE WINE QUESTION AGAIN

In the August issue of *The Christian Voice*, a paper published in Waco, Texas, a reply was made by Brother J. C. Moore, to an article entitled "In The Bible It Says Of Wine" that I published in the January issue of the *Old Paths Advocate*. The reply is about the most superficial I have ever read on the question of fermented wine in the Lord's Supper. The brother could not prove in the least that the scripture he uses refer to fermented wine. Just because the word "wine" is used in the passages does not warrant the conclusion that fermented wine is under consideration.

The brother makes the assertion that "we are gaining by leaps and bounds." While they are accomplishing this "gaining" and "growing," I hope they grow and gain enough in knowledge to understand that the word "wine" as used in our English Bible often refers to that which is fermented or unfermented, or that which is "as it is found in the cluster." We must understand from the context which kind the Lord approves and which kind He condemns. The fermented wine advocates use the kind of wine that has been called "a mocker" and of which has been said "it is raging."

Brother Moore continues, "Now, Brethren, if we will be honest with the Bible, we will plainly see that the excessive use of wine is the thing that is codnemed." Where in the Bible can such be so plainly seen? The Bible does say, "Wine is a mocker, strong drink is raging" (Prov. 20:1). We notice that the Word does not say "the excessive use of it is raging", but it says that wine as "strong drink is raging." Endeavoring to find a parallel, Brother Moore misapplied one of the most often quoted passages in the Bible. He said, "We point out that the money we use in the Lord's service is the root of all evil, yet no one has ever taught that we not give money to the Lord." To correct the brother in this palpable absurdity, we quote from 1 Tim. 6:10: "The love of money is the root of all evil." To the surprise of Brother Moore, it is the "love of money" and not the money itself that is "the root of all evil." It is plainly seen that no parallel was made. The truth remains still: "Wine is a mocker, strong drink is raging." It is not so palatable to these brethren, when proof is adduced against their practice of using fermented wine in the Sacred Service of the Lord. No where can condemnation of the fruit of the vine in its unfermented state be found; we find that it has the sweet benediction of Heaven breathed upon it in Isaiah 65:8—that which is in the cluster has a blessing in it. The prophet begged the people to "destroy it not." Why? That the blessing might be kept in it is the reason. According to the fermented wine advocates that wine which is in the cluster has the curse in it.

I now call direct attention to Brother Moore's argument on Judges 9:13. Remember, Reader, the brother is one who believes that before one can have the fruit of the vine in the Lord's Supper it must be fully fermented. In an attempt to prove this to be scriptural, he uses the above scripture which reads: "Shall I leave my wine

which cheers God and man?" That was the vine speaking. What kind of wine does the vine have? Does the vine produce fermented wine? Nay, verily, the wine under consideration is that which is found "in the cluster" (Isa. 65:8). This is the kind that has the blessing in it; this is not the kind that Brother Moore and his retinue contend for.

Now, I invite your attention to Numbers 28:7, in which these brethren seem to think they find proof. "Strong wine" is mentioned here, but Brother Moore did not and can not prove that this wine was strong with anything but sweets. It would not take one of the "mighty men" to answer such arguments as this one.

Conclusively, it is alarming to think that God would condemn fermented wine in all of these references and then use it as an emblem for the blood of His Son and our Redeemer. I had rather think that He would choose to use the kind that "cheered God and Man" and that which has "a blessing in it."

—M. Lynwood Smith

TIMELY SUGGESTIONS

What shall we do with our enemies? In times such as we are now living in, this is a pertinent question indeed. Jesus says for us to "Love our enemies" (Matt. 5:44). But, some one objects and says, "I just want to get rid of them." Well, did you ever stop to consider that the best and quickest way to get rid of an enemy is to make a friend of him. And a sure way to do this is found in Proverbs 16:7—"When a mans ways please the Lord, he maketh even his enemies to be at peace with him."

Whisperers: "A froward man soweth strife; and a whisperer separateth chief friends" (Prov. 16:28). If everyone could realize that one of the six things which God hates is "A man that sows discord among brethren" (Prov. 6); and that "The path of the just is as a shining light, that shineth more and more unto the perfect day" (Prov. 4:18), they would commit to memory 1 Thess. 4:11, which reads as follows: "And that ye study to be quiet, and to do your own business, and to work with your own hands as we commanded you."

Perhaps we can make it clearer by saying it this way: If we will see to it that we let the other fellows business alone, we will be surprised how much more time we will have to attend to our own business—and how much better every one will feel about it.

The danger of strong drink: It has always grieved my soul to hear anybody contending for a strong drink—whether it is for pleasure or for their worship. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1). Remember that whatever may be said of strong drink, that the Bible says that it will deceive. It is a deceiver, and like the coil of a serpent, will encircle a soul and draw its hold tighter and tighter, until it takes away a mans reason, his manhood, his honour, and everything worthwhile that is within him. Strong drink is dangerous. Will you please turn and

(Continued on page five)

Old Paths Advocate

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HERE AND THERE

Your subscription—Please, be sure that you renew your subscription promptly. When your paper arrives, being stamped in red on the front page, "Time Expired," act immediately, so that you may not miss an issue of the OPA. Too, this will save us the trouble of marking you off our mailing list, a thing we regret very much to do, and it will save us the trouble of sending you the back numbers you missed. As you send your subscription, will you not send us a few more along with yours. If your paper comes in a wrapper, you are the only one receiving the paper through your post office, and you need to do some much needed mission work.

We Wonder—?—Yes, naturally, we wonder (or do we?) how it is that some preachers can send us a very lengthy report of a number of good gospel meetings at various places, in which a number were baptized and several restored yet that preacher sends not one subscription for the paper. Do you think he is working for the advancement of the OPA? Do you think he ever mentioned it in those meetings? We wonder (?) (or do we know?). We appreciate everything done for the paper and every word spoken in behalf of its merits by everyone, whether by a preacher or others. Without this co-operation on the part of our friends, we long since would have ceased to have the monthly visits of the OPA. Will you not help us increase its circulation into more homes, that the more good may be done by the waves of truth in its columns?

Help Appreciated—While preparing the copy for this issue of the OPA, we are glad to have Brother Don McCord in our home, and he is rendering valuable aid in typing and preparing the manuscript for the October issue of the OPA. Too, we appreciate the help that Sister Helen Hogland and others are giving us in mailing out the paper in the Lees Summit community, near Lebanon, Mo.

"The Fight Is On"—From the many reports of the many discussions appearing in this issue of the OPA, we must realize that the "fight is on" between our forces and the advocates of innovations. While I have never thought that we should especially seek debates by going about with a "chip on our shoulder," throwing out challenges, etc.,

but if and when the opposition seeks such investigations, there seems little we can or should do but to accept the opportunity to teach the truth.

—Homer L. King

OUR HELPERS

Our helpers are those who have sent us one or more subscriptions, which we have received from August 20 to September 20, or the past month, and we use this means to thank them for their assistance to increase the circulation of this paper. Will you please check this list for your acknowledgment and report any errors to us at once. Many, many thanks for all you have done for the OPA. Note the following:

Carl Willis—25; H. E. Robertson—13; Homer A. Gay—11; Mrs. L. N. Byford—10; Billy Orten—7; Homer L. King—6; Mrs. A. B. Coble—6; E. H. Miller—5; Geo. F. Scott—5; C. R. Nelson—5; Clovis T. Cook—4; Ellis McCabe—4; Tom E. Smith—2; F. J. Boling—2; Earl W. Carter—2; John Thomson—2; Chester King—2; Al Hamilton—2; L. H. Gragg—1; Grady Horton—1; Fred Kirbo—1; Joe Howard—1; G. A. Canfield—1; J. R. Tidmore—1; J. T. Broseh—1; Jesse French—1; Timmy Shaw—1; Clarence Kessinger—1; L. A. Derebery—1; Christine Walkup—1; W. H. Jones—1; Mrs. Ida F. Shultz—1; Richard Brown—1; Chas. R. Dick—1; Mrs. Viola Hopkins—1; Francis Graham—1; E. L. Allen—1; Marvin Fisher—1; Mrs. Alma Lamkins—1; Mrs. Oberia Perry—1; Mrs. Helen Wilson—1; Norman Miller—1; Total—137.

BONDS OF MATRIMONY

Cude-Smith—In the evening of August 24, at the Los Angeles home of the bride, Clarence Ray Cude and Aleen Marie Smith, in an exquisite and sacred setting, privately exchanged their wedding vows. It is assured that the home resulting from this union will be built upon Christian principles. I consider it an honor to be asked by this splendid couple, two of my dearest Christian friends, to be their officiant, in this sacred step they have taken.

—Darnold B. McCord

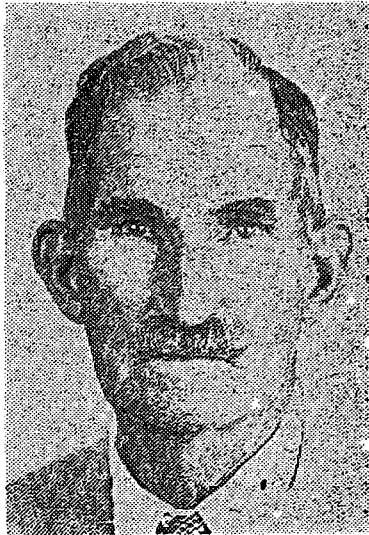
KING-DAVIS DISCUSSION

The discussion between Brethren Chester B. King and Marion F. Davis on the classes and cups issues was conducted Sept. 11-14, in the opposition's meeting place at Lemoore, Calif. Brother Davis had previously debated sectarians triumphantly; he miserably failed, however, in this effort of trying to prove classes and cups to be scriptural in the church of Christ. He merely defended sectarian practices. Brother King, in this discussion and previously, proved himself an able champion of the Truth.

Apparently, brethren who are agreed upon the use of cups and classes hardly ever take the same position. It seems to me they would at least be consistent among themselves. In this debate this was proven. Brother Davis and his brethren are good at making "maybes" mighty by misinterpretation.

The writer was the moderator for Brother King.
—C. Nelson Nichols.

OUR PREACHING BRETHERN



Brother Oscar Johnson

We want our readers to meet this soldier of the cross, a veteran of many battles, over a period of many years in Southwest Missouri.

Brother Oscar Johnson, of Route 4, Box 171, Joplin, Missouri, was born September 20, 1870, being this 20th. day of September, 1950, 80 years young. Yes, "young" is right, as all who know him can attest, and I think he would pass for a man 15 or 20 years younger than 80, being very active yet in manual labor.

Brother Johnson was married August 26, 1897, to which union a number of children were born, most of whom are faithful Christians. One boy, Otis, is a faithful gospel preacher, being loved and respected by all who know him.

In September, 1894, Brother Johnson obeyed the gospel, and in 1904, he began to preach the gospel. He preached continuously for four years in Newton, McDonald, Jasper, and Barton Counties; in which time he established four congregations, that built three church houses. In 1906, he built his home church house. Brother Johnson has engaged in a number of formal and informal debates, with various denominational preachers. Brother Oscar Johnson is one of the very few gospel preachers of his day who did not finally endorse such innovations as instrumental music, Sunday schools (classes and women teachers), and cups in the Communion. No doubt, to him and to a few others, belong the credit for three good congregations in Southwest Missouri, refusing to be taken over by the innovators. To this good day, thank God, he lives and continues the fight against all departures from the Bible way in work and worship of the church. May he live many more years to continue his active work in the church at home and abroad, helping to stem the tide of digression, we do earnestly pray. We do know that his labor of love has not been in vain. May his tribe increase.

—Homer L. King.

AN ANNOUNCEMENT

If nothing happens to prevent its materialization, there will be a debate between me and Bro. W. Curtis Porter of Monette, Ark., on the cups and Sunday School questions at Quincy, Illinois, Nov. 7-10, embracing four nights. It would be worth your while to attend this discussion. No preacher, especially our younger preachers, should miss it if circumstances permit attendance. These are live issues. You must learn to handle them effectively. W. Curtis Porter is one of the greatest living exponents of the above mentioned innovations.

—J. Ervin Waters

OUR DEPARTED

Ward—Brother Luke W. Ward was born in McNary, Tenn., October 11, 1873; he departed this life August 1, 1950. He was united in marriage to Florence M. Donaho, Dec. 11, 1897. To this union there were born seven children, all of whom survive. His other survivors include his widow, 14 grand children, 5 great grand children, 3 brothers and 3 sisters. Brother Ward was a faithful member of the church of Christ at Galey. The writer endeavored to speak words of comfort to the family and large audience who gathered to pay their last respects to him.

—C. Clarence Kessinger

TIMELY SUGGESTIONS—

(Continued from page three)

read Proverbs 23:24 to 35 inclusive, and let me save the space here? Notice how the Wise man here, by the inspiration of God, warns against strong drink. Let us always consider where it will lead to. "At the last," he says, "it biteth like a serpent"—this is after it has coiled around the soul with that hypocritical, deceiving "harmless," "purified" claim until it has destroyed ones resistance. He further says "It stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things."

I have seen the influence of strong drink. I have lived long enough to see a good Christian family go to drinking "home brew" for their health, and wind up in sin, separation, poverty and shame; to see a number of, heretofore, faithful brethren, begin contending for strong, fermented wine in the communion service, and wind up in the liquor business, with both they and their families disgraced. Strong drink is not something new to me: I was reared in a little hick saloon town. Not one good thing can be said about strong drink. It is poisonous, and destructive in its nature; it is hypocritical and damning; is a habit forming drug: and brother, it is of that same soul destroying nature no matter where you find it, it is that same poisonous, habit forming, God dishonouring, soul destroying drug, no matter if it is served for the (supposed) drink on the Lord's table, or sold by a boot-legger in a fruit jar in a back alley.

—Homer A. Gay

PROSPECTS IN DENVER

Sister Sarilla Ercanbrack, Pittsburg, Oklahoma, writes that upon a recent visit to Denver she found a small congregation trying to build on a scriptural foundation. They would appreciate any help afforded them by faithful people. Any of the faithful gospel preachers would receive a warm welcome there, Sister Ercanbrack informs us. Her daughter and son-in-law, Mr. and Mrs. Roy Marsh, live at 5200 Grove St. in Denver, where any faithful preacher would find a welcome. The leader there is Brother H. R. Lawless, who lives at 11937 E. Colfax Auror.

TRIALS AND TRIBULATIONS—

(Continued from page one)

idea that while these trials and afflictions are upon us that we are expected to be happy and rejoice; however, I do believe he was trying to impress upon our minds the necessity of these persecutions and trials if we expect to attain that high calling in Christ Jesus.

We must glory in tribulations because "tribulation worketh patience, and patience experience, and experience hope" (Rom. 5:3-5). In the church today, there are too many Brother Do Littles and not enough Workers. The unprofitable servants are at ease in Zion, serving only as a stumbling block to others. Such ones should be marked carefully by the Feeders of the flock and warned, lest the congregation as a whole becomes corrupt.

—L. I. Gibbs,
Huntington Park, Calif.

WATERS-STALEY DISCUSSION

This discussion between Brethren Ervin Waters and John Staley was held in the Bellmead high school auditorium at Bellmead, near Waco, Texas, from July 31 to August 3. This was an interesting discussion of an old question, and was enjoyed by the large crowds that attended nightly. Bro. Waters was in the affirmative the first two sessions, proving that the fruit of the vine of Matt. 26:29 is the fermented juice of the grape and is the only Scriptural drink for the communion. Bro. Staley endeavored to deny this.

Bro. Waters did a wonderful job as is always expected of him in such an engagement. His deportment was nice and his arguments were forceful. He defined "unfermented grape juice" as that drink which was produced on the branch of the grape vine, the product or produce of the vine which has not undergone the process of fermentation. He showed that Christ used the fruit of the vine, and that since the unfermented juice of the grape is the only drink produced on the vine it must be the only Scriptural drink for the communion.

Bro. Waters also set forth the "fruit" argument from Jno. 15 which is a "thorn in the flesh" to all fermented wine advocates. Christ used God's natural fruit producing law to teach and illustrate spiritual truths. He teaches that His disciples must abide in Him, the vine, if they would bear His fruit, because a branch can do nothing of itself. This proves that in the natural realm the branch in the vine that bears the fruit has borne

what the vine produces. That borne on a branch in the vine is "the fruit of the vine." It then must be concluded that anything which is made NOT ON THE BRANCH is not that which the vine produced. Fermented wine is made OFF OF THE BRANCH and, therefore, Bro. Waters pointed out cannot be the fruit of the vine. This argument is impregnable. Bro. Staley could not meet this.

Bro. Waters also proved that "fermented" is "leavened" and that "fermented wine" is "leavened wine." But during the passover all leaven must be put away (Ex. 12:15, 19, 20; Ex. 13:7). This means that "anything fermented" must be put away during that week. Obviously, since Christ instituted His supper during the days of "unleavened" or "unfermented" things, He could not have used a drink that was leavened or fermented. These are samples of the arguments set forth by Bro. Waters.

Bro. Staley had the old conventional wine arguments in general with perhaps a few later ones. Bro. Staley tried in vain to prove that there was no way of preserving grape juice in the days of Christ, and so it had to be fully fermented wine. He affirmed that this was the fruit of the vine of Matt. 26:29 and the only Scriptural drink for the communion. Bro. Waters proved that according to history the ancients had several ways of preserving grape juice in its unfermented state. Bro. Staley said he wanted Bible proof that it was done. Bro. Waters then showed that in Acts 2:13 "new wine" was available on the day of Pentecost, 53 days after the communion was instituted. But "new wine" is either the unfermented juice of the grape or that juice while fermenting, not "fully fermented wine." If they had wine in the process of fermentation on the day of Pentecost, they had to have available the unfermented juice of the grape during the Passover.

Bro. Waters pointed out that Christ knew how to preserve unfermented wine because he said, "But they put new wine into new bottles and both are preserved" (Matt. 9:17). The old wine skins would be saturated with albuminous yeast and cause the grape juice to ferment, thus ruining the bottles and causing the juice to be spilled. But if fermentation were to take place in new bottles they also would burst because fermenting wine generates a pressure of at least five hundred pounds per square inch. No bottle could withstand that pressure. Ancient writers describe this method of preserving unfermented wine and thus their evidence merely corroborates that of Christ. And Bro. Waters pointed out that if the wine were already fermented it would not cause the old bottles to burst any more than the new.

Bro. Staley predicted practically all of his first affirmative on Deut. 32:14, "Thou didst drink the pure blood of the grape," by arguing that "pure" meant fermented according to Young's Concordance and was from the Hebrew "chemer." He also built strongly on the fact that in the Communion tract by Bro. Waters a plea was made for people to accept the "pure blood of the grape" (Deut. 32:14). Bro. Waters exposed this in several ways. He first explained that five years ago

he had ceased using Deut. 32:14 to prove anything about the state of the drink element in the communion because the verse had not the remotest relation to the communion service. He then proved that what the Jews were doing in Deut. 32:14 was a mark of apostasy. "Then he forsook God" (Verse 15) "and lightly esteemed the rock of his salvation." "They provoked him to jealousy with strange gods" (verse 16). "They sacrificed unto Devils, not to God" (verse 17). "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee" (verse 18). Deut. 32:14 shows that they also ate the "fat of lambs, and rams." "Ye shall eat no manner of fat, of ox, or of sheep, or of goat" (Lev. 7:23). And the "fat" of their sacrifices was to be burned (Lev. 7:25, 31). But what did Israel do in their apostate worship? "Which did eat the fat of their sacrifices, and drank the wine of their drink offerings" (Deut. 32:38). In the true worship the "fat" was to be "burned" (Lev. 7:31) and the "wine" to be "poured" out unto the Lord (Gen. 35:14; Num. 28:7). Since the things done in Deut. 32:14 were condemned, how can the verse be used to refer to the drink in the communion? Bro. Waters further showed that the Hebrew word "chemer" was used in Isa. 27:2, "A vineyard of red wine," and therefore did not necessarily refer to fermented wine. It was here used to refer to the unfermented juice of the grape in the vineyard. He further pointed out that Young's Concordance defined "chemer" as being "a thick, sticky syrup." Bro. Waters pointed out that "chemer" could refer to the "foaming blood of the grape" as it came foaming from the wine press, and that it sometimes referred to the juice of the grape foaming while fermenting, but that Bro. Staley would not have either because his proposition called for "fully fermented."

With this taken from Bro. Staley he then halfheartedly tried to link the strong wine of Num. 28:7 to the communion by trying to get it in the Passover and on into the communion. Bro. Waters showed that Bro. Staley's entire position was built on a series of nine presumptions, so linked together that every one of them had to be proved or his case would fall. Here are the presumptions of the conventional fermented wine brethren's position. (1) Bro. Staley presumes that the drink offerings of the Old Testament were fermented wine. This he cannot prove because the word "wine" in the Old Testament more frequently refers to unfermented than it does to fermented. (2) Bro. Staley presumes that his presumed fermented wine was "fully fermented." If not fully fermented, it would not fit his case, but how can he prove it was "fully fermented?" (3) He presumes that his libation, or drink offering, was to be drunk by the priests. The Bible says it was poured out, but does not say the priests drank it. The part of the sacrifices to be eaten were eaten by the priests. (4) He presumes that this libation was drunk by the people of Israel in general. Even if the priests drank it, the people could not because even if a priest's daughter married a stranger she was forbidden to eat of the offerings of the holy things (Lev. 22:12). (5) He presumes that

the Passover had a drink element by divine sanction. The Bible does not say anything about it. (6) But he then assumes that this assumed drink element in the Passover was this assumed "fully fermented wine." (7) Presumes necessarily that the Passover lamb was a burnt offering. (8) He presumes that "fully fermented wine" is the fruit of the vine. This he cannot prove, and if he could, it would not follow necessarily that Christ did not use the unfermented. (9) He presumed that Christ used this "fully fermented wine." This he cannot prove.

Bro. Staley introduced Isa. 65:8, "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." Bro. Staley said the debate hinged on what to do with this new wine found in the cluster. Bro. Waters agreed and pointed out that the text said, "Destroy it not; for a blessing is in it." When it is allowed to ferment, it is going through nature's process of putrefaction, decay and decomposition. He read from Chemistry and Biology books to prove the nature of alcoholic fermentation. Bro. Waters proved that this new wine found in the cluster, in which there was a blessing, was the wine produced by the vine that "cheered God and man" (Judges 9:13). God said, "My soul desired the first ripe fruit" (Micah 7:1). God said to Israel, "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors" (Ex. 22:29). A "liquor" is a "liquid." Bro. Waters asked Bro. Staley if the unfermented juice of the grape were the "first" of their liquors and if it did not have to come before the "fully fermented wine."

Bro. Staley argued that unfermented grape juice was impure but that fully fermented wine was pure and wholesome. Bro. Waters pressed upon him the evil correspondence and significance of fermented wine in the following passages (Ezek. 44:21-23; Lev. 10:9; Isa. 28:7-9; Micah 2:11; Prov. 23:30-35; Prov. 20:1; Prov. 31:4-5; Isa. 5:11-14; Isa. 56:12; Hab. 2:5; Hos. 7:5; Joel 3:3; Amos 2:6-8; Psa. 60:3; Jer. 25:15; Rev. 14:10; Rev. 16:19; Rev. 14:8; Rev. 17-1-2; Rev. 18:3).

Bro. Staley did about as well as any of his brethren could have done. Fully fermented wine as the drink element in the communion cannot be sustained by its advocates. Bro. Wesley Ballard moderated for Bro. Staley and the writer moderated for Bro. Waters.

—M. Lynwood Smith

WISDOM OF THE WISE

A cover conceals an empty box, a shut mouth conceals an empty head.

A man big enough to do the job is honest. The little man will lie and cheat to gain his way.

Positive preaching, plus pleasant persistence, preceded by patient prayer persuades the proper people.

Twenty things half done lack a lot of making ten things well done.

Do what you can; where you are; with what you have.

—From Gospel Digest

From the Fields

W. H. Jones, Rt. 1, Alta Vista, Kans., Aug. 27.—We are still meeting in the Lord's way at this place. Please pray for us that we may press on in these trying times.

Oscar Johnson, Rt. 4, Joplin, Mo., Sept. 11—I preached at the Burkhardt congregation twice on July 20th and at Swars Prairie Sept. 3rd and at Joplin Sept. 10th. We had fair crowds at each place.

J. R. Tidmore, Broken Bow, Okla., Sept. 15.—We had a fine day at Golden, Sept. 10th. Brother Tom Smith preached for us and we all brought lunch. Brother Smith has been in a meeting at Slim. I am to begin for 10 nights at Garr Corner tonight. Pray for us.

C. R. Nelson, 325 Elmdale, Ottumwa, Ia., Aug. 18.—We are still contending for the faith and looking for the blessed hope steadfast unto the end. We are having rather good attendance with the chapel full on Lord's day morning and about 40-50 in the evening.

G. A. Canfield (colored), Star Rt., Box 78, Marion, La., Sept. 14.—I just returned from Wedowee, Ala., where we had a very good meeting with 9 additions. We now have 18 meeting at this place; most of them are heads of families. The prospects are good in this place.

Charles R. Dick, Rt. 1, Tuscola, Texas, Sept. 1—God bless you, Bro. King, and all the faithful for defending the Truth. Brother Waters' debate was fine on the fermented wine question. C. C. Snodgrass and Joe Castleman have gone over with this faction. I stand for the word of God.

L. H. Gragg, Box 1014, Costa Mesa, Calif., Aug. 18.—The new congregation at Orange is doing fine with good crowds at each meeting. We meet at 146 N. Grand in the "Y" building. The congregation was started last Dec. with 7 members; we now have 19. Bro. Chester King preached for us twice July 30. Six congregations were represented. Pray for us.

Richard Brown, Appleton, Ark., August 28.—We are very thankful for the progress the Mt. Zion church in Jerusalem, Ark., is making. We had a rather unexpected meeting, August 10 to 20, with two baptized and one restored. Bro. Kornegay, who is preparing to become a preacher is helping us some, and he is trying to establish a church at Noga Mt., about 23 miles north of here. Bro. Gay went up for two nights. Bro. Kornegay lives at Colquitt, Ga. Please, send us the OPA.

John W. Jones, Rt. 1, Melissa, Tex., Aug. 24.—The church at Melissa is doing well. Bro. Broseh conducted our meeting Aug. 19-30 with 2 immersions, and 4 confessions. I was at McAlester, Okla., the second Lord's day in Aug. I baptized one at Brashear, Tex. the 3rd Lord's day. Bro. Harrison has done a good work in getting a faithful congregation there. Brother Broseh is to debate the Sunday School issue Oct. 2-5 at this place. All faithful are invited to meet with us. We are buying the meeting place.

E. M. Huguey, Rt. 2, Box 40, Kinston, Ala., Sept. 15.—On July 3, Bro. Vester Reynolds began a 10-day singing school with the Early church. This was his first school; he did a wonderful job. Some attended from Georgia and Florida. Vester is the son of our preaching brother, W. H. Reynolds. Bro. Gillis Prince did some wonderful preaching during his recent meeting here. I enjoyed very much attending the meeting at Lowery with Bro. Gay doing the preaching. Let us work while it is day.

G. Clarence Kessinger, Rt. 3, Ada, Okla., Aug. 12.—The meeting at Galey closed with large crowds; there were 4 immersed and 2 restored. This is a new congregation which was established by Bro. M. L. Willoughby and Bro. Bill Bowen about a year ago. It is located about 15 miles northwest of Ada on highway 13. They meet for worship at 2:00 P. M. on the Lord's day in the Galey school. I like the new song book. Pray for me and mine.

Leslie N. Byford, 410 Clay, Waco, Texas, Sept. 6.—The church on So. 4th. St., here, continues to grow in grace and the knowledge of the Lord, also in number. Last Lord's day, Bro. Edwin Morris preached for us, both services, and extra seats were brought in to take care of the audience. We always look forward to the sermons by Bro. Morris, as they are always edifying and enjoyed. Our prayer is that a way may be opened up for him to spend full time preaching the gospel.

James D. Corson, Mahaffey, Pa., Sept. 7.—I heard Bro. Buffington for three nights in Flemington, in August. I preached at LeContes Mills, Aug. 20, morning and evening, with one restored. I preached for my home church, Love Joy, Aug. 27. I enjoyed the Labor Day meeting at Huntington, W. Va., in company with Brethren Burnell and Orley McComb and wives, also Bro. Howard McLinsey, all from Pa. I preached twice there to good crowds, meeting many new friends. We were treated nicely in the home of Bro. B. F. Leonard and other good brethren.

Earl W. Carter, Route 1, Kingman, Ind., Sept. 12.—Brother M. J. Buffington, of Georgetown, Texas, preached for us ten days Aug. 18 to 28. We had fair attendance in this meeting, for a mission effort. We had been meeting in our homes for about the last ten years, but we now have a meeting place on Highway 41, south of Veedersburg, Ind., two miles. The place is known as

the Bonebrake Church. Any of the faithful brethren passing this way, will find a welcome to meet and worship with us. Find subs. to the OPA enclosed.

J. H. Roberson (colored), Rt. 7, Butler, Penna., Aug. 15.—I baptized one June 25. He is already taking an active part which makes us stronger. August 6, Brother Corson gave us a splendid lesson. The Kramers and Burnalls were with us for worship also. We enjoyed the sermon Aug. 13 at Flemington by Bro. Buffington. I think he is a wonderful speaker. My prayers are for the faithful brethren.

Leonard Copeland, 409 Irvington St., Houston, Texas, Sept. 11.—I attended meetings at Healdton, Okla., by Bro. Waters; Houston, Texas, by Bro. Gillis Prince; Richmond, Texas, by Brethren Ethridge and Morris, where a congregation was established. I have been teaching and helping some in the work at the latter place, which I am glad to do. I am contending earnestly for the faith, being opposed to all innovations. Should anyone be interested in moving to Richmond, they will find a small faithful church. Houston church is helping us much.

T. R. Chappell, Box 5148, Sonora, Texas, Aug. 21.—Our meeting with Bro. Billy Jack Ivey doing the preaching closed last evening with 7 baptisms and 1 confession of faults. We had the best interest that I have seen for a number of years. People seemed to marvel in that so much Bible was taught in so little time. The Lord has blessed our efforts here. We consider Bro. Ivey among the best of our young preachers; he is worthy of his hire. Pray for us as we strive to walk with God.

Ellis McCabe, Goodman, Mo., Aug. 31.—I am preaching every Sunday night at the Goodman church of Christ. This congregation fell into the clutches of the gospel perverters several years ago. By patience I am slowly leading them back to the Old Paths. There is lots of opposition by a few old digressives. I expect to journey into Iowa this fall and would appreciate hearing from any to journey into Iowa this fall and would appreciate hearing from any of the brethren there who could use me in forming a new congregation or in strengthening an old one.

M. Lynwood Smith, Route 5, Bloomington, Ind., c/o Lowell Johnson, Sept. 8.—We are in a series of meetings at Harrodsburg, Indiana. Bro. Johnny Elmore is traveling with me, and Bro. Billy Orten and I are working together, and we have three other meetings planned in Pa. I closed a meeting at Graham, Okla., recently, with two baptized and one restored. We attended the Waters-Hawley debate in Pontiac, Mich., where Bro. Ervin did a successful job in meeting error. I mean to report this later. We visited Lawrenceburg, Tenn., where I preached at Chapel Grove and at Shady Grove, with one baptized at Chapel. Johnny Elmore and James Orten made good talks on Wednesday night.

Ira Baker, Rt. 12, Box 650, Houston, Texas, Sept. 13.—I enjoyed Brother Waters' article concerning the inception of fermented wine at a few Texas congregations. Bro. Clarence Snodgrass introduced the innovation in the Marlow congregation that meets at Cameron; we did not know that he was going to until it was already done. We would like for both he and Bro. Joe Castleman to return and correct things and back up their position. Let it be known to all that we do not believe in this innovation and will not tolerate it or its advocates.

Ben Frentrop, 238 Greer Street, San Antonio, Texas, Sept. 14.—Bro. H. E. Robertson begins a meeting with us Oct. 13th continuing over 2 Lord's Days. We are thankful for the Foy Willis Family who recently moved here. I appreciate Bro. Ervin Waters' warning against preaching brethren who have forsaken the Truth. In fairness to the flock, I believe that all false brethren, particularly preachers, should be publicly exposed. May we ever press onward, and fight the good fight of faith. Pray for us.

Joe H. Howard, Dora, Missouri, Sept. 7.—For sometime I have been busy preaching and debating. August 26 to 31, I was in a discussion with one, Richard Bailey, of Tulsa, Okla. We debated two nights at Broken Arrow, Okla., and three nights at Coweta, Okla. The subjects were "water Baptism" and "Holy Ghost Baptism." I believe we had a great victory for the truth in this discussion. Sept. 2 and 3, I preached at Washington, Okla., and on the night of the 3rd., one who was a Baptist was baptized. I am scheduled to be in Okla. for sometime, working and preaching as I may be needed.

Edwin S. Morris, 3831 S. Walters St., San Antonio, Texas, Sept. 14.—I preached at Fairview, both services, Aug. 27, and at Waco, both services, Sept. 3. We attended the all-day meeting, in Ft. Worth, on Labor Day, and enjoyed it very much. I preached at Houston, morning service, Sept. 10. The Lord willing, I mean to preach in Eola, Saturday night and Sunday, Sept. 17. We plan to attend part of the time a meeting in Austin, conducted by Brother Broseh, which began last night. May we all continue to press onward in the good fight of faith. Pray for me and mine.

Rowland W. Green, 224 W. Cherokee, McAlester, Okla., Sept. 5.—The church here at McAlester has been doing very well. Bro. Ray Kessinger preached for us Sept. 3, delivering 2 good sermons. We all enjoyed having him with us and hope that he may come back again. We are always happy to have any of the faithful brethren with us. We are looking forward to Bro. Clovis Cook's meeting here beginning Sept. 29 and continuing through Oct. 8. We solicit the prayers of God's people that this will be a good meeting.

C. Nelson Nichols, 849 Wilcox Ave., Los Angeles 38, Calif., Sept. 16.—After two weeks' singing school at Manteca I enjoyed hearing Bro. Tom-

my Shaw at Ceres and at Stockton. The Labor Day meeting was enjoyed by large crowds. The boy's meeting was successful with nine talks by boys and young men and nine boys led singing. We hope that the brethren will continue to have such meetings to encourage the young men. Sept. 11-14, Bro. Chester King discussed the cups and S. S. (class) issues with Bro. Marion F. Davis, at Lemoore. I moderated for Bro. King.

J. R. Tidmore, Broken Bow, Okla., Sept. 5.—The church at Golden is doing fine and is growing. I can now leave for other work as there are capable men to leave the flock with. Aug. 18-20, I was at Ada, Okla., preaching for this fine band of Christians. Many thanks for the fine hospitality shown me. I also visited the congregation at Galey which was enjoyed very much. Sept. 15-24, I am to be at Garr Corner. The church at Ada is to be commended for their zeal and good works. I enjoyed the hospitality in the Hamilton home. I have my time to offer to any congregation who needs me; would like to hear from you.

James R. Stewart, Rt. 6, Box 49-A, Waco, Texas, Sept. 12.—I enjoyed the Labor Day meeting at Ft. Worth. The singing and the teaching were as fine as I have ever heard. Sept. 3, I preached for the Dallas congregation. They are doing fine with the work. Sept. 6, I preached at Oklahoma City to a full house. I enjoyed the visit with these faithful brethren again. Last Lord's day, I preached for the home congregation with one confession of faults. The church here is doing fine with a full house every Lord's day. It looks as if we are going to either have to build a larger house or establish another congregation here in this city.

Harvey Chapman, Lone Rock, Ark., Sept. 6.—Bro. Robert Wilbur wishes to thank everyone for the help they have sent in time of need, and sorrow. His wife passed away July 20. The money sent by the brethren was used for medical and funeral expenses. It was greatly appreciated. Acknowledgments follow: Martin Springs church—\$84.00; Seymour, Mo. church—\$5.00; Odom church, Dora, Mo.—\$50.00; Advance, Ark. church—\$15.00; Mrs. Artie Etheberge, 1121 Henninger, Austin 2, Texas—\$5.00; Mr. and Mrs. Frank Meents, Rt. 1, Lebanon, Mo.—\$3.00; Miles King—\$5.00. Brother Arthur Wade closed a meeting at Advance, Ark. without visible results, but we believe the church was strengthened by his wonderful preaching.

Charles W. Jones, 1605 Red Oak St., Charleston 2, W. Va., Aug. 21.—I read of the success of the work in the OPA, and I am thankful for the victory being accomplished in the cause of Christ. I would be very glad to travel with an experienced gospel preacher in order to receive training in the work. I am not particular who, so long as he is a faithful gospel preacher. All I would ask is bread and shelter. I have other expenses to take care of such a course. I attended services in Huntington, W. Va., April 9, and I heard both Brethren McKeand and Leonard deliver good lessons. Both spoke at the morning service, and Bro. Leonard spoke that evening. (Note: I hope that one of our faithful preachers near this brother will investigate this appeal, and if worthy, will see that he has help.—E. L. K.)

Marvin E. Fisher, 4736 Calle Tinto St., San Diego 9, Calif., Sept. 6.—The church at National City is at peace for which we are thankful. We have some very fine young men who are developing into fine teachers. We believe the church here is scriptural in its teaching and actions. For any information concerning the church here, anyone can write to me at the above address. We are looking forward to our meeting with Bro. Homer A. Gay doing the preaching. All the faithful ones are invited to come and visit with us. In behalf of Sister Walter L. Jones, I take this opportunity to thank all the churches and individuals who helped during the illness and

passing of Bro. Walter L. Jones. I gave the lesson at El Centro, Aug. 20; I enjoyed being there again. May each of us gladly accept the responsibility that our profession carries with it.

Clovis T. Cook, Rt. 2, Lebanon, Mo., Sept. 12.—I was permitted to attend all of our meeting here at Lees Summit, except the last Lord's day. Brother Gillis Prince did some fine preaching; one was baptized. I began a meeting at Ben Davis, Sept. 3, and closed the 10th inst. There were 2 immersed. My next meeting will be at Maple, Ark., beginning Sept. 15 and continuing through Sept. 24. I am to begin at McAlester, Sept. 29 and continue through Oct. 8. I will be at Beef Branch, near Joplin, Mo., the third and fourth Lord's days in October. I am to begin a meeting Oct. 27th at Ada, Oklahoma, continuing through Nov. 5. The meeting at Fredrick, Okla. was postponed on account of the rains through July, putting the farmers behind in their work.

Howard McClintsey, Mahaffey, Pa., Sept. 5.—Recently, I have been meeting with the East Ridge congregation. Aug. 13, I heard Bro. Buffington deliver a good lesson at Flemington, about 100 miles from here. I met some of the brethren from Butler while there, and I was glad to meet all. I enjoyed a trip, in company with a number of brethren in Pa., to Huntington, W. Va., for the all-day meeting, Sept. 3. I was glad to meet the brethren there and appreciated the hospitality shown us. I plan to attend some of Bro. Gillis Prince's meeting there in the near future. I enjoy the good lessons in the OPA and I think Bro. Waters is defending the truth in contending for the "fruit of the vine" as a drink element. We need to be careful about all departures.

John Thomson, 2738-179th St., Lansing, Ill., Sept. 14.—On Sept. 10, I visited the brethren in Wheatfield, Ind. I took some copies of the OPA and gave them to the members. This is a faithful congregation but none of the members are subscribers to the paper. This congregation is establishing 2 more congregations at Chesterton and Rinsilee. Brethren, we need to enlarge the unity of the brotherhood by putting the OPA in the homes of more brethren in digression. Let us do more in the future than we have been doing. I am still looking for faithful Christians to move here for work and assist in building a much needed congregation in this great industrial metropolis. If you know of members living in Chicago or its southern suburbs, will you please write to me about them?

Byron Kramer, Salona, Penna., Sept. 6.—We enjoyed our meeting by Brother Buffington; the interest was good. There were no additions but the spirit of cooperation manifested throughout the meeting was the best I have ever seen. By our cooperating, we can hope to be able to double or triple the number of congregations in this state. I am reminded of the following when I hear people say what they are going to do: "It's not what we do with the millions that perchance may fall to our lot; it's what we are doing with the \$1.50 we have got." We would like for the brethren in Pottstown, Penna. to mention their addresses in the paper or send them directly to me; we might be able to help each other.

I. P. Stockton, Thompsons, Texas, Aug. 21.—The church of Christ at Richmond, Texas, extends a cordial invitation to faithful ministers of the church to visit us when coming our way. The presence of Christians encourages us. We began meeting last Lord's day in the P. T. A. building here in Richmond. Our intentions are to continue to meet here until at which time we are able to purchase a lot and erect a place of meeting of our own. This congregation is the result of a meeting conducted by Bro. C. O. Etheredge of Austin and Bro. Edwin Morris of San Antonio, being supported by the congregations of Houston, San Antonio, Sabinall, and Cedar Park. It can truly be said that the preachers did the true work of evangelists. We desire the prayers of the faithful that we may grow and abound.

Darnold B. McCord, 552 North Wabash, Glendora, Calif., Sept. 20.—I am currently in a meeting with the Stockton brethren. It began Sept. 10 and will close, the Lord willing, the 24th inst. To date, there have been 2 immersions and 6 confessions of faults. The hospitality of these good people will never be forgotten—they are among God's very best. A tentative date of Oct. 1 has been set for my going to the Salinas area for personal work and a series of meetings. While in

this section of the Valley, I have enjoyed greatly the companionship of Bro. Homer L. King. The association with him is both inspiring and encouraging; his counsel is greatly needed and I appreciate it more than I can ever say. I solicit the prayers of God's children.

Leslie Cato, Rt. 1, Colquitt, Ga., Sept. 4.—The church here closed a meeting July 30 with Bro. Carlos Smith doing the preaching. Bro. Smith delivered some very inspiring sermons which I am sure strengthened the whole congregation. Two were immersed. During the meeting, we were glad to have visitors from churches at Lowery, Early, and Pansy, Ala., LaGrange, Ga., and Gretna, Fla. We were happy, recently, to have Bro. Miles King visit us in our home; he has preached for us the last 2 Lord's days. Brother Philip Tidwell was also here. We want to thank the Slaughters and others who meet in Panama City, Fla., for the donation tendered us in the completion of our building. We anticipate our meeting by Bro. Gay beginning Sept. 23. I was happy to hear Bro. H. E. Robertson during his meeting at New Salem church near Wesson, Miss. I enjoyed the hospitality of the Carlos Smith home while there.

Tom E. Smith, Box 593, Healdton, Okla., Sept. 14.—I attended practically all of the meeting at Graham, Okla. Bro. Lynwood Smith did some fine preaching. The monthly all day service was at Oak Grove on the 27th inst. Preaching brethren in attendance were: Clarence Kessinger, Bill Roden, Lynwood Smith, and the writer; congregations in attendance were: Oklahoma City, Wynnewood, Ada, Ardmore, Graham, Lexington, and Healdton. I closed a meeting at Slim, Okla. last evening with one restoration from the digressive faction there. We hope much and lasting good will come from the seed sown. We went to Golden last Lord's day morning where I preached to a very good audience. This is the home congregation of our beloved Bro. J. R. Tidmore. The congregations at Slim and Golden have both been through the fires of persecution. I appreciate the help of Bro. J. R. Tidmore and others. The congregation at Oklahoma City sent support for which I am so grateful. Bro. Don McCord spent the early part of his life near these congregations and is loved and respected by all.

Billy Jack Ivey, Rt. 2, Sentinel, Okla., Sept. 11.—The meeting of the brethren and I conducted from Aug. 6 to 20th at Sonora, Texas, was a meeting to be thankful for. The visible results were 7 baptisms and one restoration. I certainly enjoyed the meeting which was held under a tent belonging to the Austin brethren. We had visitors from Abilene, Menard, Eola, San Angelo, and Sebinal. I look forward to returning there next year. August 21-22, I visited the brethren at San Antonio, preaching twice. I enjoyed being with them for the first time. I began at Deep Dale near El Reno, Okla., Aug. 27. This was a fine meeting. The visible results were 6 baptisms. This is a fine group to labor with. Currently, I am engaged in an effort at Oak Grove. Crowds and interest are good. I begin, the Lord willing, with the Davis brethren Sept. 22. I then go to Texas for about 2 months work. Pray for me.

Billy Orten, Rt. 2, Lawrenceburg, Tenn., Sept. 14.—The meeting closed at Arvin, Calif., Aug. 27th. The interest was good and the results were gratifying; 9 were baptized and five were restored. Among those immersed was a Baptist preacher. I enjoyed laboring with these brethren; this is the finest group of people to labor with, I believe that I have ever met. I am to return for a meeting in '51. August 30-Sept. 1, I preached at Corcoran, Calif., It was a pleasure to be associated with Brother Jesse French, one of our gospel preachers, while there. Sept. 3, I preached to a large audience at Fresno and attended the Labor Day meeting there, Sept. 4th. Currently, Lynwood Smith and I are collaborating in an effort at Harrodsburg, Indiana. Johnny Elmore is here and is lending valuable assistance in the singing. We expect Bro. Tommy Shaw to be with us this week end. This is a fine congregation and we are enjoying our stay here. Brother Smith and I begin the work in Penna., Sept. 19. Pray for us.

J. T. Brosech, Dublin, Texas, Sept. 15.—The meeting at Cross Hollows, Mo. was well attended and closed with 1 baptism. They have some very fine young people there and our prayer is that they will continue to grow. From there we went to Rogers, Ark., for a week of meetings. There were 5 immersed and 2 confessed faults. We appreciated the cooperation of all the faithful in our meetings in Ark. and Mo. From Rogers, we went to Dallas, where I preached Aug. 31. We heard

Bro. Homer Gay at Ft. Worth Sept. 1; we enjoyed it very much. Sept. 2, we were called to the bedside of my mother who suffered a stroke. She is much improved and can now talk again. We appreciate the prayers of our brethren in her behalf; too, we are grateful for the financial support that was tendered us. Currently, I am engaged in a series of meetings at Austin which will continue through Sept. 24. I then go to Cross Roads near Glen Rose, Tex. where we will continue through Oct. 1. Best wishes to all the faithful in Christ. Pray for us and His cause.

Verlin E. Elliott, 331 Pioneer Drive, Bakersfield, Calif., Sept. 15.—We recently closed our meeting at Arvin with gratifying results. There were 9 baptisms and five confessions of faults. The crowds were good throughout the meeting. Bro. Billy Orten did the preaching. I have nothing but praise for him. I would recommend him to all who are in need of an evangelist with speaking ability and the attributes of a personal worker. It seemed as though he made friends everywhere he went. Another very promising young evangelist, Tommy Shaw, came by and stayed three nights of the meeting and preached once. Donald and Gerald Rowland from the Montebello congregation were here for part of the meeting. Others visited from Poplar and Woodlake. I was happy to attend the meeting on Labor Day at Fresno. The plan of evangelizing that has been employed in the state for almost the last decade was dispensed with. Another plan is to be used. Arvin plans to work with the congregations in the Los Angeles area for the coming year. Pray for the work here.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Sept. 15.—I was in a good meeting in Oklahoma City last month where three were baptized and seven confessed faults; I think much good was done otherwise. Following this meeting, I went to Council Hills, Okla. for a series of meetings. Outside attendance was at a minimum, due to the inclemency of the weather. It seemed, however, the Christians were strengthened. Sept. 7, I began a series of meetings in a mission effort at Phenix City, Ala. We closed there tonight with 3 immersions and others almost persuaded, it seems. The folk there are hard working people for the church. We go next to a place about 40 miles from LaGrange for another mission effort. Pray for the success of these meetings. The church in LaGrange is doing fine. Brethren, let us work while we have time and opportunity. The supply of my tract on "Proof" is exhausted; I can fill no more orders unless I get enough orders to make a reprint. I have photographs of 26 sermon charts at 10c each or \$2.60 for the set postpaid. I can still get the 1 pt. silver plated cups at \$8.00 ea. postpaid. If you are interested in any of the above items, please write to me.

M. J. Buffington, Gen. Del. Georgetown, Texas, Sept. 14.—My last meeting was at Kingman, Ind. We are thankful to report that we now have a faithful congregation established in the Bonebreak Church building, near Kingman. Any faithful gospel preacher passing that way should visit them. You may write Bro. Earl Carter, Kingman, Ind., or Bro. Tom Henderson, Rte. 4, Veedersburg, Ind. The co-operation by the Harrodsburg congregation was appreciated very much, also the very good financial support they gave me. After we left Indiana, I preached two nights at Clio, Missouri. I enjoyed being with my brethren in that part again. From there we went to Oklahoma City, where I preached Saturday night and Sunday morning, also preaching one time over the radio. The zeal that the Oklahoma City congregation has is very commendable. We went next to the Labor Day meeting in Ft. Worth, Texas, where we enjoyed being with brethren from all over the state, also brethren from other states. I heard Bro. Homer Gay preach once at Ft. Worth. I enjoyed being with him and hearing him preach again. I consider him among our very best. Last Lord's day, I preached at Midland, Texas. This was my first time with these brethren, and I can truthfully say, that I believe they have a zeal to do more for the cause of Christ, and are going forward with a determination that something should, and must be done. I enjoyed hearing Bro. Brosech preach last night in Austin, Tex. I expect to be with him some in this meeting, the Lord willing.

Carl Willis, 21 Cherry Court, Pontiac, Mich., Sept. 16.—The debate between Brethren Ervin Waters and H. E. Hawley began Aug. 28. The first night, the communion was under discussion with Bro. Waters in the affirmative. Bro. Hawley's arguments were feeble; he admitted that Christ had a cup in the institution of the Supper. He vainly tried to apply the law of expediency; he lacked the sword of the Spirit. The

second and third nights, being on the classes system of teaching, Bro. Hawley was in the affirmative. His department was convincing of the fact that he was confused. The last night, Bro. Waters produced a chart containing a number of scriptures pertaining to an assembly. With the exception of two, Brother Hawley denied them, thinking they applied before the institution of the church. The night before, he used some of the same scriptures in trying to prove his points. He accused Bro. Waters of throwing up a smoke screen and confusing the people. The reverse was truth. The attendants seemed to be amazed at the way Bro. Waters handled the truth; he did a splendid and commendable job of it. Both men conducted themselves as Christian gentlemen. I was disappointed at the small number of the opposition represented. The truth was represented well considering everything; six states were represented. The Lord's Day following the debate, Bro. A. J. Mason preached; one was baptized, and two, one of whom came from disgression, returned to the fold. The Cause has been greatly strengthened by the moving of Bro. Johnny Spradley and Bro. Sonny Gay and their families to this area. We meet at 24½ W. Pike at 11:00 A. M. and 7:30 P. M. every Lord's Day. All are welcome.

Fred Kirbo, Wilson, Okla., Sept. 13.—Since my last report to the OPA, I preached at Ada, Okla., baptizing 3; at Spring Hill, W. Va., baptizing 5 and restoring 2. This congregation is growing rapidly in grace, knowledge, and in number. Crowds were good in the meeting; some standing the last night. Due to illness on my part, I was forced to postpone the meeting in my home town, but I am much better now. I pray the Lord will give me health so that I can carry the gospel to others. Let us pray for more preachers to enter the field. "The harvest is white and the laborers are few." If you know of a worthy preacher who has quit the field, because of financial needs, dig deep into your pockets, and send him out to preach the gospel you love so dearly. Recently, I closed a good meeting at Washington, Okla., baptizing 9, and 8 confessed faults. My family and I attended Bro. Waters' debate with Bro. H. E. Hawley, at Pontiac, Mich. Bro. Waters gave them what the Book said, and Bro. Hawley fell flat. Bro. Rue Porter sounded a timely warning to his brethren, when he said, "No amateur has any business debating Ervin Waters." We heard Bro. Waters debate Bro. Staley at Waco, Texas, on the "Wine Question." Bro. John certainly did work and "sweat" to uphold the wine, but it fell just like all other innovations. Previously, I had thought Bro. John was sincere in his contentions, but when he accused me and other preachers of dividing the church in Wilson, Okla., I lost confidence in him. Bro. John, none of the preachers you mentioned had anything to do with it. Yet, you said in your paper, regarding this trouble, that we preachers were the cause of it, calling us "Trouble makers" and "false teachers." Brother, false accusers have a solemn warning in 2 Tim. 3. Fix it up, John, while you can. Do not be angry with all of us just because Bro. Waters taught you the truth. If you have anything to say about me, say it on your knees, brother.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Sept. 12.—We had a good meeting in Midland, Texas August 13-20. One fine man was baptized; two made confessions of faults, and three more came to us from the "cups" faction. I believe the church has a brighter future at Midland. I preached three nights at Sentinel, Okla., between the meeting at Midland and the one at Fort Worth, Tex. At Sentinel, I baptized a splendid boy, who will make a useful man in the Church. I enjoyed being with Ervin Waters one night of his meeting at Wichita Falls, and surely was glad to see all the faithful there. I began at Ft. Worth, Aug. 27, and continued thru Labor Day, Sept. 4. We had good crowds and good cooperation. We baptized a fine young couple, and one came to us from the "cups" brethren. I also enjoyed the Labor day meeting. A splendid crowd was there from over the State of Texas and some from Oklahoma, among whom were several preaching brethren, all of whom I was very glad to see and be associated with again. Because of sickness, the brethren at Pansey, Alabama, could not have their meeting which I was to have been holding for them at this time. So, I am enjoying a rest (?) at home. Last Lord's day, I spoke on the radio at 8:45; preached at the morning service at home; conducted a funeral out at Lees Summit in the afternoon, and preached again in town that night. I hope to begin at Colquitt, Ga., Sept. 22; then to Lowery and Early congregations for a few days visit, and then to Gretna, Florida, before going to California. I am glad that other congregations of the State of Missouri are joining hands with the little congregations in a united effort to establish more

faithful congregations next year. May the Lord help all of us to work while it is day; the night of death soon cometh.

Homer L. King, Gen. Del., Lodi, California, Sept. 20.—At Odell, Oregon, I taught for ten nights a singing school, with good results, and preached over two Lord's days, being much enjoyed by me. We went to Kennewick, Washington, for two sermons, Aug. 25-27. On the night of 27th., I preached at Yakima, Wash., 80 miles from Kennewick. We have small congregations at both of the above places, and I was asked to return for meetings in November. We need a man of experience and wisdom to move into this field for a year or more. I wonder if we have a few churches who would be willing to support in part this work? We arrived in Lodi, Calif., Aug. 29, and after much seeking found an apartment, suitable for temporary quarters. Since our arrival here, I have preached at Lodi, three sermons; Manteca, once; Armona, three sermons; attended the Labor Day meeting in Fresno; attended the King (Chester)-Davis debate, at Lemoore, near Armona, four nights. Chester did a good job, defending the truth there. Davis is a fair debater for his experience, but leaves himself wideopen on every side for thrusts of truth. His greatest weakness was evident when he was in the affirmative on the classes and women teachers. These departures or innovations just will not stand up in the face of the truth handled aright. The discussion was conducted in the house of the class brethren, and they furnished the greater portion of the audience, which is rather unusual in such discussions. I am scheduled to preach at Ceres next Lord's day. I am to begin a series of mission efforts in or near Sacramento the first Sunday in October. We have enjoyed hearing Brother Don McCord in part of his series of meetings at Stockton. He continues to grow as an evangelist and is much appreciated in this field. I am thankful for all our promising young men who are entering the field just now, and we have quite a number. This is a very encouraging omen in the cause we espouse, which refutes the false reports of our innovating preachers to the effect that, "They are dead," "They are dying out," etc., etc. Continue to address me and the paper at Lodi, as above, until otherwise notified. Love and best wishes for all of our faithful preachers and their labor of love. Pray for me and mine.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., Sept. 15.—I held the Wichita Falls, Texas, meeting August 16-27. It resulted in eleven baptized and five restored. With proper unity and effort here is a congregation which will do great good for the cause of Christ. I appreciate them. Preaching brethren Lynwood Smith and Homer Gay visited the meeting. I preached twice at Wichita Falls, Aug. 27, in the morning and afternoon, went by plane to Oklahoma City and preached that night. Lynwood Smith, and Johnnie Elmore of Ardmore, Okla., who has decided to make preaching his life's work, met me there. They traveled with me by plane to Detroit, Michigan, and I began a discussion at Pontiac, Mich., that night, Aug. 28, with Brother H. E. Hawley on the cups and Sunday School. The discussion lasted three nights. Lynwood moderated and performed the task in a creditable manner. The discussion helped the cause of Christ no little in this new field. It was in the building owned by the S. S. brethren. Bro. Hawley was nice and gentlemanly but, with all due respect to him, he was very weak as a debater. Our brethren in Pontiac are growing rapidly. The Peek family and Carl Willis are responsible for this good beginning. I was very surprised to find my old co-laborer, A. J. Mason, from California there assisting this new congregation. We had visitors from at least five states from among our brethren at the debate. Brethren, you will perhaps never know how such backing inspires me in the defense of the truth. Pontiac is in the great Detroit industrial region. About the highest wages in America are paid there and they are begging for workers now. Those contemplating a move for such work should move there and assist in establishing the cause in this state. John Spradley, Jr., and Homer A. Gay, Jr., arrived during the debate to get jobs and help out in the work. May I thank the churches at Wichita Falls, Carter and Okla. City for their assistance of me and Lynwood in this effort. Lynwood, Johnnie, and I rode with Bro. Thomas Murphy as far as Cincinnati, Ohio, and went by bus from there home. Lynwood preached four times at Chapel Grove and Shady Grove with one baptism at Chapel Grove. Johnnie Elmore and James Orten both preached at the Wednesday night service. I began a meeting here at Swars Prairie, near Neosho, Mo., Sept. 10. We have had five baptisms to date. I begin at the nearby Burkhart congregation the night of the seventeenth, the Lord willing. I plan to begin at Lebanon, Mo., Oct. 18.

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. XXII

LEBANON, MISSOURI, NOVEMBER 1, 1950

No. 11

A FEW THOUGHTS ABOUT SINGING

I was impressed by some of the things which Bro. Paul Nichols said about singing in his timely article in the June number of the O. P. A.

I, like he, think that if we could always have good singing it would not only be more pleasing to God, but would be far more edifying; and the apostle Paul said in 1 Cor. 14:26 "Let all things be done unto edifying." This included singing, for he had just said, "When ye come together, every one of you hath a psalm, (a song), hath a doctrine, hath a tongue, hath a revelation." Thus mentioning most of the exercises in which they engaged when they came together; the singing being one of these items.

From this we learn that the singing should be edifying. I am sure that good singing is edifying, but we should not judge singing by the vocal music alone. I believe that the vocal music may be fine and at the same time the singing abominable in the sight of God. Singing, to be good should measure up to the teaching of the New Testament on the subject. If it does not it cannot be good: at least not as good as it should be.

First we should select proper songs to sing. Then we should sing with the spirit. But some one may ask "What is it to sing with the spirit?" Let us let the New Testament answer. In this same 14th chapter of 1 Cor. verse 14 Paul says, "For if I pray in an unknown tongue, my spirit prayeth," What spirit? Paul's spirit. Then in the next verse he says, "I will pray with the spirit," What spirit? His spirit, of course. He would not speak words just to be heard of men. He would pray earnestly, pray with his spirit, he would pray earnestly to God, his spirit, his heart would join in the words of his prayer, his heart would be in the sentiment of the words of his prayer, he would mean what he was saying. Then he said he would sing with the spirit. He would sing like he prayed. His heart would join in the sentiment of the words of the song. He would mean what he said when he sang.

When we learn to sing in that manner, and make a practice of doing so, the hearers will soon learn that there is something more to the singing than just the vocal music. Our songs will become edifying instead of being idle songs for show and entertainment.

We should select songs to sing which we can sing truthfully. Then we should not make idle songs of them by paying no attention to the

(Continued on page seven)

ONE LIKE UNTO MOSES

By Robert L. Falvey

In that book that is so enduring to Christians, since it reveals a picture of the home of the soul in that land of ethereal beauty where there is no sorrow, thirst, nor pain, commonly called the Revelation of Jesus Christ to John, we are told that part of our thrill in that great adventure will be singing loud hosannas to Moses and the Lamb and standing upon a sea like glass, where the waves no longer toss to and fro and the angry sea billows no longer roll. John is not the only one who links these two Biblical characters, Moses and the Lamb, together for the purpose of consideration. The inspired Apostle Peter in the third division of the book of Acts, in his sermon in the temple square, told his Hebrew audience, "Moses indeed said, A prophet shall the Lord God raise up unto you from among the brethren like unto me, to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul which shall not hearken to that prophet shall be utterly destroyed from among the people." The first Christian martyr, as he died on the field of battle in the service of his King, uttered the same words quoting the prophecy of Moses concerning this prophet like unto him and applied it to Jesus of Nazareth.

That great man of God who led the Hebrew people out of the land of Egypt was raised in the wealth and splendor of a Pharaoh's home. Yet he chose rather to suffer persecution with the people of God than to enjoy the pleasures of this world. Leading the children of Israel out of their bondage, he instilled in them the hope of a promised land flowing with milk and honey, and shortly before he died, in the eighteenth division of the book of Deuteronomy and the 18th and the 19th verses, he made this prophecy about a prophet like unto himself that God would raise up. This is the same one Peter and Stephen quoted over fifteen hundred years later and applied to Jesus of Nazareth.

As we study this prophecy in its proper setting, we notice three things peculiar to it. First, the prophet who was to come was to be like Moses. Second, he was to have God's word in his mouth. And third, those who failed to hearken unto his messages would be punished severely by being cut off from the people of God. As we examine that portion of sacred writ, called the Old Testament, we find no indications of this person having appeared upon the scene. For when, as most

Biblical scholars believe, and it is probably true since it was written after the death of Moses, Ezra added verses 9 through 11 to the 34th chapter of Deut., he said, "And there has not risen in Israel since, a prophet like unto Moses." In vain do we search the entire Old Covenant for his counterpart and are met with failure. Malachi, in completing the revelation, mentions Moses but significantly does not tell us that anyone ever arose like unto him.

There are four things that distinguish the Mosaic prophecy from all others. First, Moses received revelation waking and standing while all others did so in a dream or a vision. Second, Moses prophesied without the ministry of an angel, while all others had the word spoken by angels delivered unto them. Third, Moses was not afraid but talked with God face to face as a friend, while the other prophets were in fear as they spoke to Jehovah. Fourth, Moses could prophecy any time that he would, while the others had to wait until they were moved by the Spirit of God for their periods of inspiration. For these reasons all devout Jews regard the Mosaic prophecy as the highest form of inspiration known to them.

When we come to the New Covenant however we find Peter and Stephen confidently affirming that in Jesus of Nazareth we find the fulfillment of the Mosaic prophecy, and John links them together when he tells us that we "shall sing the song of Moses and the Lamb" when we rest on that ever-green shore. Careful students of the word of God have ever attested to the authenticity of their claims, for as we examine the characteristics of both men, we find a striking similarity that can only be accounted for in "the divinity that shapes our ends."

God through Moses gave a new law unto the Children of Israel. God through Christ gave a new law unto the entire world. God spoke unto both Moses and Jesus face to face. Both performed signs and wonders. Moses led the children of Israel out of the Egyptian bondage. Christ came to lead the entire world out of the bondage of sin. The work of Moses was confirmed by signs and wonders. The work and Word of Christ was likewise confirmed by signs and wonders.

Moses promised those who heard him a promised land flowing with milk and honey. Christ promises those who will obey the Gospel a better home, a house not made with hands, a sabbath of rest for the people of God in an eternal Heavenly Jerusalem. Moses fasted forty days in preparation for his work. Christ fasted forty days in the wilderness just after His baptism and just before He went out on His three and a half years of personal ministry. Moses with the power of God supplied the manna in the wilderness. Christ upon one occasion fed five thousand and on another four thousand, and told us that He was "the bread of life."

Moses went through the sea and led the children of Israel through the help of Jehovah. Christ walked on the water, stilling the tempest, and permitted Peter to do likewise. When Moses came down from the Mount, his face shone so bright that none of his people dared look there-

upon. On the Mount of Transfiguration the face of Christ shone like the sun, and Peter, James, and John had to hide their faces to keep from being blinded. As Moses and Elijah representing the law and the prophets which were to be no longer the law of the people, only Christ appeared in miraculous manifestations.

Moses cured Miriam of her leprosy. Christ healed numerous cases of the same disease. Moses changed the name of his great leader Oshea to Joshua. Christ changed Simon to Peter. Moses had seventy rulers delegated over the people of Israel. Christ sent out seventy to proclaim the news of the coming kingdom to the Israelites. Moses sent out twelve spies. Christ sent out twelve apostles on the world wide mission of preaching and baptizing. Moses gave the Jews their great moral precepts. Christ carried them to ultimate perfection, coming not "to destroy the law and the prophets but only to fulfil."

Both Moses and Christ were preserved in infancy from a wicked ruler who slew all the male children living round about. Moses through the power of God brought darkness over the land. Christ, when He was crucified, threw darkness over the land in the middle of the day. Moses revealed the calamities that would befall the Jewish people if they did not abide in the teachings of Jehovah. Christ revealed the calamities that would befall them if they rejected Him.

As we study the story of Moses we notice another series of striking similarities in connection with atonement. On occasion after occasion Moses offered to die for his people. Christ did die, "the lamb of God that taketh away the sins of the world," and made an atonement for our sins with His own blood. Time after time Moses made intercession for those who transgressed God's laws. Christ ever liveth to make intercession for us being our advocate with God, the Father. Moses slew the Paschal lamb, putting the blood upon the door posts, and when the children passed under the blood and came into the house, they were saved from the death angel that passed over. Christ was our Paschal lamb, one without blemish, who was wounded for our transgressions and was slain upon the cross. In His death He shed His blood. Paul tells us that when we are baptized, we are baptized into His death. Thus we come in contact with the blood. Luke tells us in Acts 2:47 that the Lord adds to the church after a completion of that obedience. Paul says that Christ is the saviour of the body and that the body is the church. Hence, if we come under the blood and get inside the church, we too will be saved when the death angel passes over.

Moses lifted up the serpent in the wilderness. Christ was lifted up to draw all men unto Him. Both were without honor in their own country. Both were even scorned by members of their own family. Both dealt with wicked and perverse generations, and yet they both offered them a way of salvation. Both were meek and lowly in heart. Both died in good health and in the prime of life. After the death of Moses the Jews entered into the promised land. Because of the death of Christ, we Christians are able to stand on Jor-

at the Bit Shop congregation. I had known them both since my childhood. She leaves to mourn her passing, six children: Mrs. J. C. Pruitt, Mrs. J. H. Hayes, Mrs. D. L. Pruner, Homer R., and Loyd; several brothers and sisters, and a host of other relatives and friends. She was laid to rest by the side of her husband in Mt. Olive cemetery in Healdton, Okla. Our deepest sympathy goes out to the family.

—Tom E. Smith

Smith—Herbert Curtis Smith, Jr., son of Mr. and Mrs. Herbert C. Smith, Sr., was born Nov. 23, 1949, at Graham, Texas, departed this life Sept. 30, 1950, at the Graham hospital, Sept. 30, 1950, 8:15 A. M.

Surviving, besides the parents, are: one sister, Edna Irene; four grand-parents, Mrs. Mamie Saathoff, Jim Pickrell, and Mr. and Mrs. Abe Smith; also three great grandparents, Mr. and Mrs. A. T. Smith, and Mrs. Ada Wright.

I was called to New Hope Cemetery, near Santo, Texas, Oct. 2, to conduct the funeral of this infant. A very large crowd of relatives and friends of the bereaved had gathered to await my arrival. Some very sweet and appropriate songs were sung by the Lone Camp Community choir.

Although this child had been afflicted all of its life, thanks be to God through Christ, its sufferings are over, and according to Christ's own words (Matt. 18:12), its angel shall always behold the face of our Father in Heaven. To the bereaved, I would leave this consoling thought: Though it cannot return to you, you can go to it (2 Sam. 12:23).

—Tom E. Smith

Sammons—Sister Mae Sammons, 77 years of age, died at 11 A. M., Saturday, September 9, at the residence of her daughter, Sister H. O. Allen, 1306 N-A Street, Midland, Texas. Sister Sammons suffered a heart attack. She was born May 1, 1873, near Stockton, California. Survivors include the daughter, Sister H. O. Allen, of Midland; and Rollie D. Sammons, of Borger, Texas; Albert Sammons, of Port Blakely, Washington; and one sister, Mrs. Sam T. Moore, of Fairview, Texas. Twelve grandchildren and several great grandchildren survive. Her husband, Albert Sammons, and two sons, Cecil Travis and Howard Vernon, preceded her in death.

Sister Sammons was a member of the Church of Christ over sixty years. She has been a tireless worker in the Master's vineyard. The writer personally knew Sister Sammons for about ten years and can safely say that he believes that her "affections were on things above and not on things on the earth." She spent much time and money to build up the cause for which our Lord died. To those who are bereaved we have this consolation: "That ye sorrow not even as others who have no hope" (1 Thess. 4:13). The writer conducted the services at the Church of Christ, in Midland.

—M. J. Buffington

Train up a child in the way he should go; and when he is old; he will not depart from it.

(Proverbs 22:6).

MEET ANOTHER PREACHER



Brother E. M. Huguley, of the Earltown church, near Samson, Ala., was born in Geneva County, Alabama, September 8, 1911.

In August, 1944, Bro. Huguley became a member of the Church of Christ, being baptized by Bro. Clovis T. Cook, and he is held in high esteem by his home congregation and all who know him. Soon after his obedience to the gospel, he began to take an active part in the public work of the church, and he has been teaching publicly and regularly for the past three years in his home and near-by congregations in Ala. and Ga. He now desires to devote all his time to preaching the gospel. We, therefore, commend him to the brotherhood as being sound in the faith and loyal to the "old paths," being opposed to all innovations which have troubled the church in work and worship, thereby disrupting the peace of God's Israel.

Brother Huguley is married to a faithful Christian wife, and they have one child.

Signed: W. H. Reynolds, F. T. Harrison, and Gillis Prince.

ARE YOU ASHAMED OF CHRIST?

By Ray Asplin

We may be ashamed of Christ, ourselves. Peter was ashamed of our Lord, when he was standing in the shadow of the cross. Jesus had told Peter that he would deny Him, but Peter was certain that he would not deny Him but in just a few short hours he had denied the Lord thrice. We should be careful that we do not fall into the same temptation.

1. Who Is Ashamed of Christ?

THE SKEPTICS: "The fool has said in his heart, There is no God, they are corrupt, they have done abominable works, there is none that doeth good" (Psalms 14:1).

We should not expect the skeptic to believe in Christ; he puts his faith in worldly philosophy. He believes only in the things which he can see with his own eyes; he hates that which he does

not see with his eyes. He has no real moral standard, and to him Christ and religion are foolishness. He lives by a fang and claw philosophy, living only for today and hoping that he will never have to answer for his evil deeds in the future. The religious confusion of the world has caused many skeptics.

THE DISOBEDIENT: "They profess that they know God; but in works they deny him being abominable and disobedient, and to every good work reprobate" (Titus 1:16).

These people claim to be Christians of some sort, they are our present day Pharisees. They do not like to have their errors pointed out and will become offended if you do so, just as the Pharisees were offended by Christ. They take great pride in erecting great buildings, adding innovations, and exalting men. They make a great show of religion but inwardly they are corrupt. They would consider Christ out of date today.

THE COMPROMISER: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon" (Matt 6:24). This is the great danger that faces most Christians; it is so very easy for us to compromise with error if we are not constantly on our guard. King Saul compromised and lost his kingdom; Judas compromised for thirty pieces of silver; Peter compromised when Jesus was on trial and denied his Lord. Innovations have come into the Church via the compromise way. One compromise will lead to another, until the Church drifts into digression. If there had been no compromise, the Church of the Lord would not be divided today. The compromiser is responsible for this condition of the Lord's church today.

THE NEGLIGENT: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Hebrews 2:1-3).

By neglecting salvation, the sinner is lost and must spend eternity in a devil's hell. By neglecting to do his duty as a Christian one may miss Heaven. Some people are ashamed of the Church because it is so small, and they keep their light hidden under a bushel. The negligent often criticize the Christian who is doing his best for the furtherance of the gospel. The negligent often hinders the cause of the Church by his criticism of the Church, and by his bad example to the world. Judas betrayed the Lord for thirty pieces of silver, the neglectful Christian also betrays the Lord and his Church.

II. WHAT IS IT TO BE ASHAMED OF CHRIST?

To Be Ashamed Of His Word: "For whosoever shall be ashamed of me and of my words, of him shall the son of man be ashamed, when he shall

come in his own glory and in his Father's and of the hloy angels" (Luke 9:26).

Today is the day to prepare for Christ, for tomorrow may never come. It will be too late to prepare when Christ comes for He will come to judge you according to your past record. Christ died upon the cross for every one of us, and are we ungrateful enough to reject Him? He has done His part, have we done our part? Are we ashamed of Christ, the One who has done so much for us? Are we ashamed to do His will in order to enter into eternal life? Poor judgment don't you think?

To Be Ashamed Of His Testimony: "Be not thou therefore ashamed of the testimony of our Lord, nor me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God" (II Timothy 1:8).

There must be boldness in serving the Lord. We must put on the whole armour of God, for we have a fight to make if we expect to win. By being ashamed of His word will not bring forth boldness, and one may run away from the battle line. In carnal warfare this would mean a court martial. To the Christian in the Spiritual warfare, it may mean that you will be on the left side at the judgment. Let us do something for the cause of Christ, for there is something that each of us can do.

QUESTIONS BY BROTHER J. C. MOORE ANSWERED

In a recent issue of their paper, published at Belmead, Texas, Brother Moore sets forth his views in regard to the drink element in the Lord's Supper. He says:

"We do not believe the Bible is silent on the drink element subject."

No Bible student can believe the Bible is silent on such an important subject as the drink element in the Lord's Supper.

At the close of his article, Bro. Moore says:

"I ask all honest Christians to answer this one question: When and where did God's people, with God's approval, ever use unfermented grape juice in any divine service?" He closes by saying, "This one fact alone should forever settle the wine and grape juice argument."

Now, if Bro. Moore will accept what is taught in Num. 6:1-4 and in Ex. 22:29, these two Scriptures should settle the matter with him. I am just as sure that in these Scriptures, we are taught that Jehovah commanded the use of unfermented grape juice in divine service, as I am that the drink element of the Lord's Supper is the unfermented (unleavened) fruit (gennema, product, produce, offspring) of the vine.

In the reference in Num. 6:1-4, we find among the different things specified that were forbidden to be used by those who took the Nazarite vow, "The liquor of the grapes" is the reading in the King James translation, but in the R. V. it is rendered, "The juice of the grapes." Now, whatever is meant by "liquor of the grapes," "juice of the grapes," or "tear" (Ex. 22:29), its use was specifically commanded in divine services. In Ex.

22:29, the K. J. translation reads, "Thou shalt not delay to offer the first of thy ripe fruits and of thy liquors." The R. V. reads, "Thou shalt not delay to offer of thy harvest and of the overflow of thy presses," or as the original, "Thy fullness and thy tear." Therefore, I am confident that the use of the unfermented juice of grape was authorized in divine service.

There are many arguments that can be made from texts in favor of the use of the unfermented juice of the grape in divine service, but I will rest for the present and see what happens.

Now, since the church at some places has been divided over this question, I believe our differences should be discussed, and I for one stand ready to endorse Bro. Ervin Waters to affirm the unfermented (unleavened) juice of the grape to be the drink element.

—T. E. Smith, Rte. 1, Box 151,
Wesson, Miss.

A FEW THOUGHTS—

(Continued from page one)

meaning of the song we are singing. It is one thing to select a proper song and another to sing it properly. We should do both. We should think of what we are saying, when we sing, and we should mean what we say. Otherwise we do not sing with the spirit, and when the hearers learn that we do not mean what we say, our singing loses much, if not most, of its edifying effect, not only to the hearers but to ourselves as well. We may get much edification from our own singing if we meditate on the meaning of what we say and really mean it. "Let all things be done unto edifying."

It was said of Paul and Silas that they sang hymns unto God. If we would sing hymns unto God, we must turn our thoughts to Him and realize that He hears us; instead of having our minds principally on the vocal music and how it sounds to the audience. If the vocal music is good, so much the better, but we should never be satisfied with our singing unless it is in harmony with the teaching of the New Testament.

I am of the opinion that singing with the spirit is more important than the vocal music. If not, the New Testament would have said as much about having good vocal music as it says about singing with the spirit

—H. E. Thompson

CARNAL WARFARE—

(Continued from page three)

en in Exodus 20:13, "Thou shalt not kill." Hence a Christian cannot serve in ANY army of the world and in the Lord's army at the same time, for Jesus says that no man can serve two masters. So, brother, with whom will you take your stand? As for me, I will take my stand with the Lord. We know that the Lord will conquer on that final day, and I want to be with the faithful.

I cannot be a part of the army of carnal warfare because:

1. My weapons are not carnal (2 Cor. 10:4).
2. The weapons of man's army kills, maims and

destroys—all of which things a Christian is forbidden to do.

3. I must worship the Lord each first day of the week (Acts 20:7), and in the army I would stand a very poor chance of ever getting to worship in a Scriptural manner; as I believe it.

4. To be a good soldier in the army of man, I must take the oath but Jesus says, "swear not at all" (Matt. 5:34).

5. To take such an oath, and to use or assist in using such carnal weapons is to be carnally minded, and to be carnally minded is death (Rom. 8:6).

I may be called, but I hope by the help of the Lord to remain faithful and go to a C. O. camp, or to any kind of hard work rather than to disobey my Lord; and I hope that these lines may help other young Christians to have the courage to stand for the right.

—Virgil Ash



Roy Knight, Holyoke, Colo., Oct. 9—Recently, we enjoyed a visit by Brethren Timothy Phillips, Delta, Colo., and George Biggers, of Ojai, Calif. Bro. Biggers gave us a good lesson on Lord's day, encouraging us to press on.

J. H. Roberson, (colored), R. D. 7, Butler, Pa., Oct. 8—Sept. 17, Brother Corson gave us a wonderful lesson. He was accompanied by his son, also Brethren Stover, McClintey, and another brother whose name I do not recall. We enjoyed the spiritual feast very much. May we ever continue to pray and fight for the truth.

C. R. Nelson, 325 Elmdale, Ottumwa, Iowa, Sept. 27.—Our meeting closed Sept. 17, with four baptisms and two restorations. Bro. Kirbo gave us some very inspiring and interesting lessons, and we believe the seed was sown and will germinate and bring forth fruit to the glory of God. The interest and attendance was good throughout. Let us all labor for that crown of life that fadeth not away.

Jesse French, Box 85, Corcoran, Calif., Oct. 19.—There has certainly been a good response in answer to an appeal for help in behalf of Bro. C. A. Sandlin of Tulare, Calif. Since the Labor Day meeting, Bro. Sandlin has had an operation. He is up part of the time but still unable to work. The state is aiding in their support now. Bro. Sandlin wishes me to express his sincere thanks.

Wm. R. Heimer, Sr., Palmyra, Missouri, Sept. 25.—Brother Ervin Waters is to meet Curtis W. Porter in a discussion on our differences in Quincy, Ill., November 7-10, inclusive. We plan to build a place of worship here, but we need more help,

financially. The church at Mozier, Ill., sent us \$50.00 and the church at Mozier Hollow, \$40.00; and thus far that is all we have received.

Oscar Greer, 430 Hawley St., Sanger, Calif., Oct. 11.—The church here seems to be improving. We are glad to have Brethren Robert Falvey and Leonard McKenney and his family. Bro. Robert has been doing some good preaching for us, and Bro. McKenney has been giving us some good lessons in his teaching. He has bought a home here, and they worship with us. We plan to sponsor a mission effort soon.

G. A. Canfield, Star Rte., Box 78, Marion, La., Oct. 4.—Sept. 1, on my way to Wedowee, Ala., my brief case, containing my Bible, some other books, also my note book of addresses, was stolen. There are several I would like to correspond with, but I just can not remember the addresses. Should any desire to correspond with me, let them send me their address. I hope you are having much success in your work in Calif., Bro. King.

Barney D. Welch, 1707 S. 13th., Temple, Texas, Oct. 16.—I have been assisting my home congregation recently, conducting a thirty minute broadcast each Lord's day at 7:30 A. M., over KTEM (1300 on your dial), and visiting the nearby congregations. I preached at Sabinal recently, also heard Bro. Broseh at Austin, and enjoyed his sermon very much. I go next to Oklahoma City for a meeting the last two weeks in November. May God bless you all is my prayer.

T. R. Chappell, Box 5148, Sonora, Texas, Oct. 13.—Since my last report I have worked regularly with the home church, also preached two sermons at the Lakeview congregation, baptizing one at the morning service. Both of these congregations are progressing splendidly, being founded on the principles taught by the apostles. I would like to hold a two weeks meeting next July during my vacation. If you desire my services, please let me know. May God help us to continue in the straight and narrow way.

C. H. Lee, Box 144, Graton, Calif., Oct. 16.—The churches in this part are planning greater things for 1951. The congregations at Greenfield, Salinas, and Graton have decided to support Bro. Chester King to spread the "good news" along Highway 101. for this is a stretch of country for miles and miles without a faithful church, and with the help of the Lord, we mean to establish some faithful churches along this route. We ask the prayers of the brethren for the success of this work.

Byron Kramer, Salona, Pa., Oct. 16.—The meeting by Brethren Billy Orten, Lynwood Smith, and Johnny Elmore, closed without additions, but the attendance was fair, and quite a number outside the fold heard the word preached. These boys have grown in knowledge since their meeting here last year, and we rejoice that we have such fine young men to contend for the faith, once delivered

to the saints. We hope to hear Johnny preach when they return Oct. 15, we had one restoration at Flemington.

Tommy Shaw; Commodore, Pa., Oct. 13, 1950.—Sept. 24, I preached at my home congregation twice and also enjoyed several nights of singing while there. For the past 10 days we have enjoyed the preaching of Bro. Lynwood Smith and Bro. Billy Orten. Traveling with Bro. Lynwood is Bro. Johnny Elmore of Ardmore, Okla., who led the singing and helped in general in the meeting. We were happy to have Bro. Johnny with us and we are sure that he will make one of the finest of preachers.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 14—I enjoyed my visit with the folks at Salinas, very much. I preached at the Alisal congregation Sept. 17. I conducted a two weeks singing school at Poplar, Sept. 18-Oct. 1, and preached there two Lord's days. Oct. 4 and 11, I assisted in the Wednesday night services at my home congregation in L. A. Oct. 8, I preached at Montebello. Pray for us in the work.

John Thomson, 2738 179th. St., Lansing, Ill., Oct. 13.—I enjoy the good reports from the brethren as reported in the OPA, and especially, the article on "Unity" by Bro. Don McCord, in the September issue. The "Wine Question," it seems to me, is an unnecessary contention. How brethren can contend for intoxicating liquor on the Lord's Table is hard for me to understand! I am ready to help any brother who would move here, Hammond, or Chicago, to try to establish a congregation.

Ellis McCabe, Goodman, Mo., Oct. 16.—I would like to take this opportunity to invite anyone passing this way to stop and meet with the congregation meeting at Anderson, Mo. They are a fine group of Christians, earnestly contending for the faith. They started meeting in the home of Bro. England, but now have a building. Brethren Frank Coy and Byron England are doing a wonderful work. I preached for them Oct. 15, baptizing a fine young man and woman. I shall be glad to hear from any congregation that can use my services.

Thomas Murphy, Route 5, Liberty, Ky., Sept. 2.—I have been preaching locally, and recently have baptized one and restored one. I attended and enjoyed the Waters-Hawley debate in Pontiac, Mich. I visited the Lees Summit congregation near Lebanon, Mo., Sept. 2 and 3, and was glad to see Bro. Gillis Prince while there. I am to begin a meeting in Cairo, W. Va., Oct. 15, and Nov. 19, I plan to begin at Shady Grove, near Lawrenceburg, Tenn.

Edwin S. Morris, 3831 S. Walters St., San Antonio, Texas, Oct. 16.—I am working with the congregation at Midland, Texas, at present, and plan to be here at least three weeks more, preaching and doing some personal work. I think much

former place. Oct. 16, I begin at Lebanon, Mo. Nov. 7-10, I am to debate W. Curtis Porter at Quincy, Ill. About Nov. 24 I am to begin a meeting at Flemington, Pa., and from there to LeContes Mills, Pa. The Lord willing, I will be back on the west coast to begin a meeting at Fresno, Calif., Dec. 29. If time permits, Fresno wants to sponsor me in a mission effort near Fresno following this meeting, and I promised Aromos, Calif., while there last winter to hold them a meeting when I returned.

Hugh D. Hinton, Rte. 3, Box 488, Dallas 10, Tex., Oct. 13.—The church here is doing fine and still growing. Bro. Bill Harmon preached for us the third Sunday in Sept., and one was baptized. Bro. Stewart spent about a week here, looking for a building we might buy, as it is uncertain about keeping the building we are now renting. Bro. Stewart found a store building, 30 by 60 on a lot 75 by 160 ft., located near the bus line on a paved street. The building is in need of repair, but we can take care of that. The church here appreciates all that the other churches and brethren have done for them in contributing to the buying of the building, also the help of Bro. Stewart. We have received help as follows: Ft. Worth—\$200.00, Waco—\$100.00, Temple and White Hall—\$250.00, Fruitland—\$100.00, Wichita Falls—\$300.00, and from brethren, Isom Hays—\$50.00, Evitt—\$50.00, L. L. Nicholas—\$20.00, James R. Steward—\$50.00, Sister Ira Nesbett—\$20.00; total \$1,140.00. For which we are very thankful. This will take care of the down payment and some over for repairs, etc.

Darnold B. McCord, 552 N. Wabash, Glendora, Calif., Oct. 15.—Currently, I am engaged in a series of meetings at Salinas. I came here Oct. 7, to do personal work for a week. The meeting began with good interest. The Stockton meeting was to have closed Sept. 24, but due to the interest the closing night, we continued through Sept. 28; there were 24 responses. I enjoyed the singing at Waterford Sept. 24, at which time I baptized a young man. Sept. 25, Bro. Homer King preached for me at Stockton permitting me to go home for a short visit with my wife and baby. My brother-in-law, A. G. Smith of San Rafael drove about 200 miles several nights to the Stockton meeting. It was appreciated much. Oct. 1, I preached at San Bernardino in the morning and at Orange that evening. These congregations have a continuity of growth. I was at Siskiyou St., Los Angeles, Oct. 4, for part of the teaching. Oct. 5-6, I enjoyed singings at San Bernardino and Orange congregations, respectively. The Calif. brethren are planning extensively for work in '51. I predict that much good will result from their efforts. God grant that! Nov. 5, I begin a mission effort at Keyes. God bless the church. Pray for me, please.

Homer L. King, Gen. Del., Lodi, California, Oct. 20.—I preached at Ceres to a very good crowd, the last Lord's day in September; attended a good singing at Waterford in the afternoon, and heard Bro. Don McCord deliver a good sermon that night at Stockton. I taught a singing school at Lodi,

ending Oct. 8. The mission effort in Sacramento came to a close Oct. 18. Two confessed faults, but we were unable to get any appreciable number of non members to attend, hence crowds were generally small. Brethren from Lodi, Florin, and Stockton co-operated. I am now in a short series of meetings at Lodi. I am to preach at Florin next Lord's day and at Stockton over the 29th., inst. I am to begin a series of meetings at Kennewick, Wash., Nov. 2, after which I am scheduled to assist in a series of meetings at Yakami, Washington. Then, to Corcoran, Calif., for an extensive effort. The work in Calif. thus far has been pleasant, and we are enjoying the Christian association and co-operation. Love and very best regards to all my fellow laborers in the gospel. Continue to address me and the paper at Lodi, Calif.

M. Lynwood Smith, Box 893, Healdton, Okla., Oct. 19.—The meeting at Harrodsburg, Ind., was enjoyed by us. I was glad to be with my old preaching pal, Billy Orten. Johnny Elmore was traveling with me and was much help in song and otherwise. He talked once at this place. Bro. Tommy Shaw was with us, too, also Bro. Billy's parents and others from Lawrenceburg, Tenn. We were glad to meet the Hendersons and Carters, who live at Veedersburg, Ind. Our next was at Huntington, W. Va., where we heard Bro. Larry Robertson preach a very fine sermon. Larry is doing well. We began at Flemington, Pa., Sept. 20, and on to LeContes Mills, Pa., where five were baptized and a number confessed faults. Thanks to the Burnells and Kramers for their assistance in traveling. Then, to Love Joy, Pa., the home of Bro. Tommy Shaw, who was at home. I enjoyed these meetings very much. From here, I went to my home in Miss., where I preached in Brookhaven, the new congregation, and a good crowd attended. One fine man was baptized. Johnny and I go next to Crane, Mo., for a meeting with the good brethren there. All should keep in mind the meeting on New Year at Sentinel, Okla. We are looking for one of the biggest and best here. Write Brethren Jim Stevens or Homer Smith for information.

Clovis T. Cook, Lebanon, Mo., Oct. 15.—I wish to report that I am very sorry that I could not hold my meetings as planned at Maple, Ark., McAlester, Okla. and Claxton, Mo. I had a little sick spell that took me out of circulation for over five weeks. I am better now and have resumed my work. At present I am in a meeting with the faithful at Beef Branch, near Joplin, Mo. We are having wonderful crowds and cooperation. Brethren from the Mt. Home, Swars Prairie, Burk Heart and Joplin, congregations are attending. The brethren in Joplin, (the new congregation established by Bro. King last spring) are growing and making wonderful progress. They plan to buy a house, which is a good one, in one of the best locations in the country. They need to raise one thousand dollars to handle this deal. They can do it easily I understand, with some help from the faithful brotherhood. If there ever was a worthy cause this is one of them. If you think that it

hurts a congregation to send a contribution to a cause like this one, you should see how much some of these brethren are putting up? The brethren in Maple, Ark. had to give up their house. They plan to build and are worthy of some help. The only way we can expand beyond our present borders is through cooperation. In unity there is strength; in cooperation there is power.

Homer A. Gay, 218 N. Jackson St., Lebanon, Mo., Oct. 11.—Sept. 17, I preached over the radio at Lebanon, and was at Richland for the morning service, where they seem to be doing well. I preached at Lebanon that night. Sept. 29-Oct. 1, I was with the brethren at Colquitt, Ga. They are few in number but seem to be faithful. It was a busy time and our crowds were small except one Lord's day when we had visitors from various places. One was restored during the meeting. Bro. Burnice Weeks was with me throughout the meeting and was much help and company. Bro. Cato and family are to be commended for their faithfulness. While in this meeting, through the kindness of Bro. Loyd Carnagay of Gretna, Fla., I was permitted an enjoyable visit with Sister H. C. Harper (wife of our beloved and lamented Bro. Harper, founder of this paper). From Colquitt, I went to Lowery, Ala., preaching two nights to good crowds, then to Early Town, Ala., for two nights. I surely enjoyed these visits. I preached over the week end, Oct. 8, at LaGrange, Ga., and was glad to be with these brethren again. Sorry Bro. Miller was away from home. I did not get to see Bro. Gillis Prince either, but heard him preach a wonderful sermon over the radio at Roanoke, Ala. I go next to Calif. Let us work while it is still day.

Miles King, E. Gadsen, Ala., Sept. 25.—On returning from Texas, I enjoyed visiting with Bro. Gay in his meeting at Colquitt, Ga., and hearing him preach some wonderful sermons. I have also visited recently with the congregation at Lawrenceburg, Tenn. Owing to conflicting doctrines existing on various subjects, I wish to state my position clearly to the brethren everywhere. I believe the teaching should be done by one man speaking at a time to the undivided assembly (1 Cor. 14:34-35). I stand for one loaf and one cup in the communion service (1 Cor. 11; Matt. 26:27 etc.). I also believe that the "fruit of the vine," the unfermented juice of the grape should be used as the drink element in the communion (Matt. 26:28). In our song service I believe it is the duty of all Christians to "let the word of Christ dwell in them richly, in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual songs. Singing and making melody to the Lord" (Col. 3:16). Neither do I believe that Christians can take part in carnal warfare in any form. Jesus said, "If my kingdom were of this world then would my disciples fight: but my kingdom is not from hence" (Jno. 18:36). This winter, I expect to attend school either in Temple or Belton, Texas, where I will be associated with Bro. Barney Welch and other preachers in that part. I hope I can be of help to congregations in that part. Pray for me.

Chas. Jordan, Box 234, Holyoke, Colo., Oct. 15.—With my family and sister-in-law, I have just returned from a trip back to Missouri, where we visited our home church, Lees Summit, also the church in Lebanon. We really enjoyed the fine singing and teaching in both congregations. While in Lebanon, we made a special effort to visit an old sister in Christ, which brought her much joy. I think more of this kind of work should be done. Too, I think the small congregations in many places are being neglected and allowed to die for the lack of spiritual food, while the larger congregations flourish because they have more competent teachers to bring them the word of God. Yet, in the small churches, some are willing to endure the trials, being faithful unto the end. I am thinking of Bro. Roy Knight and family, 1027 Furry St., Holyoke, Colo. For four or five years they have been in this part, carrying on the worship according to the New Testament pattern, and twice during that time, they have been visited by brethren from elsewhere. These visits were very much appreciated, naturally. Now, since there are small congregations at Kancas City, Alta Vista, Kansas, Holyoke, Denver, and Delta, Colo., it does seem that some of the preaching brethren could stop over for visits at these places, when traveling to and from Calif. We meet in the Legion Hall in Holyoke. (Note: Thanks, Chas., and I only wish you had sent me this information before we made our trip to Oregon in August; we would have come by to see and worship with you. No doubt it does seem that the small congregations are being neglected by the preachers, and generally, I think there are two main reasons for that. In the first place, our preachers seldom go to congregations without an invitation, and in the second place, most of them are not able financially to go very far out of their planned route, without a little financial support, and again, most of them do not have the time, unless it be arranged in advance. Now, I do think, that the larger and stronger churches should see to it that preachers are supported for the time and expense of visiting and preaching for just such places as mentioned by Bro. Jordan, above. May the Lord bless all of the small struggling congregations, and let all of our preachers make a special effort to give them more time and teaching. Will the larger churches help? "Bear ye one another's burdens."—H. L. K.)

TRUTH FROM THE BOOK OF JOB

Man that is born of a woman, is of few days and full of trouble. (Job 14:1)

Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg? (Job 6:5-6)

Doth not the ear try words, and the mouth taste his meat. (Job 12:11)

But where shall wisdom be found? . . . It cannot be gotten for gold, neither shall silver be weighed for the price thereof. (Job 28:12-15).

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. XXII

LEBANON, MISSOURI, DECEMBER 1, 1950

No. 12

A LETTER THAT SPEAKS FOR ITSELF

On October 14th., 1950 Bro. E. C. Severe writes from Wendewende Village, Nyasaland, Africa, as follows:

Dear Bro. Gay: I write to tell you and the other brethren over there about some trouble that has arisen here. Last year there came a white brother by the name of A. T. Phillips to Namiwawa. His aim was to buy a piece of land for a school, but owing to the fact he could not find any, he returned to N. Rhodesia. This year, early in April he came and promised to stay and help in the African Church of Christ at Namiwawa. I waited to learn if he was from one of the faithful churches there, but after staying with him I soon learned that he is of the individual cups brethren, therefore, I turned my footsteps from him. Two weeks ago he found and opened the bundle of Old Paths Advocates before they were delivered to me—he did this on his own, and without my permission. When he read my report in there, he told his people that you are not true Christians and that the papers should not be given to anyone; up to this time I have not found them. He told me to discontinue my fellowship and contact with you. I told him that I would not do so. He insisted that I must quit contact with you, and promised that he would work with me and would give me big money and a high chance with the African Church of Christ, but I told him that I will not sell Jesus Christ for money as Judas did.

When I came back home I wrote to him the following letter:

A. T. Phillips, Namiwawa, Nyasaland.

Dear Brother: Boldly I deny all the help that you promise to give to me. I will not sell Jesus Christ for money or a better position you may luckily give me at Namiwawa. If I need anything I hope and believe God will give it to me if He sees that it will be alright for me. I am here to save my people by teaching them the word of God—not to sell it for money.

Again, I will not stop from being in contact with the holy, faithful and true Church of Christ in America, and wherever they may be.

You said if I refuse to come up and work with you there, you will bring me before the elders. Please I am ready to see them, and if you want to have a debate with me, thank you, sign the propositions and I will oppose it. If I will be too very, very much small for you, I will ask Bro. Homer

(Continued on)page six)

THE WATERS-PORTER DISCUSSION

This discussion was held Nov. 7-10, on the third floor of the Labor Temple, in Quincy, Ill. The discussion grew out of a difference between the brethren there on the "cups" and "Sunday School" questions, which finally resulted in a division, when our brethren refused to put in the classes. To hear our class brethren talk you would think that they never press this thing to a division. You can put this one down, brethren, just for the record.

Two propositions were discussed. The first one was on the Communion cup. Bro. Waters affirmed the first night and Bro. Porter the second. Two nights were given to each proposition.

Bro. Waters took the position in his 1st. Aff. that one cup is taught by **example, command, statement, and inference**. He brought forth Scriptures to prove each of them. He put argument on argument and piled evidence mountain high to prove his Prop. In the face of all that had been said, Bro. Porter came back with the old digressive line talking about plates, song books, etc. Bro. Waters read from several debates that his brethren had with the Christian Church and showed that they used the same old line. It is a pity that these inconsistent brethren can not see that they not only make the same arguments that the Christian Church makes when meeting our brethren, but often use the same words and phrases. You would have thought that Bro. Porter had been reading after the Christian Church preachers since he perfectly followed their line. However, with all due respect to Bro. Porter, he admitted the Lord had one cup, when He instituted the Supper, and that the word "cup" in Matt. 26:27 is used literally. He also said that anyone should know that you had to have a container to contain the liquid called the fruit of the vine.

I have moderated at least four times for Bro. Waters in debates on these issues, and I have seen him set forth the figurative use of the word "cup" as a metonymy each time. I am surprised with the way these brethren give it a good letting alone. Could it be possible that these brethren do not understand "metonymy?" No. Paul said, "—drink this cup" (1 Cor. 11:26-27). The foregoing is a metonymy, cup is named, what you drink? The fruit of the vine is suggested. You drink the cup by drinking what is in the cup. As Bro. Watson would say, "Any man that can see through a ladder should be able to see that," and yet, if Bro. Porter ever saw it he gave no indication of it.

The class question was discussed last. Bro. Waters introduced two charts on prop. 1. and four on prop. 2. I have thought for several years that Bro. Porter was one of their best debaters, for several reasons, but in this discussion Bro. Porter took a "nose dive," in my estimation for one or two reasons: 1. I have never seen Bro. Porter so eager to speak up from his seat. More than once he arose to argue and ask Bro. Waters questions while Bro. Waters was making his reply. This was one thing I could not understand. It seemed weak and childish. Not one time did Bro. Waters or I, arise while Bro. Porter was on the floor. 2. Due to the fact that Sterl A. Watson, moderated for Bro. Porter, it is my opinion, that Bro. Porter tried to use several of Watson's "mud and gutter" arguments. I had thought Bro. Porter was above such. Just what will these brethren stoop to next. Is there anything they would not use? I have reference to the reading of the statement signed by Bro. King and Bro. Gay, on the question of what they would or would not do with those in the church who claimed to have Scriptural grounds for having put away a former companion and having married another. These brethren try to make it appear that we tolerate and condone open adultery. Nothing could be farther from the truth. Bro. Waters then read an article written by John O'Dowd about his brethren. If Bro. Porter's brethren are as bad as this man says they are, fellowshiping open adultery fades completely out of the picture. While Bro. Waters read and pointed his finger at these brethren, they would look at each other, try to laugh, did some talking, and even changed colors a time or two. Oh! No, they never have anything undesirable in their congregations (?). If you are ever in doubt, ask Bro. O'Dowd.

Both Bro. Porter and Watson, admitted that Ervin was the best they had met on that side. Of course, we had thought that Bro. Porter was as good as the best (if not the best) on that side until this debate, and more especially the last night.

The Sunday School people that pulled off from us in Quincy, were four in number—they now have three classes. Can you figure this one out? Bro. Waters showed that one of these classes consisted of the teacher and one child, but was corrected on that for it seems that the teacher had finally gained another and now has two. The three classes they have are all in the same room. Bro. Waters ask Porter if he would defend such, and he said if they were close enough to interfere he would not, but he never said much more about it for it is an evident fact that they are within hearing distance of each other.

We out numbered the S. S. brethren by far, having brethren, from Tex., Okla., Mo., Miss., Tenn., Iowa, Ind., Ill., Cal., and Penn., and twelve or thirteen preachers present for most of the time.

Bro. M. Lynwood Smith, recorded the debate and is at this writing in Oklahoma City, making plans to get it transcribed and ready for the press for he intends to publish it. Our thanks and appreciation for what he did is due him.

—Clovis T. Cook

TIMELY SUGGESTIONS

Preparations for meetings. When Jesus was preparing to eat the last Passover with His Disciples, it is said in Mark 14:15-16, that He sent two of the Disciples into the City and after telling them how to find the place, He said, "There make ready for us," and "They made ready the pass-over." And so when Jesus came with his Disciples He sat down with them to eat. I believe that we, too, can learn a lesson from this in our making things ready—both for the Communion service, and also in other matters. And, it would be a great thing if we would keep this in mind when we are counting on having a protracted meeting.

Along with many other preachers, I have had my share of having bills printed, signs painted, ads put in the paper after I am already on the ground and the meeting has begun, and have also walked the soles off many a pair of shoes handing out these bills and asking folks to come out to hear me preach. Now, I am not a bit too good to do this kind of work, but I really would like for some one else to do the preaching after I do the advertising. I am afraid that it is not the best for the cause where we already have a congregation established for the preacher to have to do his own advertising and inviting of folks out to hear him preach. It leaves the impression on the people that maybe the preacher is just holding the meeting by himself—that the congregation is not behind him in the work, and that maybe the preacher is sort-of forcing himself on the congregation and the people. Whereas, if the members will do the advertising, and the inviting of the folk out to hear the preaching, they make the impression on the people that they are the ones who are having the preaching done, and are anxious for the people to come out and hear the preacher. This may be one reason why brethren in some localities want such long meetings—they want to give the preacher plenty of time to do his own advertising, and then to do the preaching. But, brethren, you will find that it will be cheaper on you, and easier on the preacher and that you will have better meetings if YOU will do the "making ready" and then let the preacher have the crowd to preach to in a shorter meeting.

Small congregations; Big (?) preachers: I had something to say along this line a few years ago and I try to not repeat myself any more than is necessary, but people will forget. There may be some of our faithful preachers who will just see to it that they do not have any time when a small congregation wants them for a meeting, but I do not know of any. If there are, I am ashamed of them! I can only speak for myself and those with whom I am intimately associated, and I have always just made it a rule to book a meeting whenever, and wherever they ask me to hold one. I have never asked about the size of the congregation nor the pay. I am usually asked to hold a number of meetings which I do not have the time to hold each year, but I always just take them as they come until all of my time is promised, and I doubt if there is a preacher among us that preaches more nights during the year than I do.

And I will try to bring out the reason that some congregations feel neglected. Paul says in Phil. 1:27, that "I may hear of your affairs." Now, a number of the smaller places never let themselves be heard from, and we do not know if they are still meeting, what time they meet, if they have had a meeting, or what about them. Then all of a sudden they hear that a preacher is holding a meeting near them, so they go over, or write him to come right on over while he is close to them and hold them a meeting—not realizing that the preacher likely has his time promised a thousand miles from them. A congregation, tho small, can let the brethren know where they are, and can ask a preacher a year or even two years or longer ahead of time to hold their meeting if they will only look that far ahead, and surely we intend to have a congregation for that long!

Shall We Have a Baptistery? Personally, I believe that sufficient water for two people to go into, and for one to bury the other (Acts 8) is all that is necessary. However, there are some who oppose a baptistery. But, in either case some preparation should be made. If we have a baptistery it should be cleaned often and filled so as to be ready for use at any time. If we do not have, then we should see to it that we have a respectable place arranged for and know where it is, and that it is all right for use before we begin a meeting. I have explored mud-holes, snake dens, marshes, dump grounds, whirl-pools, and what-have-you, in trying to find a baptizing place—all because the brethren did not go ahead and make the necessary preparations.

Suggestion: Get you some new song books, have a singing school taught, clean up the meeting house, clean as a pin, dust the seats well, advertise in every way that you can; and you can have just a splendid meeting even with any of we little preachers.

—Homer A. Gay

SINGING AS TEACHING AGAIN

By Darnold B. McCord

In the June issue of "The Truth," a religious journal of some merit published in Austin, Texas, the office editor took an excerpt from an article which I wrote, published in the "Old Paths Advocate" (April issue), and commented upon it. To keep the record straight, I present this rebuttal with due respect to all.

I advanced the Bible principle that in singing we do not teach one another. This is the principle the brother attempted to oppugn. His article was entitled: "Shysters" and Teaching in Song. In my article, I had used the term "shyster" thusly: "Shysters of two general classes have fathered the contrivance that singing is teaching." Contrary to the brother's belief, the term is not a "slang" expression, but rather it is a colloquialism and does not, as he thinks, necessarily refer to an unethical lawyer. It may have been a misnomer the way I used it.

At the seventh indentation of his article is this statement: "Paul says we teach and admonish in song." I emphatically dissent; the editor of "The

Truth" says that, but Paul never did. An allusion is made to Col. 3:16 in his statement. The verse follows *verbatim* according to the King James Version: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." Now, please follow closely in the analysis of the passage. Gramatically, there are 2 verbal phrases—one beginning with "teaching and admonishing" and the other beginning with "singing." The prepositional phrase "in psalms, hymns and spiritual songs" is not, as the brother and his retinue think, connected with the phrase beginning with "teaching and admonishing," but it is connected with the phrase beginning with "singing." We sing "in psalms, hymns and spiritual songs," but we do not use that as a mode of teaching. The editor oppugns himself with Col. 3:16. In the passage, to whom is the singing being done—to one another? Nay, verily, for Paul said, "unto the Lord." If the brother is correct and singing is teaching, it follows as the night the day, we teach the Lord, for we sing unto Him and not to one another according to Col. 3:16. The brother's contention is unquestionably *reductio ad absurdum*. There is no version, the King James included, which teaches that singing is teaching.

The brother, in his article, too consistently quoted only parts of verses. That practice is what makes sectarians sectarian and digressives digressive. It is dangerous to be haphazard with the Living Oracles.

While we are correcting, we will be thorough. The brother states, "about 49 scholars labored together to produce the loved and familiar King James version." The number of scholars was 47 and not 49; at first, there had been as many as 54 selected. A writer should be more accurate than that—errors great or small will find him out. Too much "about" will not suffice.

We now consider an analysis of Eph. 5:19. It follows *verbatim et literatim, et punctuatim*: (King James version) "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." As in Col. 3:16, we have two verbal phrases, one beginning with "speaking" and the other beginning with "singing." In this verse, too, grammatically, the prepositional phrase "in psalms and hymns and spiritual songs" is connected with the verbal "singing" and not with the verbal "speaking." We sing unto the Lord by singing "in psalms and hymns and spiritual songs." In "speaking to one another" we do not do it "in psalms and hymns and spiritual songs." It is worthy of our notice, too, that the phrase "speaking to yourselves" is connected by the Apostle to verse 18 and not verse 19 in its meaning. The editor, in his article, seemed to be under the impression that words such as singing, teaching, speaking and addressing have common meanings. According to authorities, they do not have. From my point of view, it is good for writers to remember that words are conveying machines and can not be flaunted about with utter indifference.

(Continued on page five)

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OUR HELPERS LAST MONTH

Here each month (20 to 20), you will find the names of those who have sent us one or more subscriptions for this paper, and following their names the number received by us at the time we go to press. Please, check this list for any errors. We sincerely thank everyone who does anything for the paper to help us increase its circulation. We solicit your assistance in our desire to put this paper into every Christian home. Please, send us a list every month. Note the following:

R. B. Roden—17; Carl Willis—16; Homer A. Gay—14; Clovis T. Cook—11; Gillis Prince—9; Ervin Waters—7; Homer L. King—6; Tommy Shaw—6; L. A. Shipley—5; A. B. Childers—5; Helen Hogland—5; Paul Nichols—4; Marjorie Taylor—3; C. E. Wilbur—3; Little Deal—2; Vallie Stone—2; J. R. Tidmore—2; Arthur Wade—2; J. P. Stockton—2; Ray Pafford—2; Say Smalling—2; John Thomson—2; Joe Elmore—1; Fay Wright—1; Gayland Osburn—1; Robert Nace—1; Chas. W. Jones—1; W. C. Cox—1; Mrs. T. Modgling—1; Sampson Franklin—1; John Perkins—1; Nelson Nichols—1; D. O. Ercanbrack—1; Alice Hoskins—1; Eston Catlett—1; W. H. Gill—1; Don Laney—1; Ralph Kitson—1; Sam Williams—1; T. E. Wright—1; B. F. Leonard—1; William Goldtrot—1; Mrs. Joe Gilley—1; Mrs. T. F. Fletcher—1; Savilla Ercanbrack—1; V. A. Dunlap—1; Cay Agnew—1; L. B. Carroll—1; Carl Chambers—1; Marvin Fitzgerald—1; Mabel Newman—1; Homer Smith—1; Garnet Thompson—1; Total—158.

APPRECIATION EXPRESSED

October 12, 1950.
Wendewende, Village,
Nyasaland, B. C., Africa,

Dear Brother King:

Will you please let me thank you so much for the gift of books you sent to me? I am deeply interested to inform you that I successfully received "Old Paths Pulpit" and tracts, and with a heart full of pleasure I express the greatest thanks to you and all the evangelists whose sermons I deeply enjoy. They help me considerably. When I see the photographs of the preachers, my soul feels and reminds me of that joy the saints shall

have in seeing one another in the Lord's New Jerusalem.

May I again express my thanks to all the brethren, who help in sending us the OPA, and I do pray they will always be ready to help us to come more closely to God, and by so doing keep the name of our Lord at the top. Please, convey my love to all the brethren and sisters in America who have sent help to us, whoever and wherever they may be.

Your fellow Christian Brother,
—E. C. Severe.

Note: The above is in answer to the books Bro. Gay asked me to send to the brother and the 20 copies each month of the OPA, which were paid for by various brethren who sent the money to Bro. Gay, and he to me for the same.

—H. L. K.

MARRIED

Smith-Ivey—On the evening of October 19, 1950, I officiated in the ceremony that united in bonds of matrimony, Brother Billy Jack Ivey, of Sentinel, Oklahoma, and Sister Mary Ruth Smith, also of Sentinel. The ceremony was said in the home of Brother W. M. Vaughan, of Sentinel.

Brother Ivey is the son of Brother and Sister Bud Ivey, of Sentinel. He is a young gospel preacher of considerable ability; having labored much in the Lord's cause the past two years. Sister Mary Ruth is the daughter of Mr. and Mrs. Guy Smith, of Sentinel.

May God's richest blessings attend them through life that they may be a blessing in the work of the Lord, we earnestly pray.

—R. B. Roden,
Okla., City, Okla.

SLICED BREAD RULED NO LONGER A LOAF

Matlock, England, Sept. 21 (A.P.)—In Britain a loaf of bread, sliced, is not a loaf of bread.

The Matlock magistrate's court so ruled in the case of a bakery charged with selling underweight loaves.

The loaves were sliced and wrapped.

"Sliced bread," said Defence Attorney C. N. Glydewell, "has been a loaf at one time.

"But once sliced, it ceased to be a loaf. It is not, therefore, subject to the minimum weight rules of the food ministry."

The court agreed and dismissed the charge.

—(Selected by Mikel Everett)

PLAN FOR MISSION EFFORT

The brethren in Pontiac, Michigan, are planning to enlarge the borders of Zion and carry the primitive message beyond the present region, which has finally become firmly established in Pontiac.

The church in Pontiac plans to follow a similar plan to that employed by the church in Dallas, Texas, which seems to have been quite successful. We plan to get a proven faithful preacher to assist us for three to six months. However, our present contributions of \$50.00 per week will be inadequate to finance this and other planned work. Therefore, we shall appreciate help from other

congregations or individuals who are interested in spreading the gospel.

We have a nice hall in which to meet, four teachers, four song leaders, in a field unprejudiced, generally. With the blessing of God and the help of the brethren, we can make this congregation a force for good to ourselves and to the world. We shall appreciate the names and addresses of brethren in this part.

As to our faithfulness to the Bible and the Bible way, we gladly refer you to Brethren Ervin Waters and Homer A. Gay.

Send all contributions to Carl Willis, 21 Cherry St., Pontiac, Mich.

—Johnny Spradley, 23 So. Paddock,
Pontiac, Michigan.

QUESTIONS FOR CUPS BRETHREN

By. G. A. Trott

1. How many cups were used in the institution of the Supper?

2. What constitutes a cup of anything?

3. In giving thanks for "this cup" of coffee, could the coffee be in a pot at the time such thanks are offered, or in a cup?

4. Would it be truthful to speak of a cup of any liquid until it is in a cup?

5. If in a cup, from which all are to drink, where is the Scripture that authorizes us to pour into another cup or cups before the communicants drink?

6. If we are to divide it among ourselves, how can we do that if it is divided for us by someone else?

7. The Scriptures teach that the multitudes were in and about the temple daily, but is there even a hint that they met there to break bread?

8. Does not every reference we can find indicate that the churches were small enough to meet in private houses?

9. Is there any evidence, except someone's assertion, that the multitudes met anywhere in one large congregation for worship, or is not merely an assertion of some one who would like to be able to prove that it was that way?

10. Is there any law of language by which we can translate "a cup," "the cup," or "this cup" into "cups?"

OUR DEPARTED

Mathews—Brother Willie E. Mathews was born February 19, 1889 in Van Buren, Arkansas. He departed this life Nov. 15, 1950, at Siminole, Okla. where he had made his home for about 24 years.

I am happy to know that I helped to teach this man the Truth. He attended a meeting that I held at Siminole, and later came over seventy-five miles to be baptized. He seemed completely enthralled with Christianity, and remained faithful to the end.

Bro. Mathews left to mourn his passing his Christian wife, three sons, two daughters, one brother, and four grandchildren.

The writer spoke words of encouragement and comfort to the bereaved.

—Paul O. Nichols.

Emberlin—Sister Mollie Emberlin, born near Memphis, Tenn., Jan. 27, 1862; departed this life Oct. 20, 1950; being 88 years of age.

In 1882, she was united in matrimony to D. M. Emberlin; to which union, eight children were born, six of whom survive; three sons and three daughters. There are 22 grandchildren and 30 great grandchildren. She had been in ill health for 53 years, hence was not active in the church work, but united with the Church of Christ as a girl.

Funeral services were conducted at the East Healdton Church of Christ, Oct. 22, and the writer spoke words of comfort and warning to those present. Our sympathy is extended to Bro. Jim Emberlin and the rest of the family.

—Tom E. Smith.

SINGING AS TEACHING AGAIN—

(Continued from page three)

The brother continued; "To say that we do not speak in song is to deny what everyone knows is a fact." It is granted from the connotation of the verb "sing" that we do "speak." This does not mean we teach—far from it. For example, we speak in prayer, but we do not teach; a woman speaks when she confesses Christ, but she does not teach; a woman speaks when she sings, but she does not teach.

The writer of the article quoted from the late Robert Milligan's **Scheme of Redemption**. There is room for argument that the quotation does not mean what the editor of "The Truth" thinks it does, but, granted that it does, Bro. Milligan was just a man and not above error. Personally, I have all due respect for Robert Milligan's memory and I deem his work magnificent; nonetheless, I must, in this connection, invite my readers' and my good brother's attention further to the **Scheme of Redemption**. In the preface, Bro. Milligan mentioned the Sunday School as a capacity he desired the book to serve in. I do not believe the editor agrees with him here. Again, I do not believe he would agree with the fallacious exegesis that Milligan makes on 1 Cor. 14:34-35 and 1 Tim. 2:12 regarding public women teachers. When a man is wrong in one degree, it is possible that he is wrong in another.

We come now to the seeming epitome of the brother's sophistry regarding the so called "invitation song." It is true that sinners may be encouraged and exhorted. We can encourage and not teach; we can exhort and not teach. According to the brother's flippant usage of words, a sound whatsoever is teaching. Such is a bold defiance of the universal laws of grammar and a disregard for the means the Holy Spirit utilized as His agent in dealing with man.

In a Biblical survey, I found the following true about the word "sing" and its various grammatical forms. If I did not miscount, from Genesis through

the Apocalypse, there are 103 passages where the word is used. In 92 passages singing unto the Lord is mentioned; in 1, fowls sing; in 1, singing unto a well is mentioned; in 1, the people sang to one another of David; in one, "they" sang of David; in 1, the dragon sings; in one, the ships of Tarshish; in 1, captives sang of Zion; in 1, to a heavy heart and in 1, Tyre sang as an harlot and two more such passages were found. That singing is in the teaching category is not to be found in the Word of the Living God; then, why do mere men attempt to make it so?

The following is the Conybeare and Howson translation of Col. 3:16 and Eph. 5:18-19, respectively: "Let the word of Christ dwell in you richly. Teach and admonish one another in all wisdom. Let your singing be of psalms and hymns and spiritual songs, sung with thanksgiving with your heart unto God." "Be not drunk with wine, like those who live riotously, but be filled with the indwelling of the Spirit, when you speak one to another. Let your singing be of psalms and spiritual songs; and make melody with the music of your hearts to the Lord." Last summer in the library of Brother Tom E. Smith of Healdton, Okla., I found the following comment on the verses cited by the late Brother R. H. Howard: "They (Conybeare and Howson) were among the leading scholars of one hundred years ago. They had no pet theories to maintain, so their translation and arrangement of the text is worthy of our consideration. It is exactly in harmony with most every statement about singing in the whole Bible. Our singing is to God and not to one another." Is this the same R. H. Howard who met the editor of "The Truth" when a boy preacher at a gathering in Texas and told him, "You had better be out preaching the gospel." The editor thought he was right then. Brother Howard would inform him correctly today, too, that singing is not teaching and that we do not sing to one another but unto the Lord. That is the only reason I make mention of the above in this connection.

Conclusively, may God give us wisdom to tread lightly upon principles divine. 'Tis eternally true, "Just to rest upon His promise, Just to know," Thus saith the Lord."

—Glendora, Calif.

A LETTER THAT SPEAKS FOR ITSELF— (Continued from first page)

A. Gay or Homer L. King to send me some one to side me for the BIG PHILLIPS.

Lastly I am glad to make it known to you that an African is like a rubber ball, the harder you press it down the higher it raises up. I renounce to fellowship with innovations, and am in a great, most horrible, fight against Bible departures—mostly individual cups.

A copy of this letter will be forwarded to Bro. Homer A. Gay, 218 N. Jackson, Lebanon, Mo., U. S. A. for publication in the O.P.A., I like it to be printed and I hope he will also like to print it.

Thank you, and Yours,
E. C. Severe"

There is the matter as it now stands, Brother

Gay. The most of the Churches of Christ are agreed with him. I understand that he has written to you, but I will write you from time to time about matters.

We are pushing on with our building of a house, and even tho there is not a good enough house to be used now by a white man, still we hope to be able to take care of one, and hope that you can send us some one by 1951. We will not be discouraged with what Satan does to us as long as we have just what the Bible says.

We are anxious for you brethren to help to teach us, and if you do not then our blood may be on your heads. We are calling Come dear friends, come dear friends, come dear friends to teach us to also be close to God. For Africa of Nyasaland is today a den of lions.

The Government is kind to us, but the forces of Satan are very strong against us. Men of good will, Women of courage, young men of kind hearts come, come to teach us to fully trust in our **LIVING GOD.**

Christian love to you and yours,

—E. C. Severe.

Remarks: Brethren, I for one, feel that we can and should put forth an effort to help these folks. And further, I believe that perhaps the best way to help them would be to assemble enough money to send some one over there to look things over, and to teach them in whatever they may need. There is already plenty of money contributed into the church treasury, and on deposit in banks, not being used at all, to send some one over there and keep them there for six months, and then bring them back home. Now if some one knows how to touch the heart strings of those who hold the purse strings to this banked up, confiscated, idle money—in cold storage (frozen assets), this work could easily be done. I frankly confess that I do not know how.

Brethren, consider the danger of neglect (Heb. 2:3).

—Homer A. Gay.

HIS LAMP

His lamps are we,
To shine where he shall say;
And lamps are not for sunny rooms,
Nor for the light of day,
But for dark places of the earth,
Where shame and wrong and crime have birth,
And for the murky twilight gray,
Where wandering sheep have gone astray,
And where the lamp of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we see,
Clear shining through the night
So dark we cannot see the lamp,
But only see the light,
So may we shine, His love the flame,
That men may glorify His name.

—Selected by Adila Everett

In judging others a man labors to no purpose, commonly errs, and easily sins, but in examining and judging himself, he is always wisely and usefully employed.

From The Fields

R. B. Roden, 2860 N. W. 21st. St., Okla. City, Okla., Oct. 22.—The church here is doing fine. We are looking forward to a meeting by Bro. Barney Welch, beginning Nov. 19. We enjoyed a singing at the church at Winnewood, Okla., Oct. 22.

Timothy Phillips, Gen. Del., Crowley, Colo., Aug. 31.—We are meeting for worship in our homes here, as there is no established faithful church here. The church in Delta is doing fine. We plan to go to Oceanside, Calif., within a few weeks, as our daughter and boys are there now.

Joe Elmore, Ardmore, Okla., Oct. 15. — The church here has just closed a good meeting, with seven confessions of faults. Bro. Billy Ivey did the preaching, giving some good lessons. Healdton, Wilson, Davis, and Sentinel churches co-operated nicely, for which we are thankful, and all enjoyed the meetings.

W. H. Jones, Alta Vista, Kansas, October 20.—We had an eight day meeting ending the 8th., with three baptized, fair crowds, and good interest. Brethren Fred Kirbo and M. J. Buffington did the preaching and leading the singing. This was Bro. Buffington's first trip here. We believe much good was done. Pray for us.

Ralph Kitson, Mozier, Ill., Nov. 13.—Bro. Larry Robertson began our meeting here, Nov. 11, and last night we had the house full. One sister confessed her faults. We hope for good to be accomplished. We attended the Waters-Porter debate, at Quincy, Ill. Bro. Porter used the same old digressive arguments used by the Christian Church.

E. W. Harrison, Box 88, Brashear, Texas, Nov. 9.—Though few in number, we want to let all the faithful brethren know that we have a sound congregation at this place, and that we shall be glad to have you stop over with us. Bro. John W. Jones was with us the fourth Sunday in Oct., giving us a good lesson. The church here is doing well. I enjoy reading the OPA.

R. B. Roden, 2860 N. W. 21st. St., Okla. City, Okla., Nov. 12.—The church here continues to grow in grace and knowledge of the truth. We enjoyed three sermons this week-end by Bro. Paul Nichols, which were edifying, and we also enjoyed a visit by Bro. Nelson Nichols last week. We expect Bro. Lynwood Smith to preach for us this week one night. I preached at Davis this morning and at Dougherty this afternoon. Dougherty needs help by all preachers who may pass that way. Here are subs. for the OPA.

Homer Smith, Sentinel, Oklahoma, Nov. 9.—Brother Tom Smith preached for us twice on the 5th. Sunday, which was appreciated. We are looking forward to a good meeting, beginning Dec. 24 and continuing through Jan. 1. Bro. Lynwood Smith is to do the preaching, and we are looking for many young people to attend.

C. W. Corson, Route 2, Iowa Park, Texas, Nov. 15.—The church in Wichita Falls, I believe, is having the best crowds, including visitors from various places, that we have ever had. Too, there seems to be a more sincere desire among the members to produce fruits of righteousness. May we all strive to prove all things and hold fast that which is good, and may we continue in the things we have learned and been assured of. I do not want to miss an issue of the OPA. With Christian Love to the faithful brethren.

Ellis McCabe, Goodman, Missouri, Nov. 13.—I have recently been doing some mission work in West Central Iowa, at my own expense. There are no faithful churches in this field, and it is alarming how few have ever heard or heard of the sound doctrine as taught in the New Testament I believe that the stronger congregations should send strong preachers and singers into such places to give them the word of God. I shall be glad to hear from any congregations who need my services. I exhort all my faithful preaching brethren to remain faithful to the end, regardless of disappointments.

Billy Jack Ivey, Rte. 2, Sentinel, Okla., Nov. 18.—On Oct. 29, I began a short period of labour with the Lakeview congregation at San Angelo. This was a singing school during which I preached seven times, baptizing one. To labour with these brethren was pleasant, due to the interest and cooperation manifested. On Nov. 13, I preached for the faithful brethren at Sonora, where the brethren still possess much zeal and interest. The prospects for this new congregation look very good. The Lord willing I shall begin a three Lord's day meeting at Eola, Texas on Nov. 19 and close Dec. 3. During this time I shall teach private lessons in music. Lord willing I shall begin labour with the brethren at Washington, Oklahoma, on Dec. 4. These efforts will be connected with those of Bro. Billy Orten. May God bless the brethren.

Gayland L. Osburn, 3240 1/2 Madera Ave., Los Angeles 39, Calif., Nov. 13.—Oct. 22, I preached at San Bernardino in the morning. That afternoon, I was at the singing at Compton for the last two songs, and I attended the services there that night. I preached twice at Orange Oct. 29, and there was a singing there that afternoon. Nov. 5, I assisted with the teaching at Los Angeles in the morning and one came forward to make a confession of faults. We had singing there in the afternoon, and I preached for them that night, and another member made a confession of faults. Yesterday, I preached at Carlsbad in the morning, attended the singing at National City that afternoon, and assisted with the teaching there that night.

Amos E. Doud, 2501 Englewood Ave. Yakima, Wash., Nov. 15.—We enjoyed the recent visit by Bro. Virgil Ash. He gave us a good lesson on the communion service. We are now engaged in a meeting which started Nov. 13, with Bro. Homer L. King doing the preaching assisted by Bro. C. H. Lee. We are having good attendance and much interest with almost a full house last night. We wish to invite any one passing through Yakima to stop and visit the church and especially to come and worship with us. We meet each Lord's day at 10:30 and each Lord's day evening at 7:30. The church is located at 608 N. 25th Ave. We want the brethren to know they are always welcome in our home. Please pray for us that we may always be faithful to the Lord.

Darnold B. McCord, 552 N. Wabash, Glendora, Calif., Nov. 13.—The Salinas meeting closed Oct. 29. It was good to be with those good people again. They are among God's chosen. In time this church will be a citadel for the Truth. It is fortunate in having good leadership. The mission effort at Keyes was postponed until possibly springtime. Instead of going there, the brethren thought it better that we conduct a meeting for the church at Ceres which began the 5th inst. The meeting is now in its second week and is proving to be a good one. It is a pleasure to work with these folk again; I consider them some of my dearest friends. The Cause in this state has a continuity of growth, for which we thank the Father. Love to the brethren.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 16.—After two weeks duration the Merced meeting closed Oct. 22, with seven-teen confessions of faults and one baptism. We appreciated the attendance from five other congregations in the valley. Oct. 29, with Bro. Willie Burna and family and my wife, I arrived at Delta, Colorado, where I delivered one discourse. We appreciate the faithful few at that place. Nov. 9, I went to Okla. by plane to preach the funeral of Bro. Willie Mathews, of Siminole, at the urgent call from his folks. It was a very sad occasion. Nov. 11, 12, I preached three times for the church at Okla. City and once over the radio. We had three confessions of faults. Nov. 13, I flew to Calif. I am to begin a singing school at Merced soon.

Tommy Shaw, Commodore, Pa., Nov. 14.—On Oct. 22, I preached twice at Love Joy. Recently, I heard Bro. Larry Robertson do some fine preaching in his meeting at Charleston, W. Va. I heard Bro. Gillis Prince deliver a sermon at Huntington, W. Va., Oct. 29. Over the week-end of Nov. 5, I preached at Mallory Chapel, near Spring Hill, W. Va. Recently, I preached five sermons at the Chapel Grove and Shady Grove congregations, near Lawrenceburg, Tenn. I attended the Waters-Porter debate in Quincy, Ill., in which Bro. Waters used the truth very effectively to defeat error.—I am now at Drury, Missouri, teaching the rudiments of vocal music. Please, remember me at the Throne of Grace.

E. C. Severe, Wendewende Village, Nyasaland, Africa, Oct. 11.—We have finished one house, and using it for worship, but it is too small, and we are planning to build a big one next year. Our work is stopped now because of the rains. Our work here at Wendewende Village is growing fine. There are fifty members and they are growing in the faith. We hope that God will increase His roll. In July we started another congregation in Manyumba Village, and there are thirty members there. Bro. Stone Chakhame, our new elder, who was an elder in the Zambezi Industrial Church, and whom I converted, is doing much good there. With the help of his members there they have erected a house of worship, ten yards by seven, and will soon be finished.

C. H. Lee, Graton, Calif., Nov. 20.—I was asked to accompany Brother Homer L. King to Washington to assist in leading the singing in meetings at Kennewick and at Yakima. The meeting at Kennewick is history, and it closed without additions, but with increasing crowds and interest. The seed was sown in that masterful way characteristic of Bro. King's manner of presentation, which I am sure will bear fruit unto the Lord. We shall never forget the kindness and hospitality shown us by the good brethren there. We are now laboring with the faithful little church in Yakima with fair crowds and interest. These churches are young, but they are showing much zeal, and I predict for them a bright future. Brethren, this is truly a mission field, and I believe worthy of all the help we can give them, financially and otherwise. Let us pray for them and then back them with deeds.

Arthur Wade, Rte. 2, 407 Taylor, Lebanon, Missouri, Nov. 1.—I have been very busy in the work since my last report. I have just closed a tent meeting at a point eight miles north of Pocahontas, Ark., on the Maynard Route; where I found a loyal congregation, struggling against the innovators and innovations without the help of a preacher. Without the aid of a faithful preacher, they took their stand for the Bible way. There is but one answer: they had been reading the same Bible that we read, believing it as it is written. While in that part, I had the privilege of preaching for a colored congregation, near Imboden, Ark., and I found them to be loyal. We are thankful to find two more loyal congregations in Ark. Not many of the digressive brethren would attend my meetings. They seem to become more like the denominational people in this respect. Bro. Ervin Waters just closed our meeting in Lebanon, in which he did some good preaching. I go next to Jamesville, near Springfield. Find subs. enclosed.

J. R. Tidmore, Broken Bow, Okla., Nov. 3.—I preached at McAlester, Okla., Oct. 27 to 29, to a fine band of brethren. They have a zeal for the Lord and His work. I promised to return each Second Sunday, beginning second Sunday in Dec. My meeting at Garr Corner, near Ada, Okla., was a pleasant one, and we have a nice little church there. We were made sad by the passing of one

of Bro. McKennes' daughters during the meeting. The little church at Golden continues to contend earnestly for the faith once delivered to the saints (Jude 3). Brethren, let us not be weary in well doing (2 Thes. 3:13); "For in due seasons, we shall reap if we faint not" (Gal. 6:9). It is my desire to devote more time to preaching and to helping other congregation in the teaching of the word of God. Therefore, if I can be of any service to any congregation, please let me hear from you. Please, pray for us in this part.

G. A. Canfield (colored), Star Rte. Bx. 78, Marion, La., Nov. 15.—Bro. J. H. Roberson (colored), of Pittsburg, Pa., writes me that he plans to come to my home next spring to be with me in meetings to help prepare himself for the evangelistic work among his race. He would like to devote full time to this work, knowing that we have but a few who stand for the whole truth. As to how long we can work together this way will depend on the financial help I get. (Note: I know the young colored brother, mentioned above, and I know that he comes from a faithful Christian home. His parents are staunch, clean Christians, who stand for nothing but the truth, and I believe this boy will make a good evangelist to send out among his race; for whom we have been praying for years. I do hope that the white brethren will get behind this work, making it possible for Bro. Canfield to stay in the field with him until he is trained and qualified to go out alone if need be.—H. L. K.)

Edwin S. Morris, 3831 So. Walters St., San Antonio, Texas, Nov. 16.—I labored with the church in Midland, Texas, Oct. 8 to Nov. 5, which resulted in eight confessions of faults. During that time I preached one night for the brethren in Odessa. These congregations are co-operating in the work of the Lord, for which we are very thankful. The Lord willing, I shall move to Odessa and work with these two churches, beginning about Dec. 1. I am entering the field with a view to giving full time to the gospel work. My address in Odessa will be 1201 No. Washington St. I certainly did appreciate beyond words the good home we had with Bro. and Sister Allen while in Midland. On Nov. 12, I preached for the brethren in Richmond, Texas. Bro. Stobckton is carrying on the work there, and he is firm and loyal to the Book. That night I visited the church in Houston, Texas, where I found the work going forward. Should anyone desire my services, please let me hear from you. I earnestly solicit the prayers of the faithful brotherhood.

H. O. Allen, Box 1264, Midland, Texas, Nov. 2.—Brother Homer A. Gay conducted a series of meetings for us in August, baptizing one, for whom we are very thankful, and he planted the seed in the hearts of many. Bro. Edwin S. Morris, of San Antonio, has been working with us since Oct. 7. He is a great personal worker for the Lord, and we have had seven confessions of faults. He is considering moving to this part to labor with the churches at Odessa and here, as these churches cooperate in the work. If you need a meeting you will not go wrong in calling Bro. Morris, for he

is a power in the pulpit, too. Brethren Nelson Nichols and Billy Jack Ivey recently visited us, and Bro. Nelson preached here and at Odessa, giving good lessons. They have our best wishes, and we pray for their success in the work. We are looking for a visit by Bro. M. J. Buffington, en route from Portales, New Mexico. May the Lord bless all, is our prayer.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Nov. 11.—I was in a good meeting at Kinston, Ala., last week. It was a mission effort under a tent, sponsored by the churches at Lowery and Earlytown. The attendance and interest were fine until the rains and cool weather forced us to close after one week. The visible results were not so very promising, there being two confessions of faults, one of whom was from the digressives. I believe the singing was the best I ever heard in any congregation. I leave next week for W. Va. and on to Ark., which will close my evangelistic work for this year, and my time in 1951 is promised from April through August, or nearly so. The church at home is doing fine. We have a number who are taking an active part in the public teaching. Brethren will make no mistake in calling Bro. Bud Parker for meetings. He is a product of this congregation and has been preaching for some time, being loved and respected by all here. May the Lord help us to develop more leaders, who are willing to spend and be spent for the cause of Christ.

Clovis T. Cook, Lebanon, Mo., Nov. 14.—The meeting at Beef-branch, near Joplin, Mo., resulted in one baptism. We had wonderful crowds for the duration of the meeting. My next was at Ada, Okla. This was my first meeting with these brethren. However, I was no stranger there for I knew almost all the brethren. I really enjoyed this meeting. I was very happy to be with my old pals, Clarence and Ray Kessinger. I have known them ever since they have been members of the Church. The last Lord's day, I preached at Garr Corner in the afternoon, and headed for home in order to get to the debate in Ill. (reported in this issue). Bro. Clarence preached for me that night and closed the meeting. We had wonderful co-operation by other congregations. I heard Bro. Fred Kirbo preach last night (Nov. 12) at Richland, Mo. I am to begin the 17th., inst., at McAlester. This is the meeting I was to have held earlier.

Gillis Prince, Wedowee, Ala., Nov. 16.—Although it has been some time since I reported to the paper, yet the time has been busy days for me. My last meeting was with the church in Huntington, W. Va., which closed Nov. 10. We had fine crowds throughout and the interest was excellent. Two made the "good confession" and were baptized. This was one of the best meetings I have ever conducted. Preaching brethren, if any of you are in need of zeal and encouragement, it will do you good to visit this congregation, for it will wake you up. They are not like some of the churches I know, who seem to think the preacher and his family can live on earth and board in Heaven. I am to return in 1951, the Lord willing, for another effort. I enjoyed a week-end meeting with

my home church, on the 11th. and 12th., inst., with Bro. Carlos Smith doing the preaching. I am to begin a meeting at Houston, Texas, Nov. 26. May the Lord bless my co-laborers in the gospel, and may we all work more and pray harder in these days of uncertainty.

Tom E. Smith, Healdton, Okla., Nov. 13.—Bro. Marvin Wade, of Sulphur asked me to say through the OPA that the little congregation at Dougherty was suddenly left without a leader, and that the faithful sisters there asked him to come to their rescue until a faithful leader could be developed there or until one moved into that part. He and others from other congregations have been helping them out. I was there Lord's day afternoon, Oct. 15, preaching at Sulphur that night. My car being out of running shape, Bro. Wade came after me at Healdton, taking me to Dougherty, back to Sulphur, and on back to Healdton, which shows his unselfish interest in the cause. Any preacher making a trip to anywhere near there should arrange to visit them. Dougherty is a mining town, which affords considerable work, also farming and ranching. Should anyone be interested in moving there, write Bro. Wade, 1208 W. Broadway, Sulphur, Okla. I am beginning a mission meeting at Roady, Nov. 13, tonight, and I preached there yesterday afternoon to a full house, hence we feel much good may be done.

Billv Orten, Lawrenceburg, Tenn., Route 2, Nov. 13.—The meeting with Bro. Lynwood Smith at Love Joy, Penna. closed without visible results, however large crowds attended. We enjoyed staying in the home of Bro. Tommy Shaw while there. Oct. 18-22, I preached at Lone Star, about one mile from my home near Lawrenceburg. This is a United Brethren Church. Some heard the gospel that had never heard it before. Although none were baptized, many told me they believed I was preaching the truth. We believe some good was accomplished. Oct. 29 I preached at my home congregation to a splendid audience. I was happy to be associated with Bro. Waters some while I was at home. Nov. 3-5 Bro. Tommy Shaw preached five sermons for us at Shady Grove and Chapel Grove. They were all good. I heard the Waters-Porter debate at Quincy, Ill. Nov. 7-10, which was certainly a great victory for the truth. Nov. 12 I preached two sermons at Fieldstone, Mo. I am to begin at Ben Davis, Mo. Nov. 17th. May we all strive to do more for the cause in the coming year.

C. W. (Bill) Van Stavern, Lebanon, Mo., Oct. 31.—Last Lord's day, Bro. Ervin Waters closed one of the best meetings we have attended in Lebanon. Although but one obeyed the gospel, yet it was a great meeting, being attended by the largest crowds all the way through than any we have seen here, especially those outside the church. There is a cause for this success, and one of those causes was we accomplished some of the most effective advertising I have ever seen, and the sermons were the best arranged and planned of any I have heard, being plain, straightforward, and presented in an inoffensive manner. To advertise we did the following: sent postal cards as personal

invitations, banners for cars, used public address system, the press, the radio, posters, handbills, and much personal contact, and we got crowds. Last Lord's day afternoon, we had a very successful business meeting, with leaders of several congregations present. Plans were formulated and arrangements made to support Bro. Arthur Wade in a mission effort for several months in Springfield, Mo., beginning Dec. 1, in an effort to build up a faithful congregation there. Due to the number of visiting brethren and our crowds, we had to use the Community Hall for our 10:30 Sunday service, which was followed by a basket lunch at noon. It was a very enjoyable day for all.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 15.—I preached at Montebello, Calif., Oct. 22. I left California Oct. 25, and preached at Odessa, Texas, Oct. 26, and at Midland, Tex. Oct. 27. There I became acquainted with Bro. Edwin Morris of San Antonio. Bro. Billy Jack Ivey and wife were at both places en route home from their honeymoon trip. I preached at Eola, Tex., Oct. 28, 29, and at Sentinel, Okla. Oct. 30. From there I went to Healdton for two nights, Oct. 31, Nov. 1. I visited Bro. Fred Kirbo in his home, he was ill that day. I visited some of the folks at Sulphur and Ada and attended one night of Bro. Clovis Cook's meeting at Ada. I preached at Oklahoma City Nov. 5. On Nov. 6, enjoyed a visit in the home of Bro. Jesse Ennes. Bro. Lynwood Smith and Johnny Elmore went with me from there to the debate at Quincy, Ill. between Bro. Ervin Waters and W. Curtis Porter on the Cups and Class issues. Many of our preaching brethren were there. We had enjoyable visits and discussions during the day. I preached at Lebanon, Mo. Nov. 12, staying with the H. E. Robertson's and visiting in the homes of many of the Christians I have known for years. Nov. 13, I visited the Mozier, Ill. congregation where Bro. Larry Robertson is in a meeting. At this writing I am in West Virginia, en route to Pennsylvania for some work before returning to the west. Pray for me in the work.

B. F. Leonard, Huntington, W. Va., Oct. 19.—The church here is doing well, and the best spirit prevails among the members that I have seen for many years. After the July 4 meeting last summer, I conducted a good meeting at Ardmore, Okla., with three confessions of faults. When I was called home suddenly, and was unable to finish. However, Bro. Lynwood Smith was kind enough to continue in my place, and reports are that he did a fine job. The co-operation by other congregations was very good, among whom was, Wilson, Healdton, Sulphur, Wichita Falls, and Okla. City. Preaching brethren who attended one or more services were Tom E. Smith, Lynwood Smith, Bill Roden, Nelson Nichols, Ted Warwick, and possibly others. Crowds were good, and the hospitality great. I shall not soon forget them. I preached once for the little congregation at Wynnewood, where one sister took her stand for the Bible way. Bro. Bill Roden insisted that I preach there in his stead, which was very generous on his part. I think he is a very fine Christian man, and we need

more like him. I heard Bro. Robertson in a meeting at Charleston, W. Va., which was fine, a few months ago. Brethren, from Pa., attended our annual meeting the first Sunday in September. Bro. Corson preached both morning and evening, which was enjoyed. Bro. Kirbo preached one night to a full house. All were glad to see and hear him again. Brethren Larry Robertson, Lynwood Smith, Johnny Elmore, and Tommy Shaw stopped by and preached one night for us. Come again, boys, for we like good preaching. We hope to do more next year. Pray for us.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., Nov. 15.—I held a meeting with the church in Lebanon, Mo., Oct. 17-29, with one baptized. We had the best crowds and interest we have ever had in a meeting there, and Lees Summit, along with other Missouri congregations, co-operated splendidly. My association with preaching brethren Homer A. Gay, Arthur Wade, H. E. Robertson, and Clovis Cook was inspiring to me. The week end of Nov. 5 I enjoyed hearing Bro. Tommy Shaw in a series of sermons at the Chapel Grove and Shady Grove churches near home. Bro. Billy Orten and I preached at Chapel Grove the night of Nov. 1. Nov. 7-10, I discussed the cups and S. S. questions with W. Curtis Porter at Quincy, Ill., with Clovis Cook moderating for me. We had brethren from nine states besides Illinois in attendance. The unselfish and whole hearted support given me by the brethren in these battles is a source of strength to me. May the Lord be given the glory for truth's victories. M. Lynwood Smith, with his helpers, recorded the debate for publication. If he is able to publish it as planned, I hope the brethren will give it widespread circulation and help him get back his financial investment. We have no such debate in print and never have had. Harold King helped me much in preparing charts for my use. What a splendid group of young preachers we had present for the debate! I would like to mention that Fred Kirbo has heard me in three debates in as many months in Texas, Michigan and Illinois. He is really getting around these days, but so are many others. I preached at Ottumwa, Iowa, Nov. 11-12, and have been attending a debate this week between G. K. Wallace and Burton Barber on the Instrumental Music question, at Cedar Rapids, Iowa. I begin my Penna. work Nov. 24.

Tom E. Smith, Healdton, Okla., Nov. 6.—Due to a funeral, where the writer and all singers available were engaged, the Healdton church was not represented at the all-day meeting at Wynewood, Oct. 22. Reports have it that a very enjoyable time was experienced by all who attended. We are thankful for the good representation of nearby congregations. We appreciate the willingness on the part of the Wynewood congregation to co-operate in the Lord's work in every respect, hence they deserved the nice co-operation shown them. Bro. Johnie Elmore preached a very good sermon at Healdton, on Wednesday night, Oct. 18, and baptized his young nephew, Bobby Elmore. We bid Johnie God's speed in the noble task he has begun. Bro. Nelson Nichols preached for us Oct. 31 and Nov 1. His sermons were strengthening

and edifying. Nelson has improved much, and we are glad he came by. Too, we were glad to have Bro. Lynwood Smith pay us a short visit in Oct. He has been very busy the last few months in the Lord's work, which is as it should be, for he is able to deliver the "good news," and we hope to see him busy all through 1951. On Oct. 29, my wife, son, and I were with the Sentinel church for an all-day meeting. There was one confession of faults at the evening service. We enjoyed the hospitality and Christian fellowship very much. The church at Sentinel asked me to extend a special invitation to every preacher, song leader, church leader, and all others to be with them the last week of December, when Bro. Lynwood Smith will be in a meeting there. They especially want you to be with them on Lord's day afternoon and night of Dec. 31. There will be a basket lunch at the noon hour. If you have never been with this church, you have missed much in the way of Christian fellowship and hospitality. Why not help us to end the old year and begin the new year in the right way?

John Thomson, 2738 179th St., Lansing, Ill., Nov. 13.—A colored preacher, from Pa., came here, contending that the loaf should be broken in two (divided near the middle), but he failed to convince me that those who stand with the OPA position as taught in the Scriptures are wrong; therefore, I am staying with them. He stayed but two days, returning to Pa. On Oct. 29, I visited a church at Chesterton, Ind., but they are off on the Communion. I left them several copies of the OPA, and I hope they may learn the Scriptural way to worship. I noticed the reference to the wine question in the Oct. and Nov. OPA, and I wonder how anyone can read Prov. 23:31-34 and Isa. 65:8, and still use the alcoholic drink in the Communion. I am still hoping that brethren will come here to help me establish a congregation among the colored in Robbins and one among the white in or near Lansing.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Nov. 14th.—I had the pleasure of attending almost all of Bro. Waters meeting in Lebanon, and surely did enjoy both the preaching and the association. Brethren Wade and Robertson and Cook were also there for some or all of the meeting. Oct. 15th. I preached for the Claxton Church in the morning, and at my home congregation in Lebanon that night. Oct. 22nd. I preached for the brethren in Richland, Mo. Leaving home Sat. night, Oct. 28th. Wife and I went to Oklahoma City, where I preached Lord's day and night, the 29th. We had nice crowds, two confessions of faults and a very nice visit. From there we went by way of Carlsbad, New Mexico, and on to El Centro, California, where we are at this writing. We began the meeting here Nov. 5th. and are to continue the meeting this week—closing at the morning service, and going to San Diego, to begin that night, Nov. 19th. and continuing for two weeks, thence to Sanger, Stockton and on and on. We are having a good meeting here in El Centro, with good crowds, and the brethren say the best interest they have had in years. Three have been baptized

and one restored to the fold thus far and we are expecting others to respond to the call. We have had a number of visitors from various places and were especially glad to have our beloved Bro. and sister Capps, formerly of Shreveport, La. whom I have known since I was a boy preacher, and Bro. and sister Marvin Fisher—from the National City congregation, where we go next for a meeting. We are sorry to find sister Hale, with whom I boarded when I attended Gunter College, very sick; however, we are very glad to get to be with her, and also to see all of her children again. There is need for much work in this valley (below sea level), and I am hoping that at least some of it will be done while I am here. Love and best wishes to all my fellow-laborers in the Lord.

Homer L. King, Gen. Del., Lodi, California, Nov. 20.—The short series of meetings, three days, at Stockton, was well attended, and the interest was very good, resulting in three placing membership and one confession of faults, if I remember correctly. I enjoyed laboring with the good brethren there very much. The brethren, from Lodi, Florin, Waterford, Manteca, and Ceres co-operated, for which we are thankful. I began a series of meetings at Kennewick, Washington, Nov. 2, continuing through the 12th. None were baptized, but some expressed their convictions for one loaf and one cup in the Communion. This is in a sense a mission point, and the few brethren need and appreciate all the help they can get from the brethren in general. I am much encouraged over the situation in Kennewick, since all seem to be much strengthened in their stand for the Bible way. Three of the Everett brothers, formerly from Oklahoma, now live in that community, and Mikel and Herbert are looked to as the leaders of this congregation. Brethren from Yakima co-operated in this meeting, even if they had to drive about 85 miles. Brother C. H. Lee, of Graton, Calif., accompanied me to this field and aided in song and otherwise in both meetings. We are now in a good meeting at Yakima, Wash., with good attendance and fair interest. We plan to continue over next Lord's day, closing at noon and drive to Odell, Oregon, about 125 miles from here, for Sunday night, en route home. We look for some additions here. The brethren, from Kennewick have been with us a number of times, also Bro. Geo. Wright one time, from Odell, which we appreciate. We want to thank the good brethren, of Okla. City, Okla., for sending a nice donation of \$225.00 to support these meetings, for these small churches were unable to support the work alone. May other strong churches follow their example in the mission spirit. We rejoice to hear that the churches in Calif. plan to send Bro. Don McCord into this field next spring for several months of work. I am confident his efforts will be appreciated by the churches here, and his labor fruitful. This is a very needy field which has been sadly neglected by the faithful brethren. I hope our brethren will come to the aid of these faithful churches already begun, for they need financial aid in supporting the work and paying for their church houses. In Kennewick, they meet at 215 E. 4th. St., 10:30 a. m. At Yakima, at 608 N. 25th. Ave. I

go next to Corcoran, Calif., to begin Dec. 3. Pray for me and mine.

TAKE ME OUT OF THE BALL GAME

Norman Gipson

We have a sports-conscious generation of church members. So pronounced has the emphasis on athletic contests become, that a congregation recently asked me to come and help them with some song drills "on nights that would not conflict with school activities" meaning ball games. It did not seem to concern them that they asked me to come on nights that would interfere with our Bible study meeting!

It is a bad day for the church when influential brethren are more familiar with sports statistics than with Scripture; with batting averages than Bible. Has it come to the point where it will take a month to have a ten day's meeting, in order that all of us, including the elders and preachers, may attend all the home team's games? Perhaps we could adopt the policy of a denominational preacher in this area. The members of "his" church were so diligent in their attendance at baseball games, and so slack in their church attendance, that he preached a sermon to them entitled "Dying on Third."

My acquaintance with "our" schools is only a distant one; but from the evidences before me they are accelerating this trend, rather than retarding it. If there are cases where this is not true, I should be happy to hear of them.

This trend toward sports has resulted in some of the congregations in the cities entering City Leagues and sponsoring Church of Christ ball teams. Having routed the denominationalists from the polemic platforms, shall we now descend to the Plains of Ono and lay out a diamond where the conflict may be continued?

One of the most objectionable features of the athletic contests now staged, is the manner of dress (or undress) by the participants. Perhaps some of the brethren have been studying the background of the word *gymnasium*. It originally signified a place where exercises were performed while naked. Let's not get either too literal or too enthusiastic in regard to the full meaning of this word.

When it comes to sacrificing to the church to any kind of game, put me down as a poor sport.

(Selection from Firm Foundation).

Comment: Amen and amen!—Homer A. Gay.

THE COMFORT OF PRAYER

In the hectic rush of the present day, too few people take time out to kneel in the privacy of their homes and offer prayer to God. There is no comfort or solace that friends can offer, that compares with a quiet talk with our Divine Creator. He, and He alone, can speak peace when trials and discouragements come our way in life. Did you ever watch the look of infinite peace and contentment that comes over the face of one who lies seriously ill and has offered up a prayer to God for strength and patience to stand their illness? If you have, you were made to realize the comfort of prayer.

—Mrs. Jessie Hagan, Healdton, Okla.