

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. XXV

LEBANON, MISSOURI, JANUARY 1, 1954

No. 1

KINDS OF MEN THAT ARE NEEDED IN THE CHURCH

From the time of the establishment of the church down to the present day, men of sterling worth have been needed. Down through the years there have been such men—truly assets to the cause of Christ. As regretful as it may seem to us, along with these men, there have also been those who were detriments to the cause—those kinds of men that the church is far better off without. It is our aim in this article to study about those kinds of men who, by the lives they live, contribute no little to making the church "a glorious church, not having spot or wrinkle or any such thing."

Men of knowledge

First, we assert that men of knowledge are needed in the church. In secular fields, men of knowledge in the various pursuits, are ever in demand. For the kingdoms of men to flourish and integrate, they must have men of knowledge. It is no less so with Christianity; men of knowledge are ever in demand and if the kingdom of God is to flourish and integrate in a way pleasing to Him, we must have them. Let us hear this dictum issued God's people in a dispensation far removed from us: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shall be no priest to me, seeing thou hast forgotten the law of thy God, I will also forget thy children" (Hos. 4:6). So it is today; greatly for lack of knowledge—digression, retrogression, sectarianism and fanaticism impede the steady pace of Zion's progress. We should assiduously study to know the law of God, then take no chances in doing our part, be it great or small, in executing it.

Men of wisdom

Secondly, coupled with a knowledge of God's word, if its possessors would function efficiently, is wisdom. An authoritative definition of wisdom is "ability to deal soundly with facts; to judge sagaciously." Men of wisdom, those who are able to rightly divide the word, making rightful application of it, are definitely needed. We have seen havoc wrought, peace turned into turmoil, the clock of progress turned back, because men, even though well-meaning and of legitimate intentions, have failed to exercise wisdom. Solomon has aptly said, "He that loveth wisdom loveth his own soul;" and James has said, "If any of you lack wisdom, let him ask of God; that giveth to all men liberally and upbraideth not; and it shall be given (Continued on page five)

GOD'S OLDEST INSTITUTION

By T. F. Thomasson

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:22-26).

When God made man and placed him in the Garden of Eden, He saw that it was not good for man to be alone. So He caused a deep sleep to come over him, took one of his ribs, and made for him an help meet. Adam called her "woman" because he said, "This is now bone of my bones, and flesh of my flesh. Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh (Gen. 2:22-25).

That was the first marriage, and marriage means home; hence the first home, God's oldest institution. God just established two institutions, the home and the church. A magnificent residence does not always mean a home. When the wife thinks more of poodle dogs than she does of a baby, that is not a home after the divine pattern. It may be just a tent. A home is where peace and harmony reigns, where you hear the song of mother and the laughter of children. Paul said for the young women to marry, bear children, and guide the house (1 Tim. 5:14). Notice that he said bear children (plural). Titus said for the aged women to teach the young women to love their husbands, to love their children, to be discrete, chaste, keepers at home (Titus 2:3-6). The woman that does this occupies the highest position in the world. Many men who occupy high and honorable positions in the world can say as Abraham Lincoln said, that he owed all that he was or ever expected to be to his devoted mother.

A preacher once visited a home where there was a mother and five small children. The mother was complaining about her lot. She said other women attended clubs and societies and taught classes in Sunday School, but that she was tied down with those children. The preacher told her she ought to be ashamed to make such complaints, that she occupied the highest position in the world. Some of those children may become great preachers and the girls, great homemakers. In thus doing, she perpetuates the two great institutions that God established. Her children will rise up and call her blessed. Although

her hands may be rough and wrinkled, her children will sing that beautiful song:

"My mother's dear hands, her beautiful hands
Which guided us safely over life's sands.
We praise God's name for the memory
Of Mother's own beautiful hands."

Consider what Paul said about Timothy's faith, that it first dwelt in his mother and grandmother. It has been said, "What is home without a mother?" That is the sad state of affairs today, too many absentee mothers wining, dining, dancing, and attending all kinds of clubs and societies, leaving their children to the mercy of the world. It is no wonder the divorce and juvenile courts are overcrowded. Destroy the home, and you destroy the nation and the church. The home is the very fundamental of everything. Can you see the handwriting on the wall? It is certainly there, and we don't need a Daniel to interpret it.

The home is where children are brought up. No other institution can take the place of the home. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4).

And to the children Paul says, "obey your parents in the Lord" (Eph. 6:1).

Parents should cooperate in this matter. If they disagree about anything concerning the children, they should never discuss it before the children; but they should always set examples that the children would do well to follow. For children will naturally do things the parents do. Parents should be Christians and teach their children both by precept and example in the home. They should always take them to church and let them see the church operate. They will invariably obey the Gospel in their youth. In thus doing they will not have to send them to Sunday School. They will often learn things in Sunday School that is not Scriptural; in fact, the Sunday School is unscriptural in itself. The Sunday School cannot take the place of the home and church.

Many Christians fail to do this, and their children often go off into the world or the denominations. The parents wonder why they do this. If they would consider the matter, they could see why. A homeless wanderer named Payne wrote the beautiful words, "Home sweet home. Be it ever so humble, there is no place like home."

I admonish all Christians to do their best to preserve the sanctity of the home.

—Waterford, California.

TIMELY SUGGESTIONS

Debates. While working in Dallas in November and December I had the privilege of attending a debate on the Instrumental Music question, between Eugene Smith, and a Bro. Hunt. Both are able men, and I had hoped to get many good points during the debate, but, I was a little disappointed. It had been forty years since I had heard such a discussion. One thing, I became more convinced of, is that no one can uphold one innovation and successfully condemn another for, "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God"—(2 John 9). I am more and more convinced that "The Way That Is Right And Cannot Be Wrong,"—an old sermon outline we all preached thirty and forty years ago, is still the **best way**. One certainly cannot hope to make a success of the Christian life "without God."

I attended the Ketcherside-Collie Debate here, on the hired pastor system. This was a much more debated debate, and altho I could not fully agree with either one of them, they fought hard for their positions, and much interest was shown in the discussion. I was invited to speak at one of the day services—in which various things were discussed, and had the opportunity to state our position on the teaching question before many who had never heard it before. I appreciated the spirit manifested by both those who opposed, and those who agreed with our position. I really have hopes of good coming from this discussion.

Suggestion: One never loses by manifesting the "Spirit of Christ"—(Rom. 8:9).

Elders and Deacons....For a number of years I have insisted that some of our good writers give us a number of good articles on this issue. Some have written some good articles on their "qualifications," a number are quick to tell us that "we do not have any elders, and do not have any material to make them." Some think the "preacher has all the say;" while others think that everything must be agreed upon by a "majority vote" of the congregation.

We can easily read of the qualifications of elders and deacons in 1 Tim. 3, Titus 1, Acts 20, and 1 Pet. 5. That the elders are to have the "oversight" of the church I do believe, and it is probable that where a preacher goes out and starts a congregation, he could have the oversight of it until elders and deacons are ordained—**provided**, remember, **PROVIDED** this preacher stays with this congregation, or, sees to it that some other minister stays there (like Paul did Titus, chapter 1). But for any preacher to think that he has "all authority" over any church wherever he goes is certainly overstepping both his authority and ability—(please turn and read second Corinthians 10:12 thru 16). The Majority Rule, is a "democracy" and **not** a "Kingdom," and we are of the Kingdom of Christ. The majority rule is what put in the Instrumental music, the Sunday School, the cups, one man pastor system, and about all other departures from the word of God.

There is one thing that I have learned, from study, observation, and experience, and that is that years and years of "holding tenday meetings" for a congregation **does not** teach, train, nor develop elders and deacons.

The Lord willing, and health permitting, I hope to write some on this subject in 1954.

Final suggestion: Let us strive to have as many good edifying articles in the OPA as we can in '54, and see how many people we can get to read the paper. A good article from **you** would be appreciated by your friends, so, write the article, and send them to the paper.

—Homer A. Gay.

HOLY PLACES STILL IN DIVIDED CITY

Christians making pilgrimages to Bethlehem and other Holy Places this Christmas week will have it easier than in the recent past as the result of concessions worked out by Jordanian and Israeli liaison officers. But even at Christmas time, Jerusalem, which contains shrines of three great religions, remains a divided city, symbolizing the impasse in Arab-Jewish relations.

Most of the religious shrines in Jerusalem which signify much to Christians at this season are in the hands of Jordan, which holds the walled-in Old City of Jerusalem. Perhaps the most important is the Church of the Holy Sepulchre, which takes in the Place of the Crucifixion of Christ, the Stone of Unction, the place of Resurrection, the place of the Finding of the Cross, other lesser sites.

Also in the Old City are the Judgment Hall, the Stations of the Cross along the Via Dolorosa, the Church of St. James (on the site of the martyrdom of St. James), the Church of St. Anne, the Church of St. Mary-Mark, the Church of Ecce Homo, the Pool of Bethesda. In the no-man's land outside of the southern wall stand the House of Caiaphas and the Prison of Christ.

Jordan also holds the Mount of Olives, the Garden of Gethsemane and Kidron Valley, Bethlehem, and Bethany, and, aside from the Jerusalem area, Jericho, the Jordan Valley, and Latrun, where Christ manifested Himself to His Disciples after His Resurrection.

Christian shrines in the Israeli-held part of the Jerusalem area include Mount Zion, where the Last Supper took place as well as the descent of the Holy Ghost at Pentecost, and Ain Karim, where are located the Church of the Visitation, the Church of St. John the Baptist, the desert of St. John with grotto, where St. John lived as a hermit. Aside from the New City of Jerusalem, Israel holds Nazareth, Lake Tiberias and its shores, Mount Thabor, other lesser Christian shrines.

In the Old City of Jordan's hands is the Wailing Wall venerated by Jews. No Jew is allowed to visit this place of worship, described by the Jews as "the holiest shrine of Judaism." Moslem shrines in Jordan-held Jerusalem include the Dome of the Rock, on the site of Mohammed's ascension to Heaven, and the Mosque of Omar, where the Caliph first prayed after the Moslem capture of Jerusalem.

Christians have built scores of shrines in Jerusalem and hundreds in Palestine. But Jerusalem is also one of the four Holy cities venerated by Jews—the others being Hebron in Jordan and Safad and Tiberias in Israel. Mecca is the true center of Islam, but Moslems look upon Jerusalem as the third holiest city of the world.

The parts of Jerusalem held by Israel — with about 180,000 inhabitants—and Jordan—with about 60,000—are in effect separate cities. The Jordanians have acquired their own electrical supply, and the Jews have provided their own water supply. Telephone and all other public services are distinct. But prior to 1948, the city had common public utilities; water, power and telephone. Israel calls Jerusalem its capital, has moved many government agencies from Tel Aviv to Jerusalem.

(Clipped from "The Herald-Dispatch," Huntington, W. Va., Dec. 24, 1952, issue. Just to remind our readers that "The Holy City, Jerusalem" is still trodden down by the Gentiles. Lk. 21:24—Selected)

ONE LOAF AND ONE CUP ADMITTED (Final)

By E. H. Miller

EMBLEM NUMBER TWO

We will now continue with what these Sunday School and cups brethren say about the emblems. Turn back to the same pages of the last book quoted from and we find these words:

"The fruit of the vine is another emblem in the

supper, and it represents the blood of Jesus." Jesus said, "This is my blood of the new testament—but I say unto you, I will not drink hencefore of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Mt. 26:28-29). Here we find Jesus referring to "this fruit of the vine" saying, "This is my blood."

So, we can easily see these cups brethren are right in teaching; first, the loaf of bread is Christ's body; and second, the fruit of the vine is Christ's blood, the blood of the New Testament, and that was "the contents of the cup which he held in his hand," as they have already agreed. So the third question now comes: What did that "cup which he held in his hand" represent? Hear them once more as they continue to explain "The Emblems."

EMBLEM NUMBER THREE

"He (Jesus) said, 'This cup is the new covenant in my blood,' meaning, the new covenant is sealed, ratified, or sanctioned by his blood."

Here, you see the cup is not the blood that "the new covenant (new testament) is sealed, ratified, or sanctioned by." No! This shows "this cup is the new covenant (New Testament 'sealed, ratified, or sanctioned') in my blood." Yes, the cup represents the New Covenant or New Testament that was sealed, ratified, or sanctioned in or by Christ's blood, and the fruit of the vine represents the blood of Christ which the New Covenant or New Testament was sealed, ratified, or sanctioned in, or by. Thayer's Greek-English Lexicon of New Testament words says "1 Cor. 11:25; Lk. 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 new covenant'" (page 15).

So Thayer agrees the fruit of the vine is "an emblem of blood" and "this cup containing wine is an emblem of the new covenant." The blood of calves and goats was called the blood of the old testament Heb. 8:18-20, just as Christ's blood is called the blood of the New Testament, Mt. 26:28-29, but the blood of Christ was not the cup, which was the new testament, any more than the blood of calves and goats was the old testament. The old testament was dedicated, sealed, ratified, or sanctioned by the blood of calves and goats, Heb. 8:18-20, yet the old testament was not the blood of calves and goats; therefore, the New Testament, being dedicated, sealed, ratified, or sanctioned by the blood of Christ does not make the New Testament the blood of Christ; and since the New Testament is not the blood, the cup is not the blood, for Jesus said, "This cup is the new testament in my blood," Lk. 22:20. I have shown what the cups brethren say this verse means, but I now want to read this verse from other translations of the Bible to prove they are right.

WEYMOUTH'S TRANSLATION

"This cup," He said, "is the new covenant ratified by (footnote—"Literally 'in'") my blood."

WILLIAMS' TRANSLATION

"He took a cup of wine, and said, "This cup of wine is the new covenant to be ratified by (footnote—Greek, in) my blood."

THE TWENTIETH CENTURY NEW TESTAMENT

(By a company of about 20 scholars)

"This cup is the new covenant made by my blood."

So, the cup represents the one New Testament, not the first one (O.T.), but the second one (N.T.), Heb.

(Continued on page five)

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HERE AND THERE

January 1, 1954.—This day marks the beginning of another year for the OPA. It is the 22nd. anniversary of this religious journal under the title, "Old Paths Advocate." We are happy to inform all that, although at times rather difficult, yet in the main the work has been a pleasure. Had it not been for the abundant blessings of my Lord, the help of my family, and of my good brethren, the feeble efforts of the publisher would have been a failure. At this time we desire to thank all from the depths of our hearts for every word or deed contributed by our many friends to make the paper what it is today. Let us all strive to make it better and a more powerful auxiliary in calling the honest hearted back to the Bible, back to the Old Paths.

How You Can Help—1st. We are in need of more good articles, containing food for thought, backed by the plain word of the Lord; **Constructive** articles that will edify the readers and encourage them to live better, work harder for the cause, love one another better, love the Lord more—articles that will promote unity and will make us all want to go to Heaven. 2nd. You can help by soliciting subscriptions for this paper. Let us resolve to add one thousand new names to our mailing list in 1954. Remember we could double our mailing list if every subscriber would send us one more subscription this year. Fellow preachers, will you not resolve to do a little more for the paper? Have you been mentioning the paper publicly and privately? Have you really tried in the past? We know some have from the encouraging lists they send us almost every month.

How to Reach Us—Address all correspondence, reports, articles, orders for song books or other books, tracts, etc., to us at **900 Kerr St., Springfield, Missouri.** Note, too, our phone number—40651. If you will direct your messages as above they will reach us in less time.

No Changes—No, there have been no changes in the policy of this paper since we began. We believe the Bible reads just as it did then, hence the policy published the first issue still holds good. We need your help and your prayers. Our sincere thanks to you all.

FROM SPRINGFIELD, MISSOURI

The Bible way of worship began in the Pythian Hall, 1226 Boonville, Ave., last Lord's day, December 20, at 10:30 a. m. We are very fortunate in renting

this very convenient place for the worship and for Sunday night services. We trust we shall be able to continue in this location until a house suitable for the church can be built in this thriving Ozark city. Please, make a note of the place and the time of meetings, and when passing this way, plan to stop for a visit and for worship with us. The night meetings are scheduled for 7:30.

The Lees Summit church, near Lebanon, is making this evangelistic effort possible by supporting the writer here for considerable time. While they take care of my support, financially, yet there will be considerable expenses otherwise in advertising in various ways, such as through the press and possibly over the radio. Too, we need to hand out a number of suitable tracts on the teaching and the Communion questions. Brethren in reach of us can help by attending our services on Lord's days. Your presence will help and encourage the work.

Some, in times past, have expressed a desire to move to this city, if only we had a faithful church here. Now, is the time for you to do just that if you ever mean to do so, while you can be of service in the very beginning. We need you now!

We have established residence at 900 Kerr St., which is just one block west of North Grant St., between Highway 66 and the Fair Grounds. Our phone number is 40651. Give us a call or a ring.

If you have friends or relatives living here, and you think we can do them any good by visiting and talking with them, please send us their addresses or phone numbers.

—Homer L. King.

THE CLARK-HARPER DISCUSSION

This is a written debate on the number of cups that may be used in the Communion. We are offering it to you in a neat tract under a neat cover. Our printers inform us that it will make a tract of approximately 32 pages, and that they expect to deliver it to us around January 1. We had hoped to deliver it sooner, but this should be ready before you read this notice. All orders already received will be filled promptly and so will those received in the future. In addition to the good reading matter, we are running a news cut of Bro. Harper, hence you will get his photograph. The price is very reasonable—25c per copy, 5 copies \$1.00, 25 copies \$5.00; 100 copies \$18.00; postage prepaid.

Send all orders to Old Paths Advocate, 900 Kerr St., Springfield, Mo.

OUR HELPERS IN DECEMBER

Below you will find the names of those from whom we received one or more subscriptions since November 20 up to Dec. 20, and following the names the number of subs. Please check this list for errors and your acknowledgment. Many, many thanks to all for every effort. Please, keep the good work up through 1954. Note the following:

J. Ervin Waters—13; Homer A. Gay—9; Paul O. Nichols—8; Wayne DeGough—5; M. E. Lasater—5; Mrs. L. N. Byford—5; Jean Behel—4; Clarence Bomhoff—4; Barney D. Welch—3; E. H. Miller—3; Curtis Wayman—3; Glenn Lewis—3; Mrs. W. F. Cogburn—3; Homer L. King—3; Bill Harmon—2; J. R. Tidmore—2; L. A. Shipley—2; Mrs. A. F. Forister—2; B. F. Leonard—

2; L. C. Dent—2; Gayland Osborn—2; Jack Ivey—2; Mrs. Earl Butts—1; Ellis King—1; H. E. Robertson—1; Mrs. J. E. Haworth—1; Oscar Johnson—1; Ralph Kitson—1; Velma Adkins—1; Mrs. Cuba Rummer—1; Mattie Finto—1; Mrs. Stella Fleetwood—1; Ollie Howard—1; W. F. Howard—1; Mrs. Elsie Shafer—1; L. B. Carroll—1; Edwin Morris—1; Leon Fancher—1; Billy Orten—1; A. H. Pinegar—1; Mrs. B. B. Statzer—1; Mrs. Helen Wilson—1; A. R. McMullen—1; Tom E. Smith—1; Mrs. M. J. Connon—1; Bart Crum—1; Robert Hefley—1; Robert T. Whisler—1; Wilson Burnell—1; Mrs. Oopera Perry—1; Mrs. Esley Carlo—1; Total—116.

ONE LOAF AND ONE CUP—

(Continued from page three)

9:13, Heb. 8-7-13; God gave us one cup to represent the one New Testament, but he did not give us anything to represent the many copies of the New Testament.

Some people go to 1 Cor. 10:16, "The cup of blessing which we bless," and say, "Paul was at Ephesus and writing to the church at Corinth, and shows by this statement that they had one cup and one loaf for both of these congregations, not one for each, but one for both combine and proves container is not meant by cup, and one loaf is not meant by one loaf as the R.V. margin says in 1 Cor. 10:16-17." Yes, they argue Paul meant by "we" the congregation at Ephesus and the congregation at Corinth, but they are wrong, when Paul said, "We, who are many, are one loaf, one body: for we all partake from the one loaf" (1 Cor. 10:17-R.V.—margin) he was referring to the congregation where he was, and not to the congregation he was writing to, for when referring to the Christians at Corinth, he said, "Ye (not "We") are the body of Christ," 1 Cor. 12:27. Please notice, in referring to those with him he said, "We being many are—one body," 1 Cor. 10:17, but in referring to those to whom he was writing, he said, "Ye are the body," 1 Cor. 17:27. Now, for added proof I refer you to "Alford's Greek Testament with English notes," and here it says: "We, the assembled." And, the commentary by Jamieson, Fausset, and Brown says: "We, the many (viz., believers assembled; so the Greek), are one bread (by our partaking of the same loaf, which becomes assimilated to the substance of all our bodies; and so we become), one body" (with Christ, and so with one another)."

So the question now is, what is the cup of blessing that we, the assembled, bless and partake of?

A footnote under this verse in a Bible that was printed in 1818 says: "THE CUP OF WINE, WHICH WAS USED IN THE LORD'S SUPPER."

Domelow's Commentary on 1 Cor. 10:16 says: "CUP OF BLESSING, THE CUP OF WINE UPON WHICH A BLESSING WAS PRONOUNCED."

The Biblical Cyclopedia by John Eadie, D.D.L.L.D. says: "THE CUP OF BLESSING (1 Cor. 10:16)—THE MASTER OF THE FEAST TOOK A CUP OF WINE IN HIS HAND AND SOLEMNLY BLESSED GOD FOR IT AND ALL THE MERCIES WHICH WERE THEN ACKNOWLEDGED. IT WAS NOW PASSED TO ALL THE GUESTS, EACH OF WHOM DRANK OF IT IN TURN."

Robinson's Gr. and Eng. Lexicon of the N.T. says: "A CUP OF WINE: SO OF THE WINE DRANK AT THE EUCHARIST—1 Cor. 10:16."

Bible Dictionary based on Bible Dictionary by Edward Robinson published in 1859 says: "THE MASTER OF THE FEAST TOOK A CUP OF UNFERMENTED

WINE, AND BLESSED GOD FOR THE FRUIT OF THE VINE, OF WHICH ALL THEN DRANK—1 Cor. 10:16; THIS WAS CALLED, 'THE CUP OF BLESSING'."

The Comprehensive, Critical and Explanatory Bible Encyclopedia by Edward Robinson, D.D.L.L.D. says: "CUP OF BLESSING (1 Cor. 10:16) IS THAT WHICH WAS BLESSED IN ENTERTAINMENTS OF CEREMONY, OR SOLEMN SERVICES, OUT OF WHICH THE COMPANY DRANK ALL ROUND; OR A CUP OVER WHICH GOD WAS BLESSED FOR HAVING FURNISHED ITS CONTENTS—OUR SAVIOUR, IN THE LAST SUPPER, BLESSED THE CUP, AND GAVE IT TO EACH OF HIS DISCIPLES TO DRINK. LUK. 22:20."

The Life and Times of Jesus the Messiah by Alfred Edersheim, M. A. Oxon, D. D. says on pages 497 and 511—"CHRIST SEEMS TO HAVE PASSED THE ONE CUP ROUND AMONG THE DISCIPLES—THIS WAS CALLED AS BY ST. PAUL, (1 Cor. 10:16) THE CUP OF BLESSING."

So, my friend, you see the cup of blessing of 1 Cor. 10:16 was a cup of unfermented wine out of which all drank.

(The End)

KINDS OF MEN—

(Continued from first page)

him" (James 1:5). We might do well to implore Him with frequency, to give to use the wisdom we need in doing our little part in promulgating and perpetuating the cause of Jesus Christ.

Family men

In the church today, there is also a dire need of what we term family men. By family men, we mean those men whose primary interest in their children is their spiritual well-being. We like to think of Job as a man of this calibre. We read in Job 1:5: ". . . (Job) rose up early in the morning and offered burnt offerings according to the number of them all (his children) . . . Thus did Job continually (margin: all the days). Job, in behalf of his progeny, arose while the days were still young; if I am any judge of virtue, this is a commendable one and worth our remembrance and candid consideration. We as young men, in particular, should feel the incumbency of spending a considerable portion of our day with our children, studying with and praying with and for them. Your writer pretends to know little, and very little, about child-rearing and training; hence, he never attempts to tell anyone, privately or publicly, how it is done; but he does feel there is abundantly more to be gained by instilling a reverence for God and duty, than is to be gained from any of the other activities of life. He who fails to provide for the temporal necessities of life for his own, receives, and justly so, the censure of his fellows; he who, on the other hand, fails to provide for the spiritual necessities (and they are necessities) of life for his own provokes the displeasure and censure of Jehovah. God be thanked for the host of young men and elder men in the church today who may be termed family men; may the number increase prodigiously!

(To be continued)

—D. B. McCord.

Tell me what you think today, and I'll tell you what you'll be tomorrow.

Our actions are an index of our heart and our spirit is an index of our Christianity.

ABOUT THE WORK IN AFRICA

E. C. Severe

Brethren, due to the recent progress achieved through the work of Bro. and Sis. Paul O. Nichols in Nyasaland, I thought it good to write in the columns of the O.P.A. for the benefit of our readers.

Before the Nicholsons set their foot in Africa information reached me that some of the brethren in the States objected to sending missionaries to Nyasaland, for they considered it as strange as sending them to the moon. But after much and prayerful effort the trip was made.

In November, 1952, Paul and Welma Nichols found themselves among strange brethren, different from those of their intimate acquaintances.

Certainly there were hardships, homesickness, and times of loneliness. I think of many times I was around by their house doing what I could to keep them happy and contented. However, at first my help was not of much use to them, for there were difficulties. In the first place, it was hard for me to understand them, for they spoke too rapidly. I believe every British African Citizen finds himself in that difficulty when he first meets an American. But little by little we began to learn each others ways better.

Nevertheless, with our personal differences we did not lose time with the preaching of the good news. We went here and there, with Bro. Nichols doing the preaching, and I did the translating into the vernacular language. This work helped me both educationally and spiritually. On and on we went visiting the different congregations in the Southern Province of Nyasaland. We travelled in the busy trails and some that were not so busy, dry weather and wet, in dust and in mud. Sometimes our car gave us trouble. Bro. Nichols would work on it as engineer and I helped as factory boy. In this way I learned to love the Nicholsons as a son his parents.

In June Bro. Nichols' time in Africa expired. The thought of his and his wife's leaving us gave every African brother and sister much sorrow. Bro. and Sis. Nichols were seen with bright faces, but ours were heavy and sad, for we did not want them to leave.

In despair I escorted them to Beira, Portuguese East Africa, where I cast my eyes upon them for the last time. Truly our separation made me suffer from loneliness, for I felt the pressure of being left alone in the field of work without a supporter. I wept all the way back to Wendewende. I did not enjoy my trip on the train, for many times I hid myself in the train closets and wept. I hid for fear of being laughed at.

After I got back to Wendewende all we preachers in the Southern Province made an evangelistic trip from congregation in a company of eight. Our purpose was to correct errors among the congregations. We visited Denje, Misece, Manyumba, Sakalause, Kherengera, Ndalama, Mpweharnwallo, Naphengo, Liwonde, Mpondesi, Chikaonda, Kharare, Cholo, Makala, Chula, Namakoko, Mulula, covering every congregation in the Southern Province. We established 6 new congregations. There were 120 baptized and 30 restorations. Our active brethren are encouraged very much in those respective places.

The work here continues to progress with good interest. Our brethren are preaching almost every day. Before Bro. Nichols taught this method, the preachers worked only on the Lord's day, but it is not so now. We started to preach by nights, but this

happened only by the writer when he attempted to preach at Limbe and Blantyre towns.

The work in Central and Northern Provinces continues to make some progress, but the brethren have not been corrected in their errors. Bro. Nichols' time did not allow him a trip up there. The campaign failed to go for the trip is long and it takes two weeks to make it by bicycle. The roads pass through lion and elephant forests which is very dangerous for a cyclist, and the buses are very expensive.

The Church at Wendewende made an effort for me to go, but at first I did not like to agree, but having thought of the condition of brethren worshipping erroneously, I then accepted the commission, but was disturbed by an independence rioting. The Government in England granted the Federation of Southern Rhodesia, Northern Rhodesia, and Nyasaland. Africans, The Nyasaland National Congress and Supreme Council of all the Native Authorities rioted against the Government. There was a lot of killing wherever the law was disobeyed. Africans in return kill when they find opportunity to do so. They steal and rob. The position is dangerous. The Government is working successfully in getting peace restored. We believe conditions will be peaceable pretty soon, for the spirit of rebellion has been checked.

I hope the disturbance will soon be over, then I will prepare for my trip up there. Brethren never neglect the growth of the Lord's family and the cause that has been planted in Africa. Let us work while it is yet day.

HARPER-TRAIL DISCUSSION

Proposition 2: It is Scriptural to use **fermented grape wine** as the drink element in the Communion. Dr. A. J. Trail affirms; H. C. Harper denies.

FIRST AFFIRMATIVE

Terms of proposition. **Scriptural**, that is contained in the Scriptures. (Webster) **Scriptures**, the books of the Old and New Testament or either, the Bible (Webster) **Communion**, the institution that was instituted by Jesus Christ "in the night in which he was betrayed," the Lord's Supper.

The thing to be proven in this proposition is that fermented grape wine was the drink element used when the Savior instituted the Lord's Supper. The proof to be of any value must be Scriptural and to be Scriptural it must be contained in the Scriptures.

In studying the Scriptures from first to last, we find the first account of this institution in the 26th chapter of Matthew. In this chapter we find this language, "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master sayeth my time is at hand: I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them and they made ready the passover. (Mat. 26:17, 18, 19)

"And as they were eating (this passover that the disciples had made ready) Jesus took bread, and . . ." And he took the cup, and gave thanks, and gave it to them, saying drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins: But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom." (Mat. 26:27, 28, 29)

We learn from this Scripture that Jesus took this cup while they were eating this passover that the disciples made ready. Now if we can find what the disciples made ready when they made ready the passover, we will know for sure what the Savior used when he instituted His Supper. If you will read Numbers 15:5 you will learn there that the drink offering to be prepared for a one lamb feast whether a burnt offering, a sacrifice, or one of their set feasts, is the fourth part of an hin of wine (3 pints). The word used for wine here in Hebrew is **yayin**. **Yayin** in Hebrew means wine fully and completely fermented. There is a Hebrew word which means grape juice from the time it is expressed from the grapes until it is completely fermented and becomes **yayin**. This word is **tirosh**. See Hastings Dictionary of the Bible, p. 973. The Savior referred to this wine (**yayin**) as the fruit, (**gennema**) product of the vine. Bro. Harper flatly denies this. I now let the Savior and Bro. Harper fight this out while I stand on the side of the Savior always contending that the Savior did and said the right thing.

A. J. Trail.

FIRST NEGATIVE

1. There is no evidence that the Savior referred to the "drink offering" (the liquid to be poured on the sacrifice, not to be drunk) of Numbers 15:5. Would a command to pour kerosene on wood be a command to drink kerosene? No; and I still say, "The Savior referred to the one he named"—the **gennema** of the vine, the **drink produced by the vine**. (Matt. 26:29). and "Unfermented wine seems to have been in common use as a beverage." (Bagster.) And **grape juice is a drink produced by the vine**. "Sap" of the vine is not a drink. Yes, you "can drink sap." So can you drink carboric acid; but neither is "a drink." Why not go to the language in which the ordinance was given? As well go to the Old Testament for "sprinkling" when Jesus instituted baptism, using **baptizo**. Running from what the Savior "did and said" is standing on his "side" as the disciples did at his arrest. (Mt. 26:56).

2. Again: "The use of wine at the paschal feast was not enjoined by the law." (Smith's Bible Dict. by Peloubert.) "There is no divine authority for use of wine at all, fermented or unfermented, at the Passover." (The Bible and Wine.) Here is a chasm you will never cross.

3. "Yayin is the extract from the grape, whether simple grape juice unfermented or intoxicating wine." (Fausset's Bible Cyclo., p. 722.) Hence even if you could find "a drink (**yayin**) in the passover in the Scriptures, it would still devolve on you to prove by the Scriptures that it was "fermented grape juice." And here is another chasm you could not cross.

I now introduce my syllogism in rebuttal: 1. The fruit (**gennema**) of the vine was the drink element used in the communion, as set forth in the Scriptures, Mt. 26:29; Mk. 14:25; Lk. 22:18. 2. **Grape juice** is the fruit (**gennema**) of the vine, by definition. ("**Grape juice**.) the drink element produced by the grape vine." (See my definition of terms.) 3. Therefore, **grape juice** was the drink element used in the communion.

The Doctor complained because I used "reason" with my Scriptures; but he misapplied the Sacred Text he used to condemn such a course. We find the apostles and others constantly "reasoning" in proof of propositions stated or implied.

How about that "it," Doctor, that "it" that **made** "fermented wine?" Now is a good time to get at "it,"

for "It made wine," you said. You are now in the affirmative, and we are expecting you to "refer us to the Scriptures that authorize" "fermented grape wine" in the communion. I do not see where you have used either reason or Scripture to support your proposition that "fermented grape wine" was used in the communion.

—H. C. Harper.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Oscar Alexander, Gen. Del., Corcoran, Calif.

—David Traylor, Rte. 13, Box 772, San Antonio, Texas.

OUR DEPARTED

Clements—Mrs. Juanita Clements was born in Milam County, Tex., Dec. 14, 1899, departed this life Nov. 21, 1953, at the age of 54 years. Most of her life was spent in or near Cameron, Tex. I was not privileged to know this sister and the wonderful life that all said she lived. She ministered much to those about her and indeed a great loss is now realized. She leaves to mourn her passing, her husband, Bro. Clements, 3 sisters, and a brother. Words of warning and comfort were given from God's word to a large audience at the funeral home in Cameron. — Wayne McKamie.

Chastain—Mary Jane Chastain was born Aug. 30, 1866, at Lima, Ohio, and passed away Nov. 26, 1953, in the home of a daughter, Mrs. Amos Doud, Yakima,

Wash., where she had resided since 1937. She obeyed the Gospel when she was but a young girl. She leaves to mourn her passing, one daughter, Mrs. Amos Doud, 3 grand daughters, and other relatives and friends. The writer sought to speak words of comfort and warning to those attending the funeral.

—Paul O. Nichols.

Weaver—William Newton Weaver, Lexington, Oklahoma, passed away Nov. 6, 1953. Bro. Weaver and his faithful wife attended church regularly at Lexington. He is survived by his wife, Sister Weaver, 4 daughters, 2 sisters, and 6 grand children. The writer attempted to speak words of warning and comfort.

—C. Clarence Kessinger.

Holmes—William Henry Holmes was born May 22, 1886 in Benton County, Mo., and passed away at the home of his son in Kansas City, Mo., Nov. 15, 1953, at the age of 67 years, 5 months, and 23 days. He was united in marriage to Bessie Sapp, and 6 children were born to this union. His wife died July 14, 1923. Sept. 14, 1944, he was united in marriage to Ina Mae Herren, daughter of Bro. and Sister Wiseman Herren of Edwards, Mo. Four children were born to this union. His children and wife are left to mourn his passing. The funeral was conducted Nov. 20, at Nobby, Mo. The writer officiated.

—Wm. R. Heimer, Sr.

Weller—Bro. Lester A. Weller, died Nov. 23, 1953, after a lengthy illness, at the age of 61 years. He was a faithful member of the church in Flemington, Pa. He was the last of a family of twelve. He is survived by his wife Sister Alice Weller, a son, George, one daughter, Mrs. Joseph M. Smith, and 3 grand children. Bro. Weller will be sadly missed by his family, the church, and many friends. Even in his last hours, the pain was not too great to pray and ask the prayers of the faithful. After a short service at his home, he was laid to rest in the Flemington cemetery. The writer officiated.

—J. D. Corson.

A NEW CHURCH DIRECTORY

I plan to issue a new church directory in 1954. I will need the cooperation of every faithful congregation in order to make it possible. If one leader of each faithful congregation will send me the LOCATION of their place of worship, TIME of the services, and the NAMES and ADDRESSES of the leaders it will help get the directory out at an early date. I will greatly appreciate your cooperation.

The following changes and addition may be made in the Church Directory:

STOCKTON, CALIFORNIA, has a new congregation meeting at 1950 South Sinclair Street, Sun. 10:30 A.M. and 8:00 P. M., Fri. 8:00 P.M. Roy Smalling, 1133 South Broadway St., Stockton Calif. Selby Owens, 8829 Davis Road, Stockton, Calif. Phone 5-0581, Robert Lee, Rt. 3 Box 197, Lodi, Calif. Phone 9-5290.

DENVER, COLORADO, In the home of Bro. Frisbie, 720 South Marshall Street, Sun. 10:30 A. M. and 7:30 P. M., Earl Frisbie, 720 South Marshall Street, Denver, 14, Colo.

COLUMBUS, GEORGIA, now meets at 1110 39th. Street, Sun. 10:30 A.M. and 7:30 P.M., Wed. 8:00 P.M. Paul Burson, M. R. 3, Reese Road, Columbus, Ga. Phone 6122, C. Dennis Laney, 1514½ 16th. Street, Phoenix City, Ala. Phone 8-8857

MONROE, LOUISIANA, the church meets from house to house Sun. 10:30 A.M. and 7:00 P.M. contact Howard Smeltzer, 706 South 4th. St. Monroe, La.

Send all correspondence to Ray Asplin, 3617 N.W. 15th. St. Oklahoma City, Oklahoma.

PREACHER COMMENDED

Brother Bud Parker, Route 2, LaGrange, Ga., a faithful member of the church in LaGrange, has been preaching in this section for years, having developed in my home congregation to become a qualified gospel preacher, able to do evangelistic work anywhere in the faithful brotherhood. Therefore, we commend him to the faithful brotherhood as a humble, God-fearing, loyal, gospel preacher.

Brother Parker has worked here for one company for 25 years, and this company allows him four weeks of vacation each year, and he would like to spend that time in meetings somewhere. So, brethren, call him for a week or two. Just tell him the time you want your meeting, and I am sure he will be able to arrange it to suit you. I assure you he will please you with his wonderful lessons and the good he can do. He should be in the field full time, and I am certain he would be glad to give full time to the evangelistic field.

—E. H. Miller, LaGrange, Ga.

Note:—I would like to add my endorsement of Bro. Parker as a faithful Christian, worthy of the love and esteem of the entire brotherhood. To know him is to love him, and I believe he will especially, help the churches where he labors.

—Homer L. King.

OPENING DAY MEETING

The second (2nd.) Lord's day in January will be the opening day for the new church meeting at 2900 Lawrence Rd. in Wichita Falls, Tex. The church, at North 6th. and Broadway who planned the new church building and bore the expense of construction, wishes to invite all within reach to attend the opening service. There will be preaching on Saturday night, preceding the 2nd. Lord's day, and all-day services with singing in the afternoon. This new congregation is the result of the fine work that has been done by the North 6th. St. brethren.

—Clovis T. Cook.

NORTHWESTERN THANKSGIVING DAY MEETING

The Yakima, Wash., congregation had a three weeks meeting Nov. 16-Dec. 6. It was conducted by Paul Nichols for the first two weeks and by Dorman Bryant and Gayland Osburn for the last week. On Thanksgiving Day, we enjoyed all day services with visiting brethren from Kennewick, Wash., and from Yuba City, Calif. All of the male members (men and boys) were asked to give a lesson or just read some scriptures. The cooperation of those present was wonderful, and the lessons given were upbuilding and strengthening. We also enjoyed mutual Christian association while having a basket lunch together. The church at Yakima, Wash., plans to have another all day Thanksgiving Day meeting next year, 1954. The brethren in this vicinity would be encouraged and made glad to see visiting brethren from other states as well as from Washington, come to this meeting. Why don't you plan to be at Yakima, Wash., on Thanksgiving Day of 1954?

—Gayland Osburn.

From The Fields

A. H. Pinegar, 2773 W. Skyline Dr., Memphis 8, Tenn., Dec. 16.—We have had several young preachers with us this year and we are thankful so many are devoting their lives to the preaching of the gospel.

Ralph Kitson, Mozier, Ill., Nov. 30.—Bro. Joe Howard held an 8 day meeting for us and he certainly knows the Bible. We are thankful for the good attendance we continue to have on Lord's day.

J. R. Tidmore, Box 93, Broken Bow, Okla., Dec. 7.—The church at Golden is doing fine. One lady took her stand with us recently from the S. S. Others seem to be interested. I still go to Legal each second Lord's day.

Oscar Johnson, Rte. 4, Box 171, Joplin, Mo., Nov. 27.—Bro. Edwin Morris held a good meeting at Stapleton, with good crowds each night. I have visited the brethren at Kansas City once, and preached at all 3 of the home congregations.

Ellis McCabe, Noel, Mo., Dec. 16.—Since last report I have visited with and preached for the brethren at Rogers, Ark. This little group under the oversight of Brethren Hopkins and Hayworth is small in number but strong in the Faith.

D. B. McCord, 223 W. Lime, Monrovia, Calif., Dec. 15.—Since last reporting, I have preached at Glendora, Lynwood, Montebello, Los Angeles and Orange. We rejoice to hear of Zion's borders being broadened. The OPA continues to be good—such an asset to the promotion of primitive Christianity. Please pray for us.

J. D. Corson, Mahaffey, Pa., Dec. 11.—Recently, I have preached at various places in Pa. Though peace and brotherly love seems to prevail, the progress is slow. There is so much to be done, and so many preachers waiting to be called, but how can they preach except they be sent or called? Let us awake from our slumber and work while it is day.

Paul Walker, Rte. 2, Summertown, Tenn., Dec. 17.—The congregation here is doing fine, with ten or twelve taking part in teaching and song leading. Dec. 10, 11, Bro. Orville Smith preached for us, and Bro. Leon Fancher preached here Dec. 9. Dec. 19, 20, we are expecting Bro. Thomas Murphy. Bro. Waters has been in Calif. for several weeks but we expect him back with us the last of Dec. Pray for us.

Oscar Alexander, Corcoran, Calif., Dec. 15.—I left Hayfork, Calif., about two months past, and I have been meeting with the brethren at Porterville and at Corcoran, where I have met some very fine people. I am to return to Hayfork next month, and I mean to help with the teaching and otherwise in the church there. I obeyed the gospel a short time before Bro. King's meeting last fall.

Charles W. Everett, Rte. 1, Richland, Wash., Dec. 15.—Nov. 22, I heard Bro. Dorman Bryant at Kennewick, Wash. I enjoyed the Thanksgiving Day meeting at Yakima, Wash., Nov. 26. Bro. Dorman and I preached at Seattle, Wash., Nov. 29, and at Yuba City, Calif., Dec. 7. I am now with Bro. Paul Nichols in Los Angeles, where he begins a meeting tonight at Siskiyou. I plan to travel with Paul until March, the Lord willing. Pray for me and the work.

Jack Cutter, Rte. 1, Lovell, Okla., Dec. 17.—Bro. E. H. Miller closed the meeting in No. Little Rock with 7 restorations, and left the little congregation in very good condition. In addition to my work with the church in Little Rock, I have preached at Brashear, Waco (9th and Clay), and Ft. Worth, Tex., and Okla. City, Cordell, and Healdton, Okla. I baptized 2 at Ft. Worth. After the first of the year, I go to Waterloo, Iowa, for a few months work.

Eldon J. Edwards, R. 4, Spaulding, Okla., Dec. 8.—We want to thank all who made it possible for us to have a building in which to meet. Our home congregation put in 2 cups hence we were unable to worship with them, and with the help of other congregations we were able to build. Bro. E. H. Miller just closed a very good meeting for us, baptizing one and one confessed faults. Thanks to all who helped in the meeting. We ask your prayers that we may live closer to God.

Ed. L. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Dec. 16.—The court found me not guilty for refusing induction; I am sure that the prayers of the faithful had much to do with God's being so gracious unto me. In August, when I had to hurry home for court proceedings, the Pontiac, Michigan congregation gave me \$50 to help with the expense of the trip. I have been helped with the expense of the trial as follows: Siskiyou \$100, Montebello \$75. I want to thank everyone for the help and encouragement which has meant so much. Remember me when you pray.

John J. Bennison, 220 E. Threadneedle, Beaumont, Tex., Dec. 15.—Brethren Billy Orten and Tommy Shaw closed a good meeting for us, Dec. 6, with 2 additions to our number by confession of faults. Our crowds were small, but we had wonderful preaching and were strengthened spiritually. Bro. Jimmy Shaw worked with us as song leader, and preached once. Bro. Lynwood Smith also preached one night. These boys are fine preachers and we hope to have them with us again. Pray for us.

Tom E. Smith, 302 Phillips, Healdton, Okla., Dec. 14.—I have preached at Oak Grove, Sentinel, Graham, Davis, Dougherty, Sulphur, Wilson, and my home congregation. Yesterday, I was at Washington, and found them working in peace and harmony, as was true of the other places. We attended a singing in the afternoon at Deep Dale, where Bro. Fred Kirbo was in a meeting. May the Lord bless and prosper the faithful during 1954 and may we show our thanks to Him by laboring harder.

Dorman Bryant, R. 4, Box 109, Wichita Falls, Tex., Dec. 14.—Bro. Paul Nichols held a meeting at Yakima, and Bro. Gayland Osburn and I continued it for another week, with 2 confessions of faults. We commend these brethren for their love of the Truth. Bro. Charles

Everett and I went to Stockton where we attended part of Bro. Paul Nichol's meeting, and I preached at the congregation on Sinclair St. last Lord's day. I also had the privilege of preaching at Kennewick and Seattle, Wash. I am now in Los Angeles to attend the trial for Bro. Eddie Nichols.

Wayne Fussell, Box 941, Wilson, Okla., Dec. 15.—While in Miss., I preached at New Salem and Pearlhaven, and heard Bro. Homer L. King once at Pearlhaven. I also preached at Hammond, La. Since then, I have preached at Strong, Ark.; Wilson, Ardmore, and Wynnewood, Okla.; and Dallas, Tex. Dec. 1-4, I attended the Collie-Ketcherside debate in Dallas in which the truth was presented on the modern pastor system, a system that is hurting true Christianity. There is need for qualified elders in every congregation.

Ted Warwick, 811 Northwood Ave., Compton, Calif., Dec. 14.—During the month of October I worked with the church in Aromas, Calif., closing with a meeting. We appreciated the cooperation from other congregations. I enjoyed being associated with these brethren. The first week in November I heard Bro. H. E. Robertson in Lynwood. I have been with Bro. Ervin Waters in meetings at Waterford and Yuba City. It was good to be associated with these brethren and hear their soul inspiring sermons. I also heard Wayne DeGough once at Lodi. Wayne is going to the front. I have preached recently at Lynwood, Ceres, Florin, Stockton, Graton, and Olivehurst. I will be in a meeting at Graton, Dec. 20-Jan. 3.

Jesse French, R. 1, Box 507, Corcoran, Calif., Dec. 16.—Bro. Waters began his meeting here tonight and it was good to see him again. Dec. 14, we went to Armona and heard Bro. Paul Nichols. He is to teach a singing school here in Feb. I preach at Armona and Earlimart each second and third Lord's days. The building in Earlimart has been started but they will need financial help to finish it. The congregation appreciates donations from Bro. Ross Shannon, Sister Coble, and Sister Maudie Ridenhour, all of Vanzant, Mo. If you are able and willing to help send contributions to: Mrs. Elizabeth Wilson, Box 471, Earlimart, Calif. Jan. 1-3, I am to preach for the new congregation at Olivehurst. Let us press on in peace, unity, and purity.

Edwin Morris, 3021 McFerrin, Waco, Tex., Dec. 17.—Oct. 16-25, I held a meeting at Tulsa, Okla., with 3 confessions of faults. Nov. 6-15, I was at Joplin, where we had wonderful cooperation. We had visitors from Kansas City, Springfield, Mo., and Tulsa, Okla. We were glad to have preaching brethren Oscar and Otis Johnson, Chris Adams, and Orville Smith, present during the meeting. Dec. 4-13, I was at Fredrick, Okla., my second meeting there, and I enjoyed being with these fine brethren again. Two confessed faults. We had visitors from Wichita Falls, Tex., and Sentinel, Okla. I am to spend about 2 months here in Waco, doing personal work, and we will have a radio program each Lord's day. If you are passing through Waco, we would be happy to have you meet with us at 1415 Circle Rd.

Qulnton T. Crenshaw, 725 Prospect, S.E. Grand Rapids, Michigan, Dec. 7.—I am now located in Grand Rapids, working and attending the congregation here. There are several places where one can find employment, and the wages are good. The Church here needs help, our congregation is small, and if any would consider moving here to help us, we would be more than glad to have them. The jobs are plentiful, and there are some new plants being built, so there is almost certain to be plenty of work. My home town is in Frolona, Ga. In case any should desire to come here, contact John O'Donnell, Box 41, Moline, Michigan.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Dec. 16.—The meeting at Yakima, Wash., Nov. 16-Dec. 6, continued for a week longer than it was scheduled for. The last week was held by Bro. Dorman Bryant and Gayland Osburn. The results were fourteen confessions and one baptism. Dec. 2-13, we were at Stockton (Netherton and Guernsey) with three baptisms and four confessions. Dec. 14, we visited the congrega-

tion at Armona for one sermon, where we were greeted by a good crowd. Dec. 15, we began a meeting at Siskiyou St., East Los Angeles. Jan. 17-31, we are to be at Forterville; Feb. 1-14, Merced; Feb. 15-28, Corcoran; Mar. 1-14, Arvin. Let us all be ready for our meetings, so that we can do a maximum amount of good.

Gillis Prince, Wedowee, Ala., Dec. 16.—Nov. 22, I closed the meeting at Columbus, Ga., with 4 confessions of faults. The interest was good. Thanks to the La-Grange congregation for their fine cooperation. Nov. 29, I was with my home congregation preaching twice. Dec. 6, I was at Temple, Ga., for one service. They are few in number but I know of none stronger in the Faith. They almost have their lot paid for. Dec. 19, 20, I am to be at Lowery and Early, Ala. The fourth week end of this month I will be at Columbus again. I certainly enjoyed the last OPA. Brethren, the church will grow only as we grow. There is strength in unity, but weakness in division. May the Lord bless the faithful everywhere.

Wayne DeGough, 806 Morning Dr., Bakersfield, Calif., Dec. 17.—Oct. 18, I preached for the first time at National City; Oct. 25-Nov. 8, I taught a singing school in Bakersfield, preaching over the week ends; Nov. 11-22, I taught a singing school at Stockton (Netherton congregation); Nov. 23-28, I preached at Lodi; Nov. 29-Dec. 13, I conducted a meeting and singing school at Ceres. At present, I am assisting in the song practice at Arvin. My wife and I wish to thank all the brethren for the wonderful hospitality shown us. The Lord willing, we leave for Okla., Dec. 21, and will be there for at least a month. If you need my services while I am there, you may contact me at Box 172, Wirt, Okla.

Amous Doud, Rte. 1, Box 692, Yakima, Wash., Dec. 10.—We just closed a good meeting with Bro. Paul Nichols, and Brethren Dorman Bryant and Gayland Osburn continued for another week. One was baptized and 14 confessed faults. Nov. 26, we had all day services, the brethren gave short talks, and led songs, and we had a basket lunch at the noon hour. All seemed to enjoy it. We were happy to have Brethren Willie Berna, and Bobby Orear from Yuba City, and Brethren Mikel Everett, and Perkins and families, from Kennewick. We plan to make this meeting an annual affair in the northwest. We hope more congregations will be represented next year. We are sorry to report the passing of my wife's mother, Sister Mary Chastain. This leaves an empty place in our home and also in the church.

Clovie T. Cook, 1611 Bluff St. Wichita Falls, Tex., Nov. 7.—Bad weather forced us to close the meeting in Holyoke, Colo., after only a few nights preaching. The brethren there are to be commended for their faith and willingness to carry on in the face of great odds. The work in Wichita Falls, is moving along with great unity and zeal. These brethren have undertaken a thing I have always wanted to see done. They have built a new meeting house (and a fine one it is) in another section of town and plan to meet for worship in it for the first time the second Lord's day in Jan. They have done it in peace. They have a mind willing to work. They have talent there and an opportunity to spread out such as I have never seen. At this writing, I am in Ft. Worth, Tex., for a two weeks singing school. I preached here to a good crowd last night.

Tommy Shaw, Commodore, Pa., Dec. 15.—November 22-December 6, Bro. Billy Orten and I held a two weeks meeting at Beaumont, Texas. This is the home of Bro. S. E. Weldon, one of our oldest preachers and writers, and the church at Beaumont can be accredited to his labor there. This congregation has its own building with several good leaders to carry on the work. Preaching brethren are invited to stop and preach for them. My brother, Jimmie, was with us in this work and helped in many ways. Bro. Lynwood Smith also came by and preached one night. Two sisters took their stand with us during the meeting. I have visited the church at San Antonio, Waco, Ft. Worth, Davis, Sulphur, and Dougherty in December, enjoying the association with preaching brethren Miles King, Billy Orten, Wayne McKamie, Clovis Cook, Ronnie Wade, Cyrus Holt, James Stewart, and Bill Roden.

J. Ervin Waters, Route One, Lawrenceburg, Tenn., Dec. 14.—I preached at Lubbock, Tex., Nov. 15, for the first time in over eleven years and enjoyed it so much. Am to return in June of 1955 for a meeting. Preached at Carlsbad, Calif., Nov. 17-18, and at Lynwood, Calif., Nov. 19. Held a meeting at Waterford, Calif., Nov. 20-29, with six baptized and ten restored. Had visitors from eleven congregations. Enjoyed association with preaching brethren T. F. Thomasson, James W. Russell, John L. Reynolds, Wayne DeGough, James Winchester, and Ted Warwick. Held a meeting at Yuba City, Calif., Nov. 30-Dec. 13, with nine restored. Here is a splendid group of brethren. Ted Warwick has been with me for a month. His growth as a preacher is remarkable. I urge brethren to continue to send him forth, especially on the West Coast. I go next to Corcoran, Calif., for a meeting. Then back home to labor with Chapel Grove during January. Will be at Lodi, Calif., Feb. 5-18, and then to Porterville, Calif.

Leon Fancher, 2805 McGaha, Wichita Falls, Tex., Dec. 14.—Oct. 17-25. I held an enjoyable meeting at Golden, Okla., baptizing one. These are fine brethren, working together in harmony. It is noticeable, that churches working constantly have no time for trouble. I went to Stilwell, Okla., for a short singing school followed by a meeting working with Bro. Miles King. This was our fourth meeting together, and it was enjoyable as usual. I attended Bro. Miller's meeting for 5 nights, at Little Rock, and heard some wonderful preaching. Several took their stand with us against cups, and we now have a congregation able to carry on alone. Bro. Jack Cutter has done a great work there. I am now in Lawrenceburg working with the splendid congregation here. I preached once last week at Chapel Grove, and heard Bro. Orville Smith twice. I have preached twice at Long Branch, and one was restored yesterday. I plan to be here two weeks. Lord willing, I will attend the meeting at Ardmore, Okla., and then go to the Stamps singing school in Dallas. Pray for me.

Bennie T. Cryer, 817 E. 15th St., Odessa, Tex., Dec. 19.—This month closes my labor with the Clements St. church in Odessa. I have enjoyed my work here, and have learned to love the people dearly. I feel I will be leaving some of my dearest friends when I leave here. During the past month, several have taken their stand with us against innovations, and in the 15 months I have labored here, the membership of the congregation has almost doubled. I think this speaks well for the brethren laboring for the Cause here. I am sure all will be glad to know that Bro. Jesse Brose has taken his stand with us. We welcome him back to the fold. My prayer is that soon all strife and division will be a stranger to the church. Bro. J. Wayne McKarnie will begin working with the brethren here the first of the year. I go next to Fresno, Calif. I am looking forward to working with Bro. Jim Russell in striving to further the borders of Zion. Pray for me in the work.

Barney D. Welch, 1707 So. 13th St., Temple, Tex., Dec. 15.—It has been some time since I reported but I have been preaching quite a lot, while liquidating my business, with plans to devote full time to preaching in the future. Nov. 1-8, I held a meeting in Austin (43rd and Maybell), with good interest, and 2 confessed faults. Nov. 12, I was called to Jerusalem to conduct the funeral for Sister Reddie Roper. Our prayers are for Bro. Roper and the family in their hour of sorrow. I preached that night at Mt. Zion to a good crowd. Nov. 13, I preached at Little Rock, where Bro. Jack Cutter and others have done a good work. Nov. 15, I preached at Shreveport, La., where one confessed faults. I am now in a meeting at White Hall, 11 miles NW from Temple. We had a full house last night. Should anyone desire to know of my manner of life, character, or anything pertaining to a gospel preacher, contact any male member of the 9th and Clay congregation in Waco, as I consider this my home congregation. We have had some fine sermons by visiting preachers. I baptized two recently. Brethren, let us keep marching.

Billy Jack Ivey, Rte. 2, Sentinel, Okla., Dec. 17.—Since last reporting, I have been busy preaching in Okla. and Missouri. I enjoyed a meeting at Fieldstone which was well attended. Our next was a meeting at

Davis, Okla. The interest at Davis is better than I have ever seen before. I have been privileged to preach more at Davis than any other congregation in the brotherhood and I truly enjoy working with these brethren. After this meeting we spent a few short days at home visiting with our folks and home brethren also preaching at Sentinel and Cordell. Next we returned to Missouri to begin a meeting at Drury. The first service of the meeting was in their new church building. By the grace of God and their efforts they have a very beautiful building which should prove an asset to the Cause. We moved from Drury over to Champion and preached a week with surprising interest and attendance at all services. One was restored and one was baptized. At present, we are enjoying a very good singing school at Fieldstone. This effort will end our years work for 53. May God bless all.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Dec. 14.—Nov. 16-29, at Yakima, Wash., I attended most of the meeting there conducted by Paul Nichols. After two weeks of preaching, Paul Nichols left Yakima to take care of work waiting for him in Calif. The brethren decided to extend the meeting longer, so Dorman Bryant and I worked together there, for another week, closing Dec. 6. While Paul Nichols was working at Yakima, the cause was blessed with 12 confessions of faults and one baptism. The Lord blessed our efforts during the last week with two more confessions of faults. We were glad to have Charles Everett with us during this meeting. I took part in the all day services at Yakima on Thanksgiving Day, and heard Dorman Bryant preach there that night. I again preached at Yakima Dec. 9. I assisted with the teaching at Seattle, Wash., Nov. 22 and Dec. 13, and at Forest Grove, Oreg., Nov. 29. Dec. 10, I preached at Kennewick, Wash. **Donations for Work in this Part:** Nov. 16-Dec. 14, I received the following donations: Francis H. Anderson—\$5.00; Church, Forest Grove, Oreg.—\$3.76; Church, Odell, Oreg.—\$100.00; Church, Yakima, Wash.—\$50.00; Church, Kennewick, Wash.—\$20.00.

E. C. Severe, Wendewende Village, N.A. Mkanda, P.O. Mlanje, Nyasaland, Africa, Dec. 6.—The work here continues to progress, and we enjoy peace and cooperation from all our brotherhood in Africa. New congregations are being established. Nov. 29, I preached two nights at Chikomwe, a new congregation. Eighteen were baptized the next day. Enroute to Wendewende, I preached to a group of women pounding maize at Sangawa Village, where a new congregation is to be established soon. Bro. John Musa was called there to help. The new church building at Wendewende is nearly finished and the Christians began using it Nov. 2. It is a big, beautiful, good church house, with good seats provided, and can serve nearly 300 people. The carpenters are working on the doors and windows and we hope they will put them in quite soon. The congress disturbances against the bringing of Federation in Africa, are now put to an end. Official announcements say that Jan. 1, 1954, Nyasaland, Southern Rhodesia, and Northern Rhodesia will be brought to one mighty state which will be known as the Federation of Central Africa. We were in a needy country and probably the Federation will bring prosperity in Africa which the needy and destitute bulk of Africans will greet with eagerness. We wait Jesus in all our readiness.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Dec. 16.—We had a good meeting at Spaulding, Okla., in their new building. One was baptized and one restored, and I feel much good was accomplished. We had visitors from Council Hills, Okla. City, Ada, McAlester, and possibly other places. I went next to Little Rock, Ark., where a small congregation was started some time ago. Not having brethren able to carry on, Bro. Jack Cutter also Bro. Leon Fancher had been working with them. They both worked with me in the meeting which I appreciated. A congregation of cups brethren was with us the first night. After services, we had a nice discussion in the home of one of these brethren. They continued to attend the meeting and before the close, all but two of them took their stand for the truth. We feel they too, will be with us before long. Three of these brethren are good leaders, and with united forces, I feel the work there will go forward. We had visitors

from Pochontas, Jerusalem, and other places. The meeting in Okla. also in Little Rock, were mission meetings, and I was not expecting expenses but other congregations supported the meetings well, proving the Lord will care for His own. I will be glad to hold meetings wherever I am needed, my services are free to all who need me. Bro. Orville Smith preached here over the week end.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Dec. 8.—I preached at Lebanon enroute to Sulphur in July, to a good crowd. I think the Sulphur meeting was one of the best. I preached once at Ardmore. Enroute home, I preached at Lee Summit to a nice crowd, and enjoyed staying in the home of my old pal, Bro. Homer L. King. We also visited in the homes of Brethren Hugh Milner and Herschel Massie. They are fine people. I preached at Lebanon on Thursday evening to a fair crowd. I met Bro. C. H. Lee there and it was good to see him looking so well. This years work for the church here is almost finished and it has been one of the best. We had Bro. Homer King for 6 months and supported him also in a meeting at Winnifred, W. Va. He also went to Pontiac and Grand Rapids, Mich., and Greenville, S. C. We had 2 meetings at the home church with Bro. Edwin Morris. for one, and Brethren Miles King and Wayne Fussell for the other; Bro. Paul Nichols taught us a singing school and we used him for a month; held 2 mission meetings, with Brethren Gillis Prince and Jack Ivey. This made a total of 3 mission efforts. We had our church house basement dug out, and the back of the lot graded and stoned for a parking lot. Brethren, if we work as we ought, we won't have time to fuss and fight, and watch T.V. We had a fine meeting in Charleston, in Sept., with brethren from Tex., Okla., S. C., and Pa. Several of them stayed in Huntington. We hope to continue our work in '54. Brethren Jimmie Shaw and James Orten will be with us the last two weeks in Jan.

Homer L. King, 900 Kerr St., Springfield, Missouri, December 20.—I was with the Tucker, Okla., brethren the fifth week-end of Nov., preaching three sermons to fair crowds. We certainly do appreciate this congregation. They are in a good farming section, and they have a very good house for their worship. I was with the home church, Lees Summit, the first and second Sundays of Dec., assisting in the teaching at the morning services and preaching Sunday nights. We began the worship in our new location, 1226 Boonville Ave. (Pythian Hall), in Springfield, last Lord's day. We have a splendid place for our meetings in a very good location. Much interest has been shown in our short efforts here thus far, and we feel much encouraged. We are fortunate in having two of the Van Stavern boys, John, Jr. and Glen and wives, living here to assist us to build a faithful church in this city. We need the co-operation and prayers of all who feel so-disposed to help in this great work. We shall have plenty of opposition here, but by the grace of the Lord, we shall succeed. Visits by brethren from near-by congregations in our meetings on Lord's days will help. Already we have made personal contact with a number of prospective additions to this congregation. If you know of anyone living here, who might be interested, please send us the address or phone number. Our love and best wishes to all our co-laborers in the gospel.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Dec. 17.—For the past two months I have been working with the Denley Drive congregation, in Dallas, Texas. The work has been most pleasant. The brethren all seem to want to work, and are willing to cooperate in every good work. Two, a husband and wife, recently were restored to the fold, and we have contacted others whom we hope will start coming to church. There are also some of our young folks here who will soon be obeying the gospel. The work and also the opportunities here are unlimited, and it seems that we are only beginning to begin. However, the brethren are already planning to do more of this kind of work as soon as they can be financially able. I am certainly well pleased with the work and growth of this little congregation in their four years, and they still "have a mind to work." We are glad to have in our home here during the Ketcherside-Collie debate, Brethren Lynwood Smith, Johnnie Elmore, Wayne Fussell and Ronny Wade, Wayne

preached for us one night. We were also very glad to have Bro. and Sister James R. Stewart with us for services last night. Several brethren have visited us from Ft. Worth, and we are always glad to have them. Ft. Worth (Vaughan Blvd.) will have much credit in the day of Judgment for their work here in Dallas. Our crowds are exceptionally good on Lord's day morning, but like most places, short at the night services. We go back to our home in Lebanon, Mo., Monday, and hope to be there when you read this as the brethren want me to work there for a while. Brethren, let us all work a little harder, pray a little more, love a little more, give a little more, and strive a little harder to have a little less strife and to be at peace among ourselves in this year of 1954, is the humble prayer of this humble servant.

Billy Orten, Route 2, Lawrenceburg, Tenn., Dec. 14.—The meeting at Washington, Okla., where Brother Miles King and I worked together, closed Nov. 22. We enjoyed working with these brethren. I was with Brother Tommy Shaw two weeks in a meeting at Beaumont, Texas, ending Dec. 6. Two from a digressive Church of Christ took their stand with the faithful group. Brother Jimmy Shaw was with us here, preaching once, and lending valuable assistance in the singing. Brother Lynwood Smith was with us one night. We persuaded him to preach that night. Brother S. E. Weldon, an aged veteran of the Cross of Christ, was able to be at only two services during the meeting. We commend Brother Weldon for the long, hard fight he has made in that part for the faithful church. The church building in Beaumont now is completed. They are growing. I am now in San Antonio, Texas, in a meeting for the Catalina Street congregation. These brethren have, for several years, held the position that a Christian could take the non-combatant branch of the armed services. I have done much teaching both public and private on that subject since being here. Last Friday night, I preached a fifty minute sermon on the subject, showing that a Christian could not engage in carnal warfare in any form either combatant or non-combatant. Much good has been accomplished. Several stated they had never heard a sermon on the subject before. Some of the leaders expressed publicly their dis-satisfaction with the position they have held for several years, and said they were going to study the question seriously. Pray for me, please.

Silence, many times, is a much needed Christian virtue.

WHAT LINCOLN SAID

(G. Campbell Morgan)—In my judgment the greatest Anglo-Saxon of the race was Abraham Lincoln, and he is constantly quoted as having said the true ideal was "government of the people, by the people, for the people."

Is that what he said? I finally took my time to look up the Gettysburg speech and will give you its closing sentences—

"We here highly resolve that these dead shall not have died in vain; that this nation, Under God, shall have a new birth of freedom, and that this government of the people, by the people, for the people, shall not perish from the earth."

When next you quote Lincoln, do not omit his phrase, "Under God." "Government of the people, by the people, for the people," is futility: it will issue in tyranny. But government of the people Under God—by the people Under God—for the people Under God—that is Theocracy.

—From American Christian Review

A still tongue, many times, indicates a wise head and an active mind.

He who accepts all the "hear-say" goods offered to him, will always have a supply of "stuff" on hand.

You had as well tell a lie as to peddle one of another's make.

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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THE MIND OF CHRIST

By J. Ervin Waters

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). The mind of Christ here mentioned was not that superior intellect Jesus had. True, He had the greatest mind that ever engaged the powers of burning eloquence or inspired poetic fervor, but the above language has to do with the major characteristics of the spirit or disposition of Christ.

Time would fail us to tell of all the luminaries that have enlightened the ages with their radiant splendor in the various fields of human endeavor. Their names adorn the pages of history. But of all the characters who have distinguished themselves in the march of civilization, none is comparable to Jesus of Nazareth, the Christ, the Son of the Living God. He outshines all other stars in the human firmament, just as the sun shines with greater splendor than all the planets that revolve around it. He stands as a Himalayan range against the skyline of Biblical characters. "In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

I. An Obedient Mind

His was an obedient mind. In His youth He was obedient to His earthly parents. "He went down with them, and came to Nazareth; and he was subject unto them" (Luke 2:51). Children would do well to emulate the example of Christ. Children must learn to obey the law of their fathers and of their mothers or they will fall prey to the spirit of lawlessness in later life. Christ was obedient to His heavenly Father. "For I am come down from heaven, not to do mine own will, but the will of him that sent me" (Jno. 6:38). "I do always those things that please him" (Jno. 8:29). "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8-9).

What does such a disposition on the part of Christ mean to us? The world and the church needs the sunrise of real Christian devotion. We have often emphasized the doctrinal to the neglect of the practical. We have often accentuated the negative and have forgotten that most of the strength of Christianity lies in its positive principles and precepts. We fail to attend to the weightier matters of the law. Some of the world's worst crimes have been perpetrated in the name of religion by religious zealots who had not learned the first lesson of true discipleship. The spirit

(Continued on page seven)

HOW ARE YOU TRAINING YOUR CHILDREN?

There are thousands of parents who have given their children everything except God. They have provided them with good food, fine clothes, liberal education, but left God out. They read to them funny books, Dick Tracy, and many types of fiction, but have never read to them the Bible. They have taken them often to the movies, but not one time to church. They have gotten drunk and cussed before their children, but have never prayed to the Heavenly Father.

If parents would live the Christian life before their children and bring them up in the nurture and admonition of the Lord, there would not be so much juvenile delinquency. Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6).

One of America's great moral problems today is **juvenile delinquency**. The majority of criminal offenses today are being committed by teen-agers. They have no reverence for God, neither have they any respect for the authority of men.

Some of our public schools have instilled their anti-Bible philosophy into the minds of the young until they think the Bible is old fashioned and out of date. Judge Healy, of the Juvenile Court, of Detroit, said, "Eighty percent of the youngsters arraigned in my court came from homes in which there has been no religious training." Friends, Bibleless homes produce criminals. The Lord will hold parents responsible for the way in which they train their children.

Parents, be careful about the life you live before your children. If you are on your way to a Devil's hell, your children are likely following in your footsteps. The soul will never die; it must spend eternity somewhere. Where will it be? If you are not a Christian, why not become one? Then live the Christian life before your children. You can become a Christian by: Hearing and learning of Christ, Jno. 6:44-45, Rom. 10:17; Believing, Jno. 8:24, Heb. 11:6; Repenting, Luke 13:3, Acts 17:30-31; Confessing, Rom. 10:8-10, Acts 8:37; Being Baptized for the remission of sins: Mark 16:16, Acts 2:38, Acts 22:16, Gal. 3:27. Bring your children to all the services of the Church of Christ, where the pure word of God is taught and respected as God's power to save, Rom. 1:16.

—John L. Reynolds.

From the amount that some people give the Lord, they are positive that it is the little things that count.

KINDS OF MEN NEEDED IN THE CHURCH (No. 2)

In our last installment we asserted that the following kinds of men are needed in the church of Christ. Men of knowledge, of wisdom, and men who exalt the spiritual welfare of their progeny. We now call the reader's attention to more kinds of men that we deem are needed in the church.

Humble Men

Let us hear the words of Samuel to King Saul of old: "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" (1 Sam. 15:17). Samuel has, it seems to me, simply but quite sufficiently, defined what is an humble man—one that is little in his own sight. We see that from early times God has had no little admiration for the man who is "little" in his own estimation. We, in the church of today, need "little" men. For great tasks, God has not chosen the arrogant or the "big", but evidence proves unquestionably that He has chosen the humble or the "little." We might profit by considering the case of the king further. In this consideration, we pose the pertinent question, "Why did Saul lose his littleness?" Subsequent to the occasion of Samuel's accosting him, Saul admitted he transgressed the law of the Lord "because I feared the people, and obeyed their voice" (1 Sam. 15:24). When we begin to please the people; that is, obey their voice as did Saul, we lose our littleness in the sight of Jehovah.

Micah asserted, "O man, what is good and what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God" (Micah 6:8). "To walk humbly with thy God" in the Hebrew means "humble thyself to walk with God." This infers, does it not, that prerequisite to our walking with Him, we must first be "little in our own sight." There is not a greater privilege available to man, I dare say, than the opportunity of walking with his Creator.

Humbling ourselves is not without reward. We refer to James for proof of this assurance: "Humble yourselves in the sight of the Lord and He shall lift you up" (Jas. 4:10). So, here is a task with ample remuneration for all of us; let us become "little" ourselves and leave it to the Lord to make us "big." The church, permit us to repeat, needs men of this kind.

Praying Men

Communing with our Father in prayer is one of the greatest blessings that we as mortals enjoy. Men that are importunate in praying to God are needed in the church. It is through this medium greatly that we are drawn closer and closer to Him. The men whose names are recorded on the pages of sacred history as His greatest helpers were men of prayer.

There was Daniel whose God was a secret-revealing One. ". . . He kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10). We do not intend to leave the impression that any particular number of times to pray is divinely prescribed. To pray with frequent regularity seems to be the lesson taught. Then, there was the Psalmist who declared, "Evening and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice." (Ps. 55:17). The more often we talk to a friend, the stronger and more secure is the tie that binds us together; so it is in talking to our Friend of friends; we

come to know and love Him better and the tie that binds us together becomes stronger and stronger.

Next, and stated with brevity, there is an omnipresent need for men in the church who are **slow to speak, slow to wrath, and swift to hear** (James 1:19).

Exemplary Men

There are other kinds of men needed in the church that we have not mentioned in this and the preceding article; space would not permit a complete catalogue. There is one kind, however, that embraces all of the others. Paul mentioned this kind in Titus 2:7-8. In all things we are to be patterns or examples. This seems to me to be a stupendous task presented to us. Not in just a few things are we to be exemplary, but in all of our undertakings. How much better would the church be in the estimation of its critical lookers-on, if all of us would in all things be patterns. To continue the words of Paul: ". . . in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed having no evil thing to say of you."

—D. B. McCord.

WOMAN'S INFLUENCE IN THE WORLD

By T. F. Thomasson

Woman wields the greatest influence of anything in the world, including money. Man will spend his last dollar on a woman. It has been said that a good woman is the best thing in the world but a mean woman could drag a man deeper into hell than five yoke of oxen.

A certain man made a great supper and bade many come, and they all with one consent began to make excuse. One bought a farm, another bought five yoke of oxen, and both asked to be excused. Another man said he had married a wife. He did not ask to be excused, but just said, "I can not come" (Lk. 14:16-21). So, Christian boys, let me warn you to be careful as to the kind of girl you marry. You might marry one that would keep you from attending the Great Supper.

When God made man and placed him in the garden of Eden, He saw it was not good for him to be alone, so He made a helpmeet, and Adam called her woman. God told them they could eat of all the trees in the garden, except one, and if they ate of it, they would die. Satan came along and told Eve she would not surely die, but would be as gods, knowing good and evil. Eve saw that it was good for food, pleasant to the eye, and something to be desired, so she ate of it, and also gave of it to Adam, and he ate (Gen. 3:1-7). This is the very reason Paul said he suffered not a woman to teach nor usurp authority over the man (1 Tim. 2:10-15). He also spoke of those who would creep into houses, and lead captive silly women laden with sin, led about with divers lust. Now, I do not believe these were lewd women, who live in bawdy houses, but were probably prominent women in the church, lusting after things to bring into the church (2 Tim. 3:6-9).

David saw Bathsheba bathing, and was influenced to commit adultery and murder (2 Samuel 11:2-18). If David, a man after God's own heart, was thus influenced to commit such a crime, think of the influence wielded on men today, by the women bathing in the public mixed bathing pools, or going about the streets dressed like a harlot! (Read Prov. 7:10). Small wonder that rape and murder are on the increase. I thank God we

have many noble women who do not do such things, who wield a good influence, though the world persecutes them. God bless them.

We read in the Book of Esther, of a noble woman, who wielded a great and good influence over King Ahasuerus, and saved her people from utter destruction. Turn and read the book of Esther. I remember, several years ago when O. B. Colquitt was governor of Texas. There was a man in prison, in the death row awaiting destruction, and his fate was in Colquitt's hands. The day before the execution, the Colquitts were ready to leave for a vacation, and Gov. Colquitt was pacing the floor unable to decide what to do. Finally his wife suggested he go to the phone and tell the warden, "You commute the man's sentence to life imprisonment." He did just that and they departed on their vacation. Men have solved great problems through the influence of a good woman, a wife or a mother.

We have an account of a mean woman, in the Bible, when Ahab was King of Israel. A good man had a vineyard and Ahab wanted it. When Naboth, the good man, refused to sell it, Ahab came into his house heavy and displeased, he lay upon his bed and turned away his face and refused to eat. Jezebel, his wife, came to him and said, "Why is thy spirit so sad? Arise, and eat bread and let thine heart be merry. I will fix it for you." So, she wrote letters in Ahab's name and sealed them with his seal. She wrote, "Proclaim a fast, set Naboth on high and set two men, sons of Belial, to witness against Naboth." So, by false witness they put Naboth to death and Ahab got his vineyard (1 Kings 21:1-17).

Thus, you see what the influence of a mean woman can do. We still have Jezebels. That was what the Lord had against the Church at Thyatira, because they suffered that woman Jezebel, to teach and seduce his servants to commit fornication and eat things sacrificed to idols (Rev. 2:20).

Solomon was a very wise man, but his wisdom did not keep him from being influenced into idolatry by outlandish women. Although, Solomon let these mean women lead him astray, he knew the qualities of a good woman and describes her in Prov. 31. Her husband is known in the gates, when he sitteth among the Elders of the land (ver. 23). Her children rise up and call her blessed. Her husband also and he praiseth her (ver. 28). Many daughters have done virtuously, but thou excelleth them all. Favor is deceitful and beauty is vain, but a woman that feareth the Lord she shall be praised. Give of the fruit of her hands, and let her own works praise her in the Gates (verses 29, 30, 31).

When I read of and see the great influence of woman, both good and bad, I am made to exclaim, "Woman, woman, woman, you are a wonderful piece of God's creation!" Woman can save the country from disaster, but she cannot do so by cutting off her hair, putting on men's apparel, smoking cigarettes, and attending bars. Good men do not appreciate a woman that acts manish, and I do not believe that God does either. Women should never do anything or dress in such a manner that would destroy her feminine nature. That is what makes her wonderful. God help the women to conduct themselves in such away, that they will influence man to a higher life, instead of trying to imitate him, and both go down together.

—Box 181, Waterford, Calif.

TIMELY SUGGESTIONS

Officers in the church. In my Bible I read of three kinds of officers in the church. They do not "pack a pistol;" they do not rule "with an iron hand," and yet, these men are pictured in my Bible as having some sort of "authority" in the church.

(1) "If a man desire the office of a bishop, he desireth a good work" (1 Tim. 3:1).

(2) "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (1 Tim. 3:13).

(3) "These things speak, and exhort, and rebuke with all authority"—(Titus 3:15).

Just why all attention has been turned to the latter of these for the last several years, I do not know. I believe that evangelists are necessary; but I can see the same need for elders and deacons today that were given in the days of the apostles. It is still necessary to "Hold forth the faithful word;" "Gainsayers" need to be convinced; there are still "many unruly and vain talkers and deceivers whose mouths must be stopped." It is as needful as ever for someone to "take the oversight, and feed the flock"—(Acts 20, 1 Pet. 5). And if those in Acts 6, were deacons (the Bible does not say they were), but there is still the same crying need for someones to be "appointed over the business" affairs of the church. The church is a business, and should be handled as such.

There are several lessons taught in the sixth chapter of Acts, but there is one in particular that I want us to notice, and that is, that the Apostles forever excluded the idea of the "majority rule." If the majority rule had been the way, they would have put that very thing to the test there, and said, "now, let us have a meeting and vote on this as to what shall be done about it." And in such a procedure the weakest member, the most negligent and worldly member of the church, would have had just as much "say" as did Peter, James, or John, Phillip, or Stephen. In event of almost a "tie," this weak, worldly member could "vote" the thing over the heads of those Apostles, and those other men "full of the Holy Ghost and wisdom."

Inspiration knew that such a procedure would be foolish and harmful, and so, the arrangement was made for "good men" to be appointed" to this work.

Suggestion: Let those who have believed, thought or taught, that that brother who only attends the services when he wants to; who spends his "spare time" in the pool room; who reads the funnys instead of the Bible, who frequents the picture shows, or sits before his television until the wee hours of the morning—that this brother can go to the business meeting of the church and cast just as heavy a vote as those who "burn the mid-night oil in studying their Bibles;" who have "borne the burden and heat of the day," study closely the work done here in the sixth chapter of Acts of the Apostles.

Desiring to be elders: Why is it that so many young men today desire to be evangelists, and so few desire to be elders? Could it be that some preachers have it too easy without elders—where they can run the whole show? Could it be possible that the churches do not want elders over them, to "watch for their souls?"—(Heb. 13:17).

I firmly believe that if the churches will become
(Continued on page seven)

Old Paths Advocate

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HERE AND THERE

Optimistic View—For the past two or three years the clouds of unrest, strife, contention, rivalry, and division have intermittently presented forebodings which gave us grave concern. We fear that many of us were not as careful about our words and deeds as we should have been. We fear that we really did not "endeavor to keep the unity of the spirit in the bond of peace," as Paul said, "With all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. 4:2, 2). Please, ask yourself, "Did I?" But, thank God, I do believe we can now, and for a few months past, begin to see the dawn of a brighter day, bringing us greater love, more wisdom, more carefulness, more consideration, and greater unity. We hope and we pray that some of us have grown-up a little, that we have learned a few lessons, even if it had to be by the "hard way" (experience). Therefore, I predict a brighter day and a more profitable (spiritually) season for the faithful church of our Lord. May we all earnestly and sincerely labor and pray to that end. We preachers can do much to usher in, hastily, this better day. Brother, will you join me in this endeavor?

Encouragement For The OPA—We appreciate more than words can express the many nice words of encouragement from the various workers and readers of the OPA, relative to the improvement, generally, in the paper, and especially, the good articles, the Christlike spirit of the writers, and the many good lessons being taught in its columns. Furthermore, we are appreciative of the increased interest in the subscriptions being sent to us. This is as it should be, for remember, that the only direct source of income to maintain the paper is through its subscriptions. Too, remember that when the number of subscriptions for any month are less than 120, we have fallen short of meeting the expenses for that month.

A Song Book for 1954—Yes, we (a number of brethren) are making ready the material for this book right now and have been for weeks, and we hope to send it to the printer by about February 15. We do not know now when it will be ready, but suffice now to say that it will be the same size, quality, all-purpose book, as we have been putting out since 1944. We shall keep you informed through the OPA as to when the book is ready.

Do You Need Song Books Now? We can supply your needs with the following song books that have given wonderful satisfaction:

"Favorite Spiritual Songs" (1944), 192 pages, all-purpose book, which is truly a book of "favorites." The price is very reasonable, viz., 35c per copy; \$3.75 per dozen; \$13.50 for 50; \$26.00 per 100; postpaid.

"Old Paths Melodies" No. 4 (1951), 192 pages, all-purpose book, a very good one, and the price is: 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 per hundred; postpaid.

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

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

Hymnal—If you want a hymnal, contact Bro. Lyndon Smith, Rte. 1, Box 151, Wesson, Miss.

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

Send all orders to Old Paths Advocate, 900 Kerr, Springfield, Mo.

OUR HELPERS IN JANUARY

Under this heading each month, you will find the names of those from whom we received one or more subscription to this paper and following their names the number received. Please, accept of our sincere thanks and appreciation for every word or deed in behalf of this paper, and will you please continue to work for the increase in the circulation of the OPA. Please, note the following:

Brethren at Huntington, W. Va., by B. F. Leonard 15; Homer A. Gay—10; J. Ervin Waters—10; R. L. Cansler—10; Greta Webb—8; Mrs. Marie Bagley—5; Homer L. King—4; Jack Cutter—4; Ed Nichols—4; Howard Walker—4; Don McCord—4; Paul Nichols—3; Wayne Sutherland—3; Frances Anderson—3; A. B. Caudle—3; L. H. Frizzell—3; Ellis McCabe—2; Byron Kramer—2; N. C. Smith—2; Ted Warwick—2; Clarence Claypool—2; Mrs. Zella Miller—2; E. A. Newman—2; Bennie Cryer—2; Dora Barker—2; Clovis T. Cook—1; Ronny Wade—1; Jim Canfield—1; M. J. Buffington—1; Velma Adkins—1; Ross Clements—1; Geo. J. P. Masser—1; F. A. Maxwell—1; Mrs. Berneice Reese—1; E. O. Evitt—1; Carl Chambers—1; J. W. Tipton—1; Mrs. W. B. Martel—1; L. O. Turbeville—1; Mrs. A. M. Crabb—1; Shelby Buchanan—1; L. F. Upshaw—1; Amos E. Doud—1; Foy E. Willis—1; Maudie Ridenour—1; Mrs. E. F. Johnson—1; James R. Stewart—1; Charles N. Adams—1; Mrs. Lila Phillips—1; Ethel Walker—1; Verlin Elliott—1; C. B. Davis—1; J. B. Melton—1; Gene Hopkins—1; J. C. Moore, Sr.—1; Elsie Triplett—1; Mrs. R. J. Holt—1; Jim Stevens—1; Mrs. Mabel Norman—1; Total—145.

FROM SPRINGFIELD, MISSOURI

As we believe that the cause in this city, is not only of state-wide, but of national interest, we are giving another special notice of it. For years, many brethren in other states have mentioned their interest in the realization of the existence of a faithful, permanent, congregation in this important Ozark city. It is called "The Heart of The Ozarks," and it contains

about 75,000 very friendly people. While there were already about a half dozen of churches bearing the name, "church of Christ," yet none of them practice the simple, Bible, worship as we believe it should be. All have classes and cups. Surely, there can be found enough honest hearted people, who will be satisfied with the simple way, to make up a good congregation.

We are beginning to reap results from our advertisements in the local papers and our personal visits and telephone calls. An encouraging number have expressed interest in the simple way of worship, and our attendance is beginning to increase. We hope more brethren in near-by congregations will attend our meetings on Lord's days, as this will encourage those who attend from within the city.

Financial Help—We are very much encouraged by receipt of a check for \$100.00 from our good Bro. Irvin R. Boss, of Pekin, Indiana, to assist in buying tracts, advertising, etc. The Lees Summit church is taking care of my support, but we need to do even more advertising than we have done so far, and when you consider rent for a place to meet, tracts, display ads, etc., it runs into considerable cost. If enough interest is shown to help in a financial way, I am sure we could do much more good by buying about 15 minutes time on the radio each week. If you are interested, write me. Three individuals or three churches giving \$5.00 each, per week would give us this time. If you cannot help otherwise, please pray for the work here.

Thanks to those who sent us names and addresses of friends living in or near Springfield. We appreciate such co-operation, and we shall do our best to contact them.

Remember our address: 900 Kerr St., and phone No. changed to 6-0165.—H. L. K.

BARGAINS! BARGAINS!

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

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

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

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

Send all orders to Old Paths Advocate, 900 Kerr, Springfield, Mo.

THE TEACHING QUESTION

The few thousand copies of my tract on this question have been sold. I have been getting a lot of orders for these tracts lately—from a few to a hundred. Now, I am very sorry that I cannot fill these orders. Numbers of the readers tell me that it is the best they have ever read on this question. It is the only **affirmative** tract we have on the subject.

Now, I am not able physically to write a better one, and am not able financially to have this one re-printed. But if a few of the churches, or individuals, will agree to buy a few thousand of them so the price will not be

too much I shall be glad to have several thousand of them printed.

I am not asking you to **donate** for the tracts, but just to **buy** several hundred of them in advance.

Our digressive brethren and sectarians are sowing the world down with false doctrines in tracts and leaflets; should we not try to counteract that by distributing tracts which teach the truth?

May I hear from you soon.

—Homer A. Gay

DO YOU NEED A SILVER PLATED CUP?

I have a shipment of silver plated cups—one handle, one pint or over capacity, and to match the cup, a bread plate (8 inches), which makes a nice set. The price per set, postpaid, is \$14.80. I have five extra sets in this shipment. If you need the set, order soon, as it will take some time to get another shipment here, possibly March or April.

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

OUR DEPARTED

Leatherman — Sister Minnie Hattie Leatherman, daughter of Asa and Margaret Susan Hostlittler Leatherman, was born Nov. 6, 1871, near Carthage, Mo., and departed this life Jan. 16, 1954, at Rogers, Ark. She came to the Oakley Chapel community from Calif., in Nov. 1945, with 2 sisters, Miss Laura and Miss Addie Belle Leatherman. Both preceded her in death. She is survived by a nephew C. L. Leatherman, Huntington, Calif., and a niece, Mrs. Gladys Gallienne, Eagle Rock, Calif. She was a member of the Oak Hill congregation. She was always faithful in attendance. Funeral services were conducted at Burns Chapel in Rogers, Ark., Jan. 19. The writer officiated.

—Ellis McCabe.

Roberson—The baby daughter of Bro. John Roberson and wife, of Butler, Pa., departed this life Dec. 21, 1953. It was a sad occasion, but they understood that their loss was heaven's gain. Like a beautiful flower or a ray of sunshine she came to brighten their pathway for a while and then departed to be with God. Bro. Byron Kramer and Bro. Raymond Orner assisted the writer in the funeral services, conducted in the Roberson home.

—J. D. Corson.

Bills—Sister Arva Zenia Bills, of Okla. City, died at the home of her daughter, Mrs. R. B. Roden, Jan. 12, 1954, at the age of 83 years. She and her husband moved to Sentinel, Okla., in 1900. She had been a member of the church for 65 years. She was the mother-in-law of our brother and fellow preacher, Bill Roden. Last rites were conducted by the writer at Sentinel, with interment near by.

—Clovis T. Cook.

Welden—Sister Della Welden died at her home in Wichita Falls, Tex., Jan. 12, 1954, at the age of 76 years. She was born in Georgia, but had lived in Tex. for the past 25 years, and was a member of the faithful church in Wichita Falls for that period of time. Funeral services were conducted by the writer at the Owens-Brumely funeral home, and her body was shipped back to Ga. for burial.

—Clovis T. Cook.

Zimmerman—Sister Mary Jane Zimmerman was born June 20, 1874, departed this life Dec. 27, 1953, at the age of 76 years, 6 months, and 7 days. She obeyed

the gospel in her early twenties. She was the mother of 6 children. One son, Arthur Maxwell, Arvin, Calif.; 5 daughters, Mrs. Annie Schuman, Ardmore, Okla., Mrs. Flora Watson, Healdton, Okla., Mrs. Bessie Bray, Okla. City, Mrs. Josephine Buchanan, Philadelphia, and Cleo Simrell, who preceded her in death at the age of 8 years; 2 brothers, Martin and Willie McDermott, Llano, Tex.; 2 sisters, Mrs. Bessie Walker, Llano, Tex., and Mrs. Lula Webster, San Antonio; 14 grand children; 12 great grand children, and a host of friends. The funeral was conducted at Healdton Church of Christ with Bro. Fred Kirbo and the writer officiating. The house was full to overflowing and the Flowers were profuse. A large number of singers from several congregations bespoke the high esteem in which Sister Zimmerman was held. I believe, in "that day when the Lord makes up His jewels," her name will be in His book of remembrance (Mal. 3:16-18). —Tom E. Smith.

Tragedy in Tidmore Home

As we go to press, we have just learned the tragic news of the loss in the Brother J. R. Tidmore home, Broken Bow, Oklahoma, last Lord's day, January 17. According to incomplete reports from our local news paper and phone calls by Brethren Wm. McLemore, Paul Nichols, and Don McCord, while en route to the morning worship at Golden, the home was destroyed by fire, burning to death an invalid brother and an invalid daughter of Bro. Tidmore. We do not have the details of the cause of the fire, nor how great the financial need is, but we are sure the need is great and urgent, as it seems that about everything in the house was destroyed.

Brother and Sister Tidmore, from my acquaintance and reports from brethren who know them, are among the Lord's best Christians. I believe they are worthy of the love and esteem of the faithful brotherhood, and I hope that their needs will be supplied by brethren who know them and by those who know of them as faithful Christians. —Homer L. King.

BONDS OF MATRIMONY

Cook-Clements—Leo Cook and Eva Nell Clements were united in matrimony Nov. 12, 1953, in the Church of Christ at N. 6th and Broadway, Wichita Falls, Tex. Both are members of the church. Leo is a gospel preacher. The writer recited the rites, and wishes for them peace and happiness. —Clovis T. Cook.

THE CLARK-HARPER DEBATE

Do not mistake this for a reprint of the Clark-King Debate, as some have. The above debate was by Bro. N. L. Clark, of Fort Worth, Texas, and Bro. H. C. Harper, of Sneads, Florida—two of the very ablest writers connected with the Apostolic Way. You cannot afford to do without a copy of this, and you will do well to send or hand out copies to your brethren in error. Here is what you get:

1. A very neat tract, neatly bound in a very attractive cover, containing 32 pages of a very interesting and scholarly discussion of the number of drinking cups that may be used in one assembly of the church.
2. You get a very good photograph of Brother H. C. Harper. All of his friends, at least, will want this.
3. You get a brief biography of this very able and unusual evangelist of the church of Christ, who against many obstacles, stood up for the truth.

4. You get the Foreword, written by the publisher of the OPA, Homer L. King.

All of this for the very reasonable price of 25c per copy; 5 copies \$1.00; 25 copies \$5.00; 100 copies \$18.00; postage prepaid by us.

Every church should keep a supply on hands to hand out to those who may come your way, without a knowledge of the truth of this important matter. Satisfaction guaranteed or your money back. Send all orders to Old Paths Advocate, 900 Kerr Street, Springfield, Missouri.

MEETING IN OKLAHOMA

The annual New Year meeting held at Ardmore, was a grand success, with some forceful preaching by Bro. Paul Nichols to large crowds. There were fine speeches on Jan. 23, afternoon and evening, which brought the meeting to a close. The Ardmore brethren demonstrated how hospitable the brethren in southern Okla. can be. Our son, C. A., and his wife, were privileged to be with us for the entire meeting, for which we were thankful. He especially enjoyed the day services when two or more speakers were on the program. This meeting is taking on the proportions of the camp meeting at Sulphur, compared to the time of the year in which it is held. This proves a successful meeting can be held in winter if everyone will cooperate. The meeting for 1955 will be held at Washington, Okla., so watch for an announcement in the OPA, and plan to attend.

—Tom E. Smith, 302 Phillips, Healdton, Okla.

MEETING IN TEXAS

The annual meeting, held at San Angelo, Lake View church, was a good one, starting off Dec. 31, with sermons by Brethren Wayne McKamie, James R. Stewart, and Edwin S. Morris, which was a spiritual feast to all present. New Year's day, we began at 10:00 A. M., with good gospel singing, and talks by preachers and leaders of various congregations. The noon meal was served in the Lake View school cafeteria, and we thank the good sisters of the congregation for the bountiful lunch. The evening service continued with more good singing and talks. The presence of every one was appreciated and the congregation extends an invitation to all to be with us again on New Year's day, 1955, for another get together. Bro. Curtis Morrison assisted the writer in arranging the services, by directing the song services.

—J. C. Miller, 1017 Childress, San Angelo, Texas

MY POSITION ON CARNAL WARFARE

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

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).
2. My God in the Bible forbids that I engage in carnal warfare in the following references:
 - "Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.
 - "My Kingdom is not of this world" (Jno. 18:36).
 - "For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

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

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

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

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

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

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

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

—George Otis McQueary, P. O. Box 399, Earlimart, Calif.

—Robert James Frank McQueary, P. O. Box 399, Earlimart, Calif.

—Foy Hawkins, Route 1, Elmore City, Okla.

—Paul Wayne Jackson, 619 E. Wabash, Lubbock, Tex.

—Kenneth Doyle Jackson, 619 E. Wabash, Lubbock, Tex.

—Lionie Lee Mears, Route 2, Norwood, Mo. (Bro. Mears wrote us Dec. 26, 1953, asking us to publish his name and reasons for his objecting to carnal warfare, in the Jan. issue of OPA. It did not reach us in time for the Jan. issue.—H.L.K.)

—James Finto, Rte. 13, Box 773, San Antonio, Tex.

AMONG THE COLORED BROTHERS

By Jim A. Canfield (colored)

The last Lord's day in November, a young colored preacher, Bro. Cleo Catson, of West Memphis, Ark., was with us, near Marion, La., and I preached that day, and I gave him a chance to say a few words. We found out by his talk that he was a member of the church of Christ, but that he did not understand the differences over the classes and cups. He has a brother who is a Baptist preacher, and Bro. Catson was a Baptist until 1948, when he heard a Bro. David Shaw (one of the top boys among the colored S. S. and cups brethren).

My father handed him a copy of Bro. E. H. Miller's tracts on the cups and classes. On Dec. 23, we received a letter from Bro. Catson, saying that he liked the book, and that he had found from the many Scriptures cited in it that the cups and classes are not found in the Bible. He wants someone to come there and help him learn more about these questions. He is a young man, 25 years of age, and I am writing him that I plan to come by there en route to Pa., as I plan to return there in the near future. The brethren, Robersons, near Butler, Pa., sent me \$20.00 to make the trip on, as I was not able to make it on my own. If my white brethren will help me with traveling expenses, I will be able to make these places, and we hope to do a lot of good. Too, Bro. Catson would like to have a supply of Bro.

Miller's tract. If I were able I would order a hundred copies for him to hand out. I get but \$22.00 per month on which to live (Welfare check), but the Lord willing, I mean to go to these places. Had it not been for my faithful white brethren, I never could have gone as much as I have in the past, Should anyone desire to help me reach these places, it will be much appreciated.

May God bless all the faithful is my humble prayer.

—Star Rte., Box 78, Marion, La.

TIMELY SUGGESTIONS—

(Continued from page three)

as much interested in developing some elders and deacons as they are developing preachers, that we will soon be able to "appoint elders in every city" (church), and these churches will be more able to "edify themselves in love," while the evangelists go (with the support of the churches) to carry "the gospel to them that are in the regions beyond.—(2 Cor. 10:12-18).

Suggestion: Study on this question with me.

More to come.

—Homer A. Gay

THE MIND OF CHRIST—

(Continued from page one)

of those religionists who crucified the Lord is kept alive by those who would crucify their brethren. The spirit of the inquisition yet lives in the hearts of those who would destroy the ones failing to bow to their authority and their traditions.

Lack of respect for the constituted authority of the law of Christ is a marked characteristic of both catholicism and denominationalism. Digression has its way with many because they are not obedient to the law of Christ. The backslider and the hypocrite are not submissive. Docility, the willingness to be taught by Christ and submissiveness to His authority, is a characteristic of true discipleship.

2. A Prayerful Mind

Christ also had a prayerful mind. He began His earthly ministry in prayer. "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and **praying**" (Luke 3:21). He thought more of prayer than He did of rest. "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35). He thought more of prayer than He did of sleep. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). He closed His earthly ministry in prayer. Upon the cross He prayed: "Father, forgive them; for they know not what they do" (Lk. 23:34). Before His ascension He lifted His hands and blessed His disciples (Luke 24:50-51). Now in Heaven He continues His prayers for us. "He ever liveth to make intercession for us" (Heb. 7:25).

Prayer is one of the most beautiful exercises of the Christian, the nearest possible approach to God. Prayer is the high water mark of Christianity. In prayer there is a great reservoir of power and strength which we need to tap. Yet we often spoil this sacred exercise of prayer by using it for a sordid purpose. Prayer often becomes a parade filled with selfishness and ostentation. Let us learn to pray. Let us pray in our closets, in the family circle, and in the assemblies. As the atmosphere of prayer increases the spirit of activity will also increase.

3. A Serving Mind

Our Savior also had a serving mind. At the age of twelve He manifested this characteristic. When found in the temple, talking with the teachers, He said to His parents: "Know ye not that I must be about my Father's business?" (Luke 2:49). Within the shadow of the cross He said: "I must work the works of him that sent me, while it is day: the night cometh when no man can work" (Jno. 9:4). Jesus said: "Whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:26-28). "He that is greatest among you shall be your servant" (Matt. 23:11).

It has been truly said that "He profits most who serves best. There is no quitting place in Christian service. Everything worthwhile costs toil. The greatest things are attained by hardship and struggle. We save ourselves by saving others. We help ourselves by helping others. We receive by giving. Let us all serve others. Use me while I live because you will not be able to after I die.

(To be continued)

—Route one, Lawrenceburg, Tenn.

THE MURPHY-HOLT — MILLER-HOLT DEBATES

The Murphy-Holt discussion was planned to be held in the Blue Springs church of Christ building, 3 miles South of Sand Springs, Ky. And the Miller-Holt debate was scheduled to be held at Mt. Vernon, Ky. But due to failure of getting a place in Mt. Vernon, both discussions were held in the Blue Springs church of Christ building.

The First Proposition

The scriptures teach: That an assembly of the church of Christ may use more than one cup (drinking vessel) in the distribution of the fruit of the vine to the participants in the Lord's Supper. Brother Alvin Holt affirmed, and Brother Thomas Murphy denied.

The Second Proposition

The scriptures teach: That an assembly of the church of Christ must use only one cup (drinking vessel) in the distribution of the fruit of the vine to the participants in the Lord's Supper. Brother Thomas Murphy affirmed and Brother Alvin Holt denied.

In his first speech Bro. Holt used the usual line of reasoning that is used in defense of "cups" "instruments of music," trying to place cups on par with song books, benches and meeting houses. But Brother Murphy showed that "cup" was a "necessity" in the distribution of the fruit of the vine to the participants of the Lord's Supper. Brother Holt used a chart two nights on Brother Murphy and one night on Bro. Miller. On the last night of the debate Brother Holt confessed that there was one word on this chart that he did not know what it meant. He must have borrowed this chart from another and did not know how to use it. He replied very little to Bro. Murphy's arguments. Brother Holt tried to make an argument on "metonymy" by saying "The crown has gone fishing." Meaning the King had gone fishing. But Bro. Murphy proved, if two Kings went fishing, Bro. Holt would have to say "The Crowns have gone fishing," thus taking Bro. Holt's argument from him. Since I have already mentioned Bro. Miller in this report, I will further identify him.

He is E. H. Miller, of LaGrange, Ga. Brother Miller discussed the same propositions with Bro. Alvin Holt that Bro. Murphy did. I have already stated why both Bros. Miller and Murphy were debating the same man at the same place. I will now notice the Holt Miller part.

Brother Miller put up a large chart containing books, chapters, and verses for every scripture mentioning "the cup" or "the fruit of the vine" in connection with the observance of the Lord's Supper. "A cup" "the cup," "that cup," "this cup," was named twelve times with quotations from such scholars as Thayer and Robinson, showing that the word "cup" meant "the vessels out of which one drinks," or by metonymy, "the contents of the cup." To this chart Brother Holt made no effort to reply, merely glanced at it a few times. Brother Miller's arguments were too strong for Brother Holt to meet. Brother Holt, in his last speech of five minutes, realizing his defeat, said, "Now you one container brethren go off and say, whipped Bro. Holt, yes sir-ree, I'll say that too . . . he whipped Bro. Holt, but the truth is still there." These are the words of Bro. Holt, taken on a tape recording of his last speech.

The attendance was good, all could not get inside the house at any session. The deportment was fine. It was estimated that four to five hundred were present each night. Since such fine interest was shown, I am sure much good will be the result of this discussion.

Any one needing a good man to meet the Sunday School and cups preachers should contact these brethren. They can do a good job with them.

—A. H. Pinegar.

NEW CHURCH DIRECTORY

A few days ago I was told of a group who had been meeting in their home for about a year but had become discouraged and quit meeting. During the year they were meeting, I received at least three or four letters inquiring about a place to worship within easy driving distance of where these brethren were worshipping. These brethren had not bothered to drop me a card, telling me that they were meeting for worship, and I had to tell the ones who had inquired, that there was no place to worship. If I had only known, I could have helped others to meet with them. If you are meeting in your home or a church building, please drop me a card, giving me the LOCATION of the place of worship, TIME of the services, NAMES and ADDRESSES of the LEADERS:

The following may be added to the Church Directory:

SUGAR RIDGE CHURCH OF CHRIST, 5 miles east of Petersburg (Pike County), Indiana, Sun. 10:00 A.M. Tues. 7:00 P.M. Heber Shultz, Winslow, Indiana.

SPRINGFIELD, (Green County) MISSOURI, Pythian Hall, 1226 Boonville Ave., Sun. 10:30 A.M. Homer L. King, 900 Kerr Street, Springfield, Missouri, Phone (Note: changed to No. 6-0165).

WICHITA FALLS, (Wichita County) TEXAS, 2900 Lawrence Road; Sun. 10:30 A.M. and 7:30 P.M. Wed. 7:30 P.M. W. D. Goodgion, 1422 37th. Street, Wichita Falls, Texas, Cleo Fancher, 3105 Buchanan Street, Wichita Falls, Texas.

SEATTLE, (King County) WASHINGTON, In the

home of Bro. Alfred N. Anderson, 6109 Ahtanum Ave., Sun. 10:30 A.M.

DENVER, COLO., in the home of Bro. Earl Frisbie, 720 So. Marshal, Denver 14, Colo.

NOTE: Bro. M. E. Grissitt, 1022 39th. St., Columbus, Ga., is now treasurer for the congregation at 1110 39th. St., in Columbus, so all matter for the church there should be addressed to him. His phone number is: 76941.

The supply of directories has been exhausted, and I hope the new one will be ready in the spring. Address your information to Ray Asplin, 3617 NW 15th, Okla. City, Okla.

THE AFRICAN WORK

Recently, I have gotten letters from two of the African preachers expressing the dire need of Bibles among the African members of the church. Bibles in the Chinyanja language are the only kind that will be of very much use to the average African. Comparatively few would have any use for an English Bible. Chinyanja Bibles can be purchased for approximately \$1.00 each, Old and New Testaments included, and they are better bound than Bibles of comparative price here in the States.

Now, I am glad to be able to report the following contributions for this purpose: Church of Christ, Rogers, Ark., by John Hall—\$50.00; Sis. Edra Sitter—\$10.00; Paul Nichols—\$10.00; Charles Everett—\$5.00; Ronnie Wade—\$5.00; Howard Walker—\$5.00; Francis Graham—\$5.00; Sis. Calvin Cord—\$2.00.

Donations for grape juice in Africa: Church of Christ (Netherton and Guernsey) Stockton, Calif.—\$25.00; James Winchester—\$25.00. Also, the church at Lebanon, Mo., has expressed willingness to spend from \$25.00 to \$50.00, for grape juice plus postage to send it.

I would like to make this clear, that it takes money to send money. By this, I mean it costs about \$6.00 or so to send \$50.00 to Africa, so do not expect every penny donated to reach Nyasaland. A part of it is used to send the rest.

Recently, we sent 13 parcels of juice containing 9 cans each. Later, we hope to be sending more.

Brethren, "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). "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24).

—Paul O. Nichols, 849 Wilcox,
Hollywood 38, Calif.

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



Ben Higham, Mozier, Ill., Jan. 16.—The church here is gaining steadily, with 3 recent additions. Often our attendance reaches close to one hundred.

Charles Adams, 3006 Ave. K, Wichita Falls, Tex., Jan. 12.—Last Lord's day was our first time to meet in the new building at 2900 Lawrence Rd. Pray for us.

Francis Holt, 714 Connor, Waco, Tex., Jan. 4.—Brethren Wayne McKamie and Edwin Morris have been giving us some good lessons. Crowds are good.

L. H. Frizzell, 707 1st. Ave., Chuls Vista, Calif., Jan. 18.—The church here continues to grow, working in peace and harmony. Here are 3 subs. Pray for us.

Jim Stevens, Box 111, Sentinel, Okla., Jan. 19.—We attended the meeting at Ardmore, and I believe it was the best yet. Bro. Clovis Cook and wife were here last Lord's day.

F. A. Maxwell, 406 S. McMillan, Stamford, Tex., Dec. 29.—We are few in number and badly in need of a capable teacher. We would be so happy if some one would move here and help us carry on the work.

Carl Chambers, Rte. 1, Neosho, Mo., Dec. 30.—The Burkhardt church is doing fine with preaching each month by Brethren Oscar Johnson, Chris Adams, and Orville Smith. Bro. King, when you are passing this way, stop and preach for us.

Foy E. Willis, Rte. 13, Box 772, San Antonio, Tex., Jan. 8.—We enjoy the OPA so much and say amen to the idea of more constructive articles to help us love God and one another more. May God bless you, Bro. King, in your mission work in Springfield.

Francis Anderson, Flippin, Ark., Jan. 7.—The Fair View congregation is still meeting, though several have moved away. We expect to be here this winter. Our meeting at Yakima, Wash., was very good, with several confessions, and our daughter was baptized.

Elmer Meeker, Baton Rouge, La., Dec. 21.—In the past two months we have enjoyed having with us in our services Brethren Baze, Fussell, and Carlos B. Smith, who encouraged us very much. We still meet in our home and would be glad for anyone to come and worship with us. Please pray for us.

James D. Corson, Mahaffey, Pa., Jan. 8.—At present, I am in a meeting at Love Joy, Pa., with good crowds and interest in spite of snow and bad weather. We are glad to have Bro. Jimmie Shaw with us. The congregations at Flemington, and LeContes Mills, are also busy in the work of the Lord.

Howard Walker, 1124 Royal Oaks, Monrovia, Calif., Dec. 27.—The congregation at Porterville is doing fine, looking forward to a meeting in Jan. with Bro. Paul Nichols and one in Feb. with Bro. Ervin Waters. I am now living in Monrovia, the home of Bro. Don McCord. He is certainly a great influence in the church.

Dana Halstead, 314 E. 75, Shreveport, La., Jan. 19.—The work here is going along very good, and the Church is at peace, for which we are thankful. We ask the prayers of the faithful everywhere.

Dorman Bryant, c/o J. A. Scantling, R. 1, Box 334, Blythe, Calif., Jan. 15.—At present, Bro. Ed Nichols and I are working to establish the Cause at Blythe, Calif. We have worship in Bro. Scantling's home each Lord's day. While in Los Angeles, I preached at Siskiyou, Lynwood, and Glendora. Let us work while it is day.

E. E. Newman, 236 Garden, Marysville, Calif., Jan. 18.—Bro. Waters held us a good meeting recently, with nine restorations and confessions of faults. There have been some baptisms since then. I recently baptized 2 at Redding. Bro. Billy Orten will be with us in April for a meeting.

D. B. McCord, 223 W. Lime, Monrovia, Calif., Jan. 14.—Currently, I am in a meeting with the El Centro church. I am glad to be associated here again. It now appears that Bro. Bill Harmon and I will collaborate in an effort at Norco, near Corona, beginning Jan. 24th. This is a new place, where a few have already begun meeting. We request the prayers of the saints.

James W. Kornegay, 432 Drummond Pk., Panama City, Fla., Dec. 20.—The church is growing. There have been 3 confessions this month. We were sorry to lose Brethren Crawford and Noles and their families, as they moved to LaGrange. We are few in number but our faith is great. We appreciate any help in building up the Cause in this city. We need your prayers.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Jan. 17.—Dec. 13, I preached at Council Hill to a good crowd. Dec. 27, we had visiting Brethren Carl Willis, Roy Arnett, and families, and Bro. and Sister Young. We are working some on the church building as we are able. We invite anyone passing this way to stop and visit with us. May God bless the brethren everywhere.

M. E. Grissett, 1022 39th St., Columbus, Ga., Jan. 12.—Bro. Paul Burson resigned as treasurer for the church at 1110 39th St., here in Columbus, and I was appointed in his place. We are falling short on our payments on the church property and would appreciate help from other congregations or individuals. Please direct all mail to me at the above address. My phone number is: 76941.

Ellis McCabe, Noel, Mo., Jan. 19.—I preached at Rogers, Ark., and heard Bro. Orville Smith at Burkhardt, Jan. 3. Enjoyed having Bro. Smith and his wife in my home. Will some brethren in Ind., go to the aid of Bro. Luther Taylor in establishing the Cause in Anderson, Ind. Contact Bro. James Haworth for time and place of our meeting at Noel. Call me if you need my services.

Jack Cutter, Rte. 1, Lovell, Okla., Jan. 16.—I enjoyed the New Year meeting at Ardmore, very much. It was capably handled by those in charge, and Bro. Paul Nichols and other preachers presented wonderful and inspiring sermons. Previous to this meeting, I made a tour through parts of Okla. and Tex., preaching at various congregations. I am now at Waterloo, Ia., a congregation small in number but with a great desire to see the Cause grow and unity exist. I solicit your prayers.

James R. Stewart, 2114 Lyle, Waco, Tex., Jan. 11.—Dec. 4, I preached at Okla. City (Capitol Hill); Dec. 13, at Sentinel, Okla.; I have also preached recently at McGregor and Temple, Tex., and attended the New Year meeting at San Angelo. This was a very successful meeting with a full house, good singing, and good talks by all the brethren. I preached at San Angelo, Jan. 2, 3. We visited the faithful few in Menard, Tex.

C. A. Canfield (colored), Star Rte., Marion, La., Jan. 8.—We see a new year, and should give the Lord many thanks for it. Let us draw near to Him and He will draw near to us (James 4:8). To draw near to God is to do more for the Cause. I plan to do all I can for the Cause this year, to try to do more than I did last year. I think all Christians should have that determination. My health is good again, and I thank the Lord. I hope to go everywhere possible and preach to my race.

Amos E. Doud, Rte. 1, Box 692, Yakima, Wash., Jan. 5.—We recently enjoyed a short trip to Calif., visiting the congregations at Yuba City, Stockton, and Salinas. It was good to meet old friends again and also to make new ones. Bro. Bobby Orear has been with the Keniwick congregation and also with us at Yakima. He gave us a good lesson Lord's day evening. We are thankful for the young brethren who are giving their lives to the Lord's work.

Bennie T. Cryer, 755 Orange Ave., Fresno, Calif., Jan. 19.—Jan. 1, I began working with the Butler Ave. church here in Fresno. Much outside interest has already been manifested and we look forward to a year of growth and prosperity. The members are all working, which accounts for the growth already enjoyed. It is a pleasure to be working with Bro. Jim Russell. Preceding this work, I preached at Arvin and Porterville, and have attended 2 all day services. It is good to see several congregations working together in these all day meetings.

Wayne DeGough, 806 Morning Dr., Bakersfield, Calif., Jan. 14.—Dec. 20, I preached at Arvin; Dec. 21, accompanied by Bro. C. A. Smith and wife, my wife and I left for Okla.; Dec. 27, I preached to a good crowd at Wilson, Okla.; Dec. 30, I preached at Healdton; I had the privilege of attending the meeting at Ardmore, conducted by Bro. Paul Nichols, Dec. 27-Jan. 3, which was the annual New Year meeting. Jan. 10, I preached at Graham, Okla. The preaching brethren I have been associated with are too numerous to mention, but may God richly bless them all. Pray for us.

C. D. DeGough, 806 Morning Dr., Bakersfield, Calif., Jan. 6.—Bro. H. E. Robertson held a good meeting for us at Arvin in Nov., and Bro. Fred Kirbo is to begin tonight and continue through Jan. 17. I go to Porterville the first Lord's day of the month, and Earlimart, the 4th Lord's day. The new building at Earlimart will be ready next Lord's day. I have helped on the building two Saturdays, last month. There is a need for workers in Earlimart. They surely have had a struggle, with much opposition.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Jan. 15.—I closed the meeting at Corcoran, Calif., Dec. 29, and returned home where I have been laboring

with Chapel Grove. We thank God for the progress here. 1953 was the busiest year of my life. I held twenty-four meetings, a singing school and a debate besides numerous appointments and weeks of laboring with my home church. Thanks be to Him who hath enabled me and blessed me. I go next to Lodi, Calif., and then to Porterville, Calif., Feb. 19-28, and to Woodlake, Calif., Mar. 5-14.

A. B. Caudle, 6932 Hickory Ave., Fair Oaks, Calif., Jan. 2.—We have the new building at Sacramento completed on the outside, but have not been able to do any of the inside work. It will take \$1000.00 to do the wiring and finish the plumbing. If other congregations were able to help us to that extent, I think the brethren here could sign a note for money to complete the building. If you can help us, brethren, we will surely appreciate it. You may send any contributions to me at the above address. All contributions will be acknowledged through the OPA.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Jan. 9.—I preached at Kennewick, Wash., night of Dec. 17 and morning of Jan. 3, and preached double-header there with Bobby O'Rear Dec. 31. Assisted with teaching at Kennewick, Wash., nights of Jan. 3 and 7, and baptized one there about midnight, Jan. 5. Dec. 20 and 23, preached at Caldwell, Idaho, and Dec. 27, preached at Yakima, Wash. **Donations for Work in this Part:** Dec. 15-Jan. 9, I received the following donations: Church, Kennewick, Wash.—\$80.00; Church, Odell, Oreg.—\$100.00; Church, Nether-ton & Guernsey Sts., Stockton, Calif.—\$200.00. We are thankful for these gifts.

Gillis Prince, Wedowee, Ala., Jan. 17.—Since last report I have preached at Lowery and Kinston, Ala., and Temple, Ga., besides laboring with my home congregation. We have one service each week, with the brethren in charge of the teaching service, and it has proven profitable. Too often, I think, the preacher carries the church along, while the talents of good brethren go undeveloped. Thus, the church suffers because of **insufficient leaders**, or should I say **elders and deacons**? I think the report by Bro. Leonard of the work by the church at Huntington, is outstanding. It is time we were about our Father's business. It may be later than we think.

Verlin Elliott, 3311 Pioneer Dr., Bakersfield, Calif., Jan. 13.—The congregation here is growing in number. Bro. Wayne DeGough was with us in Nov. for 2 weeks in a singing school, preaching over 3 Lord's days. He is rapidly developing into an able gospel preacher, and certainly has a wonderful influence in the congregation here and at Arvin. He is loved by all, and I have nothing but praise for him. May he ever remain faithful to the blessed Cause of the Master. Bro. Robertson held a meeting for us, and 2 took their stand with us against S. S., and others confessed faults. Bro. Fred Kirbo is now in a meeting at Arvin, with 3 baptisms and 3 confessions of faults, thus far. Here is my renewal. I enjoy the OPA.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Jan. 14.—The last few months the OPA has surely been good. I wish it could go into every home in the U. S. A. and into every English speaking home in the world. The work in this part is still growing, and souls are

still being saved, and the already saved are growing stronger in the Lord. Last week Bro. Murphy discussed the cups question with a Bro. Alvin Holt for two nights, and I moderated for Bro. Murphy. The following two nights, I discussed the same question with Bro. Holt, and Bro. Murphy moderated for me. Bro. Murphy is to meet him again this week, and I am to meet him in Sept. or Oct. I trust someone else will report these debates.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Jan. 13.—The meeting at Siskiyou St., L. A., closed Dec. 20. Dec. 23, I preached at National City; Dec. 25, we visited Bro. Donald Rowland at Florence, Ariz., who is suffering bonds for righteousness sake; Dec. 27-Jan. 3, I held a meeting at Ardmore, Okla., closing with 11 confessions and one baptism. The New Years meeting was successful. The predominant themes were mission work and the Eldership in the church. Jan. 4-13, we were in a singing school at Washington, Okla. It was one of the most interesting and best attended schools I ever taught. Yesterday morning my wife underwent a surgical operation. Please pray for her. I had to cancel one week of my meeting at Porterville, Calif., which was supposed to begin Jan. 17. I am to be at Merced, Feb. 1-14; Corcoran, Feb. 15-28; and at Arvin March 1-14, the Lord willing.

Clarence B. Davis, Lawrenceburg, Tenn., Jan. 14.—The Frank Street Church in Lawrenceburg is progressing nicely. We are working together in love and opposed to sin in every form. Brother Leon Fancher was with us for several weeks the latter part of '53. We recommend Brother Fancher as a good preacher and personal worker. We enjoyed having him with us and look forward to his coming again. Brother Billy Orten is with us at present, and will work with us for several weeks. We are opposed to worldliness, and we appreciate the preachers who fight it. Many Christians are bringing the modern moving picture show into their homes. Of course, they tell us this is their Christian liberty. Brethren, let us fight the evil. May God bless the faithful.

Homer L. King, 900 Kerr St., Springfield, Missouri, Jan. 20.—During the holidays in December, we spent two days, visiting in our home community, Lees Summit, and as Brethren Homer Gay and Clovis Cook were visiting in the same community, we enjoyed a good visit with them. On very short notice a good crowd was assembled for one of the old-time singings, for which Lees Summit has been famous in the past, and with some from the Lebanon church, Kansas City, and Pontiac, Mich., we had a very enjoyable service. My labor the past month has been with the new church in Springfield; two services each week and by personal contact, we are beginning to see results by an increase in the attendance. We visited Bro. Ted Head last week. He is trying for a parole. Regards to all the faithful brotherhood.

Ted Warwick, 811 N. Northwood Ave., Compton, Calif., Jan. 15.—Dec. 20-Jan. 3, I held a meeting for the congregation in Graton. It was a pleasure to work with these brethren and to behold their steadfastness. We appreciated the cooperation from Yuba City, Florin, Stockton and Lodi. These brethren drove

over two hundred miles to be with us. The meeting closed without results, but two have been baptized since closing. On my way home I preached at Salinas to a good crowd. Jack Massengale and Norvel Ellerd are doing a good work there. I was home Lord's Day, hearing Bro. Bill Harmon that morning and I preached at the evening services, as well as mid-week. I am to be in the northern part of the state in Feb.

Charles W. Everett, Rte. 1, Richland, Wash., Jan. 15.—I attended Bro. Paul Nichols' meeting at Los Angeles, Dec. 15-20. Bro. Dorman Bryant and I assisted with the lesson at Lynwood, Dec. 20, and I preached at Glendora, Dec. 22. Dec. 23, I was with Paul at National City, Calif., where he preached one discourse. We went by Florence, Ariz., on Dec. 25, to see Donald Rowland. "Remember them that are in bonds, as bound with them." (Heb. 13:3). The New Year's meeting at Ardmore, Okla., Dec. 27-Jan. 3, was enjoyable. Paul preached some wonderful sermons. I preached at Marietta, Okla. the morning of Dec. 27, and heard Bro. Ronny Wade there the morning of Jan. 3. Paul's singing school at Washington, Okla., Jan. 4-13, was profitable. The morning of Jan. 9, I preached at the 7th. St. congregation, Okla. City, with one confession of faults. That evening I was with the Capital Hill congregation, for one sermon. Jan. 14, I heard Bro. Paul at Capital Hill. Brethren, let us "seek first the Kingdom of God," and "work while it is day."

Miles King, Sentinel, Okla., Jan. 14.—The Nov. meeting at Washington was enjoyable. I was strengthened by being able to work with Bro. Billy Orten. Nov. 31, I preached twice at Eola, Tex. It was good to be with the brethren there and at Menard, also. I was with the congregation in San Antonio (Catalina St.), for 2 weeks, doing personal work, and helping prepare for Bro. Billy Orten's meeting. We rejoice, that during his meeting, the congregation changed their position on the war question. Bro. Orten is to be commended for his good work. While working with this church, I was glad of the opportunity to teach the truth on the war question, both publicly and privately. My brother, Neal, has been with me the past 2 months, and has been a great help in singing, reading, etc. We are now in W. Va., working with the congregations at Spring Hill and Mallory Chapel. They have treated us royally. We look forward to the meeting at Huntington to be conducted by Brethren James Orten and Jimmie Shaw. Love to all the brethren.

Edwin S. Morris, 3021 McFerrin Ave., Waco, Tex., Jan. 18.—I am assisting the Circle Road congregation in Waco, in whatever way I can. They are at peace and have a mind to work, with plans to do much for the Lord this year. We have a radio program each Lord's day, and hope to continue it throughout the year. Brethren, there is much to be done, so let us all put a shoulder to the wheel, and when a man preaches a few sermons at a congregation outside of a meeting, let us not begin yelling "Pastor System," especially when we do not know the circumstances. Incidentally, we do not have a pastor system here in Waco, but an earnest desire to spread the gospel. My meetings for the year begin Mar. 4. On the night preceding Jan. 1, Brethren Wayne McKamie, James R. Stewart, and I preached a triple header at San Angelo.

I want to commend the brethren there for the splendid meeting on New Years day. It was carried on in an excellent manner. Lunch was served at noon in the school cafeteria. I always look forward to being with those of like precious faith. God bless my fellow laborers.

Clovis T. Cook, 1611 Bluff, Wichita Falls, Tex., Jan. 15.—There is now a new congregation in Wichita Falls, located at 2900 Lawrence Road in the Fair View addition in the S.W. part of the city. The new building was opened last Lord's day, with many visitors. We predict a steady growth in spiritual strength and numbers, for both this new congregation and the one at N. 6th St., if they continue in unity and peace as in the past. I have never seen more opportunity for growth, and it all depends on our working together and having unity. Bro. Ralph Fancher, who is as close to me as a brother in the flesh, is now working with the church in Fredrick, having moved there from this city. He thrilled my heart when on Jan. 4, he took his stand against fellowshiping of all S.S. and cups preachers. He is a wonderful teacher and song leader, and I recommend him wherever he goes. I hope and pray that others, who agree with us on the worship will have the courage to discontinue the use of preachers who do not. We have recently had the following preachers visit and preach for us: Brethren Fred Kirbo, Wayne Fussell, Leon Fancher, Tommy Shaw, Billy Orten, and Ronnie Wade.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Jan. 15.—We had very nice services at the Denley Drive church in Dallas while we were with them, closing our work there Dec. 20. There were five added to their number while we were there. In the number were a Brother and Sister Hutchings—a fine young couple. He does some preaching, and will be a great asset to the church there. We enjoyed the holidays at home with our children and grand children, and while there I preached two sermons at Lees Summit church and two at the home church in Lebanon, and once on the radio. Jan. 3, I preached morning and night at the Bonebrake church near Veedersburg, Indiana. We surely enjoyed our stop over with the faithful there. Then to Pontiac, Mich., where I preached morning and night of Jan. 10, to very nice crowds. Here, Brother Floyd O. Ross, a man who obeyed the gospel under my preaching in Pennsylvania some years ago and did considerable preaching for a while, but had been out of duty for some time, made his confession and came back into the fellowship of the church. I love him and believe that he is capable of doing much good for the cause. We surely enjoyed our visit with the Pontiac brethren—there are some fine Christians there, too. At this writing we are in a meeting in Harrodsburg, Ind., which is to continue thru Jan. 24, after which we go to our home in Lebanon, Mo., for a months work with the home church, both personal work, preaching, and teaching a singing school. I have enjoyed seeing, and being with for a little while, my preaching brethren in the last month—James R. Stewart, Clovis Cook, Billie and James Orten, Ronny Wade, Wayne McKamie, Homer L. King (the first time since July 4th.), H. E. Robertson, Luke Robertson, Arthur Wade, and Jesse Brose. May love and peace abound yet more and more. In March, I go to Pa. for meetings and will have time for other meetings or singing schools while up that way.

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. XXV

LEBANON, MISSOURI, MARCH 1, 1954

No. 3

WATCHMAN, WHAT OF THE NIGHT?

By T. F. Thomasson

Paul said the "things written afore time were written for our admonition." These are examples for us to profit by if we will only consider them (I Cor. 10:1-12). When we speak of night we do not mean physical night, we mean spiritual night. The examples given in the Bible are examples of people enveloped in spiritual darkness.

When Nebuchadnezzar who was king of Babylon passed out his son Belshazzar became king. He made a great feast to a thousand of his lords (Dan. 5:1-2). While they reveled and drank wine from the vessels his father had brought from the Temple of God, when he captured the city and took the inhabitants as captives to Babylon, and while they were thus reveling the finger of a man's hand appeared and wrote on the wall. When the king saw the writing his countenance changed and the joints of his loins were loosed and his knees smote together. He called in his sooth sayers and magicians, but they couldn't read the writings. The king was greatly troubled. Then the queen came in and said to the king, "Let not thy thoughts trouble thee, there is a man in the kingdom who showed great wisdom in your father's day." So Daniel was called in. He read the writing and interpreted it. The writing was, "MENE, MENE, TEKEL, UPHARSIN." The interpretation is, MENE, God has numbered thy kingdom and finished it. TEKEL, thou art weighed in the balances and found wanting. That very night Darius the Median with his army came in, slew Belshazzar and took his kingdom (Read Dan. 5th Chapter). Can you see the likeness of Belshazzar's feast in the conduct of people today? Charles A. Lindberg said, "Fast living destroys humility." When people cease to be humble the word TEKEL appears, whether you can see it or not. Instead of people being warned by these examples they try to imitate them.

The destruction of Sodom is another striking example of God's dealings with the wicked. Abraham pleaded with God to spare the city. God told him if he could find as many as ten righteous people in the city he would spare it. But he could find only four. So, God determined to destroy it, as He could not bear with them any longer. God warned the four to flee the city. He also warned them not to look back. No doubt they left many friends and kinsmen behind. Lot's wife could not resist the urge to look back and she turned to a pillar of salt (Gen. 18th and 19th chap.).

(Continued on page eight)

"THIS DO IN REMEMBRANCE OF ME"

When the Pascal evening fell
Deep on Kedron's hallowed dell,
When around the festal board
Sate the Apostles with their Lord,
Then His parting word He said,
Blessed the cup and brake the bread—
"This whene'er you do or see
Evermore remember Me."

Years have past; In every clime,
Changing with the changing time,
Varying through a thousand forms,
Torn by factions, rock'd by storms,
Still the sacred table spread
Flowing cup and broken bread,
With that parting word agree,
"Drink and eat. Remember Me."

Recently, my wife and I, while perusing volume four of the very good, yet somewhat unusual, commentary "The Story of the Bible," came across these two stanzas of a poem written by one Arthur Penryn Stanley. This man was a nineteenth century Dean of Westminster Abbey in London; we gather from this of course that he was an affiliate of the church of England. Here, regardless of how far we may deem him astray on other matters religious, he spoke truth regarding the communion of the body and blood of Christ. We, of this twentieth century, can surely say as he, that this sacred institution has been "rock'd by storms," even "torn by factions" and by men, be they ever so sincere and well-meaning, been changed and varied "through a thousand forms." Still, still we acclaim with all the fervor we possess, regardless of such rampant innovations and such irreverent indifference, "the sacred table spread with flowing cup and broken bread" is the simple, exemplary, acceptable, unquestionable mode of remembering Him! (1 Cor. 11:24-29).

Not so long ago, an acquaintance of mine was to be ordained to the priesthood of the church of England, or as we are more accustomed to calling it, the Episcopal church. He invited me to attend the ordination which I did. During their communion that day, which was part of their ceremony, only one cup (a chalice) was used to accommodate the many participants. This was interesting to me that such a liberal, pompous religious body as this should cling to the example. Be this religious body ever so far astray in other things according to our accepted standard of measurement, they at least follow the example in this respect—something, be it ever so regretful, that many of our otherwise enlightened fraternity are not doing.

—D. B. McCord

PARTNERS

By Clovis T. Cook

The Apostle Paul wrote four personal letters; the fourth being a letter to Philemon, in which he set fourth a relationship between master and slave; the like of which was not binding on them before their conversion. Both Philemon (the master) and Onesimus (the slave) were Paul's converts.

Philemon, was under Roman law, and being a master, could have done by his slave as he chose, for the slave had no civil rights under Roman law. However, after conversion they were "neither bond nor free" (Gal. 3:28). So, it now becomes necessary to instruct both master and slave concerning their new relationship. One of the most forceful points made by Paul in this letter, is found in verse 17, in which he introduced the idea that both the master and the slave are now partners in the Lord. To have this kind of a partnership, the kind the New Testament pictures, it will be necessary to consider a few things:

1. Partners In Purpose

What is our purpose? Do we all have the same purpose? Are we in the work for the good of the cause, or do we spend our energy fostering our own cause? When Barnabas came to Antioch, he "exhorted them all, that with purpose of heart they would cleave unto the Lord" (Acts 11:23). We have never had greater opportunity to prosecute the Lord's plan with such telling effect, if we only go forward, as partners with one purpose.

2. Partners In Theology

It becomes imperative that we be partners in sound theology. Paul said, "let us all walk by the same rule" (Phil. 3:15). Wilson's Emphatic Diaglott reads, "Let us all walk by the same line." Thayer says it means to walk in the steps of one: or follow his example (page 589). Thayer also cites Rom. 4:12 for an example, which says, "But who also walk in the steps of that faith of our father Abraham." We are taught to walk the line of faith, and be controlled by the same rule, which I understand to be the rule of faith which is produced by "hearing the word," and not the opinions of men.

3. Partners In Love .

Peter said, "see that you love one another with a pure heart" (1 Pet. 1:22). Do we really love each other with a pure heart? Show me partners that love each other with a pure heart, and I will show you partners that trust each other and each one willing to give the other one the benefit of every doubt until his confidence is betrayed.

4. New Partners

There are many firms into which new partners are taken. If the new partner expects to make good, he should be willing to sit down and counsel with his more experienced or elder partner. There is no substitute for experience. If he wishes to appear original and incorporate some of his new or young ideas into the firm, he should talk them over with his senior partner. It could be that the elder partner once had some of the same ideas, and maybe tried them only to find out they were not practical. What a great lesson the young partner could learn right here. It could mean the difference between success and failure. Would not it be much better to hear the elder partner say, "Son I once had the same idea or similar ideas, but I found out they would not work, however, I am

glad you talked to me about it, and I will be glad to study it more with you," than to begin putting his plans to work untried, etc? Let us be swift to hear, slow to criticize the elder partner. "Let no man despise thy youth" (1 Tim. 4:12). Let us be **model partners**.

5. Experienced Partners

The experienced partner should remember that he was once a new partner. He would do well to remember that we need new blood. He should be willing to give out any valuable information to the new partner. If the new partner has too much pride to ask about matters of which he is not sure; let the more experienced partner use his experience and knowledge, informing the new partner of the things he should know with out wounding his pride, if possible.

1611 Bluff St., Wichita Falls, Tex.

THE MIND OF CHRIST (No. 2)

By J. Ervin Waters

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). We are to possess the major characteristics of the spirit or disposition of Christ. In our first article we found that Christ had an obedient mind, a prayerful mind, and a serving mind.

4. An Humble Mind

The mind of the Master was likewise humble, and this spirit is inseparably linked with acceptable service. Our text says, "who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8). Jesus was born in humble environs in a little town on the outskirts of civilization. He was brought forth in a stable and cradled in a manger, and perhaps never traveled over an area more than one hundred miles long during His personal ministry. He lived a life of humility, associating with and serving the common people. "The common people heard him gladly" (Mk. 12:37). In Him the lowliest found a friend, for He was interested in the least, the last and the lost.

In washing the disciples' feet He left an incomparable picture of humility (Jno. 13:1-17). Here we are reminded of the two great opposite philosophies of life. Nietzsche, the German philosopher, summed up one of them when he said, "Assert thyself." His philosophy "takes self-assertion as its most essential characteristic. At the bottom of everything is the will for power; and all that makes for fullness of life is to be cherished, even though it overrides all our ideas of morality and religion. The so-called virtues of pity, humility and the like are merely symptoms of weakness and degeneracy. Strength and pride, ruthlessness toward oneself and toward others, courage and love of battle, all mark the true man, who has put behind himself prejudice and tradition. For such complete affirmation of life opposition is a necessity, and a good war sanctifies every cause. The impulses should be given full play, not weakened by despicable self-denial" (Encyclopedia Americana, Vol. 20, P. 335).

Nietzsche died in a mad-house, and the world that followed him went to the very brink of hell in two world wars. Jesus stands at the very opposite of such a philosophy and says, "Renounce thyself." "If any

man will come after me, let him deny himself, and take up his cross, and follow me" (Mk. 8:34).

Truly the way to heaven is down. You must lose yourself in humble service at the bottom of the ladder before you can find your crown at the top of the ladder. We are often too interested in getting credit for what we do. The Pharisees did their alms before men, prayed on the streets, and appeared unto men to fast. Benedict Arnold loved fame more than he loved duty. Napoleon continually harped on glory, but seldom mentioned duty. Well did Gray, the poet, say: "The boast of heraldry and the pomp of power, and all that beauty, all that wealth e'er gave Await alike the inevitable hour--The paths of glory lead but to the grave."

The truly great will render his service whether known or unknown, thanked or unthanked, rewarded or unrewarded. Our real reward is in achievement, and our compensation in the services we render. We must be lowly salt before we can be exalted light. No man can shine in obviousness until he is permeated with obscurity. Many would like to be light, but are not willing to work like salt—"unseen, unnoticed, unsung."

5. A Forgiving Mind

The Savior had a forgiving spirit. To the sick of palsy He said, "Thy sins are forgiven" (Matt. 9:2). To the woman taken in adultery He said: "Neither do I condemn thee: go, and sin no more" (Jno. 8:11). Concerning His murderers Jesus said: "Father, forgive them; for they know not what they do" (Luke 23:34). The only possible way to get rid of an enemy is to turn him into a friend. There is no way to get rid of hate except by love. You cannot make a man your friend without being friendly. Many prodigal sons returning to their first love have been driven away from the church by self-righteous elder brothers standing in the vestibule. We often assume divine prerogatives that even God Himself does not yet use to the full. He does not pass judgment until all the evidence is in, but we sometimes consign men to hell on vague suspicion and rumor or the first time they do fall. We forgive with our fingers crossed, and just hope that the penitent will not hold out.

No man can keep another man down in the gutter without staying down there with him. There are too many religious elephants in the church. They refuse to forgive, however penitent their brother may be. Christ taught that we must forgive our brother, even if he sin against us "until seventy times seven" (Matt. 18:22). We may only ask God to forgive us as we forgive those who trespass against us. "Forbearing one another, and forgiving one another, if any have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:13).

(To be continued)

—Route one, Lawrenceburg, Tennessee

TIMELY SUGGESTIONS

Officers in the Church: I surely do appreciate the interest shown by so many brethren on this subject. Several have written, commending me for the effort; some have sent in good articles on the subject, and I thought at first that I might just run one or two of these articles—but, like preachers preaching on Revelation, they differ so widely in their views that I

decided they would need a little "editing" before presenting them to the publisher.

I do appreciate **All** of your articles and suggestions, and am sure they will be a help to me, however, the writing in these articles will be, at least, in **my** words.

I was surprised when I began to really count the "requirements," or qualifications of the evangelist along with the elders and deacons, to see that there are about as many "qualifications" for the evangelist as there are for the others. Just why these qualifications for the evangelist should be considered so lightly, and so much stress placed on the **same** qualifications for elders, I confess I do not know. People say to me, "Brother Gay, you have been preaching for a long time," and I tell them, yes, I have been **trying** to preach for more than forty three years, but I don't know just **when** I got to where you could call it "preaching." Again, if I could just announce to the brotherhood that I am a preacher, why could not the brother just announce to the congregation that he is an elder?

Then, there is the age old argument as to which comes first—the elders to appoint the evangelist, or the evangelist to appoint the elders. God's rule was: "first Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, **governments**, diversities of tongues"—(1 Cor. 12:28).

Just where to place the blame for having so few elders, is hard to do. One point, however, I will advance: The Scriptures teach that the elders "who labor in word and doctrine," that is, who give their time to preparing lessons, teaching, visiting and working with the members of the congregation, are to be supported by the church for this work—(1 Tim. 5:17-20). I have often heard quoted "the laborer is worthy of his reward," and applied to supporting preachers. But it is talking about supporting elders.

If it is right (and I believe it is) for a church, or churches to help a boy get started preaching by giving him money to buy books, clothes, and for traveling expenses, buy a car, and so on, would it not be just as scriptural and as advisable for the church to help one who is trying to become an elder? And if the brethren can listen to some preach, who cannot meet the requirements of an evangelist—(as they did me), until they have time to grow and develop into evangelists, why would it not be advisable to encourage, suggest, and help some one or ones to grow into the eldership? I do not believe that our preachers are preaching just for the money. Some say, "yes, but you just stop the pay and see how long they preach." Sure—and you just quit putting any gas into your gas tank, and see how long your car will run. This is also true of the elders and deacons.

In Nehemiah 13:10-11-12 we read: "And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. Then I contended with the rulers and said, why is the house of God forsaken? And I gathered them together and, and set them in their places. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasurers."

The "house of God" (1 Tim. 3:15.) is forsaken many times today because of this same shameful thing.

Those officers of the church who "do the work"
(Continued on page eight)

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HERE AND THERE

How to Reach Us—We still get communications through our old address at Lebanon. It will save much time if all will send all communications directly to our present address, 900 Kerr St., Springfield, Mo. Too, if you need to reach us in an emergency, you can call us by telephone, No. 6-0165.

Changing your addresses—Please, please do! notify us before you move, giving both the old and the new addresses. This will avoid delay in receiving your paper regularly, and it will save us the cost of postage by the postal system. They now charge us 3c for each change they report to us. This runs into money when we have so many changes.

Our New Song Book for 1954—Nine brethren, eight of whom are preachers, assisted us with their good selections of songs for this book. It was sent to our printer February 12. We have tried to make it better. It will be another all-purpose book, containing 192 pages of what we believe to be Scriptural songs, as follows: old songs, 61; tried songs (used before and have proven good), 56; new songs (not used by us before), 66—183 in all. A special feature will be the invitation songs, 24 of the best we could find, and they are to be in a special listing in the index this time. As we compiled this book, we kept in mind big churches, medium sized churches, and small ones. We kept in mind the Lord's day worship (the Communion); protracted meetings (invitation), and in general, songs that would edify and stir the soul. We kept in mind meetings for song practice, songs with life and interest. We remembered the baptismal service, funerals, singing schools, etc. We trust it may supply the needs of every individual and every service of the church.

Just in case, you would like to send us your order in advance, we promise you that you will be satisfied or your money will be cheerfully refunded on request. The price will be the same as our 1953 books.

Do You Need Song Books Now? We can supply your needs with the following song books that have given wonderful satisfaction:

"Favorite Spiritual Songs" (1944), 192 pages, all-purpose book, which is truly a book of "favorites." The price is very reasonable, viz., 35c per copy; \$3.75 per dozen; \$13.50 for 50; \$26.00 per 100; postpaid.

"Old Paths Melodies" No. 4 (1951), 192 pages, all-purpose book, a very good one, and the price is: 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 per hundred; postpaid.

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

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

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

BARGAINS! BARGAINS!

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

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

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

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

Send all orders to Old Paths Advocate, 900 Kerr, Springfield, Mo.

FROM SPRINGFIELD

We express our sincere thanks and appreciation for the hearty co-operation on the part of various ones in sending us names and addresses of relatives and friends in and near Springfield. We are glad to make contact with them.

Acknowledgment—Our many, many thanks to the church in Kansas City (10th and Ray Sts.) for the very liberal contribution to the work here. We received a check through Bro. Earl Caffey, of that church, for \$100.00 to assist in the expenses of advertising, tracts, etc. It seems the church in Kansas City desires to obey the injunction of Jesus to the lawyer, viz., "Go and do thou likewise" (Lke. 10:37). In their beginning they were helped considerably by the Lees Summit and Lebanon churches, possibly others, and now that they are able, they wish to "Go and do thou likewise," which is very commendable, indeed. Again, we thank you, brethren, may the Lord bless you for your liberality.

In the personal work in Springfield, we have met with some interesting experiences, some profitable and pleasant, and some not so pleasant. I have discussed our differences with three of the preachers of the cups and class system brethren. These discussions were informal.

We invite all brethren in reach of us to attend our meetings on Lord's days and nights. We meet at 10:30 a. m. for worship and at 7:30 p. m. for preaching in the Pythian Hall, 1226 Boonville Ave. Your presence will encourage and help those who attend from within the city. Too, we invite all who may be passing through to stop over with us. If unable to find our residence or the place of worship, dial 6-0165, and we shall be glad to instruct further.

—Homer L. King.

"SILENCE GIVES CONSENT"

(How is the following for "gall" on the part of a preacher in need of a place to preach? Were you ever that hard up? I believe the following surpasses the preacher who may be tempted to resort to soliciting meetings for himself):

The time of a preacher for a denominational church was up; but he had no place to move. The congregation did not want him any longer, but none of the members had the courage to tell him so. On Sunday morning, the preacher arose before the congregation and stated that it was time to decide about the next year's work. Then he asked: "How many of you want me to stay another year?" Not a single voice was heard.

"Well," said the preacher, "silence gives consent; so I am glad to announce that I will be with you another year."—Selected.

BONDS OF MATRIMONY

Ellered-Cisco—Feb. 7, 1954, I officiated in uniting in matrimony Norval Leslie Ellerd and Lillie Ruth Cisco. Vows were exchanged in the Church of Christ at Ceres, Calif. We wish for this christian couple a long, happy and prosperous life in the service to their Creator. May God richly bless them with happiness.

—Ted M. Warwick.

MILLER-MEREDITH DEBATE

Brethren E. H. Miller and Maurice A. Meredith are to discuss the class system, women teachers, cups, and the one loaf, at Kennewick, Wash., first two nights, and the last two nights at Richland. One night on each proposition. The time is to be some time from May 5 to the 16th. Write Bro. Miller for exact date.

FROM SEYMOUR, MO.

Brother Pete Howard, of this place, wishes to announce that Bro. Fred Kirbo will conduct their meeting May 5 to 16. He, also, would like to contact anyone who has some extra used seats or chairs for sale.

Pete Howard, Box 65, Seymour, Mo.

OUR HELPERS

Below you will find the names of those from whom we received one or more subscriptions since Jan. 20 up to Feb. 20. Our sincere thanks to all for every effort toward sending the paper into every home. Please check the following list for errors and acknowledgment:

Homer A. Gay—7; Miles King—7; J. J. Bennison—6; J. Ervin Waters—5; Mrs. Ellean Mynes—5; Geo. G. Freeman—5; Paul O. Nichols—5; Homer L. King—4; Woodard Clouse—4; Maurice Murphy—4; Tom E. Smith—3; Clovis T. Cook—3; B. F. Leonard—3; Jack Ivey—3; John Roberson—3; Don McCord—2; Mrs. W. E. Murry—2; Geo. W. Anderson—2; Wm. E. Butt—2; Fred Kirbo—2; Lewis Cogburn—2; J. T. Broseh—2; J. W. Kornegay—2; J. R. Tidmore—2; Earl W. Carter—2; Grady Coble—2; E. H. Miller—2; R. R. Kramer—1; Robert Falvey—1; Clyde Padgett—1; M. G. Speginer—1; Simon Gay—1; Wayne Fussell—1; John Bednar, Sr.—1; Carlos B. Smith—1; A. B. Caudle—1; Don Edwards—1; Nolan Young—1; Geo. Henney—1; H. L. Wallace—1; Raymond Bray—1; John Staley—1; O. D. Adcock—1; J. H. Steaples—1; C. W. VanStavern—1; E. G. Davis—1; Elwin Cutter—1; Mrs. C. A. Allen—1; Ralph Kitson—1; Mrs. Lila Phillips—1; Mrs. Clifford Wrinkles—1; John O'Donnell

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HARPER-TRAIL DISCUSSION

Proposition 2: It is Scriptural to use **fermented grape wine** as the drink element in the Communion. Dr. A. J. Trail affirms; H. C. Harper denies.

SECOND AFFIRMATIVE

It seems strange to me that good, clever, religious people will resort to the means they do to prove their point, or rather to keep people blinded from seeing the truth on a subject that involves the plain teaching of the Scriptures.

Listen to what Bro. Harper says, "There is no evidence that the Savior referred to the "drink offering" (the liquid, to be poured on the sacrifice, not to be drunk). Num. 15:5.

If that is an argument the sectarian world have it on us. They say, "Baptism is non-essential" and prove it by saying, "There is no evidence to that effect in the Bible." Of course, Bro. Harper can say this if he wants to, but I surely would be afraid to make a statement like that about as plain passage of Scripture as Num. 15:5. Given by the mouth of Jehovah himself. When I saw this statement, of Bro. Harper's, I actually got the Bible and turned to the passage to see if the word, poured, or the phrase, not to be drunk, was connected with that passage of scripture anywhere.

The idea of some man accusing Jehovah of calling an element of drink offering and it "not to be drunk!" Can even Bro. Harper imagine Jehovah calling a thing a drink offering and it "not to be drunk?" That's no "chasm to cross over!"

Bro. Harper goes to Fausset for authority to prove that yayin in this Scripture does not mean fermented wine but he cannot prove it by Fausset. Fausset said it meant completely fermented grape juice. There is a word in Hebrew that, if Jehovah had used instead of yayin in giving this law and Bro. Harper had shown to me that he so did, I would have given up the discussion long ago and would have acknowledged my mistake. This word is tirosh and means grape juice not completely fermented. "Hence it may be said that tirosh applies not only to the 'must' in the wine fat but to 'new wine' before it has fully matured and become yayin." (Hasting Bible Dictionary Page 973) If Fausset is right in saying that, "yayin is the extract from the grape, whether simple grape juice unfermented or intoxicating wine." How could it be that tirosh represents the freshly expressed grape juice until it went through the fermentation and became yayin? How could it become yayin, when it had been yayin all the time?

Bro. Harper seems to be anxious to find expressions in literature that would mussup this plainly given law by Jehovah and make it appear that it doesn't mean what it says. If Bro. Harper should find 10,000 men who would say that there was no law given for the drink offering in their set feasts for one lamb, I would not believe it. For Jehovah said plainly, "... or in your solemn feasts---and the fourth part of an hin of wine for a drink offering shalt thou prepare. Num. 15:3. 5.

This looks very much like a law that they should follow when they took possession of the land of Canaan.

Bro. Harper keeps wanting to know about that "it." I didn't think that it was worth space to talk about that "it." The antecedent of that "it" is grape juice which anybody can see. Then grape juice made wine and became yayin the gennema (product) of the vine that the Savior took out of the passover and said "This is my blood." Now this is all there is to that "it."

M. C. Kerfees said that every word used in any of their set, or solemn, feasts was a word that indicated something that would take possession of the brain also in 1 Cor. 11:21 the word for drunken meant something that took possession of the brain.

I was once corresponding with a man who believed that grape juice unfermented should be used in the Lord's Supper. When I quoted 1 Cor. 11:21 he said that the reason they got drunk was because they had drunk so much grape juice that it fermented in the stomach, made wine and they became drunk. I did not even reply to this. It seems the poor fellow did not even know that the process of digestion was much shorter than the process of making wine.

A. J. Trail.

SECOND NEGATIVE

"Drink offering. The pouring of a small quantity of wine on the daily morning and evening sacrificial lamb." (Bible Dictionary by Holman.) It is not the number of times you read, but the intelligence with which you read, that makes it profitable. If you had read the translation of the Bible—the whole Bible—by that prince of Oriental scholars, Ferrer Fenton, you would not have blundered here, for you would have found it "a pouring," as the Hebrew denotes. The "drink offering" of the King James translation is no more confusing than their "meat offering" of the 9th verse is, in which no "meat" was used. But the "meal offering," as Fenton and the Revised have it, makes it clear.

You certainly know that the "paschal lamb" was not "the daily morning and evening sacrificial lamb," with which the "drink offering" (a pouring) went. And if it is not true that "The use of wine at the paschal feast was not enjoined by the law" (Bible Dictionary), and "There is no divine authority for the use of wine at all, fermented or unfermented, at the Passover" (The Bible and Wine), just find the Scripture that enjoins it. This chasm is still before you, Doctor.

Nobody denies that there was a law given for a "drink offering" (a pouring). But all your talk about wine, yayin, or tirosh is gratuitous since you find no drink enjoined in the Bible at the Passover. And when you are ready to deny that "Yayin is the extract from the grape, whether simple grape juice unfermented or intoxicating wine" (Bible Cyclo.), I am ready to meet you. And this chasm is still before you even if you could find "a drink" (yayin) enjoined at the Passover.

That "poor fellow" you mention makes me think of another poor fellow who advocated fermented wine. He said, "I hear that they have discovered a grape vine in California that produces fermented wine." I replied, "Show me."

"It made fermented wine." "The antecedent of 'it' is grape juice." I say again, "Show me!" I have grape juice in my house all the time, and it never made "fermented grape wine." Never!

I Corinthians: "drunken" (King James), "filled" (Liv-

ing Oracles), "gorged" (Ferrer Fenton); but even if "intoxicated," it was at "his own supper."

1. The drink produced by "the vine" was the drink used in the communion. 2. "Fermented grape wine" is not a drink produced by "the vine." 3. Therefore, "fermented grape wine" was not the drink used in the communion.

Please define "fermented grape wine" of your proposition. "Unfermented wine seems to have been in common use as a beverage." (Bagster.) Will you deny this? Give us "the process of making wine." Is fermented wine "a manufactured product?" and is this product identical with what "the vine" makes?

H. C. Harper.

THE AFRICAN WORK

Thanks to the following for their donations for Bibles and grapejuice for the work in Nyasaland:

Church of Christ, Ottumwa, Iowa, By Earl Butts	\$15.00
Howard Walker, Royal Oaks, Monrovia, Calif	5.00
C. R. Willingham, Porterville, Calif.	1.00
Mrs. Edna Wyatt, Rte. 4, Neosho, Mo.	2.00
	<hr/>
	\$23.00

We appreciate the interest of these Christians in the work of the Lord in Africa. "As we have, therefore, opportunity, let us do good unto all men, especially unto the household of faith" (Gal. 6:10).

—Paul O. Nichols

Mission Work In Arkansas and Oklahoma

Some of the congregations of the church in Oklahoma and may be, Texas are supporting Leon Fancher this year in mission work mainly in Eastern Oklahoma and Western Arkansas.

If you know of anyone at a place in these parts and think they might be interested in the Lord's work in starting a congregation of the church that would worship God in spirit and in truth, and would like for him to investigate and see how the prospects are, write him at Foreman, Ark., General Delivery, and give him their name and address etc. With your help and the Lord's he hopes to accomplish something this year in this work.

—Unsigned.

UNITY RESTORED

The brethren of Houston, Tex., are happy to announce that unity has been restored among the congregations here. The differences that have existed for some time have been dissolved, and we thank God. We expect to labor henceforth, hand in hand, in the work of the gospel. This article is submitted by mutual agreement of the following brethren who met in the presence of God, in the spirit of love, and the attitude of prayer, to restore unity at this place. This enables the churches at Richmond, Tex., 8001 Buchanan St., and 728 E. 24th St., in Houston, Tex., to work together in full fellowship.

Signed: Larry Ballard, M. J. Buffington, Robert Taylor, Freeman Crow, Irving Stockton.

(Sent by Larry Ballard, 7423 Sundown, Houston 16, Tex.)

OUR DEPARTED

Self.—William Hardy Self, was born Aug. 11, 1878, at Hamilton, Tex., and departed this life Jan. 30, 1954, due to a car accident near Healdton, Okla. He was a

kindly old gentleman, loved by all who knew him. He was the brother of our beloved Sister A. J. Hopkins of the Healdton church, and we extend our sympathy to Bro. and Sister Hopkins and family. Funeral services were conducted Feb. 1, at the Healdton church with interment in Mt. Olive cemetery.

—Tom E. Smith.

Cannon—Mary Jennie Cannon was born in Kentucky July 25, 1873, and departed this life Feb. 5, 1954, at the age of 80 years, 6 months, and 10 days. She was married to Israel B. Cannon, and to this union, 6 children were born, 3 of whom survive her. One son, O. W. Cannon, Seminole, Tex.; and two daughters, Mrs. Lola Dickerson, and Mrs. Katherine McClanahan, both of Alma, Okla., one brother, 10 grandchildren, and 19 great grandchildren are left to mourn her passing. I had known Sister Cannon for about 38 years. She was a faithful member of the Graham congregation and was always present at services if her health permitted. The funeral service was conducted Feb. 8, at Poolerville, Okla., and a host of friends and brethren were present to pay their last respects to a Mother in Israel. The beautiful song service was rendered by singers from Graham, Healdton, Ardmore, and Wilson. Interment was in Poolerville cemetery.

—Tom E. Smith

THE CHURCH DIRECTORY

There are still several congregations that I have not received any information from for the Church Directory. Please send in this information at your earliest convenience so that the Directory will come out at an early date.

The following may be added to the Church Directory:

FRESNO, CALIFORNIA, Butler Avenue Church Of Christ, 4949 Butler Ave. Sun. 10:30 AM & 7:00 PM, Wed. 7:30 PM. James W. Russell, 755 Orange Ave., Fresno, Calif. Phone 4-2772.

HAYFORK, (Trinity County) CALIF. In The Fair-ground Building, Sun. 10:30 AM, Alvin Alexander, Box 402, Hayfork, Calif.

NORCO, (Riverside County) CALIF., In The V.F.W. Hall, First & Hammer Sts. Sun. 10:30 AM & 7:00 PM, A. G. Smith, 4329 Valley View, Norco, Calif.

OLIVEHURST, (Yuba County) CALIF., 30 East 7th Street, Sun. 10:30 AM & 7:30 PM, Tues. 7:30 PM, M. G. Jones, Box 1104, Olivehurst, Calif. Clarence Pelfrey, 8th Street, Olivehurst, Calif.

CLYDE, (Oakland County) MICHIGAN, In the home of Bro. John Brown, 245 Bishop Street, Clyde, Mich. Sun. 10:30 AM.

BERNIE, (Stoddard County) MISSOURI, In the home of Bro. Silas Blevins, at Powe, 8 miles west of Bernie, Mo. Sun. 10:30 AM & 7:00 PM. Leon Hill, Rt. 1, Bernie, Mo.

BELTON, (Bell County) TEXAS, Sixth Street Church of Christ Near the Continental Factory, Sun. 10:30 AM. F. D. Nichols, 602 Ellis St., Belton, Texas, Phone 813-W.

Address all correspondence to Ray Asplin, 3617 NW 15th St., Oklahoma City, Okla.

MY POSITION ON CARNAL WARFARE

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

1. My duty and obligation to my God is superior to

all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

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

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

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

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

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

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

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

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

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

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

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

—Paul Walker, Route 2, Summertown, Tenn.

David Earl Traylor, Box 207, Boerne, Texas

Lyle Padgett, Route 2, Cassville, Mo.

YEAR AROUND ACTIVITY BY CONGREGATIONS

By W. M. McLemore

We have come a long way from the time and place when the congregation called in a preacher and had one meeting a year. There is an increasing number of congregations who have two or three or more, meetings each year, which is very good. However, let us remember the scripture, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2). There is a season when our activity almost comes to a standstill, and it is possible we are passing by some of the best opportunities. A soul saved in December is as valuable as one in midsummer, yet we let winter weather stop all efforts of sending out the gospel. **Our efforts should continue without ceasing!**

Suggestion: When winter comes, let the congregations financially able, secure the services of an evangelist who is idle, send him out, and let him hold a mission meeting. If interest justifies, let him remain at the mission point until it is firmly established. I fear much effort has been wasted in the past, by leaving the mission point too soon. I am sure most preaching brethren would much rather be busy during the winter than sitting idly by, waiting for spring to come, so they could get to work again.

If one congregation is unable to support a preacher

alone, let two or more agree to support him. If you are opposed to a fund, let each congregation send their support directly to the preacher each month, and the preacher can keep in touch with each congregation contributing to his support.

We have let **unjustified opposition** keep us from doing good many times in the past. If we can see the need of year around evangelism, I think it is possible the church, nationally and internationally, will be much stronger in the years to come. Brethren, are we justified in taking a two or three months vacation from our efforts to reach those in sin? Are we interested in saving those lost in regions beyond? If so, why not save as many as possible **each month of the year?** With a concentrated effort by all to utilize the winter months to the best advantage, we will see results beyond all expectations.

A few congregations in Oklahoma have been thinking along this line and have begun to do as much about it as possible.

—3140 NW 28, Oklahoma City, Okla.

MURPHY-HOLT DISCUSSION

The above debate was conducted in Jackson County, Ky., Jan. 18 and 19, on the cups question. Alvin Holt affirmed the use of cups the first night, and I affirmed the use of one cup the second.

Bro. Holt resorted to the same usual line of reasoning that the Christian Church uses in defense of instrumental music. He tried to place cups on par with song books, seats, meeting house, plate, etc.—the usual digressive arguments. In reply, I showed that we may use the above mentioned things as expedients, without violating any Scriptural statement, command, or precedent; but to use a plurality of cups would be a violation of both command and example of Christ. Jesus commanded, "Drink ye all of it" (Matt. 26:27). The antecedent of "it" being "cup," which He handed to them, for according to Mark's account, the disciples did just that—"And they all drank of it" (Mk. 14:23). Which shows that the use of cups is a violation of both command and example.

I showed that the use of one cup is an absolute necessity, hence cannot be placed on par with mere incidentals. The very fact Jesus selected a liquid for the emblem of His blood, constitutes the necessity for one drinking vessel, which He called a "cup." Hence a cup is an essential part of the Lord's Supper.

Holt tried to make an argument on "metonymy" by saying "The crown has gone fishing;" meaning the king had gone fishing. I proved if two kings went fishing, Bro. Holt would have to say, "The crowns have gone fishing." Then, furthermore, if you would make the term "The crown" on par with "the cup" Jesus used, you would have to use "crown" as an actual, literal crown. To make it on par with "He took the cup," you would say, "He placed the crown upon his head."

Holt admitted in his last speech that he could not read his proposition of a plurality of cups from the Bible. He further said he would not deny the fact that Jesus used one cup.

Good interest was shown and the deportment was fine. This is the third time Bro. Holt and I have debated the cups question in two years, and we are to debate again in the near future. I am also to debate another of the cups, and S. S. preachers this year.

—Thomas Murphy.

TIMELY SUGGESTIONS—

(Continued from page three)

which others do not do, are the "servants" of the church—(2 Cor. 4:1-5).

I shall have an article or two on the qualifications of these three kinds of officers in the church in due time, but first I want to establish in our minds the need for them, and the cause of our present condition. One brother writes me that we preachers have failed in our duty because we have failed to appoint elders. Now, it may be that we have failed to **teach** on the subject as we should have. But, I believe that first some one must desire the office, and secondly that the congregation should choose them and then thirdly, we evangelists can—and will—appoint them.

Suggestion: become interested in this question.

Some one sent me an article, and a letter asking that I print it, from Fresno, California, with no name signed to either the letter or the article. We cannot publish such articles. Sometimes people want to "dig" the fellow next door, but want to go all the way thru the OPA to do it, and usually his pain is eased before the paper is printed—and he wishes he hadn't said it.

Suggestion: take personal matters to the person, and not to the public.

Suggestion: instead of complaining that all of your day dreams do not come true, just be thankful that neither do your nightmares all come true.

—Homer A. Gay.

WATCHMAN, WHAT OF THE NIGHT?—

(Continued from page one)

When you obey the gospel in fleeing the wrath to come, don't ever look back. You may not turn to a pillar of salt, but you will become blind and enveloped in darkness and forget that you were purged from your old sins (2 Pet. 1:9-10).

That great city of Ninevah, contained more than six score thousand persons that could not discern between their right hand and their left (Jonah 4:11). God is a merciful God, so He commissioned Jona to go and tell them what would befall them. Jona didn't want to go and he tried to flee from God. When on a ship they encountered a great storm, and when the ship's crew learned that Jonah was the cause, they cast him into the sea and the storm ceased. A great fish swallowed Jonah, and he was three days and nights in the fish. He prayed while in the fish. Then God had the fish vomit him out on dry land. Jonah had repented, and God commissioned him the second time. He went a days journey into the city and cried, "Yet forty days and Ninevah shall be destroyed." When the people of Ninevah heard this, they repented in sack cloth and ashes. They turned from their evil way (Jonah 3:10).

The cities of this land need to do as the Ninevites did, but will they do it? I do not think they will. If Jesus were here in person they would not. For when He was here in person He said, "The people of Ninevah repented at the preaching of Jonah, and behold a greater than Jonah is here. And the Ninevites would rise up in judgment against that generation and condemn it" (Matt. 12:41). These people to whom Jesus was talking were very religious. They had built magnificent synagogues to worship in, but Jesus told them they were hypocrites and a generation of vipers (Matt. 23:24-35).

When I look around in this wonderful land of ours and behold the magnificent church buildings and see

the kind of worship conducted in them, I am made to wonder if Jesus were here in person today, what He would say about the conduct of the people. There is much religion in the world today, as there was when He was here in person. The Jews, who were the descendants of Abraham and God's chosen people, had the law and the prophets and boasted of it. They said "we have Abraham as our Father." They were looking for the Messiah, but when He came they rejected Him and put Him to death.

"The Lord is not slack concerning his promise, but is long suffering to usword, not willing that any should perish, but that all should come to repentance," and live (2 Pet. 3:9).

Malachi said, "But unto you who fear my name, shall the Sun of Righteousness arise with healing in his wings and ye shall go forth and grow up as calves of the stall" (Malachi 4:2). This Sun of Righteousness was to shine through his Word. David said "Thy word is a lamp to my feet and a light to my path" (Psa. 119:105). But, men today have written disciplines, church manuals, confessions of faith, creeds, the doctrines and commandments of men. These creed of men shut off the light. Preachers of today go to and fro with the word of God under their arms and make great claims as to how they love it, but will not obey it. And they do all they can to keep others from obeying it. "They will not go in themselves, neither suffer them that are entering to go in" (Matt. 23:13). Paul said, "If our gospel be hid it is hid to them that are lost in whom the God of this world hath blinded their minds" (2 Cor. 4:3-4). The majority of preachers today are preaching a hidden gospel because their creeds shut off the light of the Sun of Righteousness. There are those also who oppose man-made creeds who advocate and practice things that shut off the light. Anything that is man-made shuts off the light.

Jeremiah said a wonderful and horrible thing is committed in the land; "The prophets prophesy falsely, and the priest bear rule by their means; and my people love to have so: and what will you do in the end thereof?" (Jer. 5:30-31). "They shall be cast into hell with all the nations that forget God. For my people have committed two evils: They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13).

Oh, if I could stand upon some high pinnacle and had the voice of a mighty trumpet and could shout until they could hear me to the uttermost ends of the earth, "What has the Lord answered and what has the Lord spoken!" (Jer. 23:35).

That should be the Battle Cry of every Christian, standing on the walls of Zion. Perhaps, we may be able to snatch some one from that awful night of dark despair.

Box 181,
Waterford, California.

When there is righteousness in the heart there will be strength in the character; When there is strength in the character, there will be harmony in the home; When there is harmony in the home there will be order in the nation; When there is order in the nation, there will be peace in the world.

—Selected by Greta Webb.



Earl W. Carter, Kingman, Ind., Feb. 4.—We extend a welcome to brethren passing this way to meet with us at Bonebrake church near Veedersburg, Ind., each Lord's day at 10:30 A. M. Here are 2 subs.

H. S. Jackson, Route 4, Box 26, Lubbock, Tex., Jan. 28. The church here is doing fine, with 5 having been baptized since last Aug. Bro. Jack Ivey gave us two good lessons the morning and evening of Jan. 23.

J. A. Scantling, Rte. 1, Box 334, Blythe, Calif., Feb. 8.—We enjoyed having Brethren Eddie Nichols and Dorman Bryant with us, giving us several good lessons. Bro. Morrow and family from L. A. have also been with us twice, so we are encouraged to press on. We invite brethren to come by whenever possible.

Miles King, Sentinel, Okla., Feb. 15.—Jan. 17-31, Brethren James Orten and Jimmy Shaw held a good meeting at Huntington. We were glad to have them preach twice at Mallory Chapel and Spring Hill. March 17-28, Bro. Billy Orten is to hold a meeting for the Mallory Chapel congregation.

Hedric D. Laney, Box 81, Temple, Ga., Feb. 15.—We have enjoyed visits from preaching brethren regularly. Jan. 24, my family and I visited the brethren at Columbus, Ga. Brethren, they need help badly. I feel other congregations should help them if it is possible, financially, on their building.

Geo. G. Freeman, Rte. 1, Appleton, Ark., Feb. 16.—March 19-28, Bro. Edwin S. Morris will conduct a meeting at Mt. Zion Church near Jerusalem, Ark. July 23, Bro. Billy Orten will conduct a ten day meeting for us. You are invited to attend these meetings. We desire your prayers. Here are 5 subs.

J. H. McClelland, 118 Boles, Fayetteville, Ark., Jan. 28.—We worship at Union Star, about 15 miles south of Fayetteville. During the past year, we have had with us, Brethren Simon Gay, Orville Smith, and Leon Fancher. I am much benefited by the articles in the OPA.

B. F. Leonard, 1714 Jackson, Huntington, W.Va., Feb. 16.—We had a good meeting with Brethren James Orten and Jimmie Shaw. They can really preach. One confessed faults during the meeting, and the attendance was good. We sometimes have over one hundred in attendance on Lord's days. We look forward to a good year.

Maurice Murphy, Rte. 2, Box 538, Charleston, W. Va., Feb. 4.—We wish to acknowledge contributions from the following: Lee Summit (near Lebanon, Mo.) — \$50.00; Summit, Miss.—\$25.00; and \$20.00 from an individual. We certainly appreciate these contributions from brethren to help on our new building at St. Albans, which is now under construction. Here are 4 renewals for the OPA.

J. P. Burns, Rte. 3, Lawrenceburg, Tenn., Feb. 10.—The church at Chapel Grove is moving ahead, with good crowds and interest. Several of the younger members are taking part in the services, and I am confident you will be hearing more of them from other fields. We look forward to our meetings with Brethren Homer L. King and Edwin S. Morris.

Grady Coble, 5301 Parkland St., Dallas, Tex., Feb. 18.—The brethren here continue to labor in unity. We have much work planned for this year and hope to do more if finances permit. There are great potentialities in this area if we just work. Here are 2 subs.

Ralph Kitson, Mozier, Ill., Feb. 7.—We are having good crowds in spite of much sickness. Bro. Larry Robertson and wife were with us a few nights in Dec. He baptized 3 here and 3 at Mozier Hollow. Bro. Orville Smith and wife were here a few nights in Jan. Mar. 14, Bro. Jack Ivey is to begin a meeting for us.

J. T. Broseh, 1200 S. Lincoln, Odessa, Tex., Feb. 13.—The work in Odessa is going forward. I have been busy the past year, working and preaching over the week-ends. Jan. 31, I preached at Midland, Tex., with 2 restorations. I have recently changed my position on the marriage question, relative to Matt. 19:9 applying today. Here are 2 subs. Best wishes to all the faithful.

Bobby Orear, Gen. Del., Sutter, Calif., Feb. 9.—I have been in the Northwest since Jan. 11. I preached at Kennewick, Wash., Jan. 14, and again the morning of Jan. 17, preaching at Yakima that night. Jan. 24, I again preached at Yakima. Jan. 31, I preached twice at Kennewick. At present, I am conducting a meeting at Caldwell, Idaho, to continue through Feb. 14. Let us work while it is day.

G. W. Anderson, Rte. 3, Box 293, Wichita Falls, Tex., Jan. 23.—Our new building at 2900 Lawrence Rd., is completed and we have worshipped there the last two Lord's days. We had a wonderful time on the opening day. Bro. Clovis Cook is doing a great work here. I have known him for years, since I went to school with him, yet I have known him better and loved him more since I became a member of the church. Here are 2 subs, I certainly enjoy reading the OPA.

Charles Everett, Rte. 1, Richland, Wash., Feb. 16.—Jan. 24-31, I attended Bro. Paul Nichol's meeting at Portersville, Calif.; Feb. 3, I preached at Yakima, Wash., with one confession of faults; Feb. 4, I preached at Kennewick, Wash.; Feb. 7, I helped with the lesson Lord's day morning at Kennewick, preaching there that evening with one confession of faults; Feb. 14, I preached at Porterville, Calif., both morning and evening services. Pray for me.

Wilber L. Fancher, 2805 McGaha, Wichita Falls, Tex., Jan. 26.—After leaving the fine brethren in Lawrenceburg, I preached once for the faithful at Little Rock. Enjoyed attending part of the meeting at Ardmore which was a good one. Recently, I have preached at Ada, Wynnewood, Stroud, Okla. City (both congregations), Okla.; and Dallas, Jacksboro, San Antonio (Catalina St.), and Wichita Falls, Tex. It was my first visit to some of these places and I enjoyed meeting some fine brethren.

Lewis Cogburn, Rte. 2, Box 86, Waco, Tex., Feb. 4.—The church at 9th and Clay here in Waco, is growing steadily. Since we began, this congregation, 6 have been baptized, and several have made confession of faults. Bro. Larry Robertson recently preached 2 nights for us, with excellent crowds. During March and April we plan personal work, having a singing school and meeting by Bro. H. E. Robertson, beginning April 2, and continuing through April 11. All are invited to attend.

Carl Willis, 7175 Elizabeth Lk. Rd., Pontiac, Mich., Feb. 16.—Since last report, 2 have been baptized and one restored. We miss Bro. Spradley and family very much as they have moved to Ft. Worth, also Bro. Guy Mallory and wife made their home here awhile but have moved back to W. Va. The last of July through Aug., Bro. Homer A. Gay will work with the church here. During that time we plan to have a singing school. May we always strive to do the Lord's will.

Robert Falvey, Box 346, Huntington Park, Calif., Jan. 23.—We have recently had the following preachers with us at Lynwood: Dorman Bryant, Gayland Osborn, Charles Everett, and our home boy, Ted Warwick. We have Brethren Don McCord and Bill Harmon with us once a month. Jan. 10, Bro. Harmon gave us an inspiring lesson on elders, their work and qualifications. We look forward to our meeting in March with Bro. Don McCord, and to one in June with Bro. Fred Kirbo.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Feb. 17.—Jan. 24, I preached at Noel, Mo., in the home of Bro. McCabe; Jan. 31, I baptized one here at Tulsa; Feb. 14, we attended services at Oklahoma City (Capitol Hill), where we heard Bro. Lynwood Smith preach, and enjoyed a singing in the afternoon. Feb. 14, Bro. Simon Gay preached for us, and Bro. Larry Robertson preached for us Feb. 15. We were glad to have them all with us. May all efforts for the Cause be blessed.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Feb. 15.—The congregation at 1415 Circle Rd., is doing fine, with increasing crowds and interest. I have been doing personal work here for the past 2 months. We are promised that "our labors in the Lord are not in vain." We can begin to see results. I am to hold a meeting at Odessa, Tex., Mar. 4-14; Jerusalem, Ark., Mar. 19-28; and Beef Branch (near Joplin, Mo.), Apr. 2-11. Pray for me in the work, and may God bless all my fellow laborers.

D. B. McCord, 223 W. Lime, Monrovia, Calif., Feb. 18.—The El Centro meeting closed without additions. I, nonetheless, enjoyed the meeting and trust that good may come. I enjoyed very much preaching along with Bill Harmon in the Norco effort. Bill is one of the best men I know and certainly is an asset to the cause of Christ. We appreciate very much the cooperation of all who were so kind to help. Bro. Lee Kenney recently baptized a young man here at home; we have enjoyed hearing Dorman Bryant and Gayland Osborn of late. Please pray for us.

Tommy Shaw, Commodore, Pa., Feb. 16.—Since last report, I have preached at Tucker, Okla., and Temple, and Dallas, Tex. Jan. 15, I began a meeting at Ada, Okla., continuing for 10 nights. Bad weather hindered the attendance some. Bro. Wayne Fussell was of much help in the meeting. I heard Brethren Wayne Fussell

and Leon Fancher give splendid lessons at Dallas. Jan. 31-Feb. 4, I taught a singing school at Kansas City. The leaders there are doing a good work, and the congregation is growing. Feb. 11, I preached at Lovejoy.

Billy Jack Ivey, Rte. 2, Sentinel, Okla., Feb. 18.—Since last report, I have preached at Ft. Worth, San Antonio (Catalina St.), and Sabinal, Tex.; Roswell, N.M.; Sentinel, Cordell, and Deepdale, Okla. I enjoyed being at all these places. We are now enjoying a meeting at Eola, Tex., where we have some truly fine people. The Lord willing, we go next to Sentinel to begin a singing school March 1, to continue through the 12th. March 14-28, we will be at Mozier, Ill., then to Ben Davis, Mo., beginning April 2. Remember us in your prayers.

Leonard A. Copeland, 1320 Polk, Topeka, Kan., Feb. 15.—Since last report, I have preached twice at Oklahoma City (Capitol Hill), and twice at Joplin, Mo. I am now employed for the government at the State Hospital in Topeka for 24 months. If you have relatives or friends living here who are members of the church, please let me know. We have 4 members besides my wife and I, and though we use one cup, they seem to think it makes no difference how many cups is used. If a congregation could send a preacher here, I believe a congregation could be established. There are S. S. churches here but no cups churches.

Elwin Cutter, Box 300, Wichita Falls, Tex., Feb. 4.—Last month, I was privileged to talk at Huntington, W. Va., three times. They are to be commended for their zeal. They are friendly people, given to hospitality. I preached once at Mallory Chapel, near Charleston, W. Va. I went next to Crescent, Okla., Fruitland, and Ft. Worth, Tex., and enjoyed their hospitality. I preached twice at Oklahoma City (Capitol Hill), where I feel very much at home. I have given a few lessons at the new congregation here in Wichita Falls where I attend services, while working at my C. O. work here. May God bless the brotherhood.

James R. Stewart, 2114 Lyle, Waco, Tex., Feb. 15.—Jan. 31, I preached at a mission point in Waxahachie, Texas, where a few brethren meet for worship. Two car loads came from Dallas which was appreciated. Feb. 7, we were at Dallas. Feb. 14, we enjoyed a visit with the Fairview brethren. It was good to be with Bro. and Sister Crouch from San Antonio. I preached at Temple, Tex., that night. We plan to be in Calif., by March 1, to labor with the church at Lynwood, doing personal work. If you know of anyone there you would like me to visit, just send me their address. You may address me General Delivery, Lynwood, Calif.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Feb. 17.—The work here is progressing. My son-in-law, Bro. Alton Bailey, baptized 2 last Lord's day, and one was restored. Our house is so crowded now, it looks as if we might have to start another congregation in this city. I am to be at Etheridge, Tenn., the last of this month; April 5-18, in Foreman, Ark.; and in Mich., part of March. Bro. Edwin Morris begins our meeting at LaGrange May 5, continuing through the 16th. I had planned to be at home at that time but have been called to Richland, Wash., for a discussion with Maurice A. Meredith, on women teachers, cups, and the loaf, one night each.

R. W. Bray, 3237 NW 31, Okla. City, Okla., Feb. 5.—The churches in this part of the country now have a man in the mission field. Bro. Leon Fancher has done a lot of good in eastern Okla., and western Ark. I hope the idea of mission work will grow. We have watched with interest the mission efforts that are being put forth and hope there will be much good accomplished. We have enjoyed reading the paper especially the last few issues. I hope it will be possible to keep out the wrangling. I know that the congregations need rebuking and reprimanding at times, but the paper is hardly the proper place. That is my opinion.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Feb. 11.—I have preached at Chapel Grove and Long Branch congregations in Tennessee, and under Chapel Grove's sponsorship have kept the weekly radio program going on WDXE. We have a wide listening audience. I preached at Sanger, Ceres and Waterford, Calif., and began a meeting at Lodi, Calif., Feb. 1. We have had large crowds with two baptized and two restored to date. My next meeting is at Porterville and then to Woodlake, Mar. 5-14. Ted Warwick has been with me some.

Ted Warwick, 811 No. Northwood Ave., Compton, Calif., Feb. 15.—At present, Bro. Norval Ellerd and I are working to establish a congregation in the city of Concord. The prospects look promising. If you know anyone near here that would be interested, contact us at Box 17, Hickman, Calif. I heard Bro. Paul Nichols a few nights in the meeting at Merced and Bro. Ervin Waters at Lodi. Also heard Bro. Gayland Osburn at Lynwood. I have preached at Siskiyou St., L. A., Lynwood, Ceres, Waterford, National City and Stockton the past month.

J. R. Tidmore, Box 93, Broken Bow, Okla., Feb. 8.—We want to thank our brethren for help financially and otherwise, during our recent bereavement. We are now rebuilding a home and I believe we have enough to finish it, so I ask the brethren not to send anymore. We do thank everyone for their love for us which was manifested in sending money and other commodities. We ask that you continue your prayers for us. As soon as possible, I will send a report of all donations we received. We had a good day at church yesterday, with one baptism and 3 confessions of faults. May God bless you all.

Clovis T. Cook, 1611 Bluff St. Wichita Falls, Tex., Feb. 16.—Since last reporting we have baptized one at the N. 6th and Broadway streets Church of Christ. We recently visited the good brethren at Sentinel, Okla., also the nice congregation in Ada. The work here moves on with good prospects. I am due to be in Huntington, W. Va., for two weeks work which is to begin the last Lord's day in April including the first two in May. I am now booking work in Calif. for 1955. I plan to be in Calif. from Feb. until about July 1st. of next year, the Lord willing.

Thomas Murphy, Liberty, Ky., Rte. 5, Feb. 15.—The last part of Nov. ('53), I began a meeting at Chestnut Ridge congregation near Mt. Vernon, Ky., but was forced to close after 2 nights, because of sickness and bad weather. Dec. 19-20, I preached at Chapel Grove, near Lawrenceburg, Tenn., and certainly enjoyed my stay in the home of Bro. King Rawdon. Jan. 4, 5, I debated Alvin Holt on the cups question, and moderated for Bro. Miller, Jan. 6, 7, when he debated Mr. Holt. The last night of the discussion, Mr. Holt challenged for another debate which I accepted, since Bro. Miller couldn't stay due to other work. Jan. 18, 19, Mr. Holt and I debated the cups question again. I am still conducting the radio program, now in its third year. May God bless the faithful.

Jimmy Shaw, Commodore, Pa., Feb. 16.—In Dec., I was privileged to speak once or more at Waco, Tex., Sulphur, Davis, Dougherty, and Wynnewood, Okla., also attended a major portion of the meeting at Ardmore conducted by Bro. Paul Nichols. I enjoyed his

preaching and the all-day services Jan. 3. Beginning Jan. 17, Bro. James Orten and I were in a 2 weeks meeting at Huntington, W. Va., with one restoration. These brethren are worthy of commendation for their mission work as shown by their labors the past year. Their hospitality was wonderful and working with James was a pleasure. Bro. Miles King, who has been working with the churches at Charleston, attended the meeting several nights, along with several others. I enjoyed speaking for the Spring Hill and Mallory Chapel congregations.

Tom E. Smith, 302 Phillips, Healdton, Okla., Feb. 18.—Jan. 24, the monthly all day service for southern Okla., was held at Wilson, with several congregations represented, and a good singing. I preached at the evening service. Jan. 31, we were at Sentinel for both morning and evening services and a good singing in the afternoon. Feb. 7, I preached at Graham in the morning, Dougherty in the afternoon, and at Sulphur that night. Feb. 14, I was at Washington morning and evening, and at Okla. City (Capitol Hill), for lunch and singing in the afternoon. The work in general, is progressing nicely in Okla., due to love and fellowship existing among the churches. Bro. Fred Kirbo is now in a good meeting at Wilson.

J. W. Kornegay, 432 Drummond Pk., Panama City, Fla., Feb. 10.—Since last report 3 have been baptized and 2 confessed faults. Feb. 7, we enjoyed having Bro. Grimes and family from Opp, Ala., and hearing a good lesson. He baptized one and 2 confessed faults. Feb. 7, I was with the small group at Mt. Pleasant, Fla. We are very thankful for the lot and church house now being built here. We need your help financially and if any congregation or individual is able to help it will be much appreciated. We are so thankful for Bro. Waldrop. First, he gave us a \$50.00 donation, then after hearing and obeying the Truth he gave \$100.00. If you can help, send donations to: Manuel Marsh, 1901 Michigan Ave., Panama City, Fla.

J. H. Roberson (colored), R.D. 7, Butler, Pa., Feb. 15.—Bro. Corson was with us Feb. 14, giving us a wonderful lesson. Jan. 10, a Bro. R. L. Crawford came for worship. He said he was a minister and his home congregation was at Baldwin, Mich. He also said they used one cup and had no S.S. He preached a wonderful sermon for us and wanted to do some work in Pa. We told him we couldn't support him without knowing more about him, since he did not know any of the loyal brethren. We investigated, and found his home congregation was digressive, having cups and classes. Brethren, we can not support a man like that and please the Lord. The church here is doing fine. Pray for us and the Cause of the Lord.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Feb. 17.—We closed at Porterville, Jan. 31, with four confessions and one baptism. Feb. 1-15, we were at Merced. The cooperation from other congregations was excellent. We had visitors from about eight or nine congregations, and some came several nights even in spite of the fog. There were eleven confessions and two baptisms. I am now in a singing school at Corcoran. Thanks to Bro. Gayland Osburn for starting it for me, due to our expectancy that my wife might have to go to the hospital again. She is better now, for which we are thankful. My next is at Arvin. March 19-28, we are to be at Cordell, Okla. March 29-April 11, we are to be at Okla. City (N. W. 7th), the Lord willing. Brethren, if we will cooperate, we will see the Cause grow more and more.

Wayne Fussell, Box 941, Wilson, Okla., Feb. 16.—Since last report, I have preached at Shreveport, La.; Healdton, Wilson, Tucker, Ardmore, Spaulding, and Council Hill, Okla.; Foreman, and Little Rock, Ark.; and Dallas, Tex. The meeting at Ardmore was the most edifying I have attended, with fine preaching and interesting daily discussions. Recently, Bro. Leon Fancher and I held a meeting at Little Rock, Ark., resulting in 2 people taking their stand against innovations. These two, were the last of a cups congregation, to take their stand for the Truth. The church at Little Rock now has a membership of about twenty, plus

several young folks. I plan to return to Monroe, La., for more work. If you have friends or relatives you want me to contact, please write me at 706 S. 4th. It is gratifying to note that brethren are realizing the need for scriptural organization in every congregation.

Jim A. Canfield (colored), Star Rte., Marion, La., Feb. 5.—Some of our brethren here have started the new year by resolving to do more for the Lord than before. Let us work harder to help others see the Truth and obey it. Mar. 12, I plan to go by W. Memphis, Ark., enroute to Pa., and visit Bro. Catson. He wants me to teach on the cups and S. S. questions, and other subjects, which I will gladly do. I am ready to take only the Bible and settle all religious confusion. I have received \$10.00 from a white brother to help me on my way to Tenn. and Pa., for which I am thankful. If there are others able to help me in the work of taking the gospel to my race, I will appreciate it. I plan to be in Shreveport, La., the first two Lord's days in Aug., in a tent meeting which the white brethren will put up for me, and will continue 2 weeks or longer for my people. We have several S. S. and cups brethren there (colored). May God's richest blessings remain with all the faithful.

Homer L. King, 900 Kerr St., Springfield, Missouri, Feb. 20.—I continue to labor in the above city in an effort to build up a permanent faithful church, by personal contact through the press, telephone, and face to face calls, during the week-days, and on Lord's days, two public meetings. The prospects still look good, and we plan to hold a tent meeting the last half of May. We appreciate the co-operation on the part of members of the Lees Summit and Lebanon churches in being present each Lord's day. A few from the Mountain Home church near Galena have attended, also Seymour. Others have helped financially, etc. We visited the Mountain Home church (Mid-week meeting) a few weeks past. We are very sorry our beloved Bro. Jesse Ennes is in very poor health. He needs and will appreciate your prayers. I was called upon to accompany one of the Lees Summit boys to Kansas City, last week, in an appeal hearing concerning his draft status. We believe he may obtain his desired classification. We were glad to hear that the church in K. C. is making progress in number and strength. I visited but a few of the members, as my time was very much limited. We are to continue in Springfield until early summer, at least. Pray for us and the work here.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Feb. 16.—Since last reporting, we closed the meeting at Harrodsburg, Ind., where two were baptized into Christ. We had nice crowds in spite of the bad weather and sickness. The new congregation in Bloomington cooperated with us fully. I believe about all had a better feeling, and more determination to do more work in the future. Some of the Lord's best people worship at these two churches. We were glad that James Orten and wife were with us for a few nights of the meeting. Since Jan. 31, we have been working with the home church here in Lebanon, Mo. It is a pleasure to work here. Bro. N. C. Smith and I have been calling on many people, and our crowds have increased, until the house is just about full. Unity and peace seem to abound—for which we are very thankful. We recently visited Brother Ted Head at Springfield, and spent the rest of the day with Bro. and Sister King. Bro. King seems to be getting along with starting a faithful congregation in Springfield. I am teaching a singing school here three nights a week and preaching on Lord's days. This is to continue thru Feb. 28, after which I go to Pennsylvania for meetings. I have enjoyed being with H. L. King, H. E. Robertson, Chris Adams, and Orvell Smith, recently.

Note to West Texas churches: I am to teach a singing school at the Lake View Church of Christ, in San Angelo, Texas, the latter part of May and the first part of June. Bro. King tells me that he plans to have our new song book on the market by then, and we are planning to use the book in this school. Now, if each congregation in reach of San Angelo would plan to send some one or ones to the school you would get a lot of help on the new songs, as well as song directing.

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. XXV

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No. 4

THE MIND OF CHRIST (No. 3)

By J. Ervin Waters

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). In our former articles we learned that Jesus had an obedient mind, a prayerful mind, a serving mind, an humble mind, and a forgiving mind.

6. A Loving Mind

This trait was supremely exhibited in His tender affection for little children, His care for the poor, His sympathy for widows, and in the remembrance of His mother. Just before He expired on the cross, Jesus placed a halo of sanctity and beauty around true motherhood that no man should dare remove. Christ showed His great love for humanity in the sacrifice which He made when "He loved me, and gave himself for me" (Gal. 2:20). He who was in the form of God and thought it not robbery to be equal with God (Phil. 2:6) was made in the likeness of men (Phil. 2:7) and became subject to such temptations as we receive (Heb. 4:15). Though rich for our sakes He became poor, that we through His poverty might become rich (2 Cor. 8:9). He laid down His life for His sheep (John 10:11).

Love cannot be love without the burdens of love. Without the cross there can be no crown; without bleeding there can be no blessing. Christ was willing to shoulder His responsibility and make His sacrifice because He loved. He went to the cross as a lamb to the slaughter because He loved us. Paradoxically, His death was both a glorious absurdity and a supreme necessity. Jesus put taste into life. An actor, as death approached, remarked, "Let down the curtain, the farce is done." But in the night of death hope sees a star and the Christian says, "Raise the curtain, for life has just begun."

While we were enemies Christ loved us and died for us. But our love for him is a reciprocal love. "We love him, because he first loved us" (1 John 4:19).

We are largely creatures of experience and can comprehend little of those feelings and emotions which we have not experienced. How can we, who do not love, comprehend the love of God and of Christ? For this reason Paul wrote, "that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Eph. 3:17-19). But so frequently

(Continued on page 8)

INSIDE THE VEIL

By Clovis T. Cook

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith" (Heb. 10:19-20). Those of you who are familiar with the Tabernacle will recall the importance of the veil. It separated between the Holy Place and the Holiest of All. By it the sanctuary was divided into two parts.

1. Holy Place

In the Holy Place there were three pieces of furniture—the golden candle stick, speaking of Christ as the light of the world; the golden table of shew bread, speaking of Christ as the one who maintains and sustains His people; and the altar of incense, which speaks of Christ ever living to make intercession for us. This is as near as the common priest and people ever came to God. None but the High Priest ever went inside the veil, and he only once a year, carrying a golden basin filled with atoning blood, which he sprinkled upon the mercy seat and before it, where he took his stand.

2. The Veil

A sumptuous curtain embroidered with cherubim, hung on four pillars, with silver sockets, divided the holy from the most holy place. It was called the veil, as it hid from the eyes of all but the high priest the inmost sanctuary, where Jehovah dwelt on His mercy seat between the cherubim above the ark. Hence "to enter within the veil" is to have the closest access to God. It was only passed by the high priest once a year, on the Day of Atonement, in token of the mediation of Christ, Who with His own blood hath entered for us within the veil which separates God's own abode from earth. See Heb. 6:19. This "veil" was a symbol of Christ "that is to say, his flesh." The veil was composed of fine twined linen, ornamented with threads of blue, purple and scarlet, and cherubim were wrought upon it. The blue suggested His heavenly character. He was not just a mere man, born as other men are; He was the Son of God from heaven, the "only begotten of the Father" (Jno. 1:14). The purple spoke of royal dignity. He was the Son of David, and was raised up to sit on his throne (Acts 2:30). Truly a King of Kings (1 Tim. 6:15). The scarlet is very significant. It literally means, "The splendor of a worm." This may seem strange indeed, but it need not be. It is said that in Mexico there is a little

insect that feeds on cactus, called the cochineal. It is ground up into a mortar and its blood makes a crimson dye. Also in Palestine, there is a little worm called the tola. When it was crushed, it produced the scarlet dye which was used in making the beautiful garments that clothed the nobility. Here is what David said about the Lord, "I am a worm, and no man; a reproach of men, and despised of the people" (Psa. 22:6). The Lord took the lowest place, the place of a worm, and was crushed in death that you and I might wear the beautiful garments of righteousness. The scarlet speaks of suffering. Think then, how the veil sets forth the Lord Jesus Christ. When once the flesh of our Lord was torn by a Roman spear, apparently, near the same time was the veil of the Temple rent in twain from top to bottom (Matt. 27:51). The unrent flesh of Jesus only served to shut God in and to shut man out. The death of Jesus means the veil is separated and through the Lord Jesus Christ, it is now possible to get inside the veil. Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (Jno. 12:24).

3. The Most Holy Place

In this place there was one piece of furniture, the ark of the covenant, surmounted by the mercy seat. This was the dwelling place of God, and the mercy seat on top of the ark was the meeting place of God and man. In Ex. 25, you get a complete description of the Most Holy Place. It was erected and maintained with a maximum amount of care and precision. The writer of Hebrews said, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. 6:19-20).

There was a time when the people could not have access to God. There was a priesthood provided through which the people drew nigh unto God in a ritualistic way, but God commanded that the people should stand afar off to worship Him, and the man who drew near was put to death. The exception was the High Priest once every year.

Christ who is our High Priest, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:24). Christ bore our sins in His own body, the flesh being the veil, which afterwards was separated, and being baptized into Christ, (Gal. 3:27) become "members of His body, of His flesh, and of His bones" (Eph. 5:30).

We are now "kings and priests unto God and his Father;" (Rev. 1:6). To us then the great privilege offered by the Hebrew writer, which said, "Let us draw near with a true heart and a full assurance of faith" (Heb. 10:22), is an invitation to move inside the veil, and meet God in Christ (II Cor. 5:19).

1611 Bluff St., Wichita Falls, Tex.

TIMELY SUGGESTIONS

Do we realize the need of elders, deacons, and evangelists? I am hoping to get all to see the necessity of these three kinds of officers in the church.

1st. **Evangelists:** The Lord saw the need of evangelists and made arrangements for them, Eph. 4:11; and this was to be a continued work, as is shown from

2 Tim. 2:1-3, "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." Again in chapter 4 we read the solemn charge: "I charge thee therefore before God, and the Lord Jesus Christ - - preach the word for the time will come when they will not endure sound doctrine do the work of an evangelist, make full proof of thy ministry."

I believe that we all realize the need of the evangelist—to study; to contend for the truth; to carry the truth to those out of the way. I fear that some do not realize that the preacher, minister, evangelist, is only a *servant* of the church: (2 Cor. 4:5) "We are your servants for Jesus' sake," that is, the preacher does that which the other members of the church **will not do**. Perhaps many of them **could**, but they are not willing to prepare themselves and make the sacrifice of leaving home, job, business, or whatever they have, to do this great work. The preacher does.

There is still the **same need** for some ones to attend to the business of the church as there was in the days of the Apostles—Acts 6:3. A church with no one to attend to the business, is like a store without a clerk, a school without a teacher, a car without a driver. It seems to me that if these were needed during the days of the Apostles, that we surely need, and should **want** them now. I, for one, surely do see the need of faithful men being appointed to look after the business of the church. I feel that, generally, the preacher would be the least qualified of all to do this. If he has his mind on the word of the Lord as he should have to make a success of his preaching (2 Tim. 2:15, 4:13-16); he does not have his mind too much on finances. I am glad for men who make a financial success of their own business to look after the financial part of the church.—Deacons.

Then, the **need for elders:** One of the things which caused our Lord to have pity on the people was that "they were as sheep without a shepherd." Surely we should realize that sheep need a "shepherd." When I see the great work which is attributed to the elders I can then see the need of them more and more.

I want some ones to "feed the flock"—(Acts 20:28, 1 Pet. 5:2). I believe that many mistakes are made by putting teachers up to try to feed the flock, who really need to sit and be taught many things themselves first. I want some one to teach me that can realize the kind of food, spiritual food, I need and who can teach me the things I need to know—one who **knows** his sheep—what they can bear, and what they cannot bear.

We need someone to "take the oversight" (1 Pet. 5:2). Surely we should want someones to look after us if we want to go to heaven. Many entire flocks have been lost because there was no one to look after and help them. I want good, God-fearing men to be interested in me and help me to live right. We must have some to "stop the mouths" of false teachers (Titus 1:11). Many false teachers have been allowed to enter the church and scatter, and sometimes destroy the church because there was no one with authority to "stop his mouth." So, where I work to build up the church I want godly, faithful, capable men over the church, with authority to keep out all such.

We need elders for "examples"—(1 Pet. 5:3). The lack of elders, who are godly examples to the flock, has caused some to feel that beardless boys and giddy laughing girls should have as much to say about "running the church" as anyone. Many times knee-pant boys feel that they should tell those, "who have born the burden and heat of the day," where to head in—that they will "do, as they please," and the church is dragged down in the mire of sin and worldliness. We need some to look to as **examples**; and then we need to look to **them**.

Finally, the elders "watch for our souls" — "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account - " (Heb. 13:17).

Surely, everyone who really wants to live the Christian life and go to heaven really should **want** men with the qualifications of the elders, to "watch for their souls." There are so many things to lead us astray; so many pit-falls; so many false teachers in the world; so many temptations; hence we surely see the need of someone watching for our souls!

Suggestion: Let us try to get each congregation to see the **need** for these officers.

Blessed are those who can give without remembering, and who can receive without forgetting.

Suggestion: Temptations rarely come during working hours.

Benjamin Franklin said: "If you do not want to be forgotten as soon as you are dead, either write something worth reading or do something worth writing about."
—Homer A. Gay.

HARPER-TRAIL DISCUSSION

Proposition II: It is Scriptural to use **fermented grape wine** as the drink element in the communion. Dr. A. J. Trail affirms; H. C. Harper denies.

THIRD AFFIRMATIVE

Bro. Harper says, "It is not the number of times you read, but the intelligence with which you read, that makes it profitable." Good, I believe you are surely right one time. May I add that what you read has something to do with it also? If Bro. Harper, in place of reading what "that prince of Oriental scholars" said had been reading what that Prince of men said about the man of God being completely furnished unto every good work by the Scriptures, with intelligence and had believed every word of it, he—maybe—would not have made such an awful blunder about the drink to be used in the communion. When he read, "And the disciples did as Jesus had appointed them; and they made ready the passover." (Mat. 26:19) and had not known what they made ready when they made ready the passover, he could confidently have said that the Scriptures will tell me.

Then he could have turned to Rom. 15 and read verses 4, 5 and 6 and found this language, "For whatsoever things were written afore time were written for our learning, that we through patience and comfort of the Scriptures might have hope; Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus; That ye may with one mind and one mouth glorify God even the Father of our Lord Jesus Christ." He could have remembered that something had been written afore time

about the passover for his learning. He could have found the law given for all of their set feasts that they should follow when they got possession of the land of Canaan. He could have found that the passover feast was a set feast set for the fourteenth day of the first month of the year. He could have found that it was a one lamb feast. He could have found a special law given for both meal and drink offerings of this feast. Then we could, by following this, be like minded according to Christ Jesus (marg. note After the example of) and with one mind and one mouth glorify God even the Father of our Lord Jesus Christ. Well Bro. Harper, have I gone and "misapplied the sacred text" again? We never can be like minded according to your syllogism Bro. Harper, never.

But Bro. Harper likes what men say about it (some men) seemingly better than the plain teaching of the Scriptures. Let's see how he will like this. "When the Hebrew ate flesh, he ate bread with it and drank wine and when he offered flesh on the table of his God, it was natural that he should add to it the same concomitants that were necessary to make up a comfortable and generous meal." (Hastings Bible Dictionary p. 812)

"The underlying idea of this, by far the commonest form of sacrifice, was that of sharing a common meal with the deity." (H. B. D. p. 812)

I once heard a Jew, who said he was reared by the orthodox Jew family. He said his mother had told him that their family ancestors had been true to the Jew's religion for nearly five thousand years. He showed how the food was arranged and the places occupied by the family respectively. He said there were three cups of wine on the table (I wondered if they were pint cups because the law said they were to prepare three pints) When he came to the disposal of the third cup, he said the father took it in his hand and addressed his youngest son. In this Jew's remarks he gave as a reason for them having wine was because wine had always been a sign of happiness. I think it would have been better if he had said, it was because Jehovah had commanded it. This Jew was giving a lecture on the passover.

Bro. Harper, I have tried so hard to make you see that this law was given the same for their set feasts and burnt offerings, etc. I do not know whether I will fail or not. You have acknowledged that it was a law for their burnt offerings and I cannot see why you cannot see that that law applies to their set feasts also when the set feasts is as plainly named and specified as their burnt offerings.

Bro. Harper, if Jehovah had wanted to make it plain that they were to prepare wine, fully and completely fermented, what terms could he have used that would have made it plainer than the terms he did use here?

THIRD NEGATIVE

Is a command to **pour** carbohic acid on a sore a command to **drink** it, Doctor? "**Drink offering**. The pouring of a small quantity of wine on the daily morning and evening sacrificial lamb." (Bible Dict.) This is not wine to be drunk, no matter with what sacrifice it went. But you should know that the "daily morning and evening sacrificial lamb" was not the passover lamb. And when I read it "a pouring," I read the word of God; and I challenge you to refute it. Now bring on the Hebrew if you please.

(Continued on page 7)

Old Paths Advocate

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HERE AND THERE

How to Reach Us—We still get communications through our old address at Lebanon. It will save much time if all will send all communications directly to our present address, 900 Kerr St., Springfield, Mo. Too, if you need to reach us in an emergency, you can call us by telephone, No. 6-0165.

Changing your addresses—Please, please do! notify us before you move, giving both the old and the new addresses. This will avoid delay in receiving your paper regularly, and it will save us the cost of postage by the postal system. They now charge us 3c for each change they report to us. This runs into money when we have so many changes.

Subscriptions for OPA—Every word and every effort in behalf of this paper by our friends are much appreciated, and such effort is very necessary to the upkeep and continuous appearing of this paper, since we have no other financial support to meet the costs of publication. Please, always check the report of subs., under "Our Helpers," and when that report falls below 120, you will know that the subs. for that month did not meet the expenses for the current issue of the paper. We took on added expenses in making improvements in the paper, in the type and in the grade of paper, with the hopes that an added interest in the paper by the preachers and others might make up for the extra cost. We still hope that may be, and it could be, if all would just take the interest to mention the merits of the paper publicly and from house to house. We know that none of us can have a large list every month, and we know that this is a slack season of the year, but will you not try just a little harder to increase the list for the coming month. We would like to keep the paper at a dollar—in reach of the poor.

Do You Need Song Books Now? We can supply your needs with the following song books that have given wonderful satisfaction:

"Favorite Spiritual Songs" (1944), 192 pages, all-purpose book, which is truly a book of "favorites." The price is very reasonable, viz., 35c per copy; \$3.75 per dozen; \$13.50 for 50; \$26.00 per 100; postpaid.

"Old Paths Melodies" No. 4 (1951), 192 pages, all-purpose book, a very good one, and the price is: 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 per hundred; postpaid.

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

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

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

A SPECIAL OFFER

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

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

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

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

Send all orders to Old Paths Advocate, 900 Kerr, Springfield, Mo.

MILLER-MEREDITH DEBATE

Brethren E. H. Miller and Maurice A. Meredith are to discuss the class system, women teachers, cups, and the one loaf, at Kennewick, Wash., first two nights, and the last two nights at Richland. One night on each proposition. The time is to be some time from May 5 to the 16th. Write Bro. Miller for exact date.

PROGRESS IN SPRINGFIELD

Since there seems to be so much interest, locally and otherwise, in the cause in this Ozark city, we continue to give special notice to it. Last week we purchased two 50 ft. lots in a very beautiful and logical location, just off the By-Pass 66 highway (Kearney St.) at the intersection of No. Benton Ave. The Lees Summit and Lebanon churches paid \$1,100.00 for the two lots, which is much appreciated by the little band in Springfield. Last evening, I attended a joint business meeting at Lees Summit, attended by the three congregations, at which meeting plans were formulated to begin doing something about starting a building in the very near future. Of course, the money will have to be borrowed, and while I have not been authorized by anyone to make an appeal for help, I know it will be much appreciated should any individuals or congregations care to help in a financial way. We hope to get the building under way in about 30 days, if possible.

Two weeks ago, we began a radio program, over KGBX, the best station in Springfield, we believe. If you are in reach, tune in at 9:15 a. m. each Sunday for 15 minutes of good singing, some announcements, and short talks by the writer. It seems to be paying off already. Churches in reach of the station may have their meetings and important work announced free by sending them to me. I visited Bro. Ted Head, recently. His parole was granted, and he should be out March 29 (before you read this).

Yes, if you have desired to move to Springfield, but would not do so because of no faithful church, after the order your understanding of the Bible, here; do not let that stand in your way now. Prospects look great for a very good congregation here this very year. **Come in and help us!**

I gratefully acknowledge donation of four dollars for this work by Sister Katie Thompson, Temple, Texas.
—Homer L. King, Phone 6-0165

OUR HELPERS

Below, you will find the names of those sending one or more subs to us from Feb. 20, to Mar. 20. Please check the list for acknowledgment and for any errors. We appreciate your help and ask you to keep the good work going. Note the following:

- J. Ervin Waters—10; F. S. Wilburn—5; Geo. G. Freeman—5; Homer A. Gay—4; Ellis McCabe—3; Wayne H. Pearce—3; Ray Littlejohn—3; Tom E. Smith—3; R. B. Roden—2; Ruth Brenner—2; John Rankin—2; A. E. Cogburn—2; C. W. Van Stavern—2; E. T. Yarbrough—2; Don Krider—2; G. W. Anderson—2; Jack Cutter—2; D. E. Stone—2; Gayland Osburn—1; O. L. Hopkins—1; Mrs. W. B. Martell—1; S. W. Lea—1; Paul Walker—1; Thomas Murphy—1; Jimmy Shaw—1; Geo. F. Scott—1; Mrs. Artie Etheridge—1; R. C. Clements—1; A. H. McKinney—1; Delbert B. Brenton—1; Mrs. Elsie Shafer—1; Wm. Goldtrap—1; Clovis T. Cook—1; Fred Kirbo—1; Billy Orten—1; Irving Stockton—1; Hugh Bentsch—1; Homer L. King—1; Benny Cryer—1; H. C. Morrison—1; Charles Everrett—1; J. S. Kizer—1; Katie Thompson—1; Glen Gadberry—1; Ronny Wade—1; D. O. Fancher—1; Adrian Swindler—1; Lewis Marcum—1; F. S. Graham—1; Total—87.

SPECIAL NOTICE

The debate Bro. Murphy and Bro. Miller had with the Sunday School and cups Brethren in Ky. has the Sunday School preachers meeting themselves coming back as you can see from the following propositions offered by two of them.

Prop. No. 1. "The Scriptures teach that an assembly of the 'Church of Christ' may use song books, tuning forks, plate, collection basket and condemns the use of mechanical instruments of music in the worship service."

Aff. Alvin Holt
Neg.

Prop. No. 2. "The Scriptures teach that an assembly of the 'Church of Christ' may use song books, tuning forks, P. A. System, collection basket, plate, and condemns the use of more than one drinking vessel in the distribution of the fruit of the vine in the Communion service."

Aff.
Neg. Alvin Holt

Prop. No. 3. "The Scriptures teach that an assembly of the church of Christ may use song books, collection baskets, tuning forks, plates, and P. A. Systems, but must use only one cup (drinking vessel) in the distribution of the fruit of the vine."

Aff.
Neg. Harold F. Savely

Prop. No. 4. "The Scriptures teach that an assembly of the church of Christ may use song books, collection baskets, tuning forks, plates, and P. A. System, and in

addition may also use a plurality of drinking vessels (cups) in the distribution of the fruit of the vine."

Aff. Harold F. Savely
Neg.

Notice, they deny several things in the above propositions that they also affirm; if they will leave instruments of music, and cups out of their propositions they can debate themselves on the other items, since they both affirm and deny the other things are Scriptural.

—E. H. Miller

SOME NOTES FOR CONSCIENTIOUS OBJECTORS

PERSONAL APPEARANCE HEARING

When the Local Board does not classify you as desired, be sure and request in writing within ten days a personal appearance hearing before the Local Board. Please note with care the following. Selective Service now places the responsibility upon the registrant to write a summary of this personal appearance hearing and place this written summary in the file. The registrant does not have to do this but he deprives himself of what may be effective evidence if he does not. If the Local Board after the personal appearance hearing does not classify you as desired, then place this written summary in your file as you appeal your case. In this summary state how you were treated; write down from memory the questions you were asked and your replies to those questions; write down any statements and explanations you made about your position; mention any new evidence you submitted to the Local Board and describe its nature; mention anything in your file which you called the attention of the board to; mention any sign of prejudice and unfair dealing on the part of the board in their talk, any harsh statements by them, etc. If you took witnesses along and requested that the board hear them, state this in the report and whether or not the board permitted these witnesses to testify. Write this summary soon as you get home from the hearing. Make several copies of it and have your signature notarized. Put one copy in your file if you have to appeal. If you do not have to appeal, keep this for any future need. This is important. Cases have been won by this summary.

And, boys, please remember that the responsibility is your's to prove that you are sincere and an objector. Do not sit back and wait for questions. You are carrying the ball. Your freedom may depend on how well you present your case. Know your lesson. Know what you believe and why. You tell them what you believe. Do not wait for the inspiration of the moment. Jot down some notes and follow those notes. Do not leave anything essential out. Refer to your Scriptures. If the Board refuses to hear any of your testimony, please write this in your summary. Many of our boys lose their cases in this personal appearance hearing because they do not sell themselves to the Board. Manifest a courteous spirit but be prepared.

Report To Induction Station

If you lose your case and decide to refuse induction, it seems advisable to report to the induction station because one Federal Judge ruled in James Mason's case that since he did not report to the induction station he did not qualify for a judicial review of his file. Thus the Judge refused to even consider any previous irregularities or illegalities in his case of which Selective Service may have been guilty. The argument was

that James could have conscientiously reported to the station without violating his conscience and since he violated this order, he deserved no consideration. Go as far as your conscience will permit in obeying regulations. You are not in the armed forces until you step forward to take the oath. Remember this. Legally the step forward, not the oath, now inducts you.

Do Not Appeal From A 1-O

If anyone received a 1-O classification, please do not appeal for anything else such as a 4-D even if you are a preacher. Selective Service views with suspicion those who do. Wayne DeGough, three years ago when we did not know as much about all of these things as we do now, received a 1-O. Since he was then preaching, Wayne appealed for a 4-D. The Board of Appeals not only refused him the 4-D but took his 1-O away from him. He got the Local Board to reopen his case. They now refused to give him his 4-D or the 1-O, which they had first given him. The Board of Appeals again refused to give him either. We are still working on his case.

1-O's Had Better Enter the Program

According to regulations a 1-O does not have to volunteer but may wait until the Local Board calls him to enter the civilian work program. But in practice most Local Boards, and the entire Selective Service System, prefers for the 1-O to voluntarily enter the work program. And, remember, if you do not volunteer, the Local Board may at any time reclassify you and give you a 1-A or a 1-AO even if you received your 1-O from the Board of Appeals or the Presidential Appeal Board. So you keep yourself in jeopardy. I am not crying, "Wolf," where there is no danger. Al Barker appealed for a 1-O right on up to the Presidential Appeal Board which gave him his desired 1-O. Al did not volunteer and the Local Board did not assign him to the civilian work program. Al wanted to be with his family, etc. He got a good job. We all can understand this natural desire. The Local Board did not touch him for a year. Then they took his 1-O away from him although he had not refused civilian work. He had merely not volunteered. Now Al has started his appeal procedures all over again. There is always the chance that he may lose this time. Why take chances? Enter the civilian work program and serve your two years. Prove your faith by your works. Call on me for advice if I may assist. Call 4160, Lawrenceburg, Tenn., or write to Route one.

THE NEW CHURCH DIRECTORY

Many of the congregations have cooperated nicely in sending me information concerning place of worship, time, etc., for the new church directory, but some have not sent information so far. If you want it listed as it was in the old directory, it will not be necessary to write, but if you have made any changes in location or time, please send the information to me so I can complete the new directory. In writing, just give the location of place of worship, time of worship, name and addresses of leaders.

Here are two more congregations to make a note of: **Carmichael, Calif.**, about 10 miles NE of Sacramento, in the Veterans Memorial Hall in Carmichael Park, 10:30 A.M. and 7:30 P.M., also on Thursday nights, 7:30 P.M., in the home of Luther Boek, 5601 North Ave., Carmichael. Contact Luther Boek, Ph. Ivanhoe 7-1588 or Archie Boek, Ph. Wabash 5-3125. **Redding, Calif.**,

Enterprize District. Call Walter Boek or Earl Boek, Ph. 2639RX for information.

Please send all information to me at: 3617 NW 15th, Okla. City, Okla.

—Ray Asplin.

OUR DEPARTED

Rawdon.—Sister Elizabeth Brewer Rawdon was born Dec. 1, 1873, and departed this life March 2, 1954, at the age of 80 years, 3 months, and 1 day. She lived near Lawrenceburg, Tenn., and attended the Chapel Grove church of Christ where she was a member. Funeral services were conducted by the writer at Chapel Grove.

—Jerry Cutter.

Hicks.—Creaca Jeanette Hicks was born March 22, 1900, at Langley, Ark., and departed this life March 2, 1954, at the age of 53. She was married to Geo. F. Hicks of Bakersfield, Calif. She is survived by 4 sisters: Mrs. Odie Smith, Ark.; Mrs. R. C. Peavy, and Mrs. Betty Roberts, Salem, Oreg.; and Mrs. Merle McKinney, Yakima, Wash. She seemed to have been loved and respected by all. The beautiful song service was rendered by members of the Arvin congregation. Interment was in Greenlawn Chapel cemetery, Bakersfield, Calif.

—Dorman Bryant.

Emmerson.—Melina Asilee Emmerson, daughter of J. T. and Annaliza Emmerson, was born in Competition, Mo., Jan. 2, 1884, and departed this life Feb. 22, 1954, at the age of 70 years, 1 month, and 20 days. In August 1903, she was married to Joe Jordan who preceded her in death Nov. 30, 1950. Five children were born to this union. She obeyed the gospel at an early age at the Durbin church of Christ, and remained a faithful member. She was a loving mother, a good neighbor, and will be missed by all who knew her. She is survived by a son, Arnold Jordan, Hartville, Mo.; 4 daughters, Mrs. Ruth O'Dell, Grove Springs, Mo., Mrs. Gladys Oetting, Mansfield, Mo., Mrs. Mildred Fritz, Kansas City, Mo., and Mrs. Geraldine Lawler, Hartsville, Mo.; 3 brothers, Roy, Hartville, Mo., Argus, Competition, Mo., and Ruby, Tulsa, Okla.; 2 sisters, Mrs. Carrie Shanks, Phillipsburg, Mo., and Mrs. Cledith Young, Hartville, Mo.; 11 grandchildren, 3 great grandchildren, and a host of relatives and friends. The funeral was conducted in the church of Christ building at Durbin, in the presence of nearly 500 people. The floral offering was most beautiful.

—H. E. Robertson.

Kennedy.—Garland H. Kennedy of Terra Bella, Calif., was born Dec. 29, 1903, at Yantis, Texas, and died Feb. 28, at the age of 50 years. He was married to Leona Gibbs in 1927 and to this union were born four children, three of whom are living; Gerald B. Kennedy, Garland H. Kennedy, and Rita Gayle Kennedy. Three sisters: Myrtle Oakman, Yosemite, Calif.; Laura Fry, Davis, Okla.; and Juanita Posey of Garden Grove, Calif., survive. Also three brothers: Randall Kennedy, Floyd Kennedy, and P. J. Kennedy. The Kennedys formerly lived at Haldton, Okla.

Garland H. was baptized at Ardmore, Okla., in 1940. For years before last summer he was a backslider but returned to duty last summer at Porterville, Calif., during a meeting held by Fred Kirbo. The last ten days of Garland's life he attended the meeting I was holding at Porterville. On the last day of his life he worshipped at Porterville in the morning and attended the

singing at Corcoran in the afternoon. The last words I remember from him contained this statement made after the worship service, "Bro. Waters, you gave us what we needed. You have pointed the way for us." En route from the singing at Corcoran to night services at Poterville the car he drove had a terrible accident which took his life. His daughter Rita Gayle, was unconscious from her injuries for nearly a week and is still in the hospital. From injuries sustained in the same accident Bro. W. D. Wheeler of Poterville is still in very serious condition in the hospital. Bro. Howard Stanley of Poterville was hospitalized for almost a week.

The writer spoke words of comfort at the funeral at Porterville, Mar. 8, and interment was in a nearby cemetery. Let all be warned that this same hour may soon come to us.

—J. Ervin Waters

Thompson.—Bro. Spencer Thompson, of Piney View, W. Va., was buried March 2, 1954. He had been a member of the Church of Christ for over 50 years. He is survived by his wife, Mrs. Dema Ewing Thompson; 4 sons, Orville, Lowell, Melvin, and Elgie who has been preaching for several years; 2 daughters, Mrs. Ernest Walker, and Mrs. Emil Kroll; 1 sister; a brother, C. C. Thompson, who is in his 70's and is one of the pioneer preachers of that section; 17 grand children; and 5 great grandchildren. Our hearts were made sad by his passing, yet we are comforted by the hope we have of his salvation and eternal home beyond this vale of tears. The writer conducted funeral services.

—E. H. Miller.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Preston R. Schoen, 5010 Eilers Ave., Austin, Tex.

—Clyde Johnson Harcrow, Jr., 5107½ Ave. H, Austin, Texas.

AFRICAN WORK

We have received word from Brother E. C. Severe that the grapejuice we sent off in December has arrived in Nyasaland. He states that the government is requiring duty. We think this to be unfair, since the juice is for communion purposes, but we are sending him the money. We were hoping that it would be duty-free. Some things are.

Donations:

For Bibles: Jewell Turnbull, Sanger, Calif.....	\$10.00
For grapejuice: Church of Christ, Lebanon, Mo., By Wayne Robinson	\$25.00
Total	\$35.00

HARPER-TRAIL DISCUSSION

(Continued from page three)

Are you going to refuse to define "fermented grape wine" of your proposition and answer my questions, as the rules of honorable discussion demand? 1. Please define "fermented grape wine." 2. What is "wine, fully and completely fermented," and how do you tell it is such wine? 3. By what authority do you make "fermented grape wine" mean "wine, fully and completely fermented"? You say "tirosh" may denote fermented grape wine. 4. Why, then, do you reject tirosh in the communion? (When you tell me what you mean by "wine, fully and completely fermented," and how you know it is such wine, I may be able to tell you the word to denote it.)

When you "apply" any Scripture to show that wine to be drunk was enjoined at the passover, you "misapply" it, Doctor. Your task is worse than one to "look for a needle in a haystack," for in your case there is no needle in the stack. You seem to realize this now, for you have gone to Jewish tradition after telling us "The proof to be of any value must be Scriptural and to be Scriptural it must be contained in the Scriptures." 4. Why do you think it "better" if that Jew had falsified by saying, "because Jehovah had commanded it," instead of what he did say, when neither you nor the Jew can find the command? And Hastings plainly indicates by what he says that it was not commanded, too. If you're going to take tradition, change your proposition; and I'll meet you on it, too.

Israel entered Canaan without wine (Ex. 29:6) on the tenth day of the first month (Josh. 4:19), and just four days later ate the passover (Josh. 5:10). 5. Did they have a "drink offering" with this lamb?

I find many things "afore time" for our "learning," Doctor; and one thing is, that wine to be drunk at the passover was not enjoined by divine authority. And I can "confidently" rely in the Scriptures for this. And I can "confidently" go to the Scriptures (Mt. 26:29; Mk. 14:25; Lk. 22:18) for the drink used in the communion, "as Jesus had appointed them," where I find **gennema** (offspring, product) of "the vine" was used. And I know that "fermented grape wine," an alcoholic product, is not produced by "the vine." It is physically

impossible. And you admit that **grape juice is a drink produced by "the vine."** Hence **grape juice** was the **drink** used in the communion, as set forth in these Scriptures. And if you will stay with the Scriptures, we can agree.

6. Does "the vine" produce a poison? 7. Can "fermented grape wine" be produced without yeast? 8. Is yeast a leaven? 9. Is "fermented grape wine" a "manufactured product manipulated by yeast fermentation?"

The Hebrew word that does not include unfermented wine is **yainthareleh**. (The Bible and Wine, p. 6) "**Yayin** is the extract from the grape, whether simple grape juice unfermented or intoxicating wine." (Bible Cyclo. by Fausset, p. 722.) "Unfermented wine seems to have been in common use as a beverage." (Bagster, Teacher's Bible.)

1. The **drink produced by the vine** was the drink used in the Communion. 2. "Fermented grape wine" is not a **drink produced by the vine**. 3. Therefore, "fermented grape wine" was not the **drink** used in the communion. You can not refute this, yet you will not agree with it. Why? If it is not the truth, expose it if you can. Evidently you can not or you would do so.

H. C. Harper.

THE MIND OF CHRIST—

(Continued from page one)

our conception of the love of Christ is so short, so shallow, so low, and so narrow.

Our love for one another is our own assurance and evidence of our conversion: "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). "And hereby we know that we are of the truth" (1 John 3:19).

Our love for one another is the most convincing proof we can give the world of our true discipleship and of our being God's true people: "By this shall all men know that ye are my disciples, if ye have love one for another" (John 13:35). We try to give them a church organization, a worship ritual, a name, and a body of doctrine. True, obedience to positive precepts is essential, but we offer a form without the spirit and a husk without the kernel.

How long, my brethren, will we stifle the very spirit and animus of genuine Christianity? How long must we pace this weary treadmill of doubt, suspicion, distrust, destruction and division? Oh, Lord, open our eyes that we may see.

—Route one, Lawrenceburg, Tenn.



Irving Stockton, Thompsons, Tex., Mar. 10.—Bro. H. E. Robertson will be with us in a meeting at Richmond, Tex., Apr. 28-May 2. Here is my renewal.

J. E. Phillips, Rte. 1, Box 11, Boynton, Okla., Feb. 25.—We have song practice each Lord's day night at Council Hill, with much interest among the younger members.

D. F. Slaughter, 3004 Torres St., Pensacola, Fla., Feb. 22.—The church at Seminole is doing fine. We were recently made to rejoice at the restoration of a brother who had been out of duty for a long time. We pray he will remain faithful.

J. C. Wilson, Rte. 1, Pansey, Ala., Mar. 1.—Brethren Grimes and Palmer preached for us the second Lord's day with 2 confessions of faults. Feb. 19, 20, Bro. Miller preached for us with one confession of faults. Pray for us.

Ellis McCabe, Noel, Mo., Feb. 22.—I have preached at Rogers, Ark., recently and urge others to visit with them if possible. Feb. 20-21, I preached at Stilwell, Okla. All is well with the church at Noel. Pray for me.

Ted Head, Jr., Box No. PMB 4539 PC, Springfield, Mo., Feb. 28.—I made parole and will be released Mar. 29, the Lord willing. I want to thank the brotherhood for their prayers, letters, cards, and money sent to me. God bless you all.

Herb Stumne, R. 1, Pine City, Minn., Mar. 10.—We are a new congregation, just 3 families. We are building a small house, but it is adequate for now. We find the OPA very helpful in our study of the Bible. Send us "Old Path Echoes" No. 2.

W. J. Watson, 266 Woodbridge, Yuba City, Calif., Mar. 16.—Feb. 10, and Mar. 10, I preached at Yuba City; Feb. 16, 17, at Yakima, Wash.; Feb. 18, at Kennewick, Wash.; and Mar. 2, at Olivehurst, Calif. Pray for me.

F. S. Wilburn, Rte. 1, Box 198A, Ripon, Calif., Feb. 21.—We are now meeting with the Manteca brethren and appreciate the cooperation of the brethren at nearby congregations. We attended Bro. Water's meeting at Lodi and heard some good preaching.

Wayne H. Pearce, Box 24, RFD. 1, Commodore, Pa., Mar. 1.—The church at Lovejoy is prospering. Bro. Tommy Shaw is now teaching a singing school for us. We were glad to have Bro. Miles King preach 3 fine sermons for us recently. Here are some subs.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Mar. 16.—Mar. 7, I preached at Rogers; Feb. 21, Bro. J. P. Vernon gave the lesson and 2 were restored; Mar. 14, Bro. Charles Young gave the lesson with one confession of faults. May 4-18, Brethren Tommy Shaw and Billy Orten will conduct our meeting.

B. F. Leonard, 1714 Jackson, Mar. 15.—Bro. Miles King was with us Lord's day morning and gave us a good lesson. Apr. 25, Bro. Clovis Cook will begin a two weeks meeting for us. We expect to have a good meeting and good singing. We invite all within reach to attend. Let us work together.

Bud Parker, 1000 Callaway, La Grange, Ga., Mar. 8.—Since last report, I have been busy preaching over the week-ends at Napoleon, Columbus, Temple, and other places. I have time for at least 2 meetings this summer, if any one desires my services. I certainly enjoy the OPA. Pray for me.

Paul Walker, Rte. 2, Summertown, Tenn., Feb. 22.—The Chapel Grove congregation is growing nicely with love for one another and a desire to learn more of God's Word. Three have confessed faults recently. We have about twelve who participate in the teaching service and we are thankful for them. We are looking forward to Bro. Water's return from Calif. Let us work while it is day. Here is a sub.

James A. Brown, Rte. 2, Etheridge, Tenn., Mar. 3.—The first week-end in March, we enjoyed having Bro. E. H. Miller and wife with us, and he gave us three wonderful and inspiring lessons. We look forward to having Bro. Bud Parker with us the first week-end in April. If any other of the preaching brethren are near enough to come by and preach for us the first week-end of any month, let us know.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Feb. 22.—The 7th St. church here is doing fine and looking forward to a meeting with Bro. Paul Nichols in the spring. Feb. 21, I preached to good crowds at both morning and evening services at the Capitol Hill congregation. They plan a new building soon, and may God bless them in their efforts. Here are 2 subs.

Gco. F. Scott, Box 4, Temple, Ga., Mar. 1.—We now have our lot almost paid for. The church at Napoleon gave us \$100.00 and we are thankful. We plan a tent meeting this spring, with Bro. Gillis Prince doing the preaching. Bro. Bud Parker preached here yesterday, and certainly gave us a good lesson. I know the brethren would not be disappointed in calling him for a meeting. Here is a sub.

K. G. Wilks, Box 902 Breckenridge, Texas, Feb. 23.—The church at Woodson, 22 miles from Breckenridge, seems to be enjoying a period of quietness after the storm. We feel that the community respects us and feel more kindly toward us and we look forward to growth. Brother Don McCord preaches for us in August of '54, and Bro. Morris in August of '55. Somebody come to see us.

Fred Kirbo, Box 393, Willson, Okla., March 10.—I am now in a meeting at El Centro, Calif., with 3 baptized to date and we hope others will do likewise. I think the churches are growing and I feel sure within a few years our number will be doubled. Let us keep our preachers busy, hold more mission meetings, do more personal work, and speak up for Christ. Pray for the church.

Bobby Orear, G. D., Sutter, Calif., Mar. 15.—We closed the meeting at Caldwell, Idaho, without visible results, but was strengthened by the meeting. Feb. 21, I preached morning and evening at Odell, Oreg.; Feb. 25, at Carmichael, Calif.; Mar. 7, I preached at Graton, Calif., at the morning service, and at Yuba City that night. The nights of Mar. 9, 14, I preached at Olivehurst, Calif. Pray for me.

Albert Gilliam, Rte. 2, Summertown, Tenn., Mar. 15.—The brethren at Chapel Grove continue to labor in unity. We have done much work on our building and hope to do more in the future as we are able. One has been baptized and 3 restored the past month. We are

looking forward to our meeting in April with Bro. Edwin Morris, and Bro. Homer L. King in Aug. Pray for us and the work.

Jack Cutter, Rte. 1, Lovell, Okla., Mar. 16.—The past two months I have been with the congregation in Ia. At Waterloo I did personal work and held a two weeks meeting, baptizing one. I held a weeks meeting at Ottumwa, baptizing one. I enjoyed visiting and working with these brethren very much. I have also preached once or more at these congregations: Little Rock, Okla. City (Capitol Hill), and Deep Dale.

Charles W. Everett, Rte. 1, Richland, Wash., Mar. 15.—I preached at Earlimart, Calif., the morning of Feb. 21, and at Armona that night, and again Feb. 25; at Sanger the morning of Feb. 28, and heard Bro. Paul Nichols at Corcoran that night. I preached at Corcoran morning and evening, Mar. 7, with one confession of faults, and at Lodi, Mar. 14. I am now at Stockton where Bro. Dorman Bryant is in a meeting. Pray for me and the work.

G. W. Anderson, Rte. 3, Box 293, Wichita Falls, Tex., Mar. 15.—Bro. Clovis Cook gave us a wonderful lesson last Lord's day at 2900 Lawrence Rd. One was restored. I ask the prayers of the brethren that my arthritis may be cured and I can take a more active part in the services of my Lord. Here are 2 more subs. I believe the OPA is next best to a gospel preacher going into the homes of unbelievers. If we can get more people to read the OPA and see what we teach and practice, we may win more souls to Christ.

John O'Donnell, Box 41, Moline, Mich., Mar. 16.—The church here is working in peace and harmony as never before. Brother Eddie Nichols is to be with us for some time. Brother Eddie is an excellent preacher and teacher. Brother E. H. Miller is to begin a meeting with us, March 21 to the 28th, and we expect a lot of good to result from this meeting. The meeting place of the church 418 Lake Michigan Drive has been vacated. Our new location is 1158 West Burton Street, Grand Rapids, Michigan. Visitors will be received with cordiality.

Jerry Cutter, Lawrenceburg, Tenn., Mar. 8.—For several months I labored in SE Mo., trying to establish the Cause. There is now a small group meeting in the home of Bro. Silas Blevins, located 8 miles east of Bernie, Mo. Any preachers passing that way will find a welcome. This work was sponsored by the church at Pontiac, Mich. They have proven their love for christianity by sacrificing of their means, to send the gospel to others. During the next few weeks I will be working with the Frank St. church in Lawrenceburg. They are working in peace with love for the Truth.

Tom E. Smith, 302 Phillips, Healdton, Okla., Mar. 16.—The 4th Lord's day in Feb., the all day meeting for southern Okla., was held at Graham, and was well attended. The first Lord's day I was at Graham for the morning service, Dougherty in the afternoon, and at Davis for the evening service. Mar. 14, I was at Oak Grove, morning and evening, and Lexington for lunch and the 2nd Lord's day singing there which was well attended by neighboring congregations and others from as far away as Tulsa. On with the good work.

Homer L. King, 900 Kerr St., Springfield, Missouri, March 20.—Since last reporting, I have continued to labor with the new congregation here, by personal contact, radio, and preaching and teaching in the two services on Sundays. The interest and attendance continues to grow. One has recently been restored, and others seem interested. We look forward to greater things in the near future, with a series of meetings the last half of May, beginning the 16th. We are thankful for the cooperation on the part of near-by congregations in attending our services.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., March 16.—All seems to be going well in Ga. Several have been baptized, and some have confessed faults. We try to keep the members living examples, so that sinners will try to imitate them. Bro. Morris will be with us in a meeting soon, and we are expecting a wonderful meeting. We all need to learn to pull together instead of pulling against each other. I go next to Mich.; then to Ark., Washington, Calif., Colo., and Ohio, if I can get to them. I have been working this year in Ga., Ala., Ky., and Tenn. I was called to W. Va., March 2, to conduct the funeral of Bro. Spencer Thompson.

F. G. Bounds, 503 E. 21 St., Little Rock, Ark., Feb. 19. We want to acknowledge the following contributions toward purchasing a house for worship in this city: Kansas City, Mo. (10th and Ray)—\$200.00; Orange Cove, Calif. (11th and H Sts.)—\$100.00; Huntington, W. Va. (Madison Ave.)—\$50.00; Stroud, Okla., (N. 6th and W. 6th)—\$25.00; Jacksboro, Tex. (Union Point School house)—\$25.00; Lebanon, Mo. (West Pierce St.)—\$25.00; Galena, Mo. (Clio church)—\$50.00. We thank all for their donations and may God richly bless you. We are striving to carry on the Lord's work and be faithful to Him. Pray for us.

Luther D. Boek, 5601 North Ave., Carmichael, Calif., Mar. 13.—For the past 8 months we have been having midweek services in our home, with the help of about six families, but our crowds have now outgrown our home, and we have decided to establish a new congregation. Almost every week we have 6 or 8 visitors, and feel they are potential members. We are about 16 miles from the Florin church and 35 or 40 miles from Yuba City and Olivehurst. Brethren M. T. Orear and son Bobby, and Ralph Mustard, have been good to help with the teaching. Pray for us that we may do a good work. See the Church Directory for location and time of worship. The Redding congregation is also progressing and now have about five families.

G. A. Canfield, (colored), Star Rte., Marion, La., Mar. 17.—The brethren near Wedowee, Ala., where I established a small congregation 7 or 8 years ago, have written me they are building a house for worship, and already have the foundation laid. They are poor in worldly goods, but rich in faith, and I am asking the brethren to send help to them. I believe they will build up a good congregation if they can have a place of worship. I baptized everyone of them myself, and know them to be worthy. I sent them some of Bro. Miller's tracts on cups and S. S. Bro. Adams and I held their meeting last year, and I am to hold them a meeting again this year. Please send all contributions to Albert Dukes, Rte. 1, Box 164, Malone, Ala.

Charles A. Everett, Rte. 2, McAlester, Okla., Mar. 8. My family and I have been meeting with the new congregation at Stidham, Okla., since it was established last July by Bro. Gayland Osburn. We meet in a rented building until we can have our own building. We have the lots paid for, and about \$50.00 left in the treasury. The frame building is to be 24 by 32, and the overall cost will be about \$800.00. If any congregation or individual is able to help us financially, it will be appreciated. Send your contributions to Elmer Rose, Rte. 2, Fame, Okla. Stidham is 7 miles west of Eufaula, and is a small trading center in a farming community. We have about 15 regular members, and the digressive church of Christ seems to have about the same number.

James R. Stewart, Gen. Del., Lynwood, Calif., Mar. 15.—Feb. 21, enroute to Calif., I preached at San Angelo and enjoyed being with these good brethren again. We had services one night in the home of Bro. Scantling at Blythe, Calif. Feb. 25, I preached at Bloomington, Calif., and was glad to meet the fine brethren there. I preached at Siskiyou St. on Friday night. I am now working with the Lynwood church, and they seem to have taken on new life. Nineteen have confessed faults and all agree to work together, which is commendable. I heard Bro. Wayne DeGough preach at Siskiyou, and Bro. Ervin Waters at Montebello. I preached at Orange once and enjoyed being with these brethren. We plan to hear Bro. Fred Kirbo at Siskiyou tonight. I am to work with the Lynwood church for about 4 months, and during that time you may send all correspondence to me Gen. Del. Pray for me and the work of the Lord.

Edwin S. Morris, 3021 McFerrin Rd., Waco, Tex., Mar. 16.—The congregation at 1415 Circle Rd. is doing fine, we recently had three families take their stand with us. One was baptized and 7 restored. They will be a great help to us. Mar. 4-14, I held a meeting at Odessa with 3 confession of faults, and good interest throughout. The congregations there are working to get together and I see no reason why they can not. We were glad to have the cooperation of the Midland brethren, also preaching Brethren Jesse Broseh and James Orten were present most of the meeting and were a great help. We appreciated them both. I have labored much with these brethren in the past and it was good to be with them again. I begin at Jerusalem, Ark., Mar. 19; Beef Branch (near Joplin, Mo.), Apr. 2-11; Temple, Tex. Apr. 18-25; Chapel Grove, Tenn., Apr. 27-May 2; and La Grange, Ga., May 5-16. Pray for me and mine.

Clovis T. Cook, 1611 Bluff St. Wichita Falls, Tex., Mar. 15.—The work in this section moves on. We recently had two young men confess their faults at the N. 6th. and Broadway streets church, and a young married couple took their stand with us at the 2900 Lawrence Rd. church here. We are gaining steadily. I plan to be with the Deep Dale congregation, near Hinton, Okla., the first two Lord's days in June. I will be at Huntington, W. Va. the last Lord's day in April and the first two in May. I am sorry to hear of the illness of so many good brethren. I hear Bro. Homer Smith, of Sentinel, Okla. is sick, also Bro. Jesse Ennes, of So. Mo., and I have heard that Bro. Ervin Waters has been pretty sick. If you live near enough to help these sick brethren, or anyone else that is sick, you have a duty, brethren, so let us dispense with it.

Dorman Bryant, Rte. 4, Box 109, Wichita Falls, Tex., Mar. 11.—I began the meeting at Arvin, Calif., for Bro. Paul Nichols as he was detained due to his wife's illness. She is now improving. The Arvin church is very friendly and hospitable and seem to have much love for one another. I am now in a two weeks meeting at Stockton. They are to be commended for their zeal. I plan to go next to Earlimart where I will work with Bro. Charles Everett in building up the congregation there, and then to Mo. for a meeting at the Sweet-water congregation. While in L. A., I preached at Linwood, Montebello, Glendora, and Siskiyou St., and was with Bro. and Sister Scantling at Blythe for several Lord's days. They are to be commended for their steadfastness. They would appreciate visitors. May we remember the words of Christ, "He that endureth to the end, the same shall be saved."

Billy Orten, Route 2, Lawrenceburg, Tenn., Mar. 12.—For the past month, I have been working with the little congregation near Seminole, Ala. that was established last summer by Brother Clovis Cook. The congregation is small, but is growing. Two have taken their stand with us against innovations in the worship of the church. I have made my home with Brother and sister L. J. Early since I have been here. Their hospitality is unsurpassed. I am to conduct a meeting here beginning tonight and continuing for a week. March 10, I preached at Lowery, Alabama. The house was full and the singing was wonderful. It was good to see Brother DeWitt Palmer again. I preached to another good crowd March 11, at the Early Congregation near Samson, Alabama. I enjoyed being there. My next meeting is with the congregation at Mallory Chapel, W. Va.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Mar. 16.—The work at Corcoran, ending Feb. 28, was pleasant. We had a good singing school, and the nights we had preaching we had good attendance and cooperation from other congregations. The singing the last Lord's day was fine, but the day was marred by a terrible tragedy—a car wreck which resulted in the death of one of the brethren and the injury of several other members of the church, one seriously. March 3, I preached at Stockton; March 5, at Lodi; March 1, I was to begin a meeting at Arvin, but my wife had another operation, and I was unable to make it. Bro. Dorman Bryant took my place for the first several nights. He did a splendid job from all reports. I continued through March 14. Three confessed faults. The Lord willing, March 29-April 11, we are to be in Okla. City (7th St.); April 13-16, at Harrodsburg, Ind.; April 18-May 2, near Brazil, Ind. Later we are to be at Wynnewood, Okla., Ada, Okla., Dallas, Tex., Sulphur, Okla., and Shreveport, La.

Bennie T. Cryer, 755 Orange Ave., Fresno, Calif., Mar. 15.—Since I arrived in California the first of the year I have been very busy in the Lord's work. January and February I labored with the Butler Ave. church in Fresno. The Lord blessed our efforts and as a result, the church grew in number. I found the church to be exceedingly zealous, willing to do the work of the Lord. In Feb., I also preached in Waterford and Woodlake. In Waterford, one was baptized. March 1, I began

working with the church in Sanger. Last evening we had one restoration and we are having several visitors attending our services. Next Saturday night I begin a meeting here. April 11, I begin a two weeks meeting in Fresno (Butler Ave.) I am very glad to see peace among the preachers and congregation being restored here in the San Joaquin Valley. Pray for us in the work of the Lord.

E. C. Severe, Wendewende Village, Nyasaland, B. C. Africa, Feb. 23.—On Jan. 30, I was at Maleka Village where I baptized nine and three were restored. Feb. 1, I was with the faithful at Mpondesi, the gathering was small but the worship was Scriptural. The 6th. and 7th., I was at Napreenga Village and debated with a Jehovah Witness concerning the first church. 18th. thru 25th., had a good meeting at Mische. Brother Store Chakham is working with some of Zenge brethren and at Limbe. He is trying to establish a faithful congregation. He has baptized twenty one from Feb. 1st. to the 22nd. Bro. Julius Muwa has baptized seventy six, Bro. Chikomola seven, Bro. Robert Ngomanc eighteen, Bro. Beneth Severe four, T. Musa two, Bro. Nelson Tuanje eleven, Bro. G. Limani sixty one, and Bro. Luke Lupiya eighteen. We thank God for His wonderful help in this great work. I received the money sent by you (Bro. Gay), with which to buy Bibles for those who do not have them, and thanks so much.

Billy Jack Ivey, Route 2, Sentinel, Okla., Mar. 17.—The meeting at Eola, Texas, was one of great enjoyment. It was encouraging to be with those good brethren. We appreciated visitors from San Angelo, Menard, and Sonora. Feb. 22, 23, I was privileged to preach at the 9th and Clay congregation in Waco. I enjoyed this visit and renewing old acquaintance with brethren I worked with when I first started trying to preach. I was there making plans and arrangements with Bro. Joe Martinez, a fine young Spanish brother. He and I, Lord willing, will work with the brethren at Sabinal in a mission effort among the Spanish people. It is our hope and prayer that we can keep Bro. Martinez busy in the Lord's vineyard. This meeting at Sabinal is scheduled to begin April 18 and continue through May 2nd. Next, we journeyed to Temple and preached one night at the 15th and Ave. I congregation. It was really good to be with all the fine people again. We then held a singing school at Sentinel. I really enjoy being at home and working with the brethren there. We had a good singing school, though it was hindered by sickness to some extent. We are now at Mozier, Ill., in an enjoyable meeting. We have been hindered some by sickness. May God bless all the faithful.

Leon Fancher, Gen. Del., Foreman, Ark., Mar. 12.—With the help of the Lord, and the brethren at 7th St., Okla. City; Ada, Okla.; Foy Wade, Ft. Worth; and Johnny Tate, Wichita Falls, we hope to have accomplished some good for the Cause of Christ during the past month. The first week in Feb., I preached at Little Rock with Bro. Wayne Fussell. Two took their stand against innovations. They now have about 20 members and are progressing. The remainder of the month was spent helping the Oak Grove church, near Foreman, Ark., and in a mission meeting near Dierks. Bro. Lynwood Smith and I worked together in this meeting, and Bro. Wayne Fussell was there part of the time and was

a great help. I enjoyed working with these two, as usual. The meeting was held in the community building and we had much opposition from the digressive brethren. Two nights after we preached, the S. S. and cups questions were discussed, and also one night after the meeting closed. The effort thus far has resulted in 10 taking their stand for the Truth and they plan to build. Bro. Oscar King, Rte. 2, Dierks, Ark., donated the land for the building, and if you can help, send your contributions to him. I have several places to hold mission meetings this year. Pray for me in the work.

Jim A. Canfield, Star Rte., Box 78, Marion, La., Mar. 15.—I am now in the home of Bro. Catson, W. Memphis. Yesterday, we went to the place where Bro. Catson had been worshipping. They have a nice place, good location. Their preacher ask me to read the lesson and I did so. After he preached he sat down, without asking me to say anything, and Bro. Catson asked him to let me speak. I showed the importance of believing the Bible and letting it settle all religious questions, (John 20:28,31; 1 Cor. 4:6; Col. 2:21, 22; Eph. 5:11; Rom. 16:17, 18; 1 Sam. 15:18, 22; 2 Thes. 3:6; 1 Cor. 11:1, 2; and Jer. 23:31, 32). Bro. Catson had already talked to the preacher about cups and S. S. and that was why he at first did not ask me to speak. The members all wanted me to preach yesterday and last night, and with the exception of their preacher, they all said amen to what I said when I had the floor. Bro. Catson has learned that S. S. and cups cannot be proven by the Bible. He needs much more teaching yet. He plans to move to La. in the near future, since he does not have a regular job here. I believe if he could stay here we would soon have a faithful congregation. Mar. 22, I leave for Pa. I thank all who responded to my need in helping me to go preach the gospel to my people.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., March 13.—I closed the Lodi, Calif., meeting with two baptisms and several restorations, and preached at El Sobrante and Yuba City before beginning the Porterville meeting. Enjoyed association with preaching brethren W. H. Hilton and Orvel Johnson. Ralph Mustard began the Porterville meeting for me while I attended the trial of James Mason at San Francisco. We had two baptisms and several restorations at Porterville. Preached at Montebello, National City and Carlsbad. Enjoyed seeing Don McCord, James R. Stewart, Bill Harmon and others of the preachers. Began a meeting at Woodlake, Mar. 5, and will close tomorrow night and go home. The cause in California is marching to victory. We are moving mountains as great burdens are being lifted from the churches. Jim Russell, Chester King, John Reynolds and I among the preachers have settled all past differences, closed ranks, and are facing the future together. We four preachers helped to effect a reconciliation between the two congregations in Fresno, Calif., this week. Paul Nichols, while he did not get to attend our reconciliation meetings, is in full accord with proceedings. Now let all the brethren rise above intolerance and mercilessness and work together. The brethren and churches to a large extent become the innocent victims and dupes of preacher fightings. I pledge myself to continue to labor for greater unity. Plan to be at Lebanon, Mo., April 15-28, and at McAlester, Okla., April 30-May 9. I enjoyed a five hour visit with J. D. Phillips and George S. Biggers this week.

We mostly discussed unity problems and I believe with good results.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Feb. 18.—Jan. 10, I preached at Kennewick, Wash., and Jan. 15, 31, and Feb. 12, assisted with teaching at Los Angeles, Calif. Dorman Bryant and I preached double-header at Los Angeles Jan. 22, and I heard Fred Kirbo preach there Jan. 18 and 19. Jan. 17, I preached at Glendora, Calif., and Feb. 9, Dorman Bryant and I preached double-header there. I assisted with the teaching at Lynwood, Calif., Jan. 20, preached there Jan. 24, and heard Dorman Bryant preach there Feb. 10. I attended most of the meeting near Corona, Calif., conducted by Bill Harmon and Don McCord Jan. 24-Feb. 7, and I preached there Feb. 4. Feb. 7, I preached at Orange, Calif., and Feb. 14, at Stockton, Calif. I attended singings: at Glendora, Calif., Jan. 17; near Corona, Calif., Jan. 31 and Feb. 7; and at Stockton, Calif. Feb. 14. I taught the first night of Paul Nichols's singing school at Corcoran, Calif., Feb. 15, and attended the school under his teaching the next night. **Donations for Work in the North-West:** We have been absent from this work since Jan. 13, but we are now on our way back to the North-West. Jan. 10-Feb. 17, I received the following donations for work in the North-West: Church, Kennewick, Wash.—\$20.00; Church, Sinclair St., Stockton, Calif.—\$200.00; Church, Netherton & Guernsey Sts., Stockton, Calif.—\$100.00. We are thankful for these blessings.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Mar. 15.—Last month, I worked with my home congregation, Lebanon, preaching at the morning and evening services for 6 Lord's days, doing considerable personal work, and teaching a singing school which I believe helped to improve our singing very much. We feel the congregation is in good working condition, with good leaders who can carry on very capably. We would appreciate it, if preachers who come to preach for us, would leave any "pettish" ideas at home, if they have such. Brethren J. D. Corson and Jimmie Shaw began the meeting at Flemington, Pa., for me, as I was delayed a week due to my wife's illness. She is much improved now and joins me in expressing sincere thanks to all who were so thoughtful during her illness. We ask God's richest blessings on all for their helpfulness and encouragement. Brethren Corson and Jimmie Shaw are still with me in the meeting here at Flemington and it is a pleasure to work with them. Bro. Tommy Shaw has been with us two services. We appreciate these capable and godly preachers. Bro. Corson and I are to continue here over Mar. 21, then I go to Clearfield for a few nights before beginning at LeContes Mills, Mar. 26, to continue through Apr. 4, then to Love Joy for a few nights, and at Huntington, W. Va. over the second Lord's day in April, enroute home. I appreciated all of the March issue OPA, but especially the article by Bro. McLemore. Surely we should see the need of "being instant in season and out of season." Examles such as Little Rock, Ark., Wichita Falls, and Dallas, Tex., Springfield, Mo., and others, should make us all want to send the preachers out, start the work, and keep them there until the Cause is firmly established. May God bless all the faithful laborers in His vineyard. Please pray for me that I may be physically able to continue in the work.

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

OLD PATHS ADVOCATE

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

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

Vol. XXV

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No. 5

WE MUST RESTORE THE SPIRIT OF CHRISTIANITY

By J. Ervin Waters

For a hundred and fifty years we have been in the midst, more or less, of a restoration movement which was intended to restore primitive Christianity to a sect ridden and creed bound religious world. Giants such as Barton W. Stone, Walter Scott, Thomas, and Alexander Campbell, Raccoon John Smith, et al, paced the great American frontier in their seven league boots amidst the great religious excitement and fervor of their generation and, like Gideon with his three hundred, smote the modern day Midianites hip and thigh and scattered their forces. It was the intent and purpose of these great men to restore primitive Christianity. How? By restoring the Bible as the only rule of faith and practice; by restoring the organization of the New Testament church; by restoring the correct ritual of public worship; by restoring the mode and design of baptism. They restored respect for the positive precepts of the Bible.

But the movement bogged down in the carnality of man within a generation. This movement which swept like a prairie fire across the states and jumped the oceans to England and the continent "down under," Australia, lost its momentum. Errors crept in and churches were carried into digression.

In my humble opinion these great men of the past failed to restore enough of the spirit of Christianity. Falling victim and prey to themselves they went to pieces upon the rocks.

During the past several decades we have brought a mighty fight to protect the church from digression. We have fought to preserve the Scriptural organization of the church free from human religious organizations. We have fought to preserve the primitive ritual of public worship free from innovations. And yet brethren and churches who are substantially agreed in doctrine, in practice, and in the theory of restoration are found fighting each other, jealous of each other, envying one another, and even disfellowshipping one another.

What is wrong, oh, Lord? Wherein have we failed? Methinks that our failure lies in the fact that we have not properly restored the spirit of Christianity to our hearts. The Pharisees of Christ's day gave the tithes, observed the Sabbath, and sacrificed their animals. They paid attention to the overt and easily discernible. They observed the ritual of temple worship and con-

(Continued on page six)

KINDS OF MEN NOT NEEDED IN THE CHURCH

Our last two articles akin to this one dealt with kinds of men that are needed in the church. This one deals with those kinds of men that are **not** needed. This may be considered a strange way to put it, but we hope as we proceed, that it will become clearer.

Dictators

In the church of our Lord, there was never provided a place for the dictator. He is, therefore, entirely out of place; there is no need for him. On the other hand, in the church, there is a dire need for qualified rulers. We should appreciate the teaching that is being done in this respect and do our best to profit thereby. We do not want to be misunderstood when we employ the word dictator.

In the character of Diotrophes, the dictator is perfectly portrayed. No one reading the third epistle of John can but come to such a conclusion. Let us scrutinize him for a moment: We rest assured, do we not, that he was not an elder—a ruler that ruleth well. This man "loved to have the preeminence among them" (v. 9). He was not willing to receive the Apostle and his retinue. He "prated against them with malicious words" (v. 10). He was not content to be alone in not receiving "the brethren," but those who would receive them, he forbade. He even went so far as to "cast them out of the church"! Quite a man was this Diotrophes. We here see the earmarks of the dictator. We are agreed, I am sure, that this kind of a man is a detriment to the cause of the Man who died for him.

Lovers Of This World

Demas was a man of this kind. When Paul wrote his second letter to Timothy, he declared, "For Demas hath forsaken me, having loved this present world" (4:10). Paul meant, no doubt, that Demas was effected by worldly allurements and let them segregate him from His Maker.

There is some to-do these days regarding what is worldly and what is not. That is good when it is done Christ-likely—it stimulates us to better things. We know that worldly things are directly adverse to spiritual things; that we are not to be conformed to this world and its ways (Rom. 12:2); that we are to keep ourselves unspotted from the world (James 1:27). Parenthetically, may I say that there is likely more involved here than immediately meets the eye. There is some consternation and no little disagreement as to what I may do, what I may not do; where I may

go, where I may not go; what I may have in my home for entertainment and what I may not have. To these questions, I believe there is an answer; I believe there is a common ground for all Christians to approach and stand upon alike. I am an advocate of wholesome, unquestionable types of recreation. We must have some diversion from the toils that bind us here—so did Jesus before us. But, notice, He did not become worldly in so doing—so must we not!

I believe that here is our criterion, safe and logical, to use in determining the answer to our questions. We often sing "Where He leads me I will follow"; "He my great example is and pattern for me" and we often preach "In His Steps", or "Be Ye Followers of Me." If Christ would not go to a particular place; if He would not do a particular thing; if He would not have this or that in His house—then it is best for me, for us, to refrain. Your writer has this idea (and he could be wrong) that once we intelligently and fairly deal with this matter of worldliness in this way, we all will approach that common ground and in a phalanx strong and steadfast, constitute a bulwark, as it were, around the church of our Lord—a bulwark that Satan and all of his horde can not impregnate. Let us think on this.

Lovers Of Popularity

It was Saul, whom God elevated to the kingship of Israel, who gave heed to the voice of the people; he obeyed them rather than God (1 Sam. 15:24). God was not well pleased with this. It has been the voice of the people, contrary to the voice of God that has inaugurated the various innovations that have caused so much grief to the watchmen on Zion's walls. When we, as preachers or otherwise, become lovers of popularity, we become as the gladiator without his weapon, as the runner with his fetters—useless in our endeavor.

Envious Men

There is no envy, lest it be rooted in the hearts of us mortals. The fruits of envy are confusion and every evil work (Jas. 3:16). God is no party to such. Confusion and evil works are detriments to the cause of Christ; therefore, envious men are not needed in the church of our Lord.

Self-Righteous Men

So were the Pharisees; they thanked God that they were better than other men (Luke 18:11). We are "not to think of self more highly than we ought to think" (Rom. 12:3); we are to "esteem others better than self" (Phil. 2:3). We must live the best life we can and know, but let us strive to remember that as long as we live, we are subject to mistakes and that we are never so perfect or so securely grounded that we can not fall.

Conclusively, let us so live that when "ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern, and the dust shall return to the earth as it was and the spirit shall return unto God who gave it" it can be said of us that the church is better for our having been numbered among her constituents.

—D. B. McCord

A man must seek his happiness and inward peace from objects which cannot be taken away from him.

—Von Humboldt.

OUTSIDE THE CAMP

By Clovis T. Cook

"Wherefore Jesus also, that he might sanctify the people with his own blood suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12, 13). In the foregoing text we learn of a few more things that are expected of the followers of Christ.

His Place On The Earth.—Just as His place in glory is our place, or will be shared by us some day, so is His place on earth our place and should be shared by us on our journey through this sinful world. Where is His place down here? It is the place of rejection. "He came unto His own and His own received Him not" (Jno. 1:11). These two expressions, "His own," are not absolutely the same in the original. The first is neuter, the second, personal, and the passage may be rendered thus: "He came unto His own things and His own people received Him not." The second word, "own," is from the Greek "idioi," meaning, "One's own people, fellow-countrymen, associates," (Thayer, Pg. 297). Think of it! He came unto His own city, the city He loved so much that He perhaps wept over it, since He said, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but you would not! (Matt. 23:37). If there was any place on earth He could expect to be received with gladness and acclaim, surely it was Jerusalem. But no, they turned a deaf ear to His teachings and made their choice between Christ and Barabbas, saying, "Away with Him, let Him be crucified." He was despised and rejected of men here on the earth. As far as the world is concerned, it has never reversed that judgment. He is still the rejected one and the place the world has given Him, should determine the place you and I will take. He was rejected not only by the lower class of people, but by the literary, cultured and religious world as well. It was the religious leaders of the people who demanded His death, and all the world acquiesced. The world continues to do so. It has its culture, refinements, civilization (often mistaken for Christianity), its religion (one that has no place for the cross of Christ, the true atonement, or His glorious resurrection), but our blessed Lord is apart from it all, and the word to us is this, "Let us go forth therefore unto Him without the camp, bearing His reproach."

Bearing His Reproach.—Are you still seeking a place in the world that had no place for Him? Or does your heart cry out saying, "We will not have joy, where He had woe; be rich where He was poor"?

It is not too difficult to stand up for the crucified one, when you know the masses are behind you, as long as you are in the camp. It is when we stand alone against overwhelming odds outside the camp, that tests a man. Yet, to defend the Christ, outside the camp where sinners are numerous, becomes one of our greatest potentials for good. To rise up and defend the truth in the right way, showing also that you are willing to suffer, for His name's sake, is a commendable thing, especially when you are called upon to bear His reproach outside the camp.

How many times have we gone to Him outside the camp by word of mouth, or by some kind deed or act

of mercy? Bearing the reproach of Christ should be considered a privilege in view of what He did for us.

"Unto Thee, the homeless stranger,

Outside the camp;

Forth we hasten, fear no danger,

Outside the camp.

Thy reproach, far richer treasure

Than All Egypt's boasted pleasure;

Drawn by love that knows no measure

Outside the camp."

—1611 Bluff St., Wichita Falls, Texas

HARPER-TRAIL DISCUSSION

Bro. Harper told of a "poor fellow" that told him that he had heard that they had discovered a grape vine in California that produced fermented wine, and you wanted to be shown. You do not have to go to California to see that sight. Just come to McMinnville, Tenn. and I will show you the vine and the wine (yayin). I have more than a dozen grape vines that produce that very kind of wine. If you want to get some of these vines, I will give you the names of them. One variety is the Lutie, another Concord, another Moore's early, another Martha Washington and another the Campbell. These all produce wine. I will explain and in so doing I will answer all your questions that you seem to be so anxious about. I gathered some grapes from these vines. I then squeezed the juice out with my hands and strained "it," (that wonderful "it") into a crock and let "it" set four days (Bro. Harper please keep up with that "it.") The Hebrew let it set from 4 to 7 days. I then strained "it" into a common half gallon jar, filling the jar from one-half to two-thirds full and then put a top on with a good rubber under it. There has not been a thing put in this jar except what the vine produced.

"It is ordained in the Mishna that new wine cannot be presented at the sanctuary for a drink offering until it has stood for at least forty days in the fermenting jars." (Hastings B. D. p. 974. I watched the process of this "it" that was in that fermenting jar, and just about the time and sometimes a few days before the forty days were up "it" quit fermenting. Not a bubble was seen to come up after this. At this point "it" ceased to be "tirosh" and became "yayin." This is wine fully and completely fermented.

I remembered at this point that David Lipscomb said, "Good clever people spend time and much research and ingenuity in striving to fix up a theory that will banish fermented wine from the Lord's table. A few will take the position under stress of the evil of intemperance, but the consensus of the learned and the common sense of those who study the Bible hold to the idea that it was fermented wine is free from leaven. The fermentation works out the leaven."

Webster's Unabridged Dictionary says that leaven is anything that ferments or is destined to ferment.

I know that grape juice ferments. I know that Bro. Harper knows that grape juice ferments. I know that Bro. Harper knows that no leaven should be found in their houses during the seven days of the feast of the passover according to the law of Jehovah.

"Honey was excluded along with milk from the altar on the ground that both were liable to fermentation (see also leaven)" H. B. D. p. 813.

Now Bro. Harper, will you please tell us what you do to that "it" (grape juice) to keep it from ferment-

ing and give us the Scripture for the procedure? Also please tell us where the Savior got that grape juice in the night in which he was betrayed and said of it that it was his blood of the covenant?

It is too plain for people to miss seeing it, that grape juice unfermented was not the drink element used in the communion as set forth in the Scriptures, Mat. 26: 27, etc.

To have used grape juice in the set feasts would have been to do something positively forbidden by the Scriptures. Hence I will not take grape juice under any circumstance in the communion. I would be afraid to do so.

"Bagster said grape juice was used as a beverage." What in the world has that to do with the communion?

"Wine is a poison." Paul wanted Timothy to poison himself. Did he? I have just looked up the word in Greek and it is *oinos* (wine) not *gleugous* (grape juice).

It seems that Bro. Harper cannot see that the Hebrew was eating his meal while he was offering to his God the same that he was eating. "The Hebrew offered to God the things with which his own table was furnished." H. B. D. p. 817.

"When the Hebrew ate flesh, he ate bread with it and drank wine." H. B. D. p. 812. When the Hebrew was eating the paschal lamb he was eating flesh.

Bro. Harper says that there was no law given for a drink in the passover either fermented or unfermented. That does not prove anything for his grape juice theory. The Savior was living under the Mosaic Law and I do not believe he would have presumed to have added anything to that law before it was fulfilled and nailed to the cross. He said that He came to fulfill it. Then we know that the Savior kept the law when he was eating the last passover. Where can we find a passage that looks more like a law to that effect than Num. 15:5?

Paul, in giving instructions to the Corinthians concerning this institution that the Savior established "in the night in which he was betrayed," said, "For I received of the Lord that which I also delivered unto you

Now while these Corinthians were eating this bread and drinking this cup that Paul says the Savior told him about and he told the Corinthians about, they got drunk, and the Savior said of this very drink that it was the fruit, *genema*, product of the vine. Bro. Harper, I believe the Savior knows better than you as to whether this is the product of the vine or not. I am still standing on the side of the Savior contending that he knows best. But Bro. Harper wants to get out of this by saying that some translations use the word "filled" or "gorged" in place of drunken. Of course, they were filled or gorged on intoxicants. I believe that Bro. Harper knows this. If he will read Eph. 5:18. "And be not drunken with wine wherein is riot but be filled with the Spirit," he can plainly see that the Greek for drunken here is the same as the Greek for drunken in 1 Cor. 11:21 and the word translated filled in this verse is a different word.

In correcting this conduct of the Corinthians Paul did not say now brethren, I told you the Savior used grape juice and, if you had done as I told you, you would not have become intoxicated. He didn't even hint at such a thing.

Bro. Harper does not believe that the use of the

(Continued on page six)

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OUR NEW SONG BOOK

Our new song book for 1954, should have been delivered to us before this time, but as usual, the printer makes excuses for not getting it out on schedule. We have a rather indefinite promise that it may be out by May 1, or soon after. Promises in the past have not been too accurate in fulfillment, hence I cannot be definite as to the date we shall be able to fill the orders already received. Suffice it to say, that we appreciate the nice list of orders we have received, and that we shall rush the books to all who have ordered as soon as they are off the press.

The Title is "Old Path Echoes, Number Three," and with the help of a number of good brethren, we tried to make it better. We believe those who like to sing the old songs, the tried songs, and the new songs, will like the book. It is a general purpose book, destined to meet the needs of every congregation and every individual, yes, and for every service of the church.

Satisfaction Guaranteed.—If you wish to order a supply of this book, you take no chances, for if when the book comes, you are not satisfied, you may return the order to us, and your money will be refunded. We have been making song books for the faithful brethren since 1944, and so far as we have been able to learn the satisfaction has been very close to 100%.

The Price is the same as the 1953 song book, viz.: 50c per copy, \$5.00 per dozen, and 40c per copy for 25 copies, or any number over 25. We pay the postage.

Send all orders to Old Paths Advocate, 900 Kerr St., Springfield, Missouri.

OUR HELPERS IN APRIL

Our very sincere thanks and appreciation for the very encouraging list of subscriptions received for the OPA the past month. We do very much appreciate every word you say and every deed you perform in behalf of this paper. We believe our friends understand that the OPA and its writers have fought the battles against innovators and innovations for the past 22 years, generally speaking. We are so glad that you continue to show your appreciation. Please check the following:

Homer A. Gay—12; Ralph Kitson—11; Mrs. A. J. Bunderson—11; J. Ervin Waters—10; A. W. Fenter—9; Byron Kramer—9; Clovis T. Cook—8; Homer L. King—4; O'Vera Freeman—3; Geo. McCain—3; Miles King—2; C. D. Palmer—2; Howard King—2; Mrs. O. J. Finto—2; Mrs. Odessa Clouse—2; A. B. Caudle—2; John E. Moun-

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TIMELY SUGGESTIONS

Officers in The Church.—Qualifications considered:—Some of my readers seem anxious for me to get to these qualifications, and I have been anxious to get to them but I did want us all to realize the need for them first.

In the writing that I have read on the "eldership," about all have stressed these qualifications, with their idea of a perfect character in mind, and then seem to say in effect: "See, I told you that we don't have any such people." They seem to feel like the old drunk, who wanted an egg for breakfast but before he could have the egg, he had to have the hen to lay the egg, and before he could have the hen to lay the egg he had to have the egg to hatch the hen to lay the egg!

These elders, deacons and evangelists are just "men." Peter, an elder (1 Pet. 5), a preacher (Acts 2), and also an apostle, said "I myself also am a man" (Acts 10:26). We need to remember that the elder is not the only Christian, for whom qualifications are laid down, in the Bible. In 1 Tim. 3, and Titus 1, 1 Pet. 5, and other places, we find these qualifications. But let us remember that the vast majority of these qualifications are also required of every child of God, as recorded in other passages of Scripture—which I shall now attempt to bring out, one by one.

(1) **"Blameless."**—Shall we say this man, before he can be an elder, must stand blameless in the sight of both God and man in our estimation? If this be true we never could, nor never did, have an elder! In Phil. 2:15, the whole church was told to be "blameless and harmless," as the sons of God. Some have looked for that perfect church (congregation), but in vain. For as long as a congregation is made up of human beings, they will continue to be imperfect to some degree. This same thing is especially required of the evangelist in 1 Tim. 4:12, "let no man despise thy youth." The Bishop "must be blameless as the steward of God" (Titus 1:7). The world will frown; preachers may foam, and weak-kneed church members will always find fault; but the elder and the evangelist are to be "examples" to the flock, and if examples, then the other members of the church are to try to follow in their steps—as they follow Christ. I have always felt that our Lord laid down a wonderful principle, to which we will all do well to take heed, when He said, "He that is without sin among you, let him first cast a stone at her" (Jno. 8:7).

Suggestion: When you point an accusing finger, look at the three fingers that point back at you.

No. 2), **Husband of One Wife.**—This, I believe just simply means that the elder must have more than "none" and fewer than two—"One wife." God expects people to get married, he said that it was not good for man to be alone and that is why He made for Adam a "helpmeet." And those who argue or think that it is better (generally speaking) for a servant of God to not marry are opposing both God and nature—whether his collar fastens in front or behind.

No. 3) **Faithful Children**, not accused of riot or unruly." This, I understand rules out the bachelors, and married men without children—(plural). This is the one qualification which the Apostle comments on saying, "for if a man know not how to rule his own house, how can he take care of the church?" (1 Tim. 3:5). This "ruling ones house (hold)," perhaps includes both the wife and the children, for there are also qualifications placed on their wives, who "must be grave, not double tongued, sober, and faithful in all things." The wife can make or run the elder, deacon, or the preacher.

But, do you realize that this same thing is required of all Christian parents? This solemn charge falls heavily upon the heads of all parents to "bring them (our children) up in the nurture of the Lord" (Eph. 6:4).

In 1 Tim. 5:14, the young women are told to "marry, bear children, guide the house." So, married folk are supposed to rear children, and no number of cats, dogs, dolls, and such, will ever take the place of children in the home. Sometimes these children have to be adopted, but every couple needs to have this honor and responsibility of training up children in the Lord.

In this you can see the wisdom of God, for, one with the tender care and experience of rearing a bunch of children, is thus able to deal gently with the church.

I do not argue that every child a man has must be a faithful member of the church before he can be an elder. I have a brother in mind all of whose children were members. He was appointed an elder, and was a good one. Then in a few years, another child is born. I do not believe this disqualified the man.

There are about twenty-four of these qualifications, and we hope to study them all.

Suggestion: It takes two to have a fuss; don't be the second party.

I surely do thank all for all the nice things they say and write to me concerning my writings, and may God bless you all.

—Homer A. Gay.

OUR DEPARTED

Whitley—Sister Ada Whitley was born Nov. 12, 1877, at Preston, Mo., and passed away April 7, 1954, in a hospital at McAlester, Okla. She is survived by two daughters, one sister, two brothers, and 2 grandchildren. Members of the church at McAlester had charge of the song service, and the writer spoke words of sympathy and consolation. Burial was at Talihina, Okla.

—Clovis T. Cook.

Mills—Sister Rozella Mills was born Jan. 25, 1872, in Ark., and passed away April 7, 1954, at her home in McKinney, Tex., at the age of 82 years. Though ill and unable to attend church for some time, she remained a true christian. She will be greatly missed.

She is survived by 3 christian daughters, Elizabeth, Dulene, and Zena Mills, all of McKinney; a son, Waco Mills; of Okla.; 3 step-sons and several grandchildren and great grandchildren. Her husband preceded her in death in 1928. She was laid to rest by his side in Pecan Grove cemetery. The writer spoke words of comfort to the family and a host of friends.

—John W. Jones.

Tate—Mrs. Elta Lois Tate, was born April 4, 1910, at Sterling City, Texas, and died Feb. 22, 1954, at Fresno, Calif., at the age of 43 years, 10 months, and 18 days. Sister Tate was baptized into the Church of Christ in 1940 at Tulare, Calif., and had remained a faithful servant of the cross. Bro. Paul Hamett officiated at funeral services Feb. 24, 1954.

—Glenn Lewis.

IN MEMORY

Help me to always keep in sight, The love that guides me to the Light.

The Star of Faith my beacon be, That guides me o'er life's stormy sea.

Not my will, Father, but this I pray, Thy will be done of me each day.

Time is winging us away to our eternal home,
Life is but a winter's day, a journey to the tomb.
Youth and vigor soon will flee, and beauty lose it's charm,

All that's mortal soon shall be enclosed in death's cold arms.

(Written in memory of my father, a minister, J. L. Black; Mother, Clarinda Black; Sisters, Pearlle Rolison, Mary Celesta Black, Jennie L. Black, Ella Mountain; and my brother, a minister, Burla Black)

—Mrs. J. H. Miller

THE BOOK A MONTH PLAN

I mentioned this in the OPA several months ago. About forty are now on it and are well pleased. You may select the list of books desired and we will send from that list one book each month, send you a statement, and you remit by check or money order. Or you may send us a list of the religious books you have and mention some of your general desires and needs and I will select for you. Without incurring much expense per month you may systematically build a library, become a better student and a more effective teacher. Why not take advantage of this plan? Send us your inquiries.

—J. Ervin Waters,
Rt. 1, Lawrenceburg, Tenn.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—George O. Tennis, 5229 Miller Ave., Stockton, Calif.

Second Lord's Day Singing In June

The monthly second Lord's day singing of Oklahoma was held at Oklahoma City, in April. There was a good representation and we had a good singing. In May the monthly singing will be held next at Tulsa. Then in June the singing has been changed from the second Lord's day to the first Lord's day, June 6th. It has been agreed to have this singing at Ada the closing day of the meeting there. Everybody remember this change and the date, and if you are within reasonable driving distance, you are urged to come.

—Paul O. Nichols

BONDS OF MATRIMONY

Smith-Campbell—In the evening of April 12, 1954, Bro. Donald James Smith, Allston, Mass., and Sister Nelda Campbell, Los Angeles, Calif., exchanged their wedding vows at the church building in Lynwood, Calif. To this fine young couple, we extend our good wishes, and hope for them the very best in this life. May God bless their house with happiness and all that goes to make it a home. The writer was happy to be asked to be their officiant.

—D. B. McCord

KEEPING THE RECORD STRAIGHT

When my wife took suddenly ill, February 28, and I took her to the hospital she had a number of letters unanswered and I wrote cards to several of them—telling them that she was sick, and would answer their letters as soon as she was able. Right off, we received a check from the brethren at Washington, Okla., for \$50.00; one from the brethren at Frederick, Okla., for \$100.00; and one from the Velva Street Church in Shreveport, La., for \$25.00—asking that we let them know of our financial needs.

We gratefully appreciated all of this, though we did

not ask for, nor expect a penny. My home congregation offered assistance immediately.

Our hospitalization took care of the hospital bill. Of course, there were added expenses, medicine, loss of work, and such like in which the money sent us was really a help, and we truly thank all for their help, offers of help, their nice cards and letters, and more especially for their prayers.

This causes us to realize that if we should ever have to ask the brethren for help that they would willingly help—for we truly believe that our brothers and sisters in Christ are the best people in the world. May God richly bless all of you.

—Homer Gay and Wife

WE MUST RESTORE THE SPIRIT OF CHRISTIANITY—

(Continued from page one)

gregated in the synagogues to study the law. But they failed in the spirit. They were envious, jealous, hypercritical, back biting, carping, and materialistic. Jesus said, "You have omitted the weightier matters of the law, judgment, mercy, faith and love." They fought and persecuted their own people. Jesus said, "You are the children of them which killed the prophets."

We must restore the spirit of Christianity to our hearts, or we are doomed to failure here and to hell in the hereafter. We are doomed to further descend into the depths of division and the slough of despair.

What do we offer the world? What do we offer our neighbors whom we would convert? We usually offer them a church organization, a name, a body of doctrine, and a ritual of worship. We usually offer them a form without the spirit and a husk without the kernel. No wonder our pleas so often fall upon unheeding ears. Neglect no portion of the truth, but remember that Jesus said, "By this shall all men know that you are my disciples if you have love one for another." We must restore the spirit of Christianity.

Route one, Lawrenceburg, Tenn.

HARPER-TRAIL DISCUSSION—

(Continued from page three)

word "yayin" by Jehovah in Num. 15:1, 5 proves that completely fermented wine was meant by this command. It seems that Jehovah understood that somebody would reason as Bro. Harper has and in repeating the law for preparing a meal and drink offering for a one lamb feast, Num. 28:7, he used the word "shekar" which means strong drink, but if Jehovah had not used the word "yayin," we could not have known what the wine was made from, but when Jehovah specified that this strong drink was yayin, we know that yayin is strong drink made from the juice of grape and grapes grow on grape vines.

This is why I wanted the reader to notice how Bro. Harper answered the question, How may we know what kind of vine was referred to by the Savior when he said "fruit of the vine?"

Bro. Harper "has grape juice in his house all the time." He has to do something unknown in the Mishna (the law of God to the Jews) "It may be stated at this point that no trace can be found among the hundreds of references to the preparation and use of wine in the unfermented state." Hastings B. D. p. 974.

Bro. Harper has one more chance to repeat his syllogism. But it will not compare with the plain teachings of the Scriptures.

A. J. Trail.

FINAL NEGATIVE

I showed that "The use of wine at the paschal feast was not enjoined by the law," not to "prove anything for grape juice," but to expose your futile effort in going to the O. T. for a drink element in the passover. You stumbled over "drink offering," contending it was "wine to drink," but when you came to "**Drink offering.**" The pouring of a small quantity of wine on the daily morning and evening sacrificial lamb," you fell flat. This does not "look like wine to drink" any more than carbolic acid to pour on a sore "looks like" carbolic acid to drink. When I wanted "anything for grape juice," I went to the Scriptures giving the ordinance "as Jesus had appointed them," and found it **gennema** (offspring, product, fruit) of the vine, Mt. 26:29; Mk. 14:25; Lk. 22:18, **a drink produced by the vine**, and I stood with the Savior.

You bring up "drink offering" in the Mishna of Jewish traditions; but this does you no good. We are not debating the **drink offering**, and no matter what its character was. And of the thing we are debating "The proof to be of any value must be Scriptural and to be Scriptural it must be contained in the Scriptures," as you said. I will say, however, that the Mishna was not "the law of God" to anybody. Nor is the rehash of these traditions by Hastings a guide for any man who wants the word of God for his faith and practice. These traditions are as full of absurdities as "a dog is of fleas." They also "ordain" that it is the duty of a man to get drunk at the feast of Purim. (Talmud. Fol. 7.) Christ's most scathing rebuke of the Jews was for following their tradition. The Jew had no more right to violate God's law by taking at the passover "things with which his own table was furnished" than we have to do the same thing at "the Lord's table." And I will further say that if honey and milk were excluded from the altar "on the ground that both were liable to fermentation," so would all flesh be, for it, too, is "liable" to fermentation. (See World Book; Life of Pasteur and Hygienic Physiology by Steele. "The legs of the lame are unequal.")

Webster speaks of **leaven**, not things that may be leavened. His "leaven" is active as "anything that ferments;" inactive as "destined to ferment." Grape juice is not leaven. You should read more carefully.

Fermentation does not "work out the leaven," yeast. (Britannica, Vol. 28, p. 719; Col. Cyclo, p. 32; Life of Pasteur, p. 85; The Bible and Wine, p. 16.) You are now face to face with physical, demonstrated facts, Doctor. Hence, to use such an element on the altar or at the passover would violate the law of God. (Ex. 12:8; Lev. 2:11.) "Fermented bread" (Smith's B. D., p. 179) and "fermented wine" are both produced by yeast, a leaven. "All fermented liquors are artificially produced (see p. 132); these (ferments, yeast) also cause the 'rising' of bread." (Steele, p. 301.)

Yes, your vines "all produce wine." But it is "unfermented wine, simple grape juice," even **yayin**, for "**Yayin** is the extract from the grape, whether simple grape juice unfermented or intoxicating wine." (Bible Cyclo. by Fausset, p. 722.) **Fermented wine, alcoholic wine, intoxicating wine** are terms that mean the same thing; and your vines do not "produce that very kind of wine." And if "There has not been a thing put in this jar except what the vine produced," there would be no "fermented wine," for no yeast, no "fermented wine."

"Yeast is the ferment which causes alcoholic fermentation." "It consists of microscopic plants." (Steele, p. 133.) "These germs, parasitic vegetations, called yeast, are the cause of fermentation." (Life of Pasteur, p. 85.) "Alcohol is produced by a process called fermentation, which is caused by very minute round plants called yeast." (Lippincott, Book II, p. 33.) You did not see "it" (yeast, not grape juice, Doctor), but it "got there just the same." Had you kept it out, you would still have had "what the vine produced," but not "fermented wine." You "put a top on with a good rubber under it." "Right here is where man steps in and stops the process of nature." "Nature never prepares an alcoholic drink." (Lippincott, Book II, p. 33.) "This minute being (yeast) produces the transformation which constitutes fermentation by-breathing the oxygen of the substance to be fermented, or by appropriating for an instant the whole substance, then destroying it by what may be termed the secretion of the fermented products. **The effect, therefore, of fermentation is to change entirely the character of the substance upon which it acts.**" (Steele, p. 132.)

No sane man will deny that "the vine" produces "simple grape juice," "unfermented wine." Hence, it can not produce such a product as "fermented wine," **a product entirely different in character.** As well might you expect "grapes of thorns, or figs of thistles," or a fountain to "send forth at the same place sweet water and bitter." (Mt. 7:16; Jas. 2:11.) And "Wine was preserved in its unfermented state." (Inter. Ency., Art. wine.) "In our Lord's time there was an ample supply of unfermented wine, 'the fruit of the vine.'" (The Bible and Wine, p. 18.) "Unfermented wine, the juice of grapes, was valued in Palestine as a beverage." (Smith's B. D., p. 320.) "Unfermented wine seems to have been in common use as a beverage." (Bagster Bible, p. 117.) See also Pliny, Book XIV, ch. 19; Inter. Ency. Vol. 28, p. 3087; Steele, p. 133; Life of Pasteur, pp. 85, 113, 285. (The Mishna is not "the only pebble on the beach," Doctor.) There was plenty of this "fruit of the vine" for the Savior in the communion when all leaven was put away; and there was plenty for Timothy without his taking "intoxicating wine," with its toxin, poison in which is "riot." (Eph. 5:18.)

I Cor. 11:21. I showed that this condition (whether gorged or intoxicated) was effected at "his own supper." It reads, "Every one taketh before other his own supper; and one is hungry, and another is drunken." Paul corrected some things and said, "The rest will I set in order when I come." (Same ch.)

You could not answer my questions and hold your teaching; hence would not touch them. And you would not define "fermented grape wine," the principal term in your proposition, for you knew you could not limit it to "wine, fully and completely fermented," which you tried to make **yayin** mean, and which you want and think you have as soon as the **bubbling** ceases. But this is not so. "Wine, fully and completely fermented," is "dry wine" (Steele, p. 134), and this is not obtained until the yeast in the "quiet" fermentation (which follows the bubbling, or tumultuous, fermentation) has devoured all the sugar, and this may take years.

Oinos. Both **Yayin** and **tirosh** are translated **oinos**, and it may be used for either fermented or unfermented wine. And **shekar**, "sweet drink," **yayin**, **tirosh**, **gleukos** (Acts 2:13) are used for either kind of drink.

Gennema. But Christ used **gennema** to express the

communion drink, making it what "the vine" produces. It does not produce an alcoholic drink. It does produce a drink, grape juice, "unfermented wine. "And having the Scriptures for this, Mt. 26:29; Mk. 14:25; Lk. 22:18, all can unite on it, and "Speak where the Bible speaks."

H. C. Harper.



C. H. Lee, 1804 Cherokee Lane, Lodi, Calif., April 7.—We are well as usual and things seem to be going along smoothly here. Hope to see more good articles in the OPA. Here is my renewal.

John W. Jones, Rte. 1, Anna, Tex., April 13.—The church at Melissa is doing fine. We bought our church building. April 4, I preached at Brashear. Here is my sub.

J. C. Miller, 1017 Childress, San Angelo, Tex., April 6.—May 26, Bro. Gay will teach a singing school for us. We hope the new song books will be ready by then. Send us 100 of them.

A. W. Fenter, Box 151, Jacksboro, Tex., April 5.—We thank God for the faithful such as the OPA writers. The congregation here is small but faithful. Our meeting will begin April 25, at 303 E. Jasper in Jacksboro. Here are some subs.

Elmer Sutton, Bardley, Mo., April 6.—We are glad to hear of the progress being made in Springfield. We continue to carry on the Lord's day worship here. I am sending 2 subs.

Fayburn Stroud, 333 Lincoln Ave., Dinuba, Calif., Mar. 22.—The church at Orange Cove is doing fine. Bro. King, when you are out this way be sure to come by and visit us. Send us 100 of the new song books.

Grady Harris, Rte. 1, Box 180, Redwood Valley, Calif., March 29.—Please note my new address above. We are now meeting for worship in the Labor Temple, one mile north of Ukiah, on Highway 101.

James W. Russell, 755 Orange Ave., Fresno, Calif., March 29.—The work here is on the increase. We have had newcomers every Lord's Day and many of them are staying. We are taking every opportunity of spreading the gospel.

Clarence W. Claypool, 916 Baraga N. E., Grand Rapids, Mich., April 15.—The church here is doing fine. We meet each Lord's day at 418 Lake Michigan Dr., at 10:30 A. M., to sing, pray, break bread, lay by in store, and teach the Word. Here is a sub.

J. S. Shelley, Rte. 1, Anna, Tex., April 9.—The church at Melissa meets at 10:30 A. M., 6:30 P. M., each Lord's day. We bought the house in which we meet. Our

first payment was \$300.00, and we have 5 years to pay the remaining \$1200.00. We would be glad to have faithful brethren move here, and we invite you all to visit us.

King D. Rawdon, Rte. 2, Etheridge, Tenn., March 29.—Beginning April 27, Bro. Edwin Morris will conduct a meeting for us. Bro. Homer L. King will be with us in August. Bro. Water's will be with us now for about a month, and we are glad to have him back. Send us 50 of the song book, "Old Path Echoes" No. 2.

Byron Kramer, Salona, Pa., March 24.—We have just closed a meeting with Bro. Gay doing the preaching. We enjoyed it very much. We hope to accomplish much for the Lord this year. We, at Flemington, shall endeavor to teach the way of the Lord to as many of our digressive brethren as possible. Enclosed are some subs.

James A. Brown, Rte. 2, Etheridge, Tenn., April 8.—We were blessed by having Brethren Bud Parker and Foster Prince and families with us the first week-end in April. Bro. Parker gave us 3 inspiring lessons. The Union Hill congregation decided to have him back the second week-end of each month. We invite visitors.

Ralph Kitson, Mozier, Ill., March 29.—Bro. Jack Ivey closes a 15 day meeting here tonight. We have had a full house each night, with 5 baptisms and 8 confessions of faults. I have been in the hospital and had an operation. Find 11 subs enclosed. Please pray for us.

L. T. Cryer, Rte. 4, Box 236, San Angelo, Tex., Feb. 4.—The church here is doing fine, working in peace and unity. We are planning new efforts in spreading the gospel. Hope the work in Springfield is progressing. Here are two subs. (Note.—We are sorry Bro. Cryer's letter was misplaced, hence the delay.—H.L.K.).

F. S. Wilburn, Rte. 1, Box 198A, Ripon, Calif., April 5.—We enjoyed a good lesson Lord's day morning from Bro. Jimmy Shaw. Bro. Tommy Shaw preached at Stockton. The brethren here at Manteca have now started on the church building. Pray for us in our efforts.

Howard King, 201 E. Essex, Stockton, Calif., March 22.—Bro. Dorman Bryant has just closed a 2 weeks meeting here, with two baptisms and one restoration, a young couple who had not attended before the meeting. Dorman is rapidly developing into a very good preacher.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Mar. 21.—The church at NW 7th St., is looking forward to a meeting beginning March 29, with Bro. Paul Nichols. March 10, I gave the lesson here, baptizing one. Mar. 12, I began a week-end meeting at Davis, with good crowds and 3 confessed faults. I preached at Dougherty in the afternoon. Here is my renewal.

Ellis McCabe, Noel, Mo., April 12.—The church at Noel is at peace. Let us not forget the commandment to "go preach the gospel to all the world." Thank God for the example set by congregations such as Kennewick, Wash.; Stockton, Calif.; Pontiac, Mich.; Council Hill, Okla.; and Lebanon and Lee Summit, Mo. Let

us each resolve to establish at least one new congregation this year. Call me if you need me.

James R. Stewart, G. D., Lynwood, Calif., April 13.—Our labor with the Lynwood church continues in the effort of strengthening the church and gaining new members. It is a pleasure to work with these people, and the unity and cooperation is wonderful. A number of outsiders are attending our services. Two have made confessions of faults and we are expecting some baptisms soon. Pray for me.

A. G. Smith, 4329 Valley View, Norco, Calif., April 12.—The congregation at Norco began with a meeting held by Brethren Bill Harmon and Don McCord. We are thankful for their continued help on Lord's days. Since the meeting, one has been baptized and one has confessed faults. Pray that we may continue to grow in grace and knowledge. Please send me 33 of the Clark-King debate, 33 Harper-Clark debate, and 33 of Bro. Waters tract on the Communion.

R. L. Frizzell, 7470 Jamacha Rd., San Diego 14, Calif., April 3.—The church here is doing fine, and we plan to start building a house for worship soon. My wife has been ill for over 3 years, and the doctor bills are now over \$140.00 a month. We would be very thankful for any help the churches or individuals are able to send us. The church at National City gave us \$100.00; Lynwood church, \$25.00; two individuals, \$20.00 each. We want to thank them very much.

Dorman Bryant, Rte. 4, Box 109, Wichita Falls, Tex., April 12.—Recently, I held a very enjoyable meeting at Stockton with 2 baptisms and one confession of faults. At present, Bro. Charles Everett and I are in a meeting at Earlimart, Calif. After closing here I plan to return to the east, beginning a meeting May 7, at Sweetwater, Mo. I have also had the privilege of preaching at Glendora and Corcoran. Let us not forget that "the day of the Lord will come as a thief in the night." Here is a sub.

J. Wayne McKamie, Rte. 1, McGregor, Tex., March 15.—During the months of January and February, we worked mainly with the Odessa congregation, also with Midland. The brethren at both places were very cooperative which was most helpful. There were no responses to the gospel but we pray that the seed sown will bring forth it's glorious fruit later under more teaching. I enjoyed listening to the good teaching by some of the capable brethren. We are now in Waco, doing personal work. Since last report, 6 erring ones have come saying, "I have sinned." We ask your prayers as we labor in this portion of the Master's vineyard.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Apr. 17.—After closing at Woodlake, Calif., where I am to return next March, I preached at San Angelo and Temple, Texas, en route home. While at home in addition to assisting Chapel Grove in preaching and teaching I helped Chapel Grove in the remodeling of its building and in the installation of opera seats. While there we baptized one and restored three. I am presently in a meeting at Lebanon, Mo. Homer Gay, Homer King and Orville Smith among the preaching brethren have attended. I will be at McAlester, Okla., April 30-May 9; at Stockton, Calif., June 3-16; and at Arvin, Calif., June 17-30.

J. W. Kornegay, 432 Drummond Pk., Panama City, Fla., March 22.—The church here continues to grow both in numbers and interest. Lord's day, one was baptized and one confessed faults. We now meet in the new building. We appreciate visitors, and invite all faithful preachers to visit us. We are looking forward to our meeting in July, with Brethren Fred Kirbo and Barney Welch doing the preaching. Everyone has a special invitation to attend, and we feel you will be greatly benefited. Pray for us and the work.

John E. Mountain, R. 4, Waterloo, Ia., Apr. 16.—We have bought two lots and last week had the basement dug for our new building. The plans are being drawn now and the building will start immediately. We have no money left in the treasury, but our faith in the Lord and the brotherhood is great. I would like to say on behalf of the church here, that any donation no matter how small, will be greatly appreciated, or if anyone is able to loan us the money so that we could repay it later, we would appreciate it. If the Lord is on our side we cannot be defeated. Here are two subs.

Earl Boek, Rte. 1, Box 3482, Redding, Calif., March 17.—The members of the church at Enterprise, Redding, Calif., are in need of financial help to build a house for worship. We started buying a lot sometime ago and are in good standing with the payments, but if we are to build we need aid, additional. The following members are helping in the work here: Geo. McCain, Walter N. Boek and wife, Earl Boek and wife, and Ben Phillips and wife. Ben is the son of Bro. Amos Phillips, of Hood River, Oreg., but has recently moved here, and he is helping in the work of the church here.

Garnett Limani, V. H. Namakoka, N. a. Mwambo, Zombia, Nyasaland, Mar. 9.—Greetings in the precious name of Jesus. Glad to report that Apr. 7, 6 penitent believers were baptized after their confessions thus: "I believe that Jesus Christ is the Son of the living God," and were added to His church. Another was baptized Mar. 7. We are glad in this year for the saving power of the gospel, and are praising the Lord. Please pray for us. This month we are to visit Bro. Severe and will also visit the brethren who are at Chols District. I would very much like to have some copies of the OPA each month.

Miles King, Sentinel, Okla., Apr. 16.—After returning from W. Va., I enjoyed a short visit at home. Mar. 28, Bro. Billy Orten was with the Catalina St. brethren in San Antonio, and I enjoyed a visit with them. The past two weeks I have been working with the Sabinal brethren in preparation for work among the Spanish people. Bro. Jack Ivey is to arrive today and the meeting will begin Apr. 19. We are thankful for Bro. Joe Martinez from Waco, who is beginning to preach and is doing a wonderful work among his people. Apr. 25, I will begin at Blue Springs near Mt. Vernon, Ky., and May 7-16, Bro. Leon Fancher and I will be in a meeting at Stilwell, Okla.

Carl Willis, 7175 Elizabeth Lk. Rd., Pontiac, Mich., Apr. 15.—The church here seems to be doing well. We gave some support to Bro. E. H. Miller in a meeting at Grand Rapids, and he also preached for us Mar. 20. We believe much good was done, though there were

no visible results. Bro. Jerry Cutter established a congregation at Bernie, Mo., and as he had work elsewhere, we sent Bro. Arthur Wade there where he helped to build a meeting house and is now in a meeting, after which he will return to Pontiac. Bro. Jerry Cutter will return to Bernie to work. Both men have done a wonderful work. No members were there when Bro. Cutter went there. Let us send to the fields where the harvest is ripe.

C. V. Carlile, Box 327, Hinton, Okla., April 16.—Our little congregation which has been meeting the last four years in the Deep Dale School house, has recently purchased the house, and it will now be used exclusively for church services. Brother Clovis Cook is to conduct our meeting in the early part of June. We, of the Deep Dale congregation wish to extend a hearty welcome to anyone passing our way to stop and worship with us. We especially invite any of the faithful preachers to stop with us. We are located fifteen miles west of El Reno, Okla., on H. W. 66.

Ralph Mustard, Rte. 1, Box 34, Yuba City, Calif., Apr. 12.—Bro. Willie Berna and I recently held a meeting at Olivehurst with 3 baptized and one restored to the fold. Since the meeting, several more have been baptized. This is a new congregation and they need encouragement. Gospel preachers will find a welcome there. Bro. Billy Orten is now in a good meeting at Yuba City. We were happy to have Brethren Tommy and Jimmie Shaw with us several nights, and heard a good sermon from each. I plan to re-enter the field in 1955, so if you desire my services, contact me at the above address. If you desire information concerning my preaching, conduct, or personal life, you may write Bro. J. Ervin Waters.

James D. Corson, Mahaffey, Pa., Apr. 9.—Since Feb. 28, I have been doing personal work, and preaching over Lord's days, at Flemington, Clearfield, Le Contes Mills, and Lovejoy. Bro. Jimmie Shaw and I began the Flemington meeting, preaching night about, until Bro. Gay arrived, Apr. 11. I worked with Bro. Gay in these 4 congregations, until Apr. 7. He is to be commended for his lovable nature and good works. I believe the spirit of brotherly love and unity is now greater in these congregations than ever before. During Feb., I visited and preached at Roanoke, Va., and Hatfield, Pa. Let us work together in love. We need more such tireless workers as Bro. Gay.

Larry Robertson, Rte. 5, Bloomington, Ind., Apr. 19.—The church in Bloomington continues to progress. We have purchased a building and almost have it paid for. We want to acknowledge the following donations: Harrodsburg congregation—\$2000.00; Bro. John Chambers—\$1000.00; Bro. Irvin Boss—\$100.00. We certainly appreciate this help. In Jan., I held a meeting at Mozier Hollow, Ill., baptizing six. I went next to Austin, Tex. (52nd and Ave. F.), for a meeting with 2 confessions of faults. I recently visited the two congregations in S. Charleston, W. Va., Mallory Chapel, and Spring Hill, preaching twice at each place. Two confessed faults, one was baptized, and one took his stand for the truth against S. S. and cups. The first part of May I am to be at Quincy, Ill., the last part of May at Council Hill, Okla., then to Fairview, Tex.

Bennie T. Cryer, 755 Orange Ave., Fresno, Calif., Apr. 17.—During March, I labored with the Sanger brethren, and due to the interest manifested, we continued through the first week in April. I did personal work for 3 weeks, and then conducted a meeting, which resulted in 6 baptisms, 5 restorations, and one confession of faults. I am now back in Fresno working with the Butler Ave. congregation, in a series of meetings and personal work. Much interest has been manifested and several have expressed the desire to become members. This congregation has grown fast and continues to grow. It is a working church. I enjoyed being with Bro. Wayne DeGough in his meeting here at the Orange Ave. church.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Apr. 16.—Mar. 21, I gave the lessons at both services at Stroud; Mar. 28, Bro. Lyle Padgett and wife from the Cross Hollows congregation, moved here, and we are thankful to have them. Apr. 4, Bro. Elwin Cutter preached for us with 2 confessions of faults. These two had worshipped with the cups church but saw the error of their way. Bro. Orville Smith preached that night with 2 confessions of faults. Apr. 11, we attended services in Okla. City (7th St.), and heard Bro. Paul Nichols, also enjoyed the good lunch and singing in the afternoon. Please note the change in our meeting date: Brethren Tommy Shaw and Billy Orten will conduct our meeting May 2-16. The all day singing will be here May 9.

D. B. McCord, 223 W. Lime, Monrovia, Calif., April 13.—Since last reporting, I have preached at Glendora, Norco, Orange and Montebello. All seems fairly well in this part, for which all are thankful, I am sure. It is good to see a manifestation of more love, godliness and tolerance among us; let us lift our eyes aloft, above the carnal things of this life and feast joyously at the table bedecked with spiritual things; that is the way God would have it! The Lord willing, I am to be at Ceres, April 15-18. We hope that many are making plans to attend the meeting at Sulphur, Okla., July 4th and the week preceding. It is likely that Bro. Paul Nichols, I or some of the other brethren will have a more formal reminder soon.

Jesse French, P. O. Box 1093, Greenfield, Calif., Apr. 13.—We have moved here from Corcoran where we spent 5 years working with the churches between Fresno and Bakersfield. Most of our work was with the Corcoran, Armona, and Earlimart congregations. I had the privilege of preaching the first sermon in the new building at Earlimart, though it was not completely finished. Bro. Card of Waukena, will work with the church there. He is a fine christian gentleman. You may send any contributions for Earlimart, to Bro. Card, Waukena, Calif. In behalf of the congregation there, I wish to acknowledge contributions from Sister Vieta Coble, Vanzant, Mo., and the Siskiyou church in Los Angeles. We expect to work with the Greenfield brethren for the next 3 months. Bro. Fred Kirbo's meeting at Corcoran was a good one.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., April 17.—We attended some of the meeting conducted by A. J. Mason, at Yakima, Wash., Feb. 28-March 14. March 14, I preached at Seattle, Wash. and on morning of March 21, preached at Leavenworth

Wash. On night of March 21, preached at Yakima, Wash., with one confession of faults. Preached there again March 24 and April 14. March 28-April 11, held mission meeting at Leavenworth, Wash., with one confession of faults and a church established. The Lord willing, there will be worship in the Grange Hall at Leavenworth every Lord's Day at 10:30 a. m. Preached at Kennewick, Wash., with two confessions of faults April 15. **Donations for Work in this Part:** March 13-April 16, I received the following donations: Church, Stockton, Calif.—\$200.00; Church, Odell, Oreg.—\$100.00. We are thankful for these material blessings.

Clovis T. Cook, 1611 Bluff St., Wichita Falls, Tex., April 12.—Since last report, we have baptized several and restored several at both locations here. Both congregations are on the move and growing. I do not think I ever saw prospects for the work any brighter than they are here. What has been done here could be done in other places. The brethren here have had a mind willing to work. We have gained some sixteen members since last September and we are almost certain to get more. I have learned two things in the work here this past winter. 1. That we have been passing a golden opportunity to do good in this type of work, and 2. A congregation does not know what they can do until they get their backs to the wall and go to work. Like Nehemiah of old, we had a work to do and were forced to pass by, any unfriendly criticism; in order to reach our goal. I thank God for what has been done and take courage and press on.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., March 13.—Feb. 13, I heard Paul Nichols preach at Merced, Calif., and Feb. 19, I preached at Lodi, Calif. I preached at Yuba City, Calif., Feb. 21, and at Kennewick, Wash., Feb. 25. Helped with teaching at Caldwell, Idaho, Feb. 28, and there was one confession faults. I preached there twice March 7 with two more confessions of faults. On night of Feb. 28, I heard Bro. Eddie Perkins preach at Kennewick, Wash. We are now attending a meeting at Yakima, Wash., conducted by A. J. Mason. I preached here March 11 and heard Willie Berna preach here March 12. **Donations for Work in this Part:** Having been gone from the work here since Jan. 13, we returned to this field Feb. 23. Feb. 18-March 12, I received the following donations for work here: Church, Odell, Oreg.—\$100.00; Church, Caldwell, Idaho—\$10.00; C. C. Brown—\$1.00. (Note—We are sorry this report arrived too late for the April OPA—Ed.).

Leonard Copeland, 919 Munsen, Topeka, Kan., Apr. 5.—Four members now meet in our home at 10:30 each Lord's day, to worship as it is commanded. We use one loaf (Matt. 26:26); and one cup with the unfermented juice of the grape (Matt. 26:27-29). We hope to find a public place for worship, and build a good congregation here. We are 52 miles from Alta Vista, and 60 or 70 miles from Kansas City. If brethren at these places are interested in helping with this work, we will appreciate it. All are cordially invited to worship with us. Those classified as 1-O, desiring to volunteer for work under the National Health Safety program, for 24 months, as required by Selective Service regulations, may be able to secure work at the State Hospital, Topeka, Kan. If interested, write the Personal Manager, address it to State Hospital, Topeka. State

the position you desire. The dairy will shut down July 1. They hire a new group each month to train for the work. I am a janitor, but help with the patients also. It is possible for a worker's wife to secure work as an aid, if desired.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., April 15.—The meeting at Arvin closed with three confessions of faults. Our next was at Cordell, Okla., which closed March 28, with two confessions. Mar. 29-April 11, we were with the congregation at 7th St., Okla. City. We had some excellent interest, and the cooperation from the other congregations was the best ever. During the meeting there were sixteen congregations represented. There were eight confessions of faults and one baptism. At the present time we are at Harrodsburg preaching several nights before going to near Brazil, Ind. for a meeting. The meeting at Wynnewood, Okla. begins May 9th. Next we go to Ada, where we begin May 26, the Lord willing. Brethren let's see that those in sin have access to the Gospel. "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

Tom E. Smith, 302 Phillips, Healdton, Okla., Apr. 15.—Mar. 21, I was at my home congregation for my regular appointment at both morning and evening services. A young man made the good confession and was baptized at the midweek services. The 4th Lord's day singing was at Dougherty with a fine representation from over the state. Bro. Cummings and Bro. Shepherd are helping with the work there, and the church is growing under their capable leadership. Last Lord's day we were at Washington for morning and evening services, and one confessed faults. May the brethren encourage him to carry out his resolve to serve God the remainder of his life. Several of us drove to Okla. City for lunch and a fine afternoon singing at the N. 7th St. church. The all day meeting the next 4th Lord's day will be at Wynnewood, and the 4th Lord's day in May it will be at Oak Grove. Watch the OPA for further announcements. Bro. Cliff Arney and wife have moved from Ada to Duncan, and have been faithful in attendance at Healdton. He now plans a mission effort at Duncan, Apr. 27-May 9, with Brethren Wayne Fussell and Leon Fancher doing the preaching. I'm sure the surrounding congregations will assist in every way possible.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., April 17.—We had a wonderful meeting at Grand Rapids, Mich. The congregation is small, but they are good workers, which gives hopes of growth. I preached once at Pontiac, where I was glad to meet many of my old friends from Ga., Tenn., and West Va. They attended some in the meeting at Grand Rapids. I am now in a good meeting at Foreman, Ark. It has rained much, but the members and outsiders come right on. A man and his wife have been baptized, and we look for others. The church here is but two years old, but it is really growing. I was asked to return for another effort. Bro. Leon Fancher is doing a good work in this part. Bro. Lawson (79), preacher, who held to splitting the loaf in the middle, and who lives at Horatio, Ark., has given up his position on that, after talking it over with Bro. Leon. He called in some of us and Bro. Cyrus Holt (his nephew), of Waco, Texas.

and made his confession. Since the church deed there was in his name, he had it made over to the church, with restrictive clauses, eliminating all innovations and errors, naming them in specific terms. I have been called to Pocahontas, Ark., to discuss the cups, classes, and women teachers, July 6 to 9, inclusive. The debate in Kennewick, Wash., is to be May 11 through 14. It seems that much of my time is being taken up in debates of late. I do not claim to be a debater, as I am a gospel preacher. Well, perhaps, we need to give the digressives a break by letting them meet me, instead of meeting one of our real debaters. Anyway, I am willing to do what I can to show them their error.

Leon Fancher, Box 61, Foreman, Ark., Apr. 16.—With the help of the Lord and the brethren at Okla. City (7th St.), Ada, Council Hill, Washington, McAlester, and Stroud, Okla., the mission work in Ark. and Okla., has progressed fine during March. Mar. 17-21, I held a short meeting at Little Rock, where 3 more took their stand against innovations. I was at home a few days and visited Duncan, Okla., where Bro. Wayne Fussell and I are to hold a mission meeting Apr. 17-May 9. Bro. Miles King and I are to hold a meeting at Stilwell, Okla., May 10-16, then I will be at West Fork, Ark., about 15 miles from Fayetteville, May 19-30. Lord willing, I will be back in these parts in June. Bro. Miller has been in a meeting here at Oak Grove since Apr. 5, with 2 having obeyed the gospel thus far. I did personal work before the meeting and am continuing to do so, with Bro. Miller's help. I took Bro. Key, the man Bro. Miller baptized, to the Hoxey Cancer Clinic in Dallas, Apr. 14, and preached at Ft. Worth that night. This is an excellent clinic. Apr. 10, Brethren Cyrus Holt, Lynwood Smith, E. H. Miller, and I, met at Horatio, Ark., and talked to Bro. Holt's uncle, Bro. Lawson. He owned a church building and property. The church there had believed in breaking the bread in or near the middle, then breaking again to eat. The little church had disbanded, all but Bro. Lawson and wife, who were not able to meet for worship. He confessed we were right about breaking the bread and deeded the church building and property to the church of Christ that is true to the Book. Bro. Lynwood Smith and I will hold a mission meeting there Apr. 20-25. Please remember the meeting at Duncan, and if you know of anyone I could contact there, send the addresses to Bro. Clifford Arney, 1011½ Pecan St., Duncan, Okla. We are very thankful for the support from the brethren. Pray for the work.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., April 16.—The work in Pennsylvania was most pleasant. I preached at Flemington, Clearfield, LeContes Mills, and Love Joy. We had good crowds and good cooperation at all these places, and I feel that a much better spirit prevails among the congregations now. They wanted me to stay two or three months longer but I did not have the time. There is much work to be done in that State now. The churches are keeping Brother J. D. Corson busy, and he is a good man for the work, but he needs a helper. I surely did enjoy working with him all the time I was in Pa. I preached twenty-eight nights without a break, rested one night, and preached three more nights, and over Lord's day at Huntington, W. Va. The brethren treated me royally at all of these places, and supported me well, for all of which I am thankful. I now hope to be around home for a while, preaching over the week-ends. After I keep my date with the Hospital I hope to be able to be busy again. The singing school at San Angelo, Texas, begins May 26, and continues for ten nights, at the Lake View Church of Christ. I am to preach over Lord's days. I am to hold a meeting at the Church of Christ in Sonora, Texas, June 14, thru the 27th.; at Napoleon, Alabama, July 9, thru the 18th. Let us all love and help each other. I have just been called,

long distance, to come to Hammond, La., to preach on the cups and classes in the class brethrens house. I hope to be able to go. Please pray for us.

Homer L. King, 900 Kerr St., Springfield, Missouri, April 20.—The work in the mission effort in this city continues about the same, except the attendance seems to continue to increase at the Lord's day worship. We had about 50 in attendance last Lord's day, for which we are thankful. Plans are going forward to begin the building (30 by 46). We hope that it may get under way within two weeks. We have received much encouragement from the advertising of our place of worship in the press and over the radio. We are being heard in Arkansas, with favorable comment from that section. If you are in reach, tune in KGBX, 9:15 each Sunday morning. Too, remember our place of meeting, Pythian Hall, 1228 Boonville, Ave., about 12 blocks north of the square. We were delighted to have Brethren Tommy and Jimmy Shaw visit in our home for a day recently. We think they are fine Christian boys. Another pleasant visit was by Bro. and Sister Francis Anderson and daughter, en route from their old home, Flippin, Ark., to Naches, Washington. They spent the night with us, which we enjoyed much. We were glad to have the Gays visit us this week, but sorry it was necessary for Bro. Gay to go to the hospital for a check-up of his physical condition. We hope that nothing is serious enough to hinder in his preaching the gospel. We are encouraged that he was released from the hospital in about three days. Our thanks to the brethren from other congregations who attend our services on Lord's days. This gives encouragement to the work here. We heard Bro. Ervin Waters deliver a good sermon, last week, in his meeting in Lebanon. I was called to Berryville, Ark., to attend a personal hearing of one of the young brethren before his draft board, the 20th. inst. My love and best wishes to all my fellow-laborers in the gospel. May all see the vital need of working, yes, but **working together** to build up the cause of the Master. Pray for me and mine.

Jim Canfield (colored), Star R., Box 78, Marion, La., March 29.—I am in the home of Bro. Ferd Roberson, of Butler, Pa. We had good services last Lord's day, and I was glad to see all again. My trip to Memphis, Tenn., and West Memphis, Ark., was a profitable one, as it resulted in causing Bro. Gatson to give up the classes and individual cups. After talking with him about these matters, he wanted me to talk to some of their able preachers. So, a Bro. Coaster, one of their ablest preachers, asked me to begin the meeting by telling our differences, with the understanding that neither of us was giving a challenge. The house was almost full. I began by telling them the Bible would settle all doubtful questions, and to call things by Bible names we must first find the things taught in the Bible. I told them that if Christ gave thanks for the fruit of the vine without a cup (drinking vessel) and gave it to the apostles to drink, I would be at their services the next Sunday to see them do likewise, and I reminded them to be sure to leave those individual cups at home. I asked Bro. Coaster, if he were right, and that if Christ meant for the disciples to drink without a cup (drinking vessel), then why could they not do the same. They ought to be able to follow Christ. Of course, you could see how Bro. Coaster was feeling and looking by this time, since he could see how his brethren were taking it. I asked him to demonstrate how they could drink the cup without a cup, or without putting their cups to their lips. I did this because they said Christ was not talking about a cup, when He said, "This cup is the New Testament in My blood." Bro. Coaster tried to ridicule us and said that the scholarship of the world was against us. I asked him to name one scholar that backed his claim. He made it for the door leaving his brethren there. Bro. Gatson got up and told them that since they had taught him to believe nothing but the Bible, he would have to leave the practice of classes and cups. I think, if Bro. Gatson could remain in Memphis, he could lead many more to the light, but he plans to move to near Marion, La., about April 1. My thanks to all the churches and individuals who helped me make these trips to preach the gospel. May God bless all.

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

OLD PATHS ADVOCATE

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

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

Vol. XXV

LEBANON, MISSOURI, JUNE 1, 1954

No. 6

FATHER FORGETS

(The following, under the above caption, was written by W. Livingston Larned. It is sure to find a cordial welcome in the hearts of those of us who have the privilege, and it is a privilege, of having little ones committed into our keeping. Too, it is sure to instill within us that sacred desire to do our best to make of our boy today the kind of man that we and our Father in Heaven would want him to be tomorrow.)

Listen, son, I am saying this to you as you lie asleep in your little bed, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a hot stifling wave of remorse swept over me. I could not resist it. Guiltily I come to your bedside.

These are the things I was thinking, son; I had been cross to you. I had scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor.

At breakfast I found fault, too. You spilt things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a little hand and called, "Good-bye Daddy!" and I frowned and said in reply, "Hold your shoulders back!"

Then, it began all over again in the late afternoon. As I came up the hill road, I spied you, down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends by making you march ahead of me back to the house, lecturing you all the while. Stockings were expensive, and if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid, silly logic.

Do you remember, later, when I was reading in the library, how you came in softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up over my paper, impatient and irritable at the interruption, you hesitated at the door. "What is it that you want?" I asked querulously.

You said nothing, but you ran across in one tempestuous plunge, and threw your arms around my neck and kissed me, again and again, and your small arm tightened with an affection that God had set blooming

(Continued on page 7)

THE FIRE THAT TRIES US

By T. F. Thomasson

"Who then is Paul and who is Apollos but ministers by whom ye believed Even as the Lord gave to every man? I have planted and Apollos watered but God gave the increase. Now he that planteth are one and every man shall receive his own reward according to his own work, for we are labourers together 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 masterbuilder, I have laid the foundation, and another buildeth there upon. But let every man take heed how he buildeth there upon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. 3:5-13).

The Church at Corinth was divided over preachers, and Paul censures them for it, and tells them that these men were just preachers by whom they had believed. He said that he had planted or laid the foundation there, which is Christ; and another buildeth there upon. But he warns, let him take heed how he buildeth there upon, for every man's work shall be tried by fire. So every preacher should be very careful that he plants the pure Gospel in the hearts of those he builds on this foundation because the fiery trials will surely try them. Peter said wherein ye greatly rejoice; though now for a season if need be ye are in heaviness through manifold temptation that the trial of faith being much more precious than of gold that perisheth, though it be tried with fire might be found unto praise and honour and glory at the appearing of Jesus Christ. 1 Pet. 1:7, He said again; "Beloved think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you" (1 Pet. 4:12). Every person who obeys the Gospel today must pass through the fiery trial, and it takes a thorough knowledge of God's word to take them through. That is why Paul said for the builder to take heed how he builds. James said; "Blessed is the man that endures temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him" (Jas. 1:12).

James said again, "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience" (Jas. 1:2-3).

Man will not be tempted above that he is able to bear, God has made a way of escape. That way is revealed in his word. So it is very important that the preacher who builds one up on this foundation, teaches him the pure word of God. And if he proves to be the gold, silver, precious stone class the preacher will receive a reward but if they prove to be another class he will suffer loss, in that his labor was lost, but he himself will be saved yet so as by fire; he passes through the fire also.

All of God's children in all ages have had to pass through these fiery trials. Job passed through them, he said; "But he knoweth the way that I take when he hath tried me. I shall come forth as gold, my foot hath held his steps; his way have I kept and not declined" (Job 23:10-11). Job passed through a very sore trial and he, tells us how he did it.

We have another striking example in Shadrach, Meshach, Abednego. Nebuchadnezzar made an image of gold, and issued a decree that whoever fell not down and worshipped the image at the sound of all kinds of music, would be cast into a burning fiery furnace. Shadrach, Meshach and Abednego would not; so he commanded that they be cast into the fiery furnace. He had it heated seven times hotter than it was wont to be heated; it was so hot it slew the men who threw them in. Shadrach, Meshach and Abednego said to the King, "O Nebuchadnezzar we are not careful to answer thee in this matter, if it be so, our God whom we serve is able to deliver us from the burning, fiery furnace, and he will deliver us out of thine hand, O King" (Dan. 3:24-25). These men came forth from the fiery furnace unscathed not even the smell of fire was on them.

Many of our Christian boys today are having fiery trials to pass through because they conscientiously oppose taking up arms against their fellowman. Let me say to you; take refuge under the protecting wings of the God of Shadrach, Meshach and Abednego. Paul passed through the fire. God told him his grace was sufficient to carry him through. In 2 Cor. 11:23-28 Paul tells us of some of the fire he passed through. But the Lord delivered him from these fiery trials and He will also deliver us; if we are faithful to Him and obey His commands.

It takes more Bible knowledge to be a Christian now than in any other age of the world; because there are more different kinds of doctrines taught than in any other age of the world's history. To illustrate, a young man obeys the Gospel, the next day he meets one of his friends and his friend tells him he has heard that he had joined the Church (he called it "joining the Church") and says, "I am glad to hear that you have started out to live a better life; those with whom you have united are good people, but they need to get a good case of Holy Ghost religion." And hands him a tract that has every place the Holy Spirit is mentioned in the Bible, in it. He meets another and he tells him he is glad to hear that he has decided to live better, and tells him that the people he has united with are good people but they teach that Jesus is King and now has a kingdom. Also that man possesses a living entity that survives the body between death and the resurrection, and they do not keep the sabbath. The friend gives him a tract with a lot of scripture in it; all misinterpreted and he passes on and so on down the line. Finally, he meets a member of the

same Church he is a member of; and he tells him he is glad to hear that he has obeyed the Gospel. But says those folk you are affiliated with are good people but they oppose the S. S. and a plurality of cups on the Lord's table. Then he proceeds to tell the young man how nice and convenient cups and S. S. are and the people you are affiliated with are too "old fogey" and far behind, they will not get anywhere. But he doesn't give him any scripture. So when the young man passes through all of this if he doesn't have the knowledge of the word of God, he will be so confused that he will fail to show up at worship the next Lord's day.

That is the reason Paul said; let a man take heed how he builds. His work will be put to a very crucial test by these fiery trials. All gospel preachers should heed Paul's admonition to Timothy: "Preach the Word, be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:1-5).

Waterford, California

NEW TESTAMENT WORD STUDIES

By J. Ervin Waters

By Him All Things "CONSIST"

"And he is before all things, and by him all things CONSIST" (Col. 1:17).

The apostle Paul in v. 16 has said, "For by him were all things created." Jesus was God's instrument in creation: "All things were made by him; and without him was not anything made that was made." (Jno. 1:3). "The world was made by him" (Jno. 1:10). He pre-existed: "In the beginning was the Word, and the Word was with God, and the Word was God" (Jno. 1:1). "And he is before all things." This is the "I am" of eternal existence, as proclaimed by Himself: "Verily, verily, I say unto you, Before Abraham was, I am" (Jno. 8:58). He is divine: "And the Word was God" (Jno. 1:1).

But not only were the vast galaxies in the reaches of sidereal spaces created by his power, but "by him all things CONSIST." "Cohere, hold together" (Thayer p. 605). "In him all things stand together as united parts of one whole. Just as in the bosom of the Son all things sprang into being, so in Him as their compassing element all things find their bond of union and their orderly arrangement into one whole" (David Lipscomb). The Greek word is "SUNISTEMI." "Stand together" (W. E. Vine, Expository Dictionary of New Testament Words, p. 230). "In Him the universe subsists, keeps together, is held together in its present state" (Dean Alford in Alford's Greek New Testament, Vol. 3, p. 204). "Sunistemi, hold together: The Son is the centre of unity for the universe. He keeps all its parts in their proper place and due relations and combines them into an ordered whole. Apart from Him it would go to pieces." (Expositor's Greek New Testament, Vol. 3, p. 505). "Christ is the controlling and unifying force in nature." (A. T. Robertson's Word Pictures in the New Testament, Vol. 4, p. 479). "Cohere, in mutual dependence." "Christ not only creates, but maintains in continuous stability and productiveness." (Vincent's Word Studies, Vol. 3, p. 471). "Nothing is left empty of His presence, but to all things and

through all, severally and collectively, He is the giver and sustainer of life. He, the Wisdom of God, holds the universe in tune together. He it is who, binding all with each, and ordering all things by His will and pleasure, produces the perfect unity of nature and the harmonious reign of law. While He abides unmoved forever with the Father, He yet moves all things by His own appointment according to the Father's will" (Athanasius).

Christ did not create the heavens and the earth and then forget about them. The movements of the heavenly bodies are according to His purpose. He energizes and motivates. "Christ is not like a carpenter that makes his house and then leaves it, or like a shipright that frames his ship and never guides it" (N. Byfield). What holds these stars, suns, moons and planets in their orbits? The power of Christ. What holds this old earth together in its shape and form and guides its turning and its course? The power of Him "by whom all things consist." Certainly, Christ had creative power, but He also has sustaining and governing power in the material realm. We most frequently think of Christ as utilizing redemptive power in saving man from his sins, but it is His power which keeps this earth a habitable planet. It is His power which sustains it. Since the advent of atomic power, or rather its utilization by man, some have feared that man by either atomic fission or fusion might generate power capable of destroying the earth, but man cannot do this. The same power which created the earth, preserves it and keeps it in store unto the fire against the day of judgment and perdition of ungodly men (2 Pet. 3:7). But if Christ were ever to cease to use His power to "hold together" the elements in molecules of compounds, or the neutrons, protons, and electrons in atoms of elements, they would fly apart and in doing so release the same power which brought them together. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat" (2 Pet. 3:10). Let man honor, obey, and give glory to Him "by whom all things CONSIST."

Abstain From All "APPEARANCE" of Evil

"Abstain from all APPEARANCE of evil" (2 Thes. 5:22). The Greek word is EIDOS: "Form, kind, i. e. from every kind of evil or wrong, 1 Thess. 5:22." (Thayer, p. 172). "Abstain from every form of evil, i. e., every sort or kind of evil (not "appearance," A. V.). This meaning was common in the papyri, the Greek writings of the closing centuries, B. C., and the New Testament era." (W. E. Vine, Expository Dictionary of New Testament Words, p. 66).

Many have had entirely the wrong idea of what "appearance" as here used means. It is not "likeness" or "resemblance" that is under consideration. Some are never satisfied with what God's law designates as evil. They want to incorporate more than this and so they attach an imaginary meaning to the above word and make it of loose interpretation. Paul plainly commands, "Abstain from every kind or form of evil." You might drink a fruit punch that "resembled" intoxicating wine but this is not a "kind" or "form" of evil. The word "never has the sense of semblance. Moreover, it is impossible to abstain from everything that looks like evil." (Vincent's Word Studies in the New Testament, Vol. 4, p. 51). J. W. McGarvey comments, "Abstain from every form of evil teaching or practice." Dean Alford in his Greek New Testament, Vol. 3, p. 281,

writes: "These words cannot by any possibility be rendered as in E. V., 'abstain from all appearance of evil.' For (1) *eidos* never signifies 'appearance' in this sense: (2) the two members of the sentence would thus not be logically correspondent, but a new idea would be introduced in the second which has no place in the context: for it is not against being deceived by false appearance, nor against giving occasion by behaviour which appears like evil, that he is cautioning them, but merely to distinguish and hold fast that which is good, and reject that which is evil." A. T. Robertson comments on EIDOS in this verse. "It is not semblance as opposed to reality." It is reality. Other verses may teach with reference to inexpedient things, etc., but let us not do violence to this verse. Abstain from evil in every form. Partake not of it.

—Route one, Lawrenceburg, Tenn.

TIMELY SUGGESTIONS

Officers in the church, their qualifications considered:

Having noticed three of these qualifications in my last article, we now take up the 4th.—"Not self-willed." The Lord does not need any one in His church to "Lord it over God's heritage" (1 Pet. 5), and for an elder, deacon, or a preacher to get the idea that everyone must dance to their tune is to hinder the cause of the Lord. Officers in the church must be big enough to think for themselves, but they must also realize that others may think, also. Hebrews 10:24 says for us to consider one another. But this "highmindedness" is condemned in ALL of the members as well (2 Tim. 3:4).

(5) "Not Soon Angry." One who has never learned to control his temper certainly is not qualified to be an officer—elder, deacon, nor an evangelist in the church of Christ. "Wrath" will hinder our prayers—(1 Tim. 2:8). "For the wrath of man worketh not the righteousness of God" (Jas. 1:20). Paul says, "I keep under my body and bring it into subjection" (1 Cor. 9:24). It would seem from this that he realized forcefully that even though he preached, and converted others, that unless he kept his own body "in subjection" that he would be a "cast-away." Now, this is another "qualification" that applies to every member of the church.

(6) "Not given to wine." And this, too equally applies to all of us. Drunkenness is listed as a work of the flesh along with "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, seditions, heresies, envyings, murders, drunkenness, revellings and such like"—(Gal. 5:19-21), and this is for every member. Again in Ephesians 5:18, the whole church is told "be not drunk with wine."

(7) "No striker." This also is a Christian principle applying to all Christians everywhere. A number of our faithful Christian boys are now in c. o. work, and some in prison because they believe in this wonderful principle of peace: (Matt. 5:39, Rom. 12:19).

(8) "Not given to filthy lucre." That is, not greedy of money or worldly possessions. This certainly does not mean that one must be lazy, shiftless, and no-account. One can be energetic and thrifty, and still not be greedy. In Titus 3:14, Paul told this preacher, "and let ours also learn to maintain good works for necessary uses, that they be not unfruitful." This "ours" very likely applies to Titus and other preachers like

(Continued on page six)

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HERE AND THERE

How To Reach Us.—In spite of a number of notices, some continue to address us at Lebanon, which causes delay, since it has to be forwarded to us at 820 (or 900, either) Kerr St., Springfield, Missouri. Please, make a note:—everything intended for the July issue of the paper should be sent to us at the above address, but since I am scheduled to begin a meeting near Broken Bow, Okla., June 20, hence will have to leave here June 19, it would be well to mail your reports, etc., about two days earlier than usual. Our phone number here is 6-0165.

Greater Interest.—We are very happy that interest in the OPA is increasing. We appreciate the many nice compliments we are receiving regarding the paper in general, and especially in the spirit the writers are manifesting and the subject matter contained in the articles. Too, the lists of subscriptions are very encouraging for this time of the year. One word to the writers, let us not forget the mission of the OPA, viz., **a restoration of the ancient simplicity of the word and worship of the church.**

Improved Conditions.—Spiritual conditions, respecting unity and peace among the preachers and brethren in general, have improved beyond all expectations in the last six months, for which we are, indeed, thankful to Almighty God. It seems we are now getting ready to launch forth on a great wave of growth as never before experienced in this generation. In unity there is strength, as we all should know. I believe, we ought to work **together** toward one great goal. We need to be "fellow-helpers"; we need to be "co-workers together with God." We do not need rivalry, nor competitive effort on the part of anyone. Let us have more team work. There is room for all to **strive together as one body.**

Singing.—As some have already pointed out in the OPA and otherwise, the singing in many parts of the brotherhood has seemed to drag and even deteriorate. This must not continue. As one of our young preachers wrote me, "We need to create a greater interest in singing and learning to sing." I agree with that. In 1932, some of us set out to improve the singing in the faithful brotherhood. Soon we are joined in that effort by those who are now in the middle aged group of preachers, and thank God, in later years a host of young preachers, teachers, song leaders, and the brotherhood in general, have manifested a great interest in learning to sing. To further improve that

interest, a number of brethren supporting the OPA, decided to begin making our own song books, which we have continued to do. This, we believe gave new impetus to that interest and development. It has been our prayer and sincere desire that all would **work together** to further this worthy cause, and that jealousy, envy, rivalry, and competition (works of the flesh) may never show their ugly heads among our singers, teachers, et al.

Free Advertisements.—Over the many years I have endeavored to serve in my weak way as publisher of the OPA, we have thought it proper to give free advertisements for tracts, books, etc., in a limited degree, to all who are friends of the paper (Perhaps, in some instances over the past, to some who may not be friends), and this we hope to continue to do. I believe that brethren who work for the paper and write for it, deserve some benefits from it, for after all it is a mutual benefit. Without our helpers, the paper could not exist, and we believe the paper is a help to all who work for it and to all who subscribe for it. If you oppose and fight the paper, the editors, and writers, do you think you really deserve free advertising?

Gratitude.—Words always fail me as I try in vain to express my sincere thanks and gratitude to all our many friends, both personal and of the paper. The response to any call or need of the paper has always been genuine and adequate for all our needs. May God bless you all, for you have been very loyal and helpful, and we promise you that our aim is to make the paper better and a greater auxiliary in opposing all departures from the "Old Paths," and a means of "contending earnestly for the faith once delivered to the saints." Your suggestions and criticisms are always appreciated, brethren. —H. L. K.

OUR NEW SONG BOOK

It is here, a reality, at last, and all orders received have been filled promptly. Many, many thanks, indeed, to all who have ordered. Our hearts have been made glad by the many compliments reaching us after receiving the book. We are gladly surprised at the demand for this book. They have been going out "like hotcakes on a frosty morning." We hope this bespeaks an increased interest in singing by the brotherhood.

No, it is not "Homer's book," for I owe much to the good brethren who assisted in compiling the book. They are: Homer A. Gay, Clovis T. Cook, J. Ervin Waters, Gillis Prince, Tom E. Smith, D. E. Stone, Paul O. Nichols, Wayne Degough, Billy J. Ivey. Without their splendid selections, the book would not be what it is, and I doubt if you would be pleased with it. Think and speak of it as "the OPA book."

When you receive this book, please sing every song in it—sing the old songs and the small songs used as fillers of two to four scores. We have tried to select suitable songs for these fillers.

Where You May Obtain Them.—For your convenience, as well as ours, we have shipped a supply of these song books to W. S. Cummings, Box 135, Davis, Okla. Brethren in Okla., may obtain their books from Bro. Cummings. Brethren in California may obtain books from Howard Hickey, Box 1006, Ceres, Calif. You may pay them or send the money to us. Or if you prefer, you may send your orders to us, 820 Kerr St., Springfield, Mo.

The Price: 50c per single copy, 5 copies \$2.00; 12

copies \$5.00, 25 copies \$10.00, 50 copies \$20.00, 100 copies \$40.00; and we pay the postage.

OUR HELPERS IN MAY

Our very sincere thanks and appreciation for the very encouraging list of subscriptions received for the OPA the past month. We do appreciate every word you say and every deed you perform in behalf of this paper. We believe our friends understand that the OPA and its writers have fought the battles against innovators and innovations for the past 22 years, generally speaking. We are so glad that you continue to show your appreciation. Please check the following:

David Trayler—20; Homer A. Gay—10; J. Ervin Waters—7; J. F. Massengale—5; Paul O. Nichols—4; A. J. Mason—4; Homer L. King—3; Ted Warwick—3; Bennie T. Cryer—3; Geo. G. Freeman—3; J. L. Fulton—3; Greta Webb—3; Jack Cutter—2; Carl Hilterbrand—2; Wayne DeGough—2; Mrs. John Spradley, Sr.—2; John R. Roberson—2; J. N. Hawkins—2; Mrs. R. E. Fry—2; E. H. Miller—2; Dorman Bryant—2; Marvin Franklin—2; Wayne H. Pearce—2; Mrs. Earl Butts—2; King D. Rawdon—1; C. W. VanStavern—1; Edgar Claywell—1; Zena Mills—1; Mrs. L. N. Byford—1; J. Elton Johnson—1; Richard A. Farrar—1; S. H. Byars—1; Delton Cogburn—1; Don Krider—1; G. W. Anderson—1; C. E. Wilbur—1; W. E. Swindler—1; W. H. Bowerman—1; Clyde Penner—1; Ralph Kitson—1; Jack Ivey—1; Mrs. John Word—1; Maggie Perew—1; Lynwood Smith—1; N. C. Hayes—1; John Mountain—1; Curtis Waymon—1; W. L. Cryer—1; Frank Bailey—1; L. D. Barrett—1; Nimrod Case—1; Mrs. Chas Jordan—1; Total—120.

FROM SPRINGFIELD, MISSOURI

At last we are about to get through the "red-tape" (city regulations) preparatory to beginning the building for the new congregation in this city. It is hoped that construction will be under way by the time you read this. Lebanon and Lees Summit congregations are going their limits to finance this building, and so will the little band in Springfield, but that will not be enough by several thousand dollars. I believe that the entire brotherhood can already see the need of this building, and they desire to see its completion. Lebanon and Lees Summit have sent "once and again" to the same cause all over the brotherhood, and we in Springfield ask that the brotherhood remember us in our need to complete this building. Any amount will be gratefully received and cheerfully acknowledged. You may send to either John, Jr. or Glen Van Stavern, or if you prefer, to the writer.

We wish to acknowledge a donation for the work in Springfield by a good sister in Lebanon in the amount of \$5.00.

—Homer L. King, 820 Kerr St.

THE SULPHUR MEETING

As I understand it, the meeting at Sulphur, Okla., begins Saturday night June 26th and continues through Monday, July 5th. The all day meeting will be on the 5th due to the fact that the 4th falls on the Lord's Day. The Sulphur brethren have asked that Paul Nichols and the writer conduct the meeting this year.

We certainly look forward to seeing many from the various sections of our land. We hope that many may be able to come and spend their vacations with us there. On the day of the 5th, we shall expect to hear

words of edification from the many preaching brethren present; too, we expect to hear some of the best singing that can be heard this side of Heaven.

—D. B. McCord.

THE SULPHUR CAMP MEETING

It will not be long until the annual Camp Meeting at Sulphur, Okla. will begin. Many we have talked to are planning to be there again this year, and some are intending to come that have not before attended.

If you live in a place where there are not very many Christians, and where you do not come in contact with many Children of God, it would probably do you good to come to the meeting and see so many brethren and sisters of like precious faith. In this meeting you will hear soul-stirring singing, with hundreds of voices participating; inspiring preaching, done by some of the finest preachers in the field today. And the Christian association will encourage you to live a better life. In fact, how could you hope to have a more profitable or enjoyable vacation than to spend it with the finest people in the world, God's very own?

This year the meeting is scheduled to begin, June 26, and continue for ten days, with the big day being July 5, at which time the meeting will come to a close. July 4, comes on Lord's day, so it has been decided that the 5th would be the day when the preachers will all have a chance to talk.

The suggestion made by the Sulphur brethren last year was good, and now we make it again. If anyone has any pet peeves or fusses with any of the brethren, please leave them at home when you come to the meeting.

Brother Don McCord and I will be in charge. Let us all work toward having another good meeting this year. Everyone come!

—Paul O. Nichols.

POEM

God has a plan for each life,
That He has planted on earth.
God knows that holy mission;
He's known it from your birth.
Keep up your courage, be patient,
Let God's own will be done;
He'll lead you in green pastures
And guide you till you've won.
You may not know the reason,
You may not understand;
But if He your life is guiding,
You will fit His perfect plan.

—Selected by David Trayler.

THE AFRICAN WORK

Paul O. Nichols

We still receive favorable reports from the brethren in Africa. The Gospel being preached is producing fruit. Awhile back Brother Severe wrote that a preacher had been converted, who was more educated than any of the other preachers. I have also received word of the work being done by other preachers. Brother Garnett Limani writes of several conversions in the area where he lives. Brother John Mussa has written that he is walking from place to place preaching the Word. (He needs a bicycle to get around on. I hope we can help him get one.) Brethren Mauwa, Chakhame, Chikamola, Ngomano, and others are work-

ing toward the advancement of the Cause with success.

These reports that we receive from time to time are encouraging. And, brethren, do you not receive a degree of satisfaction from knowing that we had a part in teaching these people the Truth.

But sometimes there is a sad side to the reports. Brother Severe wrote in his last letter that a scarcity of water during the regular rainy season caused them to fail to produce adequate food. He says, "It is dangerous to talk about food." Living in a land of plenty, sometimes it is hard for us to realize what famine actually means. At such times scores of people die of starvation. Poor souls!

Thanks to the following for their donations for the African work:

A brother in Oklahoma City	\$40.00
Nellie L. Walters, Waterloo, Iowa	5.00
David Trayler, Boerne, Tex.	2.00

(If we have failed to make mention of any donations that have been sent for this work, please let us know.)

MILLER-MEREDITH DISCUSSION

May 11-14, at Kennewick and Richland, Wash., there was a series of discussions on some of the differences dividing the Church of Christ: namely classes, women teachers, individual communion cups, and loaves. Bro. Maurice A. Meredith of Richland, Wash., and Bro. E. H. Miller of LaGrange, Ga., were the disputants. Bro. Miller did a fine work in defending the truth.

In trying to prove classes, Bro. Meredith gave Acts 5:25, claiming this proved two teaching at one time. Bro. Miller met him with Lk. 2:46, showing according to his argument on this, that Jesus was asking a plurality of questions at the same time, and while doing so, was hearing a plurality of speakers at the same time, thus showing in each verse, the speakers spake one at a time and not all at once. Bro. Miller then showed a Sunday School Certificate put out by a Sunday School congregation in Nashville, Tenn., of Bro. Meredith's faith; it has Robert Raikes' picture on it, and says under the picture, "Robert Raikes Founder of Sunday School 1780," thus showing man started their faith and practice.

On the women teachers question, Bro. Meredith introduced Joel 2:28. Bro. Miller called to our attention that Joel did not prophecy in the church, and he then gave I Kings 13:19-22, of a prophet prophesying at his table in his home, thus showing that all prophesying was not done in the church. Bro. Meredith claimed that women could teach in the church. Bro. Miller answered with I Cor 14:33-35, "As in all the churches of the saints, let the women keep silence in the churches - - for it is shameful for a woman to speak in the church (Revised Version used by Bro. Meredith.)"

In trying to justify cups, Bro. Meredith said, "The cup is the blood," and "The cup is the fruit of the vine." Bro. Miller put up a chart with Lk. 22:20 and I Cor. 11:25 written on it thus, "This cup is the new testament in my blood." He then changed "cup" to "blood" thus, "This blood is the new testament in my blood." And, then he changed "cup" to "fruit of the vine" thus, "This fruit of the vine is the new testament in my blood." Thus showing "cup" could not be either.

Bro. Meredith uses the Revised Version. So, Bro. Miller showed from the marginal reading (concerning

the loaf) that it says in Matt. 26:26, Mk. 14:22, and Lk. 22:19, Jesus "took a loaf," and that Paul said in I Cor. 10:17, "We all partake of the one loaf," and he also showed further concerning I Cor. 10:17, that the Revised Standard Version says, "We all partake of the same loaf." Bro. Miller then read from David Lipscomb's writings, "The savior used one cup only, as well as one loaf only." Thus showing that one of their most outstanding preachers agreed we are doing what Jesus did.

The writer moderated for Bro. Miller.

Gayland L. Osburn

THE NEW CHURCH DIRECTORY

The new church directory should be ready for distribution by the time this reaches the readers. The cost of printing has increased but I will still be able to sell them at 25c each. Those who have sent cash should receive their copy soon, as that was the only waiting list that I kept. Send all orders to: Ray Asplin, 3617 N. W. 15th St., Oklahoma City, Okla.

—Ray Asplin.

TIMELY SUGGESTIONS

(Continued from page three)

him. They needed—like Paul, to be able to "make tents"—they needed to have an occupation—know how to do something, to help pay their own way along "that they be not unfruitful," or as Paul, "Be not burdensome." I have a few brothers in mind right now, who are "money-makers" but they are not "money-lovers." They make their money and are liberal with the use of it for the good of the cause of Christ. A person can be "greedy of filthy lucre" and be broke! This same restriction is applied to all followers of Christ in Matthew 6:19-20.

(9) "A lover of hospitality." An elder, deacon or an evangelist, who has a home so fine or so unkept that they cannot "have company" does not meet the qualifications. A lover of hospitality does not only enjoy the hospitality of others homes, but wants others to enjoy the hospitality of his home. This is just another Christian principle, to be practiced by all (1 Pet. 4:9, also Heb. 13:2).

If one is a "lover of hospitality" he will not only practice it, but will teach the flock to do likewise.

(10) "A lover of good men." This is one of the foundations upon which Christianity stands—LOVE.

Now, of course, we are to love everybody—God does. But here is a love that the world knows nothing about. "Let brotherly love continue" (Heb. 13:1). This "brotherly love," is loving good men. John says we have known from the beginning to love one another.

If I am wrong on this point that I am about to make I feel sure that some one will correct me—I am getting a lot of help from the brethren on these articles, all of which I appreciate). But here is my point to consider: If I spent ALL of my spare time, or even a good part of it, down at a questionable place, admiring gaudily-dressed, flirting women, I believe it would be hard for me to convince my wife that I truly loved her. Even so, when one spends hours on end every week before a television, at the picture show, at the ball games, etc., etc., but cannot find time to visit the sick church members, go over and study the Bible with a dear brother, meet with the other members of the church and learn more about the singing—it causes me to

fear that they are loving wicked, worldly people more than they do "good men." So, let us all "Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. 12:10).

Suggestion: prove your love.

—Homer A. Gay.

OUR DEPARTED

Akers—Sister Stella Akers, was born Sept. 15, 1876, and departed this life April 24, 1954, at the age of 77 years, 7 months, and 9 days. She was a faithful member of the church of Christ in Stockton, Calif. She leaves to mourn her passing, her husband, John A. Akers, Stockton; two children, Lawton L. Akers, Stockton, and Johnnie Royal Farrer, of Los Angeles. The singing was rendered by Bro. and Sister Baker Harris, and Brethren Howard King and Elvin Wilburn. Pall bearers were C. H. Benish, Roy E. Smalling, A. Flint, Coy Agnew, W. J. Rosin, and Warren Henry. Words of comfort and consolation were spoken by Bro. James Winchester, with interment in Cherokee Memorial Park.

—Marvin Franklin.

* * *

Gilleland—Jessie Evelyn Mack was born in Giddings, Texas, Nov. 26, 1880. She departed this life April 18, 1954. She was married to C. K. Gilleland in String Prairie, Texas in 1900. To this union, ten children were born, two of whom preceded her in death. She was a resident of this community for 47 years and was a member of the church of Christ for many years. Besides her husband she is survived by two sons, six daughters, five sisters, two brothers, fifteen grandchildren and three great-grandchildren. Services were held in Bettes funeral chapel in Ardmore. Singing was rendered by members of the Ardmore congregation and Wayne Fussell. The writer spoke words of comfort. Burial was at Lone Grove.

—Johnny Elmore

Arnett—Sister Glenara Arnett was born Feb. 27, 1872 in the state of Ohio. She departed this life April 15, 1954. Sister Arnett, just a few hours before her passing, had arrived in California from Pryor, Oklahoma, her home, for a visit with her sons living here.

She was the mother of Roy A. Arnett, Escalon, Calif., formerly of Waterford, Calif.; E. E. and O. S. Arnett of Waterford; L. N. Arnett of Modesto and one daughter, Mrs. Claremore Sharp, Pryor, Oklahoma. There are also 37 grandchildren, 45 great grand children and 2 great-great grand children. Several years removed, a son, who was the husband of our esteemed Sister Sally Arnett, Modesto, Calif., preceded her in death; her husband passed away in 1943.

The funeral was conducted from the Shannan Chapel, Modesto, Calif. in the afternoon of April 16th. The good singing was by members of the church; the writer attempted to say words of comfort and warning to those present. Interment was in the Pryor, Oklahoma cemetery.

—D. B. McCord

BONDS OF MATRIMONY

Stumpff-Clinton—On April 18, 1954, at 9:30 A. M., Bro. Joe E. Stumpff and Sister Alice Clifton of Crane and Galena, Mo., were united in the bond of holy wedlock. Joe is the son of our Brother and Sister Gerald Stumpff of the Mountain Home church. Alice is a fine

Christian girl, and of fine parents. We wish for them a happy life together. Both are Christians and members of the Mountain Home church. The writer officiated.

—M. Lynwood Smith.

SONG BOOKS

A third edition of Lasting Songs and Hymns has been printed and is ready for those who need them. The cloth backs are being made by a new company, and they are doing a fine job. We regret the bad covers on previous orders, but we assure you they are now dependable.

Living Praises is the name of a new (1954) church hymnal. We can promise that it will be ready in a few months, as it is now in the printers's hands. It is the same size as the above book, with many improvements. About fifteen brethren have helped and encouraged me in this book. There will be sections of general, hymns, Communion, baptismal, closing, spirituals, and invitation songs.

The price is, limp binding—50c per copy, cloth \$1.00. Samples sent upon request. Send all orders to the address below.

Note:—If you have ordered Lasting Songs and Hymns and did not receive them, let me know, please.

—M. Lynwood Smith,
Route 1, Wesson, Miss.

FATHER FORGETS—

(Continued from page one)

in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs. Well, son, it was shortly afterward that my paper slipped from my hand and a terrible, sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible selfishness, and I felt sick at heart. What had habit been doing to me? The habit of complaining of finding fault, of reprimanding—all of these were my rewards to you for being just a little boy.

It was not that I did not love you; it was that I expected so much of youth. It was measuring you by the yardstick of my own years. And there was so much that was good, and fine, and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself over the wide hills. All this was shown by your spontaneous impulse to rush in and kiss me good-night.

Nothing else matters tonight, son. I have come to your bedside in the darkness and I have knelt here, choking with emotion and so ashamed! It is a feeble atonement. I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying. I must burn sacrificial fires, alone, here in your bedroom, and make free confession. And I have prayed God to strengthen me in my new resolve. Tomorrow I will be a real daddy! I will chum with you and suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: "He is nothing but a boy—a little boy!"

I am afraid I have visualized you as a man. Yet, as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, entirely too much!

—D. B. McCord.

From The Fields

Wayne H. Pearce, Box 24, R. D. 1, Commodore, Pa., May 17.—Since last report, I have preached four times at East Ridge, and four times at Lovejoy.

Ralph Kitson, Mozier, Ill., May 12.—Our attendance was 113 last Lord's day for which we are thankful. We certainly miss Bro. Howard Jacobs and family and Bob and Marget Weaver as they have moved to Banks, Ore. Here is a sub.

L. H. Frizzell, 707 First Ave., Chula Vista, Calif., May 2.—The church here is at peace and continuing to grow. We plan to build a new house this year. Send us 100 of the new song books.

Luther Boek, 5601 North Ave., Carmichael, Calif., April 29.—We enjoy the OPA. I think the articles written by Brethren Gay and Waters in the last two issues have been very interesting. Send us 50 of the new song books.

John J. Bennison, 220 Threadneedle, Beaumont, Tex., April 29.—April 16-25, Bro. H. E. Robertson held a meeting for us, with one addition to our congregation. We were much strengthened spiritually by his fine preaching and hope to have him with us again in the future. May God bless our efforts.

Ted Head, Jr., 1709 Baldwin, Lawton, Okla., May 13.—Since arriving home, I have been with the churches at Oklahoma City, Sentinel, and Fredrick. The past few Lord's days I have been at Fredrick. I do not know for sure yet, but I am afraid I won't be able to come to Sulphur in July.

John Mountain, R. 4, Waterloo, Ia., May 14.—May 9, Bro. Orville Smith closed a meeting at Oskaloosa, which I attended twice. The interest was fairly good. I am preaching at my home congregation and have been invited to preach at Oskaloosa. Our congregation has doubled in size the past year. Here is a sub.

J. F. Massengale, Box 17, Hickman, Calif., May 12.—All is well at Waterford and the church is at work. We are assisting in a meeting at Riverbank with good attendance and several outsiders present each night. Here are some subs. Please send us 150 of the new song books.

A. F. Pruitt, Box 86, Council Hill, Okla., May 10.—The church here is in the best shape ever. We are thankful to have Bro. Elbert Phillips and family with us now. May 21, Bro. Larry Robertson will begin our meeting. Send us 75 of the new song books.

Garland Lamb, 2303 Pacific Ave., Forest Grove, Oreg., April 20.—We meet each Lord's day at the Union Hall. We are so thankful to have Bro. Jacobs and family back with us after spending 7 months in Ill. Send us 25 of the 1953 song books. We ask your prayers.

Edgar Claywell, 23252-2nd, LaVerne, Calif., April 21. We meet each Lord's day at 10:30 A. M., and 6:30 P. M., at 236 North Reservoir, Pomona, Calif. We invite brethren to visit us, as we are small in number. Bro. Hartin gave us a good lesson last Lord's day. Here is my renewal to the OPA. Pray for us.

G. W. Anderson, R. 3, Box 293, Wichita Falls, Tex., May 3.—Here is a sub. I would like to see the OPA go into every home. Many, like myself, cannot preach a sermon but we can send the paper to unbelievers. I believe many are doing just that, yet we need more workers. We welcome visitors at 2900 Lawrence Rd.

Oscar Alexander, Gen. Del., Hayfork, Calif., May 10.—The church here is about the same. Our building is so large, it was very hard to heat during the winter. Now that warmer weather is here, we hope to get more people out. Bro. Tidmore's daughter and son-in-law from Broken Bow Okla., have moved here and will be a great help to us.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., May 17.—The church here is doing fine. We enjoyed having Bro. Gay stop by and preach for us recently. Bro. Clovis Cook held us a fine meeting and we enjoyed his stay in our home. He is a fine person to work with and don't let anyone tell you he can't preach. We are thankful we have so many good preachers. Send us 150 of the new song books.

Steryl Carter, Box 126, Yuba City, Calif., May 16.—Bro. Billy Orten held us a good meeting baptizing Bro. Don Reavis. We feel sure he will be a great help to the church here. We still have singing each Friday evening with a study of the fundamentals of music. Send us 150 of the new song books. The church here is in very good condition.

James R. Stewart, 2114 Lyle, Waco, Tex., May 16.—My work with the Lynwood congregation continues, with everyone working together in love and unity. It is a pleasure to work with them, and our attendance is good. We appreciate the cooperation of near by congregations. I have preached once at Glendora recently. By the time this reaches the readers, we expect to be back in Texas.

K. G. Wilks, Box 902, Breckenridge, Tex., April 17.—Aug. 8-15, Bro. Don McCord will conduct our meeting at Woodson, Tex. Our meeting place is about five blocks east of the Bank in Woodson on the paved farm road. We would like for everyone possible to attend and help with your presence and in singing and prayers. Bro. Edwin Morris will conduct our meeting in '55.

J. R. Tidmore, Broken Bow, Okla., May 19.—The first Lord's day in May, I baptized a young man, and a sister came from the S. S. and confessed faults. I baptized one at Legal the second Lord's day, going then to McAlester for lunch and the closing service of Bro. Water's meeting. I will preach at McAlester June 6. I go to Legal each second Lord's day.

Grady L. Harris, R. 1, Box 180, Redwood Valley, Calif., May 3.—April 11-20, Bro. A. J. Mason held a meeting at Ukiah, baptizing 5 and one was restored. He did considerable personal work. We wish to thank the

Yuba City brethren for helping support the meeting. We meet in the Ukiah Labor Temple, one mile north of Ukiah, on Highway 101. We invite faithful brethren to meet with us.

Leslie Cato, R. 1, Colquitt, Ga., May 14.—We attended Bro. Dewitt Palmer's meeting in Panama City, Fla., the 2nd Lord's day in April. He taught a good lesson and we enjoyed it very much. July 7-18, Brethren Fred Kirbo and Barney Welch will conduct our meeting. Bro. Crimes was with the Colquitt church the 2nd Lord's day in April.

Ellis McCabe, Noel, Mo., May 12.—Since last report, I have helped Bro. Haworth with the teaching at Noel, baptizing one last Lord's day. I discussed the drink element with Frank Coy and he failed to prove strong wine in the Lord's cup at the Passover. I want to say amen to Bro. Water's article in May OPA. Call me if you need my services.

J. C. Willson, Rte 1, Pansey, Ala., May 10.—The church continues to grow. Bro. McArdle preached for us with one confessing faults, and one baptized. Bro. Kornegay preached for us Lord's day. July 23-Aug. 1, Bro. Miles King and Bro. Ronny Wade will conduct our meeting. Bro. Crimes will preach for us next Lord's day. Pray for us.

John W. Jones, R. 1, Anna, Tex., May 10.—May 2, I preached at Brashear, to a good audience. I met Bro. James Orten and wife, and heard him speak. He is a true christian and any church should be glad to have him. The church at Brashear is going forward and would be glad for any loyal preacher to come by. The church at Melissa meets at 10:30 A. M. and 7:00 P. M. each Lord's day and we invite loyal preachers to come by. Pray for us.

Tom E. Smith, 302 Phillips, Healdton, Okla., May 17.—The 4th Lord's day singing for April was well attended at Wynnewood. The singing for the 4th Lord's day in June will be held at Davis and as there will be brethren coming to Sulphur for the camp meeting, it is suggested that the neighboring congregations bring lunch so the burden will not be so great for the sisters at Davis.

Ray Roe, 112 E. 3rd, Stroud, Okla., May 19.—May 9, my wife and I went with Bro. James Morgan and family to Tulsa, for a good singing. The second Lord's day in July, the singing will be at Stroud and we hope to have many visitors. Bro. Bill Roden preached for us last Lord's day. We look forward to our meeting June 13-27, with Bro. Gayland Osborn. Bro. King, come by when you can.

C. R. Cude, 4436 Whittier Blvd., Los Angeles 22, Calif., May 17.—For the past 3 months, we at Lynwood, have enjoyed the presence of Bro. James R. Stewart and wife. He has been doing personal work and has contacted several outsiders, and some of them are attending services. Several have been restored. They leave for Texas, May 23, and our prayers are with them. We look forward to our meeting June 4-11, with Bro. Fred Kirbo.

J. W. Kornegay, 432 Drummond Pk., Panama City, Fla., May 12.—Bro. DeWitt Palmer held us a fine meeting the first week in April, with 7 obeying the gospel, and much good done otherwise. Bro. Palmer is an able

teacher. Bro. Burnice Weeks is with us at present, giving us some good lessons. May 2, I was at Mt. Pleasant, Fla., and at Pansey, Ala., May 9: I enjoyed being with these brethren again. We must work while it is day.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., May 18.—Brethren Billy Orten and Tommy Shaw closed a wonderful meeting for us, with two baptized. We appreciated visitors from other congregations and thank all who helped make the meeting a success. Preaching brethren present for one or more services, were, James Orten, Jerry Cutter, Dorman Bryant, Simon Gay, Elwin Cutter, Roy Lee Criswell, Bro. Jack Cutter was with us almost a week, and Bro. Jimmy Shaw for almost two weeks. We think Billy and Tommy are wonderful preachers.

Tommy Shaw, Commodore, Pa., May 14.—Recently, I had the opportunity to preach at El Centro, Stockton, Yuba City, Waterford, and Ceres, in Calif. I enjoyed hearing Bro. Billy Orten at Yuba City, preach on the "Doctrine of Balaam." April 11, I preached at Ft. Worth; April 16-25, I held a meeting at Wichita Falls, Tex.; May 2, Bro. Billy Orten and I began a meeting at Tulsa which is to continue until May 16. One has been baptized thus far. May 19-30, Bro. Orten and I are to work together in a meeting near Rogers, Ark.

Oscar King, Star Rte. 2, Dierks, Ark., April 24.—We are going forward with plans to build, and have part of the material on the ground now. We want to acknowledge the following contributions for our new church building: Ada, Okla.—\$50.00; Foreman, Ark. (Oak Grove)—\$50.00; Brookhaven, Miss. (New Salem)—\$150.00; Golden, Okla.—\$20.00. We thank all for these donations. If anyone else is able to help us it will be appreciated, as we are few in number.

Dorman Bryant, R. 4, Box 109, Wichita Falls, Tex., May 13.—Bro. Charles Everett and I recently closed a meeting at Earlimart, Calif., with 2 restored. We want to thank the Siskiyou congregation for the support they gave us. The cooperation of the surrounding congregations was very good. I am now in a meeting at Sweetwater, Mo. I plan to be with Bro. Leon Fancher in a meeting at West Fork, Ark., then to Shreveport, La., beginning June 6. Thanks be to God for the gift of His Son. Here are 2 subs.

Thomas Murphy, R. 5, Liberty, Ky., May 14.—March 20-28, I was at Napoleon, Ala., the home of Bro. Gillis Prince. One was baptized, and I enjoyed the meeting. We had visitors from LaGrange, Temple, and Columbus, Ga. Bro. Miles King came by one night enroute to Texas from W. Va. April 25-May 2, Bro. Gillis Prince held a meeting for us at Hill Top. Although there were no visible results, we believe it was the best meeting he has yet held in this part of the country. Bro. Miles King recently held a meeting for the Blue Springs congregation.

James D. Shaw, Commodore, Pa., May 13.—The last of March and the first of April I preached at the following places: Fieldstone, Mo.; Manteca, Olivehurst, Carmichael, and Yuba City, Calif. April 23-May 2, Brother William H. Orten and I held a meeting at Crescent, Okla., resulting in two baptisms. Billy is a fine preacher and I enjoyed being with him. May 9, I was privileged to speak at the Capitol Hill congregation in Oklahoma City. I have been attending the meeting at Tulsa, conducted by Bro. William H. Orten and Thomas L. Shaw.

Johnny Elmore, 408 K St., N. W., Ardmore, Okla., May 17.—I have recently preached at Marietta, Ardmore, Sentinel, and perhaps other places in Okla.; Oak Grove, Dierks, and Horatio, in Ark.; and one night during the meeting at Jacksboro, Tex. Also, I have visited several meetings. Bro. Jack Ivey is now in a meeting at Marietta, which we have been attending. No visible results yet but we still have hopes. The congregation here in Ardmore is growing. Attendance at all services is greater than it has been in years. It is encouraging to see more mission work being done.

Fred Kirbo, Wilson, Okla., May 17.—I recently baptized 3 and restored one in El Centro, Calif., and at Corcoran, Calif., 5 came from the S. S., and 3 confessed faults. The meeting in Seymour, Mo., aroused good interest among the members but the outsiders showed little interest. I was privileged to visit Bro. King several times in Springfield, and once I visited Bro. Gay at Lebanon. It was wonderful to be associated with these dear old pals who have done a lot for me in helping me preach the gospel. May they both live long useful lives. I sure enjoyed working with the church in Montgomery, Ala. They have a mind to work. My sincere love to all the faithful.

King D. Rawdon, Rte. 2, Etheridge, Tenn., May 17.—Our meeting conducted by Bro. Edwin Morris closed May 2, with 4 baptisms, and 4 confessions. Bro. Morris is worthy of his hire wherever he may go. We have had 3 confessions of faults since Bro. Waters has been back with us, and he is to baptize a lady this afternoon from the Methodist church. We have hopes her husband will obey the gospel before long. Bro. Bennie Cryer will be with us next Wednesday night and for several services afterwards. We are happy to have him with us again. We are looking forward to our meeting July 30, with Bro. Homer L. King. Pray that we may continue in the good work.

Bennie T. Cryer, 755 Orange Ave., Fresno, Calif., May 18.—The meeting in Fresno closed with 5 baptisms and 2 confessions of faults. Since then, Bro. Russell has baptized one and several have been restored. For the past four months the Butler Ave. church in Fresno has sponsored a well organized work program, and as a result, the church has increased in membership. I have enjoyed very much, the privilege of working with this church. I am now on my way to Lawrenceburg, Tenn., having preached at several places enroute. I am to return to Calif., to work with the Woodlake church during the month of June. May God bless all the faithful. Here are three subs.

Charles W. Everett, R. 1, Richland, Wash., May 15.—Mar. 15, I preached at Stockton, Calif., where Bro. Dorman Bryant was in a meeting. He is making a good preacher. March 21, I preached at Florin; Mar. 23, I heard Bro. Bryant at Glendora; Mar. 24, I preached at Arvin; Mar. 25-28, I heard Bro. Fred Kirbo at Corcoran, and enjoyed it. Mar. 28, Bro. Dorman and I preached at Earlimart; Apr. 4, I preached at Armona; Apr. 4-18, I enjoyed working with Bro. Dorman in a meeting at Earlimart, with 2 restored. Apr. 25, I preached at Oklahoma City (7th St.), both services, and at Capitol Hill, May 2, both services. May 5, I preached at Yakima, Wash., and at Kennewick, May 6. I attended the Miller-Meredith discussion May 11-14, at Kennewick and Richland, Wash. Pray for me.

Miles King, Sentinel, Okla., May 15.—Apr. 25-May 2, I held an enjoyable meeting at the Blue Springs congregation near Mt. Vernon, Ky. I also visited the churches at Walnut Grove (on Scaggs Creek), and Chestnut Ridge, preaching twice at each place. One was baptized and one restored to the fold at Walnut Grove. May 6, I preached at the Hillside church near Pochahontas, Ark. At present, Bro. Leon Fancher and I are in a meeting at Noel Chapel near Stilwell, Okla. We are glad to have Bro. Wayne Fussell with us during the meeting, and Bro. Lynwood Smith visited us one night. June 11-20, I will be in a meeting at Garr Corner, Okla.; June 21-27, Bro. Jack Cutter and I will be in a meeting at Brashear, Texas.

W. Leroy Fussell, Box 941, Wilson, Okla., May 15.—Since last report, I have helped in two mission meetings: Sontag, Miss., with Bro. M. Lynwood Smith, and Duncan, Okla., with Bro. Leon Fancher. Neither of these meetings had visible results, but there are yet strong hopes of establishing congregations on the foundations laid. I have also preached at the following places one or more times: Shreveport, Monroe, Fairview, and Hammond, La.; Oklahoma City, Golden, Wilson, and Hilderton, Okla.; New Salem, and Pearlhaven, Miss.; and Dallas, Tex. The congregations that are putting Bro. Leon Fancher in the field as they are

should be commended, but this work should have begun sooner, and other congregations should also wake up. Let us never grow weary in well doing.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., May 17.—I closed the meeting at Lebanon, April 28. This is a fine church. I preached at Ada, Okla., April 29, and enjoyed seeing so many old friends. April 30-May 9, I was in another meeting at McAlester, Okla., which resulted in one baptized and one confession of faults. This was my fourth consecutive spring meeting with this church and they booked me for another one next spring. Yesterday at Chapel Grove we had one for baptism (formerly a Methodist), two restorations and one confession of faults. This makes seventeen in the past six weeks at Chapel Grove. Our growth is constant and substantial. I plan to be at Stockton, Calif., June 3-16; at Arvin, Calif., June 17-30; at Washington, Okla., July 4-16.

Ted Warwick, 811 No. Northwood Ave., Compton, Calif., May 14.—Since last reporting, I have preached at a number of places here in the state. Those at which I had not spoken before are Manteca and Merced. The first part of April, I attended most of the meeting in Waterford, conducted by Jack Masingale and Norvel Ellerd. At present, Bro. James Winchester and I are in a mission effort in the city of Riverbank. Outside interest has been good as well as visiting brethren. It is a pleasure to work with Bro. Winchester and the brethren in this section of the state. Bro. James Stewart has been working with my home congregation and has done a wonderful work there. He and Sis. Stewart will be missed when they leave.

John O'Donnell, Box 41, Moline, Mich.; April 19.—The church here is doing very good. Brother Edward Nichols is still with us and the interest seems to be improving. Lord's day evening, April 18, the church conducted a meeting at Grand Haven, Mich. Brother Nichols, did the preaching, and the attendance was very good, this probably is the first time, that a meeting has been conducted, by the true church, in that city. We are very grateful for this opportunity. We also extend a hearty welcome to all visiting brethren, to be with us at our new location, 1158 West Burton Street, Grand Rapids, Michigan.

Jack Cutter, Route 1, Lovell, Okla., May 15.—Since last reporting I have preached at various congregations in Texas and Okla. I enjoyed visiting with Bro. H. E. Robertson while he was engaged in a meeting at Waco, Texas. I also had the privilege of attending Billy Orten and Jimmy Shaw's meeting at Crescent. I attended a few nights of Billy Orten and Tommy Shaw's meeting at Tulsa. At present I am at Wynnewood, Okla., where Paul Nichols is in a meeting. Next week (16-23) I am to hold a meeting at Spaulding, Okla. Miles King and I are to hold a meeting at Brashear, Texas, June 18-27. God bless the Brotherhood.

D. B. McCord, 223 W. Lime, Monrovia, Calif., May 17.—The short meeting at Ceres was enjoyable. It was good to be associated with some of the dearest of earth again. May 28, 29, 30, I am to be at Arvin. Of late, I have preached at Orange, Norco and Glendora. Since Jan. I have been teaching school on a part time basis in 4 school districts near me. In mid-Sept., the Lord willing, I begin teaching full time at Duarte. This, of course, keeps me nearer home, but I know that is best while our children are growing up. My 3 summer months will be open for meetings. We hope to see many at Sulphur, Okla. From there, we go to Lawrenceburg, Tenn. to begin July 7.

Wayne DeGough, 806 Morning Dr., Bakersfield, Calif. Apr. 20.—Since last report I have preached at the following places: El Centro, National City, Compton, Siskiyou St., Arvin, Bakersfield, Porterville, and Fresno, Calif. I have just closed a meeting with the Orange Ave. church in Fresno, with 6 baptisms and 2 confessed faults. I think this was one of the best meetings I have ever held. I am now in a meeting at Orange Cove, to continue 2 weeks. I have enjoyed my association

with preaching brethren Dorman Bryant, Charles Everett, Ted Warwick, Fred Kirbo, Paul Nichols, and Bennie Cryer. The work continues to go forward. May God bless the faithful. Pray for me and mine.

Edwin S. Morris, 3021 McFerrin Ave., Waco, Tex., May 14.—Mar. 19-28, I held an enjoyable meeting in Jerusalem, Ark., with 4 restorations; Apr. 18-25, I was at Temple, Tex., with one baptism, and 2 restored; Apr. 27-May 2, I was at Chapel Grove near Lawrenceburg, Tenn., with 4 baptized and 4 restored. I am now at LaGrange, Ga., in a very enjoyable meeting with one baptized and 6 confessions of faults thus far. We appreciate having had preaching brethren Bud Parker, Alton Bailey, and Gillis Prince with us once or more. This working congregation is the home of Bro. E. H. Miller. The hospitality and cooperation in all these meetings has been wonderful. May 23-30, I am to be at Fruitland, Tex., then to Lebanon, Mo., for about 6 weeks work. Pray for me and mine.

Leon Fancher, Box 61, Foreman, Ark., May 15.—The mission work for April was supported by the brethren at Okla. City (7th St.), Ada, Council Hill, Stroud, and Bro. Foy E. Wade, Ft. Worth, Tex. It was much appreciated and I hope God was pleased with the work. One was baptized during the meeting Bro. Lynwood Smith and I held at Horatio, Ark. There will be 7 members there to start with. Apr. 27-May 9, Bro. Wayne Fussell and I held a meeting at Duncan, Okla. We enjoyed the hospitality of Bro. Clifford Arney and wife, though no visible results came from the meeting. Bro. Dorman Bryant was with us some and preached once. At present, Bro. Miles King and I are in a meeting at Stilwell, Okla. Bro. Wayne Fussell has been with us a few nights and has preached once. Bro. Lynwood Smith was with us one night. I will possibly hold mission meetings in Broken Bow, Okla., and Dierks, and Horatio, Ark., in June. Pray for all who are striving lawfully.

E. H. Miller, 1003 Truitt, LaGrange, Ga., May 15.—The church at LaGrange is still working, winning souls for Jesus. Bro. Morris is now in a meeting there and several have made confessions, and some have been restored. You will not make a mistake in calling Bro. Morris. I have just closed a discussion in Richland and Kennewick, Wash., over women teachers, cups and loaves. Everything went along smoothly and I feel sure good was done. I greatly appreciated the good spirit manifested by both sides. Tonight, I begin a 5 day meeting at Kennewick, then to Arvada, Colo., for a mission meeting, and later to Ark., for another mission meeting. The fields are white unto harvest but the laborers are few, so let us work while it is day. Yet let us remember in our work, the words of 2 Tim. 3:16-17; James 1:25; Eccl. 3:14; and Eccl. 12:13. Here are two subs. for the OPA.

Homer L. King, 820 Kerr St., Springfield, Missouri, May 20.—The work in this place continues in an encouraging way. We have new prospects of members nearly every Sunday. Plans for the new building are almost completed, and we hope to see the construction under way by the time you read this. We enjoyed hearing Bro. Fred Kirbo three nights of his meetings at Seymour, Mo., and we were delighted to have him in our home a number of times. Bro. Fred is the same lovable boy he has always been to me. We enjoyed a visit by Bro. Clovis Cook and my daughter, Velma, his wife, a few days past. We attended a "jumped-up" song practice at Lees Summit last week, using our new song book, "Old Path Echoes" (No. 3), which was much enjoyed. I go to Golden, near Broken Bow, Okla., to begin a series of meeting June 20 and continue for a week or ten days; then to the camp meeting at Sulphur. Hope to see you all then. My regards to all.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., May 15.—On mornings of April 18 and 25, I assisted with the teaching at Leavenworth, Wash., with one confession of faults April 25, and on the nights of these same dates. I preached there. Preached at Yakima, Wash., April 21, and at Kennewick, Wash., April

22. May 2, assisted with the teaching at Seattle, Wash. Assisted with the teaching at Forest Grove, Oreg., on morning of May 9, and preached at Odell, Oreg., that evening. May 11-14, I moderated with E. H. Miller in a series of discussions between him and Maurice A. Meredith on some of the differences dividing the Church of Christ. The discussions were held at Kennewick and Richland, Wash. **Donations for Work in this Part:** April 17-May 14, I received the following donations: Church, Leavenworth, Wash.—\$15.00; Church, Kennewick, Wash.—\$30.00; David Trayler—\$2.00; Church, Odell, Oreg.—\$100.00; Church, Stockton, Calif.—\$100.00. We are thankful for this help.

William H. Orten, Route 2, Lawrenceburg, Tenn., May 14.—I enjoyed the meeting at Yuba City, Calif. It closed April 18th with three baptisms and one restoration. We had a number of visitors including several preachers. En route to California, I was privileged to visit the Catalina Street congregation in San Antonio for two services. April 1st and 2nd, Brother Tommy Shaw and I preached once each at El Centro, Calif. April 23-May 2, Brother James D. Shaw and I conducted a meeting at Crescent, Okla., preaching alternately. Two were baptized. Jimmy did some splendid preaching. At present, Brother Tommy Shaw and I are holding a meeting at Tulsa, Okla. One has been immersed thus far. The Oklahoma Second Sunday Singing was here last Lord's Day. It was an enjoyable day. We had visitors from several congregations. The singing was very good. Brother Shaw and I go next to Arkansas for a meeting near Rogers.

John O'Donnell, Box 41, Moline, Michigan, May 10.—With the help of the Lord, and the brethren of Pontiac, we were very thankful, for the hundred dollars they sent us, and also helping in the support of Brother Miller, while he was here during March 21 and 23. The Pontiac brethren are to be commended, for their great work in the Lord's vineyard, and we also commend Brother Miller. Brother Miller is indeed an upright man, and strong in the gospel. The small congregation here really received a great blessing, the short week of Brother Miller's stay with us. We also wish to announce that if there are any of the brethren that wish to locate here, or any that wish to visit here, that we are now settled in our new location, at 1158 West Burton St., Grand Rapids, Michigan. Or if any one wishes to get in touch with us by phone, call Moline 4695. We wish to extend a hearty welcome to all our good brethren, to be with us at our home. Brother Eddie Nichols is still laboring with the church here, and is of great help, teaching the gospel in all sincerity. Brethren, pray for the work here.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., May 12.—We enjoyed the five days meeting at Harrodsburg, Ind., Apr. 13-17. The brethren were certainly good to us. Our next was at Pleasant Grove near Brazil, Ind. We had a very enjoyable meeting here, and the hospitality was unsurpassed. We have some very fine people in that section who certainly appreciate the Word of God. They have one of the neatest little country churches that I have ever seen in our ranks—the grounds and the building are both well cared for, which make the place inviting to all. In this meeting we certainly had good cooperation from other congregations. We really appreciate the zeal and interest of the members who helped us out, which included some from Harrodsburg, Bloomington, Veedersburg, and Huntington, West Virginia (three cars). Also we were glad to have Jack and Elwin Cutter from Oklahoma. At present, I am in a meeting at Wynnewood, Okla. We are thankful for the cooperation thus far manifest. June 9-20, the Lord willing, I will be at Dallas, Tex.; June 26-July 5, Sulphur, Okla.; July 7-18, Eola, Tex. Let's do more work, brethren.

M. Lynwood Smith, R. 1, Box 151, Wesson, Miss., May 13.—Recently, I was with the Mountain Home, Mo., church, baptizing two. Next, Bro. Leon Fancher helped organize a faithful congregation at Horatio, Ark. Bro. Tom Lawson who held to the "bread-breaking-in-or-near-the-middle," changed his belief and asked that

brethren assist the church at that place. Bro. Leon baptized one and a faithful group now meet there. I was with the fine brethren at Vaughn Blvd., Ft. Worth, Tex., for a week, baptizing two. Brethren Konny Wade and Maurice Chandler were much help in the meeting, and I appreciated very much having my dear pal Tommy Shaw with us for the greater part of the meeting. Next, to Paris, Tex., with Bro. James Orten and Junie, his good wife, for a mission meeting about 10 miles south of this place, supported by the Ft. Worth congregation. This meeting was hindered in several respects, and was postponed a week, when, the Lord willing, we shall resume the work. We were glad to have Bro. Roy Hutchings, of Dallas, with us some, as his parents live here. Bro. Johnny Elmore and I were with the congregations at Horatio, Oak Grove, and Dierks, in Ark., last Lord's day. I heard Bro. Johnny Coon of Shreveport, give the lesson. Bro. Wayne Fussell and I attended the meeting at Stilwell, Okla., conducted by Brethren Miles King and Leon Fancher.

Billy Jack Ivey, Rte. 2, Sentinel, Okla., May 11.—Since last reporting, I have held an enjoyable meeting at Mozier, Ill. I really enjoyed the work with these fine brethren. The Lord blessed the efforts with 5 baptisms and 12 restorations. Next, we were with the brethren at Ben Davis, Mo., in a meeting. There were no visible results. We enjoyed having visiting brethren from many congregations in Mo. My next work was with the brethren at Sabinal where Bro. Joe Martinez and I worked among the Spanish people in a mission effort. We are overjoyed at the interest and willingness to learn made manifest by these people. At present the work among these people is continuing and chances for a faithful Spanish congregation at Sabinal looks good. The congregation at Lubbock had fellowship in this work by contributing their tent, for which we are thankful. Bro. Martinez is a splendid man to work with and bears a powerful, godly influence over the people which know him. He seems to be the man we need the most in the work of the Lord in Texas. At present, we are in a meeting with the faithful few at Marietta, Okla. Bro. Johnny Elmore and others have done a good work here. The congregation at Ardmore has been faithful to back the work here both morally and financially. Thus far, I am enjoying the work here. Lord willing, we go next to Menard to begin May 30 and continue until June 13, and from there to Delta, Colorado, beginning June 18 and continuing until the 27th. May God bless the faithful.

Clovis T. Cook, 1611 Bluff St., Wichita Falls, Tex., May 15.—I closed a meeting at Huntington, W. Va., May 9, and in doing so, it marked the end of a meeting that I really enjoyed. The brethren there believe in backing the preacher. The weather was bad throughout most of the meeting, but generally the crowd was good. We had visitors from many different places. Bro. Brown from Roanoke, Va., was with us over one week-end. The brethren from So. Charleston (who are building a new church in St. Albans, W. Va.), were good to attend. Bro. Frank Cobbs, his son Paul, and Bro. Chan Hill, from Spring Hill congregation were there once. I hope to return some time soon for more work in W. Va. At this writing I am back in Texas, to resume the work in and around Wichita Falls, until the first Lord's day in June when I shall begin a meeting near Hinton, Okla., for the Deep Dale congregation. I plan to be at Bro. L. J. Early's place near Seminole, Ala., immediately after the 4th of July meeting. Anyone going back that way on your way East might visit the meeting a night or so. I plan to help Bro. King in a meeting in Springfield, (where he has done a wonderful work the past few months), the last part of July. I will be at Claxton, Mo., the first half of August.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., May 17.—The faithful church in Hammond, La., called me in April to preach on the classes and cups in the S. S. Church house. I went to Brookhaven, Miss., and preached over the week-end of April 25, and some of the brethren took me to Hammond in the afternoon. Sunday night and Monday night, the 1000 years reign of Christ was discussed. On Tuesday night, I preached one hour, on the teaching service. Wednesday night, a

Bro. Phillips made a very fighting, but feeble, effort to defend the class system of teaching with women teachers. On Thursday night, I spoke for an hour on the Communion, and Friday night, a Brother Montgomery spoke for the individual cups. All of this was in the S. S. house. All were very nice, sociable, and kind, except the Bro. Phillips. One thing that I appreciated about it was that our largest crowds were the nights when I spoke. Saturday night and Sunday A. M., May 2, I preached to our congregation in Hammond, and went back to Brookhaven and preached that night. Then at the request of the entire New Salem church, I met with them on Monday night in a three hour business meeting. The week-end of May 9, I preached to very fine crowds at Cross Hollows in Missouri, and we were glad to have so many visitors with us. At the mid-week meeting at home, a fine man whose wife and son were already members, was baptized. I preached Saturday night and yesterday and night at the Capitol Hill congregation in Oklahoma City, and we enjoyed a splendid singing in the afternoon at the 7th Street Church. We were very glad to see all of our beloved brothers and sisters there again—and we also got to see a number of the faithful preachers. We tried to contact Billy Orten and Tommy Shaw in Tulsa as we came through there but failed. I am to preach this week-end at Dallas; then to San Angelo for the singing school; to Sonora for a meeting; then Napoleon, Ala.; Pontiac, Mich., for the last of July and all of August; to LaGrange, Ga., the second and third Lord's days in Sept.; to San Angelo, and Dallas for the winter. Wife and I are both improved; may God bless you all.

HALF AND HALF

I find many of my race that I call "half and half." I mean half converted. I have come in contact with many of my S. S. and cups brethren and about all they know is that they have been baptized for the remission of their sins, and meet on the first day of the week to take the Lord's supper. They never seem to think of Christ's words in Matt. 28:19, 20: "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." My digressive brethren say the teaching is to be done but the method and who is to do the teaching, whether men or women, or both, is left for man to decide. So, I just come to the conclusion they are only half converted. I plan to visit a small congregation of 18 members, in Imboden, Ark., possibly the first or second Lord's day in April, the Lord willing. I am thankful that my health is good.

THE POWER OF WORDS

A careless word may kindle strife;
A cruel word may wreck a life;
A bitter word may hate instill;
A brutal word may smite and kill.
A gracious word may smooth the way;
A joyous word may light the day.
A timely word may lessen stress;
A loving word may heal and bless.

—Selected by Breta Webb.

SHINE JUST WHERE YOU ARE

(John Hay)

Don't waste your time in longing For bright impossible things;
Don't sit supinely yearning, For the swiftness of wings;
Don't spurn to be a rushlight Because you are not a star
There is need of the tiniest candle* As well as the garish sun;
The humblest deed is ennobled When, it is worthily done;
You may never be called to brighten The darkest region afar;
So fill, every day, your mission By shining just where you are.

—Selected by Greta Webb.

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

OLD PATHS ADVOCATE

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

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

Vol. XXV

LEBANON, MISSOURI, JULY 1, 1954

No. 7

KINDS OF WOMEN NEEDED IN THE CHURCH

It was Moses, that inimitable recorder of sacred history, who has left us these words uttered by the Lord God, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). Even in the Paradise of God, there was a need for the woman. That need lived down through the years. When the greatest institution of earth, the church of Christ, was established almost two milleniums removed, the need remained and continues.

Women Teachers

It was Paul who taught Titus to teach the aged women to be "teachers of good things" (Titus 2:30). Here in the early church there were women who were taught to be teachers. Paul, in writing to the church at Corinth taught them: "As in all churches of the saints, the women should keep silence in the churches (1 Cor. 14:33-34—R.S.V.), and all of this for the explicit reason "for it is shameful for a woman to speak in the church" (v. 35). It is the humble opinion of this writer that we should always be explicit in speaking of things religious. Frequently, we declare without reservation, that we do not sanction women teachers. We fail to express what we mean. Paul taught, beyond a doubt, that in the public assembly of the church, women are **not** to teach. In his writings, he categories his teaching into public and private. Since public women teachers are forbidden in the first letter to the church at Corinth, he must be speaking of women teachers in the private sphere in Titus 2. Common sense reasoning brings us to the conclusion that there is a sphere wherein women teachers are needed. We have Bible example for them. God, give us more such women.

May I digress from the main theme, momentarily, to notice the following: In the current issue of the Mission Messenger (St. Louis, Mo.), the editor, Bro. Carl Ketcherside, has this to say under "Restoration Thoughts" in regards to the digressive practice of what is commonly called the Sunday School that precedes the worship service of some: "Candor forces us to acknowledge that there is no indication that the early church met for any such prior event." Such a concession is interesting to those of us who are so restoration conscious regarding the work and worship of the church.

Women of Influence

The influence of a woman, mother, wife or sister, has meant for a man the difference between spending Eternity in miserable oblivion and spending it in in-

(Continued on page 7)

WORD STUDIES IN THE NEW TESTAMENT

By J. Ervin Waters

"The Church of the FIRSTBORN"

and to the church of the FIRSTBORN which are written in heaven" (Heb. 12:23).

Many of us have referred the "firstborn" in this passage to Christ and have quoted such passages as Col. 1:15, "the firstborn of every creature," and Col. 1:18, "the firstborn from the dead," to prove it. This, however, is a mistake.

The Greek word is PROTOKOS (from *protos*, first, and *tikto*, to beget) and is used with reference to Christ in its singular form several times: "The firstborn of every creature" (Col. 1:15), where His eternal relationship with the Father is in view, "and the clause means both that He was the Firstborn before all creation and that He Himself produced creation (the genitive case being objective, as ver. 16 makes clear); Col. 1:18 and Rev. 1:5, in reference to his resurrection" (W. E. Vine's Expository Dictionary of New Testament Words, p. 104).

But in Heb. 12:23, "the church of the firstborn," the plural is used. See Bagster's Analytical Greek Lexicon. Also W. E. Vine's Expository Dictionary, p. 104, "The word is used in the plural, in Heb. 12:23, of the members of the Church." Berry's Greek-English Interlinear gives the literal rendition, "the assembly of the firstborn ones in the heavens registered."

But notice the phraseology of the K. J., or common version, "which are written in heaven." "Firstborn" is the antecedent of "which" and "are written" here is the plural form of the verb in the English. It does not say "which is written."

"This has reference to the Church of Christ on earth, all the members of which are, on account of their high honors and privileges, called 'the firstborn,' just as Christ is himself called 'the firstborn of every creature' (Col. 1:15). 'Of his own will,' says James, 'begat he us (all Christians) with the word of truth, that we should be a kind of first-fruits of his creatures' (Jas. 1:18). These firstborn of God are still further honored by having their names all registered in heaven as citizens of the New Jerusalem. See Luke 10:20; Phil. 4:3." (Milligan in COMMENTARY ON HEBREWS, p. 361).

"Written in heaven." How sublime the thought! "Whose names are in the book of life" (Phil. 4:3). The book of life will be present in judgment (Rev. 20:12). Those whose names are not registered or enrolled there will be cast into the lake of fire (Rev. 20:15). Our

names are written in the book of life when we become one of the "firstborn ones" or one of the members of the church. "Of his own will begat he us with the word of truth" (Jas. 1:18). We must obey His word, believing, repenting, confessing, and being baptized into His body (1 Cor. 12:13). Our names will be blotted out of this book of life if we backslide and die in impenitence (Rev. 3:5), but left in if we overcome and win the glorious victory. This world is not our home; our citizenship is in heaven (Phil. 3:20) from whence we look for the Saviour who shall change our vile body and make us like Himself. Let us prepare ourselves for home.

"BE CAREFUL for Nothing"

"BE CAREFUL for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God (Phil. 4:6).

The Greek word is MERIMNAO. "To be anxious; to be troubled with cares" (Thayer's Lexicon, P. 400). "Signifies to be anxious about, to have a distracting care" (W. E. Vine, Expository Dictionary, P. 168).

"Be anxious for nothing" (R. V.). "Have no anxiety about anything" (R.S.V.). "Never be anxious" (Moffatt's Translation).

Hall L. Calhoun called this "a much neglected command," and it is evidently one of the most difficult commands for us mortals to obey.

"Do not look with fear and dread or with anxiety to the future," comments David Lipscomb on the passage. "The prohibition is of that painful anxiety which is inevitable in all who feel themselves alone in mere self-dependence amidst the difficulties and dangers of life. It is possible to sink below this anxiety in mere levity and thoughtlessness; it is possible to rise above it by casting care on Him who careth for us, and knowing that we are but fellow workers with Him (1 Pet. 5:7; 2 Cor. 6:1)," writes J. W. Shepherd in Commentary on Eph., Phil., and Col. by Lipscomb and Shepherd.

To be anxious with worries and distracting thoughts about the future is unhealthy spiritually, mentally and physically. It makes us unhappy and causes us to be a bore and a source of irritation to others. Anxiety chains us and prevents our utilization of our great potentials. Pessimism and frustration are its fruits. Prophets of doom would discourage us. "Fear hath torment."

Worry and anxiety manifest a lack of faith in Him Who said: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:25-26). "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (V. 30). Let us turn our trust toward Him Who notes the sparrow's fall and arranges the lilies in beauty surpassing that of Solomon's. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added to you" (Matt. 6:33).

Do we believe that "all things work together for good to them that love God"? (Rom. 8:28).

What a blessing is promised us if we obey! "And

the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ" (Phil. 4:7). Here is the inner peace, the tranquility, for which we sigh. Let us grasp it.

—Route one, Lawrenceburg, Tenn.

THE SECOND COMING OF CHRIST

By T. F. Thomasson

Just before Christ ascended back to the Father, He led His disciples out as far as Bethany which is on the Mount of Olives, and while they beheld, "He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly into heaven as He went up, behold, two men stood by them in white apparel; Which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-12). "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). But, Jesus tells us of things that shall come to pass before He makes His appearance. He said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matt. 24:4-14). These things have come, and are coming, to pass.

He also says that times will be like the days of Noah. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark" (Matt. 24:37-38). Turn to Gen. 6, and you will see the condition of the people in the days of Noah. Can you see a likeness of then and now? Conditions were such, that God repented He had made man. Gen. 6:7, Peter said Noah was a preacher of righteousness. 2 Pet. 2:5; Gen. 6:3, says the days of the people then would be 120 years. I do not know whether or not Noah preached to those people during that time. If so, he did not have much success.

What is Jesus coming back to do? Some say he is coming back to set up His Kingdom. I do not believe that because the Bible abundantly teaches that He already has a kingdom. He is now King and seated on David's throne. Jesus is in heaven and David's throne is in heaven (Psa. 89:36-37). When Jesus ascended up into heaven, one said, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." And the question was asked, "Who is this King of glory?" The answer was thus, "The Lord of hosts he is the King of glory" (Psa. 24:7-8). So, Jesus is now King of kings and Lord of lords (1 Tim. 6:15): He has a kingdom and all His followers are in His kingdom (Col. 1:13);

They eat and drink at His table in His kingdom (Lk. 22:29-30). Jesus is not coming back to set up His kingdom but to deliver the one He now has up to His Father (1 Cor. 15:24-25).

He will come suddenly (1 Thess. 5:2). His coming will be like the parable of the ten virgins. They had been invited to the marriage feast and had accepted the invitation. They were all virgins but five of them were foolish. Why? Because they failed to make preparations for the coming of the bridegroom. They had no oil in their lamps. They waited in the guest chamber for the bridegroom to come. In the Jewish marriage feast they had but one guest chamber. The Lord has but one, and that is the Church. All who have accepted the invitation and complied with the terms of entrance are now waiting in Heaven's guest chamber, the Church, for the coming of Christ, the bridegroom. In the parable, He was late coming, and it was midnight when the cry was made, "Behold the bridegroom cometh go ye out to meet Him." The virgins all arose to meet him with their lamps but the five foolish virgins' lamps went out. They asked the wise to divide with them but they could not. So, when the five foolish virgins went out to buy oil the bridegroom came and entered in and the door was shut. After the door was shut, the five foolish came and said, "Lord, Lord, open to us. But He answered, and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh" (Matt. 25:1-14). Jesus said, "Not every one that sayeth unto me Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to me in that day, Lord, Lord have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works." He will then say, "I never knew you" (Matt. 7:21-22). He said to the five foolish virgins, "I know you not," indicating that he had known them, but they had failed to make the proper preparations. When He comes again, He will come as a Judge (Acts 17:31). All will stand before Him and He will divide them as a shepherd divides the sheep from the goats. The goats will be placed on the left and the sheep on the right. Those on the left will go away into everlasting fire but those on the right into life everlasting (Matt. 25:32-46).

We should ever watch and pray that we may have oil in our vessels by doing His will. When He came the first time, He came as a Lamb (Isa. 53:7), but when He comes again He will come as a lion (Rev. 5:5), and will take vengeance on them that know not God and obey not the gospel (2 Thess. 1:7-8). "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17). I do not believe that Jesus will set His foot on this earth again because this earth will be burned up (2 Pet. 3:10). "Nevertheless we according His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). Jesus is now preparing that place (Jno. 14:1-4). He said, "I will come again and receive you unto myself that where I am there ye may be also" (Jno. 14:3).

If you expect to be among those on His right you

must make the preparation now, there will be no second chance. This is clearly shown in the case of the five foolish virgins, also in the case of the rich man (Lk. 15:19-27). Are you in the guest chamber, the Church, waiting the coming of the bridegroom? If you are, you should examine your vessel daily and see that it has plenty of oil. This is the only time you will have to see after this matter, for today is the day of salvation, now is the accepted time (2 Cor. 6:2). The trump of God may sound at any moment announcing the appearance of the bridegroom. We should not only see that our vessels have oil in them but we should see to it that it is the right kind of oil. Just any kind will not do, it must be the kind prescribed by the Lord. Read Matt. 7:24-29, and you will see the difference in the wise and the foolish. When the bridegroom comes it will be too late to go out and buy if you do not have any, and if you have the wrong kind it will be too late to change it.

—Box 181, Waterford, Calif.

FAILING DREAMS

By Clovis T. Cook

"And the multitude of all the nations that fight against Ariel, even all that fight against her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul has appetite: so shall the multitude of all the nations be, that fight against mount Zion" (Isa. 29:7-8). I have submitted the foregoing text, to show that, perhaps, one of the most distressing situations that can come upon a man is to see his cherished dreams fail. So shall it be with everyone that fights against God.

Dreams Or Visions

A dream, often called a vision, is just simply, "that which or what appears in sleep; a dream, a vision which presents itself in sleep"—Lexicon page 219. The Greek word is, "Eunupnois" as used in Acts 2:17. There was a time when God revealed many things to His people in dreams. The Eastern people, and especially the Jews, had a high regard for dreams. They observed them. They had among them certain ones that were called "An Interpreter of Dreams." We see the antiquity of this custom among the Egyptians, in the history of Pharaoh's butler and baker, and in Pharaoh, himself (Gen. 40:5-8; 41:15). Nebuchadnezzar is an example of the same among the Chaldeans (Dan. 2:1-3). Of course, there were those who used dreams to promote their own causes. Many pretended to deal in magic, the Israelites however, were warned against these.

Day Dreams

I do not believe that God deals in dreams now as He did in times past. I have never been much of a believer in dreams; consequently, I am not easily alarmed over a dream. "I have heard what the prophets said that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; Which think to cause my people to forget my name by their dreams which they tell every man to his neighbor,

(Continued on page 7)

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FROM SPRINGFIELD, MISSOURI

Over the years in the past, many have told me that they would like to see a faithful congregation in this city, hence we know this work is of national interest, and that all who have been in this beautiful Ozark Mountain city are keeping up with these special reports.

The interest and encouragement continues. The ice (so to speak) has been broken. Two adults have been baptized (last week), others have expressed a desire to come in and take a stand. Almost every Sunday brings new faces. Attendance has run as high as 50, and it is no longer a question whether we shall be able to build a congregation, for that is now a reality. I am fully convinced we have done too much "hitting and running" and not enough of "hitting and staying" in mission efforts in the past.

Our Needs—We need a permanent place to worship. We are renting a hall at present. Two fifty foot lots, 100 ft. frontage, in a good location, 2436 No. Benton, less than one block of Highway 66, have been purchased and paid for, thanks to Lebanon and Lees Summit congregations. Ground has been broken to begin the construction of a church building, 30 by 54 (over all). We have been able to get the promise of but six thousand dollars as a loan on this property, which you all know is but a little over half of what we should have. However, we are counting on some of the congregations who are able for a nice donation to complete this much needed building. Do you not want fellowship in this great work in this central location, brethren? Send your contributions to Junior Van Stavern, 1511 Livingston, Springfield, Mo., or to the writer, if you prefer.

A Mission Meeting—Beginning July 11 and continuing for two weeks, Brother Clovis Cook and the writer are scheduled to alternate in the preaching and song directing in a tent meeting on the site for the new church building in Springfield. We desire and seek the co-operation of all faithful congregations and individuals. Please, make a note of the date and make your preparations to attend this meeting. If you cannot come send up a prayer for the success of this meeting. The opportunities are great here, but so is the opposition great. We need your help and your prayers.

—Homer L. King, 820 Kerr St.

SONG BOOKS, TRACTS, AND BOOKS

The OPA Song Book, 1954, "Old Path Echoes" (No. 3)—We are, indeed, very happy for the response to this book, and we are very thankful for the many nice compliments of it. Some of our leading preachers, singing school teachers, and others are acclaiming this book as the "best yet," the "best of all." One place in Texas ordered a supply for the church and a singing school, and so great was the demand from the outside of the church that they have now made the third order. Nothing but praise has come from all sections, and we are grateful. We gave special care to see that nothing but "wheat" went into this book, hence we culled very carefully all "chaff" we were able to detect in compiling "Old Path Echoes" (No. 3). Have you examined this book? You should see it and try it.

The price is the same as our 1953 book; viz., 50c per copy; 5 copies \$2.00; 12 copies \$5.00; 40c per copy for 25 or more copies; and we pay the postage. Satisfaction guaranteed, or your money back.

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

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

"Favorite Spiritual Songs" (1944), 192 pages, all-purpose book, which is truly a book of "favorites." The price is very reasonable, viz., 35c per copy; \$3.75 per dozen; \$13.50 for 50; \$26.00 per 100; postpaid.

"Old Paths Melodies" No. 4 (1951), 192 pages, all-purpose book, a very good one, and the price is: 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 per hundred; postpaid.

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

A SPECIAL OFFER

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

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

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

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

Send all orders to Old Paths Advocate, 820 Kerr, Springfield, Mo.

OUR HELPERS IN JUNE

Our very sincere thanks and appreciation for the very encouraging list of subscriptions received for the OPA the past month. We do very much appreciate every word and deed you perform in behalf of this

paper. We believe our friends understand that the OPA and its writers have fought the battles against innovators and innovations for the past 22 years, generally speaking. We are so glad that you continue to show your appreciation. Please check the following:

B. F. Leonard—17; Homer L. King—8; J. Ervin Waters—6; Homer A. Gay—5; Don McCord—4; Paul Carroll—3; L. H. Gragg—3; Grady Coble—3; Clovis T. Cook—2; Don Reavis—2; Billy Orten—2; E. H. Miller—2; Nelson Nichols—2; Mrs. Ernie Smith—1; W. P. Perser—1; Ralph Kitson—1; Fred Renier—1; Mrs. Elsie Shafer—1; Oliver McCombs—1; Elgie Thompson—1; Raymond Osburn—1; A. A. Mahaffey—1; John J. Van Stavern—1; Mrs. E. A. Boyd—1; L. H. Stafford—1; Velma Adkins—1; Mrs. Floyd Koon—1; Mrs. A. C. Perlin, Jr.—1; Mrs. Fred Orten—1; Carlos B. Smith—1; J. B. Lane—1; Allen Johnson—1; J. A. Scantling—1; H. E. Robertson—1; Mrs. G. H. Leake—1; Wm. E. Bentch—1; James R. Stewart—1; W. E. Murry—1; Y. Z. Hammonds—1; Don Krider—1; C. D. Palmer—1; James D. Orten—1; A. D. McNiel—1; Ted Warwick—1; Mrs. L. R. Thomason—1; Total—91.

TIMELY SUGGESTIONS

Officers in the church: Their qualifications considered and compared.

(11) **Sober:** This, I believe means more than just not being "drunk." It means to take life seriously. In Titus 2 the aged men are to be "sober," and in verse 4 the young women are to be taught to be sober, and in verse 6 the young men are to be sober, and in verse seven Titus, the **preacher**, is told to "show himself a pattern." All members of the church, everywhere, then are told to "be sober—be vigilant" (1 Pet. 5:8).

(12) **Just:** Truly bishops are to be "just" men, but too many of our brethren want to be the "judge" and be able to say who is "just," and set up a standard of their own—a standard which they are sure no one will measure up to.

Jesus says "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Lk. 15:7). Let us remember that "God is the Judge of all (and we hope to come) to the spirits of just men made perfect" (Heb. 12:23); and let all of us try to be always just and reach toward perfection.

(13) **Holy:** "I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Heb. 12:1). Now this holiness is something for us all to work at, Paul says in 2 Cor. 7:1, "perfecting holiness in the fear of God."

If we are to set the standard for the officers (especially the elders) in the church, and demand that they be holy in the sense of sinless perfection, we must set the same standard for all of the members of the church. Now, do not get the idea that I do not believe the elders, deacons, and evangelists must have the stipulated qualifications: I surely do believe that they must have them, and I am not belittling these qualifications. But I want to pause right here long enough to say to all that with what ever reasoning the average member of the church (Christian), can possess these qualifications, these officers can. And again, the position that some hold—i. e. (that the elders of old were inspired men, with the Holy Spirit given unto them by the laying on of the Apostles hands; and because the

Spirit could not be conveyed any farther than the Apostles hands, we cannot have elders now!) Neither Titus nor Timothy could impart the Holy Spirit, and yet they were told to "Ordain elders and deacons"—Titus 1; 1 Tim. 3. Neither do I believe that I can "make an elder" by laying **my** hands on them—no more than I could by putting my foot on them. So, if you want "elders ordained by the laying on of hands," don't send for me.

(14) **Temperate:** This is one of the Christian graces, in which we are ALL to grow (2 Pet. 1:6). Temperate in all things will make a Christian well rounded out.

(15) **Holding fast the faithful word.** To the extent of each one's ability, we are required to do this—(Jude 3). Regardless of how much wealth one may have; how good he can speak, or how many friends he may have, if he is not sound in the faith—not entirely willing to be governed and guided by the word of the Lord, he should be kept out of any responsible place in the church. Elders, deacons, and preachers alike, are commanded thus to be sound in the faith. To the preacher, Paul wrote: "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

From thruout the brotherhood comes words of encouragement and commendation of these articles, and of course, some criticisms—all of which I am thankful for, and appreciate. There is much more to be written along these lines which I hope and pray to be able to do.

Suggestion: If you really feel bad about the way someone treats you, or of what they may say about you—just try to think how they may feel about the way you treat them, and of the things you may say about them. Why not just "let brotherly love continue?" (Heb. 13:1).

—Homer A. Gay

THE CHURCH TODAY AND TOMORROW

By Ted Warwick

In this century as in generations past, the cry has been, "What are the young people of this country coming to?" "If left to the young people what will our country be in the next ten, twenty or thirty years?" "They will be our future representatives, congressmen, presidents and our government." "Will corruptness fill our government offices; national, state and city?" These statements, as young people, we hear frequently. But we are not so much concerned about what will fill the vacancies of the government, of which christians are to have no voice, but our chief and primary object is, what type of people will occupy the vacancies of the Lord's Church that are left by older preachers, teachers, elders and good faithful living men and women?

Who will occupy these places? The young people of today to be sure. The old remark, "the young are the church of tomorrow." And O, how true they are!

Now my friends, if left to the youth, which it shall be in the next ten, twenty or thirty years, what type of people are they going to be? Will they lead the church into sin, worldliness, corruptness and digression? I do not think we will. If you think such will be the case, what are you doing to correct this mistake in the youth of today? Parents, older christian men and women, you are the ones who are to turn the tide, you

should be our instructors and examples for us to follow. The Apostle Peter told the elders to feed and be examples to the flock of God, 1 Pet. 5. This is good admonition for us all to follow. What kind of examples are you setting, what teaching are you giving? What are you doing to strengthen the youth for the test of tomorrow, against worldliness and digression?

Is there enough wise counseling from the older, or do they leave the youth to go their merry way and make the most of it, crying, "what are they coming to?" Do we as young people resent this counseling, if and when given, and pass it off with the remark, "O, they are too old and set in their ways," or do we seek and heed to this teaching? "Likewise ye younger, submit yourselves unto the elder," 1 Pet. 5:5.

Young men, when we think of a new idea, do we straight way ascend the pulpit and begin teaching this new idea, or do we upon thinking of such an idea seek the counsel of the silver headed? If such can be found, Many times finding the idea is not new, but has been tried and found wanting. We need individual thinkers, but we also need those who will consult others before forcing it on anyone. There is safety in a multitude of counsellors. "Where no counsel is, the people fall: but in the multitude of counsellors there is safety," Prov. 11:14.

But you that give counsel, you must be in subjection to God if you lawfully expect obedience from those receiving the teaching. This principle is enforced in Scripture again and again. "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?" Rom. 2:21-23. "He that hath no rule over his own spirit is like a city that is broken down and without walls," Prov. 25:28. That teaching which issues only from the lips is not at all likely to sink any deeper than the ears. The young are particularly quick to detect inconsistencies and despise hypocrisy.

Notice the instructions that the Apostle Paul gave to Timothy. "Thou therefore endure hardness, as a good soldier of Jesus Christ." "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Flee also youthful lust: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." "Peach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." The Apostle Paul was first partakers of these instructions before passing them on to Timothy. Paul was preparing Timothy for the test of tomorrow. Why? Because the time of his departure into a better world was at hand. Will the youth today appreciate such warnings and instructions? I believe we will if given in the right spirit.

Let us notice the duty of parents. "And, ye fathers, provoke not your children to wrath: but bring

them up in the nurture and admonition of the Lord," Eph. 6:4. God has entrusted to parents a most solemn and yet a most precious privilege. It is not too much to say that in their hands are deposited the hope and blessing, or else the curse and plague of the next generation. their families are the nurseries of the church of tomorrow; and according to the cultivating of them now, such will be their fruitfulness hereafter. Do you encourage your sons to become teachers, preachers, singers and elders for the church, or to become lawyers, statesmen, ballplayers and such like? Do you encourage your daughters to be sober, to love their husband, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, or to become dancers, movie stars and such like? We will need such for the church of tomorrow. What are you doing for it today?

As the ranks in the church have swelled beyond expectation of many in the last three or four years, there is a need for instructions to be given and examples to be lived and both to be heeded. Then there will be less fear that the church of tomorrow will be driven into worldliness, sin, corruption and digression.

I believe the church has one of the brightest futures to look forward to since coming out of the Dark Ages. We now have young men ready and eager to proclaim the gospel to the world which hovers in sin. Men who are pushing the borders of the church into new fields and raising the banner of Christ to its loftiest height, the place it should occupy. We have youth studying and living by the Bible as never before, preparing for the church of tomorrow. Yet we are looking to you, the older, for example and teaching.

If we are preparing the youth for the future, the cry shall not be, "what is the church coming to," "what will it be?", but look what has come to the church!

811 No. Northwood Ave.,
Compton, California

OUR DEPARTED

Stewart—Sister Amanda Elizabeth (Willingham) Stewart, was born Jan. 22, 1895, and departed this life May 14, 1954. Sister Stewart was married to Ark Stewart who preceded her in death in 1949. A son, Chadwick, died in 1950. She leaves 9 children, and 35 grandchildren. She had been a member of the Lord's church since 1929. Though poor in this world's goods, she had a fervent desire to be helpful as she could. On many of my frequent trips to Arvin, she would want to give something that would be helpful in the work of the gospel. Interment was at Greenlawn Memorial Park, in Bakersfield, Calif.

—James W. Russell.

Thetford—Sister Mable Thetford departed this life May 21, 1954. She is survived by her husband, Bro. Vernon Thetford, 3 sons, one daughter, her mother and step-father, 4 brothers and one sister, and a host of relatives and friends. She was a true companion, loving mother, and a devoted christian. She will be missed by the family, church, and community. But we believe our loss is Heaven's gain, and we sorrow not as others who have no hope. The writer spoke words of comfort and hope. Interment was in the Ashland Cemetery, May 23.

—J. R. Tidmore.

Howard—Henry Harmon Howard, of Dora, Missouri, was born Oct. 23, 1864, in Illinois; departed this life May 23, 1954, being 89 years and 7 months of age.

On Jan. 20, 1889, Bro. Howard was united in marriage to Marth Jane Luna; to which union 8 children were born, two of whom preceded him in death.

To mourn his passing, he leaves his wife, six children—Pete and Joe (gospel preachers), both of Missouri; Elisha, of Coweta, Okla.; also Mesdames Mary White and Effie Hensley, of Coweta; Mrs. Eliza Imes, of San Francisco, Calif.; 33 grandchildren, 42 great grand children, and 2 great, great grandchildren; besides a host of brethren and friends. Brother Howard obeyed the gospel in his twenties, thereby becoming a member of the church of Christ. He was afflicted for many years, but he bore it patiently.

The writer spoke words of comfort to the bereaved and words of warning to the unsaved. A very large crowd at his funeral attested to his respect in his home community. My very tender sympathy to all the bereaved.

—Homer L. King.

Smith—Effie Maude (Warren) Smith, daughter of Geo. W. and Margarette Ellen, was born Nov. 29, 1900, near Richland, Missouri; departed this life June 3, 1954, being 53 years, 6 months, and 4 days of age.

In 1917, she was united in marriage to Clarence E. Smith; to which union were born three sons as follows: Willard, of Webster Grove, Mo., and Curtis and Kenneth, both of Lebanon, Mo.; two daughters—Mrs. Margarette Erickson, of Alcester, S. Da., and Barbara Ellen, of the home.

Sister Smith is survived by her father, Geo. W. Warren, her step mother, one sister, two brother, two half brothers, two step brothers, four grand children, and many other relatives and friends.

Sister Smith obeyed the gospel in 1937, and she lived faithfully until the end, being attentive to the services of the church in Lebanon, Mo., as long as her health permitted. She bore her pain and suffering patiently during the long illness.

The writer was called upon to conduct the funeral of this sister in the church of Christ in Lebanon, Mo. A large crowd of brethren and friends were present. Words fail us as we try to express our sympathy to our beloved Bro. Kenneth Smith (a son) and all other bereaved ones. Please, remember to "sorrow not even as others who have no hope."

—Homer L. King.

THEY NEED AND DESERVE HELP

The faithful brethren in Waterloo, Ia., are having a very hard struggle to build a house of worship. It is costing them most of their contributions to pay the rent on the building in which they now meet. They have two nice lots, in a nice section of town, have their basement dug, and are doing all they can to build. I worked in Waterloo for a month last fall. Others have worked there and they, too, have found these folks faithful, sacrificing Christians. I believe with a house of their own they will stand a much better chance of converting others. Some have asked about the need and the faithfulness of these brethren, and I am hoping that they have already sent them some money. A few congregations having money in the bank, and no immediate plans to use it, could send them enough to build their house and know they are helping a good cause. Any help sent them will be greatly appreciated

and will be acknowledged through the OPA. Remember, "It is more blessed to give than to receive,"

Send all donations to: M. E. Mountain, 1225 South St., Waterloo, Iowa.

—Homer A. Gay

KINDS OF WOMEN—

(Continued from page one)

comparable bliss. The chaste conversation (manner of life) of a woman can be cause enough for an unbelieving husband being won to the truth (1 Pet. 3:1). There could be no greater result of a life lived than for it to be so influential that others are won to the Cross. Peter further teaches that the ornament of a meek and quiet spirit in womanhood is in the sight of God of great price (v. 4). Mary, Hannah, Ruth, Eunice, Lois, to mention a few, are Bible women of influence. Today, in the church of the Lord, women of their kind are needed.

Women of Virtue

In Proverbs 31, Solomon relates the sweetest of commentaries on womanhood. The church today certainly needs women of this sort. May we summarily notice the traits of the virtuous woman: Her price is far above rubies; her husband's heart safely trusts in her; she is a keeper at home; she is benevolent; she is characterized by strength and honor; she is wise and her tongue is the law of kindness; she is held in the highest esteem by her progeny; she merits and receives the praise of her husband and she fears the Lord. Solomon beautifully climaxes the commentary by letting her works praise her in the gates. I do not know assuredly that the gates of heaven are meant by Solomon, but it could well make reference thereto.

Personal Workers

In Acts 18:24, Apollos is introduced as an Alexandrian Jew, as one eloquent and mighty in the scriptures, as fervent in the spirit, a bold and diligent preacher of the things of the Lord. He knew only the baptism of John. Priscilla, a woman, heard him and with another, took him aside and expounded unto him the word of the Lord more perfectly. This is what we mean by a woman personal worker, one who in her God-bequeathed sphere moves, teaching others.

In the church of our Lord, if we as men and women are not in sort what we must be as assets to the Cause, the words of Life by many go not heard and not heeded. In conversation as well as in worship, we must prove to a critical and oftentimes skeptical world that Christ and the Church is the sure panacea for all spiritual ills here and hereafter.

—D. B. McCord.

FAILING DREAMS—

(Continued from page three)

as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully" (Jer. 23:25-28).

In the last few years there have been many predictions and prophecies made concerning the true church of Christ. These are nothing more than day dreams. I have heard them both privately and publicly predict that the one cup, non Sunday School church, would soon die out. On some occasions where we were meeting the opposition, I have often thought, when they would make such predictions, that the wish was the father of the thought. It must be a disappointment, indeed, after dreaming that we would soon

die out, to look about them and find us steadily growing and covering the earth as the "waters that cover the sea," and to be faced with the truth that their dreams have failed. This is like a dream in a night vision, much like the man that is hungry, and behold, he eateth, but he awaketh, and his soul is empty. Now, why would I want anything to come to naught or die that I could not prove to be wrong? We have made no claim that we have great numbers, money, position, etc., but we go our way preaching the truth wherever we have the opportunity. So, let those who predict and tell their people that we will soon die out face them with the fact that we are not dead yet. "The prophets prophesy falsely, and the priest bare rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jer. 5:31). It is high time that these brethren who have believed their prophets, lo these many years, that we will soon die out, and that we are but a factious minority group, going through the country maliciously attacking the churches on the cups and classes now face the truth. They should admit someone has prophesied falsely; their dreams have failed.

Facing The Facts

Brethren, we have accomplished enough in the past score of years, to make the dreams of those who wished nothing good for us, fail, and to make their prophesies false. Now, let us face the facts. What will we do for the next twenty years. Shall we join hearts and hands in a closer walk with Jesus, and launch a campaign against these false prophets, such as this country has not seen in this generation? There is not one thing within the Scriptural bounds of reason that I would not do to have peace with my brother. My heart yearns for the good will, trust, and confidence of my brethren. I have never seen the time during my preaching career, when we had such opportunity as we now have. Let us face the facts! Together we will rise to meet it; divided we shall fail. Have we dreamed of even greater unity? Will our dreams, too, fail?

—1611 Bluff St.
Wichita Falls, Tex.

THE CHURCH DIRECTORY

The new church directories are now for sale at 25c each. The following new congregations may be added to it:

Horatio, (Sevier County), Ark.—10:30 A.M. Lord's days. Contact Tom Lawson, Horatio, Ark., or Tommy Lindsey, Horatio, Ark.

Old Broadway church of Christ—10 miles south of Paris, Tex., (LaMar County), on the old highway. 10:30 A.M. Lord's day. Contact Tom Hutchings, RFD, Paris, Tex.

Do you know of any congregations in or near Tucumcari, N.M., Beeville, Tex., or Wichita, Kan.? If so, please let me know. Almost every week I have letters from people inquiring about a place of worship, and all I can tell them, is what information you give me. I appreciate your cooperation.

Order your directories from me at 3617 N.W. 15th St., Oklahoma City, Okla.
—Ray Asplin.

ANOTHER FAITHFUL CONGREGATION IN CALIF.

There is now a faithful congregation in Cypress, Calif., on the corner of Lincoln and Miller St., about ¼ mile east of Cypress at 5955 Lincoln Ave. Our wor-

ship consists of: One male member speaking at a time to the whole undivided assembly; one loaf, broken by all; one cup containing the fruit of the vine; laying by in store; prayer led by male members; and congregational singing without the aid of an instrument. We meet at 10:30 each Lord's day morning and 7:30 P. M. Our address is 5955 Lincoln Ave., V.F.W. Hall, Cypress, Calif.

We desire to be recognized by and affiliated with all the faithful brotherhood that is satisfied with the plain teaching of the Bible (1 Pet. 1:20, 21). We desire the prayers of the faithful, and you will find a welcome here at any time.

For more information you may contact: Everett Allen, 721 W. Wilson St., Costa Mesa, Calif. Telephone Liberty 8-2912, or L. H. Gragg, 2025 Pomona Ave., Costa Mesa, Calif., Telephone Liberty 8-6809. —L. H. Gragg

BONDS OF MATRIMONY

Johnston-Lea—On May 16, 1954, 3:00 P. M., at the home of the bride, I officiated in uniting in matrimony, Bryant Johnston, and Betty Jeane Lea, both of Summit, Miss. A large crowd gathered upon this occasion to wish these fine young people life's best blessings. Our prayer is that they will have the best life has to offer.

—M. Lynwood Smith

Elmore-Word—May 20, 1954, at the church of Christ on NW First Street, Ardmore, Okla., two of our finest Christians were united in the holy bonds of matrimony. They were Johnny Elmore, one of our best preachers and singers of the Gospel, and Sally Word, a fine Christian girl. A church full of friends and loved ones gathered for this occasion. For Johnny and Sally we wish the best. Johnny is to be busy in mission work in Okla.

—M. Lynwood Smith.

Fancher-McLemore—On June 4, 1954, at the church of Christ on NW Seventh Street, Oklahoma City, Okla., Leon Fancher and Nancy McLemore were joined in matrimony. Leon is a preacher of the Gospel and is loved by all who know him. Nancy is a fine Christian girl and is known over the country for her beautiful singing. We wish the best for this wonderful couple. They are engaged in mission work in the State of Ark.

—M. Lynwood Smith



Ralph Kitson, Mozier, Ill., May 23.—We had 103 in attendance today for which we are thankful. Bro. J. D. Corson will be here June 8, for a few nights. Bro. King, come by whenever you can. Pray for us.

J. F. Prince, 1008 Juniper, LaGrange, Ga., May 22.—Bro. Edwin Morris just closed a good meeting here, with 3 baptisms and several confessions of faults. He is a good preacher. Please send us 100 of the new song books.

Don Krider, 120 Center, E. Peoria, Ill., June 14.—Here is is sub. for the OPA. I think it gets better all the time

and I look forward to it each month. I think all who love the Lord and His work do the same. Keep up the good work.

E. R. Brown, R. 1, Stilwell, Okla., May 30.—May 7-16, Brethren Miles King and Leon Fancher held a good meeting for us at Nole Chapel. Bro. Wayne Fussell preached for us one night. Bro. James Morgan preaches for us once a month. They are all fine preachers.

Clarence Pelfrey, P. O. Box 428, Olivehurst, Calif., June 15.—June 13, we had a wonderful lesson by Bro. Ed Powell of the Florin congregation. We would appreciate any of the faithful brethren dropping by to give us a lesson. We received the new song books and like them very much.

Fred Renier, 1022 Ridge, Kansas City, Kan., May 24.—I recently enjoyed a visit with the congregation in Springfield, Mo., and heard a good lesson by Bro. Homer L. King. Brethren Jimmy Shaw and Lynwood Smith are now conducting our meeting here. Here is my renewal.

W. M. Hopkins, R. 1, Decatur, Ark., June 8.—The Oakhill congregation in Rogers, Ark., closed a meeting, with 2 nights at Bentonville, and 4 nights at Eagle Corner. Brethren Billy Orten and Tommy Shaw did the preaching and we recommend them to everyone. They will return next year.

Milton Evitt, 3811 35th, Lubbock, Tex., June 7.—The church here seems to be doing fine. Bro. Fred Kirbo was with us last Tuesday night, enroute to Calif., and gave us a good lesson. Bro. King, anytime you are out this way, be sure to stop with us. Send me 5 of the new song books.

Perry Allen, 600 La Paloma Rd., Richmond 11, Calif., June 16.—The congregation formerly meeting at 2nd St. and Pacific Ave., Alameda, Calif., is now meeting at 6073 Dam Road, Richmond, Calif., 10:30 A. M. Lord's day and 7:30 P. M. Friday evenings, until further notice.

J. A. Scantling, R. 1, Box 334, Blythe, Calif., June 12.—We would like to move near Modesto, as we are in no condition to make our home where we are. Please contact me if you know where I can buy an acre or two of land within 10 miles of Modesto, with electricity available. We would rather be off the highway.

K. G. Wilks, Box 902, Breckenridge, Tex., June 10.—Aug. 4-15, Bro. Don McCord will conduct our meeting at Woodson. We recently baptized my daughter-in-law, who lives in Ft. Worth, and we are rejoicing. Woodson is on Highway 183, and is reached only by private conveyance. Our meeting house is on the pavement east of the bank.

L. H. Gragg, 2025 Pomona, Costa Mesa, Calif., May 24.—We met in our homes, May 9, and 16, with 4 baptisms on the 16th, and two had been baptized in Jan. May 23, we met for the first time in our new meeting place in Cypress, with good interest. I have been doing personal work for the past 2 months resulting in 6 baptisms and several more are deeply interested, and making plans for baptism. We desire the prayers of the faithful.

Dorman Bryant, Rte. 4, Bx. 109, Wichita Falls, Texas, June 18.—I recently closed a week's meeting at Shreveport, La. During the month of May, I had the opportunity of working with Bro. Leon Fancher in his meeting at West Fork, Ark. At this writing, I am attending the Miller—Bales debate on our differences at Searcy, Ark.

Ted Warwick, 811 No. Northwood Ave., Compton, Calif., June 17.—The meeting at Riverbank closed with a number of confessions and a short discussion with the cups brethren. We believe good was accomplished. I was privileged to attend the meeting at Lynwood conducted by Bro. Kirbo. Bro. Don McCord and I plan to leave for Okla. in a few days.

Carl Willis, 7175 Eliz. Lake Rd., Pontiac, Mich., June 16.—Since last report Bro. Elgie Thompson of Piney View, W. Va., has been with us. He is a good preacher. Bro. Billy Orten is working with the church at Bernie, Mo., during June. He has baptized 2 thus far. Bro. Homer A. Gay is to work with the church here the last of July, Aug., and the first week of Sept. Let us look to the cross.

J. R. Tidmore, Box 93, Broken Bow, Okla., June 2.—I was at Horatio, Ark., Lord's day for the morning service; at Dierks, Ark., in the afternoon; and at Oak Grove, for the night service. It makes me happy to get these calls, where I can help. I go to McAlester the first Lord's day, and Legal the second. We are happy to have our son and family with us this week. We look forward to a good meeting with Bro. Homer L. King, starting June 20.

James W. Russell, 755 Orange Ave., Fresno, Calif., May 25.—The work in this section continues to progress. Bro. Cryer did an excellent job here for 3 months and at Sanger one month. I was at Porterville, for 3 sermons in May, and labor with Woodlake and Armona once a month. The congregation meeting on Butler Ave., has increased in number and is a working congregation.

J. C. Miller, 1017 Childress St., San Angelo, Tex., June 7.—June 6, Bro. Homer A. Gay, closed a 10 day singing school at the Lakeview church. Much interest was manifested and the singing is much improved. He preached for us the two Lord's days he was here, and one confessed faults. June 6, we had singing in the afternoon using Old Path Echoes No. 3, and everyone seemed to like it very much. I think it is the best yet. Send us 25 more books.

Clovis T. Cook, 1611 Bluff St., Wichita Falls, Tex., June 11.—At this writing, I am in a meeting with the Deep Dale, congregation near Hinton, Okla., a real nice little band of Christians. They are strong and sound in work and worship. They sing real well. I am really enjoying the meeting. The meeting at Bro. L. J. Early's place near Seminole, Ala., has been changed, and by the time you get this it will be history, the Lord willing.

Robert L. Falvey, Box 346, Huntington Park, Calif., June 14.—Our beloved and able Bro. Fred Kirbo closed our meeting June 11, with one baptized, one restored, and one confessed faults. Never before was the sword of the spirit so powerfully wielded from the Lynwood pulpit. We were happy to have his good family in our

midst, also. I thank God we still have men who shun not to declare the whole counsel of God. The church here was much strengthened spiritually.

D. B. McCord, 223 W. Lime, Monrovia, Calif., June 16.—My time at Arvin was enjoyably spent; here is a church that is exemplary in more ways than one. It is encouraging to be associated there. From the Sulphur meeting, the Lord willing, my next is at Lawrenceburg, Tenn., July 7-18. Then I go to San Angelo, Texas to begin July 21st. It is good to read of the good that is being done in behalf of primitive Christianity through the paper. God will bless those of us who are becoming more mission-minded. God bless the church.

Tom E. Smith, 302 Phillips, Healdton, Okla., June 11.—Since last reporting, I have preached at Oak Grove, Graham, Sentinel, and Davis, Okla. All these churches seem to be on the upward trend. I attended a fine singing at Ada last Lord's day, which was the closing day of Bro. Paul Nichol's meeting there. We also had a fine singing the 4th Lord's day in May. The next 4th Lord's day singing is to be held at Ardmore, July 25.

Ellis McCabe, Noel, Mo., June 14.—I was much edified by hearing Bro. Tommy Shaw at Bentonville, Ark., and Bro. Billy Orten at Decatur. I enjoyed having them in my home, also Bro. Chris Adams and wife from Swars Prairie. One of the wine brethren of Chicago attempted to bring his doctrine into the Noel congregation, but Bro. Hayworth and I had no trouble in handling the situation. Brethren, have you had at least one mission meeting this year? "Woe to them that are asleep in Zion." The harvest is white. If you need me call me.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., June 14.—I enjoyed being with the faithful church at Harrodsburg, Ind., over the week end, May 22-23. This church will grow. Heard Bennie Cryer at Chapel Grove. I came to Calif. with Bennie and his wife, preaching en route at Dallas, Odessa, Glendora and Fresno (Butler Ave.). Am presently in tent meeting at Stockton, Calif., with good crowds. Thanks to all the brethren and preachers who have been with us even from great distances. I begin at Arvin, June 17, and go from there to Sulphur. Am scheduled at Washington, Okla., July 4-16, and then in So. Alabama at Early and Lowery churches, July 18-Aug. 1.

Alton Bailey, 809 Grant St., LaGrange, Ga., June 15.—I have not reported before due to the fact we have two other preachers from this congregation that write to the OPA, and I do not do much evangelistic work, but my future plans are to do so. May 8, 9, I preached at Union Hill near Lawrenceburg, Tenn. Bro. Edwin Morris held a wonderful meeting here at LaGrange. May 17-23, I held a meeting at Columbus, Ga., baptizing one and 10 confessed faults. They are growing. Bro. Paul Walker was with me the first 3 nights, and Bro. Dallas Burdette was there one night. May 30, I was at Temple, Ga., and I was called back to Columbus to preach, June 4-6.

Bennie T. Cryer, 755 Orange Ave., Fresno, Calif., June 16.—I enjoyed a short visit in Tennessee in the home of my wife's parents and Bro. Water's. While there I preached at the Chapel Grove church of Christ several

services. Some good work has been done there the past few months. The house was almost full each service that I was there. Bro. Waters returned to California with us. I am now at Woodlake and we begin a meeting here June the 18th. Much interest has been manifested during the past two weeks in which I have been doing personal work. Remember the faithful in your prayers.

W. S. Cummings, Box 135, Davis, Okla., June 1.—We have been with Bro. Bill Roden in a meeting at Enterprise, Okla. He baptized one and others out of duty and out of the church seemed much interested. This is an old congregation but they have had much strife and trouble. They want Bro. Roden to return and hold another meeting. They had tried to do all their own teaching, and while they have some very good teachers, I think a congregation needs a preacher once or twice a month if it is possible. They have asked me to be with them once a month, and I have taught 2 Lord's days. I hope to continue as long as I can be of assistance to them.

James R. Stewart, 2114 Lyle, Waco, Tex., June 14.—May 23. we closed our work with the Lynwood congregation, with good interest and a full house. They have a nice building in a good location, and by working together in love and unity, I believe they will grow in number. Enroute home, we preached at Bloomington, Calif. I preached at Dallas the first Lord's day in June. They are doing fine. Bro. Paul Nichols is now in a meeting there. June 10, we were at Okla. City (Capitol Hill), and June 13, at Sentinel, Okla. My home congregation in Waco, Circle Rd., is growing. Bro. McKamie is doing a good work here. Pray for me and the work.

O. T. Bankston, R. 1, Box 185, Milano, Tex., June 4.—Sand Grove church of Christ will hold a meeting beginning July 30, and continuing as long as interest demands. Bro. Wayne McKamie will do the preaching assisted by visiting brethren. For information, call Bro. A. D. McNiell, or Marcus Bankston on the Milano Exchange. Everyone is welcome.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., June 14.—Since last reporting, I have preached at several congregations in Tex., Okla., and Ark. Bro. Leon Fancher and others have done a wonderful work in and around Foreman, Ark. May 30 June 6, Bro. Wayne Fussell and I were in a meeting at Stamford, Tex., with no visible results. Outsiders and digressives attended the meeting but failed to take their stand for the Truth. I am now in a meeting at Flemington, Pa., to continue through June 27. July 23-Aug. 1, Bro. Miles King and I will be at Pansey, Ala. Brethren, there is a future ahead, if we will take advantage of it. Remember to pray for me and mine.

Paul Walker, R. 2, Summertown, Tenn., June 16.—I heard Bro. Morris give some wonderful lessons during his meeting at LaGrange, which closed May 16, with much good accomplished. May 17-19, I attended Bro. Alton Bailey's meeting at Columbus and heard some good preaching by him and also Bro. Bud Parker in LaGrange. May 26, Bro. Bennie Cryer and I taught the lesson Wednesday night at Chapel Grove, Tenn., to a large audience. May 30, I spoke at Long Branch, Tenn. These few Christians are to be commended for their

faithfulness. June 6, in the absence of Bro. Waters, I gave a lesson over WDXE radio station. Do not forget our meeting with Bro. Homer L. King at Chapel Grove, beginning July 30. Let us all work together.

J. W. Kornegay, 432 Drummond Pk., Panama City, Fla., June 16.—June 13, Bro. Huguley from Ala., gave us a good lesson, and Bro. Grimes, Opp, Ala., was with us June 6. We were all strengthened. Beginning July 18, we hope to have a good meeting conducted by Brethren Fred Kirbo and Barney Welch. You are all invited to attend. We wish to acknowledge a donation of \$25.00 from LaGrange congregation, also donation of individuals, to help on our building. We surely appreciate it. We have the building near enough finished that we can meet in it, but still owe several hundred dollars. With the help of God we will press on. Pray for the work here. I really enjoy the OPA. The Timely Suggestions are very good.

James Orten, Route 2, Lawrenceburg, Tenn., June 16.—During the month of February, March, and April, I worked with the church at Midland, Texas; doing personal work and holding a meeting, baptizing one and two confessed faults. We have many friends in Midland. Beginning May 4, sponsored by the brethren in Fort Worth, Bro. Lynwood Smith and I worked together in a mission meeting near Paris, Texas. Two families had come over from the digressives, and they plan to continue to meet for worship there. While there we saw and sang some of the songs in Lynwood's "dummy" for his new hymnal, and we think it will be a good one. From Paris, I came to Cable Ridge, north of Lebanon, Mo., for a meeting of ten days. We were glad to see old friends again.

Edwin Morris, 3021 McFerrin, Waco, Tex., June 14.—May 5-16, I was in a meeting at LaGrange, Ga., with 3 baptisms and a number of confessions of faults. Bro. E. H. Miller was away in other work, but we were glad to have Brethren Bud Parker and Alton Bailey present. This is a working congregation and my stay among them was most enjoyable. May 23-30, I was at Fruitland, Tex., baptizing 5 and one was restored. This congregation had only one male member, but 4 of the 5 baptized were men, so the future there looks brighter. This was one of my most enjoyable meetings. Tonight, we closed a tent meeting in Lebanon, with 2 baptized. We plan to hold another here before July 4, and another after the 4th. July 25 - Aug. 8, I will be at Lexington, Okla.; Aug. 12-22, at Flemington, Pa.; and at Richland, Mo., Aug. 28 - Sept. 5. Brethren, let us go forward in the work and not be our own enemies.

A. J. Mason, 784 Carr Ave., Aromas, Calif., Apr. 30.—Feb. 28-Mar. 14, I held a meeting at Yakima, Wash., baptizing one. I appreciated their hospitality, they are among God's best. We had visitors from Kennewick, Wash., and Odell, Oreg. Bro. Phillips from Odell was there each week-end. He is truly a worker. I went next to Odell, preaching twice, then preached 6 times at Olivehurst and Yuba City, Calif. I enjoyed this beyond words. The brethren at Yuba City sent me to Ukiah where I did personal work for about a week then held a meeting from Apr. 10th through the 20th. The Lord blessed our efforts with 5 baptisms, all married people, and one was restored. Bro. Chuck Ford has done a wonderful work there. He had 2 ready for baptism when I arrived. Here are 4 subs. (We are very sorry, and extend our apologies to Bro. Mason, for over-

looking this report, which should have been in the June issue.—Editor).

Leon Fancher, Box 285, Winthrop, Ark., June 16.—We have received support during the month of May for mission work from the following congregations: Ada, Okla. City (7th St.), Washington, Stroud, and Sulphur, Okla. For this we are thankful. Bro. Dorman Bryant and I enjoyed the meeting we held the last of May at Union Star near West Fork, Ark., though there were no visible results. Lord's day afternoon I preached at Oak Hill near Dierks, Ark. Another member of the digressive church took her stand with us. At present, we are using Shreveport's tent in a meeting at Horatio, Ark. We plan to use the tent in Dierks the first part of July. We attended the first Lord's day in June singing at Oak Grove. This has been restored as an annual affair, and was well attended by about 300 people. Bro. Lynwood Smith preached that morning and a man and wife took their stand with us.

Gillis Prince, RFD, Wedowee, Ala., June 16.—Since last report, I have labored with my home congregation; preached at Columbus and Temple, Ga.; visited and preached once each at Seminole and Lowery, Ala. In March, Bro. Thomas Murphy held a meeting at Napoleon, baptizing one. He surely gave some good lessons. I heard Bro. Morris in his meeting at LaGrange and enjoyed it much. April 25-May 2, I held a meeting at the Hill Top church near Liberty, Ky. This was my ninth effort there and was the best yet. I am now in a mission meeting at Ft. Gay, W. Va., sponsored by the church in Huntington. Wife and two children are with me. We are having good crowds and interest. I will close here the 27th and begin at Temple, Ga., July 2, continuing for 10 days. Then I will be at home for Bro. Gay's meeting with my home church. In August, I am to be with the brethren in Austin, Tex., (43rd and Maybelle), for a meeting. May the Lord bless the faithful.

Carlos B. Smith, R. 1, Box 150, Wesson, Miss., June 2.—It has been some time since I reported, but I still enjoy reading the OPA, and think it is doing a great work. The second Lord's day in April, I was with the brethren in Strong, Ark. They have completed their building. Bro. Stegall made a great sacrifice in labor, I wish we had more men like him. I am to be with them the first week in July for a meeting. Bro. Homer A. Gay, was with us a few nights in Arpil, enroute to Hammond, La., to preach in the cups church. I think he did a good job with them. He is still young enough to get the job done. Bro. Fred Kirbo just closed a 10 nights' meeting in Brookhaven, baptizing 2, and one confessed faults. We had the largest crowds throughout the meeting we have ever had. While Bro. Kirbo, contends for the scriptural worship, he also fights worldliness that is creeping into the home and church. We need more men like him. He does not spend his days off at home in idleness or play, but with his paint brush laboring with his own hands as the Bible teaches. We bid him Godspeed and ask God's blessings on him.

J. Wayne McKamie, R. 1, McGregor, Tex., June 10.—For the past 3 months, I have done personal work, and teaching, in Waco, with fair results. Recently, 2 have confessed faults, and one has been baptized. The congregation is growing. Several, who formerly were in error, now meet with us, and some of the brethren do a fine job in chapter teaching. My work with these brethren ends the last of June, and they look forward to the coming of Bro. James Orten and wife, for work during July and August, and to a meeting in Sept., with Bro. Paul Nichols. July 11-18, I will be in Midland, then to Milano (Sand Grove), the last of July and first of Aug. Then, I hope to work with the McGregor congregation for a few months. They have only about 10 faithful members, and have been unable to get anyone to work there. Hope to build them up, so that in the future, they can have someone to do work there. We ask your prayers, and presence if possible, in this work.

C. Nelson Nichols, Vancourt, Texas, June 17.—Since our last report we have been laboring with the faithful

brethren in South Carolina. The congregation at Greenville is to be commended for its efforts for the truth. It has been thirty years since innovations and digression split the church and opposition is still high. The people of Greenville resent the small true church on Jamison St. In spite of malice and discouragement, the brethren are determined to keep the work going. Last week we baptised another young married woman who was raised in the Baptist faith. May 30, we were at LaGrange, Ga., and saw many dear to us in the faith. We were happy to see and visit with preaching brethren Gillis Prince, Alton Bailey, Bud Parker, and Bro. Morris. Last Lord's day we were with the faithful at Shreveport, La., for a short visit en route to Eola, Texas. The brethren in So. Carolina asked us to return and Lord willing, we shall be with them two and a half months before going to meetings in the Pacific Northwest.

E. H. Miller, 1003 Truitt, LaGrange, Ga., June 11.—I held a weeks meeting after the debate in Richland, Wash., with several confessions of faults. One family who had been in the church for 40 years, took their stand with us against S. S. and cups, as a result of the discussion. They were surprised that their preacher was unable to give scripture for these practices, though they admitted these things were not in the church when they first obeyed the gospel. En route home, I held a mission meeting at Arvada, Colo., where there were but 2 women to meet for worship. I baptized one man, so they now have the scriptural worship. If you are near there, and want to meet with them, contact: A. J. Kemmerling, 6225 W. 53, Arvada, Colo. (Ph. HA 4-2409). Bro. Edwin Morris held a good meeting for my home congregation baptizing 3, and over 20 confessed faults. He certainly reprieved sin, and I thank God for men who can build up and strengthen the church. I am to debate Bro. Bales, June 15-18, about 8 miles out of Searcy, Ark.

Jim A. Canfield (colored), Star Rte., Box 78, Marion, La., May 31.—I am still in Pa., and it has been a pleasure to work with the faithful colored brethren here. They have worked hard to convert sectarians, and have carried me into many homes to teach my people the Truth, but there is so much sin and pride in great cities like Butler and Pittsburg. Last Lord's day some of Bishop Johnson's colored members came up from Pittsburg to hear me preach. They had been tarrying for the baptism of the Holy Ghost for over a month but had not received it. Bro. Cobb brought them up to hear me on that subject. Bishop Johnson is the same bishop I talked to in Pittsburg sometime back. I told them the reason they had not received the baptism of the Holy Spirit was because the work of miracles had passed and Bishop Johnson was not an apostle of Christ but a false apostle (2 Cor. 11:14; Rev. 16:14; 1 Cor. 13:8-10; Eph. 4:11, 12; Acts 10:35; Acts 8:12-15; and Acts 19:3-5). I showed them an apostle was always present when the Holy Spirit fell on believers and that only the apostles could lay hands on people that they might believe (Heb. 2:1-3). Bishop Johnson teaches Jesus is God the Father. I told them when the apostles laid hands on people they received the Holy Spirit right then, and not at some future time. Bro. Gatson and his wife have given up the S. S. and cups and have the true worship in their home now. Brethren, pray for them that they may remain faithful. I am to leave Pa. June 7. May God bless all His faithful children.

Homer L. King, 820 Kerr, St., Springfield, Mo., June 20. The work in this place continues in a very encouraging way. Almost every service on Lord's days brings us new faces, and we are beginning to see some fruits of our labors. Last week we baptized two, man and wife, past middle age. Some of my readers will remember Nova Holt, of the Fieldstone community near Vanzant, Mo., but who for years has lived in Springfield. I know you will be glad to hear of his obedience to the gospel. Others are interested. We are to begin a series of meetings here July 11, either under a tent or in the open-air. Bro. Clovis Cook will assist me here. All in reach should make a note of the date. I am now in a series of meetings at Golden, Okla. We began today, and at our very first service, one responds for baptism,

and we attended to that baptism this afternoon. We are to continue here until June 27, or possibly the 30th; then to the camp meeting at Sulphur. After the mission effort in Springfield, I am to go to Lawrenceburg, Tenn., to begin a series of meetings at Chapel Grove, July 30. Then to Calif., for the Labor Day meeting at Bakersfield and much other work. We were glad to have Bro. Edwin Morris and his family visit in our home en route to Lebanon for a meeting, recently. We are glad that he and family seemed improved in health. Others who visited in our home from out-state were Bro. Dow Fancher and wife, also Clovis Cook and wife. Recently, I accompanied young Bro. Joe Stumpff in his appeal hearing in Kansas City. My love and best wishes to all my "co-laborers" in the gospel.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., June 15th.—While visiting our daughter, Luvilla, in Ft. Worth, Texas, in May, I preached at the mid-week meeting and we enjoyed seeing and being with all of the good folks there. I preached Sunday and night at Denley Dr. in Dallas, May 23. They are a working, faithful band, and we always enjoy working with them. I then taught a singing school at the Lakeview church of Christ in San Angelo, beginning May 26. This was one of the best schools I have been in, in a long time. It seemed that everyone was ready, and with the new Old Paths book, and new songs with which to practice it created a lot of interest in singing. I preached each Sunday and Sunday night while I was there to good crowds with one restored to the fold, and the brethren all seem to be in good spirits. We were glad to have all of the visitors and among them were preaching brethren Billie Jack Ivey, Bennie Cryer, Ervin Waters, and Reed Chappell. After the school, we enjoyed two nights of the meeting in Menard, Billie Jack Ivey doing the preaching to nice crowds. We are now in a meeting in Sonora, Texas, which is to continue for two weeks. Bro. Chappell started the meeting June 13 and has baptized one. We were rained out last night, but the rain will help the meeting. We are hoping and praying that we will have a good meeting here. We hope to see hundreds of our beloved brothers and sisters at the Sulphur meeting. It makes me rejoice to see the good reports from the field of the good work being done by all the faithful brethren. Please pray for us.

Billy Orten, Route 2, Lawrenceburg, Tenn., June 11.—The meeting at Tulsa closed May 16, with two immersions. Brother Tommy Shaw and I worked together in this effort. We enjoyed laboring with this fine congregation. We appreciated all the visitors in this meeting, especially preachers. In the past four years, Brother Shaw and I have worked together in a number of meetings, possibly a dozen or more; and we always enjoy our work together. May 19-25, Brother Shaw and I held a meeting at Eagle Corner, near Rogers, Ark. The meeting was scheduled to go longer, but due to very poor crowds and interest; we closed. We appreciate the hospitality shown us by Brother W. M. Hopkins and family while there. I heard Brother Leon Fancher deliver a fine sermon at Westfork, Ark., May 26, and Brother Larry Robertson present an inspiring message at Council Hill, Okla., May 27. At present, I am working with the congregation that meets eight miles west of Bernie, Missouri. Two have been baptized thus far. Brother Jerry Cutter established this congregation last November, when the congregation at Pontiac, Michigan, "SENT" him here. Later the same congregation sent Brother Arthur Wade here. These men have done a wonderful work of establishing the true church at this place. There is now a congregation of about twenty-five or thirty members meeting regularly for worship in their new church building. Brethren, here is another good example of what we can accomplish if we will put God's plan of SENDING preachers into operation.

FOUR THINGS—Four things a man must learn to do if he would make his record true; To think without confusion clearly; To love his fellow men sincerely; To act from honest motives purely; To trust in God and Heaven securely.—Henry Van Dyke.

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. XXV

LEBANON, MISSOURI, AUGUST 1, 1954

No. 8

OUR HELPING ATTITUDES

As I understand it, the greatest needs of the church today can not find satisfaction necessarily in material or temporal things. I understand that the greatest need is **not** for men of high literary attainments — men with bachelor's, master's and doctor's degrees in the various endeavors. Nor do I understand that the greatest need is for men of an abundance of the riches of this world, monetary or otherwise; nor do we believe the greatest need is necessarily for more eloquent heralds of the gospel of Jesus Christ, although they are needed. This installment might be considered a continuity of our articles of the past few months that dealt with **kinds** of men and women that are needed and not needed in the church. We, in this article, want to deal primarily with attitudes, and not kinds or species of individuals, that should pervade the church of our day.

A Loving Attitude

It was the Founder of the Christian system, Himself, Who said: "By this shall all men know that you are my disciples, if you have love one for another" (Jno. 13:35). A loving attitude can cover a multitude of sins. In a sense, a loving attitude encompasses all others, so the ones we mention as we proceed will be more or less a breakdown—a reasoning from the general to the particular. The natural man rebels incessantly against the spiritual man and if utmost care is not given to the problem, the spiritual man will become the vanquished; the natural man the victor. This ought not to be. Since the natural man is more aggressive usually, it is easier and more natural for the spirit of hate, resentment and bitterness to prevail (Eph. 4:31). Such an attitude imprisons our souls in jeopardy every hour and to be plain about the matter will ultimately consign our souls to hell. Since there is no future in the entertainment of such attitudes, the sensible and wise thing to do is to labor for a loving attitude toward everyone. There should be no deed of others so bad or disgusting, no word, report or other wrong-doing, no item of misunderstanding of such magnitude that a loving attitude would find no room in our hearts. We are to even love our enemies—another strong point in proof of the fact that Christianity is easier preached than lived. (Matt. 6:35). The man of God would do well and very well to meditate often and with thoroughness upon 1 Cor. 13.

(Continued on page eight)

WHY WE OPPOSE INNOVATIONS IN RELIGION

Something New

The basic idea conveyed by the term innovation is "something new." There are two kinds of innovations, those which involve human arrangements and those which involve divine arrangements. Our objections are against the latter. The former may be positively advantageous to humanity. Man has the right to innovate to his heart's content in his humanly regulated sphere of activity. His technological and scientific progress open up new vistas for his exploring and inventive mind. Automobiles, electric lighting and appliances, the telephone, the radio, agricultural machinery, industrial machinery, etc., have had their impacts upon and have changed our way of life. Few, indeed, would want to go back to more primitive living. But these innovations involve only man's arrangements. We oppose innovations in religion.

Two Kinds of Religion

Religion is either of human origin or divine origin; it is either true or false. We do not oppose innovations in human or false religion. We oppose innovations in divine or true religion which involve divine arrangements. The great pagan religions: Shintoism, Buddhism, Hinduism, etc., are of human origin. Yet they are old. We do not oppose any innovation or new thing which they may desire to introduce into their respective religious systems. The systems are wrong anyway. Denominationalism in its various forms and ramifications is of human origin. We do not oppose whatever changes the denominations may desire to make in their respective systems. Their systems belong to them and they may do as they see fit with them.

But the church is a divine religious institution. It was established by Christ (Matt. 16:18); purchased by Christ (Acts 20:28); built upon Him (1 Cor. 3:11); it is His body (Col. 1:18); wears His name (Rom. 16:16; Acts 11:26); and its ordinances are to be kept as delivered, "Keep the ordinances, as I delivered them to you" (1 Cor. 11:2). It belongs to the divine sphere and its appointments are divine. We oppose innovations involving divine appointments in the organization, doctrine, work or worship of the church.

The Futility of Innovations

God's work is good and very good. It is perfect. It cannot be improved upon by man. If man could improve upon God's work, he would have more knowledge,

more power and more ability than God. Man exalts himself when he thinks himself capable of improving upon God's work in religion.

Every time that man has tried to improve upon God's work he has made a manifest failure. The Jews brought many innovations into their religious system. Jesus said, "Why do ye also transgress the commandment of God by your tradition?" (Matt. 15:3). "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13). Innovations led to the subversion and perversion of the Jewish system.

They Destroy the Divine and Build Up the Human

Every change in a feature of the New Testament church is the removal of a pillar that supports that church. Thus innovations usually remove divine pillars and substitute therefor human pillars. The divine building is thereby torn down and a human structure is builded up. The change is gradual and progressive. It is slow enough to lull into a fatal repose many of those conservative souls who are somewhat naturally averse to swift change. A couple of changes every generation are cumulative. In several hundred years the divine structure is almost completely replaced with new and human material. It is not the same building it originally was. This danger to the church is ever present and real.

They Led To Apostacy

The church came forth in its primitive purity and beauty on the first Pentecost after the resurrection of Christ in Acts 2. Thousands heard the gospel with receptive hearts and flowed unto it (Isa. 2:2-4). It spread soon throughout the environs of Jerusalem and the communities of Judea. Persecution scattered the disciples and aided the diffusion of truth. Samaria received its saving message. Then the glad tidings of peace flowed as a gentle river to earth's remotest bounds. The combined opposition of the Jews and Romans melted before the early church as the snows before the rays of the morning sun. The knowledge and glory of God covered the earth as waters covered the sea. The church grew with a rapidity which has been unparalleled in its history.

But Satan was in the job within and without the church. Paul prophesied of an apostacy to come. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). "For the time will come when they will not endure sound doctrine" (2 Tim. 4:3-4). In 2 Thes. 2 Paul mentioned the "man of sin," "the son of perdition," to be revealed, and said, "The Mystery of iniquity doth already work." The working of error and leaven of corruption which was to bring on the full development of the "man of sin" was working in Paul's day.

After the death of the apostle John innovations began to creep into the church. Congregational organization was changed. The authority in the eldership, or presbytery, gravitated to one of the elders or bishops. Soon one of these bishops in each province had authority over the other bishops in his province. This was diocesan control. After about five hundred years the bishop of Rome assumed universal authority over the church. But during those years other changes were being wrought in the church. The Apostles Doctrine was a human creed formulated and bound on the

church. The Nicene Creed was formulated at a council of bishops at the Council of Nicea. Infant baptism is introduced. Sprinkling gradually takes the place of immersion for baptism. The worship becomes ritualistic. The cup in the communion is withheld from the congregation and its contents drunk by the bishop. Instrumental Music gradually comes into the worship. Many other changes are made over a period of several hundred years.

The Catholic Church is the result of these innovations. It is an apostate church. Innovations in fruitation. We do not like to look at the end result. But, remember, the same dangers still inhere in innovations. History can repeat itself. It can happen again. We must ever be on our guard lest we be swept along in the current of innovations also.

(To be continued)

—Route one,
Lawrenceburg, Tennessee.

THE FIELD OF BLOOD

By Clovis T. Cook

Jesus said, "With desire I have desired to eat this passover with you before I suffer" (Lk. 22:14). Therefore, when He came and sat down with the twelve, He said, "Verily I say unto you, that one of you shall betray me" (Matt. 26:21). When the disciples heard this they were sorrowful and began to wonder which one of them would do a thing like that. They said, "Lord is it I?" Jesus said, "woe unto that man by whom the Son of man is betrayed." I have never believed that the Lord intended to keep this a secret; they would shortly know just who it was anyway, "Then Judas said, Master is it I?" The Lord answered "Thou hast said." I think all knew then. "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them" (Lk. 22:3-4). Thus we have now been led to the man.

Judas

Some are ready to ask, "who is this Judas, and from whence did he come"? Before his name was listed with the other apostles, as an apostle, we know very little, or nothing about him. He is called "the son of Simon" (Jno. 6:71). There has been, and is today much conjecture about this man being of the devil from the very beginning. It is very probable that the evil germs unfolded themselves gradually, and that he was not in the beginning as he was in the ending. When Jesus sent out the twelve in Matt. 10:9-10, he gave rules to take neither silver nor gold, which sheltered Judas from a temptation that would have proved dangerous even then, especially to him. Later when it became necessary to appoint someone to see after the money etc., it fell to Judas to do it. (See Jno. 13:29).

The heart of Judas was set on material things, and since many were contributing to the Lord and His cause, as we find in Lk. 8:3, where it says, "And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto Him of their substance," it therefore provided an excellent opportunity for this man to work his trade. This man Judas was a thief at the time Jesus raised Lazarus from the dead. When Mary anointed the feet of Jesus, with costly ointment, Judas objected, saying, "why was not this

ointment sold for three hundred pence, and given to the poor?" (Jno. 12:5). Now the next verse shows that he was not interested in the poor, but for himself, for he was a thief. So, little by little, he grew worse up unto the climax of all his deeds. That of course, was selling the Lord for thirty pieces of silver.

Judas Sees His Mistake

After Judas saw his mistake, he tried to make amends for what he had done by returning the money to those with whom he bargained. In this case as in many of ours, they didn't care to trade back. They didn't even want the money as a gift. This was blood money and they were afraid of it. It looked to Judas as if he had gotten into something from which there was no retreat. The deeper one goes into sin the harder it becomes to retreat. So, Judas became desperate, perhaps a little panicky or frightened, and since they would not take the money back, and not knowing what else to do, but knowing one thing for sure, and that is that he had betrayed innocent blood, he threw the money down at their feet, turned on his heels and left. He soon put an end to his earthly troubles, when through remorse of conscience he took his own life.

Blood Shed In The Field

In Gen. 4:10 we have a record of the first murder that was ever committed. Cain slew his brother Abel, while they were in the field one day. God asked Cain where his brother Abel was, and what he had done etc., and Cain denied any knowledge of his brother, but the ground or field had received his brother's blood and the voice of his brother's blood cried unto the Lord from the ground. O how much innocent blood has been shed upon this old earth. The battlefields run scarlet with it and have for centuries gone by, yet we are told that it is necessary to preserve our way of life. It looks as if there would be a cessation of war and its need, in the very near future if the shedding of innocent blood of mankind would do it. Even David knew the arm of flesh was weak, and that the Lord "saveth not with sword and spear" (1 Sam. 17:47). The Lord can defeat the world's greatest armies without causing a single drop of blood to be shed in the fields.

Aceldama

"Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood" (Acts 1: 18-19). This expression is from the Greek "aimatos" or "aima" and means, "price of blood, i. e. price received for murder (Matt. 27:6); field bought with the price of blood (Matt. 27:8; Acts 1:19)." Then he goes ahead to say, "The field dyed with the blood of Judas" —Lexicon page 15. I can't help but wonder how many lands are being occupied today which were bought by the price of blood, innocent blood!

1611 Bluff St.,
Wichita Falls, Tex.

TIMELY SUGGESTIONS

Officers in the church—their qualifications considered and compared: — A good brother whose knowledge of the Scriptures I greatly admire and appreciate, writes me some fine thoughts on the idea of "fasting, praying and laying on of hands" which I shall be very

glad to use when I get to that phase of these articles. He encourages me by saying "you certainly are doing a good job."

Another one of our highly esteemed preaching brethren writes me, "I thought I should let you know we are appreciating your articles on the eldership. They are truly edifying and we are all getting food for thought. I certainly agree with you on the one point you make about 'lovers of good men.' One thing that I love about Homer A. Gay, and the thing that I shall remember and cherish, as well as appreciate, as long as I live, is your 'shooting straight from the shoulder.'" I could easily fill my space with such commendations as these—and I truly appreciate them all.

We now continue our notice of the qualifications: (16). **Vigilant or watchful.** This, like the most of the other qualifications, is required of every child of God. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8). We are further told, "see that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:16-16). This word "circumspectly" is a double word, and means "looking around"—that is, **walk, looking around.** I fear that too many times we are guilty of setting our eyes on one sin or danger, and with our eyes thus focused on that one thing, walk headlong into something else that is just as bad or even worse. As fathers and mothers, many times we find that we have not watched for the care of our children as closely as we should; as editors of the OPA, many things we have let slip into its columns, things that should not have gotten there, because we were not as alert as we should have been. Many preachers influence has been injured for life because he did not watch his course as carefully as he should have.

Then no wonder that Paul told the elders from Ephesus to "watch," and Peter said "take the oversight"; and the writer of the Hebrews says, "they watch for your souls." Here, brethren, is the weak point in the Church of Christ today! "Watchman, what of the night?" Why can we not "watch and be sober"? Why should we not look far enough ahead to see the "wiles of the devil," and avoid them? Why should we (and more especially all we preachers), consider the good, growth, and advancement, of the churches everywhere?

May God in heaven help us all to see the dangers and sound the warning in time! Let the overseers of the churches look ahead and plan work for every member of the church.

Someone recently figured out what could be done by the faithful churches of Christ, if so much were contributed each Lord's day by each congregation, and it was amazing. But I want to tell you that I believe our congregations are **already** contributing more than that figure that was given, and the trouble is, not having qualified men in each congregation who can "watch" and see where, how, and when, and what for, this money should be spent." "Make the watch strong; set up the watchmen" (Jer. 31:12).

(17). **Of Good Behaviour:** Certainly this is needed today by all who pretend to be members of the church, for, "charity doth not behave itself unseemly" (1 Cor. 13:5). And there is a special requirement of this given to the evangelist: "That thou may know how thou oughtest to behave thyself in the house of God" (Continued on page eight)

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HERE AND THERE

How To Reach Us—For the next 30 days, or until further notice, address all correspondence to us and to the OPA to our old address, Route 2, Lebanon, Missouri, please.

Gratitude—Our sincere gratitude to all for the many nice words of encouragement regarding the OPA, the articles, and the spirit of the writers, also the general appearance and make-up of the paper. Too, we appreciate very, very much the increased interest being shown in the soliciting of subscriptions. Let us keep the good work going forward.

"Birds of a Feather"—This is an old saying, which is not only true of birds, but of about everything and everybody. If you want to know which way anyone is traveling or headed, just look for the company he keeps. Don't forget that one of the first marks of Peter's denial and down-fall was his going over to the opposition crowd and the warming of his hands on their fire. As our lamented Bro. H. C. Harper often said, when he was with us, "Straws indicate which way the wind is blowing." If you do not wish to be branded as one of a kind of any individual or group, then do not keep company with them.

SONG BOOKS, TRACTS, AND BOOKS

The OPA Song Book, 1954, "Old Path Echoes" (No. 3)—We are, indeed, very happy for the response to this book, and we are very thankful for the many nice compliments of it. Some of our leading preachers, singing school teachers, and others are acclaiming this book as the "best yet," the "best of all." One place in Texas ordered a supply for the church and a singing school, and so great was the demand from the outside of the church that they have now made the third order. Nothing but praise has come from all sections, and we are grateful. We gave special care to see that nothing but "wheat" went into this book, hence we culled very carefully all "chaff" we were able to detect in compiling "Old Path Echoes" (No. 3). Have you examined this book? You should see it and try it.

The price is the same as our 1953 book; viz., 50c per copy; 5 copies \$2.00; 12 copies \$5.00; 40c per copy for 25 or more copies; and we pay the postage. Satisfaction guaranteed, or your money back.

"Old Paths Echoes, No. 2" (1953), same size, quality,

general purpose book as the others, and thought by some to be the best we have ever made. The price—50c per copy; \$5.00 per dozen; \$10.00 for 25; \$20.00 for 50; \$40.00 for 100; postpaid.

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

"Favorite Spiritual Songs" (1944), 192 pages, all-purpose book, which is truly a book of "favorites." The price is very reasonable, viz., 35c per copy; \$3.75 per dozen; \$13.50 for 50; \$26.00 per 100; postpaid.

"Old Paths Melodies" No. 4 (1951), 192 pages, all-purpose book, a very good one, and the price is: 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 per hundred; postpaid.

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

A SPECIAL OFFER

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

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

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

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

Send all orders to Old Paths Advocate, Route 2, Lebanon, Mo.

FROM SPRINGFIELD, MISSOURI

The cause in this city moves steadily on, thank the Lord. Since last reporting, five adult people have been added, and two more have moved near enough to meet here. We are in an interesting open-air meeting as we go to press with this, right by the side of the new building, which is under construction at this time.

Contributions Acknowledged—In response to the plea for financial help on the house in the last issue of the OPA, we have received the following:

Irvin R. Boss, Pekin, Indiana, \$200.00; Cross Hollows Church, near Cassville, Mo., \$100.00; Church in home of Elmer Sutton, Bardley, Mo., \$10.00; Sister Maudie Ridenour, Vanzant, Mo., \$10.00; A man near the church building, Springfield, Mo., \$1.00; Total—\$321.00.

Our very sincere thanks and appreciation for the above donations. If this were not a strictly mission effort, we would not be making these appeals, but if all understood, I feel certain that nearly every congregation in the brotherhood would respond with a good donation.

The possibilities are great here, but so are the expenses and the opposition.

Send your contributions immediately to either Junior Van Stavern, 1511 Livingston, Springfield, Mo., or to the writer, Route 2, Lebanon, Mo.

—Homer L. King.

OUR HELPERS IN JULY

Our sincere thanks and appreciation to all our helpers for the nice list of subscriptions received during July. We ask that you continue to work for the paper, that it may go into as many homes as possible. Please check the following:

Homer L. King—30; Homer A. Gay—18; Church of Christ, Huntington, W. Va., by B. F. Leonard—13; J. Ervin Waters—12; Orville Lee Smith—9; J. W. McKeand—8; Paul O. Nichols—7; Edwin S. Morris—7; Billy Orten—6; Carlos B. Smith—6; Jack Ivey—4; H. E. Robertson—3; Bennie T. Cryer—3; Clovis T. Cook—3; Larry Robertson—3; Don McCord—2; Nelson Nichols—2; G. R. Bolin—2; H. O. Allen—2; Gayland Osburn—2; Harold King—2; Mrs. R. R. Kramer—2; Mrs. Ira Hooker—2; Mrs. Hoyt Eubanks—2; C. W. Van Stavern—2; Stella Barnes—1; A. R. Stover—1; Grady Coble—1; C. E. Adams—1; Ruth Pasley—1; Mrs. Jack Hawkins—1; H. D. Hinton—1; Buck Thomason—1; Mrs. Audrey Bentsch—1; Denver Garrison—1; Ellen McGownd—1; J. S. Halstead—1; Robert Falvey—1; Alma Russell—1; Jimmy Shaw—1; Buster Boyd—1; Mrs. F. A. Deavers—1; Mrs. Walter Keese—1; Emmett Offill—1; Cora Campbell—1; Mrs. J. M. Kennedy—1; Total—173.

SHOULD BE INTERESTING

A special price on three books, a copy each of the Ketcherside-Wallace Debates in Paragould, Ark., and St. Louis, Mo., together with a copy of the book, "Concerning Christian Colleges"—all three for \$5.00. These books cover modern controversial issues.

Send all orders to Mission Messenger, 7505 Trenton Ave., University City 14, Mo.

PROTEST BEER AND WINE ADS

Congress is discussing the possibility of banning beer and wine ads. from radio and T. V. The House bill is No. 1227 and the Senate bill 3294. You have a chance to register your protest against the liquor ads., by writing your congressmen immediately to use their influence to pass this legislation. The liquor business are spending millions to make customers of your sons and daughters.

—J. Earl Van Stavern,
Box 392, Sundown, Texas.

DO YOU NEED A SILVER CUP

A shipment of pint silver plated cups and eight inch plates to match (large enough for the bread) were shipped to me from England, and they should reach me the first part of August. The price per set is \$14.80, postpaid. It takes three to nine months to get orders filled, so if you need a set, you should write me at once, as I have several extra sets in this shipment.

Also, my tract, "Proof Cups And Classes Are Not Scriptural" is available at the low price of 15c per copy, postpaid.

I would not send in these ads to the OPA, if I made any profit on these things, but the cups and plates are at wholesale prices and the tracts are less than cost, when I have to mail out one or two copies at a time, Bro. King. (Note: I am sure this is a true statement, and that Bro. Miller is doing this for the cause at a loss. —H. L. K.)

Send all orders to E. H. Miller, 1003 Truitt Ave., LaGrange, Ga.

LABOR DAY MEETING

The Labor Day meeting in Calif., will be at Bakersfield again, in the same location as last year, the Carpenters Labor Temple, Friday night through Monday. Bro. Homer L. King will be with us beginning the last week of August continuing through the first week in Sept. All day services Lord's day, with basket lunch at the park. We will have a boys meeting Lord's day afternoon, with preaching that night. The meeting on Labor Day, will probably consist of talks by teachers and preachers from various congregations. Come be with us, if you can.

—Verlin Elliott, 2419 Filmore, Bakersfield.

BONDS OF MATRIMONY

Meents-Smith—Don Meents and Cathy Smith were united in bonds of matrimony in the home of the bride's parents in Lebanon, Mo., on June 27, 1954. Don is the son of Bro. and Sister Ralph Meents of the Lees Summit congregation. Cathy is the daughter of Bro. and Sister N. C. Smith of the Lebanon congregation. They will make their home temporarily in Kansas City. We wish for this fine Christian couple much happiness as they live together in God's vineyard. They will certainly be an asset to the Church and community where they live. The writer officiated.

—Edwin S. Morris

Van Stavern-Pottenger — Gary Van Stavern and Margaret Ann Pottenger both of Lebanon, Mo., were united in marriage on June 16, 1954, in the home of the bride's parents in Lebanon. Both are faithful members of the church. Gary is the son of Bro. and Sister Bill Van Stavern of the Lebanon congregation. Margaret Ann was baptized by the writer before the marriage. They will reside in Kansas City. We wish for this fine Christian couple a long happy married life in the Lord's vineyard. They will be an asset to the Church and community wherever they are. The writer officiated.

—Edwin S. Morris.

Ogden-Stinson—I officiated at the ceremony that made Bro. Lonnie Ogden and Sister Maxine Stinson husband and wife. They are a fine Christian couple, both of Ardmore, Okla. We wish for them a long and happy life filled with the blessings of a Christian home.

—Tom E. Smith.

Nichols-Smith—Edward Lee Nichols and Delores June Smith were married the evening of June 29, in the home of the bride's parents, Mr. and Mrs. Ray Smith of Oklahoma City. The wedding vows were taken in a very beautiful and solemn candlelight ceremony in the presence of close friends and relatives. I was sincerely happy to have the honor of officiating. We wish for them a very happy life together in the service of their Lord.

—Paul O. Nichols.

THE SULPHUR MEETING

It might be of interest to the many who could not attend to read a brief account of the activities of the Sulphur, (Okla.) meeting conducted from June 26th through July 5th.

We believe it was one of the best meetings we have ever had. It satisfied our expectation that we had prior to it. We thank, from the depths of our heart, the many preachers, song leaders and the fine,

large group of brethren who gathered there from at least 16 states, for their cooperation, suggestions, and good spirit. Such meetings can not help but be good for all of us.

Bro. Paul Nichols was a true yoke-fellow in the duties that he and I were called upon to discharge. We now look forward to next year, when, the Lord willing, we anticipate another such meeting even better. Brethren Homer Gay and Homer King were chosen by the Sulphur brethren to collaborate in the meeting then.

—D. B. McCord.

THE AFRICAN MEETING

The work continues to go forward in Nyasaland. I have recently received letters from different brethren there, telling of the work and activities going on. The preachers are visiting different places to teach their fellow Africans the true way of Christ. Brother Severe was recently in the Northern and Central Provinces of the country preaching the Gospel and setting in order the things that were wanting. Bro. Limani not long ago told me of visiting places in the Southern Province baptizing some. Also other African preachers are preaching to the people as they have opportunity.

While all this work is being done, and it encourages us, yet we can see the dire need for someone to be over there to further teach and instruct the brotherhood. We can tell by the letters that they still need help.

It will be so good when the brotherhood in the United States has been educated to the needs of the world and the responsibilities of the Church. We have not yet gotten all the way back to Jerusalem yet in our work and worship. But at least we are traveling in that direction. Of course, it goes without saying that as far as we have been able to learn we are the closest to the New Testament pattern, but just ask any preacher in the brotherhood who has made a study of the church of the first century, and see if he does not agree that we are still working on the restoration of primitive Christianity as was practiced in the days of the apostles.

It is good to see and hear of the mission work going on here in the States at least in two sections of our country—organized mission work. Also we were elated at the response of the brethren and sisters at Sulphur interested in supporting work among the colored people. But really it is far past time. It should have been done years ago. Is it not too bad that we waited until after the passing of our greatest and most powerful colored preacher before we got down to business in the supporting of the Gospel among the colored people? May God have mercy on us, and grant us time to learn and do His whole will. "If a man keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10).

Donations for the work in Africa:

Bush St. Church of Christ, Orange, Calif.	\$50.00
A brother and sister in Pennsylvania	20.00
Total	\$70.00

If there are other donations for which we have failed to give credit, please let us know.

—Paul O. Nichols.

MISSION EFFORT AT DENVER, COLORADO

As yet we only have three members worshipping at Denver. I plan to begin several months mission work here, August 15, and I need your help. Will you please send me the names and addresses of people in the Denver area whom you would like for me to visit? Do you have relatives or friends there? Do you know of church members here? I need this information immediately. Lubbock, Texas, congregation is sponsoring me in this effort. Delta, Colo., is going to help some. Any other help would be needed, appreciated, and acknowledged. We plan to live here for several months. Most of my efforts for the present must be from house to house. Are there members who will move here and help us to establish this work? Denver is at the foot of the Rockies in a beautiful country with an excellent climate. We need a faithful congregation here badly. Why not move here? We need young men to assist. Write me, care of Luella Kemmerling, 6225 W. 53rd St., Arvado, Colorado. This is a suburb of Denver.

—Bennie T. Cryer,
6225 W. 53rd St.,
Arvado, Colo.

OUR DEPARTED

Fain—Sister Alice Enzart Fain was born March 22, 1862 at Fayetteville, Ark., and departed this life June 19, 1954, at the age of 92 years, 2 months, and 27 days. She obeyed the gospel at the age of 17, thus spending 75 years in the service of the Lord. March 26, 1882, she was united in marriage to Joel Franklin Fain, and 4 sons and 4 daughters were born to them. Bro. Fain and five children preceded her in death. She is survived by one son, James, of Levelland, Tex., and two daughters, Mrs. Clara Robinson, Mesa, Ariz., and Sister Vera Hempel, Montebello, Calif.; 18 grandchildren; and a host of friends. Sister Fain resided in Montebello the last 32 years of her life, where she made many friends, to whom her Christian life will be a living memory. Her three children attended the funeral, also 3 of the grandchildren, Harlin Suman, Charles Fain, and Mrs. Laurice Jaques. She is also survived by 28 great grandchildren, and 5 great, great grandchildren. The writer knowing her for many years, spoke words of comfort and consolation to the bereaved. —J. H. Sharp.

Wilburn—Floyd Samuel Wilburn, of Ripon, Calif., was born Dec. 20, 1881, and departed this life May 29, 1954, at the age of 72 years, 5 months, and 9 days. He obeyed the gospel in 1916 and remained faithful. June 30, 1918, he was united in marriage to Olive Blanche Winter, to which union, 7 children were born. An infant daughter preceded him in death. He and his family lived in the Ripon area for 23 years, where he was a successful almond grower. He manifested a deep interest in the salvation of souls, and was a liberal contributor to help establish the gospel in several areas. The past three years his home was the home of his Sister Ada See and Sister Anna Hall, who is now past 93 years of age.

Note: We are indebted to Sister Olive Wilburn for the information and dates given above. Bro. Wilburn's home was a hospitable one, and he will be greatly missed by all who knew him. Our sympathy is extended to Sister Wilburn and the family. We sorrow not as others who have no hope, for we feel Bro. Wilburn was a true Christian. —Homer L. King.

Our Departed — Colored

Canfield—G. A. Canfield, gospel preacher, of Marion, La., was born September 6, 1884, six miles east of Farmersville, La. Departed this life in his home June 15, 1954; being nearly 70 years of age.

On February 20, 1901, Bro. Canfield was united in matrimony to Miss Seoner Moore; to which union eleven children (three sons and eight daughters) were born. He leaves to mourn his passing, his Christian wife, children, 28 grandchildren, and 7 great grandchildren. The eldest of the children is Jim, who also preaches the gospel.

In 1915, Brother Canfield obeyed the gospel under the preaching of late Bro. D. A. Taylor. About one year later he began to preach the gospel, which he continued to do so long as his health would permit. He remained faithful to his Master until his death.

Brother Canfield established the colored church near Brookhaven, Miss. Bro. Carlos B. Smith (white) was the first to send for him to preach the gospel there, as well as at other points in different parts of the country.

Brother Robert Adams (colored) spoke words of comfort to a large crowd at his funeral, June 18. Brethren David Gorden and Abe Young, also spoke at the funeral. Many good things were spoken.

Note: I am indebted to Bro. Jim Canfield, son of our above departed and beloved brother, for the dates and information above.

Although I knew that Bro. Canfield was suffering from heart ailment for sometime, yet it was a great shock to me, when the sad news came. I considered this faithful colored brother as a "pillar" in the church among the colored. He was faithful, loyal, and dependable. I suppose, that if we were to name any one person for being responsible for the churches among the colored in the South, we would have to name G. A. Canfield as the man. Hence, I regard it a very great loss to the colored cause. However, we thank God that we have a number of younger men rising up, and surely they will now sense the responsibility of shouldering the load to carry on that begun by our lamented brother.

Our very tender sympathy to Sister Canfield and all the bereaved.
—Homer L. King.

THE CHURCH DIRECTORY

My supply of Church Directories for 1952-54 has been EXHAUSTED. The demand far exceeded the supply. I know that some of the preachers have some of the 1952-54 for sale, so I suggest that you see them about the directory. I plan to have the 1955 CHURCH DIRECTORY ready about January 1. I thought that I had enough of the 1952-54 Directories printed to last a year, but they only lasted two months. I will have a large supply of the 1955 Directory printed.

Please note changes and corrections in the Church Directory:

ROGERS, ARK. The group that have been meeting at OAK HILL SCHOOL HOUSE, 2 miles west and 1 mile south of Rogers is not meeting there regularly, contact Bro. W. M. Hopkins, Rt. 1, Decatur, Ark. for the place of worship.

ALAMEDA, CALIF. The Church which was meeting at Second and Pacific Streets. Has moved to the home of Bro. Perry Allen, Jr. 6073 San Pablo Dam Road, Richmond, Calif. Phone BEacon 2-3057.

CYPRESS, (Orange County), CALIF. V.F.W. Hall Lincoln & Miller Streets, Sun. 10:30 A.M. & 7:30 P.M. L. H. Gragg, 2025 Pomona Street, Costa Mesa, Calif. Phone Liberty 8-6809 Everett Allen, 721 W. Wilson St., Costa Mesa, Calif. Phone Liberty 8-2912.

RICHMOND, INDIANA (col.) The Church meeting in Bro. Webster's home at 913 North 16th St., now meets in his home at 1216 North H. Street. Sun. 11 A.M. Laurine Webster, 1216 North H. Street, Richmond, Ind.

PLEASANT GROVE CHURCH, (Clay County) INDIANA, 12 miles south of Brazil, Indiana. Sun. 10:00 A.M. Bill Butt, Rt. 4, Brazil, Ind.

GRAND RAPIDS, MICH. has two congregations: One is located at 1158 West Burton Street, S. W. and the other is located at the Viking House, 418 Lake Michigan Drive, N. W., Sun. 11:00 A.M., Don H. Puryear, 2631 Airway N.E., Grand Rapids, Mich. Phone Empire 1-1904. Clarence W. Claypool, 1916 Baraga, N. E. Grand Rapids, Mich.

BERNIE, MO. The Church which has been meeting at Powe in the home of Bro. Blevins, now has its own building known as the POWE CHURCH OF CHRIST, 8 miles west of BERNIE, MO., Sun. 10:30 A.M. & 8:00 P.M., Fri. 8:00 P.M., Leon Hill, Rt. 1, Bernie, Mo.

LEAVENWORTH, (Sheelan County) WASH. In the Grange Hall Sun. 10:00 A.M. Thomas Lamb, 918 South 8th St., Yakima, Wash. Phone 4397.

If there has been any change in your place of worship and I do not have it, please drop me a card, or if I do not have your place of worship let me know about it. I want to begin work on the 1955 Directory. I have sold all the 1952-54 Directories. Ray Asplin, 3617 N.W. 15th St., Oklahoma City, Okla.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Riley Phillips, Box 11, Boynton, Okla.

TIMELY SUGGESTIONS—

(Continued from page three)

(1 Tim. 3:16) and again, "In all things showing thyself a pattern of good works: in doctrine, showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned" (Titus 2:7-8). Good behaviour and sound speech certainly go hand in hand. Sound speech being the very opposite of tale-bearing and gossip, I give you this little story that was given to me. It is said that a certain thoughtful man one time moved into a community that was widely noted for its gossip—everyone seemed to have something bad to tell on the other. So, this man got him a little book, and when some one came to him with a juicy piece of gossip, he said, "my memory is a little bad, and I want to be able to repeat this just as you tell it, and to tell who told me. So, will you please just write it down in my little book, and sign your name." And the next one who came with his gossip, he told the same thing—"just write that down in my little book and sign your name." Well, two whole years had gone by, and the good man did not have one single scratch in his little book—but the gossip had greatly subsided. Suggestion: Brother, get you a "little book."

Broadman says: "the law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny." Suggestion: Think it over!

One of our splendid preachers recently said, "it is no disgrace to fall down. It may hurt all right, but you are never licked until you begin to say that some one pushed you down." Suggestion: Who was it that you said pushed you? —Homer A. Gay.

OUR HELPING ATTITUDES—

(Continued from page one)

A Merciful Attitude

Your writer often thinks of and hopes that the race of life is run that God will be disposed to render more mercy than judgment. In dealing with one another we need, more than we may know, a merciful attitude. In the light of the fact that my brother may have less faults than I, it ill-behooves me (us) to lack mercy. "Blessed are the merciful, for they shall obtain mercy" (Matt. 5:7). When we lack mercy, we omit one of the matters of weightier worth (Matt. 23:23).

A Forgiving Attitude

One of the most striking points of remembrance as regards the death of Christ is His attitude of forgiveness (Matt. 23:24). Let us read a few passages that sustain us in such an attitude. " . . . forgive and ye shall be forgiven" (Lk. 6:37). " . . . if he repent, forgive him" (Lk. 17:3). Of all the passages that teach forgiveness, there is one to me that towers above all others; there is one to me whose beauty and force are more than attractive. I refer to Eph. 4:32 and I quote the verse verbatim, laying stress toward the close: "And be ye kind one to another, tender-hearted, **forgiving one another, even as God for Christ's sake hath forgiven you.**" I believe with all my heart that God forgives us for Christ's sake! I do not believe subsequent thereto that He harbors a grudge, that he keeps on some record of remembrance my sins to confront me sometime in the future, nor do I believe for one minute that in the deep recesses of His infinite mind He puts my faults in reserve to remember them against me

some day when I think they have been made right by me and long forgiven and forgotten by Him. If I get the true import of this passage, we, as brethren, are to be just as forgiving. Yes, I understand that the true attitude of forgiveness closely, very closely, approximates forgetting. So the attitude of forgetting, perhaps, should not be left out of our catalog of attitudes. God help us to aspire to such a degree of Christian perfection.

An Optimistic Attitude

We usually think of an optimistic attitude as one that looks on the brighter side. It is music to our ears to hear others say that the church is growing in their field of labor, that Truth rises again and that "error, wounded, writhes in pain and dies among her worshippers"; that the Cause progresses and that Christ is receiving a warm reception, still, in the hearts of those for whom He died. It is my opinion, for what little it may be worth, if there are notes of pessimism (looking on the darker side) to be sounded, they should be stifled; if there are rays of despair they should be eclipsed by rays of hope; if there is a report that even hints at pessimism, it should not be published. Such as we just mentioned is woe to our ears, to say nothing of what it does to our often fainting hearts.

I like to think of Moses as an example in the optimistic attitude. For one example, to the Israelites, preparatory to their crossing out of Pharaoh's bondage into the freedom of God, Moses had this to say: "Fear ye not, stand still, and see the salvation of the Lord" (Ex. 14:13). Today, in the attitude of optimism, the church marches on; impetus to the Cause of Christ is born and nurtured; the ensign of truth waves aloft to inform the retinue of Satan that the Soldiers of the Most High are still holding the fort. May this attitude invade and enthrone itself in the hearts of all of us!

(To be continued)

—D. B. McCord.



H. G. Hamilton, 416 E. 10, Ada, Okla., July 15.—The church here is doing fine. We plan to have two preachers each month visit us. Send us 50 of the new song books. We hope to have Bro. Clovis Cook teach us a singing school in October.

V. C. Elliott, 3419 Filmore, Bakersfield, Calif., July 11.—The church at Bakersfield continues to progress, with good attendance each Lord's day. We enjoyed hearing Bro. Waters at Arvin. Pray for us.

Emmett Offill R. 2, Carthage, Mo., July 14.—Here is my renewal. The OPA is a good clean paper, and all of us need it. It is good to note the progress in various parts of the country, and we feel encouraged. I hope it can go into more homes.

Bobby Orear, 202 Woodbridge Ave., Yuba City, Calif., July 8.—Since last reporting I have preached at Yuba City, Olivehurst, Redding, and Graton, Calif.

Last Lord's day morning I preached at Yakima, Wash., to a good audience.

K. G. Wilks, Box 902, Breckenridge, Tex., July 5.—Aug. 4-15, Bro. Don McCord will conduct our meeting at Woodson near Throckmorton. We need plenty of outside attendance. Our meeting place is on Farm Road 209, 5 blks. east of the bank.

Vestal Wyrick, R. a, Summertown, Tenn., July 16.—The church at Chapel Grove is growing steadily. We look forward to our meeting July 30, with Bro. Homer L. King. Let us be strong in the faith with more love and zeal. Pray for us.

Elmer Sutton, Bardley, Mo., July 19.—The church here which worships in my home, is sending a contribution to be used on the new church building in Springfield. We are glad to learn that there is now a faithful congregation in this city. We are praying for the success of the meeting there. Remember us in your prayers.

E. M. Huguley, R. 2, Box 40, Kinston, Ala., July 15.—Bro. Gay and wife are visiting here at present and it is good to see them again and hear him preach. July 18, Bro. Waters will begin our meeting. July 4, I was with the brethren at Orlando, Fla., meeting in the home of Bro. Burkett. They would appreciate visitors. His address is C. A. Burkett, 2832 W. Harwood, and they meet at 10:00 A. M.

Tommy Shaw, Commodore, Pa., July 16.—Since last report, I have preached at Bernie, Ardmore, Okla. City, and Lovejoy. The first part of June, I held a singing school at Seminole, Ala. My brother, Jimmie, was with me, and his assistance was valuable. Bro. and Sister L. J. Early made our stay in their home, very enjoyable. I attended and enjoyed the meeting at Sulphur. My next meeting is at Lees Summit, Mo.

C. Nelson Nichols, 111 So. Texas Ave., Greenville, S. C., July 16—We enjoyed our trip to Eola, Texas, in June. We are now back in South Carolina. We certainly missed seeing so many we love in the faith at the July 4th meeting at Sulphur. Bro. and Sis. B. F. Leonard, Hazel and Orville, came by and cheered us and encouraged us in the work here. The congregation at Greenville was strengthened by their visit and by Bro. Leonard's preaching in the pulpit and in the home.

John W. Jones, R. 1, Anna, Tex., July 13.—The first Lord's days in June and July, I preached at Brashear. Bro. E. O. Harrison of Brashear, preaches for us the second Lord's day until further notice. Last Lord's day evening, a man and his wife were baptized at my home congregation, so we are slowly growing. We meet at 10:30 Lord's day morning and 7:00 P.M. We would appreciate having any loyal preacher stop by and preach for us.

R. B. Roden, 2860 NW 21st, Oklahoma City, Okla., July 9.—June 11-20, I held a very enjoyable meeting at Sulphur, Okla., with 9 baptisms, and 11 confessions of faults. The hospitality and association was grand. Cooperation from nearby congregations was good and we appreciated the zeal and interest manifested during the meeting. July 16-25, I am to be at Dougherty, Okla. I really enjoyed the annual meeting at Sulphur.

The teaching was uplifting to one's soul. May God help us to work together is my prayer.

C. E. Adams, R. 4, Neosho, Mo., June 24.—I have been helping on the building in Houston, Mo., and have the outside almost completed. The past two weeks I have been home for the harvest but hope to resume work in Houston next week. The prospects look good there, as our attendance has almost trebled. While at Houston, we visited and preached for the congregation at Ben Davis two week-ends, and twice at Fieldstone. We are grateful to the Lebanon congregation and many others who are sponsoring this work. We hope to be able to send some support to Springfield before long.

D. B. McCord, 223 W. Lime, Monrovia, Calif., July 15.—Currently, I am at Frank St., Lawrenceburg, Tenn. in a series of meetings. Two have been immersed thus far. I appreciate the cooperation of these brethren as well as those coming from Chapel Grove. I was so glad to have my good friends, Don and June Bray of Oklahoma City with us one night; too, Bro. Billy Orten and young Bro. John Smith of Wesson, Miss., were here for the first part of the meeting which we appreciated lots. The Lord willing, we begin in San Angelo, Tex., July 21st. Enroute I hope to stop one night at the Tucker (Okla.) church. Aug. 4, we begin at Woodson, Tex. Please pray for me and mine. From Woodson, I am going home. O! happy day!

J. H. McClelland, Farmington, Ark., June 26.—May 19-30, Brethren Dorman Bryant and Leon Fancher held a meeting for us at Union Star. They preached some fine sermons. Three have taken their stand with us against S. S. and we look for more as a result of the meeting. Brethren Tommy and Jimmy Shaw, Billy Orten, and Jack Cutter, visited us during the meeting and we were very glad to have them. Bro. Orville Smith has also preached for us, and Bro. Simon Gay has been with us some. Our meeting house is located on Derves Den Park Rd., highway 170. Leave highway 71 at West Fork Junction. We invite visitors.

Jesse French, 109 Capitol, Salinas, Calif., July 13.—We have moved to Salinas but still worship most of the time with the Greenfield congregation. I have had several private discussions with the Adventist people. Some time in the future, I am to discuss some subjects with the preacher in PasoRobles. The first Lord's day of the month, I preached at Earlimart in the morning, and was happy to see the growth there. That evening, I preached at Armona. Last Lord's day morning and evening, I preached at Aromas. July 17-18, I am to be at Olivehurst. Let us press on as Jesus taught (Jno. 13:34-35). Please note my new address.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., July 15—I closed at Stockton, Calif., July 16. I was glad to have Fred Kirbo and family in attendance the last few nights. I was at Arvin, Calif., June 17-30, with one baptized and about five confessions. I began at Washington, Okla., July 4, and we have had two baptisms and four confessions of faults to date. Paul Walker and Bennie T. Cryer are with me and I am assisting them with their studies several hours daily. We go next to Early and Lowery congregations in So. Alabama. I will be at Galey, Okla., Aug. 27 - Sept. 5, and

at Cross Roads congregation in Texas, near Glen Rose, Sept. 6-14. I was elated at the spirit manifested at the Sulphur meeting this year.

Maurice Murphy, 1304 Oakhurst Dr., Charleston, W. Va., July 17.—The new church building at St. Albans, W. Va., will soon be finished and we hope to be meeting in it by the middle of August, the Lord willing. Bro. Homer L. King will hold a short meeting for us, Aug. 10-15 and everyone is invited to attend. We invite the faithful preachers to stop by with us anytime. Our address is 2235 McCorkle Ave. (Route 60), St. Albans. Visitors to the Labor Day meeting at Huntington are also invited to contact us; we will be glad to help with the accommodations. We are only 50 miles from Huntington, on a good road. We wish to acknowledge with thanks and sincere appreciation, the contributions we have recently received, to help on the building and the seats: Huntington, W. Va., — \$100.00; Sister Pearl Burford—\$100.00; and an individual—\$25.00.

Paul Walker, Route two, Summertown, Tenn., July 15.—The Chapel Grove church is still growing. We have some good teachers who carry on the work well. I have recently taught at Chapel Grove, Union Hill, and over WDXE radio station on Chapel Grove's "Back To The Old Paths" program. I attended the Sulphur meeting this year for the first time. I am presently at Washington, Okla., with Bennie Cryer and Ervin Waters, where Bro. Waters is conducting a meeting. Bennie and I are studying hard with Bro. Waters every day. Chapel Grove looks forward to July 30 when Bro. Homer L. King begins our meeting.

Johnny Elmore, 408 K St., N. W., Ardmore, Okla., July 18.—Since last reporting, I have preached at Marietta, Healdton, Wilson, and the congregation here. Brethren Wayne Fussell, Wayne DeGough and I held a meeting at the community building at Reck, Okla., with some outside interest, and brethren from Ardmore, Wilson, and Healdton, attending and cooperating well. I heard Bro. Lynwood Smith preach here June 27, and two were baptized as a result. I enjoyed the camp meeting at Sulphur, June 28-July 5. Last Lord's day, I enjoyed preaching to the old congregation in Wichita Falls, Tex. At present, Bro. Ronny Wade and I are holding a meeting in Ardmore, with good crowds, and one baptism already. Pray for me in the work.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., July 19.—I enjoyed the Sulphur meeting immensely. We were at Houston, Tex., and heard Bro. Jack Ivey in his tent meeting, visiting in the home of Bro. Ballard and wife. We appreciated their hospitality, they are real Christians. Enroute home we spent some time in Greenville, S. C., preaching twice. It was good to be with Bro. Nelson Nichols again, and we enjoyed staying in the home of Bro. Boling. These brethren have sacrificed much for the truth. The yearly meeting for this section will be in Huntington, the first Lord's day in Sept. All are invited. Aug. 16, Bro. Paul Nichols will begin a tent meeting here. Come and be with us if possible.

Edwin S. Morris, 3021 McFerrin, Waco, Tec., July 19.—We closed a mission meeting at Lynchburg, 31

miles from Lebanon, last night, baptizing 5 and 8 were restored. We now have a faithful congregation meeting at Mt. Carney. Others were almost persuaded, and we are to talk to some this week. I baptized 2 here in Lebanon before the Sulphur meeting. The Sulphur meeting was one of the best. I go next to Lexington, Okla., July 25-Aug. 8; Flemington, Pa., Aug. 12-22; Richland, Mo., Aug. 28-Sept. 5; and Stilwell, Okla., Sept. 11-19. Brethren, let us go forward and work together for the cause of Christ. Let us lay aside our "peeves" (if we have any), and go to work. Here are some subs.

Leon Fancher, Box 285, Winthrop, Ark., July 16.—The work in Ark. was supported in June by brethren at Ada, Oklahoma City (7th St.), Stroud, Sulphur, and Washington, for which we are grateful. The mission meeting at Horatio closed with one restoration. On the 20th and 27th, in the afternoon, I preached at Oak Hill, near Dierks, with one obeying the gospel the 20th. We were at Oak Grove the morning of the 27th, and 2 took their stand with us. They had been of the First Christian belief. At present, we are in a tent meeting at Dierks, with good crowds so far. Brethren Dorman Bryant and Lynwood Smith were here the first night, and Dorman preached. Bro. Wayne Fussell has been with us most of the meeting and has been a great help. We plan to take the tent to Broken Bow, Okla., next week for a meeting. Pray for us and the work. May God help us all to be doing all that we can.

Billy Orten, Route 2, Lawrenceburg, Tenn., July 14.—While working with the church eight miles west of Bernie, Missouri in June; I conducted a short meeting and taught a singing school. The meeting resulted in three immersions. This congregation is growing steadily. I enjoyed the Sulphur meeting very much. Brother Don McCord began our meeting at the Frank Street Church of Christ in Lawrenceburg July 7th. I was privileged to hear Don three times there. He is truly a good preacher. At present, I am at Fairview, near Marion, Louisiana in a meeting which began July 11th. Crowds and interest are good. I go next to Jerusalem, Ark.; then to Healdton, Okla., beginning August 4th.

Larry Robertson, Rt. 5, Bloomington, Ind., July 1.—The first part of May I held a meeting at Quincy, Ill. One was restored. I then went to Council Hill, Okla. for an enjoyable meeting which resulted in one baptism and one confession of faults. We were glad to have preaching brethren Tommy Shaw, Billy Orten, and Jack Cutter visit this meeting. The first part of June, I held a meeting at Fairview, Texas. The interest was very good. Three were baptized, and one restored. I plan to be at So. Charleston beginning July 7th; DeLeon, Texas, July 23 - Aug. 1; then back to Kingman, Ind.

Bennie T. Cryer, 755 Orange Ave., Fresno, Calif., July 15, 1954—I enjoyed the month's labor with the congregation at Woodlake, Calif., and the association with these fine people. I especially enjoyed being in the home of Bro. and Sister D. C. Kelly. I closed the work with a meeting. Three were baptized. Preached at Orange Cove one night with one baptized. Visited my parents at San Angelo, Tex., two days en route to

the Sulphur meeting. This Sulphur meeting was the most enjoyable one to me in many years. I have preached at Sulphur and Dougherty, Okla., since being in the state. Am with Ervin Waters and Paul Walker at Washington, Okla., at present and we are studying hard several hours daily. I will be at McAlester, Okla., July 30-Aug. 8; at Stroud, Okla., Aug. 8-15; and plan to begin mission work in Denver, Colo., Aug. 15.

Tom E. Smith, 302, Phillips, Healdton, Okla., July 17.—The camp meeting at Sulphur is now history, and what a wonderful meeting it was! June 27, the all day meeting at Davis was well attended, the singing in the afternoon was fine and there was plenty of good food at the noon hour. The meeting for Aug. will be the third Lord's day instead of the fourth, at Healdton, which will bring to a close, a series of meetings by Bro. Billy Orten. I was at Oak Grove, July 4, and Ardmore, July 11. It was good to be with all again. The churches at Wilson and Healdton conducted a mission meeting at Reck community the latter part of June with Brethren Wayne Fussell, Wayne DeGough, and Johnny Elmore doing the preaching. They did some fine preaching. There was no visible results, but we believe the seed was sown and "will prosper in the thing whereunto it was sent" (Isaiah 55:11). Bro. Wayne DeGough has been with us since May and has been a great help in preaching, singing, and doing personal work. The churches in Okla., should use him while he is in our midst.

E. C. Severe, Wendewende Village, N. A. Mkanda, Mlanje P. O., Nyasaland, Africa, June 3.—The work in Nyasaland is at the speed progress. We are pressing on to the daily rounds, and the cooperation from all the brethren is timely and we all enjoy it. The brethren in Southern Rhodesia have extended an invitation to me to visit them in July. I have accepted and am ready to leave by July 5. I am to be there for 2 or 4 years. There is no faithful congregation there but I am going to try and establish one when I am there. I am going for a hard work but it will be easy if all cooperate. I need the help of the faithful brethren. The brethren in Manyumba are building a prayer house and need money. If they could get help from the brethren, their house would finish soon. After July 5, Brethren Beneth Severe and Antonio Chimenya will be able to look after all church communications from foreign countries, and will send communications on to me. Please write them often. I am begging all the brethren in the States to pray for my efforts in Rhodesia.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., July 12.—The meeting at Wynnewood, Okla., May 9-23, resulted in five confessions of faults. The meeting at Ada, May 26 - June 6, closed with one baptism and one restoration. Our next was at Dallas, Tex., June 9 - 20, in which we had five baptisms. June 23, we visited the Fort Worth congregation for the first time, which we enjoyed. June 26 - July 5, we attended the camp meeting at Sulphur, Okla. The cooperation of all was some of the best. The preaching from the various ones was upbuilding and strengthening. What a spiritual uplift it was to be there! Working with Bro. Don McCord and the Sulphur brethren was very pleasant, and I enjoyed it immensely. I am now in a meeting at Eola, Tex., which began July 7. Bro.

Maurice Chandler, a fine young preacher from Fort Worth, is with us here. My next is at Shreveport, La., July 19 - 25; next, New Salem, near Brookhaven, Miss., July 30 - Aug. 8; then, Huntington, W. Va., Aug. 15 - Sept. 5. On with the work, brethren!

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., July 18—I attended most of the meeting at Kennewick, Wash., held May 15-23, by E. H. Miller. I assisted in the teaching at Leavenworth, Wash., May 16 and 23 with one confession of faults May 16. I preached at Yakima, Wash., May 26, and heard Charles Everett preach at Kennewick, Wash., May 27. May 30, June 4, and 6, I preached at Forest Grove, Oreg., and June 13-27, held meeting at Stroud, Okla. Enjoyed being at, and taking part in, the Sulphur, Okla., camp meeting June 30-July 5. Heard Billy Jack Ivey give lesson at Marietta, Okla., on morning of July 4, and I also took part in the teaching. I am now in meeting at Stidham, Okla., which began July 11. **Donations for Work in North-West:** We have been absent from this work since June 7, but the Lord willing, we will be back Aug. 1. May 15-July 17, I received the following donations for work there: Church, Leavenworth, Wash.—\$25.00; Church, Kennewick, Wash.—\$110.00; Church, Forest Grove, Oreg.—\$34.14; Church, Stockton, Calif.—\$100.00.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., July 14.—July 10, 11, I visited the faithful colored brethren near Imboden, Ark., and found them strong in the faith. However, some of them want individual cups, but the Johnson brothers, who are the leaders are strong for the one cup. They asked me to teach on the communion, and I did. Bro. Walker, from Memphis, and Bro. Fisher, Jonesboro, Ark., were there, both S. S. and cups preachers. After the noon hour, Bro. Walker preached, and began by saying he had heard all about the one cup brethren, and he asked the brethren not to believe the Lord wants us to use one cup, that it was left to us to say how many cups we wanted on the Lord's table. He agreed to debate the cups, and I am to send him propositions. I hope to be able to get him to debate the class system, too. If so, the debate will last 4 nights, beginning Tuesday night after the second Lord's day in Sept. If he will only debate the cups question, it will be Sept. 17-18. My mother, Mrs. G. A. Canfield, wants to thank all the brethren and sisters for their sympathy and financial help after the death of my father. We all join her in thanking you all. May God bless you.

Orville Smith, 4208 Wall St., Joplin, Mo., July 16.—I am very glad to hear of the good being done in Springfield. During Jan. and Feb., I preached at several places in Mo., Okla., and Ill. In March, I held a 10 day meeting in Waterloo, Ia., which I enjoyed. The first of April, I held a meeting in Tucker, Okla., baptizing one. The last of April, I held a meeting at Cable Ridge, Mo. April 27-May 9, I held a meeting at Oskaloosa, Ia., sponsored by the church at Council Hill, Okla. While there, the brethren at Ottumwa supported a radio broadcast for 5 days. During the meeting, a lady took her stand with us against the S.S. and cups, and a man came from the Christian church. A faithful church now worships there. I have just finished my second meeting at Oskaloosa, June 20 - July 11,

baptizing one and 2 confessed faults. The Ottumwa congregation supported the second meeting. Two families now meet for worship and a third family talked favorable to meeting with them. Faithful preachers will be welcome. Contact Bro. Leslie Skeels, Beacon, Ia., his phone number is 33919 on the Oskaloosa line. May 13-30, I held a meeting at Memphis, Tenn., with 3 confessions of faults. I am thankful for the help of my wife, the former Glenda Macy, of the Burkhardt congregation near Joplin. We were married by Bro. Chris Adams last December.

Stone Chakhame, Manyumba Village, N. A. Mkan-da, P. O. Mlanje, Nyasaland, Africa, June 15.—Our efforts in Nyasaland are always successful and peace is the token of love in all the brotherhood. I conducted a baptismal meeting at Mphavatheku village, where 18 died in immersion, April 6. April 25, 6 more were baptized. May 2, 8 were baptized at Kanyongo Village, and on May 30, 4 more were baptized. June 6, I was at Liwonde with Bro. Severe where we had a wonderful service taught by Brother Severe. Bro. Ngomano baptized 6. Again, I was with Bro. Severe at Manyumba where he taught a wonderful lesson from Matt. 5:1-13. We are sorry Bro. Severe is to leave us in July or Aug., for Southern Rhodesia. We will be sorry to miss him in Nyasaland, but we are glad he is going there for God's sake. I shall remain behind along with other preaching brethren. We need your constant prayers for the work will be without well to do workers. We are carrying on with the building of the prayer house at Manyumba. We are finished with the bricks and are now waiting to burn them, then we will be building up the house. The weather is windy and cold now and villagers have finished picking up the maize. It is sad that not many people have maize because the rainfall was poor. We are now in peace for the Federal troubles are over, and many things are changing from territorial into federal. What will be the outcome of it for us we do not yet know. We expect peace and a nice government.

E. H. Miller, 1003 Truitt Ave., La Grange, Ga., July 16.—The debate with Bro. James D. Bales, near Searcy, Ark., on our differences, was good. He admitted that we were following Jesus, when we use only one cup, since Jesus used but one cup (one vessel), yet he seemed to think we could follow Jesus, even when the individual cups are used. A teacher in the Harding College, who moderated for Bro. Bales, is to debate me in Little Rock, August 25-28, on the same propositions—cups, classes, and women teachers. The digressives called off the proposed debate, near Pochahontas, Ark. I began a meeting (mission) in Woodlawn, outskirts of Cincinnati, Ohio, last night, and the new church house was almost full. We are expecting an overflow crowd, as the people seem interested, and some have already seen that cups, classes, and women teachers are not in the light (Ps. 119:105), hence those who use them are walking in darkness (Jer. 1:6, 7). If readers of the OPA know of any who would like to meet with the faithful here, they should contact Bro. Flem Parret, 10112 North Wayne Ave., Woodlawn, Ohio.

Wm. R. Heimer, Sr., Box 333, Palmyra, Mo., July 15.—I have been laboring with the home congregation since last report. In May, Bro. Larry Robertson held a 10 day meeting for us, with one confession. Before the meeting, a Sister was restored to the fold. June 30-July 12, I worked with the brethren in Arvada, Colo. We talked to Bro. Earl Frisbie who at one time worshipped in the scriptural way, but had left the teaching of the scriptures, and had been worshipping with the cups brethren. After being in his home and teaching the Word, they saw the error of their way, and confessed their wrongs. On July 11, we had 6 members banded together for the worship. While in that community, we heard of Bro. Ted Koolstra who had left the digressives and was carrying on the scriptural worship in his home in Berthold, Colo. He has baptized one and with his family has a nice meeting each Lord's

day. If you are near there, please meet with them. In Denver, contact A. J. Kemmerling, 6225 W. 53 Arvada, or Earl L. Frisbie, 720 S. Marshall, Denver. Phone Walnut 2-0205. Aug. 8, we with Bro. Orville Smith of Joplin, will begin a brush arbor meeting at a mission point near Edwards, Mo., continuing for 2 weeks. Come by and meet with us if you can. Pray for us.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., July 15.—Our meeting at Sonora, Texas, was a good one, in spite of the fact that the last part of it was practically "rained out." I have never seen brethren make any better preparation, nor do more advertising for a meeting than these good brethren did. Brother Reed Chappell started the meeting, and baptized a fine man, head of a family, before I arrived. I feel at home in the South-west, as there is where I grew up. We were glad to see so many of our old friends and brethren of many years ago. I have promised to return for another meeting next year. On our way to the Sulphur, Okla., meeting we preached one night at DeLeon, Tex., to a fine crowd, and promised to hold them a meeting next year. Here, too, we were with some of the Lord's best people, whom we have known and loved for many years. I believe the Sulphur meeting was the best one that I have ever attended. Brethren Paul Nichols and Don McCord were well qualified to handle the meeting—and everybody seemed to cooperate fully. I preached at the Denley Drive, Church in Dallas, July 7, to a nice crowd. Preached at the Velva St. Church in Shreveport over Lord's day, the 11th; spent Monday night with Bro. Davis at the Cheneire Church, West Monroe, La., preached Tuesday night in Brookhaven, Miss., to a very large crowd, and last night (14th) at Lowery Church, Kinston, Ala., and am to preach here again tonight. This afternoon the brethren from Colquitt, Ga., with Fred Kirbo and Barney Welch, are to come over and sing with us (they DO sing in this part). We go tomorrow night to Napoleon, Ala., to begin a ten days meeting. In all of these named places we have some of the best Christians in the world. May God richly bless all of His faithful.

Homer L. King, 820 Kerr St., Springfield, Mo., July 20.—The camp meeting at Sulphur, Okla., embracing July 4, was truly a "love-feast," and one of the best we ever had, as I see it. It is a great blessing to meet again so many of our dearly beloved brethren, and to hear the prayers, the preaching, and the beautiful singing, all by so many of the faithful brethren in the Lord. When all goes well, I think of it as a little fore-taste of Heaven while here on the earth. Soon after our return from this meeting, we began a mission effort in Springfield, July 15. Brother Clovis Cook and wife are with us, and he and I are alternating in the preaching and song directing. The meetings are being conducted in the open-air, on the lot where the new church building is being erected, located at 2436 North Benton Ave., just off By-Pass 66 Highway. While the attendance has not been as great as we hoped, the fruits have been encouraging. Four adults have been added, and one was added the Sunday before we began. Two of those added were by baptism; the others were restorations from the class churches, one of whom is a brother who is able to do some public teaching. This makes several additions in recent weeks. We are encouraged that Bro. Ernest Wade and family have moved back in reach of the church here and will meet with the new congregation. Other meetings in progress near us have hurt our attendance, no doubt, considerably. However, we look for more additions before we close July 28. I am to begin a series of meetings at Chapel Grove, near Lawrenceburg, Tenn., July 30, continuing through August 8. From there, I am scheduled to begin at St. Albans, W. Va., near Charleston, August 10 and continue through the 15th—the first meeting in their new church house, which they hope to complete by that time. August 29, I am to begin the annual meeting in California embracing the Labor Day meeting, at Bakersfield. Then, to Modesto to labor with the Ceres congregation in building up a new congregation in near-by Modesto and to other points in the state. We are looking forward to meeting and laboring with many of our beloved friends at all the above places. Pray for me and the work. Love to all.

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

OLD PATHS ADVOCATE

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

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

Vol. XXV

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No. 9

WHY WE OPPOSE INNOVATIONS IN RELIGION (No. 2)

By J. Ervin Waters

They Developed Catholicism

Innovations in the organization, doctrine, work and worship of the church had its ultimate fruition in the papal system. J. W. Shepherd remarked: "The corruption of the government of the church naturally led to the corruption of everything connected with Christianity. A departure from the divine government in one thing opens the way for other departures. Such a course will soon cause men to lose sight of the Lord's directions and cause them to follow the doctrines and commandments of men." (The Church, The Falling Away, And The Restoration, p. 59). William Jones, the church historian, said: "One wrong step unavoidably leads to another, and the progress of error is always down hill."

There was no stopping place on this road. With consistency one innovation may be justified on the same grounds as another. Gradual change tore down the divine building and erected a human structure. This was the Catholic church. It claimed universal dominion in both the civil and religious spheres and thus the politico-ecclesiastic was born, a union of church and state. It would brook no opposition and tolerate no departures from its edicts. The sword of civil government was used to destroy any dissenters. The dark ages enveloped the earth. The inquisition produced tortures equalling or surpassing anything of like nature in the annals of history. The depravity of man held high carnival while angels wept and saints died rather than surrender the hope anchor of the soul.

J. W. Shepherd thus describes in melancholy fashion this reign of night: "The Church of Rome was everywhere triumphant, darkness covered the earth, and gross darkness the people; the children of God were driven to caves and secret places of the earth, hunted by armed bands at the command of the apostate Church. The condition was appalling!" (Church, Falling Away, and Restoration, p. 73).

Reformation and Restoration

"No sooner had the voice of the apostles died away, however, than the spirit of innovation began its destructive work. At the same time there were those whose voices were raised in defense of the truth, and, as early as the second century, we find men who ap-

(Continued on page 3)

OUR HELPING ATTITUDES (No. 2)

In the previous article, we asserted that a loving, merciful, forgiving, and optimistic attitude should be fostered in the hearts of all of us. Our actions in the church, for which we will be unequivocally held amenable, are the first fruits of our attitudes. Havoc is wrought when we fail to have the Spirit of Christ about things: when our attitudes are so perverted that they are hindering instead of helping to the Cause we love.

A fervent, zealous attitude

Paul admonishes us to "not be slothful in business, fervent in spirit, serving the Lord" (Rom. 12:11). He further told Titus that Christ "gave Himself for us" in order to "purify unto himself a peculiar people, zealous of good works" (Titus 2-14). A fervent, zealous attitude in the right things, in the right direction is often difficult for us mortals to cultivate and sustain. We too often have the propensity to be more fervent, zealous in respect to our own affairs and not in respect to our Lord's. Your writer is a firm believer in putting first things first: in "seeking first the kingdom," in being primarily concerned about the church, its growth, its peace, its mission. A fervent, zealous attitude on the part of the many of us will, in this respect, make a difference for good. God help us to covet and genuinely attain in a body a zealous attitude coupled with knowledge (Rom. 10:2). Good will be the fruits!

An altruistic attitude

By altruistic, we simply mean the attitude or quality of being mindful of the wants and interest of others. We must not, and please Him, insist on our own way, regardless of the conscience, the wishes of others. The Christian who walks worthy of God (1 Thess. 2:12) can not be self-centered. I once read the following, in effect: "I lived for myself, for myself and none beside, as if Jesus never lived, as if He never died." We must be ever mindful of the interests of others.

To me, one of the most striking and unforgettable attributes of love is as Paul puts it in his able analysis in 1 Cor. 13, it "does not insist on its own way." Love has an altruistic attitude. We must learn in the realm of opinion, where we may move with reasonable liberty, that the other man's ideas, opinions, ways of doing things may be just as good as mine (ours) and that herein is couched the principle of "give and take" which even the world about us

knows is essential for the good and growth of its system.

A peace-loving attitude

As I pen this essay, I am in a meeting with the church at Woodson, a hamlet in Throckmorton County, Texas. I can not write about the peace-loving attitude without thinking of how supreme it reigns in the very hearts of the constituents of this congregation. A group with more abiding peace I have never seen. That is commendable for this congregation as well as for the church at large. Even though without the tempest rages, within there is peace, sweet, abiding peace. How provocative of the good pleasure of God that must be!

In the realm of law, we must keep the ordinances as delivered to the letter at all costs. We understand that to build respective not of the pattern is to build in vain. But in the realm of opinion, where the peace-loving attitude is less likely to prevail, we can sacrifice a great deal of self and its interests to maintain it! Let us be found trying.

—D. E. McCord

GREAT FAITH

By T. F. Thomasson

"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel!" (Matt. 8:5-10).

David said, "He sent his WORD and healed them and delivered them from their destruction" (Psa. 109:20).

"And behold a woman which was diseased with an issue of blood twelve years said within herself, If I may but touch his garment I shall be whole, and Jesus said, Thy faith hath made thee whole" (Matt. 9:20-23). This woman had faith, but Jesus did not marvel at her faith, for she believed she had to come into personal contact with him to be healed. There was a little family in the town of Bethany, composed of two sisters, Mary and Martha, and a brother, Lazarus. Lazarus fell sick and died and after he had been dead four days Jesus came to them. Martha went out and met him, and said, "Lord if thou hadst been here our brother had not died." These sisters had faith, but they believed Jesus had to be present. Jesus did not marvel at their faith (John 11:20-23). The centurion said, "Lord, speak the WORD only and my servant shall be healed." The greatness of his faith consisted in his confidence in Jesus' word.

On one occasion Jesus was walking on the water; Peter saw him and asked to go to him. Jesus said, "Come." As Peter was going out to meet his Lord on the water his faith weakened and he cried to Jesus to save him and Jesus did save him, but said, "Oh, thou of little faith" (Matt. 14:24-32). Of course, Jesus' personal presence could heal and save, but He

was not to be on earth always, so as always, His power is in His word (Rom. 1:16). He is no more powerful than His word. The GOSPEL is His word (1 Peter 1:24-25). When we distrust His word, we distrust His power to save. As He did Peter, Jesus bids us come to Him (Matt. 11:28). All who come, He will in no wise cast out. Many that accept the invitation when troubles, trials, and tribulations come upon them, like Peter, their faith weakens and they begin to sink; and many sink to rise no more, because they do not have confidence in Jesus' word, to believe he will do what he said he would do. That is the faith that justifies, that saves (Rom. 5:1; Acts 16:31).

That is the faith of Abraham. "By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed and went out, not knowing whither he went" (Heb. 11:8). "By faith he offered up Isaac, his only son, of whom it was said that in Isaac shall thy seed be called" Heb. 11:17-18). God told Abraham He would establish his covenant with Isaac (Gen. 17:21). God promised Abraham that in him and his seed all nations would be blessed. Isaac was his only son, but Abraham had confidence enough in God to believe He would do what He said He would do. Abraham's faith had steps in it, "And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham which he had, being yet uncircumcised" (Rom. 4:12).

The majority of preachers today are always quoting Romans 4:1, Acts 16:21, and say, "Just believe; there is nothing for you to do." They make these claims in the face of Paul's statement: "For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love" (Gal. 5:6). Faith that justifies must work. This applies both to the sinner and the child of God. We must obey God in becoming His child and we must obey Him as His child or be disinherited. We must believe that God will do what He said He would do. Like the old colored man standing by a brick wall he said if God should command him to jump through it, it would be his business to do the jumping and God's business to see that he got through.

When Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:15, 16), it is our business to be baptized and God's business to do the saving. When God said, "repent and be baptized for the remission of sins," it is our business to repent and be baptized and God's business to remit our sins. (Acts 2:38).

This method applies in our worship. Whatever is not of faith is sin. If we do anything that is not of God's work, it is sin, for faith comes by hearing and hearing by the word of God (Rom. 10:17).

Reader, have you enough confidence in God to believe that God will do what He said He would do? If so you have the faith that justifies, you have faith like the centurion and say, "Lord, speak the word only and my soul shall live."

"It takes more than a shoeshine to give a man a polish."

"Happiness is rarely absent; it is that we don't recognize its presence."

WHY WE OPPOSE INNOVATIONS—

(Continued from page one)

pealed to the Book and to what the 'holy apostles have written,' and 'what our blessed Lord has said.' The voice of reform has kept pace with the tide of corruption that has swept over the entire Christian world. This voice is at times scarcely heard, as in the case of the early 'reformers,' to whom only a general reference is made and whose names are unknown to history. Again, it breaks forth with eloquent and pathetic strength in a Helvedius, a Vigilantius, a Jovinian, a Gregory, a Wyclif, a Tyndale, a Huss, a Zwingli, a Calvin, a Luther, a Knox, a Williams, the Wesleys, the Campbells, and others who are joined by a full chorus of voices as soon as the signal is given." (Church History For Busy People, p. 94, George A. Klingman).

John Wiclif, William Tyndale, John Huss, Martin Luther, John Calvin, Ulrich Zwingli, Roger Williams, John Wesley, and others either tried to reform existing corrupt human institutions or they established other human institutions. They failed to go back to the primitive church and the primitive pattern and restore it to the world. John Glass, and the Haldanes, James A. and Robert, came closer to the idea of a restoration of New Testament Christianity. In our own country James O'Kelley, Elias Smith and Abner Jones paved the way for further efforts to restore the primitive church. Barton W. Stone saw clearly that the rejection of human creeds and a return to the Bible were absolute essentials to this restoration. So did Thomas and Alexander Campbell.

Stone and the Campbells returned to the Scriptures as the fount of spiritual wisdom. They advocated a return to the Bible as the criteria of religious judgment and a rejection of all human creeds and doctrines as barriers to true religious unity. They sought to restore the church of the New Testament and not to establish another denomination.

This idea spread like a prairie fire up and down the American frontier. The Presbyterians, the Methodists, the Baptists, and others, were rocked on their foundations. Tens of thousands rallied to the cry, "Back to the Bible," and were immersed for the remission of sins into Christ. For about thirty years the church grew with perhaps a greater rapidity than at any time since the first century. Congregations were established in many states. The number of preachers were multiplied. Many papers were published by brethren. Debates were held and the advocates of error were vanquished.

Innovations Again

These restorers did not claim that they had learned all truth or that they had attained apostolicity in every respect. They tried to keep their minds open for the reception of truth. We should always do the same. That I have been wrong on some points in the past proves that I could be wrong on some things at the present. He who assumes that he has learned it all or acquired the sum total of all truth has reached an impasse in his own thinking and progress. This has been the common error of most religionists and hindered their perception of truth.

But the restoration movement bogged down in innovationism. There was a general retrogression. When such a great victory for the Lord was in sight innovations again began to corrupt the organization, work

and worship of the church. The majority aped the denominationalists and went the way of all the earth. The church was thrown into the throes of internal strife from which it has never recovered. What changes have been wrought in the past century! We cry aloud today for purity of worship and organization and our small voice is largely drowned out by the voice of the mob. Next we plan to discuss some of the innovations introduced during the past century.

—Route one, Lawrenceburg, Tenn.

TIMELY SUGGESTIONS

Officers in the Church. Their Qualifications Considered And Compared:

(18). "Apt to teach." Here is a qualification, which I am sure all cannot fulfill. Of course, to some degree, we can all be teachers—if in no other way we can teach by setting a good example, and some times to set the example of being quiet is a far better lesson than trying to do a lot of talking and not teach any-one anything.

Heb. 5:12, shows that the male members of the Church should strive to learn and to develop into capable teachers as much as they can. But to suppose that every man and boy can be a preacher is a grave mistake. And to put those up to try to edify the Church, who know nothing or little about it, is still a greater mistake. Many of our congregations have suffered the loss of energy and of their members by putting up boys and men to teach, who really needed to be taught the first principles of Christianity. "Let all things be done unto edifying," is the instruction of Inspiration.

There must be some way for teachers to become apt, I know, but to me there is a good chance to train these teachers (don't call them preachers, many of them never intend to preach), but a good way to train men to be "apt to teach" is to help them with their lessons, and give them a chance to "practice" when only the more established members are there—say, at a mid-week meeting, and then let some one who is more capable than they follow them and help to round out the lesson. Or, if they are used at the Lord's day services—when we usually have the visitors and the largest crowd, who really need to be taught and edified, use one or two of the less-experienced ones and let one who is able, and "apt," follow. When we have our largest crowd is the time to use our best talent.

I believe that it takes years of study, prayer, and experience, to become "apt to teach." This is, perhaps, one reason why the elders are to be the OLDER ones, "not a novice"—(1 Tim. 3:6). To be apt to teach, one must know his crowd and be able to give them the kind of teaching they need, and in a way that they can understand it and accept it.

(19). "Patient." To be an elder, deacon, or an evangelist, one surely has to learn to exercise patience. But patience is one of the Christian graces, and is to be added by every child of God—(2 Pet. 1:6). The elders may need a "double dose" of patience, but I believe if the average Christian can "grow" in this grace that the elders can also.

(20). "Not a brawler." Even the word "Brawl" sounds bad! We think of a brawler as one that is loud and boisterous; one who is always "bawling some one out," one who is ready to rail on some one else.

(Continued on page 7)

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HERE AND THERE

How To Reach Us—Although I am scheduled to be at various places in Calif., but we are planning to make Modesto our headquarters, hence the wife and Don should be there about all the time. So, address all correspondence and all matter for the paper, orders for song books, tracts, and other books, etc., to us, General Delivery, Modesto, California. We hope all will make a note of this, for if you address us or the paper at our former address, your mail will be delayed.

Increased Interest—We are very happy to note that there seems to be an increase in the interest manifested in the paper and in the cause, generally, for which we are thankful, indeed. In the past few years, not enough of the new preachers showed an interest in soliciting subscriptions for the paper to keep pace with the increase in the brotherhood. A decade past, I believe we had close to a hundred percent of the preachers working for the paper. **Correction**—No, we do not obligate anyone to work for the paper in order to get his reports published, nor have we ever made any such demands on anyone. However, if all the preachers who report to the paper would work as faithfully as a few of the older and tried ones, we could easily double our subscription list, hence double the force and effectiveness of the paper. I ask you this question: Can you afford to always receive benefits from any source, while you never lift your hand to give something in return? As we increase the circulation of the OPA we increase the good that may be done accordingly. Let us remember our goal—the OPA in every Christian home.

SONG BOOKS, TRACTS, AND BOOKS

The OPA Song Book, 1954, "Old Path Echoes" (No. 3)—We are, indeed, very happy for the response to this book, and we are very thankful for the many nice compliments of it. Some of our leading preachers, singing school teachers, and others are acclaiming this book as the "best yet," the "best of all." One place in Texas ordered a supply for the church and a singing school, and so great was the demand from the outside of the church that they have now made the third order. Nothing but praise has come from all sections, and we are grateful. We gave special care to see that nothing but "wheat" went into this book, hence we culled very carefully all "chaff" we

were able to detect in compiling "Old Path Echoes" (No. 3). Have you examined this book? You should see it and try it.

The price is the same as our 1953 book; viz., 50c per copy; 5 copies \$2.00; 12 copies \$5.00; 40c per copy for 25 or more copies; and we pay the postage. Satisfaction guaranteed, or your money back.

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

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

"Old Paths Melodies" No. 4 (1951), 192 pages, all-purpose book, a very good one, and the price is: 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 per hundred; postpaid.

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

A SPECIAL OFFER

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

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

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

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

Send all orders to Old Paths Advocate, Gen. Del., Modesto, Calif.

FROM SPRINGFIELD, MISSOURI

The work in Springfield has been very pleasant, and I believe, profitable. We began the work there with but four members, but they now have about 21 meeting with them. Six were added by baptism, five came in from other churches (cups and S. S.), and some moved into Springfield. Among those who took their stand with us, is a brother who is able to teach the word of the Lord. We believe the foundation for a good faithful congregation has been laid, and we hope to see greater numbers added in subsequent efforts, for the ice has been broken, the ball, so to speak, has begun to roll.

I consider the work in Springfield among the most encouraging of any in my life as a preacher, with which I had a part. Not in respect of numbers added in the length of time, but due to the circumstances surrounding the task. It looked so hopeless to some, that they predicted it could not be done. Other efforts in the past to establish a faithful church in that city had been in vain. This made it all the more difficult to get people to take hold with us, but by the help of the Lord, faithful brethren, and especially, my

home church, Lees Summit, it has become a reality. I am convinced that it can be done just about anywhere, if we are willing to put in the time, plan the work and work the plan; put out some money for advertising, and **stay with it**. I used freely, publicly and privately, first of all the Bible. We carried advertisements in the daily newspapers; we conducted a radio program of 15 minutes each Sunday morning, featuring the best singing by our brethren we could obtain, by transcription, and in between the songs we gave short, pointed Scriptural lessons, and always advertised the place of meeting and the kind of worship. There is no question in my mind—it **"paid off"**! I am convinced that is a mighty good way to use the radio in mission work. We received much encouragement from various sources as a result of this procedure. Another means of carrying on this work was a telephone, which enabled me to contact a great number of people, I might not have been able otherwise. Another thing demonstrated to me in this work—we have not been staying with the work in a mission effort long enough. We still need a preacher in this field for six months or a year.

—Homer L. King.

OUR HELPERS IN AUGUST

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

J. Ervin Waters—34; James W. Russell—20; Homer A. Gay—11; Homer L. King—7; J. T. Broseh—6; Paul O. Nichols—5; E. H. Miller—4; Elmer Meeker—4; Lynwood Smith—3; C. C. McClain—3; Billy Orten—3; Dorman Bryant—3; A. J. Mason—2; Homer Smith—2; Fern Jenkins—2; K. D. Rawdon—2; Pauline Rowlett—2; Ronny Wade—2; Jack Ivey—2; J. R. Tidmore—2; Cyrus Holt—1; E. E. Wright—1; Harold King—1; Elmer Snow—1; T. E. Wright—1; Jimmy Shaw—1; Glen VanStavern—1; Homer Gay, Jr.—1; J. D. Corson—1; Edwin Finto—1; W. O. Boling—1; J. B. Carter—1; Oscar Alexander—1; J. W. Stevens—1; Herman Fink—1; Wayne Fussell—1; M. F. Barker—1; Bud Parker—1; Robert Adams—1; Marie Bagley—1; Gayland Osburn—1; Mrs. R. B. Brown—1; Darlene Johnson—1; Tom Smith—1; Mrs. L. N. Byford—1; Mrs. V. A. Dunlap—1; Miles King—1; Total—146.

"THE CUP OF BLESSING"

By I. B. Kile, Chester, Ohio

A brother asks, "Is the one cup the physical cup, or is it the fruit of the vine? Seems to me the fruit of the vine is the cup representing His shed blood" . . . The following answer was made, "Your position on The One Cup is correct."

Let us turn on a little light. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" In the phrase "the cup of blessing" two things are named: "cup" and "blessing." "Cup," a noun, is the name of a drinking vessel; "blessing" as used in the phrase designates contents of the cup. I think all will agree the contents was fruit of the vine. So now let us see where the product of the vine was called "blessing."

As the new wine is found in the cluster, and one saith, Destroy it not for a blessing is in it" (Isa. 65:8). "And thou didst give them the pure blood of the grape to drink" (Deut. 32:14). Not mixed wine, mingled wine, nor liquor of grapes; but new wine, pure grape juice. Therefore "the cup of blessing" is composed of a material cup and material fruit of the vine: new wine. When a congregation places new wine in a cup and gives thanks for it, and shares among them "the loaf" and "the cup of blessing," it is in deed and truth the communion of the body and blood of Christ.

The whole congregation of Israel was commanded to kill the passover; and the manner in which they were to observe it was not left to their judgment. They were commanded to take one lamb for an house. If a household was too few in numbers to eat all the lamb, the head of the household was to join with his neighbor next to him.

They were not permitted to divide the lamb into two parts, because it typified Christ.

The blood of the lamb was also typical of His blood; and they were commanded to place some of the blood on the two side-posts and upper door-post: "and the blood shall be to you for a token (sign) on the houses where ye are; and when I see the blood I will pass over you, and the plague shall not be on you to destroy you . . . And it shall come to pass when your children say to you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians and delivered our houses."

A "loaf" and "the cup of blessing" are the material elements Christ dedicated to be used when observing His Supper. Are they less holy, sacred, significant, or less typical of His body and blood now than the lamb and the blood were in the congregation of Israel?

And was there no significance in placing the blood on the two side-posts and upper door-post?

Yes, certainly, for "when He seeth the blood on the two side-posts and upper door-post, the Lord will pass over the door and not suffer the destroyer to come into your houses to smite you."

Christ said, "I am the true vine"; and from His body was poured out the blood of the everlasting covenant. Thus "the fruit of the vine" (a symbol of His blood), when placed in a cup is the symbol of the blood He "shed." And in the Lord's Supper the cup in which it is placed represents the covenant the "shed blood" ratified, and is so dedicated by Him in "this cup is the new covenant in my blood."

Men are led by the Spirit only when led by the "truth" recorded in Holy Writ. No one is led by the Spirit to say it makes no difference how many cups a congregation uses in which to place "the fruit of the vine." Nor are those who say "there is no significance in the cup." And no one speaks truth when he says "the fruit of the vine is the only cup mentioned," or that "the fruit of the vine is the physical cup." Such statements are made in ignorance, or wilful distortion of truth.

Recently a brother stated, "Since I have been writing in the . . . I have said what I pleased." He named three other papers in which he could also say what he pleased, and branded any paper that does otherwise, as Sectarian. He probably thinks he be-

longs to a higher order than "faithful brethren." I do not know if the brother has appropriated the title of Evangelist or Minister of the Church of Christ. If he has, and thinks he is such, I suggest he devote more time in sober meditation of what Paul wrote Timothy and Titus; and learn how to behave himself in the house of God.

Since Paul did not introduce the individual-cups practice, I further suggest that all who are determined to continue the practice should have honesty to tell congregations the truth about who did introduce the practice, instead of trying to make them believe Paul did. One thing certain—those who introduced them were not led by the same Spirit Paul was.

(Selected from The American Christian Review)

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Doyle Elliott, 3419 Fillmore Ave., Bakersfield, California.

THE AFRICAN WORK

We have gotten word that Bro. E. C. Severe has been anticipating a trip to Southern Rhodesia to try to open up a new field. He wants to establish some faithful congregations in that country. Some of us have thought that it was a little too soon to begin this new work, due to the fact that the work in Nyasaland is so young. This is also the sentiment of several of

the African preachers. But at the same time I think that disposition and attitude manifest by our African brother is certainly to be commended. And I think that a lot of our brethren here in the States could take a lesson. If it were not for our Bro. Severe, we would not have the work in Nyasaland going on now.

One of the primary missions of the church is to see that the Gospel is preached to the lost. No other institution in the entire world has this responsibility. Paul said that the church is the "pillar and ground of the truth" (1 Tim. 3:15). And Christ said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Donations for African work:

Arlene Gamel, Phillipsburg, Mo.\$10.00

THANKS FOR HELP SENT

We, the members of the Church of Christ, in Waterloo, Iowa, want to thank Brother Gay, for what he said about us and our needs, and our good brethren for their sending us money as follows:

Mt. Zion Church of Christ, Jerusalem, Ark.....\$100.00

Red Oak Grove Church of Christ, Summitt,

Mississippi 25.00

Church of Christ, Mozier, Ill. 15.00

Church of Christ, Flemington, Pa. 200.00

We certainly do appreciate this help, and will proceed with the building of the meeting house as we are enabled.

All help sent to us will be duly acknowledged through the OPA.

—M. E. Mountain, 1225 S. St., Waterloo, Iowa.

HELP BROTHER SEVERE

About six of the preaching brethren in Africa have written to Paul Nichols and me concerning Bro. E. C. Severe's worth to the cause of Christ in Africa, stating: "Bro. Severe needs clothing, and a better way to travel. We will do what we can to help him to get a second hand car or a motor-bicycle, and if our white brethren will help some we can get him one."

To this I would like to add—only a little help from us will mean so much to him. I feel that some of the brethren can and will send him some clothing. (Compare him in size with Paul Nichols or Clovis Cook—only about a foot longer). And let us send him some money to buy himself a "motor-bicycle." The one he has is getting old, and he has to "paddle" it wherever he goes.

If you want to send as a church or as an individual, you can send to him—E. C. Severe, Wendewende Village, N. A. Mkanda, Mlanje P. O. Nyasaland, B. E. Africa, or, you can send it to me and I will send it to him by Bank draft. But in either case LET US HELP HIM SOME.

—Homer A. Gay.

CHROMATIC TUNING FORKS

Since I have been teaching singing schools, several have inquired as to where they could purchase a chromatic tuning fork, similar to the one I sometimes use. For a number of years they could not be bought, but now are available again. If you would like to buy a chromatic tuning fork, send \$5.00 to Stamps-Baxter Music & Printing Co., Box 3006, Chattanooga, 4, Tenn.

—Tommy Shaw.

BONDS OF MATRIMONY

Kosher-Walters—On June 20, 1954, at 2:30 P. M., in the Calvary Bible Church at Washburn, Ia., I officiated in the ceremony uniting Nellie Walters and Ralph Kosher in marriage. We pray they may become as one in serving the Lord. We appreciated the use of the church building, as the minister is a personal friend, and was good enough to let us use it in the absence of our own building.

—John Mountain.

OUR DEPARTED

Freeman—Terry Don Freeman, son of Bro. and Sister Jim Freeman of Sentinel, Okla., was born Aug. 3, 1939, and departed this life due to a truck accident near Sentinel, July 14, 1954. He was a member of the Third St. church of Christ in Sentinel. He is survived by his parents; four brothers, Roy, San Diego, Calif., Joe, Wendell, and Frank of Sentinel. Final rites were conducted by Bro. Lynwood Smith, in the high school auditorium, July 17, 1954, assisted by Bro. Dean Hopkins of Oklahoma City.

—Homer F. Smith.

TIMELY SUGGESTIONS

(Continued from page three)

Neither an elder, nor a deacon, nor an evangelist, can do this in the "Spirit of meekness"—(Gal. 6:1), and neither can any other Christian be a brawler, for "the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23). Brawling and meekness are contrary. Some one has said that a "dancing foot and a praying knee don't grow on the same leg," and neither can a "meek spirit" and a "brawling tongue" dwell in the same body.

(21). **"Not covetous."** This was one of the original ten commandments, and it is warned against throughout the entire Bible. This sin of covetousness is catalogued along with "thieves, drunkards, adulterers, effeminate, abusers of themselves with mankind, revilers, extortioners," and none shall inherit the Kingdom of God—(1 Cor. 6:9-10). Our Saviour said: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth"—(Lk. 12:15).

A person may "covet" anything. To covet is to have a strong desire for something that is not yours, and if people are not very careful they may covet money, lands, houses, fine clothes, nice cars, another person's companion, another's position, etc., etc.

Covetousness is idolatry, and is classified along with fornication, uncleanness, inordinate affection, and concupiscence, in Col. 3:5.

Those who would single out some certain sin, and refuse to work, worship, or co-operate with, a congregation who has some one in their fellowship who is guilty of **their big bad sin**, might do well to give themselves a very sober examination and see if they, themselves, might be guilty of covetousness.

(22). **"Not a novice."** This excludes young men, and those who have recently been converted to the Lord from the eldership. And because of the fact that the deacons are to "first be proved"—(1 Tim. 3:10), and the evangelists are to "study, and be able to rightly divide the word of truth—, be able to endure hardness,—flee youthful lusts,— show themselves in all things a pattern of good works,—and use sound speech that

cannot be condemned" Tim. and Titus,—because of these requirements it would seem to me that they all should be "dry behind the ears" before they should be recognized as such.

More yet to follow.

—Homer A. Gay.

SLANDER

1. Whence cometh slander? "A good man out of the good treasure of his heart bringeth forth that which is good; and evil man out of the evil treasure of his heart bringeth forth that which is evil. For of the abundance of the heart his mouth speaketh" (Lk. 6:45).

2. What leads to slander? "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not" (1 Tim. 5:13).

3. Are the wicked and hypocrites addicted to this evil? "Thou sittest and speaketh against thy brother; thou slanderest thine own mother's son" (Ps. 50:20)

4. What are they called who are guilty of this sin? "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool" (Prov. 10:18).

5. Who are warned against slander? "The aged women likewise, that they be in behavior as becometh holiness, nor false accusers, not given to much wine, teachers of good things" (Titus 2:3).

6. Should Christians avoid slander? "Keep thy tongue from evil, and thy lips from speaking guile" (Ps. 34:13).

7. Are Christians often subject to slander? "They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long" (Ps. 38:12).

8. What are it's effects? "A froward man soweth strife: and a whisperer separateth chief friends" — (Prov. 16:28).

9. Will all men have to account for their evil speaking? "But I say unto you, That every idle work that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

10. Will slander be punished? "Whoso privily slandereth his neighbor, him will I cut off: him that hath an high look and a proud heart will not I suffer" (Ps. 101:5).

Reedie Roper, Jerusalem, Ark.

"Think before you speak, because you may have nothing to say."

Silence, many times, is a much needed Christian virtue.

A still tongue, many times, indicates a wise head and an active mind.

You had as well tell a lie as to peddle one of another's make.

Thought is the demand of the hour and is the food by which we grow.

"Knowing, what all experience serves to show,
No mud can soil us but the mud we throw."

—Lowell.

DOING HIS WILL

As we start a new year, let each man examine himself and see if he still abides in the faith. Not hearers only, but doers of the law are just before God (Rom. 2:13). Which of the Lord's commandments can we ignore? "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). The same law that warns us not to forsake the assembling of ourselves together, also tells us to "Preach the word; Be instant in season, out of season" (2 Tim. 4:2). Let us not say that this does not apply to all of us, "For there is no respect of persons with God" (Rom. 2:11). You may be slow of speech, but you have brethren you can send in your stead. Are we guilty of scoffing at our neighbors doctrine when we have not yet done all possible to teach the Truth to him? "How shall they believe in Him of whom they have not heard?" (Rom. 10:14). Can we truly love our Lord with all our heart if we fail to do all we can for His Cause and Kingdom? Can we love our neighbor as ourself, if we do not put forth every effort to save his soul?

As an individual, or as a member of a congregation, let us ask ourselves the question, "Am I upholding the hands of the preaching brethren that they may go preach the gospel?" "But wilt thou know, O vain man that faith without works is dead?" (James 2:20). Let us work out our salvation with fear and trembling and make our calling and election sure.

—Ellis McCabe, Noel, Mo.



L. C. Grimes, Opp, Ala., Aug. 6.—We just closed our meeting which was a very good one. Everyone enjoyed it very much.

T. F. Thomasson, Box 181, Waterford, Calif., July 13.—The church here is doing nicely. The boys are doing fine in the work. We need a singing school here, we have some good talent.

Homer Smith, Sentinel, Okla., Aug. 6.—Our meeting closed Aug. 1, and it was good even though we had some very hot weather. Bro. Lynwood did some good preaching and 4 were restored. We were glad to have Bro. Dan Sexton and wife move here from Mangum. Here are two subs.

J. C. Wilson, Pansey, Ala., Aug. 4.—We had a good meeting with Brethren Ronny Wade and Miles King doing the preaching. Attendance was good, 2 were baptized and 4 confessed faults. Bro. Maurice Chandler was here and gave a lesson which we enjoyed very much. The church is growing.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Aug. 2.—I just closed a very enjoyable meeting at Doughterty with 5 baptisms, and 7 confessions of faults. Crowds and interest were good throughout the meeting. Aug. 14, Lord willing, I am to start a meeting at Enterprise. Pray for me and mine.

John Mountain, Rte. 4, Waterloo, Ia., July 24.—We have not started on our building as yet, but the future looks bright. I have done no outside preaching, but keep busy with the home congregation. We are looking forward to the coming of Bro. Orville Smith and wife. He is inspiring. Let us labor while we have time.

Ellis McCabe, Noel, Mo., Aug. 10.—We were sorry Bro. Haworth and wife found it necessary to return to Iowa. They are truly Christians. I am to be with the brethren at Stilwell, Okla., Aug. 14, 15, then to Council Hill, and Tuisa. I am ready to go anywhere and preach the gospel.

J. F. Massengale, Box 17, Hickman, Calif., Aug. 3.—The church at Waterford is enjoying good attendance, and we invite all who can to come and meet with us. You are always welcome. I enjoyed the article in this months OPA by Bro. Ted Warwick. It is sound, solid truth. Let us all as older brethren and sisters heed such faithful admonition. I hope to see more such articles.

A. B. Caudle, Fair Oaks, Calif., Aug. 5.—We are still striving to finish our building in Sacramento. We attended a discussion near Florin, between Bro. James Winchester and Mr. A. A. Harris, a Missionary Baptist preacher, dealing with baptism and the name of the church. Bro. Winchester did a fine job. The following Lord's day he preached for us and baptized two. Pray for us.

Abe Young, Rte. 2, Box 184, Hallsville, Tex., Aug. 4.—The Ash Springs church of Christ meets at 11:00 A.M. each Lord's day. We are few in number but rich in faith. Bro. C. R. Nickles and a young brother stopped by and visited with me and my family which we enjoyed. Aug. 1, Bro. Jim Canfield gave us a fine lesson. He is now in a meeting at Shreveport, and I plan to be with him some.

Tracy Moore, 608 Bluff, Delta, Colo., July 30.—June 27, Bro. Jack Ivey closed a meeting for us. No visible results, but interest and attendance was generally good. Our association with them was enjoyed by all and his sermons were interesting, instructive, with artistic illustrations. We also enjoyed a visit with Bro. J. D. Corson and his good family and he gave us a good sermon July 11. We invite faithful brethren to visit us anytime.

K. G. Wilks, Box 902, Breckenridge, Tex., Aug. 17.—Our meeting at Woodson just closed with Bro. Don McCord doing the preaching. Two were baptized and four confessed faults, (one will be a new member for us). The attendance and interest was excellent. We were so well impressed with Bro. McCord's preaching and kind spirit that we have asked him to return in '56. The people loved him. Brethren, come and be with us whenever it is possible.

Dorman Bryant, Rte. 1, % S. E. Blevins, Bernie, Mo., Aug. 11.—At present, I am working with the church at Powe, Mo. They are zealous and there is a great opportunity for growth. I recently closed a two weeks meeting here with good outside interest. Brethren Jerry Cutter and Arthur Wade are responsible for the planting of the true worship here. I am thankful for

the church at Pontiac, Mich., for their support. Let us grow rich in Christian experience that we may help poor souls. Here are 3 subs.

Leonard A. Copeland, 919 Munson, Topeka, Kan., Aug. 13.—Since last report, we have visited and I have preached at the following places: Kansas City, Alta Vista, Kan.; Stroud, Sulphur, Cordell, Sentinel, and Oklahoma City, (Capitol Hill), Okla. We enjoyed the last day of the Sulphur meeting, it was the best I have ever attended. I enjoyed the OPA, and especially Bro. Gay's "Timely Suggestions." We enjoyed a visit recently by Bro. Jordan and family. We meet in the home of Bro. Mirl Jones, 2070 Kansas Ave., Topeka, 10:30 A. M. All are invited to attend.

James W. Russell, 755 Orange Ave., Fresno, Calif., July 26.—The Butler Ave. congregation in Fresno continues to labor in harmony. For several months we have taken a singing group to the general Hospital to sing for the patients. They seem to appreciate it and we have taken the opportunity to circulate printed matter. We are ordering 25 copies of OPA each month for such purpose. Our radio sermons we have printed have been used also. I preach occasionally at Armona and Porterville, and Bro. Chester King and I alternate monthly at Woodlake.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Aug. 12—July 11-25, I held meeting at Stidham, Okla., with two baptisms. Preached at Caldwell, Ida., Aug. 1, and at Kennewick, Wash., Aug. 5. Aug. 8, preached at Seattle, Wash. **Donations for Work in this Part:** We returned to the work here in the North-West Aug. 1. Aug. 1. Aug. 11, I received the following donations: Church, Caldwell, Ida.—\$15.00; Church, Seattle, Wash.—\$5.00. We are thankful for these blessings.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Aug. 16.—July 25 Aug. 8, I was in an enjoyable meeting at Lexington, Okla., with good crowds and interest, and excellent cooperation from various congregations. Several from Washington attended every night. I began at Flemington, Pa., Thursday night, with one baptized thus far. We close here Aug. 22, and go to Richland, Mo., Aug. 28 - Sept. 5; Stilwell, Okla., Sept. 11-19; and then Bro. Paul Nichols will hold our meeting at Circle Rd., in Waco, Sept. 22 Oct. 3. Pray for us in the work.

Hartman Fitzgerald, Strong, Ark., July 28.—Brother Carlos B. Smith, of Wesson, Miss., held our meeting in our new Church house in Strong from July 4th thru July 11th. We had good attendance every night and five were baptized into Christ and three were restored to the fold. Our meeting house is now finished and we want to thank all of our brethren who sent money to help us on it. May God richly bless you every one.

J. J. Bennison, 220 E. Threadneedle, Beaumont, Tex., Aug. 12.—We visited Bro. Ivey's meeting in Houston, and he visited with us July 21-23. Brethren Miles King and A. H. Pinegar were here July 22, and Miles remained over the 23rd. He and Bro. Ivey preached a double header July 23, which resulted on one coming from the S. S. congregation. Bro. Miles went on to a meeting in Ala., but returned here Aug. 3, and preach-

ed for us over the following Lord's day. He and Bro. Ivey are fine preachers and we hope to have them with us again. May God bless their efforts. Pray for us.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Aug. 16.—Bro. Robertson had a discussion here with a preacher on the laying on of hands, and did a good job. June 18-20, Bro. Pete Howard gave us some good lessons; July 26-27, Bro. Orville Smith preached for us; June 23, 25, Bro. Gayland Osburn was in a meeting at Stroud, and we enjoyed hearing him. June 27, I preached Cross Hollows congregation near Cassville, Mo., and at Stilwell, Okla., that night. July 25, I preached at Anson, Tex. They are few in number and do enjoy having visitors. Let us remember to visit the small congregations as well as the larger ones.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., Aug. 16.—The meeting at Flemington, Pa., was an enjoyable one, however, there were no visible results. I was asked to return in '55. My next was at Ardmore, Okla., with Johnny Elmore, where one was baptized. I enjoyed working with Johnny, he is among the best. The meeting at Pansey, Ala., with Bro. Miles King resulted in 2 baptisms and 4 restorations. Leaving there, I spent a week in the home of Bro. and Sister Early at Seminole, Ala., preaching over the week-end. They are fine people. Since then I have preached at Ft. Worth, and Wilson, Okla. I go next to Medina, Tex., for a mission meeting with Bro. King. God bless the faithful.

Leslie Cato, Rte. 1, Colquitt, Ga., Aug. 1.—Our meeting with Brethren Welch and Kirbo was good, though there was no visible results. The first Lord's day we had all day services with a large crowd and several visitors. They did some good preaching, and I admire them for their stand against worldliness. They do not shun to declare the whole counsel. Bro. Welch is to be with us again next year on Friday night after the fourth of July. We have recently enjoyed visits by Brethren Palmer, Grimes, and Huguely. We heard Brethren Miles King, Ronny Wade, and Burnice Weeks, at Pansey. Bro. Maurice Chandler preached for us Aug. 1, and we enjoyed it. Pray for me and mine.

J. T. Broseh, 1200 S. Lincoln, Odessa, Tex., July 24.—Since the meeting at Sulphur, I have worked with the home church in Odessa, meeting at N. Golder and 30th. Our attendance has increased and interest is good. We have had several confessions, and last Lord's day we baptized a young man who had formerly been a Baptist. We heard Bro. Wayne McKamie in his meeting at Midland and he did a wonderful job. He is a forceful speaker and his sincerity impressed me greatly. July 31 - Aug. 8, we will be in a meeting at Live Oak near Rogers, Tex. Here are 6 subs. Best wishes to all the faithful. Pray for us.

W. S. Cummings, Box 135, Davis, Okla., July 30.—I have been with Bro. Bill Roden in a meeting at Dougherty, where he baptized 5 and 7 confessed faults. He did some fine preaching, and crowds were good. We appreciated the cooperation of Davis and Sulphur congregations. This week, a sister at Davis called me and said her father-in-law wanted to be baptized. We called in a few of the brethren and assembled at the

sister's house. I read from the Bible and convinced others that the church of Christ has the only plan of salvation. At the close, we baptized 4, the man, his wife, daughter, and granddaughter. There are others in the family very interested. Bro. Fred Kirbo will conduct our meeting at Davis, Aug. 4, continuing over 2 Lord's days.

J. D. Corson, Mahaffey, Pa., July 26.—June 6, I preached at Richmond, Ind. June 8-14, Mozier, Ill., to a splendid audience; June 16-20, Ottumwa, Ia., where we made our home at Bro. LaRew's, and were glad to have Bro. Orville Smith and wife attend our meeting; June 20, 27, and July 4, I preached at Mills, Wyo., to 13 adult members; July 11, at Delta, Colo.; July 18, at Mozier, Ill., and are now ready to start a mission meeting about 20 miles from Mozier at Hardin, Ill. Hope is high, but results as yet are small. Many are sick because of the intense heat. The kindness and hospitality shown me and my family at all the above places has been outstanding. We need your prayers. Let us work together in these mission efforts, the well need not a physician but the sick.

Maurice Chandler, 3200 Bryan, Ft. Worth, Tex., Aug. 6.—During the past year I have preached at the following places: Oklahoma City (7th St.), and Capitol Hill, Wilson, Broken Bow, Ardmore, Healdton, Lexington, Ada, Garr Corner, and Spaulding, Okla.; Dallas, Cross Roads, Waco, Fruitland, McGregor, San Angelo, Tex.; Foreman (Oak Grove), Dierks, and Horatio, Ark.; Flemington and LeContes Mill, Pa.; Colquitt, Ga.; Handsvill congregation, and Pansey, Ala. I enjoyed being at every place. At present, I am with Bro. Paul Nichols, who is helping me in my efforts to become a gospel preacher. He is a wonderful preacher and I am enjoying my time spent with him. I am grateful for all encouragement.

Clovis T. Cook, 1611 Bluff St., Wichita Falls, Tex., Aug. 10.—I enjoyed the meeting in Springfield, Mo., and it really seemed like old times in working with Bro. King. I firmly believe that the cause in Springfield, is a worthy one. There is now a good congregation in Springfield. Interest is high and the work goes on. The building is under construction and it will be a good one. I would like to see them get more help on their building. They need it and they are worthy, and within a few years will be able to contribute to other causes of equal importance. I closed the meeting at Claxton, Sunday night, Aug. 8th, with a house full of outsiders present. We had a good meeting though it was short. Three were baptized. We think they will be of much good to the Church there. Bro. Chris Adams, a gospel preacher, from Seneca, Mo., was there the closing night. I shall return next year for another effort. I enjoy working with these good people.

J. R. Tidmore, Broken Bow, Okla., July 30.—The mission meeting conducted in Broken Bow, July 20-29, by Bro. Leon Fancher was a great success. Six were baptized and one restored, and a congregation now meets in the community building on Main St., across from the City Hall, under the oversight of J. R. Tidmore and Ray Lambert at present. Meeting time on Lord's day will be at 10:30 A. M. and 8:00 P. M. Leon and wife are to be commended highly for their work, and also the congregations who make their work pos-

sible. We were glad to have Leon and Nancy in our home. We also appreciated visits from Bro. Phillip Cox of Oak Grove, Bro. Stroud and wife from Ada, Bro. Vernon Thetford, and Bro. Shares and wife from Legal, and Bro. Mitchell and wife from Pittsburg, Okla. Some from Dierks were with us part of the meeting. Pray for us.

Robert Adams (colored), Route 1, Box 167-A, Wesson, Miss., Aug. 10.—I am still preaching for the Lord, even though I have not reported for sometime. I was with the church at Brookhaven, Miss., twice a month, and with the church at Bro. Canfield's home once a month. I established a church at Linville, La., with 18 there. Preached for my home church, and in July, baptizing eight at Jerico. Held Bro. Canfield's meeting in July, and five were baptized and one restored. Bro. Jim Canfield held our meeting, but no additions, but the seed was sown. I am now with Bro. Jim in Shreveport. I go from here to Columbus, Miss., for 5 or ten days, then to Molian, Ala., for 5 days. The last time I saw Bro. G. A. Canfield, he told me to keep the work going, and I have decided to preach everywhere I can to my race.

Jim A. Canfield (colored), Star Rte., Box 78, Marion, La., Aug. 10.—I am now in a meeting at Shreveport, La., with fair crowds and some interest being shown. Bro. Robert Adams is with me, leading the singing, and he preached one night. He will preach again. He is much help to me. He has a large family, and he cannot enter the mission field unless he gets some support. He wants to enter the field full time next year, and if he gets some support, he will continue with me until he has to gather his crop. I am thankful to the white brethren for supporting me in the Lord's cause. We begin the fourth Lord's day in Columbus, Miss., then to Malone, Ala., and on to Emboden, Ark. I may have a debate here in September, if the S. S. brethren do not back down. I mean to go there and strengthen the faithful brethren anyway.

Jack Cutter, Route 1, Lovell, Okla., Aug. 16.—Since last reporting I held a meeting at Spaulding, Okla., which I enjoyed very much. Next I went to Brashear, Texas and held a meeting with Miles King. Then to the Camp meeting at Sulphur which was one of the best that I have attended. At the present I am engaged in a few months personal work with congregation at Wynnewood, Okla. I have also attended several meetings held in this locality. I visited a few nights in each of these meetings, Bro. Ervin Watters at Washington, Bro. Edwin Morris at Lexington, Bro. Fred Kirbo at Davis and one night of Billy Orten's meeting at Healdton. I have also preached at various congregations over the state before coming here. God bless the brotherhood.

S/Sgt. J. B. Carter, AF 14277620, 6606th USAF Hospital, APO c/o P. M., New York, N. Y., July 28.—I have been reading the OPA for the past year and have enjoyed it very much. I am stationed at Goose Air Force Base, Labrador. There is not one church of Christ here, it is predominately Catholic. There is one other member here and we are trying to interest others to meet with us. I would like to make mention of a

small group meeting with Bro. Ditto at Mount Ollie, Ala., about 10 miles north Arab, Ala., on highway 38. Bro. Ditto is nearly blind and the congregation is not financially able to support or pay a preacher, but if some of the brethren would stop by and meet with them, they would find christian fellowship and brotherly love. Bro. Ditto's address is Rte. 1, Union Grove, Ala. When my time is up here, I hope to take up the duties of a full time evangelist. I desire the prayers of the brethren everywhere.

Gillis Prince, RFD, Wedowee, Ala., Aug. 17.—June 27, I closed the meeting at Ft. Gay, W. Va., without visible results. This was a mission effort supported by the Huntington congregation. Interest and crowds were good and the seed was sown. I enjoyed laboring with these brethren, and commend them for their efforts to have the gospel preached. My next was also a mission effort at Temple, Ga., July 2-11. Outside interest was good, and we look forward to seeing much good accomplished. We have 3 families meeting there, and I know of no stronger band anywhere. July 16, Bro. Gay began our meeting at Napoleon. We had no visible results, but had some of the best preaching I have ever heard. I enjoyed the last OPA. I was sorry to hear of Bro. Canfield's death. His race has lost a pillar in the church. We may wake up some day to a lot of things, only to find it is too late. May God help us to be sober and vigilant. It may even now be later than we think. Love to all the faithful.

Tom Smith, 302 Phillips, Healdton, Okla., Aug. 16.—The all day meeting, July 25, was held at Ardmore, and marked the close of a meeting held by Brethren Johnny Elmore and Ronny Wade. It was well attended and all seemed to enjoy the fine singing in the afternoon. Aug. 15, marked the close of our meeting here at Healdton with Bro. Billy Orten. We had a fine meeting with 3 baptisms and 2 restorations. We want to thank our preaching brethren and neighboring congregations for helping make it a grand success. The monthly fourth Lord's day singing was held the third Lord's day this time to coincide with the close of our meeting. The building was filled almost to capacity for morning, afternoon, and evening services. There are two all day meetings scheduled for Sept. Sept. 19, at Wilson, at the close of Bro. Lynwood Smith's meeting there, and Sept. 26, at the close of Bro. Jack Ivey's meeting at Graham. We believe these singings are creating a greater interest in gospel singing and brings us closer together.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Aug. 16.—We closed at Washington, Okla., with about 11 restorations and confessions of faults and two baptisms, and then were at Early and Lowery churches near Opp, Ala., July 18 - Aug. 1, with one baptized and about 7 restored at Lowery. Bennie Cryer and Paul Walker were with me. It was a pleasure to work with Dewitt Palmer and others there. I returned home and attended the last week of Bro. Homer L. King's meeting at Chapel Grove. A wonderful meeting! I had not heard him in a meeting in years. He continues to preach the great truths with simplicity and power. The churches should realize the need of balancing their meetings between youth and age. We need the knowledge, wisdom and experience which Bro. King has

gained through the years. He did us all good. I am laboring some with Chapel Grove now and will conduct a song drill this week. Last week I heard Bro. Bud Parker six times at Union Hill. He stands for the right. I go next to Gayed, near Ada, Okla., and to Cross Roads, near Glen Rose, Texas. Am scheduled to be at Walnut Grove, near Mt. Vernon, Ky., Sept. 23-30.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Aug. 16.—The meeting at Woodlawn, Ohio was indeed good. There was no faithful congregation there, so Bro. Flem Parrett moved there from Ky., fixed up a meeting house, and set for me to come hold a meeting. This is the only case I know of, where a brother got a church house ready before knowing for sure a faithful congregation could be established. There were 23 confessions of faults, a few of them members who had moved there and had no faithful church to meet with, and others came out from the digressive congregation. Eleven were baptized, so we have a congregation of 34 members, all of them married except 4 or 5. Several of the brethren are good teachers, so they have a congregation able to support itself and continue to grow. I went next to Monroe, La., for 10 days, with good attendance, many from a distance, and I feel sure the church was strengthened. Love and harmony seemed to abound. We had two fine services here at home yesterday, with one restored. We look forward to a good meeting Sept. 12-19, with Bro. Gay. I go next to Little Rock, Aug. 25-Sept. 8; Ky. in Oct.; Yakima, Wash., in Nov.

Carlos B. Smith, Rte. 1, Box 151, Wesson, Miss., Aug. 16.—July 4-11, I was with the brethren in Stron, Ark., with 5 baptisms, 1 restoration, and 2 confessed faults. These brethren have done much for the cause. Bro. Hartman Fitzgerald will go the limit in having the gospel preached. I began a meeting with the Conway, La. brethren the 4th Lord's day in July closing Aug. 1. We had good crowds in both meetings. I have been asked to return in the fall for meetings at both places. I returned home in time to hear Bro. Paul Nichols do some good preaching at New Salem, with good crowds. I am glad to say my health is much improved.

Miles King, 5001 Duval St., Austin, Tex., Aug. 17.—May 21 - June 2, I was at Clearfield, Pa., doing personal work and advertising their meeting. June 11-20, I was at Garr Corner, Okla., baptizing 3; June 20-27, Bro. Jack Cutter and I held a meeting at Brashear, Tex.; July 8-9, I attended Bro. Melvin Crouch's meeting on Nacogdoches Rd., in San Antonio. This is a new congregation, and there is a great opportunity in that part of the city. July 11-23, Bro. T. R. Chappell held a meeting at Catalina St., in San Antonio, baptizing three. I enjoyed being associated with him. July 21, I heard Bro. Billy Orten at 53rd St., in Austin; July 22, 23, Bro. Jack Ivey and I were at Beaumont. I was glad to have Bro. Pinegar with me. July 25 - Aug. 1, Bro. Ronny Wade and I were in a meeting at Pansey, Ala., baptizing two. We were glad to have Bro. Maurice Chandler with us. We are to return in '56. I attended the last night of the meeting at Lowery, Ala., Aug. 4-8, I preached at Beaumont, Tex. Our hearts were made sad when the Medina, Tex., work started with a tragedy. Bro. Glenn Shaffer of New Castle, Pa., who had come with me to help in the meeting, drowned in the Medina river. We had gone to take an early morning bath, when it occurred. Glenn was a devoted Christian and all loved him. We appreciated the interest of the Sabinal, Catalina St. (San Antonio), and Austin (1st St.), in the Medina work. Bro. Ronny and I will begin the meeting Aug. 19. Sept. 8-19, I will be near Mt. Vernon, Ky.

D. B. McCord, 223 W. Lime, Monrovia, Calif., Aug. 14.—July 18, the Lawrenceburg, Tenn., meeting closed with 4 baptisms. We appreciated all the visitors who came to help us. The appointment with the Tucker, Okla., church had to be cancelled due to insufficient transportation connections; I am sorry for this. July

21 - Aug. 1, I was at San Angelo, Tex. where a fine young man came back to the fold. We appreciated visitors from Eola, Sonora, Abilene, Anson, Odessa and Midland. Aug. 2-3, I was at Lawrence Rd., Wichita Falls where 2 fine young folk responded for baptism. The fine work the Wichita Falls brethren have done the past year is noteworthy. Currently, I am at Woodson, Tex., where there are some fine, hospitable folk. During my stay here, I have made my home in the home of Hoyt and Gwen McBride, one of the finest Christian couples I have ever known. The Lord willing, we close here tomorrow night, the 15th, at which time I am going home. Thus, an eight weeks' absence from my wife and babies comes to a close; under such circumstances, an understanding, encouraging and loyal wife is a preacher's greatest asset. The kindness, goodness and liberality of my brethren toward me this summer will long be remembered; God bless all of them. Aug. 22, the Lord willing, we begin a series of meetings with the home church at Glendora. Please pray for me and mine.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Aug. 16.—The meeting at Eola, Tex., closed the night of July 18. The next night, July 19, we began at Shreveport, La., and continued through July 27, two nights more than we had the meeting scheduled. July 30, we began at New Salem, near Brookhaven, Miss. In this meeting we had some of the most consistently large crowds that I have ever seen in a meeting of this sort since I began preaching more than thirteen years ago. The interest was good, and the hospitality shown us was wonderful. Bro. Lynwood Smith preached the last two sermons of the meeting, because I had to leave prematurely, due to an urgent call from Welma's folks telling us that her father suffered a heart attack and was in the hospital in a critical condition. When I left there had been twelve baptisms, and Bro. Lynwood baptized four more, making sixteen in all. Bro. Ronny Wade was with us one service, and Bro. Maurice Chandler attended the last part of the meeting. Welma's father, Bro. J. W. McKeand, seems to be getting along pretty well at the present time. He is still in an Oxygen tent, but seems to be improving steadily, thanks to the Lord. Aug. 15, I preached at Huntington morning and night with one baptism. Tonight we are to begin a mission effort about fifteen miles out of Huntington, sponsored by the Huntington congregation. Greetings to all the faithful.

Billy Jack Ivey, Box 13, Sentinel, Oklahoma, Aug. 16.—Since last writing to you by means of the O.P.A. I have been very busy traveling and preaching. The latter part of June we were with the good brethren at Delta, Colo., in a most enjoyable meeting. Then to Sulphur where we attended the wonderful camp meeting after which we journeyed to Houston and conducted a meeting in the Heights section of this city. During this meeting 4 were immersed. The congregation is composed of splendid workers possessing much zeal. We were delighted to have the many visitors from various sections of the country. After this we were at Beaumont where I preached one night and assisted Bro. Miles King one night. One was restored to their number and although they are few in number they possess zeal and goodness which should produce growth. After this we journeyed to Sabinal and preached on Lord's day and then on to Menard for two nights preaching during which three obeyed the Gospel. These brethren are growing rapidly. Our next work was at Lubbock where we conducted an eight nights meeting. The congregation at Lubbock is very mission conscious and thus is doing a very good and much needed work by sending preachers other places to preach the Gospel. They also have been very good to furnish a tent for mission work. I appreciate them very much for their work's sake. At present I am in a meeting at Portales, N. Mex., sponsored by the Lubbock congregation. We have a daily radio program and interest both in the program and meeting is very good. The Lord willing, we look forward to work in Oklahoma with meetings at Council Hills, Aug. 29 to Sept. 12, Graham, Sept. 17 to 26, Deep Dale, Oct. 4 to 17 and Oklahoma City (7th Street), Oct. 17 to 31. May God richly bless the brethren everywhere.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Aug. 15.—Recently at Brookhaven, Miss., two made confessions of wrongs, and one confessed wrongs at Lowery, Ala. In the meeting at Napoleon, Ala., we had good crowds and a good interest throughout, but no additions to the church. From Napoleon we came to Pontiac, Michigan, where I am working for the church for six weeks. We are presently in a tent meeting at Milford, some twenty miles out of Pontiac. The members from Pontiac have been the most of our crowd thus far, however, the weather has been too cold and rainy for a tent meeting, but we are getting a few out along from out in here. We will continue the meeting for the rest of this week. We have some hopes of getting enough members rounded up out in this part to start the regular worship here, and if not, then we hope to get the few members we have out here to go into Pontiac to worship. The Pontiac brethren are really cooperating with me in this work. I hope to either close a deal for them a meeting house or get the work started on building them a place to worship while I am up in here. I appreciate the good work that all of the preaching brethren are doing, and am glad that it is being made possible for them to stay in one place (now and then) long enough to get the work established. I go to LaGrange, Ga., for a meeting the second and third Lord's days in September. I am to work for the church in San Angelo, Texas the months of October and November, and then to Dallas for the rest of the winter. If anyone knows of anyone that we might interest in attending the true worship in, or near either of these places please send me their name, address, and telephone number if you can, and I shall be glad to contact them. I surely did enjoy the last OPA. Clovis Cook is one of our best writers. So is Fred Kirbo, and many others and if they would write as they should then I would not need to write so much.

Homer L. King, Gen. Del., Modesto, Calif., Aug. 20.—The mission effort in Springfield, Mo., is now history. There were seven additions—four by baptism and three from classes and cups, all adults. With those added before and those who moved into and near-by Springfield, we have about 21 who we hope will meet regularly in that new congregation. We began with but four members in December. To the Lord be the praise. Bro. Clovis Cook assisted by preaching alternately with me in this meeting, and we are sure this added much to the success of the work. My next was a series of meetings at Chapel Grove, near Lawrenceburg, Tenn., July 30 through Aug. 8, resulting in four responses, two for baptism. The attendance and interest were very encouraging. The members are very much alive with zeal, and they are growing rapidly in number and in development. This is the home church of Bro. Ervin Waters, and I was glad he could be in attendance the greater part of the meeting, rendering valuable aid. It had been years since I had been associated with Erwin in a meeting, and I really enjoyed the co-operation he gave and the hospitality shown me and my family in the homes, and especially in the home of Bro. King Rawdon, where we made headquarters. The Frank St. Church attended much of this meeting. Due to the delay in the completion of the equipment for the new church building in St. Albans, W. Va., my meeting with them was postponed, hence we are enjoying a few nights of the home meeting (Lees Summit) by Bro. Tommy Shaw. We are glad to have Tommy in our home. Bro. Billy Orten came by yesterday, en route to Kansas City; preached for us last night, and spent the night in our home. The sermons by both preachers were good. We appreciate such fine young preachers. We enjoyed visits by the Foy Wade family, both in Missouri and Lawrenceburg, Tenn., recently. We are now making preparations to leave for California for an indefinite period of time, beginning at Bakersfield, August 29, continuing through the Labor Day meeting, and perhaps, all of September in that part. Our next will be at Modesto, laboring with the Cere's church in a mission effort in Modesto, where we intend to make headquarters. Write us there, Gen. Del. We plan to visit Denver, Colo. (22nd, inst.), en route to Calif. Pray for us and the work, please.

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. XXV

MODESTO, CALIFORNIA, OCTOBER 1, 1954

No. 10

WHEREIN WE MAY FALL

The statements we read in the word of God that are of an emphatic nature are oftentimes, seemingly, overlooked. By emphatic statements, we mean those plain statements of inspiration with no "if's and and's" attached—statements that are easily interpreted. One of the many such statements is recorded in Gal. 5:21 where Paul said "they which do such things shall not inherit the kingdom of God." It behooves us mortals, then, to beware of such things as are mentioned in this verse as well as the two preceding. It is a serious thought to entertain—this the reality of the possibility of missing Heaven. The sins that are catalogued in these verses are commonly called the "works of the flesh." We make a study of them, for it seems to your writer that these are **wherein we may fall**, wherein on the Judgment Day, we may be weighed and found wanting.

Adultery, fornication, uncleanness, lasciviousness (lust, lewdness), idolatry and witchcraft are the first five mentioned in the series. Sins of an immoral and sacrilegious nature are less likely to ensnare us. By such a statement, I do not wish to detract from the dire consequences that are theirs who yield to them, but I am of the opinion that most of the members of the church are not immoral, that they are not idolators or sorcerers. It is to some of the sins that follow that I am inclined to believe that we are more susceptible.

Hatred

Hatred is defined as detestation with ill will. If hatred were permissible toward anyone, it seems to me that it would be toward those who hate us, but Christ has declared to the contrary: "Love your enemies—do good to them that hate you" (Matt. 5:44). Love for all is a cardinal principle of the Christian System. We can not permit the roots of hatred to penetrate our hearts, lest we miss Heaven.

Variance

Variance is not what we would call an everyday word. It merely means, as Paul uses it here, dissension or discord. This matter of promoting variance or discord among brethren is a serious matter. In the Proverbs of Solomon, he lists several things that God hates and among them we find "he that soweth discord among brethren" (Prov. 6:19). Paul, again we are reminded, asserts emphatically that they who do

(Continued on page 3)

LIFTERS OR LEANERS?

Jesus said: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." (Matt. 7:24). There is a work for every individual disciple of Christ. The Gospel, the work of the church, is in earthen vessels. The religious world has been taught, principally by example, that the church is something to "lean" on. Such is NOT the case according to Jesus. We are to be constantly "lifting" while we are able in order to qualify for "leaning" in time of need, sickness and such like. There is no WPA in the Lord's Government. The days of WPA in the affairs of government are a thing of the past. We can be thankful for that because it made bums out of many self respecting men. Now, at least to a large extent, a man gets paid for doing a good days work; not for leaning on a shovel. The Lord's business is run on a sound basis too. The religiously or spiritually informed man is a willing "doer" as well as a "hearer."

As we consider our religious instruction and consider her rewards we may be of a frame of mind of our own choosing—"Through the bars" we can look at "THE MUD" or at "THE STARS." Our attitude toward our instruction will definitely determine our destiny. James said: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, BUT A DOER OF THE WORK, this man shall be blessed in his deed. (Jas. 1:25). As we learn to do the Lord's work successfully we are inspired to a greater personal zeal; our enthusiasm is kindled, we become more ardent lovers of the Lord, His cause, and of the security of heaven as our eventual reward for "lifting."

In the church, as in the world's affairs, there are two classes of us. One class with "Get-Up-And-Go" for the Lord's cause and another class that constantly require pushing, pulling, coaxing, reproving, and other personal service from the Elders and Evangelists that are almost impossible to give. The requirement for "letting our light so shine" can be fulfilled for the lost much better when more of us become "lifters" in the greatest work the world will ever know. I visualize, at this writing, the church, as a building that is sagging on one side with, perhaps, a corner without support. A group of men (disciples) gather to revamp and stabilize the building. In the group are men unacquainted with the necessities of doing this kind of work but who desire to instruct even the well informed as to how the job is to be done. If they get a hearing

and their instruction given heed to, they are happy but the job is not properly done; the building is not repaired right and it will not stand. In this group are also those who responded to the call just to have credit for having been there when called for; they do not help to get the house in order; they have a nice visit while someone else works. Of course there are always those who stayed at home until the job was finished, then made a showing for the final ceremony. The Lord calls for "workers." Some to supervise and work; others to work, being supervised. As it would require much more time in the repairing of a house with the attitude of the workers mentioned, so it is with the work of the church. Some cannot supervise, won't supervise, and will not be supervised. Far too many aspire to be supervisors (teachers and preachers), who will not learn "how" to teach or "what" to preach, yet make the privilege of being heard the price of membership. There is an adage that goes something like this: "Who knows it half, speaks much—and is always wrong—who knows it wholly, inclines to act, and speaks seldom or late."

Every reader of these lines has been greatly influenced by someone, perhaps mother or father or a favorite teacher in school, someone great in the affairs of state like Lincoln. Those of us who would aspire to be a teacher of things eternal should realize that "how" we live teaches as much as "what" we say, likely more. When you present yourself as a teacher of the supreme facts of eternity remember, **YOU ARE A HERO TO SOMEONE**. That someone may be a mere child but what you said and probably something that he saw you do will influence him many years hence. For the more mature, a good front will impress only if backed up by a good Christian personality. Are we lifters or leaners? We must all realize that **IT IS UP TO US**. Does our light "So Shine"? Our work may be good and attractive, well pleasing to the Lord or it may be shabby. Remember, a skyscraper covers no more ground than a one story shack. Our work may be an impressive landmark, a monument to sound planning and efficient workmanship or it may be a monument to shiftlessness, lack of planning, void of the spirit of true workmanship. Will our work be a "shack" or a "skyscraper"? Yes, **IT IS UP TO US**. Greater yet, shall we encourage "more shacks"? Shall we encourage such building by making excuses? They will not stand the Lord's final test. Wise or foolish, which will it be? Only the plucky paddle upstream. It's no picnic to buck the common current of ignorance and prejudice, but we will do it **IF WE MEET THE LORD'S APPROVAL AT LAST**.

What can we do about the "shacks"? First, let us admit that they endanger the "health" of the church. They are a sore eye to the religion of Christ. These shacks are personal sins within the church. They are mis-government in the church. They are mis-information in the church. They are maladjusted or unconverted members of the church. How can we successfully fight a disease infested condition such as this? First we must fully realize what it is and how dangerous it is. As we see it's danger, the impending consequence of allowing it to exist we will be ready to, **TOGETHER**, conquer it. Cato, a Roman ruler saw the city of Carthage as an impending threat to Rome and as a consequence, in every speech, made the following statement: "**CARTHAGE MUST BE DESTROYED**." If

every faithful preacher will cry aloud, in every sermon, that these "shacks" must be destroyed we will surely win. Our light **WILL "SO SHINE,"** we will be "**DOING**" as well as hearing, and will spend eternity with a loving Father and Christ, our Lord.

—James W. Russell.

TIMELY SUGGESTIONS

Officers in the church, their qualifications considered.

(23) **Of good report:** Surely every true Christian will have a good report, from both within and without. I do not understand, however, that this means they are to be **popular** in the world. They are to have a good report of being honest, truthful, and upright in everyday life and the officers in the church **must** have this kind of a report. Surely, we would not want an elder, a preacher, nor a deacon, to be known in his home community as "windy," "cyclone," "wind-jammer" and such like; nor would we want them to have the reputation of being crooked in their dealings, beating their debts, etc., etc. All members of the Lord's church should be recognized as "lights in the world"—(Matt. 5:16).

(24) **One that rules well his own house.** Just here, I greatly fear, is the one point on which so many fail today. There are those who "rule" their households all right, but they rule with an iron hand, and as soon as children are old enough to get out from under such rule they usually go wild.

The elders and deacons are to rule **well** their own houses. Their wives come into this picture, too. There are many good men among us whose wives are too worldly minded; allow the children to go places they should not; spend their time reading trashy literature; do not dress modestly; cut their hair off like a man; and in general, do not follow the pattern of the Bible. Here is some good advice: — "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of the plaiting of the hair, and wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (I Pet. 3:1-4). This is one reason I have insisted the preacher and the congregation should choose men early in their lives and begin to try to train and develop them into elders and deacons.

I am sure that it is much easier for parents to bring their children up in subjection if they both work at it. But for one to try to correct the children and the other take up for them, you can't expect much of the children, and they "must have faithful children: not accused of riot or unruly."

I have never contended that all of a man's children have to be Christians before he can be an elder or a deacon, but I do believe that if he is bringing them up right that those who are old enough will be in the church. I remember a good brother, who had a good family and when the last one of his children obeyed the gospel, the brethren said, "We can now appoint him as an elder." We did, and he was a good one. But after a few years along came another baby! Now,

what must this elder do, "resign," and wait until this last one grows up and obeys the gospel? I do not so understand the teaching of the scriptures.

I do believe that elders and deacons must have children—more than one; obedient children,— that is children who obey their parents; faithful children,— that is children who are Christians.

All of these things should be true of every Christian family—all should strive to fit into this pattern, and all should help each other to accomplish this. This, we found to be one of the hardest things to overcome with our children, they would say: "But so and so allows their children to do this or that." I want to tell you one and all that it means something to be a Christian!

Of these twenty-four qualifications, all of them except four or five are equally required of every Christian man. I shall pick out these four or five and notice them next month.

Suggestion: Some people's weakness is always looking for the weakness in others.

Children should be able to get more at their "mother's knee" than cigarette ashes in their eyes.

The reason so many do not recognize "opportunity" is that it usually goes around dressed in overalls, and looking like hard work.

The bigger your head, the easier it is for some one else to fill your shoes.

Men are like motors: there is something wrong inside when either one begins to knock.

—Homer A. Gay.

WHEREIN WE MAY FALL—

(Continued from page 1)

and persist in doing such things shall not inherit the kingdom of God!

Emulations

Nor do we usually think of the word emulation as being among those that we meet every day. It simply means an ambition born of a desire to excel or equal someone else in an endeavor—in our case at hand, it would be an endeavor of a religious nature. To court ambition, per se, is lawful. It is right for one to have an ambition to become an elder, preacher, deacon, teacher, song leader in the church. God would have us desire to be such. May we remember that such an ambition becomes emulation when it is prompted by that unlawful, soul-condemning attitude of trying to equal or exceed our fellow Christians in such endeavors.

The sins of wrath and strife are the next in order. May we consider enough said after defining the terms. Wrath simply means violent anger or rage. Strife has been defined as contention or conflict for superiority. We must here beware also lest we miss Heaven.

Seditious

Again, we meet a word classified as a sin or work of the flesh, that we may not have an occasion to use often. Seditious is simply defined as excitement or promotion of discontent in the body of Jesus Christ. The innovator and the digressor, who with his innovation and digression, creates bedlam in Zion, comes under this classification. But, may we notice, that we do not have to become an innovator or a digressor to be seditious; we can excite discontent by gossip, opinions, backbiting and pessimism just to mention a few among many. Let us beware!

Heresies

A heresy has been defined as an opinion tending to promote division in the body of Christ. I understand that embracing opinions, per se, is lawful, so long as they do not conflict with law. In the realm of opinion, "Happy is he that condemneth not himself in that thing which he alloweth." (Rom. 14:22). Opinions can, might we say, degenerate into heresies. When an opinion is promoted to the division of the body, the promoter becomes a heretic. In the realm of opinion, and our exercising therein, there are at least two dangers inherent; namely, letting our liberty become a rock of offense, and secondly, promoting our opinion to the point of its becoming heresy.

Envyings, murders, drunkenness are the next in order of mention. We, in our society, are well acquainted with such sins; here, they likely need no elucidation. Revellings is next mentioned. The term has been defined as carousing, having a noisy, clamorous manner. Here I am made to remember a portion of 1 Peter 3:4: "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Peter here speaks specifically of women, but it seems to me it could equally be construed to include men. "Such like" is next mentioned; I understand that to mean exactly what it says. A portion of scripture that within itself is an explanation needs no comment. The simplest sense is most likely the actual sense in hermeneutics.

Conclusively and somewhat summarily, we do not have to commit adultery, be idolaters, drunkards, murderers, avaricious men to be unworthy of heaven. We can miss the goal, and may we long remember and well, by hating, sowing discord, emulating, exciting discontent, envying, revelling, and such like!

—D. B. McCord

CONSISTENCY

Consistency is a trait of a truly converted person synonymous with temperance and steadfastness. To be consistent one must not be self-contradictory but in harmony concerning all things. To be temperate in all things as the scriptures command, one must be moderate, reasonable, and consistent. To be steadfast one must be firm and not "tossed to and fro, and carried about with every wind of doctrine," etc. (Eph. 4:14).

We must use the scriptures to fight and condemn all sin with equal force. The punishment of each sin that remains unpardoned is the same, eternal or everlasting, and in the same place, the "lake of fire," or hell. (Rev. 21:8). To fight against a certain sin and laud its condemnation to the skies and become partners to another sin is hypocrisy. To fight and press one sin and publish the error of a sinful act, to the neglect of others, which are equally as condemning is a gross failure as far as temperance is concerned.

Christ devoted a portion of his short time on earth to expose the inconsistency of the Pharisees. He told them they were a generation of vipers, called them whited sepulchres, and denounced their hypocritical private and sinful deeds. Their outward appearance was show and beauty but within filth, death, and cay (such as the whited sepulchre or tomb). They made a beautiful display of their own virtues, piety and alms and carried on their own desires and

(Continued on page 7)

Old Paths Advocate

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HERE AND THERE

How to Reach Us—Continue to address us, General Delivery, Modesto, California, until instructed otherwise. We are making this our headquarters. We hope soon to give you a street address and a phone number.

Why Your Paper (OPA) Was Late in September—We mailed out on time, but we were misinformed about entering our mailing right at Modesto, and when the postal system found they had given the wrong instructions to us, they held up the mailing until they finally contacted us, when we returned to Modesto, about the middle of September. This, of course, caused much delay. Due to the advance in price of parcel post rates, the cost of sending the paper back to Lebanon for distribution, was next to prohibitive, we thought. However, it seems that all will be lined out in good shape for the October number. We were very sorry, when we learned of the error, but it was something new to the office at Modesto. It is unfortunate that the paper's headquarters must be moved from place to place, but until a plan of financing the publisher can be worked out, it seems there is no alternative.

A Good Work—Brother James Russell, of Fresno, Calif., sends us \$20.00 for 25 copies of the OPA, mailed to him each month for a year, with the intention of handing them out in mission work, especially among brethren in error. He believes it is doing good. What are you doing to rescue some soul? What is your home church doing to scatter the printed page? Why not try the example set by Bro. Russell in this matter? We shall be glad to make you prices on any number of copies of the OPA.

Something on First Principles—There is interest in either a reprint of the issue devoted solely to first principles, published several years past or a new issue along the same line, designed to hand out to non-members. Are you interested? Let us hear from you. How many copies would you want if we can get them to you at about \$5.00 per hundred? If you have a copy of the one we published, will you kindly send me a copy, as we are away from our files covering that issue. We would want to make some changes in the writers and in the subject matter, of course.

—Homer L. King.

ALL-DAY MEETING, LABOR DAY

The all-day meeting on Labor Day was preceded by an all-day meeting on Sunday, and even on Saturday night, we began doubling up on the preachers for each service. The attendance was good, and all seemed very happy at all services, and we feel much good was accomplished. The Arvin and Bakersfield brethren co-operated to serve a wonderful lunch of barbecue beef, etc., at the noon hour on Sunday out in a beautiful park of the city. Many congregations were represented, but not quite all in the state. Uplifting talks were made by brethren from the various congregations. The following preachers as I recall them (pardon if I should leave out any) were present for one or more service: W. H. Hilton, A. J. Mason, James Russell, Ted Warwick, James Winchester, C. H. Lee, Jesse French, Don McCord, Verlin Elliot, Carl DeGough, and the writer. A number of the young brethren, who have in mind to make preachers, gave talks at the meeting Sunday afternoon.

Three congregations, Stockton, Salenis, and Bakersfield, asked for the meeting to be repeated with them next year. Stockton was chosen.

The singing was generally very good, and all seemed to enjoy it.

—Homer L. King.

OUR HELPERS IN SEPTEMBER

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

Homer L. King—13; Ervin Waters—11; Homer A. Gay—5; Robert Falvey—5; Wayne McKamie—4; J. W. Kornegay—3; Raymond Lindsey—3; E. H. Miller—3; Mrs. Lila Phillips—2; Mrs. H. M. Covert—2; Floyd Lechner—2; Mattie Loyd—2; Geo. Wright—2; Ellis McCabe—2; Geo. G. Freeman—1; W. H. Jones—1; Mrs. Roberta Johnson—1; W. S. Bloyed—1; James R. Stewart—1; S. J. Bryant—1; H. S. Jackson—1; Lynwood Smith—1; J. F. Cobbs—1; J. T. Broseh—1; Paul Cobbs—1; L. H. Skaggs—1; Roy L. Hutchings—1; Roy Criswell—1; Mrs. Albert Kriegel—1; Mrs. L. N. Byford—1; V. W. Mullican—1; Mrs. Dora Permenter—1; Roy Barnes—1; H. F. Cope—1; Denver Garrison—1; Ralph Kitson—1; J. C. Fry—1; Andy Shores—1; Wislon Thompson—1; Clovis T. Cook—1; Jim A. Canfield—1; Mrs. Clifford Wrinkles—1; Earl Butts—1; Christine Walkup—1; Mrs. Della Hubbs—1; G. W. Anderson—1; C. A. Gill—1; Mrs. Homer Guinn—1; Mrs. J. E. Haworth—1; Total—95.

"IS PERFECTION MEANT?"

The greatest need of the church today has not been met due to a misunderstanding of the Word of God. The very fact that this need among the congregations has not been met indicates that there is something "lacking." Why has the ordination or appointment of elders been so sadly neglected? Isn't there something wrong? Among all the faithful and godly men in the church today are there none who are spiritual enough to be an elder or overseer of the flock? From all indications the early church was not "wanting" for elders. The Apostle Paul instructed Titus to "supply

that which was WANTING and ordain elders in EVERY city" (Titus 1:5). However, he and Timothy were to "lay hands suddenly on no man" (I Tim. 5:22). They should appoint none who did not possess the qualifications set forth in Titus 1 and I Tim. 3. It is apparent that practically all of the congregations had elders (no doubt they were qualified before being appointed), and any congregation without elders was "lacking." Titus was instructed to supply this lack as soon as possible. Could it be that whereas the early church had MANY men who were qualified to be elders, yet today it is ALMOST IMPOSSIBLE to find one so qualified???? Brethren, this cannot be! It MUST be that a misinterpretation is being placed upon the qualifications. Let's look at these qualifications for just a moment:

1. Blameless
(required of all Christians—see I Pet. 3:14)
2. Husband of one wife
(required of all Christians who are married)
3. Having faithful children not accused of riot.
4. Not self-willed.
(required of all of us—see II Tim. 3:4).
5. Not soon angry.
(Should be trait of all Christians—see James 1:19)
6. Not given to wine.
(Definitely required of all of us—see Gal. 5:21; I Cor. 9:25)
7. No striker.
(Contrary to Christian spirit—see Matt. 5:39; Rom. 12:19)
8. Not given to filthy lucre.
(Required of all of us—see Matt. 6:19-20)
9. Lover of hospitality.
(Required of all—see I Pet. 4:9)
10. A lover of good men.
(Surely we should all do this—see Gal. 5:22)
11. Sober.
(Applies to all of us—see Titus 2:2, 6)
12. Just.
(Again expected of all of us—see Lk. 15:7)
13. Holy.
(Should be characteristic of all—see Rom. 12:1)
14. Temperate.
(One of Christian "graces"—see II Pet. 1:6)
15. Holding fast the faithful word
(All are expected to do this—see II Tim. 2:15, Jude 3)
16. Vigilant
(Applies to all—see I Pet. 5:8)
17. Of good behaviour
(All should strive to be good—Gal. 5:22 ;and learn to behave—I Tim. 3:15)
18. Apt to teach
(How about Heb. 5:12 in this connection)
19. Patient
(Compulsory of all—see II Pet. 1:6)
20. Not a brawler
(Should not once be named among us—see Gal. 5:22)
21. Not covetous
(None can be saved if covetous—see I Cor. 6:10)
22. Ruleth well his own house, having his children in subjection
23. Not a novice
24. Of good report
(All of us must let our lights shine—see Matt. 5:16)

Summarizing these qualifications we find that in addition to being spiritually discerned, interested in the church, dependable, and faithful to God's Word (as should be the case of all members of the church), the elder must have these "physical" qualifications:

1. Husband of one wife (Single man is not qualified)
2. Must have faithful children (Childless man not qualified,—nor one whose children are not Christians)
3. Must not be a novice (Must have years of experience in the church)
4. He must rule well his own house (Wife and children must be in subjection to him)

If one must have all of the above 24 qualifications to the degree of PERFECTION before he is considered qualified to be an elder, then an evangelist must be PERFECT in his qualifications before he can be an evangelist. His qualifications are set forth in I Ti. 4:12 "Let no man despise thy youth; but be thou an example of the believers, in WORD, in CONVERSATION, in CHARITY, in SPIRIT, in FAITH, in PURITY." Is there an evangelist who will set himself up as the PERFECT example or model of a Christian in all of the above characteristics? Perfection is required of him if it is required of an elder. Brethren, there is no escape to the conclusion that the Lord did not intend to convey to us the thought that one must be PERFECT before he is Scripturally qualified to be an elder or bishop of the congregation. If so, there never shall be elders in the church of Christ;—yea, and they did not exist during the days of the early church. Even the Apostle Peter could not have been an elder (but he said he was in I Pet. 5:1) if perfection must be attained before one can qualify. This cannot be. I am not minimizing the qualifications of an elder in the least, but am trying to be consistent.

Who is responsible for the lack of ordained elders in the churches today? Some have been neglecting their duties to "ordain elders in every city." Do you not believe that this is the main reason for the deplorable fact that some of the young preachers believe the office of bishop or Elder ceased along with the miraculous gifts of the Holy Spirit?

Brethren, these things ought not so to be. If elders had been ordained throughout the years as they should have been, we would not have to puzzle over the question, "In the Absence of Elders,—What?" The thought in writing this is to direct our attention to a sadly neglected subject,—with the humble prayer and since hope that "that which is wanting" will be supplied BEGINNING NOW!

—Ben Frentrup

H. E. PENDER, DENVER, COLO., BLOWS OFF!

In *The Church Messenger*, Aug. issue, Bro. H. E. Pender says, "Bro. E. H. Miller of La Grange, Ga., was here in Denver the later part of May—I sent him the following propositions to sign for public discussion: "The Scriptures teach that the cup of the Lord's supper cannot be the blood. Therefore, it cannot be the communion of the blood—the fruit of the vine." Aff.—Neg.—H. E. Pender. "The Scriptures teach that the cup of the Lord's Supper is the blood of Christ the communion of the blood, the fruit of the vine". Aff.—H. E. Pender. Neg.—E. H. Miller refused to sign these propositions."

Why did E. H. Miller refuse to sign? Because H.

E. Pender was afraid to debate and so worded his propositions to have me deny, "The cup—is the communion of the blood" (1 Cor. 10:16), which is quite different to saying the cup is not the blood; so, I offered him the following propositions which neither he nor any of his brethren will debate in Denver: Propositions: No. 1—"The cup of Matt. 26:27 and Mk. 14:23 is not the blood of Christ." Aff. E. H. Miller, Neg.—. No. 2 "The cup of Matt. 26:27 and Mk. 14:23, is the blood of Christ." Aff.—; Neg.—E. H. Miller.

The above propositions are just as they were offered Bro. Pender since he just wanted (?) to debate what the cup is and what it is not; but—would like to add to these propositions, the following, if a preacher can be found who will debate them thus: Add to No. 1—"but is the container from which the blood of Christ was drunk; and the Scriptures teach all in a congregation must drink from one cup (container)." Add to No. 2—"and the Scriptures teach all in a congregation may drink this blood from different cups (containers)."

Now, who is afraid to debate what they teach and practice?
—E. H. Miller.

NOTICE

We are very interested in establishing a congregation in this part. There is no male member to conduct the worship, and we drive 60 miles to Lubbock, Tex., for worship. Anyone seeking a new location, please consider this area. A great part of the farm land is under irrigation and farm jobs are good. For any information please contact: Mrs. W. W. Bates, Sudan, Tex., or Mrs. Hoyt Eubanks, Muleshoe, Texas.
—Mrs. W. W. Bates

If you know of anyone in or near Phoenix, Ariz., willing to worship as the Bible directs, will you please send their name and address to Lawrence Permenter, 2624 E. Watkins Road, Phoenix, Ariz. If you are willing to help finance mission work there, we have a worthy young preacher willing to go. Send any donations to: Norvel Ellerd, P. O. Box 864, Ceres, Calif.

—Mrs. Dora Permenter,
1675 Margaret Way, Ceres, Calif.

WORK RIGHTEOUSNESS

If there is righteousness in the heart, There will be beauty in the character.

If there is beauty in the character, There will be harmony in the family home.

If there is harmony in the home, There will be order in the nation.

When there is order in the nation, There will be peace in the world.

—Sent in by Roy L. Hutchings.

BONDS OF MATRIMONY

Cutter-Gentry—On July 20, 1954, in the church of Christ on NW 7th St., Okla. City, Bro. Jerry Cutter and Sister Pat Gentry were united in matrimony. Bro. Jerry, a faithful gospel preacher, is the son of Bro. and Sister A. H. Cutter of Crescent, Okla., and Pat is from the Tom Gentry home in Okla. City. May God bless this fine Christian couple, and we pray that their home will be a happy one because they serve the Lord.

—James Orten.

Alexander-Turnbull—In the evening of July 24, 1954, Bro. J. C. Alexander, Porterville, Calif., and Sister Jewell Turnbull, Sanger, Calif., exchanged their wedding vows in a beautiful ceremony in the presence of a large crowd at Sanger, Calif. For this fine Christian couple, we wish a long useful life in the service of their Creator. May God bless their home with happiness. The writer was their officiant.

—Ted Warwick.

TRACTS REPRINTED

I have been urged by many brethren and congregations for years to bring out a new edition of two tracts on first principles which I wrote fourteen years ago. They are now in the hands of the printer and we will receive them next week. They are among the most suitable tracts for distribution among non-members and denominationalists that we have ever seen and we hope that brethren and congregations will buy them in quantities for such distribution.

One is titled, "Reasons Why You Should Be A Member of The Church of Christ," and the other, "What Name Should The Children of God Wear? The first even covers such fundamentals as the worship services.

The prices are within reach of all. Five cents for a single copy; ten copies for twenty five cents; one hundred copies for two dollars. We pay postage on cash orders.

If the brethren prove by purchasing these that they would like to have more such brief and concise tracts for distribution, we plan to write some new ones on other subjects and have them printed. Please order immediately from

—J. Ervin Waters,
Rt. 1, Lawrenceburg, Tenn.

THE PINEY DEBATE

The debate between L. L. McGill, Church of Christ, and A. Gillies, Jehovah's Witness, was held at Piney, Manitoba, Canada. Eternal Punishment was the subject discussed. Before Aug. 1st, the opening night of the debate, Mr. Gillies tried to back out of it saying that it was a waste of time and money. However, he finally agreed to speak one night for two thirty minute periods but said that he had other business and couldn't be there the second night as was already advertised.

Bro. McGill spoke in the affirmative for two thirty-minute periods on Aug. 1st showing that ETERNAL Life and ETERNAL Punishment were of equal duration, Matt. 25:46 and that God is ETERNAL, I Tim. 1:17. IF you can explain away Eternal Punishment you can explain away Eternal Life and the Eternal God himself. He also quoted or read many scriptures including Rev. 20:11-15; 20:4; 21:8; II Cor. 12:1-4; Acts 24:15; John 5:28; Ex. 3:2; I Cor. 15:39-57; Ecc. 12:7; Hosea 13:14; etc., etc.

Mr. Gillies took up all his first speech trying to prove that "the soul is the whole man," and that every time soul is mentioned in the Bible it means "the whole man." In his second speech he referred to Luke 16:19-31 (which Bro. McGill had read in connection with his affirmative) and Mr. Gillies got so badly mixed up that he didn't finish out his full half hour period.

The man who was to act as chairman became ill

a few days before the debate and Mr. Gillies did not arrange to have a moderator so the debate was carried on in an orderly manner without officials.

The second night Mr. Gillies didn't show up, though some of his neighbors said they saw him at home, which was just across the street from the hall where the debate was being held.

Many of the people, who were at the debate the first night, requested that Bro. McGill speak the second night on the subject and there was a much larger crowd the second night than the first, many of whom were young people who do not attend church services. Bro. McGill's subject was "The State of the Dead." There were many favorable comments by members of the audience at the close of the second night and many said that it was very significant that the Jehovah's Witness man did not attend that night to take part because they said Mr. McGill had the scriptures entirely on his side.

We hope that the seed sown will bring forth fruit. To God be the glory! His TRUTH always leads us in triumph in Christ.

Reported by Mrs. L. L. McGill,
Sandilands, Manitoba, Canada

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

David Fowler, Box 445, Sabinal, Texas.

William Floyd Lee, 404 E. 49th, Austin, Texas.

CONSISTENCY—

(Continued from page three)

fied their own lusts in private. They worked hard to convert a man only to make him a slave to their own whims, servitude, and unrighteous judgement. They used flattery to persuade the foolish "wise" to do their bidding, knowing full well that "God hates a flattering tongue." (Psa. 12:2, 3; Prov. 26:28; 1 Th. 2:5).

The Pharisees were typical of any self-righteous and inconsistent persons in any age. Had they been consistent in the keeping of the law of God as it was given unto them, they would have been the first to have accepted Jesus as saviour and redeemer. Had they been consistent in the law which they had, they could have been some of the best people prior to the Christian era.

Jesus admonished the preacher or teacher, the enforcer of discipline or executor, to first see if he was within the law before pressing the law on someone else (Matt. 7:1-5). Paul the Apostle very aptly said, "Thou therefore that teachest another, teachest thou not thyself?" (Rom. 2:21). "Happy is he that condemneth not himself in that thing which he alloweth." (Rom. 14:22).

Paul wrote the Phillipians concerning strength and life in the Gospel and followed with, "That whether I come and see you or else be absent I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." (Phil. 1:27). "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." (2 Pet. 3:11).

Because a child's mind is clear and unprejudiced the child will notice inconsistency before a grown person might. Parents and teachers all should remember this and be temperate (consistent) in all things. If you believe and teach that one must be patient, you must show patience. If you promise punishment for disobedience you must enforce it and keep all other promises.

Because the world and especially the adversary is always watching the righteous man for an error, his inconsistency will be quickly noted and published.

Inconsistency destroys the unity and purpose of the home! Inconsistency darkens the light and influence of the church. Inconsistency kills the influence and blackens the life of the preacher and teacher of righteousness.

Christ was consistent! So ought we to be! Paul was consistent. We should follow in his footsteps.

—C. Nelson Nichols.

God has not promised skies always blue,
Flower strewn pathways, all our lives through;
God has not promised sun without rain,
Joy without sorrow, peace without pain.
But God has promised strength for the day,
Rest for our labor, light for the way,
Grace for the trials, help from above,
Unfailing sympathy, undying love.

—Selected by Greta Webb.

"It is a sad thing for a man to be taken out of the world by death, before he is taken out of the world by grace."

Have you renewed your subscription for the OPA?

From The Fields

J. F. Cobbs, Box 25, Spring Hill, W. Va., Aug. 21.—Bro. H. E. Robertson just closed a fine meeting for us at Spring Hill, with 2 baptized. Here is a sub.

Roy Barnes, Rte. 4, Green Forest, Ark., Sept. 1.—We are looking forward to our meeting Sept. 9, with Bro. Billy Orten doing the preaching. Here is a sub.

Floyd Lechner, Box 542, Imperial, Calif., Aug. 19.—The church in El Centro is doing fine, though few in number we have much to be thankful for. Here are two subs.

J. A. Scantling, Rte. 1, Box 334, Blythe, Calif., Aug. 19.—Our son and family have moved away and we are very lonely. We have bought a home near Waterford and hope to move there soon. Pray for us.

W. H. Jones, Rte. 1, Alta Vista, Kan., Aug. 25.—We continue to meet each Lord's day in the scriptural way. Bro. Edwin Morris preached for us July 23, which was a spiritual feast. Pray for us.

Earl Butts, Rte. 5, Ottumwa, Ia., Sept. 6.—We are helping the new congregation at Oskaloosa established by Bro. Orville Smith last May. Three or four families now meet in the home of our niece. Faithful preachers are welcome.

R. D. Phillips, Box 187, Boynton, Okla., Aug. 21.—The church at Council Hill is doing fine, with the best prospects we have ever had. Interest and attendance is good. Aug. 29, Bro. Jack Ivey will begin a two weeks meeting for us, and we are working for a good meeting. Pray for us.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Sept. 10.—The meeting at Enterprise was a good one; with good crowds, 2 baptisms and 3 confessed faults. We appreciated visitors from various places. We look forward to our meeting at 7th St. here in Okla. City, to be conducted by Bro. Jack Ivey in October.

Luther Boek, 5601 North Ave., Carmichael, Calif., Aug. 25.—The address of the Carmichael congregation is now 4811 Auburn Blvd. (Hiway 99E), about a mile and a half past Del Paso Park, and 10 miles north of Sacramento. We are able to get this building full time so are looking forward to having a meeting soon.

Ellis McCabe, Noel, Mo., Sept. 14.—Since last report, I have been with the church at Stilwell, Okla., also Tulsa. I have had the pleasure of hearing Brethren James Morgan and Jack Ivey preach, both of them are doing a wonderful work. I await the call of any who need me for mission work.

H. S. Jackson, Rte. 4, Box 26, Lubbock, Tex., Aug. 20.—The church here is getting along nicely. Bro. Jack Ivey held a meeting here Aug. 1-8, which was

edifying, though there were no visible results. Bro. Perser and wife have moved to east Texas, and we miss them. Here is my renewal.

Ralph Kitson, Mozier, Ill., Sept. 6.—We are having large crowds each Lord's day, had 101 yesterday. Bro. J. D. Corson and family were here in July, and we tried to start a congregation in Hardin, but there seemed to be too much against us. We hope to try again. Bro. Edwin Morris and family were here Aug. 27. He is a good preacher. Pray for us.

J. W. Kornegay, 432 Drummond Pk., Panama City, Fla., Aug. 20.—The church here has increased in attendance and interest. Brethren Welch and Kirbo closed our meeting July 23, without visible results, but we were all strengthened by the preaching. We need to do more mission work. May God bless the faithful and the efforts they put forth. Here are 3 subs.

C. A. Gill, 801 E. McGaffey, Roswell, N. M., Sept. 14.—We are still meeting in our home, few in number, and at times we get very discouraged. Bro. Tom Smith and wife were with us Lord's day, Sept. 12, and he spoke words of encouragement to us. We surely enjoyed their visit. We would like to have anyone passing by to stop and be with us.

Raymond Lindsey, Washington, Okla., Aug. 29.—We have been made sad by the death of our dearly beloved Bro. Albert Graham of the Lexington congregation. He loved the Cause and was a tireless worker. I shall always be thankful for all he was to me and my family. The church here is doing fine. Bro. Harry Reagen was baptized this afternoon, and we are thankful. Here are 3 subs.

Wilson Thompson, 813 Blaine Ave., Pontiac, Mich., Sept. 1.—Bro. Gay is with us here for a meeting and singing school. Aug. 26-27, Bro. Edwin Morris preached for us. I plan to attend the Labor Day meeting in Huntington, W. Va. At present I am spending a few days in Piney View, W. Va. The church here is doing fine. Although, I have not reported in sometime, I have been busy teaching in W. Va. and Mich. Here is a sub. Love to all the faithful.

Robert Adams, Rte. 1, Box 167A, Wesson, Miss., Aug. 20.—I came by Bro. Canfield's place Sunday, and had a good meeting, baptizing one and one was restored. I am to begin in Columbus, Miss., Sept. 5. We have no faithful congregation there, but have one member, of my race, and 2 white people there, that Bro. Paul baptized in his meeting. He really did some good preaching. I ask the prayers of the brotherhood.

Bud Parker, 1000 Callaway, LaGrange, Ga., Sept. 7.—Aug. 7-15, I held a meeting at Union Hill, Tenn., with good attendance but no visible results. We appreciated the cooperation of the Chapel Grove and Frank St. congregations. Preaching brethren Ervin Waters, Jimmy Shaw, and Paul Walker were in attendance, and were much help in song service and otherwise. I was glad to be with Bro. Homer L. King for a short visit during his stay at Chapel Grove.

Amos Doud, Rte. 1, Box 692, Yakima, Wash., Sept. 15.—The church here is in perfect harmony. We are looking forward to the Thanksgiving meeting which will be under the direction of Bro. Gayland Osburn. Bro. E. H. Miller will hold us a meeting from the 14th through the 25th. We invite you all to come and be with us. We meet Lord's day at 10:30 A. M. and 7:30 P. M., also Wednesday evenings at 7:30, at 1906 McKinley Ave., ½ block east of Wright Ave.

Richard Carter, Kingman, Ind., Sept. 13.—I enjoy reading the reports of all the congregations. We wish all to know of the church here located 2 miles south of Veedersburg, Ind., on U. S. Highway 41. Bro. Larry Robertson held a meeting here Aug. 6-15, with no additions, but we were all strengthened. We appreciated the attendance of those who came from a distance, Bloomington and Harrodsburg, (over a hundred miles), and Brazil, Ind. We would be glad to have you stop and visit with us when you are in this part of the country.

G. W. Anderson, Rte. 3, Box 293, Wichita Falls, Tex., Sept. 10.—We had a wonderful meeting which closed Labor Day, with many good lessons from about 20 speakers on that day at 2900 Lawrence Rd. I am sure much good was accomplished. Attendance was good and the preaching was the best for the time and place. I enjoyed attending one night of the meeting at Jacksboro, Tex., conducted by Bro. Clovis Cook. The brethren there are few but fighting the good fight of faith. Since I last reported, 3 have been baptized at the Lawrence Rd. congregation.

Roy L. Hutchings, 2813 The Mall, Dallas, Tex., Aug. 31.—The second Lord's day of last month, I preached at Brashear; the third Lord's day at Mallicia; and the fifth at the new congregation at Broadway near Paris, during morning services, and at Mallicia that night. I enjoyed being with these brethren and have received much encouragement from them. They are zealous and contend earnestly for the faith. I am willing to work with any congregation in this locality anytime except the first and second Lord's days. The congregation on Denley Dr. here in Dallas is doing fine. I desire the prayers of the faithful.

Ted Warwick, 811 N. Northwood Ave., Compton, Calif., Sept. 15.—For 3 weeks in Aug., I worked with the church in Albuquerque, N. M., and two were restored. I am thankful to the congregations at Siskiyou St. (L.A.), and Lynwood, Calif., for their support. While at home I attended one night of Bro. Don McCord's meeting at Glendora, and heard a splendid sermon. I attended the Labor Day meeting at Bakersfield which was most enjoyable. Last Lord's day, Bro. Charles Everett and I were with the new but growing congregation at Norco, Calif. Bro. James Winchester and I are to work together at Sacramento and Manteca in Oct. and Nov.

J. H. Roberson, (colored) Rte. 7, Butler, Pa., Sept. 13.—I am now with the small congregation in Richmond, Ind. Only four of us worship in the home of Bro. Laurine Webster at 1216 North H Street at 11:00 A. M., each Lord's day. You are all welcome to worship with us. Some time ago, Bro. J. D. Corson of Pa., stopped by and worshipped with us, which en-

couraged us much. Aug. 29, Bro. Ferd Roberson, Jr., preached for us which we enjoyed. Sept. 5, Bro. Albert Brewer and family were with us, and he assisted in the services. There is much to be done here and the laborers are few. Pray for us.

James R. Stewart, 1519 Trice, % R. C. Spoons, Waco, Tex., Aug. 20.—Since last report, I have preached at Temple, McGregor, Waco, and Dallas. We visited Bro. Broseh's meeting at Live Oak, also Bro. McKamie's meeting at Sand Grove. They were having good crowds and interest at each place, and we enjoyed hearing them. Bro. James Orten and wife have been laboring with the Circle Rd. congregation in Waco for 6 weeks. He is a fine young man and good preacher. His parents and sisters from Tenn., visited us over the week-end, and we enjoyed their visit. Let us work while it is day. Pray for me and the work.

Burnice Weeks, Rte. 2, Kinston, Ala., Sept. 10.—The church at Lowery is doing fine. I preached at Columbus, Ga., last week end, with fair crowds at all three services. We had a good meeting with Bro. Waters, one was baptized and 7 confessed faults. He did some good preaching. The last night of the meeting we were glad to have Brethren Miles King, Ronny Wade, and Maurice Chandler. Brethren Bennie Cryer and Paul Walker were with us the first part of the meeting. I plan to go with Bro. Palmer to Panama City, Fla., the fourth week end. We look forward to a good meeting this fall, beginning the last week in Oct., with Bro. Welch doing the preaching.

J. Wayne McKamie, Rte. 1, McGregor, Tex., Aug. 18.—July 18, I closed a meeting at Midland, with good crowds and one restored to the fold. We were happy to have Bro. Jesse Broseh and wife, and others from Odessa almost every night. Beginning in Milano (Sand Grove), Tex., July 30, we continued for almost 3 weeks, with excellent crowds throughout. It was good to preach the gospel in a place where people were so interested that many had to sit on the porch or stand outside but continued to come. It is glorious to me to view the power of the gospel, as 5 precious souls came forward for baptism, and 2 came saying, "I have sinned." Bro. McNiel and others are to be commended for their work through these many years. I now begin work in McGregor for a few months, hoping to build up the Cause there. Your prayers are essential! Here are 3 subs.

Jesse Broseh, 1200 S. Lincoln, Odessa, Tex., Aug. 17.—I have been busy in the Lord's work. We heard Bro. Don McCord once in his meeting at San Angelo, which we enjoyed. The first Lord's day in Aug., we began a meeting at Live Oak near Rogers, Tex. Good interest was shown, and one was restored. We want to express our appreciation for the many visiting brethren from Waco and other places. Aug. 13, the brethren in Dallas gave us a very hearty welcome and I preached to almost a full house that night. Aug. 15, I preached both morning and evening in Midland to nice crowds. We are now back in Odessa where I will be busy working with the N. Golder St. congregation. We have recently had two additions to the congregation. Here is a sub. Pray for us and the work here.

James Orten, Rte. 2, Lawrenceburg, Tenn., Sept. 14.—Immediately following the 4th of July meeting, I went to Waco, where my wife and I lived and worked for the next month and a half. There was one restoration; and the people certainly treated us royally. My next work was in Northeastern Ark., at Advance, which was my third trip and second meeting at this place. The members worked for the meeting and it certainly paid off, the crowds were overflowing. May God bless these people. At present, I am at Harrodsburg, Ind., where I have worked much in the past year. One of our best young preachers, Bro. Jerry Cutter and I are working together in a meeting which began two nights ago. The meeting has started off well and Jerry and I welcome this opportunity to work together.

Clovis T. Cook, 1611 Bluff St., Wichita Falls, Tex., Sept. 8.—The meeting at Fredrick, Okla., resulted in one baptism, Bro. Clayton Fancher's son. The weeks meeting at 2900 Lawrence Rd., Wichita Falls, preceding the Labor Day meeting, was well attended. Several visiting preachers took part in the preaching. We had a large crowd Labor Day, including 15 or 16 preachers, and with about 20 speakers taking part. The singing was some of the best. I began a meeting at Jacksboro, Tex., the night of Sept. 6. My next will be a singing school at Ada, Okla., then to McAlester, Okla., beginning Oct. 1. We enjoyed a visit in our home the week before Labor day, by Bro. Homer Gay, Jr., who assisted the quartet in making some recordings for the radio programs in Mo., KLWT in Lebanon, and KGBX in Springfield. He assisted also in making the Master for the pressing of our first Record release which should be ready for the public in 2 or 3 weeks.

Bennie T. Cryer, 6225 W. 53 St., Arvada, Colo., Sept. 16.—The work here in Denver is progressing. We have now obtained a building to meet in. Bro. Earl Frisbie and I have been doing the teaching. Bro. Frisbie is developing into an able teacher. We have been fortunate in having Bro. Homer L. King, and Bro. Orville Smith and their families to visit us and give us lessons of encouragement. Several have been sending me names of friends and relatives here in Denver to visit and as a result we have found some very good people who are interested in studying God's word and obeying it. We ask you once again if you know someone in this area you would like me to visit and invite to church, send me their names and addresses. We have also had several visitors from different congregations over the brotherhood and we want to thank them for their help. May we all do more for the Lord.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Sept. 18.—Just received the Sept. OPA and rejoice over the good reports. It is good to read of congregations being established, good meetings being held, and souls being saved. The Lord's work, in general, seems to be going along good. Brethren, let us look forward to greater results. Prepare for the meetings, advertise it well, work hard, and above all pray for the success of the meeting. Don't put it all off on the preacher but be ready when he gets there. Aug. 12-22, I was at Flemington, Pa., where 5 were baptized and 2 restored; Aug. 25, I preached at Pontiac, Mich., also the morning of the 26th, and enjoyed being with preaching brethren Homer A. Gay and Arthur Wade; Aug. 27, I preached at Mozier, Ill.; Aug. 28 - Sept. 5, I was in a meeting at

Richland, Mo., with 3 baptisms; at present, I am at Stilwell, Okla. I plan to be at home for our meeting at Circle Rd., in Waco, Sept. 22 - Oct. 3, with Bro. Paul Nichols doing the preaching. We are looking forward to one of the best we have ever had in Waco. I will be at Woodlawn, Ohio, Oct. 5-13. Pray for me and mine.

Wayne DeGough, 509½ Phillips, Healdton, Okla., Sept. 9.—Since last reporting, I have preached at various congregations in this state; viz., Ada, Sulphur, Healdton, Wilson, Graham. The work seems to be progressing nicely, even though some friction is noticeable about everywhere I have been. Bro. Lynwood Smith is now in a meeting at Wilson. I was there last evening and heard a good sermon. I do not know who started the rumor that I had quit preaching or holding meetings, but **definitely**, I have not quit preaching. I say as did Bro. E. H. Miller at Sulphur this year, do not let the lack of finances stand in your way if you need a meeting, nor the lack of support keep you from calling me. I put my faith in God that I shall be cared for in doing His will. Bro. Billy Orten's meeting here in August was inspirational, and we love Billy for his work's sake. I have examined Bro. Lynwood Smith's latest book, and I regard it a work of art in that line. May God richly bless all the faithful everywhere is my prayer. Pray for me and mine.

Tom Smith 302 Phillips, Healdton, Okla., Sept. 14.—I preached at 2900 Lawrence Rd., Wichita Falls, Tex., the 4th Lord's day in Aug., enroute to Mineral Wells, Tex., to visit some relatives who were ill. A young lady made the good confession and was to be baptized that night. The 5th Lord's day we had two good services at Sentinel, Okla., Sept. 1, I preached at Graham in the morning, Dougherty in the afternoon, and Davis that evening. Sept. 12, we were at Roswell, N. M., enroute to Delta, Colo., to begin a meeting Sept. 17. I preached at the morning service in Roswell and enjoyed the association of Brethren Gill, Vernon Fenter, and families. These brethren yearn for help. They do not ask for financial help though they need and deserve it. They badly need a meeting house. Roswell is a large thriving city, and these brethren would like you to consider it, if you contemplate moving. Let us consider the faithful few at Roswell. The all-day service for Oct., will be the 4th Lord's day at Oak Grove at the conclusion of a meeting conducted by Bro. Johnny Elmore.

Leon Fancher, P. O. 285, Winthrop, Ark., Sept. 14.—The mission work in this part has been progressing well. Fruit that has been brought forth the past two months in this work will abound to the account of the brethren at Ada, Oklahoma City (7th St.), Washington, Stroud, and Sulphur, Okla. The last part of July we held a mission meeting in Broken Bow, Okla., and the Lord blessed our efforts. With the help of Bro. Tidmore, his family, and others, 6 were baptized, one restored, and a congregation established. Beginning about Aug. 8, I held a singing school at Oak Grove. We are at Horatio about every Lord's day morning, Dierks in the afternoon, and Oak Grove at night. Brethren Royce Stidham and Phillip Cox who are members at Oak Grove, are making good teachers and helping at Horatio when they can. We attended the Labor Day meeting at Wichita Falls. It was a good one. Bro. Wayne Fussell and I are to hold a meeting

at Oak Grove, Sept. 15-26. Notice: Probably by the time you read this, we will be ready to begin mission work in Texarkana. If you know of anyone there who might be interested, please send their name and address to the above address. Your help will be appreciated. Pray for us in this work. May God help us all to strive lawfully.

Bennie T. Cryer, 6225 W. 53rd St., Arvada, Colo., Aug. 18.—We arrived in Denver Aug. 16, and are praying much good may be accomplished. A lady was baptized this morning and we believe others will do likewise. At present, we are meeting in the home of Bro. Arthur Kemmerling, but are making arrangements to meet in a school building. If you are near us and desire to worship with us, contact Bro. Kemmerling by phoning HARRISON 4-2409. If you know of anyone in this area you would like me to visit, please send me their name and address. The Lubbock congregation along with the Delta, Colo., church is supporting the work here. The latter part of July, I enjoyed being with Bro. Waters in his meetings at Lowery and Early, Ala., and was glad to be with Bro. Paul Walker also. I had the privilege of speaking at Seminole, Ala. The brethren there are zealous and given to much hospitality. The first part of Aug., I held a very enjoyable meeting at McAlester. We appreciated the presence of Bro. Billy Orten two nights. Bro. Orville Smith was in a meeting at Legal and I enjoyed visiting him during the day. I have also preached at San Angelo and Lubbock, Tex., Chapel Grove, Tenn., and Stroud, Okla. Pray for us and the work of the Lord.

D. B. McCord, 223 W. Lime, Monrovia, Calif., Sept. 17.—The Glendora meeting closed with no visible results. We sure appreciated the cooperation of all the churches near us here. We hope the meeting was strengthening to all of us. Sept. 6th, I was in Modesto, where the church began meeting; this effort should grow and prosper well; with such a fine congregation as Ceres supporting it, this will be the case. Too, Brother Homer L. King will be a great asset to this cause while he is in residence there. I was sorry to find that Brother John Reynolds was so poorly in health; we are happy he is improved. With the beginning of the school year, I began teaching school in a district near me; this keeps me nearer home, but I believe that is best. I feel duty-bound to my children in giving them more of my time than I was able to, being away from home so much of the time. This by no means is to be construed that I have quit preaching; I shall be busy, the Lord willing, in this field during the school term; during the summer, I will be busy in meetings. Please pray for me and mine. The current issue of the paper is so very good; it is so encouraging to read of so many reports of good being done. The Bakersfield meeting was a good one and will be productive of good, I am sure.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., Sept. 9.—I am now in the home of Sister Lucille Cyrus in Columbia, Miss., the only colored member here. She obtained the use of the Methodist church house and we are to start the meeting tonight. It is a busy time, with most of the people picking cotton. There is a S. S. and cups congregation here, but we hope to establish the true church. Sister Cyrus was

baptized under the teaching of the digressive brethren but is willing to hear the truth and obey it. Bro. Robert Adams was with me one week in the meeting at Shreveport. The white brethren there supported me well, for which I am thankful. I divided the support with Bro. Adams as he led the singing and preached 3 nights in the meeting. I also had to send some money home. Brethren, I am not idling away my time, but am trying to keep on preaching to my race. Sept. 4, I returned from a place near Wedowee, Ala., these brethren need encouragement, as they are few. They need someone to labor with them for a few months until they are able to stand alone. This is the Jerusalem church (colored), Malone, Ala. Bro. Albert Dukes sold the church some land and lumber for \$35.00, and we got the deed with restrictive clauses, so if you want to meet with them, go 9 miles south of Wedowee and ask for Albert Dukes, Rte. 1, Malone, Ala. I was glad to meet Bro. Gillis Prince and his wife for the first time.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Sept. 18.—I assisted Chapel Grove for over two weeks in August in the church work and also conducted a song drill there one week. Aug. 27-Sept. 5, I held a tent meeting for the Galey church, 15 mi. N. W. of Ada, Okla., near the Galey school house where they meet. We baptized three and had several restorations. The crowds grew to be the largest I have preached to in the state of Oklahoma, not considering the Sulphur meetings. Many sectarians attended and we gave them the truth with love. We had splendid cooperation from the central Okla. congregations and preachers. Also we were visited by several out of state preachers. I preached at the No. 6th congregation in Wichita Falls the night of Sept. 5 and attended the Labor Day meeting the next day at Fairview congregation in the same city. It was wonderful. I held the meeting at Cross Roads, near Glen Rose, Texas, Sept. 6-13, with one restoration. This congregation only has about a half dozen members but we enjoyed laboring with them and plan to return next year. The small congregations need our help also and we should never neglect them. I go next to Ky. at Walnut Grove, near Mt. Vernon. Plan to be at Fairview, near Marion, La., Oct. 10-17, and at Stroud, Okla., Oct. 22-31. I am enjoying being at home and at Chapel Grove this week. Our weekly radio program continues. Paul Walker is assisting in conducting it now.

Homer L. King, General Delivery, Modesto, Calif., Sept. 20.—En route to this state, we came via Denver, Colorado, where we worshiped with the new congregation. I was asked to deliver a lesson, and one was restored. We were happy to meet again Bro. Benny Cryer and wife, also many others we knew, who were either visiting or living there. After landing in Calif., our first visit and preaching was at Stockton. It was, indeed, good to visit my son, Howard, and to see so many of the good brethren we have known and with whom we have labored for years. I have preached once each for both Ceres and Modesto congregations. I began a series of meeting in Bakersfield September 3, which continued through Labor Day and on through the 12th, at which time we discontinued for a week to try to find a more suitable location for the remainder of the meeting; failing we resumed the meeting

the 19th, and we plan to continue through the 26th. Arvin has cooperated nicely, and quite a number have come from Los Angeles area, but very few besides the members have come out so far. Two have been restored and one confessed faults to date. The Labor Day meeting was a spiritual and a love feast. I go next to Merced for, possibly, a singing school and a series of meetings; then to Modesto for an extended effort. We need the prayers of our beloved brethren. Our love and prayers for you all.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Sept. 13.—We had a very pleasant six weeks work in the Pontiac, Michigan area. I was glad to be associated again with our beloved Arthur Wade, who is indeed a true yoke-fellow. Brother Wilson Thompson is also there, and a good man to work with. Edwin Morris came by and preached twice there, and it was appreciated by all. One was baptized and a fine brother came to us from the Christian church while I was there, and we feel that much good was done in many ways. I have never found a better, more cooperative band to work with than we have in Pontiac. I promised to go back for the winter of '55 and '56. We are now in a meeting in LaGrange, Ga., which began yesterday morning with an overflowing house, and the same last night. Brethren Miller, Parker, and Bailly—gospel preachers who live here, are at home and certainly a great help in the meeting. We look forward to a good meeting here. We close here next Lord's day, the 19th, and go home for a few days—(the first time since May), before going on to San Angelo, Texas for the months of October and November, thence to Dallas for the rest of the winter. Our health is not too good, but by the help of the Lord, we are able to keep going with the Lord's work. It surely is encouraging to hear of all the good work being done by our faithful preachers. May God help us to grow in love and unity.

E. H. Miller, 1003 Truitt, La Grange, Ga., Sept. 15.—The discussion with Bro. F. W. Mattox at Little Rock, Ark., on cups, classes, and women teachers, is now history. Bro. Mattox said in the passages where the Lord used the word "cup," it does not mean the drinking vessel at all, but what was in the cup; the cup standing for the contents; the emphasis was on what was in the container. Time after time he agreed that the fruit of the vine taken by Jesus and given to the apostles, "was in the drinking vessel"; "in it"; "in that drinking vessel"; and "what was in the container." He never said, "what was in the containers"; "in them"; nor "drinking vessels." He admitted we were safe in using one container as Jesus did. Of the classes, he said there was nothing wrong with one general assembly as we had, but, "in addition to that one general assembly we are going to go farther than you go"; "one general assembly is not enough"; "we can, in addition to that assembly, have Bible classes, it is not a sin to have these additional classes." He admitted the classes were an addition to the general assembly. He referred many times to the classes as an addition to what the Bible teaches, so I reminded him of 2 John 6, 9, and Rev. 22:18, 19. He said it was a sin for a woman to teach a man in the classes but she could teach a woman because the women's class was private, and that it was a sin for a woman to teach in

public. I showed that the public was invited, all women were invited there; the classes for men were public for men, and the women's classes were public for women. Bro. Mattox said, "Amen," thus agreeing his women teachers were teaching in public which he had agreed was a sin. We had a good meeting to follow the debate, 3 confessed faults, among them was Bro. G. B. Harrell, Pine Bluff, Ark., who has been preaching for 40 years. He had been affiliated with the fermented wine people but saw his error and took his stand for the Bible way in all things. I hope the brethren will keep him busy in the work. Let us work together. Bro. Gay began a meeting here 4 days ago with good crowds and interest, and we feel much good will be done.

A SMILE

A smile costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None of us is so rich or mighty that he can get along without it, and none is so poor but he can be made rich by it. A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble. It cannot be bought, begged, borrowed or stolen, for it is something that is of no value until it is given away. Some people are too tired to smile. Give them one of yours, as none needs a smile so much as he who has no more to give.

—The Cotton Belt Railroad.

(Selected by Ray Asplin)

JESUS IS OUR ONLY WAY

By G. W. Anderson

Jesus is our only way,
He plans our life each day,
Lifts us when we are down,
And hears us when we pray.

When we are sad and sometimes blue,
And things all go so wrong,
If we put our trust in Jesus,
Our hearts are filled with song.

This life on earth is very short,
And sorrows come and go.
But if we live a faithful life,
We reap just what we sow.

Jesus says he'll come again,
And take his faithful home,
We can live with him forever,
No more on earth to roam.

Now when heaven's door is open,
And all God's Saints are there,
Gathered round his throne that day,
His glory we will share.

Keep your Bible open and you will not find the door of heaven shut.

Have you renewed your subscription for the OPA?

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. 63:12).

Vol. XXV

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No. 11

MUSIC IN TRUE WORSHIP

We, in the church of Christ, are noted for our scrupulosity in our mode of worshiping God. This is complimentary and as it should be. May we ever conduct the worship so as to merit such a sentiment from our observers. In Christian Living and all the phases of worship, the examples, with divine sanction, are ours to follow. The music in true worship is not an exception.

In most or all religious circles of our day, so far as I know, there is this one point of agreement that music does have a place in religious service. At the same time, there is at least one point of disagreement; that is, should the music be vocal or instrumental or both?

In holding a position in religion, our reasons should not be just to be different or contrary. Scriptural evidence should always, without exception, constitute the roots of a position we hold as doctrinal and mandatory to salvation. A position without such roots and held as doctrinal is dangerous to the security of the soul. If a particular kind of music for true worship is not divinely prescribed, then we who hold such a position, to be considerate, yet candid, are heretics of the rankest sort. Let us then settle this matter by scriptural testimony.

New Testament Record

The record of music in the worship found in the New Testament follows: "And when they had sung a hymn, they went out into the mount of Olives" (Matt. 26:30); "But about midnight Paul and Silas were praying and singing hymns unto God" (Acts 16:25); "Therefore will I give praise unto thee among the Gentiles, and sing unto thy name" (Rom. 15:9); "I will sing with the spirit and I will sing with the understanding also" (1 Cor. 14:15); "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19); "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 to the Lord" (Col. 3:16); "In the midst of the congregation will I sing thy praise" (Heb. 2:12); "Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to His name" (Heb. 13:15); "Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise" (Jas. 5:13).

From the foregoing evidence, we make the following deductions: (1). The term used in the record is
(Continued on page eight)

WHY WE OPPOSE INNOVATIONS IN RELIGION (No. 3)

By J. Ervin Waters

During the first half of the nineteenth century during the ardent labors of Thomas and Alexander Campbell, Barton W. Stone, Walter Scott, and "Raccoon" John Smith, with their co-adjutors, the movement to restore primitive Christianity gained great momentum. Here was the swiftest growing religious movement in America. Scores of thousands rallied to the call and congregations were planted by the thousands. The enemies of truth were met on the field of battle and vanquished by those restoration giants. But, again, what the devil could not accomplish from without he accomplished from within. Innovations were brought into the organization, work and worship of the church, and many congregations were corrupted. The first general departure was in organization.

The Missionary Society

In 1849 representatives from various congregations met in Cincinnati, Ohio, to attempt to devise ways and means for more effective evangelism. They organized a missionary society through which the congregations worked in supporting evangelists. The churches contributed to the society and the society employed and paid the evangelists sent out. This was a departure from the New Testament pattern. The church as a universal institution is built upon and functions through the medium of local congregations and congregational organization. The local congregation with its organization and its local treasury is divinely intended to be the unit for the support and spread of the gospel. The missionary society set aside and supplanted this with a human organization.

The primitive plan had no inter, extra or super-congregational organization. There was no organic connection or tie-in between local congregations. Their officers were separate and so were their treasuries. The mission fund system, an experiment among us, was tried, used and cast aside; it violated the congregational system. The class brethren are now plagued and torn asunder because of the building of super-systems among them for evangelization. The sponsoring church plan by which the class brethren carry on most of their foreign evangelism is not apostolic. It tends to build a super-congregation with power it should not possess. Congregations may send directly to the evangelist in the field, but beware of many congregations channeling funds through one congregation to support a work which should be equally the

responsibility of all of them. The Herald of Truth program conducted on both radio and T.V. by the class brethren is a missionary society in embryo if I know the first principles of church organization. Fifteen hundred congregations turning over their funds to a giant fund in Abilene, Texas, to be administered by the church there, or the elders of one congregation there. There is nothing resembling it in the New Testament.

We are prone to think that we are never in danger of departing from New Testament organization, but it can happen to us. "Eternal vigilance is the price of liberty." My study of the Bible and of church history makes me very much afraid of any abridgement of the congregational system.

Instrumental Music

Some twenty years after the beginning of the missionary society instrumental music began to creep into the worship of some of the congregations. This was another innovation. The Lord had commanded singing (Eph. 5:19; Col. 3:16) and making melody in the heart to the Lord. Instrumental Music introduced a coordinate element of music, another way of making music which the Lord did not authorize. It is not a mere aid; it is another way of making music. It has no apostolic precedent in support of it.

The Sunday School

By Sunday School we refer to the practice of arranging the church into classes for religious instruction, usually practiced on Sunday, with women as well as men used as teachers. There are varying degrees of organization utilized by those adopting the system. It is an innovation in the work of the church. There is no hint in the New Testament of such a system being employed by the congregations of the first century. All of the teaching commanded and authorized in the New Testament may be done either publicly to an undivided assembly or privately by individual Christians in their informal daily work. The Sunday School fits neither category and is an innovation.

Individual Cups

Near the close of the nineteenth century some congregations already using instrumental music began to borrow from the denominations a newly employed practice, the use of individual cups in the communion. Some twenty years later congregations opposing the use of instrumental music began to use the individual cups. This innovation met with swift adoption by the majority of the congregations. It violates the example of Christ in instituting the communion, "He took a cup" (Matt. 26:27), "He gave it to them" (Mk. 14:23), and, "They all drank of it" (Mk. 14:23). It violates the command of Christ, "Drink ye all of it" (Matt. 26:28). It violates the pattern delivered by the apostle Paul in 1 Cor. 11:2, 23, 25, 26, 27, 28, and 33.

These brethren in the main are blinded by their own desires and will not fairly interpret the language of the New Testament with reference to the cup. They trample the meaning of words and the rules of grammar under their feet. Why? Not because necessity demands it or because they must do it to have harmony in the scriptures, but because they must do it in their attempts to sustain the use of individual cups. I know of no innovation resting upon softer sand and upon more sophistry than individual cups. Their advocates are worthy of a better cause and more enlightened reasoning.

Institutionalism

Brethren are institutional minded these days. They build human organizations and institutions either to do the work of the church, the congregation, or to perform their own individual Christian responsibilities. Thus Orphan Homes, Old Folks Homes, etc., to be supported by the church came in. And Christian Colleges to teach Bible has a human organization doing the work of the church. Furthermore, if the church supports them, it has the church through them teaching secular education. These innovations and others are on the march. Let us be on our guard. Innovations corrupt the New Testament plan and lead to the subversion and perversion of primitive Christianity.

—Route one, Lawrenceburg, Tenn.

SOME REMINISCENCES

By T. F. Thomasson

Not long ago, I heard a preacher over the radio say those who opposed cups and S. S., were the cause of division. I am writing this to let you know what I remember about these things.

Fifty-five years ago, I obeyed the gospel at a little school house, 12 miles southeast of Abilene, Tex., and was baptized by Jesse P. Sewel. There was no congregation there at that time, just a few scattered members. He held a meeting there in 1899 and baptized 21, then he returned the next year and baptized 23. A few others moved in and we had a congregation of about 60 members. I was baptized during the second meeting and began at once trying to preach the gospel. Sometime during the summer of 1902 I held my first meeting at the little Elm school house, 3 miles west of Abilene, and we started a small congregation there with the Roberts and Bourlands as members. Soon after this, Price Billingsley came to Peters Chapel north of Abilene. Old Bro. Peter Harvey, a pillar in the church, had a son, Dabney Harvey living in Abilene. There was no loyal church in Abilene so they sent Billingsley to Abilene for a meeting. He worked about 2 weeks trying to get a place to hold a meeting and finally the Christian church let him use their building. I was there with him part of the time. He converted 18 of their members, found several members scattered around in Abilene and thus established a loyal congregation. They bought a school building in south Abilene and converted it into a meeting house. I was not a member of this congregation but worshiped with them several times. They had but one cup and no S. S. Since the church was established in Abilene the Roberts and Bourlands quit meeting at little Elm and met with the church in town. Soon after this, A. B. Barret came to Abilene for a meeting and started the college there. Old Bro. Childers, who came over from the Christian church, was wealthy, had a tract of land in west Abilene, with a nice house on it, and he donated that to the school. Thus began the A.C.C. They first named it Childers Classical Institute in honor of Bro. Childers, but he acted so ugly they had to withdraw from him, and changed the name of the school to A.C.C.

About this time, the S. S. came in and soon division was there. No division until it was brought in. I do not suppose they knew anything about individual cups at that time, for I believe G. C. Brewer claims to be the originator of them in 1915. But, in 1919 or 1920, the church east of Abilene, at Clyde, Tex., brought the

cups in, and divided the church. About 30 members were driven out. When the S. S. was brought in the Abilene church, the Roberts and Bourlands and others, started a congregation at Pleasant Hill, 5 mi. S. W. of Abilene. When Bro. Sewel held the meetings at Lytle Cove, he said nothing about cups and S. S. Neither did Bro. Billingsley. We knew nothing about cups on the Lord's table at that time, for they had not yet been invented. There was no division over S. S. until it was brought in, neither was there division over the cups until they were brought in. This being true, who caused the division? If you can get a picture of the church, when it was first established in Abilene, and then see it now with its \$400,000.00 meeting house at the college, with its trimmings on the inside, and the Highland Church with its thousand or more members and all the paraphernalia that goes to make up a denominational church, you can see just how far they have steered the old Ship of Zion from her ancient moorings.

After a few years, they moved the college to a hill in east Abilene. I moved away from Lytle Cove, Tex., in 1904, but was called back for a meeting in 1906. We had a fine meeting with much interest and 8 baptisms. I returned several times after that, baptizing several more, and the church continued for several years using one cup and no S. S. Finally, the old original members either died or moved away, and the younger set moved to Abilene and were swallowed up by the cups and S. S. churches. So, the church in Lytle Cove is no more.

When the church in Abilene divided over the S. S., J. N. Cowan and A. R. Lawrence had a debate on the question, and those opposing S. S., established the Locust St. church, but they endorsed the cups as J. N. Cowan did. During my time there, nothing was said about cups or S. S.; we just took the Bible for what it said, but when the college was started, in order to be popular, they had to pander to the world and they carried the church along with it. The college is considered an institution of the church and is supported by the church. Thus, you can see the difference in the church in Abilene now and 50 years ago.

There was no division over these things until they were brought in. All the loyal churches of Christ in that part of Texas were working together. When a church of Christ preacher came along, his loyalty was not questioned. So, dear reader, when you read this, I am sure you can see where the blame for division belongs.

—Box 181, Waterford, Calif.

TIMELY SUGGESTIONS

Officers in the church—their qualifications considered.

(1) An elder or a deacon is to "be the husband of one wife"—a married man. Thus, a single man can be a Christian, but he cannot be an elder nor a deacon.

(2) Elders and deacons must have faithful children. A man can be a good faithful Christian and not have any children. But, to be an elder or a deacon he must have children.

(3) And he must have faithful children, and the Apostle gives a good reason—"for if a man know not how to rule his own house, how shall he take care of the church of God?" (See 1 Tim. 3:5). This, I believe, includes a faithful family—both wife and children. If, however, children have been brought up in the faith,

have married, and are gone from under the parents care, they then should depart from the faith—alho this would be a mark against their parents—I do not consider this would disqualify an elder nor a deacon—they have become a family to themselves and the parents are no longer responsible for their behaviour: they no longer have the rule over them.

(4) **Not a novice.** Elder means older, so, of course, young men can and should be members of the church, and faithful members, too. But, those who serve as elders and deacons must especially have years of experience in the work of the church before they are fully qualified. I do not mean to say that one must have been in the church for forty years before they could qualify. Only six years after the church was begun in Ephesus Paul called for the elders of the church—(Acts 20). Perhaps, one reason for this is that Paul had spent three years with them (Acts 20:21), and had taught and trained them for this very work.

Just here I want to offer one thought: is it not possible that this is one reason the qualified men are so scarce in the church today because we preachers have not put enough time with them trying to teach and train them for this great work? And in too many places where the preacher stays there, he does all of the work instead of trying to develop all the talent in the church.

(5) **Apt to teach.** Not every male member in the church can be a teacher, and a grave mistake is made when we try to make "preachers" out of everyone who will get up and read a chapter. Many boys have been discouraged by pushing them into this work when they have no desire to be a public teacher; and congregations have suffered under the efforts of those who were not capable of teaching. It does not show a weakness unable to teach publicly. Many times those who do not do any of the public teaching do even more in the church than those who do teach.

The elder must be able to "feed the flock," and "take the oversight" (1 Pet. 5). To do this he must know his flock and what they need and are able to use and do.

Shall these five points keep us from having elders today? Surely, we have some older men, with one wife, faithful children, and who are apt teachers.

I appreciate Bro. Ben Frentrop's article in the October issue of this paper along this line. I believe that the elders, deacons, and evangelists are to be men—not angels, and if other men can grow in these graces, I believe the officers can also.

I do not know why, but usually we accept the evangelist, when he steps out and says, "here I am." But in the letters to Timothy and Titus there are about thirty four "requirements" of these evangelists—very few of which are ever mentioned.

I here notice only a few: (1) Stay put long enough to get things in order (1 Tim. 1:3-4; Titus 1:5). (2) Exercise godliness, (3) Be an example, (4) Read, meditate, give himself wholly to this, (5) Show no partiality, (6) Be strong, (7) Endure hardness, (8) Flee youthful lusts, (9) Study, (10) Apt to teach, (11) Gentle, (12) Set in order things wanting, (13) Appoint elders, (14) Rebuke false teachers sharply, (15) Speak sound doctrine, (16) Show himself a pattern in all things.

In my next I hope to deal with the "appointment" of these officers in the church.

—Homer A. Gay

Old Paths Advocate

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HERE AND THERE

How to Reach Us—We thought we would be able to give you a more definite address by this time, but to date the same location. Hence, continue to address us General Delivery, Modesto, California.

Your Field Reports—May I suggest, please, for your benefit and for the benefit of our readers, that it would be much better if all would report regularly, every month, instead of waiting to report at length the work done over a period of six months or a year. In case of the latter practice, much of your report is stale, and perhaps, less interesting. It is very little trouble, if we will adopt the practice of reporting every month on a certain date—say, 12th to 15th. I would say that 90 percent of the time each of us could state briefly and to the point all that we have done the past month on a postal card—try it. Another reason why each should report regularly, some brethren, if not all, are interested in you and your work, even if you have not conducted a series of meetings. It would be good to have at least a line from you, saying that you are well, sick, offended, backslid, forced into the corn field or cotton field, etc. If things are not run to your liking, tell the publisher, and if run to please you tell others. We have always appreciated friendly criticism.

First Principles—Interest in another issue of the paper dealing solely with first principles is being manifest, and our request for a sample copy of this issue brought two copies of the January 1, 1941 issue, which was given to subjects dealing with first principles. If enough interest is shown and enough orders promised, we shall be glad to put out another such issue, but revised and enlarged. The former issue was but 8 pages, while this one would be 12 pages. We hope that we can make them to you at \$5.00 per hundred. Let us hear from you, please.

Do You Need These Books and Tracts?

"Old Path Echoes, No. 3," our 1954 general purpose song book, suitable for every service of the church. It contains a very fine collection of the good old hymns, the tried songs, and the very latest songs. The reception of this book by our faithful brotherhood has been beyond our highest expectations — satisfaction and praise from every quarter. Our many thanks to all for the nice orders and words of praise.

The price is the same as our 1953 book; viz., 50c per copy; 5 copies \$2.00; 12 copies \$5.00; 40c per copy for 25 or more copies; and we pay the postage. Satisfaction guaranteed, or your money back.

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

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

"Old Paths Melodies" No. 4 (1951), 192 pages, all-purpose book, a very good one, and the price is: 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 per hundred; postpaid.

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

A SPECIAL OFFER

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

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

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

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

Send all orders to Old Paths Advocate, Gen. Del., Modesto, Calif.

PREACHER TAKES STAND

(Brother G. B. Harrell, 913 Nebraska, Pine Bluff, Arkansas, under date September 24, 1954, sends us the following statement, which we publish with pleasure):

Dear Brother King: I have been affiliated with the fermented wine brethren for several years, but Bro. E. H. Miller convinced me recently that I was in error. Therefore, I have confessed my fault, and have taken my stand with you brethren on that question and also for the things in general advocated by the writers of the OPA. Therefore, I ask that you make this announcement in the next issue of the OPA, and I will appreciate it very much. I am anxious to get out into the gospel work regularly, if possible.

—G. B. Harrell.

(Note: I met Brother Harrell a good many years ago in Jonesboro, Arkansas, but I do not recall that I ever heard him preach. However, I have been told that he is quite able in his delivery of the Bible. We are glad to have you, Bro. Harrell, as one of our co-workers in our efforts to call our brethren back to the "old paths" in the work and worship of the church. My prayer is that you may yet do much good, that you may find a "door of opportunity" in your community, and that our brethren will call you into the field.—Homer L. King)

A NEW CONGREGATION

Regular worship services have begun at the new location in St. Albans, W. Va., 10:30 A. M. and 7:30 P. M. each Lord's day, and 7:30 P. M. each Thursday evening. Our first service was held Aug. 29, with Brethren Moss Covert and Paul O. Nichols doing the preaching. Attendance has been good and we have had a number of preachers in our midst, including Brethren Maurice Chandler, Ronny Wade, Elwin Cutter, Jerry Cutter, and Miles King. We are situated on U. S. Route 60 (2235 McCorkle Ave.), just east of the business section of St. Albans, and it promises to be a convenient location. The population is about 14,000 and there is no other loyal church of Christ as we see it, in the city. We need the prayers of all in this effort and ask the cooperation of all the faithful preachers. We extend a welcome to all who may be traveling in this locality to stop and worship with us. We want to express our thanks to all who have had a part in making this new congregation possible.

—Maurice Murphy,
1304 Oakhurst Dr., Charleston, W. Va.

(Note: This is to certify that the above group of brethren are personally known to me, and that I do believe them to be loyal to the Bible way in the work and worship of the church, and therefore, I believe them to be worthy of the esteem and fellowship of the faithful brotherhood.—Homer L. King.)

OUR HELPERS

Under this heading each month, you will find the names of our helpers from whom we have received one or more subscriptions each month. Our sincere thanks to all who do or say anything for the advancement of the paper. We always appreciate your efforts and ask you to keep working for the paper. Please check the following:

- Billy Orten—11; J. Ervin Waters—11; Homer A. Gay—7; E. H. Miller—6; Gillis Prince—6; Walter Gray—5; Paul O. Nichols—4; Roy Criswell—4; Clarence Claypool—4; Lynwood Smith—3; Byron Kramer—3; Jack Ivey—3; Olethia Jenkins—3; Homer L. King—2; Clovis T. Cook—2; H. A. Sifford—2; Glen Bray—2; J. W. Kornegay—2; G. H. Horton—2; Vallie Stone—2; K. G. Wilks—1; Gayland Osburn—1; Leslie Cato—1; James Vannoy—1; Davic C. Jones—1; J. L. Johnson—1; H. Frank Cope—1; Warren Henry—1; L. F. Harrison—1; Jack Cutter—1; Wayne DeGough—1; Orville Smith—1; E. V. Dennington—1; Jim Canfield—1; Mrs. Rachel Burchardt—1; John Reynolds—1; Pansie Keel—1; Oscar Johnson—1; Miles King—1; Tom E. Smith—1; E. O. Harrison—1; Mrs. Woodard Clouse—1; Leon Fancher—1; Johnny Elmore—1; Don McCord—1; Earl Helvey—1; Mrs. L. C. Aspln—1; W. J. Shipley—1; Dallas May—1; T. L. Rickard—1; Mrs. P. D. Cole—1; Geo. G. Freeman—1; Total—116.

SUNDAY SCHOOL SYSTEM

In this present time the Sunday School system has been adopted by the great majority of congregations calling themselves Churches of Christ. In front of so many of these church buildings we see signs similar to this:

- Sunday School10:00 A. M.
- Worship & Communion.....11:00 A. M.
- Evening Worship 8:00 P. M.

There are many variations of this wording of

course. In many cases the words—"Bible Study Hour"—are used in place of Sunday School, but the system remains the same. From the pulpit of many of these churches we often hear the motto: "We speak where the Bible speaks and are silent where the Bible is silent." "We give a thus sayest the Lord for every thing we preach and practice." When asked for scriptural authority for this system they simply cannot give it. If one asks for authority for any part of the system such as, the division of the morning service into two different services, or the breaking up of the congregation into classes, or the women teachers, they are equally unable. Why will supposedly God fearing people, who claim to respect the word of God, allow themselves to be found in such an untenable position? If we go back to the beginning of this Sunday morning Bible class plan, and to the reason for its inception, I'm sure we can see very clearly whether the thing is, or is not, in line with God's divine pattern.

As we study this subject let us keep in mind these scriptures: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10-17). "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). Now what was, and still is, the main purpose of the Sunday School? As every one knows it is primarily for the teaching of children. The children are told, that this part of the service is especially for them—they are urged to be present and are given various inducements to assure their attendance. To the mind of man this seems good, and necessary, and right.

This Sunday School system has been a controversial matter in the church since its adoption and will be until men are willing to set aside their reasoning and submit to the wisdom and understanding of God, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55-9). "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3-5). So, now let us study the matter through, and be very careful to make our reasoning coincide with God's wisdom. And, of course, we find THAT only in His Word, the Bible. Right here I would like to say that the word children used in this study applies to those who would be called adolescent or juvenile, those who have not attained the age of accountability. As we study the Holy Scriptures we become aware of the fact that these children are not members of the Church. Nowhere can we find a single Scripture that teaches us that the church was for them or responsible for them, in any direct sense. We do not find a Scripture that reads: "Church, bring up the children in the nurture and admonition of the Lord." But we do find this Scripture, "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6-4). Moreover, as we study God's Word we find that this idea or plan for teaching the young was not peculiar to the Christian dispensation, but was God's plan in each preceding dispensation. Yes, He put the responsibility for the up-bringing of the children squarely upon the shoulders of the parents and especially on the fathers as the head of the family.

Here is the crux of the whole matter. God in his infallible wisdom delegated the responsibility to the parents. Man in his fallible wisdom is endeavoring to divide it between the parents and the church or to

shift it entirely to the church. In this, man is guilty of presumptuous sin. Now let us look at the condition on a world-wide scale as it exists outside the church. From all parts of our fair land today we hear much about juvenile delinquency, and more and more, we hear from qualified sources that this term is a misnomer and should be more correctly called parental delinquency. These qualified sources say that this condition is caused by the failure of parents to teach morality to their children. There is a tendency with too many parents to leave the teaching of morals to the schools and religious groups. This is not working as we can see by the enormous rise in criminal cases among juveniles. And this trend will not change until parents realize that it is their responsibility to teach their children the rudimentary principles of good character.

The real source of all goodness is God, and the real source of all teaching concerning righteousness is the Bible. Goodness is simply Godliness and God has put the responsibility of bringing a child up to be Godly, squarely upon the parents and not upon any other individual or group. We have in our Bible God's complete plan and pattern for the church. It is good and sufficient in His wisdom. Should it not be good enough for us? In God's plan the children were not forgotten as men seem to think. Instead His plan puts their interest on the ones who should be most concerned with their welfare, the parents. Many churches are devoting much of their time and talent and resources in a plan of work that is not a work of the church according to the divine pattern. When this is done it is inevitable that failure will ensue. That this plan has failed in what it is supposed to accomplish is very evident. But what is even worse, and also very evident, is the undeniable fact that it has, since its adoption, caused division in the body, the Church. (Continued)

—Joe Farrar.

A RECORD (SACRED) RELEASED

Due to suggestions and the demand for phonograph records of sacred songs, sung by our brethren without the instrumental music accompaniment, we have decided to try to partially, at least, supply that demand. We have received a shipment of our first release for commercial use, and they are ready to mail out to all who may desire one or more. Your brethren who made up the quartet are: Homer Gay, Jr., Leo Cook, Travis Cook, and the writer. These records are 78 RPM, hence can be used on almost any record player. The price is \$1.00 each, postpaid. Send all orders to Clovis T. Cook, 1611 Bluff St., Wichita Falls, Texas.

SPECIAL NOTICE

I have found a few silver plates in our shipment from England with holes in them, and since it may be that some have been sent out by me to you, but in case you did receive such a cup, please notify me at once that the mistake may be corrected. The company is replacing all defective cups.

I have a shipment ordered now that I can sell for \$14.80 per set of cup and plate. It costs about that much here to get them resilvered when they are worn and old.

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

TRACTS ON FIRST PRINCIPLES

The new edition of the two tracts on first principles are now off the press and brethren are ordering them. They are "REASONS WHY YOU SHOULD BE A MEMBER OF THE CHURCH OF CHRIST" and "WHAT NAME SHOULD THE CHILDREN OF GOD WEAR TODAY?" They are brief, to the point and full of scriptures. They are very suitable for handing to non-members. If brethren prove that they would like to have more such tracts for distribution, I plan to write a series of brief tracts for this purpose and have them printed. We have neglected this important field for the dissemination of truth. The above tracts are ten copies for twenty five cents and one hundred copies for two dollars, the same price for each. Please order from

—J. Ervin Waters
Route one, Lawrenceburg, Tenn.

THE CHURCH DIRECTORY

The following corrections and additions may be made to the Church Directory:

PLEASANT GROVE CHURCH, (Clay County) INDIANA, 12 miles south of Brazil, Indiana, Sun. 10:00 A.M., Bill Butt, RFD, Brazil, Ind.

TOPEKA, KANSAS, In the home of Bro. M. E. Jones, 2070 Kansas Avenue, Sun. 10:30 A.M., M. E. Jones, 2070 Kansas Avenue, Topeka, Kansas. Leonard A. Copeland, 919 Munson St., Topeka, Kansas.

WICHITA, KANSAS, In the home of Bro. David C. Jones, 1129 South Handley, Wichita, Kansas. Phone FO 3-8945.

BROKEN BOW, (McCurtin County) OKLAHOMA, In the Community Building, Sun. 10:30 A.M. & 7:30 P.M., J. R. Tidmore, Box 93 Broken Bow, Okla.

ST. ALBANS, WEST VIRGINIA, 2235 McCorkle Ave., on Highway 60. Sun. 10:30 A.M., & 7:30 P.M., Wed. 7:30 P.M. Maurice M. Murphy, 1304 Oakhurst Drive, Charleston, W. Va., Phone 65-634, Elwood Pauley, Box 147 Oakvale Road, Charleston, W. Va., Phone 28-807, Robert Estep, 4503 McClung St., South Charleston, W. Va.

Do you know of any members having the scriptural worship near MT. VERNON, ILL., if so please write to me. I plan to have the NEW 1955 DIRECTORY ready soon and I would like for one member from each faithful congregation send me on a post card the following information about their place of worship. LOCATION, TIME OF THE SERVICES, NAMES AND ADDRESSES OF THE LEADERS OR ELDERS. I would appreciate this very much as it would not make it necessary for me to write to you. Please note my change of address: Ray Asplin, 3628 N.W. 15th. St. Oklahoma City, Okla.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Don Krider, 120 Center St., East Peoria, Ill.

BONDS OF MATRIMONY

Cutter-Malcolm—Elwin Cutter, presently of Wichita Falls, Tex., and Wanda Malcolm, of Huntington, W. Va., made their wedding vows in the presence of a very large audience, Sept. 5, in the church, where Wanda and her fine family have been meeting for worship for years. Elwin and Wanda are good Christians and are well thought of by all who know them. They are appreciated for their good influence. Elwin is the brother of two of our young gospel preachers, Jerry and Jack Cutter, who are well known in the brotherhood.

I have known Wanda and Elwin for several years, and was honored to have the privilege of officiating, having taken the place of Bro. J. W. McKeand, who was unable to perform the ceremony due to sickness.

We hope for this faithful and deserving young Christian couple a long, happy, and fruitful life in the service of the Master.

—Paul O. Nichols

OUR DEPARTED

Poe—Will Wesley Poe was born at Hennepin, Okla., Sept. 14, 1890, and departed this life Oct. 11, 1954. He was married to Maude Digby in 1913, and to this union, 6 children were born. He is survived by his wife, Sister Poe, of Wynnewood; 3 daughters, 6 grand-children, and one great-grandchild. Funeral services were at the church in Davis, Okla. Bro. Jack Cutter assisted by reading and prayer, and the writer attempted to speak words of comfort and warning. Burial was at Hennipen, Okla.

—Johnny Elmore.

Cross—Sister Minnie Woodward Cross was born in Aurora, Mo., March 21, 1886, and departed this life Oct. 5, 1954. She was united in marriage to Claude Cross, in Ryan, Okla., Dec. 13, 1906. This same year she and her husband obey the gospel. She is survived by her husband, Claude Cross; 2 sons, Arthur and Cleo, of Katie; 2 daughters, Mrs. Chalmer Patterson, of Katie, and Mrs. Joe Terry, Elmore City; one sister, Mrs.

D. L. Smith, Ryan, Okla.; 5 grand children and one great-grand child. Funeral services were held at Katie, with burial there. The writer spoke words of comfort and warning to a large audience.—Johnny Elmore.

Smith—Bro. Andrew V. Smith was born Oct. 21, 1881 in Myrtle Springs, Tex., and departed this life Sept. 16, 1954. He obeyed the gospel at the age of 16. He was married to Emily Williams, Dec. 11, 1904, and to this union 9 children were born. He is survived by one brother, Walter Smith, Abilene, Tex.; his wife, Sister Emily Smith, Ardmore, Okla., a daughter, Mrs. Ethel Potter, Coalgate, Okla.; 11 grandchildren, and 6 great grandchildren. Bro. Smith was one of our pioneer preachers, preaching in and around Graham, Okla., for many years. He was a faithful member of the Ardmore congregation.

Smith—Bro. W. J. L. Smith was born Dec. 29, 1883 at Myrtle Springs, Tex., and departed this life Sept. 16, 1954, about an hour before his brother, Andrew. He obeyed the gospel at the age of 14. He was married to Irene Williams, July of 1904. She passed away in the fall of 1905. He had one son who died at the age of 2 months. Only the one brother survives him. Bro. Smith, too, was a member of the Ardmore congregation.

Double funeral services were at Harvey Funeral Chapel in Ardmore, Okla., for these brethren in the flesh and in the Lord. Singing was by members of the Ardmore congregation and Bro. Wayne DeGough. Bro. Jack Ivey led the prayer, and Bro. Lynwood Smith and the writer spoke words of comfort. Burial was at Graham, Okla.

—Johnny Elmore.

NORTHWESTERN "THANKSGIVING DAY" MEETING

On Nov. 25, "Thanksgiving Day," the congregation at Yakima, Wash., will have all day services, the Lord willing. The brethren at Yakima wish to have visiting brethren from Washington and other states, and the Christians of the North-West would be encouraged and made glad to see visiting brethren from other vicinities. All of the male members present will be asked to give lessons. During the same week, the Lord willing, E. H. Miller will be conducting a series of meetings there. We had an enjoyable spiritual feast on the word of God and Christian fellowship at last years "Thanksgiving Day" meeting. Why don't you plan to come, attend the series of gospel meetings, and be present at the all day services Nov. 25? Address of the church building in Yakima: 1906 McKinley Ave.

—Gayland L. Osburn

THE WORK IN AFRICA

The Lord's work continues to go forward in Nyasaland. We get reports quite often telling us of the results of the preaching of the different brethren there. For this we are happy, and we need to encourage the Africans to continue to work hard for the Cause of the Lord.

Brother Severe decided against going to Southern Rhodesia to open up a new field. Many of the Africans thought it was premature for him to leave the work that was begun in Nyasaland, for fear that it might suffer from his absence. Also some of us here shared their sentiments. We hope that some day we can have some faithful churches in Southern Rhodesia.

As we have reported before, there has been a

scarcity of food in Central Africa due to insufficient rains last season. Bro. Severe recently wrote to Brother Gay, "Owing to unexcused need in my family I was forced to be employed to a certain officer who works in police in Zomba. I hope God will take care of our needs, as I hope to spend my whole life working for God. The two months I have been working except on Sundays the brethren from everywhere complained as it was a stop of progress to our work in Africa. I did not just want to work, but it was due to my actual need of clothing and food."

Recently, Bro. Severe has been in the hospital with a severe fever. He also recently wrote that his wife and children and others had been sick. Disease is very rampant in that section of the world where sanitation is almost unknown. Then where there is insufficient food to keep people healthy and strong they are more susceptible to disease.

Bro. Gay suggested that I put something in the paper about Bro. Severe's need for more suitable transportation so that he can assist the congregations more who need him. Recently, he said in one of his letters, "There are so many congregations springing up all over Nyasaland. They all look to me for teaching them the right way of the Truth. I feel happy and glad to help them equally, but I have no means of quick transport. If I can get a motor bicycle (motorcycle) I shall be at their nose every minute a call is extended to me." Now I can vouch for the fact that a motorcycle would be the very thing for travelling in that country. In fact in some respects it is far better than a car, and I know it is much better for Bro. Severe than a car would be. I do hope that some of the brethren will give this matter serious consideration. Very few of the brethren in the States would care about having to be in Nyasaland and suffer the hardships that go with living there, but we could do something to make it possible and a little easier for Bro. Severe and others who are willing and ready to do all they can for the cause there. The congregations at Orange and National City, Calif., contributed to the transportation needs of two of the brethren there. Will someone else share in this good deed?
—Paul O. Nichols.

MUSIC IN TRUE WORSHIP—

(Continued from page one)

not the general term music, but it is the specific term sing or sing praises. (2). The kinds of songs that are permissible are mentioned; they are: psalms, and hymns and spiritual songs.

Kinds of Songs

It might be well for us to notice briefly the kinds of songs that we have a right to sing. According to syntax, we know that Paul did not mean the same thing by all three terms he used. A psalm, according to Trench's "Synonyms of the New Testament," may tell of God's grace, mercy, loving-kindness and other such attributes. A hymn is not synonymous to a psalm. A hymn was defined by Alexander Campbell thusly: "A hymn is an ode of praise directly addressing the object of worship." A spiritual song is inclusive of both hymns and psalms and any other song of spiritual import. It seems to this writer, that it is the solemn responsibility of the song leaders to choose songs that would be best for the time and place and not use the time set aside for our worship as a time for song drill.

Psallo

The word psallo is the original term from which is derived our "sing" and "sing praises." It is thought by some that couched within the finer shades of the meaning of the term there is an allusion to the instrument.

From about 17 Greek-English lexicons the following collation of definitions of our term is made: (1) to pluck the hair; (2) to twitch the carpenter's line; (3) to touch the chords of an instrument of music; (4) to twang the bowstring; (5) to touch the chords of the human heart, that is, to sing or celebrate with human praise. The term by all translators of note has been translated "sing" or "sing praises." So, by a simple process of elimination, we conclude that the term psallo, as pertains to worship, does not mean the remaining four definitions noticed. Under such prevailing proof, it would seem to this writer, that the admission of the instrument into the worship of the church would be presumptuous.

Comments

It might be of interest to our readers to know what some religious leaders of the past have thought of the instrument in the worship. Some brief comments follow: John Calvin, the father of Calvinism, said: "Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, to lighting up of lamps, the restoration of the other shadows of the law. The Papists, therefore, have foolishly borrowed this, as well as many other things, from the Jews." Adam Clarke, a Methodist and author of the very good and popular set of commentaries that bear his name, said: "Music as a science, I esteem and admire, but instruments of music in the house of God I abominate and abhor. This is the abuse of music; and here I register my protest against all such corruption in the worship of the Author of Christianity." John Wesley, the noted exponent of Methodism, said: I have no objection to instruments of music, in our chapels, provided they are neither heard nor seen." Charles H. Spurgeon, one of the greatest Baptist preachers who ever lived, preached to thousands of people weekly in London's Metropolitan Baptist Tabernacle and did not employ the instrument of music. His sentiment was: "We might as well pray by machinery as praise by it."

All innovations alike should be equally noxious to the man of God. To abhor one and embrace others is a glaring inconsistency. How difficult in us mortals is it for the gem of consistency to glisten in its true effulgence! It is an established fact and one of long standing that innovations in times past have precipitated chaos. This is not only true in music, but it is in the many other phases of the Christian System. Let us then oppose innovations and oppose them well and with consistency.

—D. B. McCord

It may be contrary to the laws of nature, but wild oats and Old Rye produce the same kind of crop.

Politeness is to do and say the kindest thing in the kindest way.

You are only young once. After that it becomes necessary to think up a new line of excuses for what you do.

From The Fields

Leslie Cato, Rte. 1, Colquitt, Ga., Sept. 17.—The church here is doing fine. Bro. Wallace Kornegay of Panama City, Fla., will preach for us the 4th Lord's day in Sept. Here is my renewal, we like the paper fine.

Hosea Sifford, Alton, Mo., Sept. 24.—We continue to meet each Lord's day in the scriptural way. Wife and I are both in bad health but thankful that we have not missed a service since we started meeting 3 years ago. Here are 2 subs.

E. R. Brown, Rte. 1, Stilwell, Okla., Oct. 5.—Bro. Edwin Morris held us a good meeting, baptizing one and 3 confessed faults. Crowds were good most of the time. We hope to have him back with us again sometime. Bro. Roden and wife were with us one night, which we enjoyed.

E. O. Harrison, Box 88, Brashear, Tex., Oct. 10.—The church here is doing fine and we are growing in number. Two years ago we had but 7 members, we now have about 25. I baptized a young lady about 2 weeks ago. May love and peace abound.

Raymond Lindsey, Rte. 1, Washington, Okla., Oct. 15.—We want to announce the New Year meeting which will be here at Washington, Dec. 26-Jan. 2, under the direction of Bro. Jack Ivey. Everyone is invited and we look forward to some good preaching.

J. W. Kornegay, 432 Drummond Pk., Panama City, Fla., Sept. 15.—Bro. Burnice Weeks from Samson, Ala., is with us for a few weeks, and we appreciate the help he has been in teaching music to us. Sept. 12, Bro. Huguley from Samson, preached for us and 3 confessed faults, one of them, a man from the digressive church. We are happy there are still honest hearts. We need your prayers.

Tommy Shaw, Commodore, Pa., Oct. 15.—Since last report, I have held meetings at Lee Summit, Mo., and Ft. Worth, Tex. The Lee Summit meeting produced no visible results, one was baptized at Ft. Worth. I have enjoyed visiting with several of the preaching brethren in past weeks. At present, I am in the last week of a meeting at Huntington, W. Va. My next work will be in Springfield, Mo.

Robert Homrich, Moline, Michigan, Oct. 4.—The church here at 1158 West Burton St., Grand Rapids, Michigan, is really progressing in its teaching. We have at the present time, three that are doing the teaching. Bro. Morgan, and Brother O'Donnell are both teaching at the present time, also Brother Shipley is capable of teaching. We are very thankful to the Lord for this fine opportunity.

Oscar Johnson, Rte. 4, Box 171, Joplin, Mo., Oct. 9.—I still preach at home, Burkhart, and Swars Prairie. I was as Houston, Mo., in Sept. Bro. H. E. Robertson was with us the last of Aug. and first of Sept., for 2 weeks with good crowds. Bro. Kirbo was at Burkhart the second Lord's day in Sept., over the 4th Lord's day, baptizing 2, and crowds were good. I am now 84 but still hale and hearty. Let us do all we can for peace among the brethren.

Paul Walker, Rte. 2, Summertown, Tenn., Oct. 14. I am enjoying helping with the teaching at Chapel Grove. The latter part of Sept., I was privileged to be with Bro. Waters in his meeting at Walnut Grove, Ky., and I enjoyed speaking at Blue Springs while there. We were glad to have Bro. Miles King with us one night, and Bro. Miller the last night of the meeting. I appreciate being able to assist Bro. Waters in the weekly radio program in Lawrenceburg.

Roy Criswell, 2133 NW 25, Okla. City, Okla., Oct. 12.—The past month, I have preached at the following congregations: Crescent, Washington, Lexington, Spaulding, Tulsa, and Okla. City (7th St.). These congregations seem to have great zeal and determination to see the Cause grow and prosper. We look forward to a meeting at 7th St., with Bro. Jack Ivey doing the preaching. He is an able defender of the Truth. Here are some subs. I think the OPA is doing much good.

C. E. Adams, Rte. 4, Neosho, Mo., Sept. 27.—After completing the building in Houston, Mo., I assisted in a 2 weeks meeting there, with 3 baptized, and we feel sure others are interested. I am to return before long to assist them in a singing school. The prospects there are bright. We attended the last week of Bro. Kirbo's meeting at Burkhart, and heard Bro. H. E. Robertson at Beef Branch. I plan to be with the church in Kansas City next Lord's day, then to N. M. for a month or more mission work near Aztec. We wish to thank all the brethren for their assistance and support during the work in Houston.

Bennie T. Cryer, 6225 W. 53, Arvada, Colo., Oct. 11.—The work in Denver has progressed. We just closed a meeting with one baptism and others have started attending our meetings. If you know of anyone here you think might be interested in attending our services, please send me their name and address. The Lord willing, I plan to be here until Nov. 15, then to Calif. for some work. If you are interested in moving to Denver now that there is a church here, I am sure you will be welcomed. Working conditions seem to be excellent at this time.

Johnny Elmore, 408 K. St., NW, Ardmore, Okla., Oct. 16.—Since last reporting, I have preached at several neighboring congregations, and have enjoyed attending meetings at Wilson by Bro. Lynwood Smith, and at Graham, by Bro. Jack Ivey. Also, we enjoyed the Labor Day meeting at Wichita Falls, it was a good one. We closed a meeting last night with the Oak Grove congregation, near Elmore City. We believe there has been a little good done by our efforts and some seed sown which "in due season we shall reap, if we faint not." We enjoyed working with the brethren there. They are some of the best.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 16.—We are soon to leave Greenville, S. C. The church here at Greenville is 200 miles from the nearest congregation that we know about. These brethren will appreciate the visits of any faithful who come this way. We enjoyed the Labor Day meeting at Huntington, W. Va., and the opportunity it afforded us to see Paul and Ed and their wives for the first time in a year. We are headed for the work in the Pacific Northwest. We plan to see our loved ones and friends in California for the first time in two years. Pray for us in the work.

Gayland L. Osburn 3032½ Carmel St., Los Angeles 65, Calif., Sept. 16—On nights of Aug. 12 and 15, I preached at Kennewick, Wash., and on mornings of Aug. 15 and 22, preached at Leavenworth, Wash. I baptized one at Cottage Grove, Oreg., Aug. 28. Aug. 29 and Sept. 12, assisted with the teaching at Forest Grove, Oreg., and Sept. 5, preached there. **Donations for Work in this Part:** Aug. 12-Sept. 15, I received the following donations for work here: Church, Kennewick, Wash.—\$75.00; Church, Leavenworth, Wash.—\$40.00; Church, Stockton, Calif.—\$20.00; Sis. Alma Lamkins—\$10.00; Church, Lodi, Calif.—\$100.00; Church, Forest Grove, Oreg.—\$19.50.

Gillis Prince, Wedowee, Ala., Oct. 16.—The work in this part is moving along. I have been working with my home congregation, and Temple and Columbus, Ga. At present, we are trying to help the colored brethren with their new building. The first Lord's day in Sept., I preached at Piedmont, Ala., baptizing three. This is the home of Bro. Leonard Hurst. I preached at home that night, and baptized another. Recently, I preached at La Grange, with one confession of faults. Nov. 19, I begin at Washington, Okla. I enjoy reading the OPA and it seems to always be getting better. I would like to see a reprint of the issue on first principles.

Jerry Cutter, Rte. No. 1, Lovell, Okla., Sept. 14.—For the past few weeks my wife and I have been working with the church in Harrodsburg, Indiana. This is a fine group of people to work with. At present, Bro. James Orten and I are in a series of meetings here. It is a pleasure to be working with James again. We held our first meeting together about three years ago. After this meeting, the church here has sponsored us to hold a meeting in the Blackfoot Community about 90 miles from here. We are looking forward with great expectations to helping the few but loyal there. After we leave Indiana, my wife and I plan to go to Milford, Michigan for a while. Pray for us.

Tom E. Smith, 302 Phillips, Healdton, Okla., Oct. 13.—The meeting at Delta, Colo., was very enjoyable. We renewed old acquaintances, and met new friends and brethren. The entire membership did their best to make our stay pleasant, and succeeded wonderfully. There were no additions to the church, but we left feeling that eternity will show fruit for our labors. These brethren are interested in helping you locate there if you would like to move to that country. We are enjoying the sweet association of home folks again having been at Davis, Healdton, Graham, Dougherty, and Washington, since returning home. We enjoyed a good singing at Lexington last Lord's day. Nov. 19-28, Bro. H. E. Robertson will conduct our fall meeting.

We will have an all service Nov. 28. Please remember the date and make plans to attend.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Oct. 13.—I held a meeting at Walnut Grove, near Mt. Vernon, Ky., the last of September. Paul Walker accompanied me. We enjoyed visits from E. H. Miller, Miles King, and Thomas Murphy, who drove sixty miles and back five nights out of eight to help out. That is preacher cooperation. I labored with my home church for a week, preached at Shreveport, La., Oct. 8-9, and began here at Fairview, near Marion, La., Oct. 10. Have enjoyed visits from H. G. Hamilton and G. B. Harrell from up in Arkansas, both faithful preachers. I go next to St. Albans, near Charleston, W. Va., and then to Stroud, Okla., Nov. 5-14. California brethren will note that I am scheduled to be at Waterford, Dec. 3-15, and at Sanger, Dec. 17-26.

Clovis T. Cook, 1611 Bluff St. Wichita Falls, Tex., Oct. 12. The meeting at Jacksboro closed with four baptisms and fine interest being manifested. The little meeting house was filled several nights. My next was a singing school at Ada. We had a good school and I really enjoyed it. The Pruitts have moved to Ada, and of course, are an asset to the congregation. I just closed a meeting with the church in McAlester, Okla., where a fine man was baptized and one lady restored. I enjoyed this meeting as I have always enjoyed my visits which have taken place about this time each year, which began with a singing school several years ago, and in addition to this, I have held six consecutive meetings. I was asked to return for more work which I could not get to because of former commitments.

Billy Jack Ivey, Box 13, Sentinel, Okla., Oct. 16.—The meeting at Graham was very profitable and enjoyable with splendid attendance and cooperation. There were 4 baptisms and 6 restorations. We really appreciated the good moral support from many in that section. Sept. 27, 28, I preached in Austin, Tex., at the congregation on 2305 East First. We were treated with kindness and respect, and truly enjoyed the visit. Sept. 29, we were at San Angelo for one service. It was good to be back with these brethren again. We went next to Eola for one service, and it, like many past services, was a spiritual feast, soon to be desired again. At present, Bro. Billy Orten and I are engaged in a meeting at Deep Dale. It is good to work with Billy and these good brethren again. Tomorrow, Lord willing, we begin a long anticipated meeting with the brethren at 7th St., Oklahoma City. Nov. 4, we begin at Champain, Mo. May God bless all the faithful.

Billy Orten, Route 2, Lawrenceburg, Tennessee, October 18.—I worked with the congregation that meets twelve miles north of Green Forest, Arkansas, Sept. 9-18. The crowds were small, but these brethren are to be commended for their zeal and for being steadfast even though it must be discouraging at times when such little interest is shown. The meeting at Mountain Home, Mo., near Galena was a good one. It closed October 3, with six baptisms. This was my second effort here; I enjoyed working with these people again. Last night, Brother Billy Jack Ivey and I closed at Deepdale, fifteen miles west of El Reno, Oklahoma. We had good interest and crowds though we had no visible

results. It was a pleasure to labor with Billy Jack. His preaching was very good; his association enjoyable. We had a number of visitors here including several preachers. I go next to Ada, Oklahoma.

Leon Fancher, 307 McGuire, DeQueen, Ark., Oct. 15.—The mission work was supported during Sept., by Ada, Oklahoma City (7th St.), Sulphur, Stroud, and Washington, Okla. Please notice our new address, we have moved to DeQueen as it is more centrally located in this work. The meeting at Oak Grove conducted by Bro. Wayne Fussell and myself was without visible results, but we trust some good was done. We were happy to have Bro. Jimmy Shaw with us the last part of the meeting, and to hear him preach one night. For the past two weeks or so, we have been working on the church building at Horatio and it is almost finished. One was restored at Horatio last Lord's day and crowds are increasing weekly. Bro. Ray Smith and family who have recently moved to Mena from Oklahoma City, are a great help at Horatio. We have heard Bro. Paul Nichols a few nights at Golden, Okla. Please remember we are about to begin work in Texarkana. Any help in contacting people will be appreciated. We need your prayers. Here is a sub.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Oct. 16.—Last Lord's day, I closed a wonderful meeting at the Blue Springs congregation in Ky. They have a large building with 40 benches yet we could not seat the people even though there were two other meetings going on nearby. Six were baptized and 23 confessed faults including several that came from the cups congregation. I was glad to hear Bro. Waters the last night of his meeting at Walnut Grove, the people there really like his preaching. He had a good meeting and I did my best to keep it going. I preached there 2 nights after he closed then moved the meeting to Blue Springs just a few miles away. I leave next week for a mission meeting in La., then to Okla. for a week before going to Wash., for 2 meetings, which will close my work for '54 except for the few days that remain, at home. I see that '55 is to be another rush year, as I have only time left for about 3 or more meetings. I am glad we have more preachers entering the field and I will be glad to help them by mail or anyway I can. We need to all strive to help one another, and never do anything that will hold back workers in the vineyard.

Billy Jack Ivey, Box 13, Sentinel, Okla., Sept. 17.—The meeting at Portales closed with one baptism as visible results, although there was considerable interest throughout the meeting. I preached at my home, Sentinel, Aug. 25, and enjoyed the short visit very much. On the 28th and 29th, I visited the Spaulding congregation and preached twice. It was a pleasure to be with the faithful there. The meeting at Council Hill began the 29th of August and lasted two weeks. I really enjoyed this work. There are some fine Christians there. Three were baptized and two restored. Next, we preached at Tulsa two nights and were much encouraged to behold their accomplishments in the Lord. There are some of God's finest abiding there. I was glad to visit one night of Bro. Lynwood's meeting at Wilson and see them all. Really did hear a good sermon and some good singing. We are now at Graham in a meeting. It is really good to

be back in this section of Oklahoma with the good brethren with whom we have experienced many pleasant labours. May God bless all the faithful is our prayer.

Earl B. Helvey, 3548 Sharon Lane, Del Paso Hts., Calif., Oct. 18.—We wish to thank all for the help on the new building in Sacramento. Bro. Wilburn loaned us \$1500.00 without a note, and we were to repay it as we could, after the building was finished. Since his death, we feel Sister Wilburn needs the money so we have paid \$200.00 and plan to pay her \$50.00 per month. We want to also thank Bro. Caudle and wife, who mortgaged their home for \$2155.00 for help on the building, besides making many trips for materials on his own time and money. We plan to repay him at the rate of \$50.00 each month. Brethren Coy Agnew, Everett Franklin, from Stockton, and Bro. Winchester from Lodi, came up Oct. 16, and helped on the building, and we appreciated it so much. We had a wonderful turnout from the Florin congregation, and the sisters brought lunch. Lodi and Stockton has helped us much in money and labor and we are very thankful. The Lord willing, we hope to be meeting in the new building by the first of Dec. It is located at 64th St. just off Fruit Ridge Rd. We still need the help and prayers of the brethren. We invite you to meet with us anytime.

Homer L. King, Gen. Del., Modesto, Calif., Oct. 20, 1954.—I completed the meeting in Bakersfield, September 26, with plans made for greater work in that city by the faithful. It was good to be associated with old friends in that part. My next was ten nights of song drill and theory and a short series of meetings at Merced. The Ceres brethren co-operated nicely. We were delighted to note the increased interest and improvement in the singing. We are now making preparations for a mission effort in Modesto; after which I am to return to Merced for a series of meetings. I have been asked to assist the Waterford church in song drill as soon as I can get to it. We now plan to spend a week or two with the brethren in Southern Calif., during the Christmas vacation period of the schools, at which time I mean to preach at Glendora, possibly, other places for a night or two. We are glad to report that Bro. John Reynolds, of Ceres, is much improved in health, and he hopes to be able to preach some in the near future, for which we are thankful. Our love and best wishes to all our fellow-laborers in the gospel. Your prayers are appreciated.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 12.—After the meeting with the New Salem church near Brookhaven, Miss., we were with the Huntington, West Virginia congregation for two meetings, one of which was a mission effort. All together we had five baptisms and six confessions of faults. Our work there closed with the annual pre-Labor Day get-together meeting. We had a large crowd with many congregations from eight states represented. Several preachers attended, and we had some excellent admonition. Next year it is to be held in Love Joy, Penn. Our next work was with the new congregation at Springfield, Mo. We had one

confession there. That congregation is now meeting in their new building, although it is not all together completed. The building is going to be beautiful when it is finished. Sept. 22 - Oct. 3, we were with the church at Waco, Tex. (Circle Road). Here we had one confession. We were certainly happy to have so many preachers to attend one or more services, among whom were brethren Edwin Morris, Jim Stewart, Cyrus Holt, Wayne McKamie, and Ronnie Wade. At the present time I am in a meeting at Golden near Broken Bow, Okla. The attendance and interest both have been good so far. We are glad to have preaching brethren J. R. Tidmore and Leon Fancher in attendance. Nov. 7 - 21, I am to be at Armona; Nov. 22 - Dec. 5, Lodi; Dec. 6 - Dec. 19, Yuba City.

Wayne Fussell, Box 941, Wilson, Okla., Oct. 16.—Since my report in May, I have been in the work as steadily as possible. I have held the following meetings: Stamford, Texas, with Ronny Wade; Reck, Oklahoma, with Wayne Degough and Johnny Elmore; Dierks and Foreman, Ark., with Leon Fancher. It has been my good pleasure to attend two well organized special-day meetings in Sulphur and Wichita Falls. The brethren in Wichita Falls are to be commended for their generosity. I enjoyed helping with the singing in the Davis, Oklahoma meeting, held by Bro. Fred Kirbo. I recently had the privilege of visiting the state of Missouri, preaching at the Lebanon, Lee Summit, Richland, Mt. Carney, Houston, Claxton and Springfield congregations. There is much good work being done in that state and more that will be done by willing Christians. While in that state, I attended two services of Bro. Lynwood Smith's meeting in Seymour. Bro. Lynwood did some inspiring preaching at my home congregation recently, creating an unusual interest in the city. His new song book, "Living Praises," is worthy of the brotherhood's support. Besides the places mentioned, I have preached for a number of congregations in Oklahoma, Arkansas, Texas, and Louisiana. Much good work is being done now; let us never grow weary. There is so much to be done.

Jim A. Canfield, Star Rte., Box 78, Marion, La., Sept. 23.—I am at home now for about 2 weeks, and will then return to Ala. for more mission work. I preached 6 nights near Malone, Ala. The fifth Lord's day in Aug., I began a meeting in a baptist meeting house. Their preacher and deacons welcomed me in their house Monday through Friday, then we continued the meeting in Bro. Albert Duke's home. The baptist preacher came every night except one, I believe. He told me he knew we had the Truth. Bro. Adams and I went to his home for dinner, and he asked if God would punish him if he left the baptist church and the people he was leading and obeyed the gospel. I told him he should obey the gospel and then teach his people out of error. The brethren there are now meeting regularly each week from house to house. Brethren Dukes and Molden will make good teachers if they have more training. Bro.

Dukes is letting the church have some lumber for \$35.00, (though it is worth more than that), and has agreed to lay the foundation on which to build a meeting house. If you want to help, send any donations to Albert Dukes, Rte. 1, Box 164 Malona, Ala. He is worthy and will use the money for the purpose it is sent. I plan to be there for 3 weeks or longer to build them up in the faith. Bro. Walker, Memphis, did not show up, so Bro. Phillips and I began the discussion Sept. 13. I only made one speech, when Bro. Phillips got very angry and out of order, and Bro. Bill Johnson called the discussion off. I had him tied up on the cage business. They did not like the propositions with the words "individual cups" in them, but signed them after I showed them the Porter-Waters debate, where Porter signed such a proposition. Why will brethren back down and refuse to defend their practice? I hope to be able to keep teaching my people just as long as I am able.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Oct. 14.—The meeting in LaGrange, Ga., was a good one, with nice crowds throughout the meeting, and good cooperation from the congregations around—Temple and Columbus, Ga., and Napoleon and Montgomery, Ala. It was a pleasure to work with preaching brethren E. H. Miller, Gillis Prince, Alton Bailey and Bud Parker, also Dallas Burdette. I believe three were restored to the fold. Closing Sept. 19, we went by our home in Lebanon, Missouri and spent about a week with our son and family, preaching at both Lees Summit and in Lebanon the 26th, to nice crowds, all of which we enjoyed very much. Leaving there we drove by the new church house in Springfield, Mo., which should soon be finished. We spent two nights and a day with our daughter and family in Ft. Worth and were also glad to see Bro. Ronny Wade there. We arrived in San Angelo, Texas, October 2, and I preached that night and the next day at the Lakeview Church here. We preached at Eola last week-end, to nice crowds. We are to work for the church here at Lakeview (San Angelo) this month and next. This West Texas country is our old home, and we have many friends in this part. There are enough members of the church in each of San Angelo, who are not going to church anywhere, to run two ordinary church houses over. We are hoping to get some of them started going to church again. Our address while here is 1315 Martin, San Angelo. The first of December we are to go to Dallas, and there our address will be 2515 Denley Drive, for the rest of the winter. The work is great, the fields are white; and the laborers are few, and may God richly bless those "few" who will "work while it is day."

Ever since God's law was first broken in Eden, He has been reasoning and pleading with man on the grand themes of Life and Death, Righteousness and Judgment. But how often alas! is the response of Felix repeated, "Go thy way for this time."

Keep your Bible open and you will not find the door of heaven shut.

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. 6:1) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generation and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

Vol. XXV

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No. 12

ACTING BY DIVINE AUTHORITY

I recently heard a preacher of the church of Christ, preaching over the radio, condemn many things because they lacked divine authority. He asked by what authority we have the Baptist churches, and said we have no authority. I heartily agree. Then, he said, we have scriptural authority for the church of Christ, using Rom. 16:16, to prove it. In this he is right, and I agree. He asked for the authority for using instrumental music in the worship, and said we have none, but do have divine authority to sing, using Col. 3:11 and Eph. 5:19. Right, again, I agree.

Now, the thing that puzzles me is, why will men condemn one thing that is unscriptural and endorse a thing that is just as unscriptural. When the church comes together in one place, they endorse dividing into classes, sending them off into side rooms, using women teachers over them. Now, they have no more scriptural authority for this than the Baptists do for a Baptist church. They also endorse a platter with a stack of little toy cups on it on the Lord's table. They have no more scriptural authority for them than the digressives do for the instrumental music. Will someone please tell me how preachers can be so inconsistent? They would do well to heed the words of Jesus when He said to get the beam out of your own eye, then you can see more clearly to get the mote out of the other fellow's eye (Matt. 7:4, 5).

A command to do a thing only authorizes doing the thing specified. When God chose a certain way of doing a thing, that excluded any other way of doing that thing. Christ authorized the bread and a cup, each singular, one bread and one cup (Matt. 26:26, 27). Anything more than that is not by divine authority.

The Lord said through Moses, "I will raise them up a prophet from among their brethren like unto thee and will put my words in his mouth and he shall speak unto them all that I shall command him" (Deut. 18:18). We have over 300 prophecies concerning His coming. When we turn to the New Testament, we there learn how He came. Matt. 1, and Lk. 1, and in the first four books, we learn what He said and did on the night of His betrayal. He instituted His supper. He took bread, singular, blessed and broke it and gave it to his disciples and said, "Take eat, this is my body." In like manner also, He took the cup, singular, saying, "This cup is the New Testament in my blood." This was to be done in remembrance of Him. (Lk. 22:19, 20). Anything more than this is not by divine authority.

(Continued on page three)

THINGS OF INTEREST

I have a letter from Brother Billie Potts, in Korea, telling some things about the work of the Church of Christ over there. I would like very much to write to him but his was delayed in getting to me and he said he was soon leaving there.

But I am glad to know that he was interested in the church enough to search for other members, and also glad that he found some who "were for Christ."

* * *

Brother John B. Mussa writes me from Africa: "You will remember Bro. Paul O. Nichols writing that there was a denominational preacher who was thinking of obeying the true gospel. Well, I am that preacher. I am so thankful to know the truth and to be able to preach it to others. I was at Wendewende for some time, and then the brethren wanted me to come here (Chinthul Village) and preach for four churches of Christ. There are over two hundred members in these churches. It means much responsibility on me, but I am glad to do what I can for my Lord.

It was a very sad day for me when Brother Nichols and his wife departed from Africa.

Christian greetings to all the faithful."

* *

From the Sept. 15th issue of C. M. we read—"We will not fellowship Sunday School brethren, the one-man pastor system, one container, or worldliness, or any who uphold these or any other innovations which man may bring to divide the body of Christ."

Notice, Cups brethren: These folk say the one container is equal to the Sunday School, one man pastor, or worldliness, or any other innovation. The trouble is these brethren can't push for pulling.

It is just too bad when brethren will oppose some innovations and try to uphold others. There cannot be any division over one cup (container)—we have to have as many as one or we would spill the fruit of the vine.

I do not worry about these brethren "disfellowshipping" me, but I do hate for them to disfellowship our blessed Lord and His Apostles. "He took the cup and gave thanks, and gave it to them: and they all drank of it"—(Mk. 14:23). More than that, for about nineteen hundred years the faithful followers of Christ used only one cup in each congregation. Talk about "innovations of men": these cups were invented by men (Sectarians, at that), and there never was a division over the cup question until the advocates began to bring in this innovation, and thrust it upon God-

fearing brethren! G. C. Brewer says he was the first man to advocate, and put in the individual cups—in 1915. Now, I date back about five years before that time as a preacher of the gospel, and I have been a close observer of this innovation and its divisive effect in the churches.

I have also lived long enough to see the "two or more" cups brethren go on to the individual, and also to see many, yes very many of these cups brethren go on to the Sunday School—and they are still going!

I still believe "there is a way that is right and cannot be wrong."

In love and hope,

—Homer A. Gay.

EVANGELISM

By J. Ervin Waters

Evangelism, the preaching of the gospel, is the primary work of the church. It would not be amiss to say that it is the most important work the church has to accomplish. The gospel is "the power of God unto salvation" (Rom. 1:16; Eph. 1:13) and it must be preached (1 Cor. 1:18, 21), heard (Eph. 1:13; Rom. 10:17), believed (Rom. 10:14; Rom. 1:16), and obeyed (2 Thes. 1:8) in order to save. "The righteousness of God," or the plan by which God will make man righteous, is revealed in the gospel (Rom. 1:17). There is no other message, there is no other doctrine, which may be heralded to the lost with the assurance that it has saving power. No wonder the anathema of heaven is pronounced upon those who preach other gospels (Gal. 1:8-9)!

When Jesus was about to ascend to the Father and was preparing His apostles, His direct ambassadors, for their work, He said, "Go preach the gospel to every creature" (Mk. 16:15), "Go teach all nations" (Matt. 28:19), for "repentance and remission of sins is to be preached in his name among all nations beginning at Jerusalem (Lk. 24:46-47). But this responsibility was not placed upon a mere handful of apostles, prophets and evangelists. It was placed upon that glorious institution, the church, which as the body of Christ (Col. 1:24) is the projection of Christ in the world. The church was to "make known the manifold wisdom of God" (Eph. 1:10) and be "the pillar and support of the truth" (1 Tim. 3:15). It was to carry out the mission of Jesus, announced before His birth to Joseph by the angel of the Lord, which was to "save his people from their sins" (Matt. 1:21).

There is no other institution with either the divine commission or the divine right to proclaim the gospel to the world. "How shall they preach except they be sent?" (Rom. 10:15) should penetrate the depths of our hearts and awaken us to a sense of our transcendent responsibility. We will either do this job or it will not be done. We will save the lost or the lost will not be saved. The early disciples were on fire with a religious fervor, a passion for the souls of men, and "they went everywhere preaching the word" (Acts 8:4). The love of God in their hearts melted the lead in their feet and they subordinated every earthly interest, and mundane consideration to the spiritual necessity of using themselves and what they had to save the world. The glad tidings of peace flowed as a gentle river to earth's remotest bounds. Judaism's foundation was blasted away, pagan temples were emptied, philosophy lost its lustre, pagan Rome trembled as its vitals were eaten away, and the gospel went inexorably for-

ward, taken by the poor of earth who were looked upon as "the offscouring of the earth" by the world but who were looked upon by the Lord as the "riches of the world." Without violence and the carnal sword the "reign of heaven" spread from the rivers to the ends of earth. The capitals of the earth and the centers of commerce heard the good news of salvation. The savage of the jungle and the Arab of the desert had the gospel preached to them. The misty isles across the sea received its message and far off India rejoiced in its fulness.

Where is our passion for the souls of men? We who are the redeemed of the earth and who have bathed our thirsty souls and made them white in the blood of the Lamb. We into whose hands has been committed the world's greatest responsibility and most precious treasure. What complacency grips our souls and what lethargy binds our feet! The pitiable moan of the dying in sin and the hopeless cry of the condemned fall upon our unavailing ears. Formalism and indifference are our plagues and they blight our lives. Do we think we can attend one to three church services a week in a reluctant and half-hearted way, contribute so sparingly and grudgingly of our means, have a meeting or several meetings at our home congregations each year, build church houses, etc., and please Him Whose we are? Oh God, may we awaken before it is too late!

There are some bright spots on the horizon. I will mention a few to encourage others. I can not for lack of space mention all and I do not mean to slight you or depreciate the worth of your good works if I do not mention your worthwhile projects.

Gayland Osburn has done a great work in the Pacific Northwest the last several years in planting churches and developing them. Some brethren in Washington and Oregon have stood by him and some California brethren have rendered assistance regularly without which Gayland could not have remained in the field. Several have helped but I particularly commend Stockton who has perhaps averaged one hundred dollars per month for several years. Brethren, keep Gayland in that field.

More recently Leon Fancher has concentrated his efforts in the eastern Oklahoma and Arkansas mission fields, assisted by a few of the young preachers at various places and always with the aid and the pushing of M. Lynwood Smith. Mostly Oklahoma churches are now supporting Leon and here has been found the most fruitful field in recent year. While several are supporting this work, N. W. 7th St. congregation in Oklahoma City has contributed the heaviest. These new congregations must have continued nurturing for a long time to come. To let this work drop would be one of the greatest mistakes of our generation.

Bennie Cryer has just left Denver, Colo., and a successful work. Mostly Lubbock, Texas, with the help of Delta, Colo., sustained him there for three months. He should have been able to remain longer. Brethren, we must graduate out of the "hit and run" class and remain in these places long enough to establish the work.

Homer L. King spent nearly a year in Springfield, Mo., mostly supported by Lees Summit church and helped by Lebanon, and a congregation is now there with a new building. If it takes three years, and we can do the job effectively, the church will grow mar-

velously in our generation. Ceres, Calif., now has Homer in Modesto, Calif., to plant and nurture a congregation through the winter, spring, and early summer.

Huntington, W. Va., is one of the most evangelistic minded congregations in the nation. They have done a lot but they now plan more effective evangelism and intend to keep preachers at the places for months at least where attempts are made. And they support preachers so that they can live.

Billy Jack Ivey loves mission work and has done a lot of it. But E. H. Miller steps into the breaches wherever he is needed and offers his services in mission work anywhere. May God bless LaGrange, Ga., congregation for helping to keep him going. Few preachers have such a home congregation which year in and year out will not let him down.

I cannot name you all, but the Lord knoweth. Sending Paul Nichols to Africa was one of the noteworthy projects of our time. The support of Clovis T. Cook in Wichita Falls, Texas, in planting and establishing the new congregation there was an example of efficient evangelism. He has lived there a year and a half now and will soon leave.

Yes, there are bright spots on the horizon. But what of our hundreds of congregations? What advantage money in the bank and treasuries unused while millions perish for lack of the bread of life? Oh, Lord, open our eyes that we may see.

—Route one, Lawrenceburg, Tenn.

ACTING BY DIVINE AUTHORITY—

(Continued from page one)

Before His crucifixion, He chose twelve men whom He named as apostles and delegated the work into their hands. He told them He would send the Holy Spirit to guide them into **all** truth, which He did on the day of Pentecost (Acts 2). In His prayer, He said, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from Thee . . ." (Jno. 17:18). He gave them words concerning His supper and showed them how to do it, and told them, "And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom. (Lk. 22:29-30). What must be on this table? The **bread** and the **cup**, both singular. To place a plurality of these on that table is not acting by divine authority.

Later on, the Lord chose another apostle, Saul, later called Paul (Acts 9). When Paul was at Miletus, he called for the elders of the church at Ephesus, and told them, "To feed the church of God, which He hath purchased with His own blood." He also told them He was pure from the blood of all men, and told them he had declared all the counsel of God and had kept back nothing that was profitable unto them (Acts 20:17-30). Paul told the brethren at Corinth, "For I have received of the Lord that which also I 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" (1 Cor. 11:23-25). The

thing Paul received was the same thing that Jesus instituted on the night of His betrayal. Every time it is mentioned it is singular.

No one can say by divine authority, that the fruit of the vine is a cup unless it is in a cup. All admit we have to have a container. I maintain that a thing we have to have to obey a command is absolutely essential, and in this case it is a cup because inspiration said so. Therefore, a literal cup is necessary to obey the command. When the fruit of the vine is contained in a literal cup, we have one cup. We drink the cup by drinking what is in the cup. "And He took the cup and when He had given thanks, He gave it to them: and they **all drank of it**" (Mk. 14:23). When we thus do, we are acting by divine authority. God does not have to condemn a thing to make it wrong. Absence of authority makes it wrong.

—T. F. Thomasson, Box 181,
Waterford, Calif.

(Note: Correction— In my article, "Some Reminiscences," in the November issue, page 2, paragraph 2, I was made to say that I obeyed the gospel in the second meeting, near Abilene, Texas. It should have read, "the first meeting." —T. F. T.)

"SO SPEAK YE AND SO DO"

G. W. Anderson

In order to be able to speak and do the word of God, we must first understand His word. "So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:12). James meant for us to speak and do the word of God, since we will be judged by that same word. "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Let us be sure we understand the word and rightly divide it, then we can come to a knowledge of the truth. It is easy to tell others what to do, but let us be sure we practice what we preach. Sometimes we are the only Bible the world will read, so we need to walk in a way that they can see Christ in us. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:25). The perfect law of liberty is the New Testament and we as Christians, must look into this perfect law if we would be blessed in our deeds.

Many times, we hear of Christians being away from their home congregation, and worshipping with an unscriptural church. This should not be, because when we do so, we bid them Godspeed in their evil works "For he that biddeth him God speed is partaker of his evil deeds" (2 Jno. 11).

Let us be careful to let our light shine and always be found speaking the truth and doing the things we speak. Then we will have no fear of the judgment. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and keep himself unspotted from the world" (James 1:27).

—Rte. 3, Box 293, Wichita Falls, Texas

Building boys is better than mending men. Once truth is firmly planted in a child, it continues steadfast through any test; but the planting has to be done early in the growing season.

—From Gospel Digest.

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HERE AND THERE

How To Reach Us—Continue to address all correspondence and matter for the paper to Modesto, California, Gen. Del., until further notice, please.

Gratitude—We are very grateful and appreciative for the increased interest in the welfare of the paper, generally, and for the many nice words of encouragement for the articles now being published in the OPA. The November issue had the old-time gospel ring—the kind of teaching that will cause our brethren in error to “stop, look, and listen,” and will warn all of the danger of endorsing innovations into the work and worship of the church. Let us have more of that kind of teaching. The OPA was started for that very purpose.

The Special Issue on First Principles.—Please write me at once and tell me about how many copies of this issue you will order, so that I may know how many to have printed. It will be too late after the issue is printed and received by you. We must know before we have it printed. There would be very little or no use to run an issue of this kind, unless there is demand beyond one for each subscriber. Yes, we can supply you at the very low price of 100 for \$5.00; 50 copies, \$2.50; 20 copies, \$1.00. If you can handle 500 or one thousand copies, we will try to make them a little less than 5c each. They will cover about all subjects on first principles, destined to hand out to unsaved people, people in the denominations. I can assure you that they will be good, and that you will be pleased. Remember, I must know in advance and that right away, if we are to have the special issue. You need not send any money now—just let me know how many you will want.

Sample Copies—If you can hand out a few sample copies of the paper each month in an effort to obtain subscriptions, we shall be glad to put you on our list. If you were on our list and were dropped, it was that we judged that you were not in a field to reap subscriptions or that you did not have the opportunity to contact prospects, hence your samples were sent to someone else. We want all who will use them to have them. People need the paper, and we need the money to run the paper.

Do You Need These Books and Tracts?

“**Old Path Echoes, No. 3**” our 1954 general purpose song book, suitable for every service of the church. It contains a very fine collection of the good old hymns, the tried songs, and the very latest songs. The reception of this book by our faithful brotherhood has been beyond our highest expectations — satisfaction and praise from every quarter. Our many thanks to all for the nice orders and words of praise.

The price is the same as our 1953 book; viz., 50c per copy; 5 copies \$2.00; 12 copies \$5.00; 40c per copy for 25 or more copies; and we pay the postage. Satisfaction guaranteed, or your money back.

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

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

“**Old Paths Melodies**” No. 4 (1951), 192 pages, all-purpose book, a very good one, and the price is: 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 per hundred; postpaid.

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

A SPECIAL OFFER

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

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

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

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

Send all orders to Old Paths Advocate, Gen. Del., Modesto, Calif.

OUR HELPERS

Under this heading each month you will find the names of those from whom we have received one or more subscriptions. We sincerely appreciate your interest and help in advancing the paper, and ask that you continue the good work. Please check the following:

Church at Temple, Ga., by Geo. F. Scott—9; B. F. Leonard—8; Homer A. Gay—7; Howard Hickey—7; Mrs. A. B. Coble—6; Carl R. Nelson—4; E. M. Huguley—4; J. Ervin Waters—4; Mrs. Marie Bagley—3; G. B. Harrell—3; Sally Arnett—3; Lynwood Smith—2; Homer L. King—2; Mrs. Chas. Massengale—2; Roy Pafford—2; Mrs. L. N. Byford—2; Miles King—2; Mrs. Andy Shores—2; Barney D. Welch—2; Mrs. Bessie Hamilton—2; Ruth Winslow—1; Mrs. Obera Perry—1; Mrs. J. F. Walters—1; Clovis T. Cook—1; Leon Fancher—1; Tom E.

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THE CHURCH DIRECTORY

The following additions may be made to the Church Directory:

ARVADA, (Jefferson County) COLORADO, In the Semper School Building, 5 miles north of Arvado, on Highway 121 to Semper Road and one-half miles east. Sun. 10:00 AM & 7:00 PM, A. J. Kemmerling, 6225 W. 53rd Street, Arvada, Colo. Phone HA 4-2409, Earl L. Frisbie, 720 South Marshall St., Denver, Colo., Phone WA 2-0205.

LEVELLAND, (Hockley County) TEXAS, On the North Side of the Square, Sun. 10:30 AM & 7:45 PM, Wed. 7:45 PM. Bill Harmon, 1514 Avenue D., Levelland, Texas, W. E. Lyon, Rt. 4, Levelland, Texas, J. Earl Van Stavern, 1505 Avenue G., Levelland, Texas.

REDDING, CAL. (Enterprize, 3 mi. east of Hiway 44), meets at 10:30 AM and 6:30 PM.

TEXARKANA, (Bowie County), TEXAS, 811 West 13th Street, Sun. 10:30 AM, Mitchell Mize, 801 Jackson Street, Texarkana, Arkansas.

HAVE YOU SENT IN THE DIRECTORY DATA? If not, please do so as soon as you can. Give me the location of the place of worship, the time of the services, and the names and addresses of the leaders. I would like for one member of each congregation to drop me a postal card with the information. Some have sent in the information which I appreciate very much. I have just obtained a limited number of 1952-54 Church Directories, which I will sell at 25 cents each as long as the supply lasts. Order from me at my new address: Ray Asplin, 3628 N. W. 15th Street, Oklahoma City, Oklahoma.

—Ray Asplin

SUNDAY SCHOOL SYSTEM (No. 2)

If all Churches now following this Sunday School system would devote the time, effort, and money now being expended carrying on this sectarian plan, in spreading the gospel among those of accountable age, which group would include all parents, and as these parents are brought into the church, and as they learn their responsibility to their children, the children would be assured of receiving their Bible teaching according to God's plan. This is the way, and the only way the church is obligated to the little ones in this respect.

It is, to say the least, inconsistent for those of the body of Christ today to condemn denominationalism and at the same time adopt their unscriptural innovations. This is the mistake made by the Jews of old as they, calling themselves the chosen of God, brought into the temple some of the ungodly customs of the nations round about them. For this error the wrath of God was kindled against them. Letting the word of God direct our thinking, it is inconceivable that we

could expect any diverse results to accrue from the same error today.

Yes, the church is for, and must be composed of, those of mature minds who have reached an age of accountability, where they can be held responsible for their thoughts and actions. An age where they have put away childish things and childish ways. An age where they can be expected to assume the duties and obligations imposed upon every child of God.

The assembly on the Lord's Day is for these kindred souls. To bring them together in a closer union, that their hearts may be welded together in love one for another, that they might work and worship together more effectually. That their love and appreciation of the Almighty God be enhanced. That, as they sing and pray and meditate together, their souls and minds might become plethoric with the spirit and wisdom of God, which will enable them to lift up an unbroken and unsullied Christ to the lost.

This is their duty to a lost world. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3-14). As the Christ was once lifted up on the cross for the salvation of a lost world, so must His body the Church be continually lifted up throughout the world until He comes again. There is no hope for the lost of the world today except to be drawn unto and into Him. To be translated from the Kingdom of darkness into the Kingdom of God's dear Son. This is the body, the church, and the success of this divine plan will be commensurate with the way the faithful perform their great duty and grave responsibility in lifting up a body, beautiful in its unity, magnetic in its adherence to divine truth, and powerful in its simple faith.

As always, every deviation from the wise and good plan of God brings with it extremely undesirable results. As already pointed out this innovation has caused division in the body. No condition could be more conducive to failure than this. But there are other effects that are equally detrimental.

The saints are to come together on the Lord's day to worship God. The adding of another service for any reason, could only tend to detract from the real purpose and aim of the scriptural assembly. This innovation also tends toward the assumption by the church, of the responsibility specifically delegated by the Holy Spirit to the parents. This puts the church in the very awkward position of aiding and abetting parents in shirking their God given responsibility in spite of the fact that the duty of the church is to see that the parents know and perform their every duty. Another very apparent, and obnoxious result of this Sunday School system being adopted by the church is that it makes our Sunday assembly look more like the denominational pattern than the divine. There are many more reasons why this system is incompatible with divine truth, but surely no more are needed to convince those who truly love God and respect His word.

According to the Encyclopedia Britannica the Sunday School had its real beginning in Gloucester, England in 1780. One, Robert Raikes, of Gloucester being its founder. It was soon adopted and fostered by the religious societies throughout the world. Most churches of Christ that have adopted the system shy away from calling it by its accepted name, and instead use such terminologies as "Sunday Bible Hour" or just

"Bible Study," forgetting the very elemental fact that a leopard by any other name still has spots.

Let us not be guilty as were the Jews, or in the position they were in, when Paul made this statement about them as recorded in Rom. 10-3.— "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of 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 to the righteousness of God."

This thesis is presented in the spirit of love and in the fervent hope of unity in the body, the Church.

—Joe Farrar.

THE 25th OF DECEMBER

Many people on this day, Will remember Christ's birth,
But most all will forget Why He came to this earth.

Jesus came down from glory To give His life on the
cross,
A sacrifice for all believers, To save our souls from
loss.

We read in the Bible, Jeremiah ten, one through four
How the tree is cut down, And nailed to the floor.

They deck it with silver, They deck it with gold,
For the lust of the flesh, No thought of the soul.

They lavish their gifts on man and on beast,
But to the dear Lord They give Him the least.

Now, as for myself, While I live on this earth,
I will remember Christ's death, And not so much His
birth.

—G. W. Anderson.

THE WRATH OF MAN WORKETH NOT THE RIGHTEOUSNESS OF GOD

(James 1:20)

When I have lost my temper I have lost my reason, too.
I'm never proud of anything which angrily I do.
When I have talked in anger and my cheeks were
flaming red,
I have always uttered something which I wish I hadn't
said.

In anger I have never done a kindly deed or wise,
But many things for which I felt I should apologize.
In looking back across my life, and all I've lost or
made,

I can't recall a single time when fury ever paid.
So I struggle to be patient, for I've reached a wiser age;
I do not want to do a thing or speak a word in rage.
I have learned by sad experience that when my temper
flies

I never do a worthy thing, a descent deed or wise.

—Sent in by Roy L. Hutchings.

A NEW CONGREGATION AT LEVELLAND, TEXAS

Oct. 22-31, the congregations at Odessa and Lubbock sponsored a mission meeting at Levelland, Tex. There were about 10 members in and around there, and we were able to get 5 new members, making a congregation of 15 to begin with. We secured a building in which to meet and they arranged for seats and are now meeting each Lord's day morning and evening and also midweek. Bro. Bill Harmon has moved there from

Wichita Falls, to work with them for at least 6 months. He will contact new members and prospects, and set things in order. Brethren, let us not make the mistake of establishing a congregation and then leaving it. Should any congregation or individual desire to help in this effort they may contact me or one of the brethren at Levelland. If you know of anyone you think might be interested in the scriptural worship, send their names and addresses to: W. E. Lyon, Rte. 4, Levelland, or J. E. VanStavern, 1505 Ave. G., Levelland, Tex. Brethren, let us do more for the Lord.

—Edwin Morris, 3021 McFerrin, Waco, Texas.

TEXAS NEW YEAR MEETING

As was previously announced, we will have the annual New Year meeting at the Lake View Church of Christ, 42nd, and Bowie, San Angelo, Texas. The meeting is to begin on Lord's day morning, December 26th and continue through January 2nd. Brother Edwin Morris is to do the preaching— with all day services on Saturday and Sunday, January 1st and 2nd, with lunch being served to all in the near-by school cafeteria.

We wish to extend to all a hearty welcome. Start the New Year off right: by going to church.

—J. C. Miller, T. L. Modgling.

OUR DEPARTED

Permenter—Delton Wayne Permenter was born Feb. 18, 1929, in Roswell, N. M. and passed away Oct. 3, 1954, in Couer d'Alene, Idaho, at the age of 25 years, 7 months, and 15 days. He had been a resident of Escalon, Calif., Idaho, and more recently Spokane, Wash., where he was employed in the Construction Industry. He served in the armed forces from Jan. 12, 1951 to Jan. 11, 1953. He leaves to mourn his passing, his parents, Bro. and Sister Russell Permenter, Escalon, Calif.; Grandparents, Bro. and Sister T. F. Thomasson, Waterford, Calif.; 6 brothers, Clarence, and Edwin, Hayden Lake, Idaho; Frank, with the U. S. Army, Ft. Lewis; Phillip, U. S. Navy, Korea; Leon and Donnie of the home, Escalon; one sister, Francelle Tope, Hayden Lake, Idaho; and a host of relatives and friends. Funeral services were conducted at Modesto, Calif., by the writer.

—James Winchester.

HONOUR TO WHOM HONOR

In the last issue of OPA, was a report by Bro. Johnny Elmore of the deaths and double funeral services for Brethren Andrew and Jeff Smith.

I had been closely associated with both of these brethren through the years, but met Bro. Andrew first. He conducted a meeting at what was then known as Snyder Chapel schoolhouse west of Poolerville, Okla., in 1920. My brother Abe, led the singing for him, and I met Bro. Andrew then for the first time. We were together in several meetings after that. In 1921, we conducted a successful meeting at Graham, and several who were converted then are still faithful workers in the vineyard. Bro. Andrew was a useful man in the church. Many times he bore his own expenses during the work, and was a tireless worker. His good wife and children would work in the crops to help in his effort of preaching the gospel. "God is not unrighteous to forget his work and labor of love which he showed toward his name" (Heb. 6:10). Neither should we who knew him best, forget him. I shall always be

grateful that I knew him, and thankful to our Heavenly Father for the lessons I learned at his feet, and for the lasting influence they have had on my life. Blessed be his memory.

He and his brother were together in life, together in death, and we trust they will be together in the Glory world some sweet day after awhile.

—Tom E. Smith.

BONDS OF MATRIMONY

Hilton-Montgomery—On Oct. 9, 1954, in the home of M. L. Hancock, Brother Ovel Hilton, of Route 1, Galena, Mo., and Sister Opal Montgomery, Eley, Mo., were united in marriage. May they soberly see beyond these precious days to the future. We pray their home may be a sacred sanctuary over which Christ may rule.

—Jesse Ennes.

HOWARD-HOLLAND DISCUSSION

This discussion between Bro. Joe Howard and Bro. T. L. Holland was held Oct. 18-22, in Earlimart, Calif. Bro. Holland affirmed that the cup of the Lord's supper must be divided to each individual in his (or her) container. Bro. Howard denied. Bro. Holland affirmed that the scriptures teach when the church meets, it may divide into classes for Bible teaching, and use women teachers if so desired. Bro. Howard denied.

It was the most one-sided discussion I ever heard Bro. Holland did not prove one point. In his first speech, he used such scriptures as Lk. 22:17; 2 Tim 2:15; Isa. 22:24; 1 Cor. 11:4-6; 1 Chron. 16:3; and Acts 2:4. After that, it was just a rehash of his first argument. Bro. Howard was master of the situation throughout the discussion. The last night he was too hoarse to speak, and Bro. Chester King, who moderated for Bro. Howard, took over and completed the discussion, doing a fine job. After the first night, Bro. Holland's moderator quit, and almost all his brethren forsook him.

—C. H. Lee.

SPECIAL NOTICE

A few faulty plates in the sets of silver plated cups and plates from England have been found, and in case, you happen to receive such in your set, please let me know it at once, as the company has agreed to replace them free of charge.

I have a shipment ordered now that I can sell for \$14.80 per set of cup and plate. It costs about that much to get them resilvered when worn out and old.

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

THE AFRICAN WORK

Brother E. C. Severe writes under the date of Oct. 19, "The Cause in Nyasaland is progressing rapidly more than the time you were here with us. This time new congregations are springing up and there is big hope that we as church of Christ followers will outnumber denominational organizations, if we will not be deprived by the nasty old tempter who is old Satan. I visited Mwalla, Mpondesi, Naphunga, Warreya, Chinthuli, Chitera, Lisungwi, Meseche, Mlassa, Namlwawa, Manyumba, Cherwalla, and Liwonde congregations. I found the brethren in those places anxious to know and serve their Master faithfully. They complain that I do not visit them often. I told them I am hindered from making my trips because of the lack of

be reported through me.

Donations:

North Sixth St. Church of Christ, Wichita Falls, Texas	\$20.00
Siskiyou St. Church of Christ, Los Angeles, Calif.	\$36.65
Church of Christ, Lynwood, Calif.	\$36.65
Total	\$93.30

PROVERBS ABOUT THE TONGUE

- "The boneless tongue, so small and weak, Can crush and kill," declared the Greek.
- "The tongue destroys a greater horde," The Turk asserts, "than does the sword."
- The Persian proverb wisely saith, "A lengthy tongue, an early death," Or sometimes take this form instead, "Don't let your tongue cut off your head."
- "The tongue can speak a word whose speed," "The Chinese say "outstrip the steed."
- While Arab says this in part: "The tongue's great storehouse is the heart."
- From Hebrew with the maxim sprung: "Though feet should slip, ne'er let the tongue."
- The Sacred Writer crowns the whole: "Who keeps his tongue, doth keep his soul."

—Selected by Greta Webb.

When evolution can produce another book like Genesis or another Savior like the Man of Galilee, then I shall be willing to give it some place in my thinking, but not till then.—Dr. Arthur I. Brown.

G. B. Harrell, 913 Nebraska, Pine Bluff, Ark., Nov. 15. I plan to be in Okla. during Dec., at Spaulding, Galey School, Garr Corner, Ada, and Sulphur. Pray for me and my work in the Lord. Here are 3 subs.

C. E. Adams, Box 1202, % M. E. Smith, Farmington, N. M., Oct. 18.—I am now in a meeting in N. M., assisting the church at Aztec to become firmly established. Prospects look encouraging.

C. H. Lee, 1804 S. Cherokee Lane, Lodi, Calif., Oct. 26. I preached at Earlimart, Friday night through Lord's day morning. Sister Shannon was restored to the fold. They need efficient leadership. Here is a sub.

Andy Shores, Rte. 1, Coalgate, Okla., Nov. 15.—Bro. J. R. Tidmore was with us this week end, and gave some fine lessons. Bro. O. D. Fancher of McAlester was with us for two night lessons. Bro. Jimmy Shaw was with us one night. Here are two subs.

Irving Stockton, Thompsons, Tex., Nov. 4.—Please note that the church at Richmond, Tex., has moved to Rosenberg, Tex., and now meets in the Royal Neighbors building, 2 blocks south of Hiway 90, on 7th St., and Ave. J. Services each Lord's day at 10:30 A.M. and 7:30 P.M.

M. E. Mountain, 1225 South St., Waterloo, Ia., Oct. 3.—We want to acknowledge the following donations: Onebrake church of Christ, Kingman, Ind., \$50.00; Mumwa, Ia., church of Christ, \$200.00; Bloomfield, Ia., church of Christ, \$50.00. We sincerely appreciate their help.

Jimmy Shaw, Commodore, Pa., Nov. 15.—During Oct. I worked at Bernie, Mo. Their growth in a little over a year is amazing, and the outlook is bright. At present, I am in a singing school at McAlester, Okla., which is progressing nicely. The hospitality of both these congregations has been wonderful.

Geo. F. Scott, Box 4, Temple, Ga., Oct. 20.—We still meet in a rented hall but hope to start our building before long. We want to thank Napoleon, Ala., for \$100.00, and LaGrange, Ga., for \$50.00, donations on our lot and building. We have only 10 members and need more help financially. The church here is sending 9 subs. Pray for us.

Earl Helvey, 3548 Sharon Lane, Del Paso Hts., Calif., Nov. 13.—Dec. 5, we hope to start meeting in our new building in Sacramento, opening with a meeting to be conducted by Brethren James Winchester, Lodi, and Ted Warwick, Compton. It will be supported by the Lodi congregation, and will extend through Dec. 19. We invite you to attend.

Burnice Weeks, Rte. 2, Kinston, Ala., Nov. 8.—Since my last report I have preached one or more times at the following places: Panama City, Fla.; LaGrange, Ga.; Pansy, Ala.; and at my home church, Lowery, Ala. We are now in a good meeting at Lowery, with Bro. Barney Welch doing the preaching. The church is getting along fine, for which we are thankful.

John J. Bennison, 220 E. Threadneedle, Beaumont, Tex., Nov. 8.—Oct. 17-24, Bro. James R. Stewart held a

"Other people's troubles are never as bad as ours but their children are always a lot worse."

"Nothing will ever be attempted if all possible objections must first be overcome."



Ralph Kitson, Mozier, Ill., Oct. 26.—Oct. 24, Bro. Jim Canfield preached for us to a nice audience. Bro. Jack Ivey will be here the middle of Nov. We would surely like to see you all, Bro. King, and Bro. Gay and Wife, also.

Joe H. Howard, 1804 S. Cherokee Lane, Lodi, Calif., Nov. 12.—Oct. 18-22, I had a discussion at Earlimart, with Thelmar Holland on individual cups and the S. S. Please note my change of address.

Perry Allen, 600 La Paloma Rd., Richmond 11, Calif., Nov. 5.—The faithful here meet each Lord's day at 10:30 A.M., at 6073 Dam Rd. Pray for us. My phone number is BE-3-3891.

meeting for us, baptizing 2, and 3 were restored. V enjoyed having Bro. Stewart and wife with us and expect them back next Sept. Bro. S. E. Weldon is ve low and not expected to live. He has been in ill heal for a number of years. We ask the prayers of t brotherhood for him and for us all.

Dorman Bryant, % Floyd Bounds, 503 E. 21st, Lite Rock, Ark., Nov. 10.—Since last report, I have preach once or more at Bernie, Mo.; Tucker, Okla.; Forem, Pocahontas, and Little Rock, Ark., where I am at present. Recently, I had the privilege of attending a f nights of the meeting at Texarkana, held by Brethn Johnny Elmore and Leon Fancher. I request yo prayers.

Tom E. Smith, 302 Phillips, Healdton, Okla., Nov. —We had an enjoyable singing at Oak Grove, well tended and the singing was good. We were at Sentin for 2 enjoyable services the 5th Lord's day, and a Graham, Dougherty, and Davis for morning, afternoon and evening services the first Lord's day in Nov. I wa at Oak Grove this morning, and came home to be with our son, C. A., who is here for a few days.

Luther Boek, 5601 North Ave., Carmichael, Calif Nov. 17.—Bro. Ted Warwick and Bro. James Winchester held us a two weeks meeting recently. Crowds wer fair, and the support of the brethren of other congregations was very good for which we are thankful. We feel the meeting was a success even though there wer no additions. They preached some wonderful sermon and we are grateful for their efforts. Here is a sub.

Roy L. Hutchings, 2813 The Mall, Dallas, Tex., Oct 21.—I preach at Broadway near Paris, Tex., each first and fourth Lord's days. I recently visited the brethren at Ft. Worth. We look forward to a good meeting here at Denley Dr., Oct. 22-30, conducted by Bro. Fred Kirbo. The congregation near Paris, Tex., is small and in need of more members, so if you know of anyone near there you would like me to contact, please notify me. Pray for me that I may continue in the work of the Lord.

G. M. Chikomola, Village Liwonde, P. O. Mlanje, N. A. Mkanda, Nyasaland, S. Africa.—The Lord's work in our country is progressing forward and we hope to continue. Oct. 7, I baptized 16 at Mpondesi, and 12 at Mwalla Village, Oct. 18. Oct. 23, I preached at Cerwalla and immersed 3, the fourth confessed wrongs. Oct. 25, I baptized one at Mpodesi. Oct. 26, I was at Wende wende in a good meeting. I was lucky enough to meet Bro. Severe who preached afterwards and after the meeting I saw him off to Chicoazula for holding a new meeting. We ask your prayers.

M. G. Jones, Box 1104, Olivehurst, Calif., Nov. 8.—We want the brotherhood to know of the church meeting on E. 7th St., in Olivehurst, 5 miles south of Marysville, Calif., on Highway 99 E. Oct. 31-Nov. 7, Brethren James Winchester and Ted Warwick held a meeting for us. There were no additions but we were strengthened. We appreciated the presence of those who came from a distance, Florin, Yuba City, Carmichael, and other places. We invite visitors. We meet at 10:30 Lord's day, and 7:30 P.M. Lord's day evening.

Johnny Elmore, 408 K St., N.W., Ardmore, Okla., Nov. 14.—Oct. 28-Nov. 7, we enjoyed working at Texarkana, USA, with Bro. Leon Fancher and wife. Crowds were small and visible results very little but apparently we aroused some interest since we were challenged to discuss the cups and breadbreaking questions. Bro. Leon is arranging propositions to bring two able men together to discuss these vital issues at Texarkana. I preached at Marietta, today to a nice audience and to-night at Wilson.

Miles King, 5001 Duval, Austin, Tex., Nov. 16.—For the past 6 weeks, I have labored with the faithful few meeting at Medina, Tex. They have rented a building and meet each Lord's day at 10:30 A.M. They are grateful to the brethren at San Antonio, Austin, and Sabinal for their help in teaching and song leading. Since last reporting, I have held meetings at Burr, Ky., and Woodlawn, Ohio. I enjoyed having Bro. Jimmy Pauley from W. Va. with me during these meetings. I have also preached at St. Albans, W. Va.; Bernie, Mo.; San Antonio, Austin, Sabinal, and Sonora, Tex. It was good to be at these places.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Nov. 16.—The following brethren have preached for us: Bro. Simon Gay, Sept. 5; Bro. Joe Howard, Sept. 11-12; Bro. Jack Ivey, Sept. 13-14; Bro. Bill Roden, Sept. 19; Bro. Roy Criswell, Oct. 3. We were glad to have them all. Sept. 26, we heard Bro. Billy Orten at Mountain Home, deliver 3 good sermons. We heard Bro. Ivey at Okla. City (7th St.), Oct. 31. We were glad to have the opportunity of attending Bro. Water's meeting at Stroud, this past week. Bro. Orville Smith was with us Nov. 14, 15, with one restoration. May we all fight for the truth.

G. W. Anderson, Rte. 3, Box 293, Wichita Falls, Tex., Nov. 15.—Nov. 14, I had the privilege of speaking for my home congregation, 2900 Lawrence Road. It was my first time to teach on Lord's day. I hope to be a more able teacher in the future. I have been taking an active part in the midweek services for some time, but due to ill health, cannot keep appointments elsewhere. Bro. Clovis Cook is conducting a radio program over KWFT, Wichita Falls, each Lord's day morning at 8:30 A.M. It is sponsored by the North 6th St., and Lawrence Rd., congregations. Pray for the work here. Here is a sub.

James R. Stewart, G.D., Bernie, Mo., Nov. 8.—The meeting at Beaumont, Tex., closed Oct. 24, with 2 baptisms, 1 restored, and 2 took their stand with us from the S.S. and cups. We enjoyed our work there and hope to return next fall. Enroute to Bernie, Mo., I preached at Monroe, La.; Montgomery and Wedowee, Ala.; La Grange, Ga.; and at both congregations at Lawrenceburg, Tenn. We enjoyed our visit with all. I am now working with the small congregation near Bernie at Powe, Mo., having 3 services a week. Attendance is good. We visited the Non-Denominational church in Powe, and they asked me to preach for them, which I did. They listened with interest and invited me back to preach again. We plan to be here about 3 months. Pray for us and the work.

Edwin S. Morris, 3021 McFerrin Ave., Waco, Tex., Nov. 12.—Bro. Paul Nichols held our meeting at Circle

Rd., Sept. 22-Oct. 3, which we enjoyed much. Oct. 5-13, I was at Woodlawn, Ohio. These brethren have a mind to work. Oct. 22-31, I was in a mission meeting at Levelland, Tex., where we had 5 restored who had met with the cups congregation, and we now have a congregation of 15 members. We had 10 members in and around there. Prospects look good. Bro. Bill Harmon will work with them for at least 6 months. I hope to hold a mission meeting in Garrison, Tex., about the first of Dec. I was there this week to make plans. The nearest congregation is 75 miles. Pray for me in this work. We will have more on this in the next issue of the paper. Brethren, let us not pass up our opportunities but be prompt to take every advantage that comes our way. Time is too precious.

Billy Orten, Route 2, Lawrenceburg, Tenn., Nov. 16.—The meeting at Ada, which closed October 31, resulted in one baptism and two restorations. The work with this congregation was enjoyable. Nov. 7 and 14, I preached at my home congregation, 211 Frank St. in Lawrenceburg, baptizing one. The crowds were good. We are having several nights song drill each week to acquaint ourselves more thoroughly with our new song book, Living Praises. We like the book fine and our singing has improved a lot since the singing school Brother Jimmy Shaw taught here in August. My next meeting is at Arvin, Calif., beginning Dec. 5.

Bill Harmon, 1514 Ave. D, Levelland, Tex., Nov. 13.—Bro. Morris held a meeting here and got together about 15 members, some who had been going to Lubbock, some worshipping in their homes, and a family of five, who had been worshipping with the cups congregation. Several congregations are supporting me to build up the Cause here. We have rented a building in town, not entirely suitable but will do for the present time, until we can purchase a lot and build. I feel that with the help of the Lord, and the prayers of the brethren, we can have a large congregation here. Last Lord's day we had 39 in attendance. We expect more this Lord's day. I am new at this kind of work and will appreciate any help and advice you can give me. Please pray for me and my family in this work.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 15.—The meeting at Golden, Okla., closed with good interest. This congregation has progressed in the past five years that I had not been with them. We feel we had a good meeting, and they asked me to return next year. At the present time we are in a meeting at Armona, Calif., with this faithful little congregation. They have gained new members in the past few months. We are having some outside interest since we began our effort here, and hope that some good is done. Oct. 29-31, I preached at Siskiyou St., Los Angeles. Nov. 7, I preached at Montebello. It was good to get to be with my home church and the church at Montebello and to see members that I have known since I was a child. Greetings to the faithful everywhere.

Roy L. Hutchings, 2813 The Mall, Dallas, Tex., Nov. 14.—Since last report, I have worked most of the time at Paris, Tex. My last visit there, I talked to my sister and her two daughters, and they have promised to start meeting with the brethren there. We appreciate the brethren at Ft. Worth who are still assisting in

this work. They plan to support a preacher for personal work this winter. I want to take this opportunity of expressing for the brethren, their thanks for all help received. The church here in Dallas is doing fine. Bro. Ronny Wade was here today and gave a very good lesson. Bro. Joe Martinez preached for us last Wed. night, and Lord's day night, and his brother and wife were baptized. I believe he can do much to bring more of his people to the Truth. Pray for us that we may abound in the work.

Leon Fancher, G.D., DeQueen, Ark., Nov. 17.—Bro. Johnny Elmore and I closed the Texarkana meeting with fair attendance. There are a few that are beginning worship services at 811 W. 13th, Texarkana, Tex. Contact Mitchel Mize, 801 Jackson, Texarkana, Ark., for further information. The brethren who believe in individual cups have challenged for a discussion and we hope some can be taught the truth. As yet, we do not know who will be doing the discussing. The work at the other congregations around here is about the same. The brethren at Ada, Stroud, Washington, Sulphur, and Okla. City (7th St.), continue to support this work. Pray for us. May God help all the faithful to stay that way.

Billy Jack Ivey, Box 13, Sentinel, Okla., Nov. 16.—The meeting at Oklahoma City (7th St.), was one of the most enjoyable of my life. Splendid co-operation and love existed throughout the meeting with seemingly great interest. We learned to love and respect the good Christians there more than ever. Our next work was with the faithful few at Champion, Mo. There was considerable interest, but only one confession as visible results. We appreciated the many visitors who came and helped us. We look forward to returning to South Missouri for more work next year, the Lord willing. At present, we are at Mozier, Ill., where we are to conduct vocal music lessons. It is good to be with the good brethren here. We anxiously look forward to work in Kansas City the first part of Dec. Don't forget Lord willing, the New Year's meeting in Oklahoma will be at Washington beginning Dec. 26. May God bless the faithful.

Bennie T. Cryer, 1304 Oakhurst Dr., Charleston, W. Va., Nov. 15.—I have just completed three months work in Denver, Colorado. The church is now meeting 5 miles north of Arvada, Colorado. This is a zealous group of people and it was enjoyable and encouraging to work with them. They certainly desire to serve the Lord. I want to thank the churches in Lubbock, Texas and Delta, Colorado for their support of the work in the Denver area. I am now in Lawrenceburg, Tenn., and have preached at the regular services of the Chapel Grove church of Christ this past week and plan to attend two nights of Ervin Water's and Paul Walker's meeting being conducted in the Brace community near here. I am to begin working with the St. Albans church in Charleston, W. Va. this week. I am looking forward to this work with these Christians since I have heard much about the desire they have to do the work of the Lord. Pray for me.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., Oct. 28.—Bro. Gatson and I have just returned from Chicago. There are five members there, with Bro.

Gatson. Bro. Coleman is a fine young man, but not trained to teach or lead songs. Bro. Gatson will be able to teach them, as he has a job five days a week and can be with them each Lord's day. Sister Tucker and Sister Coleman are sisters in the flesh of Bro. Adams of Brookhaven. Bro. Coleman's sister will meet with them, also. They wanted me to stay longer but I had promised to be with the brethren of my race near Wedowee, Ala., in Nov. Bro. Molden wrote me he had confessed his faults for worshipping with the cups and S. S. brethren. Bro. Dukes asked the digressive brethren to discuss their practice with me but they refused. Brethren, I am doing all I can to teach my people. I am not sitting down at home, doing nothing. God bless you all. Of the money (\$125.00) received at Sulphur and the \$225.00 from Shreveport, I have but \$55.75 left to carry on the work in the future.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Nov. 15.—Sept. 19, I preached at Forest Grove, Oreg. Sept. 26-Oct. 10, held mission meeting at Sagi-naw, Oreg., with 2 confessions of faults and one baptism, and the Lord blessed the work with the establishment of a congregation there. Also preached there Oct. 17, 24, 31, Nov. 7, and 14 with two baptisms Oct. 17. Preached at Yakima, Wash., Oct. 20, and at Kennewick, Wash., Oct. 21. Attended most of singing school at Kennewick, Wash., taught by Nelson Nichols Oct. 25-Nov. 3. Also, attended most of meeting there, conducted by Nelson Nichols Nov. 4-14. Nov. 12, heard E. H. Miller preach at Kennewick, Wash. **Donations for Work in this Part:** Sept. 16—Nov. 14, I received the following donations for work here: Church, Forest Grove, Oreg.—\$9.91; Church, Stockton, Calif.—\$100.00; Church, Odell, Oreg.—\$200.00; Church, Kennewick, Wash.—\$125.00; Church, Leavenworth, Wash.—\$50.00. We are thankful for this assistance.

Clovis T. Cook, 1611 Bluff St., Wichita Falls, Tex., Nov. 8.—I closed a very interesting singing school for the Pearl Haven church in Brookhaven, Miss. During the school, I preached twice at the New Salem church and twice at the Pearl Haven congregation. We began the school Oct. 22 and closed Oct. 31. I enjoyed the school very much. It was a pleasure to be associated with these good people who have their heart in the work. I am now here in Wichita Falls, Tex., where I will be working with the brethren until Feb. 1, at which time we are to leave for Calif. where our first stop will be with the brethren at Arvin. We hope that we can have some free time so we can visit some of the fine churches out there. We began a radio broadcast last Sunday at 8:30 on KWFT Wichita Falls, Tex. It is one of the strongest stations in North Texas. We will continue at this same time for at least 12 weeks. Any congregation within range of this station having important announcements may send them to me at my home address and we will be glad to make them for you.

H. C. Cromer, Sand Springs, Ky., Oct. 17.—Brother E. H. Miller of La Grange, Ga., held our meeting at the Blue Springs church of Christ, Oct. 3-10. We believe this is the best meeting we have had here since we have built in this location. Brother Miller has done much good here. He baptized three and three came from the digressives and took their stand for the

truth. We had more than a hundred in attendance today, with eighty to commune. We seem to be just now reaping the reward of the debates which Brother Miller and Brother Thomas Murphy had with the cups brethren last January. The people seem to be learning the truth, and the church is growing. We will be glad for any of the faithful brethren passing this way to stop and worship with us. Our congregation is located eight miles south of Mt. Vernon, Ky. Get information as to how to find us at Owens Service Station at Mt. Vernon, Ky., on U. S. 25 and 150. Ask for either H. C. Cromer or Howard Bullock, Sand Springs, Ky.

Beneth C. Severe, Wendewende Village, N. A. Mkanda, Nlanje P. O., Nyasaland, Africa, Oct. 19.—The happiness and oneness of our brotherhood here for the Cause is esteemed on high with every faithful follower of Christ in Nyasaland. It is our big pride to inform the brotherhood worldwide of the rapid progress of our efforts. New congregations are springing up in diver places where we never think of, and our encouragement is increased to see the many baptisms, and sinners confessing their wrongs in many numbers. The good fight is in front motion in Africa. Oct. 3, I visited the brethren at Mpweshamwaus and found them worshipping scripturally but complaining that Bro. Severe never paid them a visit after he taught them once in July. I told them he was busy visiting other churches in Cholo and that transportation was one of his drawbacks. Oct. 10, I was at Cherwalla where I met two giant teachers of the Bible, Brethren G. M. Chikomola and Severe. It was my pleasure to hear Bro. Severe teach on having musical instruments in the worship. The lesson impressed me on the wrong side. The human race has drifted from truth in worship into unscripturalness. At last, Bro. Chikomola preached. Oct. 17, I was at my home congregation and we expect Bro. Severe but he failed to come back from Mikolongwe owing to difficulties of transport. Brethren, pray for us and the efforts in Nyasaland.

Barney D. Welch, 1208 Larkwood Dr., Austin, Tex., Nov. 15.—For some time I have reported haphazardly, in fact, I was so busy in business, that a lot of things were done the same way. I have repented and asked God to forgive me for becoming so engrossed in such affairs, knowing that a man's life consisteth not in the abundance of the things which he possesseth. When a man gets so busy the Bible knowledge he possesses begins to leave him, he is too busy. Even if he retains what he once knew, he is still too busy. We must advance in zeal, knowledge, and the spirit of Christ. The meetings at Lowery and Early, Ala., closed last night, with 17 confessions and 2 baptisms at Lowery, and one confession at Early. The crowds were wonderful, interest, splendid, and attention unsurpassed. Some of God's brightest jewels are there. I enjoyed every minute of it, preached three sermons every Lord's day. I go now to Pa. for a meeting, via W. Va., then to Ind. for a week end enroute home before going to San Antonio to begin the 2nd Lord's day in Dec. Brethren, if you have any pets of the Devil around, and don't want them disturbed, don't call me for a meeting. I pray God will give me strength and courage to declare His whole counsel. May God bless all my preaching brethren, I love you all. Forgive me my mistakes, which have been many.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Nov. 2.—The church here is doing fine with around 100 in attendance each Lord's day. Bro. Paul Nichols held us a good tent meeting with about 100 in attendance each night. He also held our weeks meeting before the yearly meeting on the first Lord's day of Sept. Five were baptized and 6 confessed faults. The meeting Labor day was a spiritual feast with large crowds, and brethren in attendance from Tex., Okla., Mich., Pa., Ind., and Va. We had lunch at the park at the noon hour and an 80-ft. table failed to hold all the food. This meeting gets larger every year. It is a joy to be associated with brethren who want to cooperate instead of fighting and fussing with one another all the time. Bro. Paul sure did some fine preaching. Bro. Tommy Shaw held us a good meeting. He is getting better all the time, making a fine gospel preacher. The meeting house at St. Albans is certainly a beautiful structure. I have preached in it several times. Bro. Waters held their first meeting and did some fine preaching to good crowds. We chartered a bus from here twice, 42 went the first week, and 54 the second week. There were 105 in attendance one night. That congregation is really going places. They have a mind to work and we love to work with them or anyone else that wants to do things the Lord's way. We are planning on greater mission efforts in '55 and '56. Brethren, let us work together and keep the Lord in and the devil out.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Nov. 15.—We had a good meeting at Columbia, La., a mission effort; there being but one family of the faithful church. Several of the "Jesus Only" people attended, and several questions were asked, and I visited their preacher, but after giving him and them many Bible references to show that God, Christ, and the Holy Spirit are not one person, they had no more to say. I was called to Tucker, Okla., for a week of meetings, and I was asked to preach on the Communion and the teaching question, which I did. These subjects were announced ahead, and we offered to let any preacher who differed with us to first preach the way he believed, and then I would follow him, preaching it the way I believe, leaving out all personal references. Although a number of preachers who stand for the cups and the splitting of the loaf were present, all refused to preach. Bro. Paul Knight offered propositions for another preacher, but they did not affirm their practice. I offered to meet any of them, or anyone they could get, on fair propositions. My next was with Bro. Nelson Nichols in a meeting at Richland, Wash., which I enjoyed very much. I am now at Yakima, Wash., having begun yesterday. Bro. Amos Phillips, of Odell, Oregon, was with us, and he plans to return. I go next to Leavenworth and on to Yuba City, Calif., for a short meeting beginning Dec. 6. I pray that all of God's workers will work together to help build up the church and win souls.

Homer L. King, Gen. Del., Modesto, Calif., Nov. 20.—I have recently preached at Modesto and at Ceres, with one confession of faults at the latter place. Being unable to find a suitable building for a series of meetings in Modesto, I conducted a song drill at Waterford, preaching over both Lord's days embraced. The last Lord's day was an all-day meeting, basket lunch at noon, and singing in the afternoon. There were six confessions of faults (one of whom was from the cups and S. S. people) and two baptisms. This was one of the best attended schools or drills I ever conducted, and the interest was certainly wonderful. I was thrilled at the wonderful singing in the afternoon. It was characteristic of the old zeal and pep which once was manifest at such meetings in this part of the state. The co-operation was wonderful. Singers from Ceres, Modesto, Manteca, Stockton, and Lodi were present Sunday afternoon, and all seemed in tune for the best singing I have heard in Calif. in years. We mean to do our best to revive the singing and the co-operation once noted in this state. Let us all work and pray for peace and harmony wherever we go. I am very happy to inform our readers who know Brother T. F. Thomasson, now, 81, that he seems stronger, physically, than five years ago. It was inspiring to hear him lead a song and to make a talk with the fire and force for which he

was noted years ago. Brother Oscar Johnson, of Joplin, Mo., is another of our old veterans, who astounds us with his physical strength and endurance. I believe he goes Brother Thomasson three years higher, 84. May God continue to bless these dear old gospel preachers with health, that they may even yet give spiritual strength to the church, and may we all always show them the respect and honor that is due the fathers of spiritual Israel. I am now in a series of meetings at Merced. I hope my next may be at Modesto. Pray for me and mine. I need your prayers, brethren.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Nov. 15.—We had good services at Lake View church in San Angelo, Tex., both yesterday and last night. We are having nice crowds at all the services, and peace and unity seem to prevail within our ranks. They are a fine band of Christians with which to work. Also, a goodly number of the members from Eola attend most of our services and we are very glad to have their co-operation. We have hopes of some obeying the gospel soon, and others of our brethren, who are not going to church, coming in with us. We are to close here the last Lord's day of this month with an all-day service, and are hoping to have many visitors from the other faithful congregations in reach. We then go to Dennley Drive church in Dallas for the rest of the winter. In order to save a lot of extra driving next year (as I did this year), I have time for a short meeting in June, and will be in Texas. Also have time to crowd in a meeting after the 4th. of July meeting at Sulphur, Okla. and for another meeting in August or September. I figure if the preaching brethren will tell of the time they have open for meetings, and where they will be, that much time and travel can be saved. We are to go to Pontiac, Michigan next October first, to spend the winter working with the faithful church there. I was sorry that I did not have the time to go to Greenville, S. C. and help those brethren for a few months next year as they wanted me to do. I am glad to read of the good work being done by all of our faithful preachers, and of the renewed interest being manifested by so many of the congregations in "sounding out the word." May God richly bless all His faithful.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Nov. 12.—I closed at Fairview, near Marion, La., with several restorations, promising to return, the Lord willing, for a brief mission effort in Marion next spring. I preached one night at Strong, Ark., where the brethren have erected a very nice church bldg. during the last year and are steadily growing. Oct. 22-31, I held a meeting for the new congregation at St. Albans, W. Va., where they had just erected their church bldg. It is beautiful and very appropriate. This meeting resulted in seven baptisms. The Huntington congregation cooperated splendidly. This meeting was one of the most enjoyable and spiritually uplifting of my life. Never have I seen so few brethren do so much for the cause of Christ. Twenty or twenty-five members with no church to back or sponsor their program built a church house which would be a credit to any community. They went in debt to do it. And they supported their first meeting themselves. Families with only one wage earner, a plant worker, are giving as much as \$20. per week and more because that has been the only way they could do this work and they love the Lord. They sacrifice and do without in their homes. God loves people like that. The contribution for two Sundays was around \$250. If my home congregation, Chapel Grove, which I love so much, would only do half as much in proportion, we could evangelize Tennessee. St. Albans will grow. They have the spirit of the Master. I enjoyed the cooperation of B. F. Leonard, preacher, and also being with H. M. Covert, our elderly preacher who lives near St. Albans. Bro. Covert is one of the most profound Bible students in the church of our generation and I learned much from him. The ranks of the old soldiers are thinning and I suffer loss as they move on to a better land. I am now at Stroud, Okla., in a meeting. Paul Walker and I will begin a meeting next Monday in the Brace Community near Chapel Grove. Meetings at Waterford, Calif., Dec. 2-15, and at Sanger, Calif., Dec. 17-26. Restored one at Chapel Grove.