

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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MODESTO, CALIFORNIA, JANUARY 1, 1956

No. 1

BUILDING UP THE CHURCH (V)

As was stated in our previous articles, our task in this one involves a study of the qualifications of the eldership. It is not an easy task, as there is some disagreement as to what qualifies a man for the office; too, your writer, being a young man, feels that he is more at a disadvantage than older ones among us in writing on such a subject as this. Still realizing my limitations and being cognizant of the fact that I am young, and yet have much to learn, I humbly approach this study with my readers.

Experience

For a man to qualify for the eldership, he must be an experienced man in the Christian life. In 1 Tim. 3:6, Paul stated: "not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." According to the King James Version, the margin, he is not to be one "newly come to the faith" or as the Revised Standard Version has it: "not a recent convert." It is intimated here that the more experienced Christian man would not likely be lifted up with pride as would the young. Too, the Apostle shows here, with lucidity, that the eldership must not be characterized by pride of office.

Just when a man ceases to be a novice is not elaborated upon in this passage nor any other. I am quite sure that Inspiration left that decision to men of sound judgment and common sense. Doubtless, if Paul had thought that men with a good sense of reasoning could not determine such, he would have further explained.

Reputation

"Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil." The reputation of the church is no better than the reputation of its members and especially of its representative men. There seems to be a limitation to this qualification; namely, the "report of those without" must be a report worth considering—report from men who know the elder and are capable of giving an unbiased, genuine report. There are those who are despisers of the good, whose report would be biased, unjust, not good. Surely the Apostle did not intend for adverse reports of degenerates—"no-goods"—to bar qualified men from this office. Again, it is left to the discretion of good men concerned as to whether or not a report is worth considering.

Does it not stand to reason that the elder must

(Continued on page three)

MUST I KEEP THE SABBATH?

By J. H. Stegall

There seems to be a growing interest in this subject—some say, "Yes," to this question, and others say, "No."

There can be but one way for us to find out, and that is to go to the Bible—the source of all religious knowledge, and see just what the Author of the seventh day says about it. A prominent Adventist asks this question, and give the answer: "Why do Seventh Day Adventists observe Saturday as the Sabbath? Ans. Because God, in the beginning, set apart the seventh day of creation week as a perpetual memorial to His creative power. Saturday is the seventh day of the week; Sunday is the first day of the week."

I agree with his answer in part, but only in part. I agree that God set apart the seventh day as a memorial to His creative work, but we cannot stop there, for that was not the only reason God set it apart. To get a full understanding as to why God set apart the seventh day let us read from the Bible: "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which He had created and made" (Gen. 2:2-3). From these two verses of Holy Scripture we learn why God set this day apart and sanctified it—"Because that on that day He had rested from all the works which He had created and made." This is the reason God gives. But there is not one thing said about MAN observing this day as a rest day, not for twenty-five hundred years after this. That idea is often read into these verses (between the lines), by those who contend for keeping the Sabbath Holy. But God says not one thing here about man observing this day.

When God created man, He gave him specific laws to keep. Notice, "And the Lord God planted a garden eastward in Eden; and there He put the man whom He had created. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Gen. 2:8-9). Again: "And the Lord God took the man, and put him in the garden of Eden to dress it and to keep it. And the Lord God commanded man, saying, of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest

thereof thou shalt surely die" (Gen. 2:15-16-17). Here we learn that God gave man two laws: he was to **keep and dress the garden**, and not to eat of the tree of knowledge of good and evil. Two, and only two laws were given him. There is no record of God wanting him to keep the Sabbath.

Adam violated one of these laws—ate of that forbidden fruit, and God drove them out of the garden. In Gen. 3:23-24, we read, "Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Not one word said about God wanting man to keep the Sabbath.

Some time after this Adam has two sons, and they, Cain and Abel, made offerings to the Lord. Cain's, of course, was rejected, and Abel's was accepted—because it was offered by faith, (Gen. 4; Heb. 11:4).

I here call your attention to some others who lived long and faithful lives, without anything ever being said of them ever remembering the Sabbath day, to keep it holy.

Enoch, seventh from Adam, whom God translated that he should not see death, because he had this testimony, "that he pleased God." (Heb. 11:5).

Noah was a man of God, was perfect in his generation, and "Noah pleased God" (Gen. 6:8-9). Also we have the records of Abraham, Isaac, and Jacob, and of Melchizedec (who stood out long before Jesus came to earth, as a type of Jesus—being both King and Priest).

Let those who contend that we should "keep the Sabbath, or, the seventh, day holy" tell us why God did not demand it of (1) Abel, the one that God gave testimony that he was righteous; (2) Enoch, whom God would not allow to die; (3) Noah, a perfect man in his generation; (4) Melchizedec, the one whose righteous Priesthood was a pattern for that of Christ's; (5) Abraham, the father of the faithful. The answer is, God did not command anyone to keep the seventh day as a holy Sabbath for about twenty-five hundred years after creation. The seventh day was GOD'S rest day, and He Hallowed it, but nowhere can it be shown that God ever required anyone to observe it as a day of rest until after He delivered the children of Israel out of Egyptian bondage.

Keeping the Sabbath is first mentioned in Ex. 16:22-23, thusly: "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, this is that which the Lord hath said, tomorrow is the rest of the holy sabbath unto the Lord; bake that which ye will today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Nehemiah tells us **when** God made known to man His holy Sabbath. - - "Thou camest down also upon Mount Sinai, and spakest with them from Heaven, and gavest them righteous judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commanded them precepts, statutes, and laws, by the hand of Moses thy servant" (Neh. 9: 13-14). This Law was given two thousand five hundred years **after** God sanctified the seventh day.

The Children Of Israel were commanded to remember the Sabbath day and keep it holy:

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it" (Ex. 20: 8-11).

The command to **keep the sabbath day holy**, was given to the **children, but not to their fathers:**

"And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord God made a covenant with us in Horeb (Sinai). The Lord made **not** this covenant with our fathers, but with us, even us, who are all of us here alive this day" (Deut. 5:1-3). He goes ahead and gives the Ten Commandment law, as this Covenant, and shows that this **keeping of the sabbath** began there and then, with those who were **there alive that day.**

(To be continued)

TIMELY SUGGESTIONS

The Death Penalty: Only recently I had the opportunity of hearing a case in court, where the death penalty was asked, and could have been assessed. The thing which impressed me most was the selecting of the jurors. Each one was asked if he was opposed to the "death penalty." If they were, no more questions were asked; they were automatically dis-qualified and dismissed.

In contrast to this, I think of the boys of our land, who are religiously, conscientiously opposed to the "death penalty"—taking life, or, helping those who do take life (Carnal Warfare). Why cannot the law-makers of our land, Judges, Lawyers, etc., see that these boys are automatically dis-qualified, and so release them from military service?

Other questions were: "Were you ever convicted of a crime? Do you know the accused? or, the accuser? Is your mind, in any way already made up on this case?" All of this made me realize more than ever how dis-qualified puny man is and would be to sit in Judgment on others in that Final day. "We have all sinned" (Rom. 3:23). We are "**for**" some, and "**against**" others; we are badly "**warped**" where our own kin are concerned. It would be utterly impossible for God to get a "qualified jury"—even if He wanted one, to sit in Judgment! I left that court room more thankful than ever, that the Lord, and not man, is my Judge (Matt. 7:1).

Experience is the price you pay for the good advice you didn't heed.

Suggestion: Better take heed to the advice of father and mother, especially to that of the Lord.

Encouragement: A good sister writes me from Richland, Missouri, "I sure do enjoy your Timely Suggestions in the OPA—especially good this month (Nov.). I always read them first." Another writes from Georgia, "Your Timely Suggestions are so good. It seems to me that everyone could see that the Lord wants people to wear clothes and to behave themselves; and

that He also wants the women to let their hair grow." Another writes from Texas, "Your Suggestions get better all the time. My children want me to read them to them first."

Now, all of these nice things are certainly encouraging to one who just plods along, trying to pick up a few neglected thoughts, and pass them on to others. "As cold water to a thirsty soul, so is good news from a far country" (Prov. 25:25).

Eating in The Church House: A brother in Arkansas writes me that some of the members of the church there have become offended because they have been having suppers in the church house, and are going other places. And he wants me to write in the OPA, showing if this is right or wrong. Of course, there are many things which do not come under the heading of right or wrong, within themselves and all depends on surrounding conditions and circumstances. I do not believe that it is wrong to eat in the same place where the church meets for worship. The first meeting places of the early Christians were rooms in private homes, we are told. We have several congregations listed in our church directory now who meet "from house to house" for their worship. In these places, evidently, those who live there—and others, eat. The church building could be used to house people who were burned out, flooded out, etc., etc.

However, to just have a supper, dinner, or anything else in the meeting house, when it causes trouble in the church is wrong. This can easily be avoided, by just having the supper or dinner somewhere else—and let all have liberty as to partaking.

People who want to go to Heaven will be willing to be governed by Romans 14, where Paul shows conclusively that it is not wrong to eat meat; but that it is wrong for one to "eat with offense."

On the other hand, let us not be children; but men. Just simply be big enough that we will not have our feelings stuck out like an elephant's trunk, or a cat's sore tail—always getting hurt! Why should I get my feelings hurt and run off somewhere else to worship, just because somebody else does something I don't like?

Suggestion: May God help us to "love one another with a pure heart fervently" (1 Pet. 1:22).

New Year Resolutions: Just for today I will adjust myself to what is, and not try to adjust everything to my own desires. I will take my "lot" as it comes, and fit myself to it.

Just for today I will be agreeable. I will look as well as I can, dress becomingly, talk low and kind, act courteously, criticize not one bit, not find fault with anybody, and not try to improve or regulate anybody except myself.

Final suggestion: Think of the power of example, and set a good one.

—Homer A. Gay.

BUILDING UP THE CHURCH (V)—

(Continued from page one)

continue as a man of good report. If, at anytime during his tenure in office, he ceases to so continue, it is up to the church to, within scriptural bounds, depose him. He ceases to be an elder and should be, rather he must be so considered by the church. Brethren, God-fearing and with good common sense, are capable of knowing when an elder's report from with-

out ceases to be good, or else the Apostle would have elaborated further.

Domestic relations

"The bishop must be blameless, the husband of one wife—" (1 Tim. 3:2). There has been some dispute as to whether or not a man not married can qualify. It has been argued that Paul intended to exclude only a man with more than one wife. This is true—Paul does teach that a man can not have more than one wife; as well, Paul teaches he can not have less than one to qualify. The context forces us to the conclusion that he must be married, since he is spoken of as a man with a family children. So, it is clearly taught that a bachelor can not qualify.

Questions, too, are often posed concerning the man who has a wife or wives now dead, with one wife now living—is he disqualified? A man can lawfully be the husband of only one wife at a time, so it matters not how many wives are now deceased, if he is married, he is the husband of one wife only, so he can surely qualify.

Then, the question arises, how about the widower? Paul says he must be the husband of one wife; that is all we know—need we ponder further?

Another qualification as to domestic relations goes like this: "one that ruleth well his own house, having his children in subjection with all gravity." (1 Tim. 3:4), and in Titus 1:6 "having faithful children, not accused of riot or unruly." The simple reason given for this is: "for if a man know not how to rule his own house, how shall he take care of the church of God?" (1 Tim. 3:5). The following seems to this writer to be the teaching of these passages. If my readers disagree, please do not censure me too severely. If you disagree with me, the privilege is yours; please afford me the same privilege of disagreeing with you—you are sincere in your interpretation, so am I. Now, let us reason together by posing some question which seem to be relevant.

1. Does Paul mean that a man with only one child can not qualify since he uses the term children—plural number? Here is one school of thought: Some contend that the term children is here idiomatically used. Let me illustrate: If a man who has only one child is asked if he has children, he will likely answer, "Yes, I have one." This would be the logical answer, would it not? Well, this is what some contend that Paul meant in this case—he included men with one or more. For anything that it might be worth, permit me to state reasons why it seems reasonable that children is likely not an idiom here—that Paul likely meant more than one. (a). In the first place, Paul, throughout this catalogue of qualifications clearly defines himself, so if Paul had meant less than a plurality, he would have so defined. In Bible interpretation, the simplest sense is most usually the most actual sense, and words and phrases mean exactly what they say and are to be so construed, unless to construe them literally would be unreasonable. (b). Too, let us look to a contextual clue to what Paul meant. All of these qualifications are for a reason—God is not just trying to be difficult. This man in rearing his children and ruling over them is getting experience that he will need in ruling over the house of God. He is learning lessons in human relations, individual differences, tact, skill in handling differences, etc., and

(Continued on page seven)

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HERE AND THERE

Policy of This Paper—The January, 1932 number, our first, contained a statement of policy, which has been reprinted a number of times in this paper, and we trust all are familiar with it, hence no need to republish at this time. Suffice it to say, that there has been no change in the policy and purpose of this journal, nor has there been any change in doctrine and practice. The Bible reads now just as it did in 1932. Although there have been many changes in personalities congregations, preachers, times, nations, etc., the Bible, the Lord, His church, all remain the same, and just so with the policy, doctrine advocated, and purpose of the OPA. May we all ever strive to keep it as a means through which to advocate the Bible way in the work and worship of the church is my humble prayer.

How to Reach Us—Until further notice continue to address us at P. O. Box 333, Modesto, California.

A New Song Book—Since 1944, when we published our first song book, with but two exceptions, we have continued to publish a song book every year, and it seems that the brotherhood favors a new book every year, as about all agree that a new book of new songs stimulates a new and greater interest in the singing, which is good. Yes, you guessed it, we are now at work on the material and plans for a new song book for 1956. We hope to have it ready within a few months. If all who will want a hundred books or more would give us the word, we shall be glad to have our printer send them direct to you, saving time and postage for us. The book will be the same size, 192 pages, the same quality, general purpose, as all the other 10 books published by the OPA. Our many sincere thanks for the warm reception of our 1955 book. As usual, we shall guarantee satisfaction or your money back.

A Home for The OPA—We had hoped to have something definite for the January issue regarding plans for a permanent location for the office and the publisher of this paper, and while some arrangements have been effected, yet none completed. Bro. McKaig has a few suggestions elsewhere regarding this matter.

—Homer L. King.

"Don't brag about your ignorance. It costs more in the long run than education."

HOME FOR THE OPA

We read with considerable interest Bro. John Reynolds's good letter, in the OPA, seeking a permanent home for the OPA. Back in the beginning of this generation, when its first editor met his untimely and sorrowful death, that vacuum has been with us—no publishing house, no regular contributors, no support other than monthly subscriptions, at times barely enough to meet the printer's bill. We are reluctant to say this; yea, almost ashamed to, because we know of no other publication, religious or otherwise, but that has an established headquarters, generally in a desirable location. From writings of all its editors, we have been constantly taught to unite the wisdom of the serpent to the innocence of the dove, if whenever these teachings were for the moment forgotten. Possibly, it could be applied to this most unfortunate condition and position of the paper. What a long hard struggle the OPA has had, when it need never to have been!

—J. H. McKaig, 1625 Drury Lane, Vista, Calif.

Comment

Thanks, Bro. McKaig, for your timely remarks above, and if enough interest can be generated among brethren in the welfare of the paper, we shall get something done. Well-wishing alone will not accomplish the task. Good starts on the part of two new congregations have been proposed. Over half of the money necessary has been offered if located at either place. These are Modesto, Calif., and Springfield, Mo. The new congregation in Modesto is offering to furnish about half of the financial cost, even though she is undertaking to immediately erect a new church building. My home church, Lees Summit, is offering the same thing if the location is Springfield. If the two halves were together, the problem would have been solved. I have every confidence that a plan will be worked out in the near future to assure the cost in a desired location.

—H. L. K.

OUR HELPERS

You will find listed below, the names of those sending us subscriptions from Nov. 20 to Dec. 20, and the number of subscriptions they sent. We are very appreciative of the good list this month and ask your continued help in this work. Please, check the following and report any errors to us:

J. H. McKeand—38; Homer A. Gay—9; J. Ervin Waters—9; Jack Ivey—7; Fred Kirbo—6; Homer L. King—4; Wayne DeGough—4; Ralph Kitson—4; E. H. Miller—3; G. R. Hilterbrand—3; Carl Hilterbrand—3; Wayne McKamie—3; Gene Hopkins—3; Perry Allen—3; Mrs. Stella Parks—3; Mrs. J. H. Miller—3; Mrs. A. M. Graham—3; J. R. Tidmore—2; Jesse French—2; Mrs. H. M. Covert—2; Mrs. Lola Dunlap—2; Marie Bagley—2; Bessie Hamilton—2; K. D. Rawdon—2; Mrs. Merbeth Thomasson—2; J. H. Miller—2; Raymond Lindsey—1; Frank Lunn—1; Orville Smith—1; Ted Warwick—1; L. B. Carroll—1; Mrs. Howard Ridenour—1; C. C. Brown—1; E. J. Smith, Jr.—1; Jimmie Shaw—1; Jack Quirey—1; Wm. B. Weed—1; Mrs. B. B. Stutzer—1; Alton Bailey—1; Paul O. Nichols—1; Timothy Phillips—1; Johnny Elmore—1; Ted Jones—1; Lorene Dougherty—1; Thomas Murphy—1; Manuel Marsh—1; Walter Gray—1; Gail Garrison—1; Mrs. Wm. Oxner—1; Lone Elkins—1; T. E. Wright—1; Mrs. Chas. Massengale—1; Bennie Cryer—1; Eugene Qualls—1; Pansey Keele—1; Coy Agnew—1; Mrs. Elsie Shafer—1; Billye Agnew—1; Total—158.

NOTICE, PLEASE

Several congregations bought my tracts on the **Teaching Service** and also on the **Communion**, by the hundred. I am now entirely out of these tracts, and very often I get an urgent request for them. If any congregation still has a dozen or so of them, I will just return your money on them, and place them where they are wanted. I still have a few of my tracts **The Inside Of The Cup**.

—Homer A. Gay.

THE TALKING BIBLE

This is an album of 26 records, 16RPM slow speed, of a reading of the entire New Testament by one of the best readers in the nation. It requires a total of 23½ hours, and is a wonderful asset to a home, enabling us to learn proper pronunciation and hear the Scriptures read while we work, rest, and meditate. If your record player plays only as slow as 33RPM we have an adapter which will convert it to 16RPM. The adapter sells for \$1.95; The Talking Bible—\$24.95; we have an inexpensive 4 speed record player for \$22.95, or a better player for \$29.95. Please order from J. Ervin Waters, Rte. 1, Lawrenceburg, Tenn.

ANGER

By Byron Fullerton

In Eph. 4:26 we have this language: "Be ye angry and sin not: let not the sun go down upon your wrath." The Holy Spirit led the Apostle Paul into giving us this language.

Anger is common to all of us, and is sometimes a useful thing, but it can also be productive of much harm when it is not controlled. Anger means resentment in regard to some wrong or injustice which we think has been done us. Emotions are aroused sometimes to the point that the individual loses control of himself. The Lord did not tell us to never be angry, but to not sin when we are angry. Our emotions are to be controlled. The flesh is subject to the spirit. God said He condemned sin in the flesh.

Some of the things that arouse anger are: mistreatment from another; failure to have our way; having something get in the way of accomplishing what we started out to do. We may only imagine we have been wronged, but the anger, the emotions of resentment aroused is the same. Anger may blaze into a veritable tempest of emotions and actions, or it may smoulder for days, months or even years. It may get to be the controlling factor in all of our conduct. Anger arouses hatreds and malice. It keeps us from seeing many situations as they are, and causes us to see things that are not. It causes us to do many injustices to our fellow man. Husbands mistreat their wives, children do not treat their parents right, and parents damage their children a great deal because of their failure to control their anger. Many murders have been committed just because the person became angry. Afterwards they were horrified at what they had done. Some people become insane with their anger.

Churches have been divided because one person became angry at another. Others have seen the work of years tumble around them just because one or more persons lost control of themselves due to excessive anger. The Lord tells us that all of these things are

wrong. He tells us not to sin when we become angry. This means not to let our anger get the upper hand.

How may we control our anger? The Lord always gives to us the strength to do what He asks if we will use all the means He has placed at our command. Thinking ahead to a situation where we know our anger may be aroused will help us to make up our minds that we are not going to allow ourselves to become too angry. Realizing the consequences of becoming too angry will help if we give them the proper weight.

If we knew we were apt to lose a large sum of money if we allowed ourselves to become too angry we would probably be able to control it. But, there are many results that may be worse than the loss of money. We should never think of trying to overcome any fault without the aid of prayer.

Reading our Bible regularly, and especially when we are inclined to become upset helps. The right kind of association will help. When we are constantly with people who do practice restraint we are apt to follow. If we are associated with those who constantly give away to their anger we are much more apt to do the same.

Some authorities maintain that we become angry when our muscles become tense, and of course the opposite is true; we become tense when we are angry. Practice flexing those muscles over which we have control. If you were in the presence of people whom you considered very important you would probably control yourself. But, your wife or husband are probably more important to you when all of your life is considered. We should think always that we are in the presence of God.

Comment—At the beginning of a new year, we usually take inventory of our past lives, with a view to improvement in the future. The foregoing article clipped from The Tipton Home Messenger, is certainly food for thought, and should be seriously considered by all since we are human and at times provoked to anger. May I add to Bro. Fullerton's thoughts the admonition found in James 1:19, 20, "Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God."

—Tom E. Smith.

MORE OR LESS

A little more kindness,
 A little less creed,
 A little more giving,
 A little less greed,
 A little more smile,
 A little less frown,
 A little less kicking,
 A man when he's down
 A little more "we,"
 A little less "I,"
 A little more laugh,
 A little less cry,
 A little more flowers
 On the pathway of life,
 And fewer on graves
 At the end of the strife.
 Selected by Richard Degoult

SERVING AT THE LORD'S TABLE (2)

By E. H. Miller

For the benefit of those who may not yet see that to break bread in Acts 2:42; 20:7, Lk. 22:19 and 1 Cor. 11:23-24, means to eat, let us notice 1 Cor. 10:16-17: "The bread which we break, is it not the communion ('joint participation' N. T. translation by Campbell, known as "The living Oracles") of the body of Christ?—for we are all partakers of that one bread." Now notice "we break", Why do "we break"? answer, "For we are all partakers." This is "communion" which means "joint participation"; so **Jesus broke bread with the disciples**, which is the same as, **the disciples broke bread with Jesus**. Jesus broke first, then they all broke after He said, "this do," for notice in Lk. 22:19 "He took bread—and break it, and gave it to them, saying—**'This do.'**" Paul received from Jesus what Jesus did that night and explains this a little plainer in 1 Cor. 11:23-24 by saying, "I 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 break it and said, TAKE EAT—THIS DO** in remembrance of me."

Some may not yet believe that "break" and "eat" are meant by "This do," because they do not believe Jesus ate **His bread** which He called **His body**, so let us read Jn. 13:18, where Jesus speaks of Judas, saying: "**He that eateth bread with me** hath lifted up his heel against me." (In order for Judas to eat bread with Jesus, Jesus also had to eat; they ate this bread together). But some may say "Was this bread, Judas ate with Jesus, Jesus' bread?" Yes for it fulfilled the prophecy of Ps. 41:9: "**(He) which did eat of my bread, hath lifted up his heel against me.**" So this bread Judas ate with Jesus was called, "**my bread**" and "**my body.**" So, let us use **one loaf** as an emblem of the one body of Christ, and let us break (each of us break it, but no one break it twice as John was expected to do). Yea, let us break as in Acts 2:42 and 20:7 and 1 Cor. 10:16-17, but remembering thousands will be offended at seeing the one who serves, break Christ's body half into, let us not do so, yet since thousands of others will be offended if the one who serves does not break the bread before he passes it to others, let the one who serves break first just as he would if he ate last. Yea, let us all be like Bro. John, do all we can to keep from offending any one as long as we can do so without breaking any of God's commandments.

Now, for the sake of those who think Jesus broke the bread for the disciples, because 1 Cor. 11:24 says, "He break it, and said—**This is My body which is broken for you**"; let us remember, **broken** is not in this verse in the A. S. V., the R. V. or the R.S.V. neither is it in the gospels, but Lk. 22:19 says, "He break it"—saying, "**This is My body which is given for you**"; In 1 Cor. 11:24 **BROKEN** takes the place of **GIVEN** in Lk. 22:19. "The Twentieth Century New Testament" as well as other translations, reads, "**GIVEN**," in both verses, but whether **BROKEN OR GIVEN**, the word refers to Christ's body nailed to the Cross for us, and not to the bread He gave to them. Thayer defines broken in 1 Cor. 11:24 "Shattered, as it were, by a violent death, 1 Cor. 11:24 where the allusion is to the death on the Cross."

Alford's Greek Testament does not have "broken" or "given" in the Greek text, but he gives a foot note

in English as follows, "Some MSS. supply 'given,' some 'broken'; but most ancient have no word."

I believe that takes care of the number of loaves, and also gives us a way all can break alike and no one be offended. Many do not believe the one who serves at the table has to break and eat first, as a matter of fact, I know of no one who says he **has** to break and eat first, but I know of many who say, he has to break first, and I also know of many who object to him breaking first and last, both; so since he has to break first to please some, and can't break twice and please others, and no one says it is a sin for him to break and eat first, yea, since breaking and eating first will fulfill what everybody believes he has to do, and will offend no one as long as he does not make it a test of fellowship or binding on others, let us do it that way to keep love and unity in the body of Christ.

After all have broken bread, the one who is serving should take the cup and give thanks, for if he takes the cup and gives thanks it will offend no one (He will be doing what Jesus did), but if he calls on some one else he may offend others. Remember we want to do all we can to keep love, unity, and contentment among the brethren as long as we can do so without displeasing God.

In giving thanks for "the cup of blessing" we should take care and not use expressions that might be misunderstood, or that would offend. For example, never say, "we thank thee for this cup which represents Christ's blood." For in the first place many will be offended if we say "**represents**" in connection with the body or blood; and in the second place **the cup was never called Christ's blood**. Jesus said, "**This cup is the new testament in my blood**" (Lk. 22:20 and 1 Cor. 11:25). Weymouth's Translation reads, "This cup is the new covenant ratified in my blood." This shows the cup is not the blood, but is the new testament or new covenant ratified ("dedicated" Heb. 9:18-20) in the blood, and Mt. 26:28-29 shows the fruit of the vine in the cup is the blood of Christ that ratified, dedicated, or sealed the N. T., "This is my blood—which ratifies the covenant. I tell you that I will never again take the produce of the vine till that day when I shall drink the new wine with you in my Father's Kingdom" (Weymouth's Translation).

Some people say, "Paul said, the cup of blessing is the communion of the blood of Christ, and that proves the cup is the blood." No, I might say, "the cup of milk I drank last night soured on my stomach," but that wouldn't prove the cup was milk, but would only explain the milk was in a cup (not a jug of milk).

The cup of blessing is a cup with a blessing in it, and that blessing in the cup is unfermented wine Isa. 65:8. Jesus called the contents of the cup "The fruit of the vine," and He said, "the branch cannot bear fruit of itself, except it abide in the vine" (Jn. 15:4). Now new wine (unfermented wine) God said was in the cluster; the cluster was on the branch, the branch was in the vine, therefore unfermented wine is the fruit of the vine according to Mk. 14:25, Jn. 15:4, Isa. 65:8, and 1 Cor. 10:16.

The cup of blessing as we have found is a cup of unfermented wine, now this cup of unfermented wine, is what Paul called the cup of blessing which is the **communion (joint participation, cup of wine from which all partake) of the blood of Christ**: so in giving thanks there is no need of us telling God what the

bread, the cup, or the fruit of the vine is, for he knows all this; and if you want to tell the people what each one is, tell them while you are talking to them in your talk at the table, **don't wait till you start talking to God!** I give the following example, "Father in Heaven accept our thanks for this cup of blessing, bless it to its intended use, and us to thy service; and may each of us partake of it with our minds reflected back to the cross of calvary where Jesus suffered, bled, and died that we might live; these blessings we ask and thanks we offer in the name of Jesus Christ thy Son and our Saviour, amen."

If some one feels the bread and cup of blessing must be defined in our thanks I've never met them; but if there be such people they can do so without offending any one, by using Bible expressions: for example, "we thank thee for this bread which is the communion of the body of Christ" and "we thank thee for this cup of blessing which is the communion of the blood of Christ" (1 Cor. 10:16-17).

This leaves only two things in question so far as I recall in "Serving at the Lord's Table." First, should the congregation sit or stand to commune? The Bible does not specify, yet Mt. 26:20 and 22:14 shows them sitting, not standing at the instituting of the supper; so there is less chance of offending by sitting than by standing. Then too, Mother's with babies; and old people as well will find it hard to stand while a large congregation communes; so I say, let the congregation remain seated which will disobey no Bible teaching, and so will offend no one.

The second question is, who should pass the bread and cup to the congregation? The one who serves? Or should he give it to some one else to pass? This is a question I had never thought of until a cups man said to me one day, "you want to do so near like Jesus in using one cup, do you do like Jesus in passing the cup?" I said, "Yes." He said, "You pass it yourself?" I said, "Yes," he said, "you don't give it to someone else to pass, but pass it to the congregation yourself?" I said, "yes." Well, he felt so sure he would have something to throw at me about this, it stopped his argument for a while when he found he didn't.

THE CHURCH DIRECTORY

The following additions may be made in the church directory:

Capitol Hill congregation, Oklahoma City, has moved to its new location and will be known as: **S. W. 36th & Linn** church of Christ. Location: 2636 SW 36th St. (Grand Blvd.). Lord's day at 10:30 A.M. and 7:30 P.M. Wednesday evening at 7:30 P.M. Glenn Bray, 4417 NW 22nd St. Oklahoma City. Phone Windsor 3-4672. J. B. Lasater, 200 SW 74th St., Oklahoma City. Phone Melrose 2-9736. Ray Asplin, 1420 SW 56th St., Oklahoma City. Phone Melrose 4-5590.

Galey School House church of Christ has moved to their new location and will be known as **Galey** church of Christ, 14½ miles northwest of Ada, Okla., on highway 13 (or about ½ mile east of the old location). Lord's day 10:30 A.M., 7:00 P.M., Wednesday at 7:00 P.M. W. H. Bowerman, Rte. 1, Stratford, Okla. Oscar Whitson, Rte. 2, Ada, Okla.

I notice I left out the following congregation in the church directory and appreciate Bro. Gay calling my attention to it:

DeLeon, Tex. (Comanche county), Manchaca &

Moreland Streets, Lord's day at 10:30 A.M., and 8:00 P.M. A. E. Cogburn, Rte. 1, DeLeon, Texas.

Denver, Colo.—There has been a change in leadership at this place. I have been informed that Bro. Earl L. Frisbie is no longer with them, and the leaders are now: A. J. Kemmerling, 6700 W. 35th St., Wheatridge, Colo. and William Norton, 709 2nd St., Golden, Colo. Phone CR 9-2353.

The directory has been selling slowly and I have not sold enough to pay for the printing which is long past due. If there are congregations or members who need directories, or if there are preachers who can sell them, please order from me so I can pay the printer. Your cooperation will be appreciated. I still get directories returned because of incorrect address. If you have ordered and have not received it in two weeks, please write me a card with full address and I will forward it to you. Please send orders or church information to: Ray Asplin, 1420 SW 56th St., Oklahoma City, 9, Okla.

BRO. SIMON GAY IS SICK

My brother, Simon's condition: For a number of years, Simon has gone to small congregations, preached some, helped build their meeting houses, plastered the buildings, and such like, and most of the time (unreasonably), refusing to receive any pay for what he did.

For two or three years, Simon has not been able to work, and for the past few months he has been confined to the bed or in a wheel chair. He is at this writing in Brooks General Hospital, in San Antonio, Tex., very ill. Any remembrance—if only a card or a note from those who knew and love him would be greatly appreciated by him now. Any mail addressed to him at 901 East 6th, Brady, Tex., will reach him.

—Homer A. Gay.

PREACHER WANTED

If any of the preaching brethren can come to W. Va., for as much as three months during 1956 for mission work, please contact me at once.

—J. W. McKeand, 801 Main St., Ceredo, W. Va.

ANOTHER FAMILY ACCEPTS THE TRUTH

I obeyed the gospel in 1937 at McKinney, Tex., and took an active part in the public work of the church here in San Diego, in 1942. I moved to Phoenix in 1943 and worked with the church at 5th and McKinley. I returned to San Diego in 1953 and have been laboring with the church on Linda Vista Rd. My family and I have been studying the communion seriously for the past two years. After having taught for years against S. S., classes, etc., I realized I was without defense in contending for a plurality of containers in the communion as being scriptural. Recently, my daughters, Linda and Imogene, my wife and I, took our stand for the truth with the brethren at 18th and D Ave., in National City, Calif. I am very sorry for the hinderance I have caused in the Church and my desire and prayer is that in the future, I may atone for all I have done, and that I may show others the way. Brethren, let us not be prejudiced against **Truth**, but accept it.

—Carl Cain, 1364 Lehigh St., San Diego 10, Calif.

Comment—In behalf of the members of the church at 18th and D Ave., here in National City, I am taking

this opportunity to publicly welcome Bro. Cain and family. I have known Bro. Cain for years, and we are thankful for them as servants for God. We are doubly blessed, as Bro. Cain is a very able teacher and worker in the church. He is ready to do anything, anytime for the Cause. We are also thankful not only for Bro. Cain and family but for all the others who have left error for Truth. May other sincere souls study and do likewise.

—Marvin Fisher, 3003 Luna St., San Diego 17, Calif.

NOTICE TO THE BROTHERHOOD

We, the brethren of the faithful church of Christ at 18th Street, Huntington, W. Va., want the brotherhood to know that we do not consider Bro. Deck Ward a faithful gospel preacher, and do not advise any loyal congregation to use him. He is laboring with the S. S. and cups brethren.

—J. W. McKeand.

THE AFRICAN WORK

By Paul O. Nichols

I have not had a recent letter from Brother Severe, but the last time he wrote, the work was still progressing in gratifying way. Souls were still responding to the Gospel call. The preachers were having success at the different places where they were preaching.

Thanks to all who have offered words of encouragement, and the ones who have donated to this work. Of course, if we fail to report any contribution, we would appreciate your calling it to our attention, so that we may include it in our next report. Sometimes a check reaches us after our report goes to the paper, then it does not come out until the next issue of the paper.

Donations: Huntington, W. Va.—\$50.00; Ada, Okla.—\$30.00; Sunnyside, Iowa—\$25.00; Harrodsburg, Ind.—\$22.00; Kennewick, Wash.—\$20.00; Merced, Calif.—\$10.00; Wichita Falls, Tex.—(N. 6th St.)—\$10.00; Lawrenceburg, Tenn.—\$10.00; Washington, Okla.—\$10.00; The Dalles, Ore.—\$6.00; L. L. Gibbs, Huntington Park, Calif.—\$20.00; Otis Osburn, L. A., Calif.—\$10.00.

BONDS OF MATRIMONY

Head-Cutter—Nov. 24, 1955, Bro. Ted Head and Sister Phyliss Cutter were united in marriage in a beautiful, well-planned ceremony, at the 7th St. church of Christ in Oklahoma City. Many friends and relatives were present. We wish for them all the happiness a Christian home affords. The writer officiated.

—Jerry Cutter.

OUR DEPARTED

Green—Sister Myrtle Green, Weedpatch, Calif., was born Oct. 23, 1898 at Combs, Ark., and departed this life Dec. 5, 1955, in Bakersfield, Calif., at the age of 57 years, 1 month, and 12 days. She leaves to mourn her passing, her husband, Melvin Green, of the home; a son, Elmer, and 2 grandsons, Ronald and Donald; a brother, Ivan Lee Davis, Corcoran, Calif.; and a number of relatives and friends. She obeyed the gospel at an early age and lived a faithful Christian life. She was a member of the Arvin congregation and services were conducted there. The writer officiated.

—Verlin Elliott.

IN APPRECIATION

Our beloved Sister Davison passed away last month, with cancer and a bad heart. A short while before her death, she requested that her gratitude for the get-well cards and good wishes be expressed in the OPA. If the senders could have known the joy and often, tears of appreciation they brought, their efforts would be repaid many fold. Although we miss her here on earth, we hope to be with her in Heaven. May we always be ready to help lift and cheer the broken-hearted.

—Bro. and Sister Elbert Phillips.

BUILDING UP THE CHURCH (V)—

(Continued from page three)

we all know the more he has to rule over, the more experience he will get for his office. It is certainly possible that I may be wrong in this interpretation, but one thing is sure; Paul said he must have children—plural number in both English and the original.

(2). Does the term faithful mean faithful to the elder or faithful to God? It seems to this writer it must mean both. Does it not follow that if children are faithful to a Christian parent, they will be to God and vice versa. (3). How old are the children mentioned? Either old enough to be faithful or accused of riot or unruly. (4). Does Paul mean all of his children have to be faithful? He seems to include all; he is to have his children in subjection, ruling them well.

We could go on ad infinitum posing questions on this particular facet of our investigation. Again, God expects us to use our good common sense, so let us take this passage to mean exactly what it says and many of our problems will find solution therein.

(To be continued)



T. G. Wright, Rte. 1, Box F, Imperial, Calif., Nov. 29.—Our meeting begins Dec. 2, with Bro. Orville Smith doing the preaching. The congregation is growing, 3 were baptized last summer and others have moved in. Pray for us.

J. W. McKeand, Ceredo, W. Va., Nov. 22.—The OPA gets better all the time, Bro. King. The articles by you and Bro. McCord have been tops. Keep the good work going. Here are 7 subs.

M. G. Jones, Box 1104, Olivehurst, Calif., Dec. 1.—Nov. 21-27, Bro. E. H. Miller was with us, giving us some wonderful sermons. One confessed faults. We appreciated cooperation from Yuba City, Carmichael, and Sacramento. We invite visitors.

Frank Lunn, 443 S. Jessie, Pontiac 16, Mich., Dec. 7.—The churches at Pontiac and Melford are doing fine, both in number and spiritually. The C. O. boys are taking a great interest in the work and are much help. Here is a sub.

Walter Gray, Box 204, Hartshorne, Okla., Nov. 18.—We had only a few members here to begin with, and some moved away, one died, and we only have two at present. We need an elderly retired preacher, and have a house here that he and his wife could live in. Do you know of anyone available?

Timothy Phillips, Rte. 1, Box 425, Delta, Colo., Nov. 29.—We recently enjoyed a visit with the brethren at Haysville, Kan. Bro. Ben Roe and family from Dallas were with us here last Lord's day. We appreciate visitors. The church here is doing fine. My phone number is 093J11.

Manuel Marsh, 1901 Mich. Ave., Panama City, Fla., Nov. 19.—The church here is progressing. We have 3 fine preachers that come here once each month and they strengthen us much spiritually. We hope some day, to be able to have a preacher here for a long time to do teaching from house to house.

G. R. Helterbrand, 611 N. Hickory, McAlester, Okla., Dec. 11.—We have had 4 baptisms this past month, Bro. Mitchell did the baptizing. He gave us a good lesson today. Bro. Clovis Cook will preach for us Dec. 18, morning and evening. Here are 3 subs. We think the OPA is fine and wish all Christians would read it.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Dec. 13.—We want week-end preaching, and at present, do not have any preachers booked. If any of you have that kind of time open, and are near enough, please let us know. Bro. King, here are 3 subs for the OPA.

Miles King, 5001 Duval, Austin, Tex., Dec. 15.—We continue to work with the church at Lynwood, Calif., with one baptism thus far. The Thanksgiving meeting was held at this place and was an enjoyable one. The speakers were Brethren H. E. Robertson, Chester King, Bob Savage, Nelson Nichols, and myself.

Raymond Bunner, Rte. 3, Box 124, Fairmont, W. Va., Dec. 7.—We are getting along nicely with our new building. Bro. Leonard was here and preached for us Nov. 23, 24, and Bro. Tommy Shaw preached for us Nov. 27. We invite faithful preachers to stop by with us. We plan soon to send acknowledgment of all who helped financially on our new building.

Alton Bailey, 809 Grant, LaGrange, Ga., Dec. 11.—Since last report, I preached at Pochahontas, Ark., Nov. 3; Nov. 4-13, I was in a meeting at Cross Hollows, near Cassville, Mo. We appreciated the fine cooperation of Clio and Mountain Home. We look forward to the discussion between Bro. E. H. Miller and Cecil Abercrombie, Dec. 14-17, at Columbus, Ga., The church in LaGrange is doing fine.

Burnice Weeks, Kinston, Ala., Dec. 11.—Brother Paul Mackey was recently with us at the Lowery church, preaching twice. Also, Brother Gillis Prince was recently with us. We were glad to have both of them. Since last report, I have preached at home (Lowery), and Mt. Pleasant, and Panama City, Fla. Please pray for me in the work.

Thomas Murphy, Rte. 5, Liberty, Ky., Nov. 21.—Sept. 19-25, I held a meeting at Chestnut Ridge, near Mt. Vernon, Ky., with a full house each night and 4 baptisms. I preached 4 nights recently for the Blue Springs congregation. I enjoyed Bro. E. H. Miller's meeting here in Sept. We are happy to read the good being done throughout the brotherhood. Here is my renewal for another year of good reading.

J. R. Tidmore, Box 93, Broken Bow, Okla., Nov. 19.—I am still doing some work on our church building. Some of our members have moved away, but we are still at work for the Lord. I go to Golden each 4th Lord's day, and will go to McAlester the first or second Lord's day in Jan. My appointment at Legal has been canceled during the winter. I have preached at Dierks and Oak Grove, Ark.

Raymond Lindsey, Rte. 1, Washington, Okla., Dec. 6.—Bro. Johnny Elmore closed our meeting Nov. 27, with 2 baptisms. The gospel was ably preached and we thank God for such preachers. The church here hopes to help do mission work in western Okla. Someone made it possible for us to hear the gospel and we want to see that others have that opportunity. Here is a sub.

J. H. McKaig, 1625 Drury Lane, Vista, Calif., Dec. 16.—We are so isolated in these parts, that by the time news reaches us, it is ancient history. We hope soon to get our building program under way and to be able to report more details soon. We have looked forward to visiting up in the valley and maybe some day the substance of things hoped for will become a reality.

Verlin Elliott, 3419 Fillmore, Bakersfield, Calif., Dec. 13.—The church here continues in the appointed way. A family from the S. S. and cups met with us last Lord's day and said they plan to continue meeting with us. Our crowds are generally fair on Lord's day morning but not what they should be at night services. I was with the new congregation in Tulare the 4th Lord's day and they asked me to return once a month (3rd Lord's day), for awhile. They have several families and seem zealous.

Jesse French, 1327 Bellhaven, Salinas, Calif., Dec. 13.—I have been preaching at Salinas and Aromas, and also doing some personal work in the Salinas area. It seems to be a much needed work. We look forward to having Bro. Bob Savage with us for the year 1956. I am sure he can do much for the church here, and I look forward to meeting him and working with him. May we all lay down the little things that make for division and strife and stand united and strong. Let us meet the challenge of a new year with a faith that is strong.

Ralph Kitson, Mozier, Ill., Nov. 25.—Brethren Billy Orten and John Smith, are in a meeting to close Dec. 4. Attendance is good, and one was baptized last night. We would love to see Bro. Garland Beaver and family, we think so much of them, and miss them. Sister Phoebe Higham is in the hospital at Jerseyville, Ill. Please remember her in your prayers. (Under date of Dec. 5.)—Our meeting closed last night, a good one, with 4 baptisms. Bro. Billy Orten did some good preaching. Here are 3 more subs.

Eugene Qualls, Rte. 3, Box 655, Tulare, Okla., Dec. 5.—We closed the meeting at Earlimart after a few nights due to lack of interest. We have worked for some time here but the people of Earlimart have closed their ears, so next Lord's day there will be no services here. We want to thank Sister Maudie Ridenour for her donations, help, and prayers, also Brethren C. D. DeGough, Allen Johnson, Calvin Card, and Lavern Lum, for their help. I hope to be of help in the central and

southern part of the valley. If you need me, call me. Here is a sub.

Clovis T. Cook, 1611 Bluff St. Wichita Falls, Tex., Dec. 7.—I have recently preached at my old home congregation, Lees Summit, in Mo. We enjoyed being with them again. They still have that mind willing to work, and I doubt that any congregation has done more for the Lord in proportion to numbers and ability from a financial stand-point. I preached at Ada, over the week-end and at present I am assisting C. W. Carson and Bill Harmon, in a meeting at North 6th. and Broadway. I am to be with the church in McAlester, the third Lord's day in this month.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Dec. 15.—Nov. 26, 27, I preached at Vim, near Garrison, Tex. Lord's day afternoon we were at Center, Tex., in the home of Bro. Eaves, where I preached on the communion and teaching questions by request. Several digressives were present to hear the lesson on these questions at Vim, which was also preached by request. Nov. 13, Dec. 11, I was at Sand Grove, Tex. I am to be at Temple, Tex., Jan. 1, then to San Angelo for the meeting New Years day, and am looking forward to seeing all the brethren there.

King Rawdon, Rte. 2, Etheridge, Tenn., Dec. 16.—The church at Chapel Grove is doing fine. Bro. Lynwood Smith preached Dec. 3, 4, and Bro. Billy Orten preached Dec. 11, morning and evening. Bro. Waters has been gone for some weeks now and we will be glad to have him in our midst again. We rejoice to read the statement concerning Bro. Bob Savage. We appreciate a man like that, and he has a welcome at Chapel Grove anytime. Let us help him all we can. Bro. King, come by when ever you can. Bro. Albert Gilliam will give us a lesson next Lord's day.

Joe Patterson, Box 521, Menard, Tex., Dec. 12.—Jan. 4, Bro. Billy Jack Ivey is beginning a work at Big Springs, Tex., with the intentions of establishing the true worship. There are a few members there, among them, a young man and his wife who were baptized last year. He hopes to become a leader. Bro. Ivey plans to continue there for about 3 months. We plan to help all we are able, and if you want to help you are invited to take part in this worthy work. You may send any donations direct to Bro. Ivey at Box 521, Menard, Tex. Bro. Simon J. Gay is very sick and in the hospital. He has spent much of his time laboring with the small churches, and now he is weak and needs help.

Fred Kirbo, Box 393, Wilson, Okla., Dec. 8.—Bro. Billy Orten held a very interesting meeting at Wilson, and did some wonderful preaching. Everyone loves Billy. I also heard Bro. Jack Ivey at Healdton, Okla. He is a power in the scriptures and the best chalk artist I have ever seen. He preached a wonderful sermon on the home, condemning the movies. Such preaching makes me love him more, as he stands against sin and ungodliness. I am now in a very interesting meeting at Lawrenceburg, Tenn. Brethren, remember we need to not only respect our brothers feelings but God's feelings, too. Do not be influenced by anything but the Word of God. Here are 6 subs.

Tom Smith, 302 Phillips, Healdton, Okla., Dec. 15.—Nov. 27, Bro. Jack Ivey closed a very good meeting for us with one baptism, and we were all strengthened. Cooperation from surrounding congregations was splendid, as it usually is. We had an all day service the closing day with a number of churches represented and we discussed mission work in Okla. As Bro. Morris suggested at Sulphur, we felt there had been enough talk and was time for action. As a result of the decision, Bro. Ivey is now at Duncan, Okla. Brethren Buddy Frye and C. A. Smith will assist in this work, and it looks favorable for the work to be firmly established at that place.

Tommy Shaw, Commodore, Penna., Dec. 15.—Since my last report, I have preached at Clio, St. Albans, and Fairmont, West Va., and LeContes Mills, Penna. I have heard several of the brethren at St. Albans teach, and they seem to make preparation to present their lessons. If brethren would prepare when they are to teach, instead of expecting the Lord to put words in their mouths during the service, we would have no fear of the pastor system ever invading our ranks. Congregations will pay attention and be edified when the teacher has made preparation. The 18th, I am to preach at the Twelve Pole congregation near Huntington.

Ed L. Nichols, 849 Wilcox, Hollywood 38, Calif., Dec. 15.—Since last report, we left Okla., where I had regular preaching appointments monthly, with several congregations, and have spent some time in Calif. I preached one or more times at Siskiyou, Montebello, Glendora, Lynwood, and Pomona. En route to Seattle, we stopped at Cottage Grove, Oreg., where my brother Paul, was in a meeting, and I preached the last service of that meeting. Last evening, we attended the mid-week services of the congregation here in Seattle and I assisted in the teaching. Lord willing, I will be working with Bro. Bayland Osborn in the northwest for a while.

Leon Fancher, Pine Ridge, Ark., Dec. 15.—The congregation here has developed its talents well since establishment last April. They are planning to start on a building as soon as arrangements are completed for a lot. We are enjoying the work with this congregation, though they are few in number (12 besides Nancy and I), they are growing strong in the faith. We visited Horatio, for morning service, and Green Valley (Dierks), in the afternoon, preaching at both places the 4th Lord's day in Nov. Heard Bro. Jimmy Shaw at Broken Bow, Okla., that night. We visited Bro. G. B. Harrell's meeting at Texarkana, Nov. 24, 25, and heard him preach a fine sermon the first night. I preached the last night. May we continue to pray for one another and work together.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Dec. 19.—The meeting at Kennewick, Wash. closed Nov. 27, with 23 confessions and restorations. Our next was at Saginaw, Ore., Nov. 28-Dec. 11. We were certainly happy to have Bro. Gayland Osborn and family with us for most of the meeting, and also my brother, Ed, and his wife attended three services, preaching once. Gayland preached twice. The hospitality of the Harris home, where I made headquarters was certainly wonderful. I was happy to get home to my wife and baby, James Paul, after having been away for nearly six weeks. Dec. 16, I preached at Siskiyou St., L. A. Let us work while it is day.

Johnny Elmore, G. D. Houston, Mo., Dec. 15.—During October, we were in Springfield, Mo., having been sent to preach by the congregation at Kingman, Ind. Mt. Carney and Lebanon, Mo., and Ardmore, Okla. While in Springfield, our daughter, Joni Linn was born on Oct. 20: We were at Seymour, Mo. Oct. 29, 30. We had a good meeting at Washington, Okla., Nov. 13-27, resulting in 2 baptisms. Washington is a thriving congregation, which is a tribute to God's blessings, and perseverance on the part of the faithful there. After preaching at Ardmore, Okla., Nov. 30, and Lebanon, Mo., Dec. 4 (night), we returned to the work in Houston, Mo., where the brethren have prepared a nice, commodious apt. in the church house basement. We will make this headquarters while assisting both Houston and Springfield congregations. We are being supported in this work by the same congregations as above.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Dec. 15.—Since last reporting, I have preached at Orange, Norco, Lynwood, Montebello and here at home. Our new building is nearing completion here, which

we think will be an asset to the Cause in this vicinity; we look forward to and pray for good things, including a substantial growth in spirit and number. As the old year draws to a close, I take a backward glance and pause in gratitude to God and the brethren, feeling that I have done so little for Him Who has done so much and Who has given so graciously. During part of my holiday vacation from the school room, I will be at Orange Ave., Fresno in a series of meetings; they begin Dec. 17. We pray for a good meeting. God bless the church in the New Year should be our fervent prayer.

Othur L. Barnes, 1318 East St., Texarkana, Ark., Dec. 2.—Bro. G. B. Harrell closed a good meeting here with 3 confessions, one from the S. S. church. We confessed error in the use of cups, during the Miller-Hathaway discussion, last Feb. The two meetings since then resulted in 7 confessions and one baptism. We now have a growing congregation of 16 members. Bro. T. J. Shaw and son, Jimmie, Commodore, Pa., were here to assist in both meetings. Bro. Leon Fancher and others assisted in singing and preaching. The Shaws and Leon have the credit of showing us the true way of worship at the Lord's table. Though this is the only faithful congregation in or around Texarkana, we pray there will be others. Pray for us that we may have sufficient strength and courage to carry on the work.

Billy Jack Ivey, Box 13, Sentinel, Okla., Dec. 16.—The meeting at Columbia, La., was a very pleasant meeting with two baptisms. The meeting at Healdton, Okla., was very enjoyable and I especially appreciated the grand fellowship and association. I believe much good was done in this meeting especially toward mission work in the state of Oklahoma. One fine young man was baptized. Bro. Fred Kirbo was present every night and proved a valuable asset to the meeting. At present, we are at Duncan, Okla., in the mission work that is being carried on here. We are very much encouraged at the prospects. Perhaps, Lord willing, within a few years a strong congregation shall exist in this thriving city. This work is being sponsored by several congregations in the state of Okla. May God bless the faithful is our prayer.

Ted Warwick, 811 No. Northwood Ave., Compton, Calif., Dec. 15.—The meeting at Woodlake, Calif., closed with good interest but with no visible results. These brethren are certainly behind the preachers young and old and divide their time between the two to maintain an interest among the young people as well as the old. We were glad to have those who drove as far as Los Angeles, Arvin, Bakersfield, Corcoran and the other places to be with us during the meeting. Before returning home I heard Bro. Eugene Qualls one night at Earlimart and Bro. Homer King at Arvin. Last week I was at Corcoran preaching over the week-end. Dec. 1, our hearts were saddened at the passing of a very close and dear friend of our family as well as many others, Mr. Ernie Smith. Lord's will! I will be leaving the first of the year to begin working with the congregation in Levelland, Texas.

Paul Mackey, 308 Woods Ave., Flemington, Penna., December 14.—After the last report, I was with Ervin Waters in his meeting at St. Albans, W. Va., preaching twice at Huntington while in the area. I preached over one week end at the Lowery congregation in Alabama and then at Memphis, Tenn. I met Ervin at Memphis and we went to Houston, Texas, stopping en route at Lynwood Smith's home; Hammond, La.; Beaumont, Texas; and Temple, Texas. I preached at Beaumont, Texas, on Nov. 27, and Dec. 4, at Live Oak, Sand Grove, and Houston, Texas. Dec. 5, I preached one night for Ervin at the Warwick St. congregation in Ft. Worth, Tex., where we were in a meeting while he went to Los Angeles for a funeral. Dec. 7, I preached at Dallas, Tex. Dec. 11, I preached at Jacksboro, Tex., and Ft. Worth (Vaughn Blvd). We are now en route to Levelland, Tex., to continue thru Christmas. If it be the Lord's will, I will be in W. Va. for the month of January.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Dec. 14.—I preached several times at Chapel Grove in November with one baptized. I preached Nov. 21 at Hammond, La.; Nov. 22 at Beaumont, Tex.; Nov. 23-24 at Temple, Texas; and held a meeting at Houston (Aurora St.), Texas, Nov. 25-Dec. 4. I was at Ft. Worth (Warwick St.), Dec. 4-11, with one restored. We are happy to now see good cooperation between the Warwick St. and Vaughn Blvd. congregations in Ft. Worth. I went to Los Angeles, Dec. 5, to conduct the funeral services for Ernie Smith, one of the best friends I ever had. The task was difficult for me. Dec. 12, I preached for the first time at Woodson, Texas. I am to be one night each this week at Sonora and Odessa, Tex., and then begin a meeting at Levelland. It now appears that my California work will begin with a meeting at Corcoran, Feb. 4-13. I have been in personal contact with so many of our preachers the last month, about twenty, that space forbids my naming them but I appreciate all of their cooperation. Paul Mackey is still rendering valuable aid in the work.

Orville Lee Smith, 406 Wall, Joplin, Mo., Nov. 30.—The first Lord's day in Sept., I preached at Neosho, Mo., and the second Lord's day at Tulsa, Okla., baptizing 3. Also during Sept., I held a weeks meeting at Cable Ridge, Mo., and was at Sweetwater, Mo., for a week, baptizing one. I was with my home congregation in Burkhart, Mo., the first Lord's day in Oct. They are doing fine. During Oct., the Ada, Okla., congregation sponsored me in two meetings. One was a mission meeting at Duncan, Okla., with fair interest. They will meet each Lord's day in Duncan, so if you are interested please contact Bro. Buddy Frye, 1801 Birch, Duncan, Okla., for time and place of meeting. They (Ada), sponsored me in a meeting at Locust Grove, Okla., with one baptism. The first week-end in Nov., I preached at Tulsa, Okla.; Nov. 9, Arvin, Calif.; Nov. 10, Lodi, Calif.; Nov. 13-27, I held a meeting at Stockton, Calif., with several restorations, one from the S. S. congregation. Nov. 28, I preached at Aromas, Calif., and Nov. 29, at Salinas, Calif. Here is a sub.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., Dec. 7.—Nov. 26-Dec. 4, I was with the faithful near Malone, Ala. We had services in the home of Bro. Dukes, and the weather was so bad people could not get there with a car, so we had services only on Lord's days. Bro. Pitts, the S. S. and cups preacher, has not been back there, since I asked him to discuss his practice last Nov., a year ago. A sister who agrees with his practice, asked him to come preach and he told her it was too far (42 miles), yet he had been coming every Lord's day until I challenged him for discussion. Dec. 17, 18, I plan to be at Imboden, Ark. I plan to go to Detroit next spring. I have 2 cousins there who are faithful and refuse to worship with the digressives. I am to go to Brinkley, Ark., in Jan., also Hallsville, Tex., where Bro. Abe Young has stood firm through the years. My support for Oct., Nov., and Dec., has been good and I am thankful for everything that enables me to keep teaching my people. May we strive to do still more during 1956.

J. D. Corson, Mahaffey, Pa., Dec. 3.—The work in Mills, Wyo., continues to grow with 6 more being added to the congregation. Nov. 27, after services, these 6 were baptized into Christ, even though we had to travel 15 miles, 4 miles over a rough, hilly trail, in near zero weather, with about 4 inches of snow on the ground. One of those baptized was our neighbor, part Indian, and Catholic. She is happy to be a child of God. Our daughter Joyce was another to be baptized, our 8th child to obey the gospel. Recently, we were glad to have Bro. Tracy Moore and family with us from Delta, Colo. He gave us a good lesson. From Nov. 1 to Dec. 1, we have received the following support which enables us to continue in the work at this place: Kingman, Ind., by Bro. Earl Carter—\$50.00; Tulsa, Okla., by Bro. Gene Hopkins—\$50.00; Brookhaven, Miss., by Bro. Ernest Montgomery—\$50.00; A dear friend and brother, Yuba City, Calif.—\$50.00; Sister Vietta Coble, Vanzant,

Mo.—\$10.00; Bro. and Sister Wayne Fussell—\$10.00. For this \$220.00, brethren, we are surely thankful, and may God bless you for having a part in the establishing of the Cause in this state. Nov. 6, I was called to Arvada, Colo., to help a brother who had been confused. I preached there Lord's day evening. They seem to be doing fine. May God continue to bless my brethren everywhere, and please continue your prayers for me and mine.

J. Wayne McKamie, Rt. 1, McGregor, Tex., Dec. 6.—We began in Greenville, S. C., Aug. 7, and continued there until Sept. 1, then we began in Harrodsburg, Ind. on the 4th of Sept. and continued there through the 18th. We certainly enjoyed seeing all our old friends in Harrodsburg and preaching where I preached for so long. The meeting closed with one baptism and one confession of sins. On the second of October we began a tent meeting in Greenville, S. C., which continued for two weeks over three Lord's days. A more steadfast and zealous people we have not found than these in Greenville, and our stay there was most enjoyable. A dependable people in every phase of the Lord's work and the brotherhood should be thankful for such a congregation on the East coast. Surely a bright and profitable future is in store for these people. Enroute home we preached in Lawrenceburg, and Memphis, Tenn., and enjoyed seeing these people very much. While in Memphis we visited with Bro. Pinegar who is in a very bad condition and was bedfast. Bro. Pinegar has long been a soldier of the cross and our prayers should be for him. We began in McGregor, Tex., Nov. 6, and preached there through the month of November. We began in Midland, Tex. on Dec. 4th. where we are at the present writing.

Homer L. King, P. O. Box 333, Modesto, Calif., Dec. 20.—From Nov. 20 to Dec. 4, I assisted in a series of meetings with the faithful at Arvin. Although there were no additions, yet it seemed that the interest was good and the attendance fair, in spite of the fact this was their fourth protracted meeting this year. It was good to labor with the good brethren at Arvin and Bakersfield, since they co-operated very agreeably. Some came from Los Angeles, Porterville, Tulare, and Modesto. Preaching brethren for one or more services were Ted Warwick, Orvel Smith, Wayne Degough, C. D. Degough, and Verlin Elliott. I was glad to get to hear Bro. Barney Welch two nights in his meetings at Ceres. I am now laboring with the church on 64th St., Sacramento, in personal evangelism and by preaching over the week-ends and on Wednesday nights. This is a much needed work in nearly every congregation. I shall, the Lord willing, continue in this work through Jan. 1; then to Stockton to labor for them, wherever needed, until about June 1. Indeed, the work in Sacramento is being supported, financially, by Stockton. In the main, the work in 1955 has been pleasant and profitable. We pray for greater results in numbers and spirituality in 1956. May the Lord bless all our faithful preachers in their labor of love for Him throughout the new year, and may we all strive even more to maintain love and unity in the brotherhood, without which growth cannot be accomplished. Pray for me and mine.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Dec. 17.—The time spent at Sacramento was profitable, with good interest and attendance. I was asked to return in '56 but did not have the time open that was wanted. Most of my time for 1956 is taken and part of it for '57. I went to Olivehurst from Sacramento, where one confessed faults. Cooperation was good by other congregations. En route home, I stopped at Sanger for 4 services which I enjoyed. I spent a few days at home before going to Columbus, Ga., for a discussion with Cecil Abercrombie on the use of cups in the communion. I affirmed for two nights, but he refused to reply to my affirmative. He merely affirmed the cup was the blood. The third night he was to affirm "The scriptures teach that the fruit of the vine may be distributed in a plurality of drinking vessels by each congregation." He refused to read or define his proposition, said he had been affirming the last two nights. He then began by

denying the Bible said anything about one or more drinking vessels. This, of course, disproved what he was supposed to affirm. In my first negative I showed how he had refused to read or affirm his proposition and asked him to do so in his next speech, but he failed to do so. Tonight was the last night, and he still failed to do this. He quoted from the Greek "The wine drunk at the Eucharist." I showed the same place said "a cup of unfermented wine" and Smiths Bible Dictionary said, "The contents of the cup are specifically described by our Lord as the fruit of the vine" (Matt. 26:29; Mk. 14:25; Lk. 22:18). He could find no authority for cups, his own witness said "a drinking vessel" (Matt. 26:27). I pray many will see the Bible way.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Dec. 16.—Nov. 20, Dec. 4, and 11, I preached at Seattle, Wash., and attended services there Dec. 14. Heard Paul Nichols preach at Kennewick, Wash., Nov. 23-25 and took part in the all day "Thanksgiving Day" meeting there Nov. 24. Nov. 27, Dec. 1, and 9, preached at Saginaw, Oreg., and heard Paul Nichols preach there most of the nights, Dec. 2-8. We are thankful that Eddie Nichols has come to the Northwest to help with the evangelistic work here. I have tried for more than three years to convince the brotherhood of the need of more than one preacher in the Northwest, and the concern that Eddie Nichols and others have shown for this need is a good thing. Eddie has come here with only \$30.00 a month, as a certain amount, promised him. Kennewick and Yakima, Wash., and The Dalles, Oreg., have expressed their willingness to help support him, but he will probably need more financial help. I appreciate Eddie for coming under these circumstances, and I believe the Lord will take care of his needs as He promised in Matt. 6:33. We need more preachers who believe and have faith in such scriptures as Matt. 6:33 and 1 Tim. 6:8. I have taken the responsibility of asking congregations to help support Eddie Nichols in this work. I believe that Eddie could use and would be thankful for any support that any congregation would send him, and I am persuaded that the Lord would be pleased with any such giving for His Cause. Because that Eddie is now working with me in this work, I have decided no anymore to report contributions given to me for work in the Northwest in the O. P. A. The Lord willing, I will make my acknowledgments directly to those who support me, and if any congregation wants to know what I have received, I will send them a list of donations received by me.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Dec. 12.—We did not begin the meeting in Capitol Hill, Oklahoma City, until yesterday morning. On my way up here I preached two nights at No. 6th St. church in Wichita Falls, Tex., to very nice crowds. I enjoyed my visit there very much. They were having a meeting—using home talent, and just put me in as one of the "home boys." Both congregations came together to hear me. I preached here in Okla. City, in the rented hall Thursday night. Almost four years ago the brethren here decided they should start another congregation and several began meeting in Capitol Hill. They paid sixty dollars per month for this hall, and extra when they used it extra. Yesterday, their dreams began to come true, they had their first service in their own beautiful brick building at 2636 S. W. 36th. They have worked and sacrificed for this building—many of them both men and women, after working all day on their job, and children, after school, working until midnight on the church building. But they have built it without asking for outside help. It was my privilege to preach the opening sermon in this building. We had many visitors from fourteen out of town congregations, and the N. W. 7th Street church here was very cooperative. We all had lunch together in the Hall where they have been meeting, and a good singing in the afternoon. Last night the house, which seats about two hundred was filled almost to capacity. I am to preach here over next Lord's day and we are hoping and praying for a good meeting. I am to go home from here for a few days, then back to San Angelo, Texas until the first of March, at which time I am to go to Pontiac, Michigan until July. May God richly bless all His faithful workers.

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. XXVII

MODESTO, CALIFORNIA, FEBRUARY 1, 1956

No. 2

BUILDING UP THE CHURCH (VI)

To this point in our series, we have considered the qualifications of the elder as respects the following: Experience, reputation, and domestic relations. Entertaining the hope that we have dealt with these phases of our investigation scripturally, evoking a minimum of disagreement and no misunderstanding, we now consider the following:

Character

That the elder must be a man of high repute and noble character, all, so far as this writer is aware, are agreed. The first qualification of this division is that the elder must be **blameless**. To be blameless, basically, means to be free from blame. Your writer understands this term to be used in the relative or the comparative sense and not the absolute. This can likely be considered in connection with the fact that he must be a man who enjoys a good report of those without.

To be blameless is to be free from faults. Lest we not understand the blanket or more inclusive term, the Apostle delineates particular faults the elder is not to possess. He is not to be self-willed. A self-willed man is merely one who insists on having his own way regardless of the way or ways of others. An elder must be a man with a "give-and-take" spirit; he will in his experience as an overseer of God's people be called upon to yield his own will to that of his compeers. I like what the Revised Standard Version says about love—"it does not insist on its own way." Certainly an elder must be a man with love in his heart—full and running over.

Too, he is not to be soon angry. He is not to be the man, who, at the least provocation, maddens. He is not a man given to wine; not a wine drinker (Emphatic Diaglott); no drunkard (Revised Standard). He is not to be no striker or simply not violent—not a fighting man, carnally speaking. Nor is he to be given to filthy lucre: simply, he is not to be a lover of money. Such a characteristic is unquestionably contrary to the spirit of Christianity.

All of the qualifications of an elder are not negative—that is, those he must not possess. There are positive qualifications not to be overlooked. Such are these: a lover of hospitality, a lover of good men, sober, just, holy, temperate (a man of control—self, appetites, wants and desires).

In Paul's instructions to Timothy concerning the qualifications of this office, he uses these three words
(Continued on page three)

MUST I KEEP THE SABBATH DAY HOLY? (No. 2)

The Sabbath was given as a sign between God and Israel only. "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generation, for a perpetual covenant. It is a sign between ME AND THE CHILDREN OF ISRAEL forever" (Ex. 31:16-17). God gave this to Moses, written on two tables of stone—written by the finger of God, on Mount Sinai.

Why was the sabbath given only to the children of Israel? Let Moses, their leader answer: "And remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: therefore the Lord thy God commandeth thee to keep the sabbath day" (Deut. 5:15). This command was given to those brought out of Egypt: no one else was ever commanded to keep the sabbath.

The ten commandments were called a "Covenant," and the keeping of the sabbath was one of these commands.

God made this "Covenant" with the children of Israel:

"When I was gone up into the mountain to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mountain forty days and forty nights, I neither did eat bread nor drink water: and the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant" (Deut. 9:9-11). These two tables of stone contained God's first command to man to keep the sabbath, the seventh day, unto the Lord. It was written by the finger of God, and Moses read it to the children of Israel. It was their covenant—between them and God.

Many years later Solomon says, "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb (Sinai), when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. * * * And I have set there a place for the ark, wherein is the covenant of the Lord, which He made with our fathers, when He brought them out of the land of Egypt" (1 Kings. 8:9, also verse 21).

The Covenant He made with them when they came out of Egypt would be taken away (out of the way):

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, altho I was an husband unto them, saith the Lord: But this is the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my laws in their inward parts, and write them in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more" (Jer. 31:31-34).

Now to find when God made the "New Covenant," foretold by the Prophet, we must find two things: First, When God put His law into man's inward parts, and second, when man receives full and free pardon from his sins.

Jesus told His disciples, "These things I have spoken unto you, being present with you. But the comforter, which is the Holy Ghost, whom the Father will send in My name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. 14:25-26). This promise made by Jesus, to His disciples, when fulfilled, brings us to the prophecy made by Jeremiah, quoted above. This would put "His law in their inward parts." And again Jesus says, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Before they could testify they must know something to testify. That knowledge is that law which Jeremiah said God would put in their inward parts.

Now let us go to Jerusalem, on Pentecost, A. D. 33, and take note of what happens there, and then: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4). Could anything fulfill both the prophesy of Jeremiah, and the promise of Jesus more completely? God certainly did put these things (the law of Christ) into the hearts, minds, (inward parts) of the Apostles.

But Jeremiah said "Their sins will I remember no more." All right, notice further: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:36-38). At this time and at this place was fulfilled the prophecy in Jer. 31. His laws were written in the minds of the Apostles, and

those who thus obeyed the gospel, had their sins remitted, forgiven—and God will remember them no more. This brings us to the "New Covenant" of which I shall write in my next;

(To be continued)

—J. H. Stegal.

TIMELY SUGGESTIONS

Looking in the wrong place. A young man had just proposed marriage to a young lady, and the girl took time to give the boy a long list of the things she expected of the man she married. When she had finished, the boy replied, "If I had all of those qualifications, I would be proposing to some other girl." That reminds me of some brethren's idea of the qualifications of the elders, and also the preachers. If the preacher could measure up to all the expectations of the brethren he would not be here, —he would be with the Angels!

Peter said "I am a man" (Acts 10:26). And Paul said, "We are your servants" (2 Cor. 4:5). The seven, of Acts 6 were just "men." The elders and deacons of 1 Tim. 3, and Titus 1, were just "men"—not an angel among them.

Let us remember that when any of us reach a state or condition where we do not make mistakes; have no faults, but are perfect—in men's eyes that we will be with the Angels and not here among men.

Suggestion: remember that when you point a finger of accusation at a brother, three fingers point back at you.

Usually the heaviest burden the complainer has to carry is the chip on his shoulder, — get rid of that "chip" and life will be much brighter, and burdens will seem lighter.

Suggestion to the young: The surest way to avoid the disadvantages of old age is to disregard safety rules. "Children, obey your parents in the Lord; for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6: 1-3).

David, just a homely shepperd boy, and with a sling and a smooth stone, slew Goliath, the mighty warrior (1 Sam. 17).

Mordecai was an humble, say-nothing kind of a fellow, who loved and served God. But Haman was a boastful and proud fellow, who assigned himself the task of destroying Mordecai. He erected a large and tall gallows on which to hang Mordecai, but instead of Mordecai, Haman was hanged on the very gallows he had prepared for Mordecai (Esther 6-7).

Suggestion: It does not take great men to do great things.

A good man, and a reader of the OPA wants to know of me: "Does one have to be baptized to be saved?" To which I reply: A person who has not yet reached the years of accountability does not have to be baptized to be saved, for: "Of such is the Kingdom of Heaven" (Matt. 19:14). This little child certainly does not need to be baptized for the remission of sins—it has none. Neither would we say that a person who does not have the proper mind to learn and understand would have to be baptized. Neither of these is a gospel subject.

But Jesus gave the command to go "teach all nations," "preach the gospel to every creature" (Matt. 28 and Mk. 16). Now, those who can understand the

teaching of God's word are commanded to be baptized. To put it in the Savior's language, "He that believeth and is baptized shall be saved" (Mk. 16:16). Here he points out two things necessary before salvation—believe, AND be baptized. This coupling "and" makes them both of equal importance, and places both of them before salvation.

When the Apostles preached this gospel, and people wanted to be saved, they were told to "Repent, and be baptized—for the remission of sins" (Acts 2:38). And to those who had thus been baptized, the Apostle wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life" (Rom. 6:3-4).

Thus it is plain to see that if an intelligent person would be saved, they must—after first, believing the gospel, repenting of their sins, and confessing the name of Christ before men, (Heb. 11:6, Luke 13:3, Rom. 10:10), be baptized into Christ, for the remission of their past sins.

Wisdom from above: "Who is a wise man and endowed with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (Jas. 3:13-18).

Final suggestion: Let us seek for, ask for, manifest and use the **wisdom that is from above.**

—Homer A. Gay

"KOINONIA"

Since the Lord has not placed His stamp of approval upon any particular English translation of the Greek language in which the Lord revealed His will in the New Testament, it becomes necessary for us to go to the scholarship of the world and lexicons which they have published, to find the exact meaning of words as given in writings of inspired men, chosen by Christ to reveal redemption's plan.

The Greek word at the head of this article has several different shades of meaning (depending on the context in which it appears), and is used many places in the New Testament.

The following are some of the simple and clearest definitions of the word as given by the lexicons, namely, "sharing, partaking, partnership, participation," and they express the thought the writer had in mind. In the King James version the word "**Koinonia**" is rendered **communion** which word is vague to many. The word "**communion**" is given in 1 Cor. 10:16 in common version and is not understood by the average reader. The idea expressed there is that we share in the benefits of Christ's death by eating the bread and drinking the cup in the Lord's Supper.

The word is used by some as a name for the Lord's Supper as such, which is erroneous from a scriptural viewpoint. The word "**Koinonia**" expresses a result of

eating the bread and drinking the cup and is not a name for the institution itself. It means to share or partake.

The word **Eucharist** means "To give thanks," and was never intended to be a name for the Lord's Supper and should not be so used, as a name for the institution.

The word "**Sacrament**" is not a scriptural name for the Lord's Supper as is often used by the denominational world.

Let us hold fast the form of sound words as given by inspired men, and let us not presume that the meaning of these words are fully and precisely given in any one translation.

—T. J. Shaw, Sr.

BUILDING UP THE CHURCH

(Continued from page one)

that form our sub-title. This has also been rendered "capable of teaching." A qualification accompanied with elucidation ad infinitum could not be made clearer. Nevertheless, may I quote from page 66 of J. W. McGarvey's "A Treatise on the Eldership," a 1950 DeHoff Publication, a reprint of the 1870 edition, the most exhaustive work on this subject that this writer has had the opportunity of reading. In his day there were titular elders—elders in name only, who could not teach. This, now, is his observation: "All such should immediately do one of two things—either resign the office, or put into exercise their latent powers, and prove themselves capable of teaching and therefore qualified for the office." This, to this writer seems scriptural and wise.

In this connection, it is only fair for us to consider 1 Tim. 5:17: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine (teaching)." This writer makes at least the following two deductions from this passage: (1). There were some elders, in the primitive church, who taught—preached, if you please—and they were paid wages for their labor, per verse 18. (2) This passage strongly infers, therefore, since the above ones were especially mentioned as being worthy of double honor, that there were some who did not, at least, teach all the time, and perhaps did not teach at all, comparatively speaking. Now, please do not misunderstand me. If this passage does teach that some elders did not make teaching and preaching their full time endeavor—and others did—the reason for those not so doing **was not because they were not capable or apt to teach**, because that was a clear cut requisite. Just what reason or reasons there were for some not teaching is not revealed, but we do know it was not because they were not able. I merely mention this because some (not of our number that I am aware of) have construed that from the gist of this passage, an elder does not have to be able to teach to qualify. The passage definitely does not teach that.

Now, conclusively, until next month—we leave with you this observation. Why is it we have today in some places men who qualify for the eldership, but are not so considered? (We are not talking, now, of those not qualified): In particular, I have in mind some older evangelists among us, and if I know what the qualifications mean, they qualify. Yet, we are content to make virtual "globe trotters" out of them—do-

(Continued on page seven)

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OUR HELPERS

Below, you will find the names of those sending us subscriptions from Dec. 20 to Jan. 20, and opposite their names the number sent. We appreciate the nice list of subs. this month. Please keep working for the paper. Check the following and report any errors to us, please:

H. G. Hamilton—14; Homer L. King—12; J. W. McKeand—9; J. Ervin Waters—5; Ross R. Willhoite—5; Ernie Lewis—5; L. C. Dent—5; Joyce Townsend—4; Wayne Pearce—4; James W. Russell—4; Mrs. Hazel Cobb—4; Curtis Waymon—3; Howard W. King—3; Garland Stumpff—3; John Roberson—3; James Orten—3; Gene Hopkins—3; Homer A. Gay—2; Paul O. Nichols—2; Wayne Fussell—2; E. H. Miller—2; Roy Lynch—2; C. V. Harris—2; Mrs. Emma Morris—2; Bill Harmon—2; Homer Smith—2; Burt Burd—2; Clyde Lamkins—2; H. D. Hinton—2; Mrs. Jessie Tobey—2; Robert Falvey—2; Loyd Kornegay—2; Mrs. Andy Shores—2; Ted Warwick—2; I. E. Hartman—1; Wayne McKamie—1; Timothy Phillips—1; Cude Smith—1; Leonard Copeland—1; L. F. Upshaw—1; Mrs. F. W. Chappell—1; Mrs. Raymond Johnson—1; Mrs. J. W. Tipton—1; Mitchell Mize—1; J. B. Carter—1; Elmer Rose—1; Mozelle Perry—1; T. F. Thomasson—1; Mrs. W. E. Shockley—1; Lynwood Smith—1; Albert Bledsoe—1; Van E. Butts—1; E. L. Jenkins—1; Mrs. James Haworth—1; Mrs. Earl Butts—1; Paul Mackey—1; Mrs. Lila Phillips—1; Mrs. M. F. Cisco—1; Edwin Morris—1; Dallas May—1; J. S. Shelley—1; Garland Lamb—1; M. W. Maddux—1; Mrs. Artie Etheridge—1; Dan Sexton—1; Total—154.

IMPORTANT NOTICE!

Until further notice address all matter for the paper or correspondence to Homer L. King, General Delivery, Stockton, California, please.

DO YOU NEED A CUP?

I have just received word, the nicer cup with a roll rim, can be made, and I would appreciate having a card from each congregation that wants one. The more I have made, the cheaper they will be, and I am letting each congregation have them at what they cost me. I must have 36 or more made in my first order, and the price is not definite as yet.

I mean to put out a tract soon in reply to Bro. M. L. Lemly's tract on "This Cup Of The Lord," and it will also contain my tract on "The Cup Of The Lord" and his reply to it.

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

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

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

—Harold E. Heflin, Box 495, Portales, N. M.

THEY TAKE THEIR STAND FOR THE TRUTH

On the night of Dec. 25, 1955, Bro. Taylor Joyce now of Odessa, Tex., took his stand with the faithful brethren in opposing the use of a plurality of drinking vessels in the communion. He is now worshipping with the Clements St. church in Odessa. Bro. Joyce had been laboring as an evangelist among those who oppose teaching in classes but contend for a plurality of cups, for the past six years. He is a very able speaker capable of delivering lessons designed to edify the church and convince the sinner. We are happy and encouraged by the strength he manifested in leaving not only error, but those made dear to him by the many years of fellowship. His change was not the result of a hurried decision but was brought about by years of close study and meditation. We pray others will study the communion question more closely and come to the Truth before it is too late.

On the following Wednesday evening, Bro. Johnny

McLemore of Odessa, Tex., took his stand with us and now opposes the use of a plurality of cups in the communion. Bro. McLemore had been meeting in Midland with those using more than one cup in the distribution of the fruit of the vine. He has given lessons and has the ability to develop into a capable teacher of God's Word. We thank God for such men as Brethren Joyce and McLemore and look forward to many happy years of laboring with them in the Master's vineyard.

—Bennie Cryer.

THE AFRICAN WORK

By Paul O. Nichols

We have received words of encouragement on our report of the work in Africa that appears in the OPA each month. It seems to keep the brotherhood in the States in closer contact with the Cause over there and informs them of the activities and accomplishments of the African preachers.

Since we left Nysaland, the brethren have built three brick places of worship. Hundreds of people have been baptized and restored. In addition to that there have been several new congregations established. We have gained several preachers from the denominations. Some of the preachers are working with congregations in an effort to strengthen them, while others are traveling from place to place preaching the gospel and converting souls to Christ.

Brethren, when we see how these African brethren are going ahead we ought to thank God and take courage.

Donations: Stockton, Calif.—\$60.00; Harrodsburg, Ind.—\$44.00; Armona, Calif.—\$20.00; Merced, Calif.—\$20.00; Corcoran, Calif.—\$15.00; Ada, Okla.—\$15.00; Washington, Okla.—\$10.00; Wichita Falls, Tex. (N. 6th St.)—\$10.00.

—849 Wilcox, Hollywood 38, Calif.

BONDS OF MATRIMONY

Franklin-Morrow—In the afternoon of Lord's Day, Jan. 15th, at the home of the bride's parents, El Monte, Calif., Darrel E. Franklin and Lucretia Sue Morrow exchanged their wedding vows. Darrel is the son of Everett and Selma Franklin of Stockton; Sue is the daughter of Floyd and Vida Morrow. For this young Christian couple, we implore the guidance and the blessings of Him Whose children they are. The writer considered it an honor to be the officiant.

—D. B. McCord.

Kuchera-Elmore—Marriage vows were solemnized by the writer at East Healdton church of Christ at 7:30 P. M., Jan. 7, for Sister Nellie Fay Elmore, daughter of Bro. and Sister J. D. Elmore, and Bro. James Kuchera, son of Mr. and Mrs. Walter J. Kuchera, St. Paul, Minn. A large number of friends and relatives were present to witness the ceremony. Bro. James recently obeyed the gospel thus becoming a member of the church of Christ, and Nellie has been a member of the church for sometime. We are thankful they are starting their life together with a Christian home, and we pray God will richly bless this union.

—Tom E. Smith.

Orten-Johnson — Billy Harold Orten and Peggy Eloise Johnson were united in matrimony on Dec. 23, 1955. The candlelight ceremony took place in the church of Christ on Concord Ave., Strong, Ark. Billy

is the son of Bro. and Sister Fred Orten, Lawrenceburg, Tenn., and Peggy is the daughter of the J. Elton Johnsons of Truxno, La. Billy is one of our best young gospel preachers. Singing was furnished by Leon and Nancy Fancher, Jimmie Shaw, and Junie Orten, while a very large crowd witnessed. We wish for this fine Christian couple, a happy home and many fruitful years in the Master's vineyard. The writer performed the ceremony.

—James D. Orten.

Clouse-Hamilton—On Dec. 25, 1955, I was happy to unite in marriage, Bro. Harvey Clouse and Sister Edna Hamilton, both of Kansas City. The wedding took place at the church in Lebanon, Mo. We extend best wishes and pray this couple may have a long, useful life together in His service.

—Johnny Elmore.

Garrison-Young— On the night of December 31, 1955, at the Ceres church of Christ, Bro. Royce Young and Sister Gale Garrison exchanged their wedding vows. Royce is the son of Mr. and Mrs. A. B. Young, of Modesto, and Gale is the daughter of Bro. and Sister Denver Garrison, of Ceres. We pray they may have the guidance and blessings of the Heavenly Father in the building and maintaining of a Christian home here, and finally, to the blessings of the Home Above. The writer feels complimented that he was chosen to say the ceremony.

—Homer L. King.

DeGough-McKinney—The evening of Jan. 14, 1956, in the building of the church of Christ at Ceres, Calif., Bro. Richard DeGough of Bakersfield, Calif., and Sister Glenda McKinney, Hughson, Calif., were united in matrimony. It was a beautiful candlelight ceremony witnessed by many friends of the couple. The bride and groom are both fine Christians and for them in their new union, we wish all the happiness to be found in the faithful Christian home. I have known both Richard and Glenda since they were children, and was happy to be the officiant at their wedding.

—Paul O. Nichols.

Everett-Cawdle—Chas. Wesley Everett, son of Bro. and Sister Mike Everett, of Richland, Wash., and Barbara Ann Cawdle, daughter of Bro. and Sister A. B. Cawdle, of Sacramento, Calif., were united in the bonds of matrimony, January 14, 1956, in the church of Christ, 64th St., Sacramento. Both are faithful members of the church. They plan to live in the Los Angeles vicinity. The writer officiated.

—Ray Nichols.

ANNUAL NEW-YEAR MEETING

The New-Year meeting at San Angelo, Texas, was a good one. I began preaching on Wednesday night, Dec. 28, and preached through Lord's day night, baptizing two. On Monday, January second, we had the all-day meeting with visiting brethren from Odessa, Midland, Menard, Sonora, Waco, San Antonio, McGregor, Eola, El Dorado, Austin, Abilene, Eden, and Arlington, Texas, and from Sentinel, Okla. Visitors Sunday night from Oklahoma City.

Preachers present, and speaking, were: Edwin Morris, James R. Stewart, Wayne McKamie, Melvin Crouch, Jesse Broseh, Billie Jack Ivey, Reed Chappell, and Brother Taylor Joyce, of Odessa who recently came

to the truth from the cups people. This was my first time to meet Bro. Joyce, and he surely did impress me as being a fine, humble, godly man, and certainly a fine speaker. I believe we all enjoyed his talk most of all.

Lunch together in the school cafeteria, at the noon hour was splendid and sumptuous—for which we are indebted to the good sisters.

The spirit of friendliness and good will seemed to prevail.

I believe that about all, if not all, felt like it was the best of such meetings they have had here.

—Homer A. Gay.

OUR DEPARTED

Courter—Sister Margaret May Courter was born June 30, 1887, at Vicksburg, Pa., and departed this life Jan. 4, 1956 at Lock Haven, Pa. Surviving are 3 daughters, Mrs. Elsie Kramer, Mrs. Florence Burnell, and Mrs. Betty Wolfe; 7 sons, George, Clair, Jay, Mark, Ray, Lee, and Fred. Sister Courter was baptized June 30, 1946 and remained faithful. Interment was at Cedar Hill Cemetery. A large crowd was present for the funeral. The writer officiated at the services.

—Paul D. Mackey.

Key—Bro. Claude Loran Key was born Oct. 25, 1920 in Arkinda, Ark., and departed this life Dec. 28, 1955, at the age of 35 years, 2 months, and 4 days. He is survived by his wife, Veatress; 3 sons, James Loran, Jerry Floyd, and David Lee; a daughter, Lorena Faye; a brother, Scott Key; a sister Mrs. Faye Green; maternal grandmother, Mrs. M. W. Chappell. Bro. Claude obeyed the gospel Apr. 12, 1953 and was very faithful, attending church on Lord's day before his death. He was a member of the Oak Grove congregation near Foreman, Ark. The funeral was attended by a large crowd of sorrowing neighbors, friends and relatives. A wonderful song service was offered by Bro. Leon Fancher and wife, Bro. Royce Stidham and wife, Bro. Jimmie Shaw, Sister Marilyn Gentry, and Bro. Roy Tuddle. Scripture reading and prayer was offered by Bro. Leon Fancher. The funeral sermon was preached by the writer. May God bless the young family and may they look upward to Him who can "make a way."

—M. Lynwood Smith.

Byford—Bro. Leslie N. Byford was born Jan. 17, 1901 in Coryell Co., near Killeen, Tex., and departed this life Dec. 24, 1955 at 2:25 P.M. at Waco, Tex. He was baptized at the age of 12, but at the age of 25 decided to be baptized again and from that time he was faithful and very active in the work of the church. The 23 years he worked in the Post Office he went to meetings where he could be of help as well as be strengthened himself. He was willing to spend his time and resources for the Cause of Christ. Bro. Byford, being my brother-in-law, was known to me to be a happy, home loving, and energetic person. He lived a life open before all and even though he was plain spoken all knew his beliefs and what he stood for. He was married to Elizabeth Morris Oct. 15, 1925, and she was his constant companion until death. To this union was born 2 daughters, Leslie Beth, and Amelia Annette who was born and died Apr. 5, 1936. Bro. Byford was in a business meeting at the Circle Rd. church of Christ when he was stricken with a stroke. He had just made a wonderful talk. His last words were "Brethren, I love this church

and I want to be here at every service. I think every one who loves the church would want to be here." It is a wonderful consolation to know that he was up and about his Fathers business at the time of death. The writer attempted to speak words of comfort for all.

—Edwin S. Morris.

Comment

The news of the passing of Brother Byford came as a shock to me, although I was not greatly surprised, knowing of his physical weakness for several years. We are reminded as we receive such sad news that "One by one our friends are passing," "Going down the valley one by one." L. N. Byford's home was the preacher's home; it was my home on many occasions, as I have labored much with the faithful in Waco. I cannot forget the hospitality freely given me in his home. My very sincere sympathy to the wife, the daughter, and all the bereaved ones.

—H. L. K.

Hancock—Mr. Madison Luther Hancock was born Dec. 20, 1871, and departed this life Jan. 14, 1956. Survivors include his wife, Mrs. Bessie Hancock, Galena, Mo., and two daughters, Mrs. Bonnie Pearl Ennes, Galena, Mo., and Mrs. Imogene May, Branson, Mo., all of whom are members of the Mt. Home church of Christ. A large crowd attended services and burial at Mars Hill, near Crane, Mo.

—Johnny Elmore.

Baxter—Brother Joseph H. Baxter was born at Medlothien, Ellis County, Texas, June 29, 1878; he died in Fresno, Calif., Dec. 21, 1955. He had been a member of the church for about 48 years, and for the last several years, before his confinement to his bed, was numbered with the El Centro congregation. Bro. Baxter is survived by his wife, Celia. To Brother and Sister Baxter 13 children were born, 7 sons and 6 daughters; all of them survive. Among them are Ina McKinney and Clara Phillips, members of the church living at Clovis and San Diego, Calif., respectively. The writer attempted to say words of warning and comfort to those who attended the funeral services conducted from the Boice Funeral Chapel, Clovis. Brother J. W. Russell led the congregation in songs well chosen for the occasion; they were well led and well sung. Bro. Russell also led the prayer at the graveside. Interment was in the Clovis Cemetery.

—D. B. McCord.

Kirbo—Sister Janie Elizabeth Kirbo was born in Indian Territory, Dec. 3, 1871, and spent the early part of her life in the eastern part of the state. She moved from Benjamin, Tex., to the Wilson, Okla., community in 1917 and had been a resident there since that time. She was the wife of the late Wesley Albert Kirbo who preceded her in death in 1949. Eleven children were born to this union, 8 of them surviving. She leaves to mourn her passing, 5 sons, Benjamin, Dee, Jim, and Fred, all of Wilson, Okla., and John, Ft. Worth, Tex.; 3 daughters, Mrs. Dorothy Sherrill, Los Angeles, Mrs. Zell Fussell, Wilson, Okla., and Mrs. Mary Hasler, Tussy, Okla.; 2 sisters, Pauline Perry, Slaton, Tex., and Della Smith, Cooper, Tex.; 22 grandchildren, 4 great grandchildren, and a host of other relatives and friends. Sister Kirbo was another of our mothers in Israel, and no doubt she contributed greatly to our beloved Bro. Fred Kirbo, a successful evangelist, for what he is, and

the good he has done for the Cause, as well as her grandson, Bro. Wayne Fussell, who is one of our young gospel preachers. She was loved by all and will be sadly missed. She was especially known for her patience in suffering and her winsome smile. Funeral services were conducted at Healdton church of Christ, Jan. 8, with singing rendered by Lawrence Rd. and N. 6th St. congregations in Wichita Falls, Tex., Wilson, Ardmore, and Healdton congregations. in Okla. The writer attempted to speak words of comforts to the sorrowing loved ones, assisted by Bro. Bill Harmon in prayer. Interment, Jan. 9, in Hewitt cemetery, was delayed until a daughter, Sister Sherrill, arrived from Calif.

—Tom E. Smith.

Note:—I want to extend my very tender sympathy to our beloved Fred Kirbo, and all the bereaved, in the passing of this mother in Israel. I know what it means, Fred, to say "goodbye" to mother as she nears the Jordan. I had the sad experience about 25 years ago. We cannot bring them back, but thank God, we can go to them.

—H. L. K.

Perkins—Sister Fannie Perkins, was born Apr. 22, 1872, at Russellville, Ky., and passed away at her home in Healdton, Okla., Jan. 4, 1956 at the age of 82 years, 9 months, and 13 days. Her husband, Dolph Perkins, preceded her in death in 1935. She had been a member of the church of Christ for over 50 years, and attended worship at Healdton for over 30 years. She is survived by 5 children, 36 grandchildren, 40 great grandchildren, one sister, and other relatives and friends. She was known and loved for her sunny disposition and pleasant smile. She was truly an angel of mercy among the sick of the community, until her age and illness prevented. Blessed be her memory. Funeral services were conducted at East Healdton church of Christ where the writer attempted to speak words of comfort. Singing was rendered by Wilson and Healdton brethren. Interment was in Mt. Olive cemetery.

—Tom E. Smith.

Missing

Leonard—Richard and Elmer Leonard, sons of Mrs. Opel Leonard, Odell, Oreg., have been reported missing since Dec. 22, 1955, while on a duck hunting trip on the Columbia river near Mosier, Oreg. Bro. Richard attended church here at Forest Grove, and is sadly missed. He would drive by his home church, over one hundred miles to help in our services, where only a few meet. We depended on him so, and he was much help. He was with us on Lord's day before his disappearance, driving through a bad snow storm, when we were almost afraid to drive 7 miles. He was certainly a faithful boy.

—Jerry Tipton, Banks, Oreg.

BUILDING UP THE CHURCH—

(Continued from page three)

ing the work of an evangelist, when they would be as much of an asset doing the work of an elder who labors in "word and doctrine"; too, considering the course of natural events, they likely would live longer and be able to do even more than they will be if we continue to "fiddle while Rome burns." I understand that every church would not be financially or otherwise able to take on such a responsibility; but, let us not deceive ourselves, many are. At their disposal is such a golden opportunity! We harrass those who instigate and tolerate the unscriptural pastor system, but, and while

we pass casually by doing nothing or little to instigate and uphold the system that is scriptural. God grant that we may awake and do!

—D. B. McCord.

YUBA CITY FLOOD

The night of Dec. 23, 1955, will long be remembered in Yuba City, Calif., no doubt as the worst flood in the history of the city. The heavy downpour of rain and melting snow caused the overflow of the two rivers that join forces about 1½ miles south of the Twin Cities, Yuba City and Marysville. Many men and much equipment was used in trying to save the levees. They were successful in keeping the water out of Marysville but could not control the raging waters on the Yuba City side. About midnight, Dec. 23, the waters broke through the levee east of Gum Tree Trailer Court, about 1½ miles below Yuba City. There was a reported break in the levee of about 2500 feet in length and 45 feet deep. The people were told to evacuate about 12:30 but many did not have time to get out ahead of the raging water and many lives were lost. One entire family drowned. As yet, there is no official count of the dead, but it is believed it will run into a great number. They are still finding bodies and probably will for some time to come. Through the goodness of God and the prayers of the faithful, all the church members escaped without loss of life. Among the church members, about 18 families were affected by the flood. Water got deep into the homes of some, over the tops of others, some washed away. The loss is great, and the overall damage in this vicinity will run into the millions of dollars.

Friends and brethren, we will be unable to thank each of you personally for your generous donations, support, love, and hospitality. Through the OPA we say, "Thanks a million!" Some of the greatest people on earth are our brothers and sisters in Christ. Bro. King, whom you all know, love, and appreciate, visited the flood stricken area last week. We love Bro. King for his work's sake. Many brethren visited us in the past few days, we will not try to mention names because we might overlook some. We appreciate every one of them.

Following, are the donations we have received up to this writing. Churches in Calif.—Lodi—\$700.00; Ukiah—\$100.00; Sacramento—\$50.00; Stockton—\$530.00; Arvin—\$100.00; Manteca—\$50.00; Escalon—\$65.00; Fair Oaks (Howard Sharp)—\$670.00; Ceres—\$314.00; Aromas—\$100.00; Armona—\$100.00; Fresno (Orange Ave. and Hiway City)—\$300.00; Orange Cove—\$100.00; Olivehurst—\$175.00; Siskiyou, Los Angeles—\$50.00; Pomona \$5.00; Tulare—\$100; Porterville—\$100.00; Bakersfield—\$100.00.

Donations from churches in other states: San Antonio, Tex. (Nacodgoches Rd.)—\$50.00; Odessa, Tex. (Clements St.)—\$100.00; La Grange, Ga.—\$125.00. Dallas, Texas (Denley Drive)—\$100.00; Waco, Texas (Rose St.)—\$50.00.

By individuals: A Mr. Adams, Manteca, Calif.—\$46.72; Jim Howard, Lodi, Calif.—\$50.00; Chas. Armstrong, Manteca, Calif.—\$5.00; Members of Circle Road church, Waco, Texas—\$85.00; Total—\$4,320.72.

If we have made any mistakes in the above acknowledgments, or if we have overlooked any contributions, please forgive us and report the same to us, and we shall make corrections in the next issue of the

OPA. Again our many thanks to all for this hearty response. Pray for us.

—M. T. Orear, Gen. Del., Yuba City, Calif.

Comment

I think it is impossible for anyone, who has not witnessed a flooded area, such as Yuba City, to fully visualize the terrible destruction of property and the depressed condition of the people who were the victims of the inundation. Our hearts go out in sympathy to all who were affected, and especially the "household of faith." In my weak and helpless power I tried to alleviate the loss and suffering by visiting some and offering my assistance in soliciting financial aid through the OPA and personally.

However, my main reason for these words is that I want to "give honor to whom honor is due." Without any plea from our brethren who were affected by the flood to anyone, it is marvelous how that our brethren responded to the needs. An overabundance of clothing, some furniture, bedding, fixtures, etc., came flowing into that section. A building for the store house was obtained next door to the Olivehurst place of meeting, where distribution of such things was made. Then, without solicitation, our brethren have been moved by a spontaneous impulse to rush to their brethren in Christ over four thousand dollars for their needs, and what might it have been if we had enlightened all of the need? How wonderful to be a member of such a wonderful group of brethren!

Why did we not make an appeal immediately to the brotherhood? We considered that move seriously, and the brethren in Stockton for whom I am laboring, sent me to look over the disaster, make an estimate of the extent of it, write an appeal to be sent to all the faithful congregations, and to offer my services in the collection and distribution as I might be needed. This we intended to do, but it was learned while we were there that the National Government and the Red Cross, were supplying money for groceries and for the rent of those who were forced to evacuate their homes. This lessened the tension considerably. We further learned that the same agencies were moving in to inspect, estimate the losses, and to supply the basic needs of the contents of the houses; and to repair or to rebuild the houses of all who are not able to do so themselves—all this gratuitously.

Therefore, we thought it unnecessary to burden the churches for that which was being supplied otherwise. Hence, our decision was to stand by ready to step in at anytime to notify the churches in case the help seemed inadequate, and to this moment we are standing in readiness if the need arises. We are so thankful that the need seems to have been met. I give to you a quotation from our tried and faithful Brother M. T. Orear, who has been of long standing a faithful leader in the Yuba City church:

"Brother King, it is my honest opinion that the Red Cross will take care of the flood victims of this area. I know of one family they allowed \$1662.00 to remodel the house and \$640.00 for furniture."

This was under date of January 14, 1956. Bro. Orear should know, and I am willing to take his advice, as I, too, have reason to believe the agencies will supply the needs. Therefore, we advise that all wait in readiness, and watch the OPA for further information.

Please, let me offer a suggestion to all our brethren. We were taken by surprise this time, therefore unprepared somewhat to cope with the situation, but we need not be hereafter. Since that nearly every congregation keeps a "backlog" of money anywhere from \$100.00 into thousands, why not authorize the treasurer to dispatch a hundred dollars at once hereafter in an emergency?

—Homer L. King.



J. B. Lane, 1509 Flint, Waco, Texas, Jan. 10.—The church here on Rose St., is doing fine, growing in number and the teaching service is improving with each service. We were made sad by the death of Bro. Byford.

Tommy Shaw, Gen. Del., Texarkana, Ark., Jan. 17. This coming Lord's day I am to begin a meeting at Richmond, Ind. They are starting to meet in that city with three members. We have had quite a lot of snow in W. Va.

Curtis Waymon, Maynard Rte., Pochontas, Ark., Jan. 17.—The church here is doing fine. We had Bro. Dorman Bryant with us yesterday and he gave us a good lesson. Bro. Orville Smith will be with us Jan. 27, 28, 29. Here are 3 subs.

Homer Smith, Sentinel, Okla., Dec. 19.—Bro. Bill Roden preached for us yesterday, and Bro. Larry Robertson last night, enroute to Calif. Bro. Kizer was able to be at church, and we are thankful. Here are 2 subs.

T. F. Thomasson, Box 181, Waterford, Calif., Jan. 11.—The church here is moving along nicely, in peace and harmony, with baptisms often. Here is my renewal, I have not missed an issue of OPA since the first one sent out by Bro. Harper.

Milton Evitt, 3516 31st St., Lubbock, Tex., Jan. 9.—The church in Lubbock is doing fine. We enjoy the OPA and do not want to miss an issue. We rejoice to read of the good work elsewhere.

Wayne H. Pearce, R. D. 1, Box 24, Commodore, Pa., Dec. 23.—The church at Lovejoy seems to be doing fine, with good attendance and interest. On an average, I have been speaking for them about three Lord's days each month. I enjoy the OPA, and am sending 4 subs.

E. L. Jenkins, Rte. 1, Box 94, Broken Bow, Okla., Jan. 5.—We had a wonderful lesson last Lord's day from Bro. Roy Lambert. We have visitors often and much interest is manifested. Here is my renewal, Bro. King, and we wish you and yours a happy and prosperous year in the Lord's work.

J. B. Carter, Rte. 1, Ardmore, Okla., Jan. 4.—The congregations at Ardmore and Dougherty continue with good interest and attendance. The faithful at Marietta still struggle along. They need a building. I think much good could be accomplished through mission work in that area. Here is a sub.

Leonard Copeland, 301 Polk, Topeka, Kan., Dec. 28.—I preach for the faithful few at Alta Vista, Kan., the last two Lord's days of each month. We enjoy reading the OPA, and think it gets better all the time. Send

me some sample copies, I think I can use them to good advantage.

A. J. Kemmerling, Box 332, Arvada, Colo., Jan. 6.—The work here is moving along nicely. If you are passing this way we would be glad to have you stop with us. Please contact me at 6700 W. 35th, Wheatridge, Colo., or Bro. Norton, 709 2nd St., Golden, Colo. My phone number is Belmont 7-4076.

Roy Lynch, 19 N. Valley, Kansas City 2, Kan., Dec. 17.—We have just enjoyed a few nights preaching by Bro. Fussell at 43rd and Mich. He is to preach at 10th and Ray, for 3 nights. He is a good preacher. We have some mission work planned for the coming year in this city. Here are 2 subs.

B. I. Burd, 1315 So. 28th, Kansas City, Kan., Jan. 2.—The church here is doing fine at 10th and Ray. We expect to do more in the future, and hope to have Brethren Clovis Cook, Homer A. Gay, J. Ervin Waters, and Lynwood Smith to do some preaching here. If you are passing by and can stop with us it will be appreciated.

Ted Warwick, 811 No. Northwood Ave., Compton, Calif., Jan. 16.—I arrived Jan. 6, in Levelland, Texas to work once again with this congregation. Yesterday the house was filled almost to capacity with a large number of visitors from this locality. You may contact me while in Levelland at 712 Ave. "D."

B. E. Lewis, Box 393, Armona, Calif., Jan. 9.—Since last report, I have preached at the following places: Woodlake, Corcoran, Armona, Grover City, Melners Oaks, Calif., and Phoenix, Ariz., on Dec. 25. The brethren there are doing a good job. The OPA is certainly good. Here are 5 subs.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Jan. 13.—The church here is doing fine, several have returned to the fold recently. Twelve have confessed faults during the past 3 weeks. I go to Lawrenceburg, Tenn., this week-end. Waterloo, Ia., Feb. 1-26, and Foreman, Ark., March 18-28.

E. R. Stephens, 414 New York, Huntington, W. Va., Jan. 6.—Since last report, we have baptized one and several have confessed faults. We rejoice to hear of good works over the brotherhood. I want to correct an error in my last report. I mentioned being at Beckley, when it should have been Warden, just beyond Beckley at Pineyview.

K. G. Wilks, Breckenridge, Tex., Dec. 24.—The church at Woodson heard Bro. Waters, Dec. 12, for the first time. His lesson was good for us. We also enjoyed having Bro. Paul Mackey with us. I would like to suggest that those writing reports give their home address instead of an address where they will be only for a week or so.

G. W. Anderson, Rte. 3, Box 293, Wichita Falls, Tex., Jan. 15.—My home congregation, 2900 Lawrence Rd., is growing, with unity, brotherly love, and a willing spirit. We hope to do more for the Lord this year than in the past. I pray the church everywhere may grow. Bro. Tom Smith preached for us this morning and is to be with us again tonight.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Jan. 17—Dec. 18 and 21, we enjoyed hearing Eddie Nichols preach at Seattle, Wash. I preached at Seattle Dec. 25, Jan. 1, 8, and 15, and assisted with the teaching there Dec. 28 and Jan. 4.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Jan. 19.—The meeting at Merced, Dec. 28 - Jan. 3, closed with 2 baptisms and one confession. Jan. 15, I preached at Modesto. Recently, I preached twice at Bakersfield, and once at Arvin. For some time now, I will be working with the Bakersfield congregation in an effort to build up the Cause there.

John Smith, Rte. 1, Box 104, Wesson, Miss., Jan. 16.—For the past several months I have been traveling with Bro. Billy Orten in an effort to more fully prepare myself for the work of an evangelist. Billy is a fine man, good preacher, and has been much help to me. This month, I have preached at Lawrenceburg, Tenn., (Frank St.), Baton Rouge, La., and my home congregations, Pearl Haven and New Salem, Miss. Pray for me.

Paul Walker, Summertown, Tenn., Jan. 16.—Since last Sept., I have been attending college and working with Chapel Grove, Frank St., and Union Hill congregations. We are glad to have Bro. Waters with us again at Chapel Grove, but he is to leave soon for Calif. Ervin is one of the most encouraging persons I have ever worked with. May we all join hands in the great work before us.

Flem Parrett, 10112 N. Wayne, Woodlawn, Ohio., Jan. 17.—The church at Woodlawn is doing good with fine attendance on Lord's day and at most of our night services. Bro. Leonard preaches for us the first Lord's day in each month. We are now starting a congregation in Ind., having already met there last Lord's day. Prospects look good. Bro. Tommy Shaw will begin a meeting there Jan. 22, and we look forward to a good meeting. We want to thank Brethren Miller and Morris for what they have done for us here at Woodlawn.

J. R. Tidmore, Box 93, Broken Bow, Okla., Jan. 16.—I preached at Oak Grove yesterday at both services and at Dierks in the afternoon. I am to go to Golden next Lord's day. Interest seems to be increasing at all the congregations here. Brethren Ray Lambert and Dick Hunter both are doing some good teaching now. The church at Golden sent us \$12.25 to help on our building for which we are very thankful. Pray for all of us.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Jan. 12.—The church here is doing fine, we have a full house every Lord's day. I go to Cincinnati once a month and preach for them. They seem to be doing fairly well. They will start a new congregation at Richmond, Ind., this coming Lord's day. Fairmont is coming along fine, have their new house finished. The church at St. Albans is doing fine. Bro. Covert has been in the hospital, but is home now.

Ed L. Nichols, 849 Wilcox, Hollywood 38, Calif., Jan. 16.—Dec. 18, I preached twice in Seattle, Wash., and again the following Wed. night, before coming to Kennewick, Dec. 22. From Dec. 25, to date, I have done the teaching at the three weekly services with one restoration and a confession of faults. I have also done personal work. During the month of Dec., the following contributed to my support: Siskiyou St., (Los Angeles), and Montebello, Calif., and Kennewick and Seattle, Wash. We appreciate this help.

Johnny Elmore, G. D., Houston, Mo., Jan. 17.—During December, we preached at Houston, Springfield, Lebanon, Mo., and Ardmore, Okla. We attended part of the New Year meeting at Ada, Okla. Every service was inspiring. We closed the old year and began the new in a wonderful way, by singing grand old hymns and offering prayer. This year, we have preached at Marietta, Okla., Jan. 1; Houston, Mo. Jan. 8; and Springfield, Mo. Jan. 15. Jan. 9-14, we had a good meeting at Fieldstone, near Vanzant, Mo., baptizing two fine young people. We are still supported in the mission work here by the same congregations.

Tom E. Smith, 302 Phillips, Healdton, Okla., Jan. 16.—I think I speak the sentiment of all who attended the meeting New Year's day at Ada, Okla., when I say it was an inspiration and a fine way to start the new year. The church at Ada was a good host. Due to the mission spirit of the faithful churches in Okla., I feel the Cause will show gain for the coming year.

Jan. 15, I was at Lawrence Rd., Wichita Falls, for both morning and evening services, and was delighted to be associated with this fine congregation. They are determined to go forward in the Lord's work.

Leon Fancher, Pine Ridge, Ark., Jan. 16.—We continue to labor in the evangelistic work in southwest Ark., supported by the good brethren at Stroud, Sulphur, Washington, and Oklahoma City (7th St.). Oklahoma City has carried the greater part of the load. It will be 2 years in Feb., since the work was started. We hope and pray good has been done, fruit has been added to their account, and the Lord has been pleased. Mar. 1, we go to W. Va. for 3 months work sponsored by the St. Albans congregation, then return to this field in June for the remainder of the year.

John H. Roberson, (colored), 743 N. 16th, Richmond, Ind., Jan. 14.—I baptized a lady in Aug., who had been a Methodist most of her life. She is 71 years of age. She is to be admired and we need more like her. In Sept., Bro. Jim Canfield held a 7 day meeting here, with no visible results, though several outsiders attended. Nov. 24, Bro. Ferd Roberson, Jr., was with us, and preached. Jan. 1, we were happy to have Bro. Robert Cobb and family also my father, Bro. Ferd Roberson, Sr. Bro. Cobb preached two wonderful sermons, and my father gave good words of encouragement to a nice crowd. We ask your prayers. Here are 3 subs.

J. W. Kornegay, 1713 Franklin Rd., Memphis, Tenn., Jan. 14.—The first of Dec., I moved to this city to help build the Cause here. Bro. Cayson and I have done some personal work, and as a result the attendance has doubled and interest is good. Bro. Dorman Bryant gave us 2 wonderful lessons Jan. 8. We invite him and other faithful preachers to be with us anytime. We need your help. Bro. Pinegar has done much work here, but is now bedfast. His phone number is 36-2174. The church is located at 2755 Hindman Ferry Rd., and is known as the Rugby Park church of Christ. If you know of anyone here desiring to worship scripturally please contact us.

Dorman Bryant, % Mearl Helms, No. 10 Monica Dr., Little Rock, Ark., Dec. 27.—Since last report, I have preached one or more times at the following places: Wichita Falls, Tex.; Wilson, Okla.; Lebanon and Lee Summit, Mo.; Kansas City, (at both congregations); Lawrence County, Tenn.; Jerusalem and Little Rock, Ark. I am now situated at Little Rock, where I plan to be preaching the gospel throughout the surrounding area in a radius of about 200 miles. I would like to encourage the good work done by Bro. Ray Asplin in compiling the church directory, it is very useful to the brotherhood. If our gospel be hid it is hid to them that are lost. I request the prayers of the faithful.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Jan. 12.—For the past several weeks, I have been working with the home congregation at Circle Rd. The morning of Jan. 1, I preached at Temple, Tex., and heard Bro. Gay at San Angelo that night. I was there for the all day services the next day which was a spiritual feast. This was the best meeting of this kind we have had at San Angelo. Several preaching brethren were present and gave inspiring talks, and the singing was wonderful. The good sisters prepared a wonderful lunch. I will be in Panama City, Fla., March 4-11; and Lebanon, Mo., Mar. 18-25. Dec. 25, we enjoyed having Bro. Wayne McKamie preach for us at Circle Rd. Pray for us.

J. S. Shelley, Rte. 1, Anna, Tex., Jan. 14.—The church at Melissa is doing fairly well considering everything. There are only a few of us, since some have gone out from us (1 Jno. 2-19), but interest has increased and our contribution is more which I think shows more interest and confidence in one another. We have several visiting brethren, which we appreciate. Bro. Roy Hutchings preaches for us each first Lord's day of the month. His teaching is fine. We meet at 10:30 on Lord's day morning but due to sickness and

several members living so far away, we have no night services now. We hope to renew that before long, however. If you are passing this way, visit with us. My home is 3½ miles SW of Anna, and 9 miles north of McKinney on old Telephone Rd. We would be glad to help anyone locate near here.

Paul Mackey, 308 Woods Ave., Flemington, Pa., Jan. 11.—Dec. 25, Ervin and I left Levelland, Tex., and heard Bro. Maurice Chandler give the lesson that night at Ft. Worth. We went from there to Bro. Early's home in Seminole, Ala. From there, Ervin went to Fla., and I preached at Lawrenceburg, Tenn. Dec. 28. I am now at St. Albans, W. Va., where I attended the meeting New Year's day. The talks and singing were inspiring. Jan. 8, I was called home for the funeral of Sister Margaret Courter. Lord willing, I am to meet Erwin at the end of the month and we are to go to Calif., for a period of 2 months. Pray for us.

H. G. Hamilton, 1001 W. 8th, Eldorado, Ark., Jan. 15.—The church at Strong is doing well, with a nice large building nearly paid for, in a prominent location. We hope to be out of debt in 4 more months, and plan on having more preaching and less housekeeping. I feel there is a great opportunity in this section, from Little Rock, Ark., even to Shreveport, La. We have had some good preaching recently by Brethren Billy Orten, G. B. Harrell, Billy Bywater, and Roy Reed. Bro. J. H. Stegall and I take turns teaching when we have no visiting preachers. Bro. Clovis Cook will hold a meeting in July for us. Bro. King, we wish you could come and preach for us some. Here are 14 subs. to the paper. I would like to see it in every home of the church here. I am happy to speak for the paper wherever I may be.

Wayne Fussell, Box 941, Wilson, Okla., Jan. 17.—It was our good fortune to hold an interesting meeting for the hospitable brethren at Neosho, Mo., closing with an overflowing crowd. From there, we went to Kansas City, preaching for the two fine congregations and baptizing two. We enjoyed our visit there, immensely. We have preached several times at Wilson, Okla., and at Shreveport, La. We are now in Duncan, Okla., engaged in mission work that is being sponsored by the working churches in Okla. We have few members, but several prospects. If you have friends, relatives, or acquaintances here who might be interested, please send us their name and address. We will be here about 3 months. Lord willing, and will get our mail General Delivery. Please pray for the work everywhere.

Jim Canfield, (colored), Star Rte., Box 78, Marion, La., Jan. 11.—Last Lord's day, Jan. 8, we had fine services here. One of the oldest brethren here is doing fine teaching along with Bro. Gatson. I feel satisfied when I leave home, that the Cause is well taken care of. During Dec., while in Ala., I took a severe cold and am just now getting over it. Dec. 17-18, I was with the church at Hallsville, Tex. They are doing fine. Nov. 13, I was with the brethren at Jerico, near Brookhaven, Miss. We had 7 confessions of faults. Bro. Jones, the Baptist preacher who was converted is doing fine. While there, I visited in the homes of Brethren Caine and Coleman. We ask the prayers of the brotherhood for Bro. Coleman, who is sick. Jan. 29, I plan to be with the brethren near Imboden, Ark., and at other points in Ark. I hope to do more for my people in the coming year.

Bennie T. Cryer, Box 11, Odessa, Tex., Jan. 13.—The congregations here in Odessa are growing, and we look forward to a prosperous year. We were strengthened and encouraged by Brethren Taylor Joyce and Johnny McLemore taking their stand with us for the Truth. During the past month there has been a sharp increase in attendance at Clements St., and we believe the Lord will continue to bless the efforts of members as they strive to build up the church. We enjoyed the fine New Year's meeting at San Angelo, where we had a fine spiritual feast, and also a wonderful physical feast, ably served to some 140 people. Bro. Jack Ivey delivered the lesson for us last evening and gave us what he called a "little woodshed lecture" that more people

from this immediate area should have heard. Brethren, let us pray more, work harder for, and think more about unity, then we ever have in the past. We need one another now.

James W. Russell, 755 Orange, Fresno, Calif., Jan. 9.—The work in Fresno is growing nicely, in number, ability, and zeal. During the recent flood in Calif., I noted how well Christ's people can work in an emergency. Bro. James Winchester is a good example of a brother criticised, and otherwise abused during the many years he has worked with the faithful churches, yet always there in time of need. Without men like James, we would certainly have been stunted more than we have been. When the need arose in Yuba City, James did not wait for a call for help, but learned of the damage and set about to see the flood victims were comfortable and needs were supplied. He received plenty of help, once he was started. We say "Thanks, James, and may more like you arise." We have a 15 night meeting beginning Feb. 19, with Bro. Ervin Waters.

Jerry Cutter, 849 Wilcox, Hollywood 38, Calif., Jan. 16.—We left Paris, Tex., last month after enjoying several months work with the Christians there. James Orten and I worked together during the last 6 weeks of our stay. We enjoyed being with his family, living and working together. We arrived in Calif. two weeks ago to begin 6 months mission work for Glendora and Siskiyou congregations. Presently, we are at Manteca with Bro. Homer L. King, working together, trying to revive interest in this community toward the church. We began a meeting yesterday after a week's personal work. It is a personal pleasure for me to be able to work with Bro. King, a tried and true gospel preacher, and also to be associated with his good family. It would be an inspiration to any young preacher. If you have friends or relatives in this state that are interested in the church, and having no place to attend services, contact me and possibly we can be of help.

James D. Corson, Mahaffey, Pa., Jan. 6.—The Cause in Mills, Wyo., continues to grow, and the time has come when we need to build a house for worship. We still meet in the Fire-hall, but since it is still under construction, it is very inconvenient. Though, we have striven hard during the year 1955, faced opposition, made sacrifices, we have no regrets and pray we may be able to do more in the year before us. We received the following donations for Dec.: Mozier, Ill.—\$50.00; Richland, Wash.—\$20.00; Auburn Heights, Mich.—\$100.00; Love Joy, Pa.—\$75.00; Huntington, W. Va.—\$50.00; Sister Maudie Ridenour, Mo.—\$5.00; Sister Goldie Helmick, Md.—\$5.00. We are very thankful for this help. I want to make a correction of the Nov. report. Another name was given credit for the \$100.00 that was given by the brethren at Harrodsburg, Ind. Please forgive the mistakes, they are not intentional. We enjoy Bro. Gay's "Timely Suggestions" in Dec. OPA, also the nice selected poem, Bro. King, but then we enjoy the whole paper. God bless the faithful.

John Reynolds, Rte. 1, Box 313, Ceres, Calif., Dec. 31.—Recently, I visited with the churches at Tulare, Corcoran, Armona, Woodlake, and Fresno. Everyone seems to be working for the advancement of the Kingdom. The new congregation at Tulare is doing well, with a mind to work, and being closely knit together. I see no reason why they should not grow. I preached one night at Corcoran, the home congregation of Bro. E. L. Allen. In Bro. Allen's younger days, and when his wife was living, their home was the preacher's home. He is full of the Spirit of God, looking unto the coming of our Lord. The Corcoran church is blessed with two fine young men, Doyle Campbell and Lavern Lum, who are rapidly developing into good teachers. After services, the 11th, we went to Woodlake for basket lunch and singing which was fine. The 18th, I was with the faithful and zealous congregation at Armona. En route home, I visited Bro. Don McCord's meeting on Orange Ave., in Fresno. Don improves each time I hear him. Our good faithful war horse, Bro. Homer L. King, is still going strong; he never eats any idle food, and you never see him with a chip on his shoulder; he lives in the sunshine.

Barney D. Welch, 1208 Larkwood Dr., Austin, Tex., Jan. 17.—I am now in a mission meeting at Lampasas, Tex., supported by my home church. The church formerly meeting in Georgetown, Tex., is using part of the money left in their treasury to support Bro. Buffington in the same effort. We have secured a nice place to worship, and prospects look fair. The meeting in Ottumwa, Ia., was an enjoyable one with only a few confessions of faults as visible results. The weather was cold, but the deeper the snow, the larger the crowd, it seemed. They have a mind to work. The meeting closed Nov. 26. Nov. 27, I preached at Lebanon, Mo., and at Swars Prairie, Mo., that night. Dec. 7-18, I was at Ceres, Calif., and what crowds we had! One night, I found it very easy to step on peoples toes, for they were sitting all around the pulpit and even behind me. A number of preachers including Brethren Homer L. King, John Reynolds, Wayne DeGough, James Winchester, Ray Nichols, and others, attended one or more services. I counted 6 or 7 congregations represented at one time, and it was a pleasant experience from start to finish. Sorry I did not have time to visit other congregations, and especially those who insisted so strongly. May God bless and keep you all.

Dan Sexton, 519 So. 11th St., Clinton, Okla., January 17.—We have just located in this town, and we think we will like it. We enjoyed the stay in Thomas very much. The new church there is doing very well, being fine people. However, they do need more teaching on certain things. We began meeting here (Clinton) in my daughter's house, at 717 So. 12th St. There were seven adult members present last Lord's day. As many of you know, I am just an old retired pensioner, receiving social security, so I have nothing to do, but work for the Lord in my feeble way. I have no "ax to grind" and no one to "sponsor" but the Lord. I do wish that I could do more for the cause of the Lord. I have observed the move to get a home for the OPA and to make some arrangements so that Bro. and Sister King might be able to lighten their burden on the paper and his work in the field. I am afraid we are slack in our duty in such matters, brethren. As I think of all the people Bro. King has helped, spiritually, I think of how easy it would be to complete this plan and get it into operation, without putting a burden on anyone. May the Lord bless you and your family, Bro. King, and keep you in His love.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Jan. 16.—The Fresno (Orange Ave.), meeting closed Dec. 25. One sister returned to the fold. How I enjoyed the association with these people. I shall not soon forget it. We felt that the rains and the holiday festivities hindered our attendance somewhat. Visitors, one or more times, were from the following places: Sanger, Orange Cove, Armona, Ceres, Stockton, Modesto, Carmichael, Arvin and Poterville, and perhaps other places which I can not recall presently. All the visitors were certainly welcome and their interest appreciated. Bro. John Reynolds, en route home, stopped by one night. It is always good to be with Bro. John and he knows how much I appreciate him. Since I began teaching school and sometime before, good brethren have asked me for meetings and work over an extended period of time which I have not been able to accept. I merely mention this in the paper, hoping that all will understand why. It was my one decision to settle down more with my children—which was not practical with my evangelizing full time; my personal feeling is that if I fail my children in making them Christians, a great deal has been lost. Especially those brethren who I had to turn down this year or postpone until another—I ask to understand and hope that if I have not made myself clear heretofore that all is well now. As Fred Kirbo put it: "Just shine where you are"—that, I shall try to do, hold meetings in the summers; so I hope that any misunderstandings that may have existed will no longer exist. I solicit the good will of all my brethren, for I realize the worth they have been to me, and will never forget those, who in my tender years, were of more help than they know. We are glad to have Miles King and Jerry Cutter out our way. We still extend to all faithful preachers, young and old, an invitations to come by. May God bless all!

C. N. Nichols, Jr., Box 746, El Cajon, Calif.—Since our last report we have been working with and preaching for the California congregations that follow: Linwood, Cypress, Montebello, Orange, National City, Carlsbad, Pomona, Siskiyou St., in L. A., Norco, and Lodi. Dec. 25 we were happy to see loved ones at Eola, Texas, and preach twice. The Southern California brethren are to be commended for the efforts to make peace reign. In business meetings, Jan. 1, brethren who were alleged to have held hard feelings before, asked one another's forgiveness, each realizing that hard feelings and grudges lead away from the narrow way. The folks at Linwood for quite some time have contemplated holding a mission effort in the vicinity of Norwalk when possible. The majority of the Linwood brethren agreed the time was right. It was agreed that all these congregations who can, work together in that effort. The effort would utilize two preachers: Bro. Miles King, who was called to California by the Linwood brethren. (He worked with Linwood in personal work for two months prior), and Bro. Jerry Cutter who was called to California for mission work by the Glendora and the Siskiyou St. congregations. It was also agreed that all the congregations involved and the new congregation when established use preaching brethren: Abe Smith, Don McCord, and Chester King, who abide in the area, as well as other faithful ministers. We cannot help but love brethren who sacrifice personally to do their part that Christ's prayer in John 17 be answered in us.

Homer L. King, P. O. Box 333, Modesto, California, January 20.—The greater part of December was spent in assisting the brethren in Sacramento (64th St.) in personal contact and preaching over the week-ends and mid-week meetings. The work was pleasant, and I found the brethren very responsive and co-operative in the work. I found them to be a very lovable and hospitable band of brethren. My love and appreciation of them was increased very much. Bro. Ed Powell and I worked together very much in peace. With such men as Brethren Orvel Johnson, A. B. Caudle, Ray Nichols, Ed Powell, D. Taylor, Earl Helvey as leaders, with the help of some younger brethren and others they should go forward in the work. May God bless their efforts. I was asked to return for a greater effort. The Stockton brethren supported me in this work. After the above work, I made a trip to Yuba City to investigate the damage of the flood to our brethren there, which is reported elsewhere in this issue. I have been assisting Bro. Jerry Cutter in some personal work in Manteca, which was followed by a series of meetings for the past week. We have been preaching alternately in this meeting for our first time, and I am enjoying it. I think Jerry is a very fine Christian boy, who is laboring hard to make us a good preacher. We are very happy to have Jerry and his Christian wife in this part and to become better acquainted with them, which is increasing our love for them. I plan to continue laboring for the brethren in Stockton until about June 1. My love and best wishes for all our faithful preachers and brethren in general. Pray for me and mine.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Jan. 16.—I preached Dec. 14 at Sonora, Texas, and enjoyed being with my old friend, Reed Chappel. Dec. 15, I was at Clement St. church in Odessa, Tex., and Dec. 16-25 at Levelland, Texas. The latter is a young and vigorous congregation. Enjoyed visits with Bennie Cryer and Jesse Broseh at Odessa. Heard Maurice Chandler at Vaughn Blvd., Ft. Worth, on the night of Dec. 25. Preached at Seminole, Ala., Dec. 27; at Panama City, Fla., Dec. 28; and at Ft. Lauderdale and No. Miama, Fla., Dec. 31 and Jan. 1. The Florida work is growing. Panama City has a nice building and a mind to work. The brethren meet in the J. V. Bryant home in Ft. Lauderdale, 916 N. W. 7th Terrace, at 10:30 A.M. Sundays. If you know of members in the Miama and Ft. Lauderdale area, please send their names and addresses to these people. Florida is a growing giant with a tremendous influx of people moving in. If you move down there, why not settle where we have a congregation and assist? But please notify brethren of those you know who have moved. They need a lot and a building badly at Ft. Lauderdale. Who will

help them to buy a lot and get started? Here is a real mission field. Worship is conducted in the home of C. A. Burkett, 2832 W. Hanwood, Orlando, Fla., also. I have been at Chapel Grove the last several services. Have heard John Smith and E. H. Miller at Frank St. also. Plan to be at Frederick, Okla., Jan. 30-Feb. 7; Tulare, Calif., Feb. 11-19; Fresno (Butler Ave.), Feb. 19-Mar. 4; Woodlake, Mar. 4-11; Yuba City, Mar. 12-25; Ukiah, Mar. 25-April 1. The date I sent Corcoran conflicted somewhat with other plans for work there and we cannot be with them this trip. I was happy to hear of Taylor Joyce, the cups preacher who debated Gayland Osburn at Fresno, Calif., several years ago, coming over with us at Odessa, Texas, a few days ago. He was a former associate of Bob Savage, who recently left the cups. Taylor Joyce also attended the debate I had with Van Bonneau at Oklahoma City, Okla., along with Bob Savage.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo. Jan. 12.—The meeting in the new church building at Capitol Hill, Oklahoma City, was surely a pleasant one. We had good crowds at every service, and left the congregation rejoicing that so many had found them, and feeling that they are now permanently located and have a bright future before them. I was glad to be associated again with so many dear brethren and sisters that I have known for so long. And late word from there says they are having visitors at every service. I was glad to have preaching brethren, Bill Roden, Jack Cutter, Maurice Chandler and Bro. Butler for one or more services of the meeting. From Oklahoma City I went home for three days, and the wife came back with me, and was here until after the first of the year meeting. We are also glad to have our daughter, Luvilla, and family with us from Arlington for the meeting. I am going ahead with the personal work here in San Angelo, and we are getting a program worked out pretty well to find something for all to do which I believe will help much—especially after I am gone. I baptized a fine young lady Sunday night, the 8th. This congregation has certainly come a long way in the last two or three years. They are all very good to me, and very cooperative. Some of the Lord's best people live here. The first of March I am going to Pontiac, Michigan to work with them as I have here. I would be glad to have the names and addresses of any that you might know in that part whom we might influence to worship with the faithful. May God bless all of his faithful.

Billy Jack Ivey, Box 13, Sentinel, Okla., Jan. 14.—The work at Duncan, Okla. was a pleasing and I believe successful experience. I regret that I was unable to remain there longer, but due to other engagements I departed on Dec. 25. I sincerely hope the brethren in Oklahoma will continue that work as prospects are very good. On Dec. 21 and 22, I was privileged to be at Fairview near Marion, La., where I preached twice. The brethren there were wonderful. This was one of the first congregations where I tried to preach. It was good to renew old acquaintances and I only regret that we did not have more time. Several of the preaching brethren were present and I enjoyed their association. Dec. 23, I attended the wedding of Bro. Billy Orten. As many of you know Billy is one of our very best preachers and he married a splendid young lady, who, I believe will make him a fine Christian companion. I wish for them many successful and happy years in the Christian life and service of the Lord. On Jan. 2, I attended the New Year meeting at San Angelo, Texas, and enjoyed the day of fellowship. A fine meal was served at the noon hour and as a whole the day was very enjoyable. I am now at Big Springs, Texas in an effort to firmly establish a congregation. Last Lord's day, our first day of meeting we had 14 present and two were baptized in the afternoon. Our present meeting place is 3104 West Highway 80. We plan to have a meeting beginning January 22. This work is being supported by several of the congregations over the state of Texas. We shall mention those congregations at a later date and the amount of their contribution. The Lord willing, by the time you read this God will have blest our home with another child. Please don't forget to pray for us.

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

OLD PATHS ADVOCATE

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

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

Vol. XXVII

MODESTO, CALIFORNIA, MARCH 1, 1956

No. 3

BUILDING UP THE CHURCH (VII)

Our two preceding installments dealt principally with the qualifications of the eldership. I have done my best in the comments to be no more strenuous nor any more lenient than were the Divine Writers. The tendency in some quarters of some to even preach and others to even sanction the lowering of the qualifications causes us some apprehension. We cannot and we must not lower standards divine; such is not a privilege bestowed upon mortals now, nor has it ever been. Our desire should be for us, where and when we have elders, to so recognize them and use them. God help us in this respect.

Selection and Appointment

As one who certainly does not profess to be a possessor of all knowledge, I realize that I must in commenting on this portion of our study tread cautiously and prayerfully.

So far as this writer is aware, there is only one explicit example of selecting and appointing men for certain offices or duties in the church. So little, therefore, is said concerning the matter; nevertheless, I am sure that this one example furnishes us the principle to be adhered to and that we are willing to accept. This is the Apostolic injunction in Acts 6:2, 3: "Look you out among you seven men of honest report, full of the Holy Spirit and wisdom whom we may appoint over this business." Now these directions are not given to the elders only, nor to just a few of the brethren irrespective of the many, but they were given to "the multitude of the disciples." It is significant here that "the multitude" is the expression and not "a multitude." "The" expresses the idea more definitely, and if language means anything, from this passage, the church, and not just a part of it had a hand in this matter.

Now, from these premises, we come to the conclusion wherein our principle lies. (1). The selecting on this occasion was done by "the multitude of the disciples." Now, Luke did not go into minute detail as to how this selecting was done; that is, by show of hands; by audible sanction, etc.; had elaboration been necessary, he likely would have done so. Do you not agree with me that Inspiration surely gave members of the church credit for having enough common sense to carry on procedures where there was some latitude in their discharge. So, long as divine principles and principles of good discretion are not violated, we are at some liberty, at least—are we not? (2). The appoint-

(Continued on page three)

MUST I KEEP THE SABBATH DAY HOLY?

(No. 3)

I cannot understand why anyone would want to reject the Scriptures, and contend that we are still living under the old Law, or Covenant, with its imperfections, and not under the New—which brings to all mankind the opportunity to have their sins actually forgiven and remembered no more. That is what the Prophet said would happen when God made the New Covenant, and Peter told the people on Pentecost (Acts 2) what to do to have their sins forgiven. If the New Covenant had not then been in force, Peter's words would have been untrue. For according to the Prophet forgiveness of sins could only be had under the New Covenant (Jer. 31:31-32). In case you still doubt the Old Covenant being taken away let us read: "But now he hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if the first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a New Covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:6-13).

Here we learn that the first covenant waxed old, vanished away, and that the new covenant—established upon better promises (in which we obtain remission of sins) took its place. And no where in this New Covenant can any one find where God or Christ ever commanded anyone to keep the Sabbath day Holy. However, we do find where we are forbidden to observe days—and these days include the Sabbath days (Col. 2:16-17).

Again let us read from the Hebrew letter: "F/

the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified thru the offering of the body of Jesus Christ once for all"—(Heb. 10:1-10). From this we learn that Jesus came to do the will of the Father, which will was to take the old law away and establish the new. The first Covenant had faults (Heb. 8:7). This was the one that God made with the children of Israel at Horeb, or, Mt. Sinai, when He brought them out of Egypt. In this Covenant was the command to remember the Sabbath day and keep it holy. But God found fault with this covenant, for in it there was no remission of sins.

The second Covenant for which God sought a place was faultless and perfect for under it man receives complete forgiveness of sins, and is "furnished unto all good works" (2 Tim. 3:16-17). For this Covenant Jesus shed his blood, thru which we are sanctified (Heb. 10:10).

This second will or Covenant became effective on the first Pentecost after Christ rose from the dead, for at that time "Remission of sins" was preached—a thing which could not be preached thru the old, and the old must be taken away so as to establish the new. And in the new covenant no one is commanded to remember the sabbath day to keep it holy.

The laws directing us today, as to our work and worship, and service to God, are made known in this New Covenant. Hear the Apostle Paul, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles by the Spirit" (Eph. 3:1-5). Thus Paul shows how man receives the law under the new covenant, as Jeremiah had said, He would put his laws in their inward parts, and write them in their hearts. Notice again: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God, and not of us" (2 Cor. 4:6-7). God's word is the light, which shined in the hearts of the Apostles, giving knowledge.

This treasure (God's word) was in earthen vessels (The hearts of the Apostles).

So now, we must go to the LAW which was given to US, written by those Apostles, who were qualified by God having put His law in their hearts and minds, to find out if WE are to keep, or, observe the seventh day or the Sabbath, as a Holy Day unto the Lord.

This law teaches us concerning the keeping of days for every one to be fully persuaded in his own mind: "One man esteemeth one day above another: Another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom. 14:5).

From this we learn that we are not commanded to keep, or, observe any day, as a day to the Lord.

The law concerning the keeping of the Sabbath Holy came in on Sinai and went out on Calvary.

—J. H. Stegall.

(Continued)

TIMELY SUGGESTIONS

Unequally yoked together: A good sister, who married out of the church, and who after several years succeeded in getting her husband in the church, said to me recently, "Bro. Gay, please write in your Suggestions against Christians marrying out of the church." If, as we are told by about all, it is wrong to be "unequally yoked" with unbelievers in the Army, in a Lodge, and such like, what about being yoked together with unbelievers in marriage? Surely there is not a more binding "yoke" than is marriage—a yoke to last as long as both live (1 Cor. 7:39).

It is true that sometimes a Christian succeeds in converting their unbelieving companion, but the odds are so against it. Just a while back I preached at a place where two of the young girls had married recently. One had married in Christ, and was at the services of the church: the other had married out of Christ, and was **not** at the services!

God warned Israel of old against this. In telling them how to conduct themselves when they entered the Land. He says, "Neither shalt thou make marriages with them; Thy daughters thou shalt not give unto his sons, nor his daughters shalt thou take unto thy sons," And here He tells why, notice: "FOR they will turn away thy sons from following me, that they may serve other gods: So will the anger of the Lord be kindled against you, and destroy thee suddenly" (Deut. 7:3-4).

So, when Paul says to "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14), and then goes on to show the difference, and what a bad mixture it makes it seems to me that we should "take the more earnest heed" (Heb. 2:1).

Paul also shows in 1 Cor. 7:39, that after the companion is dead, one has a right to marry anyone they desire, "Only in the Lord." Some have said that this only applies to a widow. Well, one with a dead companion is just as free as the one who has never been married. Turn it around, and the one who has never been married is just like the one whose companion is dead. And, so, it is simply clear that the Lord wants His children to marry Christians.

It does no good to try locking the barn door after the horse is stolen. So, let us teach the children early in life, to date only Christians, then they will fall in

love only with Christians, and then, will marry "only in the Lord"—and will not find themselves (after it is too late to do much about it) "unequally yoked with unbelievers," who would rather go to the show, the dance, or some other place of worldly amusement than to church!

Suggestion: Marry only in the Lord.

Keeping the children quiet at church: This seems to be a grave problem now-a-days, everywhere you go. I don't fully understand it: people have always raised children, and usually much larger families than they have now! I was the baby of ten. But some how, Dad always managed to keep us quiet at church, and I do not remember ever having him "tote" a jug of water, a box of cookies, or a bundle of toys to church: we ate and drank and played at home, but at church we were quiet.

I recall a few things that I believe helped me, and it might help parents today. One thing, Dad had a good old fashioned razor strop (a belt will get the same results), and he was not afraid to use it. At home, when he said "be quiet" we understood just what that meant. I believe that children are just as smart now as they were then. And if parents will shoulder their responsibility (Eph. 6:1-4), and will teach their children how to be quiet at home—(and a good way to do this is to have a certain time to all gather around, read the Bible, and have prayer, they should also learn to be quiet while others are talking)—then, it will not be hard for them to listen at church. But when children are allowed to take over every conversation at home, tear the place down if some one is talking on the telephone, and out-argue their parents, then you cannot expect them to listen quietly at church.

In some of the city churches now they are building "cry-rooms" to which the parents take the children. This, to me, is an admission of defeat! It reminds me of the man that swallowed the potato bug, and then took a dose of arsenic—to kill the bug!

Suggestion: Train the child up in the way he should go.

Suggestion: Will all those who use tobacco, figure what they spend for it, and compare it with what you contribute to the church; and all those who contribute more than you spend for tobacco, write and tell me?

If the reports of the F. B. I. and other Law enforcement officers are correct, that the scenes on the movies and T.V. programs, are the main causes of our juvenile delinquency and vandalism, are we helping to curb these evils when we give the children a quarter to go to the show, and a penny to contribute on Lord's day? Or when we have such big payments to make on the T.V. sets, that we don't have anything to contribute?

Final Suggestion: Will those who allow their children to go to the show, or, who have T.V. sets (no difference, that I can see), and who still have their family worship please write and tell me?

—Homer A. Gay.

(Note:-If Bro. Gay is right in his conclusion that it is wrong for Christians to marry sinners (unbelievers or nonchristians), and I believe he is, yes, and I believe that 99 percent of our preachers believe the same, where is the consistency of the preacher who so believes and teaches, yet when called upon to perform the ceremony in such marriages, he participates by saying the word that puts them in the wrong state??—H. L. K.)

BUILDING UP THE CHURCH—

(Continued from page one)

ment was done by the apostles. Now, it is true that elders were not selected and appointed on this occasion; too, it is true we have no apostles to do the appointing; but, nonetheless, the principle is in this passage. Paul and Barnabas also ordained elders in Lycoania and Pisidia (Acts 15:23) and the evangelist Titus was instructed to ordain or appoint elders in every city of Crete if there were those qualified (see Titus 1); likely other evangelists of the day, too, did ordaining or appointing. Could they not do so today; if not, why not—scripturally?

As to the ordination or appointment procedure, some specifics are mentioned in the record that I am not willing to look over nor am I willing to pass them by in this study. Along with the selecting and appointing of elders and others to specific offices, there were three things mentioned that we must consider; namely, **praying, fasting and the laying on of hands.** Toward the first specific we are inclined to be more or less receptive, but is it not true that toward the last two, we are inclined to be indifferent and even non-receptive. Too long, yes, far too long, we have taken man's ipse dixit that such has long passed from the divine economy.

The time was that this writer connected "laying on of hands" **always** with the imparting of spiritual or extraordinary gifts. It seemed that this question was logical: "If a case of laying on of hands can be found where imparting of gifts did not take place, then my premise could be proven wrong." Let us briefly analyze Acts 13:1-3. This took place in the church at Antioch where there were certain prophets and teachers who were thusly directed by the Holy Spirit, "Separate me Barnabas and Saul whereunto I have called them." This was done with praying, fasting and the laying on of hands. First, it is not likely that those laying on hands in this case could impart spiritual gifts and secondly, the Holy Spirit had called these men, equipping them Himself with gifts, doubtless for their calling. So, this writer, and he could be wrong, does not understand that in this case the laying on of hands was connected with the imparting of spiritual gifts. Perhaps, this is not sufficient proof to satisfy those of us who have always connected imposition of hands with the impartation of spiritual gifts, so let us read 2 Tim. 1:6: "Neglect not the gift which is in thee, which was given thee according to prophecy, with the laying on of the hands of the presbytery." Again, we have no right to suppose that the presbyters or elders mentioned could impart spiritual gifts themselves, nor does this passage so teach. Paul, too, had laid his hands on Timothy, which likely accounts for any spiritual gifts he may have had (compare 2 Tim. 1:6).

It may be of interest to our readers to have some comments pertaining to this from two scholars among those whom we call the pioneers. Let us hear Robert Milligan from page 355, "Scheme of Redemption:" "But enough has been said on this subject—enough to warrant the conclusion that all the deacons, elders and evangelists of the primitive church were ordained by the imposition of hands, prayer and fasting," and he goes on to say, in effect, that such obtains even today. His definition of ordination is interesting, so may we offer it for your consideration: "It (ordination) is simply a solemn setting apart of such persons to their respec-

(Continued on page seven)

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HERE AND THERE

How to Reach Us—Until further notice address all correspondence, orders for books, tracts, and matter intended for the OPA to 3416 Farmington Rd., Stockton, California.

How to Prepare The Loaf—A number of times since I have been trying to publish the paper, we have received questions regarding the preparation of the bread for the Lord's Supper, and just recently a good sister of San Antonio, Texas, requests that I publish something in the OPA regarding the matter, and briefly we are complying with that request.

There is no definite recipe for the loaf, given in the Bible that I can find. However, some things regarding the matter, sufficient, we trust, may be learned. That the bread Jesus used (Matt. 26; Mk. 14; Lke. 22; 1 Cor. 10:17; 1 Cor. 11) was without a doubt in my mind, "unleavened bread." How do we know? Simply, no other kind was to be seen at that time. No leaven was to be in their houses during the "passover week" (See Ex. 12:15-20). Therefore, no leaven is to be used, such as yeast, soda, baking powder, fermented milk or cream, etc. The "unleavened bread or cakes" with the "meat offerings," was to be made of "fine flour, mingled with oil" (Lev. 2:4-13). Authorities tell us the oil so used was olive oil. From the above and other references, we conclude that "unleavened bread" is simply bread made without any kind of leavening. Therefore, bread made of flour, olive oil, water, and even some salt, should meet the requirements. That salt is not leaven, read Lev. 2:4-13.

Some consideration should be given here to the cooking and the texture of the loaf. A little careful practice on the part of any cook should solve the problem, it seems. The passover lamb was not to be raw, nor sodden with water. It was to be cooked done, and it is fitting that the loaf should be cooked done enough to break. "Jesus broke the bread," and Paul said "the bread which we break." The participants should be able to "break the bread." However, it should not be cooked so hard that it will fly all to pieces when touched or broken. That texture might fitly represent the attitude of some members, but certainly not the meek and lowly Jesus. Try to strike a happy medium—not too raw, not too brittle.

Gratitude—Our very sincere gratitude to all who are working for the increase in the circulation of the

OPA. For several months now the lists of subscriptions have been larger than usual, and we are very thankful for this. I believe that many of our brethren and sisters have begun to see the good that is being done through the columns of this paper. We are reaching out to "regions beyond us" with the truth which would be next to impossible to duplicate in person. Please, note these words from a sister in far-away Belgium:

"I am happy to thank you again for the 'Old Paths Advocate' you are regularly sending me. I really wait every month for the OPA. After I had read the tracts in regard to the study of the cup, I have studied the Bible and found out that you are right, and also with the Bible classes and women teachers. So, you realize how I am glad to receive your OPA every month. I would be so unhappy without it in this Catholic country. So, please, Bro. King, never miss to send me each edition. I would be living in darkness had it not been for it. Thank you so much for the past which has brought a light in my study of the Bible and for the future which will keep my faith."

Sincerely, Yvonne Noel.

And this from Africa: "We are thankful for the copies of the OPA. We consider it to be the greatest evangelist in Africa. Long live the OPA!"

These are among the number who write us their gratitude for receiving the paper. Now, you who have contributed to this cause take heart and be convinced that your liberality was not in vain.

The Writers—May God help every writer for this paper to realize that he writes not alone for America but for nearly the whole world, and may we all take the greatest care of what we say and how we say it. **Souls of men and women are at stake!**

The New Song Book for 1956—Yes, as always before, we have tried to make it better. It will contain 192 pages of the best songs—new, tried, and old, that eleven of your brethren could find. It is now in the hands of our printers, and it should be ready within a month or two, we hope. You may let us have your orders of 100 or more at 40c each.—H. L. K.

OUR HELPERS

Below, you will find the names of those sending subscriptions from Jan. 20 to Feb. 20, and opposite their names the number sent. The sub list is very encouraging this month, and we extend our appreciation to all for every thing said or done for the paper. We hope you will continue to work for it's advancement. Please, check the following and report any errors to us:

Mrs. Elizabeth Byford—20; Homer L. King—12; Homer A. Gay—8; J. W. McKeand—8; J. Ervin Waters—7; Robert Falvey—5; Clovis T. Cook—5; Thomas Stiner—5; Jack Ivey—4; Bob Savage—4; Marie Bagley—4; Robert Potts—3; Ronny Wade—3; Don Krider—3; Jack Cutter—3; Timothy Phillips—3; Dorman Bryan—3; Robert Hayes—3; Mrs. Ralph Meents—3; Quincy Hamett—3; W. H. Hilton—3; Harvey Chapman—2; Mrs. Charlie Warren—2; Orville Smith—2; Ralph Mustard—2; Mrs. Cora Harty—2; Wm. Tracy Moore—2; John Reynolds—2; Ferd Roberson, Sr.—2; Mrs. Goldie Helmick—2; George Lee—2; Abe Smith—2; Paul O. Nichols—2; Jimmy Shaw—1; Mrs. J. Tedlock—1; Billy Orten—1; Mrs. H. C. Kiene—1; George Tennis—1; U. P. Evitt—1; Mrs. Ferd Roberson—1; Mrs. C. E. Davis—1; Mrs. W. J. Murphy—1; Clara Duggins—1; F. Monroe Baker—1

Mrs. Leon Ward—1; Mrs. Joe Gilley—1; Jesse French—1; Tom Smith—1; J. R. Tidmore—1; Julia Kubena—1; Eddie Nichols—1; Mrs. Wm. J. Bunner—1; G. B. Harrell—1; Noveta Wallace—1; Ethel Walker—1; Nancy Becker—1; Shelby Buchanan—1; Flem Parrett—1; John O'Donnell—1; C. C. Thompson—1; Hedric Laney—1; W. Curtis Porter—1; Carl Chambers—1; Wallace Middick—1; Mrs. W. E. Murry—1; Earl Wooster—1; Ralph Kitson—1; Mrs. Ray Roe—1; R. B. Roden—1; Wayne Pearce—1; Mrs. Katie Thompson—1; Total—174.

consider it to be the greatest evangelist in Africa. Long live the O. P. A."

Donations: Lawrenceburg, Tenn. (Frank St.)—\$30.00; Lodi, Calif.—\$20.00; Corcoran, Calif.—\$15.00; Wilson Burnell, Salona, Pa.—\$20.00.

THE AFRICAN WORK

Under date of Dec. 11, 1955, we received good news from the African field concerning the Lord's work. Brother Severe writes, "Our work in Africa in 1955 was a big success for the Lord. In the first place, we thank God for giving us time and life to work for His will. Secondly, we are thankful to all the brethren who worked hard to make the work in Africa pleasing before the Lord.

"The support for the preachers which we have been receiving each month has done a lot for promoting the Lord's name far and wide in this land of much need.

"From January to December, 1955, there have been 18 new congregations established and hundreds of people have been baptized and restored and a large number of preachers have been converted from the denominations.

"A lot of men, women, and children were helped with clothing sent from the States. A very commendable work made possible by some of the good brethren. Bro. Severe says, "We are glad that God heard our prayers for their help."

"Under date of January 25, 1956, he writes, "I am writing today to let you know that everything about the Lord's work in Wendewende is going on well.

"In November and December I visited congregations in Zomba, Mlanje, and Cholo Districts. I did not have any baptisms nor other additions, because the brethren are seriously working and they baptize from time to time. They have been having a lot of baptisms. Recently Bennett C. Severe baptized 3 at Wendewende; Antonio Severe baptized 2 and 1 was restored at Naphungo. Stony Chakhame baptized 4 and restored 7; Gresham Chimenya had 16 baptisms and 1 restoration; Muulula baptized 3; R. Ngomano baptized 109; J. Mauwa had 11 baptisms; R. Harry Lichapa baptized 91; Edwin Muyaya baptized 14; G. M. Chikomola baptized 13.

"It is again a pleasure to inform you that our trouble with N. A. Kadewere about permission for building prayer houses in his area is over now. The brethren are now allowed to build and the permission was granted by both the District Commissioner and Chief Kadewere.

"Yesterday I was at Likangala's court to get permission to build our worshipping house. The chief refused. He said he will give me permission if you will write him."

Brethren, we can see by these reports that things are being done in Africa. To me it is encouraging to know that the Cause is going forward in such a way over here.

"We are thankful for the copies of the O.P.A. We

—Claude W. Ridenour, vanzant, mo.

MISSING

My sister, Mrs. F. N. (Illa) Newman, has been missing from her home at Kiowa, Okla., for nearly two months. She has long, blond hair, blue eyes, fair complexion, and is about middle age. If anyone has information regarding her, please contact me at the following address: Mrs. V. A. Dunlap, Box 413, Andrews, Texas.

A SICK BROTHER

We have received word from the family of Bro. Harry L. Wallace, Rte. 1, Cassville, Mo., that Bro. Harry suffered a stroke last June and has been confined to a wheel chair since that time. He gets very discouraged at times, and his family would appreciate any of the brethren writing him or sending a card to brighten his lonely hours. Just send it to the above address.—HLK.

YUBA CITY FLOOD RELIEF

Since last report, things have improved as much as could be expected under such conditions. The Red Cross has done much in supplying every day needs, and in rebuilding the homes. They deserve much credit.

own greatest hindrances to the onward march of primitive Christianity. I cannot make others over in my image. I confess that I am seeking greater fellowship instead of greater disfellowship. When I began preaching twenty years and more ago several divisions among disciples were already mature and full grown. Since then they have multiplied on every hand and among every so called fellowship. They come now with such rapidity that we are made dizzy by the spectacle. The depravity and carnality of man is holding high carnival and taking its toll of precious unity and peace. WHO are bringing them? Our LEADERS, TEACHERS, PREACHERS, ELDERS. Self righteousness is having its way with us. Pharisaism grips us, blinds us, and hurls us over the precipice of destruction. The galling spectacle grieves the Holy Spirit and makes angels weep as they witness the chaotic confusion.

If Paul could rebuke the erring Corinthians and say nothing about disfellowshipping them, we can learn more tolerance toward each other, and try to help each other up to a higher plane.

To those who think they are opposed to works of the flesh and carnality but who actually, like the Pharisees of old, bring most of the troubles to Israel and create divisions and offences on every side, we have this to say. There is no greater sin named in the catalog of sins than that of DIVISION, any sin for which there is forgiveness. We must "MARK THEM" who cause such. But in this we have not taken the initiative. They have taken it and have cut themselves loose from disciples already. We must in self defense recognize the line they have drawn and "avoid them." In this case they bring it to us; we do not bring it to them. To further prove to you what Paul had in mind, what kind of brethren he writes about, I ask you to follow me closely.

Which Cause Divisions

DICHOSTASIA, "Dissension, division," Thayer. A. T. Robertson, "old word for 'standings apart,' cleavages." W. E. Vine says, "Lit., a standing apart (*diche*, asunder, apart, *stasis*, a standing)."

This is the same word rendered "seditions" in Gal. 5:20 among the works of the flesh. The Emphatic Diaglott renders it "**factions**" in both places. In Gal. 5:20 this word is followed by "heresies," "parties" in the marginal rendering. The word "heresy" is from **HAIREISIS**, meaning "a sect." Thus it is evident that the "heresy" is merely the result of the "sedition" or "standing apart."

Many times zealous and well meaning brethren who have labored with the brotherhood through the years with many differences over individual matters always existing decide that they must "**stand apart**" from the others, though the others stand where they always stood and where these brethren previously stood in fellowship and unity. So they draw the line of fellowship against their brethren with whom they have been laboring and "**stand apart**" from them, the preachers and the congregations. The result of this "standing apart," or "faction," is a mature "heresy." These brethren segregate to themselves others of like opinion on the point at issue and draw a circle around themselves. Now we do not force them into this circle. They go into it themselves. Paul said to reject "a man that is an heretick." This means "a factious man," "heretical." He is the man who "stood apart" and created the "fac-

Dictionary of N. T. Words, "to look at, behold, watch, contemplate." Thayer's Gr. Lexicon, "to fix one's eyes upon, direct one's attention to." The Expositor's Greek New Testament, "to keep your eye upon, either as an example to be followed, or (as in this case) as a peril to be avoided." A. T. Robertson in Word Pictures in the New Testament, "keep an eye on so as to avoid." Strong's Exhaustive Concordance, "to take an aim at."

Montgomery translates, "to keep watch of." Williams renders, "keep on the lookout for." R. S. V., "take note of."

Whiteside aptly observes in his excellent commentary, "Do not shut your eyes to what they are doing, nor make excuses for them, nor for any others who cause divisions and occasions of stumbling contrary to the gospel, but turn away from them."

I am trying to become more charitable and tolerant in my thinking, my attitude, and my appraisal of others. Too long have we bitten and devoured one another to the detriment of the cause of Christ. We are our

tion" or "sect." He has already pulled himself off, but lest he now enter congregations and pull others off the brethren must "take an aim at him," "mark him," and "avoid" him.

I could name many things over which brethren have "stood apart." But justice demands that I mention one thing of immediate concern to the brethren. You know that in the brotherhood we have always held different views on the marriage question. This has always been so in our generation. What views I hold is of no particular moment here. Suffice it to say that I have always held that brethren can differ on this question and still work together in fellowship and love. These differences have existed among the readers of, the writers for, and the editors of the Old Paths Advocate, but in the main we have all advocated that there be no "faction" created either way on this question. We have not tried to apply the "gag rule" to each other. When I was a boy in my home congregation the two main teachers disagreed on the question without even thinking of dividing over it. One believed there was an "exception" to the rule and the other did not. But the one who did not believe in the exception also thought that alien sinners were not amenable to the law of Christ on marriage and that one with plural marriages in his past could enter the church with his present companion and retain her. The one believing in the exception did not hold this view and thought that the marriage law was applicable universally.

Wise brethren have used their influence to avert division on this and other matters. But on Thanksgiving Day, 1955, a group of brethren met at White Hall, Texas, congregation and resolved to "stand apart" from the brotherhood. They would not even permit a brother to speak that day if he disagreed with them on the marriage question or if he opposed the disfellowshipping they were initiating. Generally they resolved to disfellowship those who believed there was an "exception," those who were on the fence and without knowledge of the matter, and those who did not believe in the exception IF THEY CONTINUED TO FELLOWSHIP AND WORK WITH THOSE WHO DID BELIEVE IN IT. They took a step for which they had no precedent in the Bible. Some six or seven congregations in Texas "stood apart" from nearly three hundred congregations and scores of preachers with whom they had previously been in fellowship. I am happy to report that at least only one preacher, considered to be active, was present, M. J. Buffington, and took this step. Other preachers were present who did not take this step but they did not get to speak. I will not violate the law of charity and rationality and predict what others may do. They must speak for themselves.

If these brethren are consistent with avowed policies, they must reject the old brotherhood stalwarts; Homer A. Gay, H. E. Robertson, Homer L. King, Fred Kirbo, Clovis T. Cook, James R. Stewart, E. H. Miller, T. F. Thomasson, and others. They must reject Jesse Broseh, Edwin Morris, Paul Nichols, Lynwood Smith, Tommy Shaw, Billy Orten, and a host of young preachers. Of course every one knows what they will do with me. But I will stand up and be counted with the brotherhood and my Lord and stand where I have always stood.

Now if they will be consistent, they will divide into numerous smaller factions. There is the tobacco question. Some of them believe it is a sin to use tobacco.

Some believe in making it a test of fellowship and other do not. In fact the White Hall congregation exists largely because the use of tobacco was made a test of fellowship in the old Bethel congregation. The White Hall brethren could not submit to this and left. And there is the debating question. One preacher at least who will go with them believes it is wrong to engage in these public discussions and believes Paul condemned such as a work of the flesh. Others among them think it is all right to debate and will debate. So they can divide on that. There is no end. Ad infinitum.

We must "mark them" until they quit this course. They even advise their members not to worship with the brotherhood congregations and commune. Now if brethren, as some usually do, call these church splitters, take fire into their bosoms, and need help, let them call some of the old fire department and we will try to put out the fire.

—Route One, Lawrenceburg, Tenn.

BUILDING UP THE CHURCH

(Continued from page three)

tive offices as have been previously elected by the suffrages (votes) of the disciples, according to the standard of qualifications laid down by the Holy Spirit." Now, from J. W. McGarvey's "Treatise on the Eldership," page 74, we read: "With these apostolic precedents before them, Titus in Crete, and Timothy in the province of Asia, needed no express instructions as to the process of ordination; neither does the evangelist of the present day need any more than these precedents furnish. Fasting, prayer, and imposition of hands, conducted with due solemnity, and accompanied by appropriate admonitions and exhortations, constitute the Scriptural mode of induction into office."

So, permit me to give what I consider to be the conclusion of this matter: Elders are needed in the church today; we have them today, in many places not so recognized—a shame and our loss; we look forward to the not too far distant day that all or most churches will be ruled by elders. We must not become involved in a descending scale of values by lowering the standards of qualification.

In this series all of the questions are not answered for the simple reason this writer does not know all of the answers—nor all the questions. It is his desire that good has come to you who have been my patient readers. Our next installment will have to do with some malpractices in the church's organization as this writer sees them and some of the weaknesses in mission work that have not contributed so much to the building up of the church as we may have thought and hoped.

—D. B. McCord

OUR DEPARTED

Henderson—Bro. Thomas Fredrick Henderson was born July 27, 1898 at Crittendon, Mo., and departed this life at his home Feb. 5, 1956, at the age of 57 years, 7 months, and 8 days. Sept. 24, 1916 he was married to Miss Cora Essex, and 4 daughters were born to them. He is survived by his wife; 4 daughters, Mrs. Leona Cline, Edwards, Mo., Mrs. Iona Buffalow, Mrs. Esther McKain, and Mrs. Viola Jones, all of Kansas City, Mo.; 9 grandchildren, 2 great grandchildren, one brother, one sister, and several nieces and nephews and other relatives. July of 1952 he was baptized into the church of Christ. There was a beautiful floral offering and a

large crowd in attendance. He will be greatly missed by his wife, children, and other relatives and friends.

—C. W. VanStavern.

Green—Sister Bellzora (Hartzell) Green, was born Dec. 29, 1865, in Columbia county Ark., and departed this life Jan. 26, 1956, in Shreveport, La., at the age of 90 years and 27 days. Mar. 15, 1891, she was married to Richard Green. He preceded here in death Oct. 29, 1935. A son, Richard, also preceded her in death a few years past. She is survived by a daughter, Sister Nora Jones, of Shreveport, with whom she had made her home for the past several years; 2 granddaughters, Gloria (Jones) Carter, and Helen Ruth Alexander, Odessa, Tex.; and 4 great grandsons. I had known Aunt Missy, as she was affectionately called, since early boyhood preaching days, and years ago she said she wanted me to conduct her funeral. She had been a member of the faithful church of Christ for nearly 75 years and was a charter member of the Velva St. church in Shreveport. The singing was by a quartet from this church, also pallbearers were members of Velva St. congregation. The singing was beautiful and appropriate and the flowers profuse. The funeral was conducted Jan. 28, from the Rose-Neath funeral chapel in Shreveport, in the presence of a large crowd. Graveside services were held at Haynesville, La., her old home, where interment was made. My heartfelt sympathy goes to the bereaved ones, yet we weep not as others who have no hope, we expect to meet her again, "over there." Bro. David Gay assisted the writer in the funeral services.

—Homer A. Gay.

Butler—Bro. James K. Butler of Cordell, Okla., was born Mar. 25, 1877 in Searcy County, Ark., and passed away Feb. 7, 1956, at the age of 78 years, 10 months, and 12 days. He obeyed the gospel at the age of 38 and was a member of the Cordell congregation at the time of death. He is survived by his wife; 3 sons, Harley, Thomas, Okla., Clyde, Dill, Okla., and Doyle, Philadelphia, Pa.; 4 daughters, Doris, Tahlequah, Okla., Lois Hatter, Newark, Mo., Chloe Van Vranken and Ina Martin, both of Fay, Okla.; 36 grandchildren, and a number of close relatives and friends. Funeral services were conducted at Cordell, Okla., by the writer.

—Billy Jack Ivey.

Pinegar—Allen Harper Pinegar, of Memphis, Tenn., was born in Weekly Co., Tenn., August 10, 1885. After about a year and a half of illness, Bro. Pinegar departed this life, January 28, 1956.

Brother A. H. Pinegar will be remembered as the founder of a little paper, called "The Truth," some time after the Old Paths Advocate came into existence. He was sole editor for sometime, and was associate editor until his death.

In 1910, in Fulton Co., Ky., Bro. Pinegar was united in matrimony to Miss Lois Batsell, who remained his loyal and loving wife until death did them part. To this union was born five children as follows: Richard, Hilman, and Mrs. L. A. Barron, all of Memphis; Mrs. John Battle, of Oak Ridge, Tenn., and Mrs. Don Hunter, of K. C., Kansas. Surviving also are, one brother, fourteen grandchildren, and seven great-grandchildren.

In 1914, Bro. Pinegar obeyed the gospel at Old Nob Creek, Tenn., being baptized by F. O. Howell. He remained true to his faith until death, thus serving his lord for 42 years.

Having labored with Bro. Pinegar a number of times, I believe he loved the church dearly and desired its unity and progress. He had considerable knowledge of the truth.

Your writer endeavored to speak words of warning and comfort to all present.

—J. Wayne McKamie.

Smith—Ernest E. Smith was born Dec. 6, 1905, in Alabama, and passed away Dec. 1, 1955, in Los Angeles County, Calif., as the results of a blood clot which formed in his leg and broke loose. He was married to Glendoline Hale at Lamesa, Texas, Feb. 4, 1926, and moved to Calif. in April of that year. In December of 1931 he established an Automotive Supply Business on the corner of Whittier Blvd. and Sydney Dr. in Los Angeles and conducted it until last fall. His wife, Glendoline, and his daughter, Aleen Marie Cude, survive and are faithful members of the church. Aleen Marie is married to Clarence Ray Cude, a zealous Christian. They have two wonderful children, Ernie Ray and Melinda Marie. The writer preached the funeral sermon on Dec. 5 at Los Angeles. Ted Warwick offered the Scripture reading. Interment was at beautiful and famous Rose Hills overlooking the inland cities. This was to me one of the saddest experiences of my life. Ernie was like a brother to me and Jeanne. We lived for two years in a trailer house parked in his yard and Jeanne worked in the office of the business with Glendoline. In other years their home has been our home for weeks and months at a time. Hospitality, courtesy, kindness, love and generosity made their home there. A large crowd attended the funeral and the floral display was the largest of any funeral I have ever conducted. The family requests that I express their thanks and appreciation to the many congregations and friends who sent messages and flowers.

—J. Ervin Waters.

THE CHURCH DIRECTORY

The following corrections and additions may be made in the church directory:

Midland, Texas, has a new congregation meeting at 712 South Colorado St. J. W. Baze, 406 West Neely St., Midland, Texas.

Fairmont, W. Va., located 6 miles from Fairmont at Bunner's Ridge. Take Highway 73 from Fairmont to Medowale and turn up creek to Bunner's Ridge. Earl Bunner, Rte. 3, Fairmont, W. Va.

I want to thank all who have bought directories the past two months, but I still have a large supply on hand, and I do not plan to publish a 1956 directory. If you need a church Directory you may order from me at 35c per copy or 3 for \$1.00. Send all orders to: Ray Asplin, 1420 SW 56 th St., Oklahoma City 9, Okla.

BONDS OF MATRIMONY

Bond-Renair—On Lord's day afternoon, Feb. 4, 1956, Bro. Franklin Bond and Sister Evelyn Renair were united in marriage at the 10th and Ray Street church of Christ in Kansas City. Bro. Bond was baptized on Saturday evening before the wedding. They are regular in attendance at 10th and Ray. We wish them happiness in their new home. The writer performed the ceremony.

—Clovis T. Cook.

Chapin-Kuykendall—Jan. 20, 1956, I was happy to unite in marriage, Bro. Walter David Chapin and my

grand daughter, Margaret Ann Kuykendall. We are thankful they are starting their life together with a Christian home and we pray God will richly bless this union.
—Abe G. Smith.

Bryant-Wiley—On Feb. 11, 1956, at 7:30 P. M., Bro. Dorman Bryant and Sister Clara Wiley were united in marriage in the church of Christ building at 621 East 21st St., in Little Rock, Ark. Bro. Bryant is one of our best young gospel preachers, worthy of the consideration of the entire brotherhood. It was the pleasure of the writer to perform the ceremony.

—G. D. Harrell.

"It doesn't make any difference what I believe or practice in religion," says one, "just so I am sincere. When a person takes deadly poison, sincerely thinking that he is taking medicine, is he saved by his sincerity?"

DEAR CHURCH MEMBER:

There is a little matter I wish to write you about, to see if I can solicit your aid in my cause. Now, I am not in this letter trying to, in any way, influence you to quit attending the morning services in your church.

But you can help me beyond measure, if you will skip the evening services. Many church members across the nation have already taken my suggestion along this line, and I am proud to report that hundreds of churches are dark each Sunday night, as a result of their co-operation in this matter.

It used to be that all Christians seemed to feel they ought to be in the Sunday evening services, but gradually I have been able to get them around to my way of thinking. Once a day ought to be enough for anyone, don't you think?

I can recall the days when the greatest evangelistic services in the church were held on Sunday evenings. People would bring their unsaved friends and many were brought to Christ. Naturally, I never did approve of such things, for I was robbed of many of my followers through such activities.

I need not tell you I have been able to change that situation in most places. And right here I certainly want to thank you for the assistance you have given me along that line. I was happy to see your seat vacant.

So, if you really want to help my cause against Christ, please see to it that your place will remain vacant on each Sunday evening. I will make sure to have one of my little imps sitting there in that vacant seat to help discourage the speaker and throw coldness on the meeting.

Then, gradually perhaps we can get the "Faithful Few" around to our way of thinking, and you can save that much money on the light bills. I really would like to see your church dark each Sunday evening.

Thanking you again for the splendid co-operation you have already given and trusting that I may continue to count on you for your future assistance, I remain,

Hopefully your adversary,
Satan.

(Selected by Bro. Bob Savage)

It is through the door of service that men enter the house of joy. Service in Jesus' name is the key to happiness. (Matt. 25:23)



Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., Feb. 12.—I have been attending college and preaching part of the time. I have especially enjoyed the last 3 issues of the OPA. Here are 3 subs. I wish I could do more for the paper.

E. J. Smith, Jr., 326 Rockwood Dr., Wichita Falls, Tex., Feb. 8.—We certainly do miss Bro. Cook and look forward to the time he returns. The congregation here is doing fine, looking forward to our meeting with Bro. Homer L. King.

Ralph Kitson, Mozier, Ill., Feb. 7.—We are having good attendance each Lord's day in spite of cold weather and much sickness. We look forward to having Bro. Jack Ivey with us Mar. 31-Apr. 15. Here is a sub.

J. W. McKeand, 801 Main, Ceredo, W. Va., Feb. 8.—The church in Huntington, 18th and Madison is doing fine with much work planned for this year and even up to April 1958. Let us not be idle but be up and doing for the Lord. Here are 8 subs.

Carl Chambers, Rte. 1, Neosho, Mo., Jan. 27.—The church at Burkhart is doing nicely with good attendance and we are at peace. Pray that we may always be found faithful. I have been sick but am much better at present.

M. E. Mountain, 1225 So. St., Waterloo, Ia., Jan. 19.—We are looking forward to our meeting with Bro. E. H. Miller doing the preaching. We are badly in need of a small gas furnace but are short of funds and would appreciate any donations.

Ferd Roberson, Sr., (colored) R. 7, Butler, Pa., Feb. 6.—Butler congregation is doing fine. Bro. John Roberson, wife and baby girl, were with us Dec. 26-31, and he gave us a good lesson, along with Bro. Cobbs, and Bro. Ferd Roberson, Jr. Here are 2 subs.

W. H. Hilton, 716 La Paloma, Richmond 11, Calif., Feb. 7.—Our crowds are increasing each service, and we have a fine group of brethren. Bro. H. E. Robertson is to be with us for a month this year. Here are 3 subs.

J. R. Tidmore, Box 93, Broken Bow, Okla., Feb. 15.—The church in Broken Bow is doing fair, with interest building up to some extent. Tommy Shaw will be at Golden Lord's day morning and then preach for us that night. I am to be in Ark., at that time. Pray for us. Here is a sub.

Orville Smith, 4208 Wall, Joplin, Mo., Jan. 25.—During Dec., I held a meeting at El Centro, Calif., with one baptism; a 12 day meeting at Waterford, Calif., with one baptism; and Dec. 26.—Jan. 1, at Escalon, Calif., with one baptism. Jan. 7, 8 I was at Council Hill, Okla.; Burkhart, my home congregation, Jan. 15; and again at Council Hill Jan. 21, 22, with one restoration. Here are two subs.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Feb. 18.—Jan. 18 and 22, I preached at Seattle. Heard Eddie Nichols preach at Caldwell, Idaho, Jan. 29, and at Odell, Oreg., Feb. 10-12. I preached at Forest Grove, Oreg., on the mornings of Feb. 5 and 12.

Wayne H. Pearce, Commodore, Pa., Jan. 31.—Bro. Jimmie Shaw just closed a weeks meeting here with good attendance and visitors from Flemington, East Ridge, and LeContes Mills. Work is scarce here thus our membership is smaller due to people having to work in other towns.

J. W. Baze, 406 Neely, Midland, Tex., Jan. 24.—The new congregation here is meeting at 712 S. Colo. Thus far we have 38 faithful members. We have enjoyed using the new song books very much, and need more now, since we have been having so many visitors on Lord's day. Bro. King, we invite you to stop by with us any time, you are always welcome.

Wm. Tracy Moore, 608 Bluff, Delta, Colo., Jan. 31.—We enjoyed visiting with our children and meeting with the brethren at Casper, Wyo., the latter part of Nov. They are badly in need of a building in which to meet, and hope to build in the near future. The congregation here at Delta is working and at peace, and we invite brethren to visit us at any time. Here are 4 subs.

Clovis T. Cook, 122 Haskell, Kansas City, Kan., Feb. 9.—Recently, I have preached at Fruitland, Wichita Falls, Tex.; McAlester, Ada, and Washington, Okla.; and my old home church. Lees Summit, near Lebanon, Mo. I am now working with the brethren at 10th and Ray here in Kansas City. I arrived last Wednesday, and we baptized one the following Saturday night. Things look good for a rapid growth. They have some fine leaders and they take their responsibility very seriously.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Feb. 4.—I was at Sulphur the first Lord's day in Jan., with 8 confessions of faults. I attended the meeting at Ada in the afternoon which I enjoyed. The second Lord's day we were at Davis; the third at Dougherty; and the 4th Lord's day at Washington, with 5 confessions. We were back at Sulphur the 5th Lord's day with 2 confessions of faults. We hope more can be accomplished in the coming year. Here is a sub.

John Reynolds, Ceres, Calif., Feb. 1.—I am now at Greenfield and plan to be here for some time. I preached at Salinas, Jan. 17, at Aromas twice, and am to be with them again tomorrow evening. I am to be at Salinas, Friday evening, and then back to Greenfield for Lord's day and Wednesday night. We plan to have 3 or 4 meetings each week here. I am glad to be able to work with such unselfish brethren. I enjoyed a good visit with Bro. Bob Savage.

Eddie Nichols, 849 Wilcox, Hollywood 38, Calif., Feb. 15.—Since last report, I have preached at the following places: Kennewick, Wash., Jan. 19, Feb. 20; Yakima, Wash., Jan. 20, 21, 22; Caldwell, Idaho, Jan. 29; The Dalles, Oreg., Feb. 5; and Odell, Oreg., Feb. 10, 11, 12. My support for the month of Jan., came from the Sisiyou St. congregation in L. A., and Montebello, Calif.; Kennewick and Yakima, Wash.; and Caldwell, Idaho, for which we are thankful. Enclosed is a sub.

Tom E. Smith, 302 Phillips, Healdton, Okla., Feb. 15.—Jan. 29, I preached at Washington, and we were delighted to have Bro. Leon Fancher and family with us for the evening service. The 4th Lord's day I heard C. A. at Graham. I preached at Graham the following Lord's day and heard Bro. J. D. Elmore at Healdton that night. Feb. 12, I was at Oak Grove for the morning service and heard Bro. Wayne Fussell at Duncan that evening. The work there is progressing for which we are thankful.

Jesse French, 1327 Bellhaven, Salinas, Calif., Feb. 15.—The church here is now engaged in a series of singing lessons taught by Bro. Bob Savage, to continue for 3 weeks, then we will resume our regular services. We have been having very interesting midweek services. On Friday evenings we have been studying public speaking with Bro. Savage doing the teaching. It was certainly a gain for the Cause when Bro. Savage and his wife took their stand for the truth. Brethren, remember the Labor Day meeting which is to be at Salinas this year, and make your plans to be here. Here is a sub.

Tommy Shaw, Commodore, Pa., Feb. 16.—Jan. 22-29, I was at Richmond, Ind. The brethren from Woodlawn, Ohio, are responsible for the meeting of this group and render assistance in the services. However, the St. Albans congregation supported me in my work there. We did not continue for a full 2 weeks as previously planned due to bad weather and I may return for another week during warmer weather. One good sister was restored. Recently, I have preached at Shreveport and Dallas, and have had the privilege in recent weeks of being associated with many fine preachers and brethren. May God bless all that call on His name.

E. L. Jenkins, Rte. 1, Box 94, Broken Bow, Okla., Feb. 15.—We had a wonderful service yesterday. Bro. Dick Hunter gave us a good lesson and we had a large audience with several visitors. Bro. Royce Stidham and wife were with us and that made the singing much better. Bro. Roy Lambert gave us a lesson Feb. 5. Bro. Tommy Shaw will be here Feb. 19 to preach for us, and is bringing his parents with him. We will be happy to have them, they are well loved here. Bro. Tidmore will preach for us the 4th Lord's day. We invite visitors. Bro. King, we are thankful you and Sister King keep the OPA coming to us. It is a blessing to all who love the Truth.

G. D. Harrell, 913 Neb., Pine Bluff, Ark., Feb. 16.—Since last report, I have kept busy, preaching quite often at my home congregation in Little Rock, I feel we have one of the grandest groups meeting here that could be found anywhere. They are true to the Book and love one another. They are under the capable leadership of Brother Floyd Bounds, Bro. Stiers and his son, and others. I have preached some at Shreveport, Tulsa, also Strong, Ark. Feb. 25, I go to Galey and Garr Corner churches near Ada, Okla. I preached frequently in that religion, years ago, and look forward to being with those brethren again. I feel they will grow rapidly since they now have their own building and have such leaders as Brethren Bowerman and Whitson. Brethren, I am anxious to work, if you need me please contact me at the above address. Pray for me. Here is my renewal to OPA.

Billy Orten, Route 2, Lawrenceburg, Tenn., Feb. 16.—During the month of January, I preached one or more times at the following congregations: Cheniere, Conway, and Fairview in Louisiana, and Strong, Arkansas. We enjoyed being at each of these places. En route to California, we were at Sentinel, Oklahoma and Wichita Falls, Texas for one service at each place. Since arriving in California, we have visited the congregations at El Centro, National City, and Arvin. The meeting at Porterville begins this coming Lord's Day, Feb. 19th. Bro. John Smith is with us. John is a good companion and a very promising young preacher. I rejoiced to hear of the preachers that have recently taken a stand with us for the true worship. This is encouraging. We go to Waterloo, Iowa soon for several weeks work with the faithful few there.

Bob Savage, 540 Williams Rd., Salinas, Calif., Jan. 24.—My family and I are now living at Salinas where I am to work with the church for at least a year, with the exception of occasional visits with brethren elsewhere. Since we took our stand for the Truth, the faithful brethren have welcomed us with open arms, and my family and I are humbly grateful. I have had the privilege of speaking for most of the congregations in the Los Angeles area, and at National City and Aromas once each. We are now preparing to make our way to National City where I have many old friends among the cups brethren and I hope to help some of them see the truth. We are overjoyed at the brotherly love, zeal, and godliness which we have seen lately among the faithful congregations. We are very happy with the brotherhood, and love our brethren. Pray for us. Here are some subs.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Feb. 15.—We are now at Bakerfield working with the congregation in an effort to build up the Cause in this locality. We have some wonderful people here who are interested in seeing the church prosper spiritually and numerically. So far the cooperation has been good, and we are looking forward to the Lord's blessing our efforts. Right now we are broken-hearted over the loss of our baby, James Paul. After he was with us for nearly four months his real mother has decided to take him back. We are thankful for the joy and happiness that he brought into our lives the few short weeks that we had to love and care for. We believe it would be little worse to give him up in death. At least then we would know he was safe in the arms of Jesus. We realize "the Lord gave, and the Lord hath taken away . . ." (Job 1:21). Please pray for us in this time of great sorrow.

Jerry Cutter, G. D., Santa Rosa, Calif., Feb. 15.—Last month, we had an enjoyable stay at Manteca with the church there. We trust they were strengthened by our presence. We were in the Los Angeles area for about a week and worked with Bro. Miles King. We located a building for the Norwalk brethren to meet in and trust that will be a good work. Miles has been preaching for them. Presently, we are at Santa Rosa in an effort to establish the work here. We met last Lord's day in the home of Bro. Albert Hull at Healdsburg. He has just come out from the error of S. S. and cups after a close study of the subject and has been meeting in his home. Brethren Homer L. King and Al Wilburn were here from Stockton on Lord's day to help with the

services, and we enjoyed their presence and help very much. There were those in attendance from Graton, Santa Rosa, and Healdsburg, 15 communed and 25 were present. Santa Rosa seems to be a central location so we hope to locate the work here, and feel it will be a profitable field. Pray for us.

Paul Mackey, 308 Woods Ave., Flemington, Pa., Feb. 16.—While in West Virginia I was privileged to preach at St. Albans, Fairmont, and Huntington. Went from there to Lawrenceburg on the bus and was snow-bound for about four hours in the Cumberlandns. I preached at Chapel Grove, Jan. 25, and at Memphis, Jan. 29. Was with Ervin in the meeting at Frederick, Okla., Jan. 30-Feb. 7. Preached at Wichita Falls (Lawrence Rd.), Feb. 1, and at Ft. Worth (Vaughn Blvd.), Feb. 5. We left Frederick, Feb. 7, at night and arrived in Calexico, Calif., just a few minutes before the earthquake struck (My very first one!). We then came up to Tulare, Calif., stopping one night each at National City and Los Angeles. I preached at Corcoran, Feb. 12, and last evening. We are scheduled to be in Calif. until April (see Ervin's report). May the cause grow.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Feb. 18.—I am now in a good meeting at Waterloo, Ia. They meet in the basement and hope to soon be able to build the house. If any congregation is able to donate I feel sure this is a worthy cause. Thus far, there has been one confession, a brother who formerly met with the S. S. brethren. I close here Feb. 22, and after a few days at home, I go to Garland, Tex., for a discussion with Bro. J. L. Hines, Feb. 28-Mar. 2, on classes, women teachers, and cups. Mar. 13-16, I am to discuss the same subjects also a plurality of loaves with Bro. F. R. Bromley near the same place. I go to Foreman, Ark., for a meeting, Mar. 18-28. Bro. Orville Smith was here two days ago and we preached a double-header. Bro. Lemly of Calif., wrote me that he does not want to put out a tract with me as originally stated, so I have put one out in reply to his tract "This Cup Of The Lord" which he has circulated over the country. You may order them from me at 5c each, or \$3.00 for 100.

James D. Corson, Mahaffey, Pa., Feb. 7.—The Cause here in Mills, Wyo., continues to grow. I am doing what I can to teach them and provide for my family at the same time. They lack self confidence and are far too weak to stand alone yet. At my age, it seems impossible to get steady work and the few days work I am able to pick up now and then, does not meet our necessities of life. No doubt, other preachers in the mission field, have the same trouble. Brethren, the church needs a preacher to stay here and a house in which to meet. We had to relinquish the hall we were renting because of the high rent and the lack of heat. We then rented another place which is too small for comfortable seating. Must the work here be left unfinished and in vain? I do not know how much longer I can continue to stay here, since I have received no support since the middle of Dec. I am very thankful for past support. Someone needs to carry on the work here. Is there anyone willing to take my place and continue the work? My address now is Box 236, Mills, Wyo.

Jim Canfield, (colored), Star Rte., Box 78, Marion, La., Feb. 10.—I have been going to the clinic here for

treatments on my leg. Last July, I was cutting stove wood, and hurt my leg. It became inflamed and I went to several doctors with no results. This doctor seems to be doing the job, and told me last week, one more treatment will be all I will need. This has cost money, which I am willing to spend as long as there is results. I am thankful my sister has been with Mother and I, and has been so much help. I had to hire someone to cut wood which cost \$12.00, and had an overcoat made which cost \$50.00. I could not find a ready made coat long enough. Two of the brethren came last Monday and cut us some wood and we are thankful. Feb. 25, 26, I will be with the brethren near Imboden, Ark.; Mar. 10, 11, with Bro. Young and the brethren at Hallsville, Tex.; and then with Bro. Coleman and the brethren near Brinkley, Ark. The first of April I plan to be at Richmond, Ind. They write that there have been several visitors since I was there last Sept. Brethren, please continue your support so that I can take the gospel to my race.

Billy Jack Ivey, Gen. Del. Big Springs, Texas, Feb. 16.—The work at Big Springs continues to show encouraging progress. We have about 10 members who are very faithful and devoted. This work is being sufficiently supported by congregations over the state of Texas who are interested in preaching the gospel in new fields. On Jan. 29th Bro. Claud Nichols was restored to the fold causing us to rejoice much because of his ability as a teacher and leader. He shall be of invaluable assistance to the congregation here. The Lord willing, we plan a meeting here beginning on March 11 and continuing until March 25. On the last day of the meeting we plan all day services with lunch at the noon hour and singing in the afternoon. Please make plans to attend if possible. My efforts here will come to a close on March 26th, but if possible we plan to continue the work for at least another 3 months. The Lord willing I begin at Mozier, Ill. on March 31 and continuing until April 15. May God bless all of the faithful.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Feb. 16.—I was at Frederick, Okla., Jan. 3-Feb. 7, in a meeting. Enjoyed visits with Clovis Cook, Jack Cutter and Jimmie Shaw. En route to Calif. Paul and I visited briefly with the Don Crossmans at Deming, N. M. They have been conducting worship in their home. We visited the Forence Egurrolas at Calexico for a few hours and went on to National City, Calif., where I preached that night. Bro. H. E. Robertson has done a good work there this winter. We enjoyed an exhilarating visit with Bro. J. H. McKaig at Vista. He is another octogenarian with the vigor of a youth and he kept me up until 2 A. M. talking about things spiritual. Preached at Siskiyou Feb. 10 for the first time in many years and saw Don McCord and Miles King. Began with the new congregation here at Tulare, Feb. 11. They have a strong nucleus here. I enjoy mission work. Will be at Fresno (Butler Ave.), Feb. 19-Mar. 4; Woodlake, Mar. 4-11; Yuba City, Mar. 12-25; Ukiah, Mar. 25-April 1. Paul Mackey is assisting.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Feb. 13.—This is my last week with the San Angelo brethren, and yesterday we had a full house and one precious soul was restored to the fold. A nice crowd was present again last night, with many visitors. The good interest

and attendance is a far cry from what we had here a few years ago. They now have about 70 members with 20 or more men and boys who will take some leading part in the work. They seem to be at peace, and I am praying that peace, interest, and cooperation will continue. These people are very dear to me, as I have known many of them since my boyhood days. I look forward to another congregation being established on the other side of town in a few years, in full fellowship and cooperation with this one. They have all been very good to me, and cooperative in the work. After preaching Lord's day evening Feb. 19, I plan to stop at Temple, Tex., to see my brother, Simon, who is there in the hospital, but is improving. I will return to Lebanon then for about a week, before going on to Pontiac, Mich., to assist in the same kind of work I have been doing at this place. I feel, that if I had been spent the last 20 years doing this kind of work, instead of traveling so much, we would have twenty or more congregations able to edify themselves and send the gospel out, that we do not now have. I am sorry I missed mentioning Bro. Bennie Cryer being here and making a fine talk at the New Year meeting Jan. 2. I didn't mention that I talked either, but Bennie and I did. I preached at the Velva St. church of Christ in Shreveport, at both morning and evening services, Jan. 29, to nice crowds. My health is much better. The field reports are very encouraging and I admire so many of our fine Christian boys marrying Christian girls. May God bless them.

Homer L. King, 3416 Farmington Rd., Stockton, Calif., Feb. 20.—I was with the brethren in Yuba City over the fourth Lord's day in January, preaching morning and evening, being accompanied by Bro. James Winchester. I was glad to learn that about all seemed to be recovering from the effects of the flood, and they met that day for the first time since the flood in their regular meeting house. Too, I was glad to learn that the Government and the Red Cross are taking care of their losses quite adequately. Since that time, I have been laboring in Stockton in personal evangelism and preaching over the week-ends, except for one week-end, when I traveled to Santa Rosa to aid Bro. Jerry Cutter in beginning a congregation there. Bro. Al Wilburn accompanied me, and through the help of all we succeeded in bringing together about 15 members and about 10 non-members in the first meeting for worship in the home of Bro. Albert Hull, a young preacher, in Healdsburg. The plan is to begin a church in Santa Rosa with those living here, Healdsburg, and Graton, which should be a fine beginning. The young capable preacher and personal worker, Jerry Cutter, will be with them for a few months, at least, and I predict a bright future, if we can keep a preacher on the job for a year or two. When will my brethren ever wake up to this crying need in the beginning of congregations? Since my last report, we were encouraged by visits in our new location, of preaching brethren, Willis Hilton and John Reynolds. We are glad to report that Bro. Reynolds has improved in health sufficiently to be out in the field again, and he is very happy; so are we. Our thanks to the good brethren in Stockton for making my work in this state possible by their financial support. Our love and best wishes for all our faithful brethren and good friends wherever they may be. I need your prayers.

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. XXVII

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No. 4

BUILDING UP THE CHURCH (VIII)

With this article, we leave the eldership and study with you some points of no little importance to our theme as this writer perceives them. Those readers who have taken their time of late to write letters of appreciation, with suggestions and criticisms on the foregoing installments, we offer our sincere thanks. It has been said that when all are thinking alike, few are doing much thinking. It is good that we have an increasingly thinking brotherhood; may we continue to think on these things.

Establishing Churches

It is the opinion of this writer that issues of much consequence in the building up of the church are discussed in the Scriptures at some length; it may be inferential, but, nonetheless, it is discussed. There is a scriptural method to be used in establishing churches. We, in this respect, are not left without precedent, without example to follow.

Paul was one of the greatest missionaries of all times. Christ being the greatest, Paul, likely has no equals in this business we call mission work, so we are safe to follow him in this respect.

Your attention we invite to Acts 18. When Paul went to the city of Corinth, there were two members of the church dwelling there; they were husband and wife, Priscilla and Aquila. They were former residents of Italy, but because of a command of Claudius, they, being Jews, had to depart coming to Corinth. In verse 8, we learn that in time, after Paul's reasoning in the synagogue, many heard, believed and were baptized. Then from verse 11, we learn that Paul continued there for a year and a half teaching the word of God among them. Let us take note of the following: (1) Corinth, even though an ungodly city was worth trying to preach the gospel to. We should not be too fast in predicting that a particular place is not susceptible to the gospel, and the only way I know of finding out is to go and try. Paul was willing to try and in time established the church. (2) Paul was not in a hurry to leave Corinth, once the cause was begun. There was a need for him, so he stayed to teach these babes in Christ the way of God more perfectly. This writer has long since ceased to say, after staying at a mission point 2 or 3 weeks, that he established a church at a certain place. To conduct a meeting, baptize and restore a few to the fold is not sufficient evidence that a church has been established. This writer has made

(Continued on page 12)

SCRIPTURES VERSUS OPINION

By J. L. Fulton

Scripture—"And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it" (Matt. 26:27). "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). "Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you" (Lk. 22:20). These quotations were written A. D. 33.

"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 11:25). This was written A.D. 59, about 26 years after Matt., Mark, and Luke's accounts were spoken, and endorses their record as being correct, and also that one cup continued in use at least 26 years after Jesus established the Supper, without a change. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16). "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils" (1 Cor. 10:21). This, again, is 26 years after the record of Matt., Mark, and Luke, and the record is "the cup of blessing which we bless, is it not the communion of the blood of Christ?"; "Ye cannot drink the cup of the Lord and the cup of devils"; "For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till He comes. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause (not discerning the Lord's body), many are weak and sickly among you and many sleep" (1 Cor. 11:26-30).

Is it not possible that if we accept the loaf, or bread, merely as an emblem of the Lord's body, we might not be discerning the Lord's body? When Jesus said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you," the disciples murmured and said, "This is an hard saying; who can hear it" (or who can believe it). If Jesus had planned for the loaf to be just an emblem, here was an opportunity for Him to have so informed them. Instead, in speaking of the bread, in connection with the memorial feast or Lord's Supper, He said, "This is my body," and

of the fruit of the vine, "This is my blood." No word of like meaning was used and is it not unwarranted assumption for the mind of some man to supply such a word?

A careful summary shows that wherever a container is spoken of in connection with the distribution of the fruit of the vine at the Lord's table, it is "**cup**"—a cup, the cup, this or that cup—singular number indicating one cup was under consideration. This indicates that when Jesus established or instituted the Supper, He used but one cup and in 1 Cor. 10:15; 11:34, Paul, moved by the Holy Spirit, discussed various phases of the Lord's Supper. "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ" (1 Cor. 10:15, 16). This assures us that Paul has the Lord's Supper under consideration. "Ye cannot drink the cup of the Lord and the cup of devils: Ye cannot be partakers of the Lord's table and of the table of devils" (verse 21). If we do, we will surely provoke the Lord to jealousy and we are assured that we are not stronger than He. "Give none offence, neither to the Jews, nor to the Gentiles nor to the church of God" (V. 32). Discarding one cup and adopting individual cups has offended the church of God, and divided it.

"Be ye followers of me, even as I also am of Christ. Now I praise you, brethren that ye remember me in all things, and keep the ordinances, as I delivered them to you" (1 Cor. 11:1, 2). Wilson's word for word translation from the original Greek, of these two verses: "Become imitators of me, even as I am also of Christ. And, brethren I praise you because you have remembered all my instructions and retain the observances as I delivered them to you." In verse 23, we learn what the ordinances were that Paul admonished the Corinthians to keep: "For I received of the Lord, that which I also delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread: And when He had given thanks, He brake it, and said, Take, eat: this is my body which is broken for you: This do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." The Corinthians could not have discarded one cup, adopted multiple cups, and yet have kept the ordinance as it was delivered to them.

(Matt., Mark, and Luke, tell us that Jesus used the "**cup**" or **one cup**. In the first Corinthian letter, Paul specifically tells us "the cup of blessing which we bless, is it not the communion of the blood of Christ?" The **cup** which we give thanks for and "the blessing which we bless" carries the necessary inference that it had continued up to that time unchanged. "Ye cannot drink the cup of the Lord and the cup of devils," thus ironically, any other cup or cups would be of questionable origin, possibly from opinion.

Opinion

Of course, we cannot give the Bible origin of individual cups so we must look elsewhere. I quote the following from "The Sacrament of the Lord's Supper" by Thomas St. Warner, Pages 237, 238: "Until near the end of the nineteenth century the chalice or "cup" was

used in the distribution of the wine at the Lord's Supper. At that time more attention began to be paid to hygiene, and the use of the common cup began to be unpopular with communicants. Rev. J. G. Thomas, who was both a minister and a physician was the originator of the idea of individual cups. From his medical practice he learned of the uncleanness and danger of the common cup, and felt, or imbued the opinion that the Lord's Supper could be made more **attractive** and **beautiful** by the use of individual cups." His first patent was granted in March 1894. The first individual cups service was held in a little Putnam County church in Ohio in March, 1894, which is many miles from Jerusalem where Biblical prophecy tells us the church with it's intentional laws was to go forth. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). Now, brethren, remember that since the individual cups were formulated in the mind of Rev. Thomas and promulgated from a little denominational church in Ohio, it is too far from Jerusalem and about 1861 years too late to be very authoritative. Since we abrogate opinion as a teacher or guide, let us reject the opinion of J. G. Thomas as to the scripturalness of substituting individual cups and retain the "**cup**" that Jesus used in instituting the Supper, and return to the right way of the Lord (2 Pet. 2:15). "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: For he that biddeth him God speed is partaker of his evil deeds" (2 Jno. 8-11), "For if any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death" (1 Jno. 5:16, 17). While the discarding of one cup and adopting an indefinite number may not be a sin unto death, it is a step in the wrong direction and as I look backward over the past half century since that step was taken, I can see much what may have resulted from the departure from that safe position of "Where the Bible speaks we speak, and where the Bible is silent we are silent." Brethren, I feel many of our divisions have crept in through the opening where individual cups were admitted, and my great fear is that unless some re-trenchment is soon adopted the restoration will become ineffective because of it's weakness within. My experience has been, that when division comes, no matter what the cause, it seems to fall the lot of the minority to maintain the scriptural practices of the church. It seems when a congregation is small and the struggle is hard, it is easier to keep the New Testament teaching. As numbers increase, restlessness develops, the cares of the world oppress, and the cucumbers of Egypt become more attractive and desirable. The age old gospel seems to lose it's appeal, and temptation is created because of something new.

TIMELY SUGGESTIONS

Today is the tomorrow when you promised to do that good deed yesterday! "Behold, now is the accepted time; Behold, now is the day of salvation"—(2 Cor. 6:2). We have more on this thought in the Hebrew letter, "Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts * * * * But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin * * * * While it is said, Today if ye will hear his voice, harden not your hearts." (Heb. 3:7-15).

We should all realize that the "now" is all the time we really have. Yesterday is forever gone—tomorrow is yet to come, if we have another day. So, only **NOW** we live.

Suggestion: Let us live, and work as though today would be the only day we will ever have. It is called "today," now, but some day, time will not be—and it will be ETERNITY—What then?

A good sister from Texas writes me: "Bro Gay, I would like for you to write in your Timely Suggestions about the women keeping silence in the church, and about them teaching in singing." There is more to her question, but this covers the ground, and here is my answer, and suggestion:

"As in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (1 Cor. 14:33-34). This sister wants to know what the law said about it, did the Law say they could sing and teach? Well, the Law said "for her to be under obedience," (Gen. 3:16). The women did sing, "And they had two hundred forty and five singing men and singing women" (Neh. 7:67). The women also taught, but in a private capacity (2 Tim. 3:15), also remember that this knowledge, and firm faith came from Timothy's grandmother, and his mother (2 Tim. 1:5). I do not believe that there "is a certain amount of teaching in singing." We are to "sing with grace in our hearts to the Lord" (Col. 3:16), and we are to "Speak to ourselves in * * * songs" (Eph. 5:19).

Now I do not believe that anyone thinks we teach God when we sing. And if we teach one another in the singing, it would have to be in the music (melody): for we all sing together the same words. I could not teach you "What a friend we have in Jesus" while singing it to you, with you singing the same words to me. It would be just as unreasonable to think we teach one another in singing as it would be to think that two of us could read the Scriptures aloud to each other—both reading the same words at the same time.

Some contend that because we read in the common version, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16), that the singing is a part of the teaching service. But our Sunday School brethren know better than that, for they will have their women to sing in what they call the "hour of worship" and will not allow them to teach there. The Revised Standard version is punctuated thusly: "Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God" (Col. 3:16).

Down through the years many able men (among them Brethren Trott and Harper) have shown that the punctuation in the common version should be changed to make the sense the Apostle intended to convey.

In other words, **teaching** is one thing, and **singing** is another. In all public teaching, the men are to teach one at the time (1 Cor. 14:34-55); while in the singing we all sing (Eph. 5:19, Col. 3:16). Paul says in 1 Cor. 14:15, "I will sing with the spirit and I will sing with the understanding also." We understand what we are singing, especially the words, hence, we do not teach one another "What a Friend We Have in Jesus," "There Is Power In The Blood"; "Take The Name of Jesus With You," etc., etc. We already understand that.

Suggestion: Let us all put forth an effort to learn to sing with the spirit and with the understanding also.

Talebearing:—"Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth" (Prov. 26:20). Where strife continues to exist among brethren, there is bound to be a talebearer. This, to me, is the lowest-down business that one can engage in—peddling tales! Why not tell something good? The devil and his imps can think of plenty of bad things to tell to, and about, our brethren, so, let us try to always tell the good. I would hate to think that I am responsible for any of the strife that exists between brethren. One of the six things that God hates is the one that "sows discord among brethren" (Prov. 6:16-19).

Final suggestion: "Speak not evil one of another, brethren" (Jas. 4:11).

—Homer A. Gay.

THE FIRST DAY OF THE WEEK

The day upon which the disciples met to eat the Lord's Supper, in New Testament times was the first day of the week, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them—" (Acts 20:7). This passage furnishes us with the direct authority for a meeting upon the first day of the week. It is an approved apostolic example for such a meeting. Moreover, the custom of meeting upon this day is implied in the context of the passage. Paul and his company waited in Troas until this meeting day for the opportunity of assembling with them, and departed as soon as the opportunity was enjoyed.

Now, since this is our authority for a meeting upon the first day of the week we want to emphasize the fact that those who use this scripture for authority are compelled to do what the disciples did when they came together on this day. They came together for the expressed purpose of breaking bread, or eating the Lord's Supper. When one uses Acts 20:7 as authority for a first day of the week meeting, he cannot consistently ignore the purpose of their coming together. Yet, many religious bodies have meetings on the first day of the week regularly but do not have the Lord's Supper when they come together.

The idea that Sunday or the first day of the week is a "Christian Sabbath" is wholly foreign to the Bible. The seventh day is the only Sabbath day God ever gave. It passed away with other rites and observances when Christ died. (Col. 2:12-17).

—J. W. Kornegay.

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GOSPEL SUNBEAMS

This is the title of our 1956 all-purpose song book, which is in the hands of our printer and should be off the press within a few weeks. This song book is to contain 192 pages of the best songs about 12 of our preachers and song leaders could find. We have striven to give you another song book, suitable for all services of the church, with songs appropriate for the Lord's day worship, baptismal services, funeral services, invitation songs, songs with life suitable for protracted meetings, and songs designed to stir up interest in learning to sing new songs. We have tried to give you a well balanced book as usual, containing many of the good old hymns, the tried songs that have stood the test and lived, and many of the very newest songs that will inspire interest in the song service in general. Give your singers a supply of this fine collection of soul stirring songs and watch the interest pick up in the singing and in the attendance at all your services. Show me a singing church, and I will show you a working church.

The price is the same as our books for the past four years; viz., 50c per single copy; \$2.00 for 5 copies, and 40c per copy for any number over five copies; postage prepaid to you. Yes, and the books guaranteed to give satisfaction or your money back.

Note: If you need as many as 100 copies, why not notify us at once, so that we may have our printer send them direct to you so as to save delay and our expense on postage? A number have already ordered theirs sent this way, so why not you? You do not need to send the money until the books arrive, if you so choose.

Other Song Books—"Old Path Echoes" (No. 4)—This is our 1955 song book, but our supply is exhausted, so please, do not order this book. We are sorry we had to return some orders for it without filling them. We are thankful for the way this book was received. If enough want it to justify a second edition, we shall be glad to have a reprint. However, we believe you will be fully satisfied with our new book, "Gospel Sunbeams," and it should be ready very soon.

Old Path Echoes (No. 3), our 1954 song book, same size, quality, and general purpose, may be had yet at 50c per copy; 40c per copy for five or more copies; postpaid.

Old Path Echoes (No. 2), our 1953 song book, may

be had for the same price as the above book, and it is a very good all-purpose book.

Old Path Echoes (1952) is one of the very best books we ever put out; the same size, quality, etc., as the above books and the same price.

Old Path Melodies (1950) was acclaimed by many of our customers as the best we had ever made. It is the same size, all-purpose book, and it may be bought for 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100, postpaid.

Send all orders to Homer L. King, 3416 Farmington Rd., Stockton, California.

BOOKS AND TRACTS

Old Paths Pulpit—A book of sermons and essays, by 33 gospel preachers, containing a photograph and a brief life history of each preacher. This book was published by the Old Paths Advocate in 1945. It contains writings by many of the writers of the OPA today and by such great writers as A. Campbell, G. A. Trott, H. C. Harper, and others. This book gives a good picture of what we believe and practice. The price is \$2.25, postpaid.

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

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

Send all orders to Homer L. King, 3416 Farmington Rd., Stockton, California.

OUR HELPERS

Below, you will find the names of those sending us subscriptions from Feb. 20 to March 20, and opposite the name, the number of subscriptions sent. We appreciate the interest shown by so many in increasing the circulation of the paper. Let us keep the good work going. Please, check the following, for acknowledgment, and report any errors to us:

John Reynolds—10; J. W. McKeand—10; Frank Bailey—10; Ervin Waters—9; John J. Bennison—8; E. H. Miller—7; L. H. Frizzell—6; Homer L. King—6; Billy Orten—5; Geo. G. Freeman—4; Homer Smith—4; Harold King—3; Wayne Pearce—3; Mrs. Olive Wilburn—3; Mrs. Cressie McKinney—3; Melvin Crouch—3; D. B. Blankenship—3; Nelson Nichols—2; Mrs. Joe Yancey—2; Charles E. Weeks—2; Tom Smith—2; Wanda Brown—2; Carlos Smith—2; Leon Fancher—2; Paul O. Nichols—2; John O'Donnell—2; Ralph Kitson—1; Dan Sexton—1; K. G. Wilks—1; Willie Berna—1; Mrs. Fannie Short—1; Geo. S. Biggers—1; Kenneth Smith—1; Mrs. Charlie Cantrell—1; Carl R. Nelson—1; Vol Garrett—1; L. M. Walker—1; Dayton Clouse—1; Mrs. Ruth Boyd—1; Mrs. Elwin Cutter—1; Garland Lamb—1; Mrs. Paul Lane—1; T. J. Shaw—1; Miles King—1; H. L. Fulton—1; Mrs. Artie Etheridge—1; J. D. Corson—1; Mrs. B. B. Burns—1; Mrs. Minnie Foster—1; Al Wilburn—1; C. E. Atwell—1; C. W. McKinney—1; Mrs. W. C. Milner—1; Verle Seely—1; Lew Marcum—1; C. G. Rives—1;

Charles Perkins—1; Ted Warwick—1; John Bedner—1; Elzie Jenkins—1; Homer A. Gay—1; Tommy Shaw—1; Add Thompson—1; Thomas Stiner—1; Mrs. Hugh Miller—1; Total—154.

MUST I KEEP THE SABBATH?

(No. 4)

On the cross Jesus blotted out the "Handwriting of ordinances that was against us" (Col. 2:14).

Here Paul shows, in this second chapter of Colossians, that the "Ordinances," tho once ordained of God, were no more in effect, and that to observe them would be heeding the "Doctrines and commandments of men." Webster says of ordinance, "established rule, rite, or law." Hence the Law was nailed to the cross, and taken out of the way. Some of these rites mentioned in this law, are, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

Thus the divine record shows definitely that the sabbath keeping was, among other things, only a shadow, and that it was done away, "nailed to the cross."

In Hebrews 8:3, we are told that when the Lord talked about a "new covenant," it meant the first had become "old," was decayed, and ready to vanish away. Before this old covenant, became "old," it was in force, and men were required to observe its ordinances (Heb. 2:2), but not so now, for we are under the new covenant. Those ordinances were of the law, the old covenant, but we should know that "in these last days God has spoken to us by His Son" (Heb. 1:2).

We are not justified by the law. "But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith. And the law is not of faith: but, the man that doeth them shall live by them. Christ hath redeemed us from the curse of the law, being made a curse for us"—(Gal. 3:11-13).

There is a claim made by some that the Sabbath was not an ordinance, and therefore, was not nailed to the cross. Well, if it was not an "ordinance," it was surely a part of the "covenant," as we have abundantly shown. So, it was either nailed to the cross, or decayed. Which do you think would be the best doctrine to adopt, one that is decayed, and taken away, or, one that was nailed to the cross, and taken away? So, the Sabbath keepers are left standing on the outside, with neither law, ordinance, nor covenant! A pretty bad condition to be in, seems to me.

Paul was afraid of the brethren at Galatia, because of this very thing, and speaks to them like this: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain (Gal. 4:9-11). So, if they, or we, should turn from Christ, to observe days (including the sabbath days), he says "Ye are fallen from grace" (Gal. 5:4).

I cannot believe that God ever intended for anyone to ever "remember the Sabbath day and keep it holy" except the children of Israel, to whom the commandment was given.

1. God ended his work on the seventh day. Therefore He rested on that day, and blessed the day and sanctified it.

2. God placed man in the Garden of Eden, to dress, and keep the garden. But did not command man to rest on the seventh day.

3. It was some twenty-five hundred years after this before God gave man the command to observe the Sabbath day.

4. During this period of time many righteous people lived, and served God faithfully, without being commanded to keep the Sabbath day holy.

5. The Sabbath was first mentioned in the Bible in Exodus 16:22-23—some twenty-five hundred years after the creation.

6. God came down on Sinai, (Horeb), and made His Holy Sabbath known to Israel, Neh. 9:13-14. This covenant to keep the sabbath, was not made with Israel's fathers—and some of them were Abraham, Isaac, and Jacob (Deut. 5:14).

7. The Sabbath was given as a sign between God and Israel. God said it "is a sign between me, and the children forever, throughout their generations" (Ex. 31:16-17).

8. The sabbath was given because God had delivered Israel from Egyptian bondage (Deut. 5:15).

9. The ten commandments was called a "covenant," — "Even the two tables of the covenant" (Deut. 9:9-10).

10. These ten commandments were written by the finger of God, on two tables of stone, and it was the "covenant" God made with Israel, when He brought them out of Egypt (1 Kings 9:21).

11. That covenant which God made with Israel when He brought them out of Egypt was to be taken out of the way (Jer. 31:31-34), and a "New Covenant" given in its stead, which covenant God would write in their hearts, putting His laws in their inward parts.

—J. H. Stegall.

(To be continued)

BONDS OF MATRIMONY

Singleton-Mayfield.—Edward J. Singleton and Elizabeth Ann Mayfield took the sacred marriage vows the night of January 12, 1956, in the meeting house of the church of Christ, in Shreveport, La. Edward is originally from Bridgeport, Conn. Elizabeth is from Saline, La. They are a wonderful Christian couple. We wish for them a long and happy life together. The author was privileged to be the officiant.

—Wayne Fussell

Matheson-Wright.—H. D. Matheson and Maudie Wright were united in holy wedlock the evening of February 18, 1956. They were married in the meeting house of the (Capitol Hill) church of Christ in Oklahoma City, Okla. There were many in attendance. H. D. and Maudie are fine Christians, and will do much together in the service of God. We wish for them the best in life. The author was the officiant.

—Wayne Fussell.

Shaw-Tichenor.—On Feb. 21, 1956, at 8:00 P. M., in Texarkana, Bro. Tommy Shaw and Sister Betty Tichenor were united in marriage. Betty's home congregation was Mountain Home, Mo. Tommy is one of our well known young gospel preachers. We wish for them, a happy and prosperous life in the service of the Lord. The writer performed the ceremony.

—Jimmy Shaw.

IN APPRECIATION

We thank you dear friends, and loved ones, from the depths of our hearts for the many cards, letters, telegrams, kind words, beautiful flowers, and everything you did for us during the illness and death of our beloved husband and father, Leslie N. Byford. We thank the Circle Rd., Rose St., and 9th and Clay congregations for the abundance of food and the taking part in the service in song and as pallbearers. My brother in the flesh as well as in Christ, conducted the funeral. Leslie loved him dearly. The death certificate has cerebral artery hemorrhage as the cause of death. Several have asked about this in their cards and letters.

—Mrs. Leslie N. Byford, Mr. and Mrs. Wm. Oxner and sons, Leslie Wayne, and Wm., Jr.

(Note—We are so very sorry this was overlooked, it should have been in the Feb. issue of OPA. We extend our apologies to Sister Byford).

BRO. SIMON GAY

Simon is now in the V. A. Center, Temple, Tex., very weak, nervous, and has considerable pain. I went by to see him when I left San Angelo. He seems to be doing as well as could be expected. He is in a wheel chair part of the time, but it is not likely he will ever be able to walk again. He has a nice place to stay with good care and nearly everything furnished. He has his Bible and receives the OPA which he enjoys reading. The churches and individuals have sent him \$175.00 in money, for which he is grateful. He has received so many cards and letters from various members and is not physically able to answer them all, so he asked me to express his heartfelt thanks to all and to ask you to keep writing him. He is too nervous and in too much pain to do much writing. I, too, want to thank everyone for the interest and kindness shown to him.

—Homer A. Gay.

FROM ENGLAND

May I introduce myself to you? I am studying to become a full time worker for the Lord, and a brother passes on to me your paper, Old Paths Advocate. I enjoy reading it very much. I am very interested in the teaching on the Lord's Supper and the one cup. In England, we use the one cup, and I believe this is correct. But, often we have brethren who are Americans, who are in Europe, come over and say that we can use more than one cup. I realize that you have made a very close study of this, and I wonder if you could help me. If you have a tract which would show that Jesus used only one cup I would be thankful. Also, if you have any other information which you could pass on, please do. I have tried to find certain information but I cannot just find what I want, so that is the reason why I write you. I am very sorry that I cannot send money for them, as we cannot send money to America in letters. But, if I can get you any books or tracts in England, please let me know and I will repay you in this way.

Please do not think that we have been influenced in England by the cups brethren, we have not. We only use one cup. But, I would like to prepare myself more.

Yours In Christ, C. Leyland.

(Note:—The above letter was written to Bro. Homer Gay, and we think it worth passing on to our readers. We are glad to note that our brethren in England have not been taken in with the innovation, the cups, but they cling tenaciously to the example of the Savior, when He gave us the Lord's Supper. So, Brother Leyland, stay with the Bible way and help us stem the tide of digression in England and America. May you be able to visit our land some day. We wish we could meet you "face to face." —H. L. K.)

ANOTHER TRACT

Reply to M. L. Lemley's Tract on the cups. Brother E. H. Miller replies to Lemley's tract in a neat little tract of 20 pages, and he does a good job of taking every argument, for the use of cups by Lemley, away from him, setting up truth in the place of error, thus putting Lemley out on a limb, leaving him limp. Price 5c each, \$3.00 per hundred. Order from E. H. Miller, 1003 Truitt Ave., LaGrange, Ga. —H. L. K.

OUR DEPARTED

Young.—Bro. Abe Young (Colored), was born March 24, 1882 in Garrison County, Tex., and was killed in a car wreck March 6, 1956, about 2:30 P. M. In 1911, he was married to Delcie Courgh, and to this union 4 children were born. He is survived by his wife Sister Young; 4 children, Perry, and Mrs. Nancy Smith, Hallsville, Tex., Mrs. Ralph Kemps, and Roddie, Los Angeles, Calif.; and a sister, Mrs. Dossie Coats, Hallsville, Tex. Bro. Young obeyed the gospel in 1905 and remained faithful. He was a notable preacher among his race, having held meetings at my home congregation and other places in the southland. Bro. Young was returning home to Hallsville from Marshall, Tex., when a large truck loaded with fruit and vegetables, hit his car head-on. He was alone in his car. They took him from the wreckage and he died en route to the hospital in Marshall. I had just received his letter saying he was expecting me to preach for them on Lord's day, March 11. It was such sad news to me, we have so few left to carry the gospel to my race. The funeral was conducted March 11, at Ash Springs church of Christ, with an overflowing crowd. I wired Bro. Adams to be with me but he was unable to get there. Several digressive brethren were present. It was the largest crowd I have ever seen at a funeral. Singing was by Bro. Taylor and others. He was buried at Mt. Zion cemetery. Brethren, remember to pray for Sister Young and the family. The writer spoke words of comfort to the large crowd.

—Jim Canfield (colored).

THE AFRICAN WORK

By Paul O. Nichols

"It is like Pauls time in Africa today. Denominations are having a hard time with us. We are having successful attacks against them, and they are losing a big host of their membership. It seems that my work is to appear in courts for robbing churches (of members—P. O. N.). In meetings brethren call me a solicitor (lawyer). All denominational teachers are sided against us. Our football match is on and the ball is in the enemies gollie area ready for a score.

"Two weeks ago I received a good letter from Bro. J. Mussa. In the letter he told me that 1955 was a good

year to him, for he established five new churches in and around Thekerani. He said that every Sunday he has been there he was able to baptize. Praise the Lord that His work is in rapid progress in that section where the Truth was never known.

"For two months now I have never heard from Cholo where we have had good news for many months. However, I have my hope built up that something good is being done. I hope to hear more when I get to meet Bro. Nelson Tuanje and Gibson Mberere.

"Two weeks ago I learned that one of our Christians has started a church meeting in Karanga district. Bro. Kalumo Koro who is leading the church there wrote asking Bro. Ngomano to go help him establish the congregation firmly. Bro. Ngomano failed to go for lack of fare. I have accepted to go by my cycle. Brethren pray for my trip and my health so that if God willing I may reach them with the good news."

This was written under the date of January 25, 1956, by Brother Severe.

Later under the date of March 2, 1956, he writes, "The field news from African congregations grows more and more numerous. Progress everywhere is the usual thing with us. I have not travelled much during February. I kept working with the home congregation at Wendewende. Seventeen baptisms have been performed during the month. Owing to heavy rains I was unable to visit other congregations in different regions.

"Pretty soon I will be motoring around to various congregations. That will be after the rains. We have had heavy rains this year in Wendewende. It failed to rain much in the Central and Northern Provinces. We will have enough food in the South.

"I am very worried with a big demand from our brotherhood for a white missionary. The big question wherever I visit is, "When will the Nicholsons come to Africa?" Previously I used to answer it, but now when one asks it from me, I also ask him the same question, and both of us get puzzled at who is to answer it.

"Brother Nichols, we really love you and would like to see you come over here and preach to us once more before you go to sleep. What do you now think of us? Brother Nichols, Gay, King what do you think of a missionary to Africa? What about other preachers."

Donations: L. I. Gibbs, Huntington Park, Calif.—\$20.00; Merced, Calif.—\$10.00; Corcoran, Calif.—\$15.00; Ada, Okla.—\$15.00; Washington, Okla.—\$20.00; Wichita Falls, Tex. (N. 6th)—\$20.00; Sunnyside, Iowa—\$30.00; Harrodsburg, Ind.—\$22.00; Lodi, Calif.—\$20.00; Orange, Calif.—\$25.00.

HINES-MILLER DEBATE

The debate with Bro. J. L. Hines was fine. At his request we debated without moderators, and everything went off nicely, there was no mud slinging or anyone angry on either side.

Bro. Hines affirmed "The Scriptures teach that when the church comes together to teach the Bible, the church may be arranged into classes and both men and women may be used in the classes for teachers." He admitted there was no Bible statement, command, or example for this, but rested the proof (?) of his proposition on "ALLOWABLENESS" and went to Rom. 14:22, "Happy is he that condemneth not himself in that thing which he ALLOWETH." He used this to prove (?)

classes & cups, too; so I showed it was not God that did this allowing, but the man that did the thing, so the instrumental music preacher could put in the organ on the same argument.

Bro. Hines used the R.V. (except for his proof text?) so I went to the R.V. for his proof text, and showed his argument was weak, for the R. V. reads, "Happy is he that judgeth not himself in that which he APPROVETH." (the marging says "putteth to the test" and Thayer says it means, "To test, examine, prove"), but his classes and cups would not stand the test.

I ask, "Can you give one Bible reference that shows what you are affirming was ever done, or when do you think this practice started, and by whom do you believe it was started?" He answered, "I do not know—There is no example, but it is on the principle of allowability."

He said, "I know that when Jesus Christ instituted the supper, that He took a cup, one of the cups on the table that had the fruit of the vine in it, and that He passed it—He did not take cups. The cup of wine in the Lord's Supper is called the cup of blessing—there is 'one cup'—when He said, 'Take this and divide it among yourselves, lets be honest; He simply took up the container, and He gave thanks for it, and gave unto them and said, 'now divide it among yourselves,' which is equivalent, all of you drink of it—therefore the contents of the cup was divided as each one took a portion of the contents."

Bro. Hines was affirming, "The Scriptures teach that when the church assembles for the Lord's Supper, individual cups (drinking vessels) may be used in the distribution of the fruit of the vine." Yet the following quotations from Bro. Hines as well as the foregoing prove him wrong, and all these quotations were used in the debate. "He took a cup"—(Mt. 26:27)—Mk. 14:23)—note that He took a cup—Jesus lifted one of the containers present on the passover table which in the text is called 'a cup,' all the disciples present were to drink from this cup—the container to each disciple, contained Christ blood; so if, for instance, a quart of grape juice be used in one service, and one container be used and all drank therefrom, one at a time—each would divide a portion to himself.—'Fruit of the vine' here certainly was that portion in the one cup (container) used by Jesus and the disciples—The Bible does not teach or infer by command or example to individual cups nor to plurality of loaves to being used in the assembly." So, since Bro. Hines honestly agrees his practice is not found in the Bible, and that Jesus used "one cup (container)" as we do, I have hopes that some day he will unite with us on 2 Jn. 6:9 and Jude 3.

—E. H. Miller.

WHAT WORTH REGRET?

What is the value of regret? Is it a virtue true?
 If you are sorry for a wrong What does it mean
 to you? . If you regret and go your way . . And
 think of it no more Then surely no reward will be
 . . . Presented at your door You will be nothing
 better than Your heart has ever been . . . And you
 will not be worthy of . . . Forgiveness for your sin
 Regret is not a virtue true . Unless your soul atones
 . For hurling thoughts and words of hate Or
 casting cruel stones . . Unless you are sincerely sad
 . It ever happened then . And firmly promise God
 that it Will not occur again.

—Selected by H. A. G.

From The Fields

Homer Smith, Sentinel, Okla., Feb. 19.—The church here is doing fine, Bro. Bill Roden preached for us today, and it was good to have him with us again. Here are 2 subs.

D. B. Blankenship, Box 1135, Richmond, Calif., Mar. 15.—The church here is doing fine, growing in number. We plan to do some remodeling work on our building soon. We like the new song books fine. Here are 3 subs.

K. G. Wilks, Box 902, Breckenridge, Tex., Feb. 19.—We will soon have our building paid for. We are happy we have been able to do this with very little outside help, in spite of the terrible drought in this country. We invite visitors to be with us any time.

L. M. Walker, 505 So. F., Tulare, Calif., Mar. 8.—Our small congregation is doing fine. We meet at 10:30 A. M. each Lord's day, and 7:30 P. M., Lord's day evening and Thursday evening. We would be glad to have any of the brethren come by at any time. Here is my renewal.

L. H. Frizzell, 707 First, Chulka Vista, Calif., Feb. 20.—The church at National City is growing. Bro. H. E. Robertson just finished 4 months labor with us and much good has been done. We enjoy the OPA. Here are 6 subs. We ask the prayers of the faithful.

Wayne Pearce, Rte. 1, Box 24, Commodore, Pa., Feb. 21.—The Lovejoy congregation is doing fine. We have chapter study each Wednesday night, with 3 or 4 commenting on it, and find much more interest is shown by this manner and we get more teaching than we would if just one took the lesson.

Leon Fancher, 5408 Mac Corkle, S. Charleston, W. Va., Mar. 15.—We are now working for the St. Albans congregation, and trust our stay in these parts will be helpful to the Cause of Christ. We have been here about a week, and are prospecting around for some mission work. These brethren are wonderful to work with.

Verle Seeley, Rte. 5, Bloomington, Ind., Mar. 12.—Bro. Lynwood Smith just closed a meeting here with no visible results but the church seemed to be strengthened by the good preaching. Bro. Larry Robertson helped much in song and prayer. Brethren from Pleasant Grove near Brazil visited the meeting and were much help. Bro. King, if you are ever this way stop with us. Please pray for us.

Burnice Weeks, Rte. 2, Kingston, Ala., Mar. 2.—We are looking forward to our meeting this summer, with Bro. Fred Kirbo doing the preaching. Since last report I have preached one or more times at my home congregation, Lowery, also at Early, Ala. and Mt. Pleasant, Fla. I heard Bro. Edwin Morris twice at Panama City, Fla. Let us all preach the Word.

C. N. Nichols, Jr., Box 746, El Cajon, Calif., Feb. 20.—We are continuing our labors with the smaller congregations of Southern Calif. We would appreciate it if readers of the OPA would send us names and addresses of friends and relatives in this part of the state, and let us know if they are members, or interested in the church, so we could visit them.

J. W. Kornegay, 1713 Franklin Rd., Memphis, Tenn., Feb. 20.—The church here is awakening to the fact we must work while it is day. We enjoyed 2 lessons by Bro. Paul Mackey, Jan. 29. Our hearts were made sad by the passing of a faithful servant, Bro. A. H. Pinegar, Jan. 28. His last words were, "I want to do more for my Lord." The family has our sympathy.

J. W. McKeand, 801 Main, Ceredo, W. Va., Mar. 10.—It is gratifying to note the interest shown by the preaching brethren in mission work. In W. Va., we have chosen Brethren Tommy Shaw and Miles King for the work here. Bro. Billy Jack Ivey will be with us from April 1957 to April 1958, Lord willing. We are having wonderful attendance at our services. Here are 10 subs.

Ted Warwick, 811 N. Northwood Ave., Compton, Calif., Mar. 15.—We continue to have visitors at almost every service here in Levelland, and a large number of young people, for which we are thankful. Last night, Bro. Wayne Sexton, one of our boys here gave the lesson. We have several who give lessons at mid-week services, as well as taking an active part in the worship otherwise. Continue to address me which in Levelland, at 712 Ave. "D".

Billy Orten, Rte. 2, Lawrenceburg, Tenn., Mar. 19.—We closed the meeting with the fine brethren at Porterville, Calif., Mar. 4, with no visible results. Mar. 5, we heard Bro. Miles King at Fresno, and were at Armona, Mar. 6, and Corcoran, Mar. 7. Mar. 8-11, I preached 4 times at Siskiyou in L. A., and once at Montebello. The visits at all these places were enjoyable. My wife and I are now en route to Waterloo, Ia., for several weeks work with the congregation there. Yesterday, we were with the new congregation in Kansas City, Mo., for morning and evening services. Enclosed are some subs.

Frank Bailey, 10682 S. Tustin, Orange, Calif., Mar. 17.—After various set-backs in our building program, we now have our building completed, and are having good attendance. Brethren Jimmy Campbell, Carl Hilterbrand, and Don McCord, and the brethren from Norco have really given us a helping hand and we appreciate it. When you are in this area, please visit us.

Jack Cutter, Rte. 2, Crescent, Okla., Mar. 16.—I have been doing personal work in McAlester for the past month, and will continue through March. The work is going smoothly and there have been 2 baptisms and a restoration. I have also preached at Stidham and Legal. Mar. 25-Apr. 1, Bro. L. G. Butler will conduct a meeting at my home church (Crescent), and I look forward to attending most of it. Apr. 15-30, I am to be at Lovejoy, Pa.

Tom E. Smith, 302 Phillips, Healdton, Okla., Mar. 16.—I am sorry I forgot to mention in my last report, that Bro. Jack Cutter preached for us at our midweek meeting in Feb., and we feel he is developing into a

useful worker in the Lord's vineyard. Mar. 4, I was at Graham, and at Golden, last Lord's day for the morning service and Oak Grove that evening. It was good to renew old acquaintances at Golden and to meet for the first time, the good brethren at Oak Grove. We were impressed by their sincerity. The OPA gets better with each issue.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., Mar. 14.—Since last report, I have preached one or more times at the following places: Conway, La., El Centro, Lynwood, Corcoran, Woodlake, and Porterville, Calif. While in Calif., I enjoyed being with several preaching brethren. I am now at Big Springs, Tex., attending Bro. Ivey's meeting. I am to carry on the work here when he leaves. Pray for the work here and other places.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., March 17.—I preached at Forest Grove, Oreg., on the morning of Feb. 19, and heard Eddie Nichols preach at Saginaw, Oreg., that night. Feb. 26 and March 11, I preached at Saginaw, Oreg. Preached at Forest Grove, Oreg., again March 4. March 14, preached at Yakima, Wash., with 2 confessions of faults, and March 15, assisted with teaching at Kennewick, Wash.

Thurman Mink, 405 Shepherd Ave., Lockland 15, Ohio, Mar. 2.—I was happy to read of Brethren Joyce, Savage, and McLemore taking their stand for the truth and I feel we should encourage them by using them whenever possible. They should be able to show others the error of their ways. Brethren need to lay aside all things not found in the Bible, endeavor to keep the unity, (Eph. 4:2, 3), and then we could put to silence the ignorance of foolish men (1 Pet. 2:15).

Mitchell Mize, 801 Jackson, Texarkana, Ark., Mar. 11.—The church here continue to meet on Lowell St., each Lord's day morning at 10:30 and Lord's day evening and Wednesday evening at 7:30 P. M. We have enjoyed having Bro. Billy Bywater of Shreveport, with us Feb. 12, Bro. James Orten, Paris, Tex., Feb. 19, and Bro. Dorman Bryant, Little Rock, Feb. 25-26. I was happy to attend the wedding of Bro. Tommy Shaw and Sister Betty Tichenor of Crane, Mo., Feb. 23. It was a lovely informal wedding in the Shaw home here in Texarkana. Bro. Jimmy Shaw officiated.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Mar. 12.—Since last report, Bro. Oscar Whitson gave 2 good lessons, and Bro. G. B. Harrell preached for us 3 times. Bro. Harrell is very capable. He has been preaching for about 50 years. About 2 years ago, Bro. Miller converted him on the use of fermented wine in the Lord's Supper, and he has been preaching for the faithful brethren since then. He is very willing to work and would be beneficial to any congregation, I believe. He is to be with us again Mar. 24, 25.

Tommy Shaw, 1714 Jackson, Huntington, W. Va., Mar. 16.—Recently, I have preached at Golden and Broken Bow, Okla., Dallas, Tex., and Youngstown, Ohio. The first of March, I began some mission work for the church at Huntington, and we hope much will be accomplished. Our first work was with the church at Fairmont. This is a young congregation and their church building is not yet completed. They are very fine peo-

ple and our stay among them was enjoyable. The week's meeting resulted in one baptism. Mar. 14, I began a short meeting at Clintonville which will continue until the 18th.

John O'Donnell, Box 41, Moline, Mich., Mar. 14.—We have services in our home each Lord's day, 10:30 A. M., since we had to relinquish the building on West Burton in Grand Rapids due to high rent. We plan to build in the near future. Our small group worships together in peace and harmony, and it is with pleasure that we look forward to each Lord's day. We have had the opportunity of meeting Bro. Homer A. Gay and wife since they came to Pontiac. We shall speak of them very highly as they are wonderful Christian people. The Pontiac congregation is to be commended and we enjoy our visits with them in spite of the distance. Bro. King we think of you often and how we enjoyed your short stay with us.

J. C. Miller, 1017 Childress, San Angelo, Tex., Mar. 13.—Feb. 19, Bro. Gay completed his stay of about 5 months with the Lakeview church here. We feel his stay was very profitable. On Lord's day he did some very good teaching on Christian duty, giving us courage and strength. On Wednesday evening the brethren of the congregation did the teaching with Bro. Gay's help and training on how to prepare a lesson. We feel this laid the foundation for some very good teachers in the future. A lesson in music on Friday evening has done much to improve the singing. Mar. 4, Bro. Bennie Cryer of Odessa was with us. Mar. 11, Bro. Taylor Joyce of Odessa, preached for us twice.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Mar. 17.—Our meeting Mar. 18-April 1 is to be conducted by Lynwood Smith. We anticipated a good meeting. The church is now located at 18807 Arrow Highway, Covina, and should be designated the Covina church instead of the Glendora church as it was formerly known. We are glad to have had Jerry and Pat Cutter with us this week. Jerry's humility, zeal and kindness make him an asset to the Cause. While Billy Orten was in this area, we are sorry we did not get to see him due to our being so busy getting our pews and other things ready for the meeting. We invite all faithful preachers and brethren to come by and visit us at any time you have the opportunity.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Mar. 16.—My home church is doing fine, several have been restored and our night attendance is almost as good as the Lord's day morning attendance. The discussion with Bro. Hines at Garland, Tex., was clean and orderly, with some attending from Waco, Dallas, and perhaps other places. Bro. Morris was with us 2 nights, then accompanied me home where he gave us a wonderful sermon before going to Fla., for a meeting. He came back with me to Shreveport as I was en route to Garison, Tex., for the discussion with F. R. Brumley. The discussion closed tonight and I go to Foreman, Ark., to begin Mar. 18.

Eugene Qualls, Rte. 3, Box 655, Tulare, Calif., Feb. 21.—The Porterville church is now in a meeting with Bro. Billy Orten doing the preaching. He is a wonderful preacher. In attendance last night were several preach-

ers, Brethren Miles King, Paul Nichols, Wayne and Richard DeGough. I was glad to meet Brethren Ervin Waters and Paul Mackey at Tulare, and hope to be with them at Woodlake in their meeting. If you have relatives near here you would like me to contact, please write me. Since we discontinued meeting at Earlimart, some have asked about the building. It is still available whenever we want to meet there again. For any information concerning this or the work at Earlimart, please write: Calvin Card, Rte. 1, Box 390-A, Corcoran, Calif.

Wayne Fussell, Box 941, Wilson, Okla., Mar. 15.—The work here in Duncan is encouraging. People are beginning to realize that there is a faithful church of Christ in this town. Several have been added to our number recently, and others are beginning to ask questions. The number of prospects are increasing. With the help of God and cooperation of all, a good sized congregation can be established in this friendly city. Brethren, do not let this work cease with my leaving the last of April. Help send another to take my place. A gospel preacher is needed here another year or more. There are too many souls here to be saved for us to forsake it now. I feel confident that you will help in the future as you have in the past. We intend to hold a meeting here soon. If you are near, come and be with us. Pray for the Cause here and everywhere.

Paul Mackey, 308 Woods, Flemington, Pa., Mar. 17.—My stay in Calif., has been a pleasant one thus far, and I have enjoyed meeting all the good people. Since last reporting, I have preached at the following places: Siskiyou (L.A.), Tulare, Arvin, Woodlake, Armona, Waterford, Modesto, Highway City, Sacramento (64th St.), Carmichael, Lodi. One was baptized at Siskiyou and one restored in Sacramento. The completion of this trip will terminate my travels with Bro. Ervin Waters. I have certainly enjoyed the 9 months I have traveled with him, and feel that this association has been very beneficial to me. According to present plans, my next work will be a six months mission effort at Memphis, Tenn., supported largely by my home congregation in Flemington, Pa. The congregation at LeContes Mills, Pa., has agreed to help, and I am thankful for this support. Pray for me and that the gospel may be boldly proclaimed.

Jerry Cutter, 849 Wilcox, Hollywood 38, Calif., Mar. 14.—The mission work continues to progress in Calif. We rented a nice building in Santa Rosa, and began meeting in it 2 Lord's days ago. Interest and attendance continues to increase with each service. We are now at Covina advertising for their meeting which is to begin Lord's day with Bro. Lynwood Smith. They have completed their building and it is very nice, one that will be an asset to the Cause of Christ. There is a great need for mission work in this state, with enough work in view already to keep several preachers busy for a long time, yet several congregations stand idly by. We may never have another such golden opportunity to do good. We have visited in many Christian homes and with many of the preachers and their families since last reporting. It has brought great joy and pleasure to me. How pleasant it is for brethren to dwell together, and that in peace.

M. T. Orear, G. D., Yuba City, Calif., Mar. 15.—Since last report to the OPA, things in this area have

been progressing nicely. Most every one has been taken care of through the Red Cross, with only a few cases pending. They have done a good work in this area. If you are interested in knowing the amount they have spent in this flood stricken area, I will pass that information on to you as soon as we know the exact amount. We cannot begin to express our sincere thanks and appreciation for the generous donations we have received from our brethren and friends. It is good to know that when Christians need financial as well as spiritual help, our brethren and friends are willing to share with others. The following donations have been received since last report: Chapel Grove, Lawrenceburg, Tenn.—\$50.00; El Centro, Calif., \$200.00; M. L. Lemley, Lynwood, Calif.—\$5.00; Total \$255.00; previously reported \$5,644.72; total received \$5,899.72.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., March 15.—Recently, we had three confessions of faults at Bakersfield and one baptism at Arvin. The work seems to be going well in this area. The church is planning to buy their own building pretty soon. We have certainly been happy working with this church at Bakersfield. Recently, we had preaching brethren Billy Orten, Miles King, and Jerry Cutter and their wives in our home. They are all fine folks, and we enjoyed their visits. The Lord willing, April 1, we begin a meeting at Corcoran, which is to last two weeks. April 20-29, we are to be at San Antonio, Tex. (Nacadoches Road). May 4-13, we are scheduled to be at Harrodsburg, Ind. We are looking forward to our work this spring and summer. Brethren, we do not advertise enough. We need to let the world know that we are in business for the Lord. Certainly it costs money to advertise, but the investment pays off, too.

Jim A. Canfield (colored), Star Rte., Box 78, Marion, La., Mar. 13.—Mar. 16, I plan to go to Pocahtonias, Ark., and be with the colored brethren near Imboden. Bro. Johnson wrote me that March would be a better month instead of when I had planned, due to rainy weather and bad roads. Bro. Rufus Coleman writes me they are faithfully keeping house for the Lord, and asks me to come in June or July. Several of the sectarians heard me preach there and want to hear me again. I hope to establish a good congregation there, as it is a large community of colored people, about 15 miles south of Brinkley, Ark., near Moro, Ark. Several of them own their homes. My leg seems to be healing fine, and the doctor tells me I must be very careful to avoid hurting it again. I plan to be with the brethren in Butler, Pa., and Richmond, Ind., in April, returning then to Tex., Ala., Ark., and Miss., for more mission work. I try to teach the gospel wherever I am, even in bus stations. The station agents call me the big preacher. Remember, brethren, a soul saved means one that Satan does not get.

Raymond Bunner, Rte. 3, Box 124, Fairmont, W. Va., Feb. 23.—We expect to have Bro. Billy Jack Ivey with us for about 3 weeks the last of May and first of April, with a singing school the first week and then a meeting. We would be glad to have any visitors. Our building is not finished but we are meeting in it and getting along very well. We wish to express our thanks to the following congregations for their help on our building: Woodland (Napoleon), Ala.—\$50.00; Greenfield, Calif.—\$20.00; Porterville, Calif.—\$50.00; Richmond, Calif.—

\$20.00; Stockton, Calif.—\$50.00; Yuba City, Calif.—\$50.00; Arvada, Colo.—\$25.00; Mozier, Ill.—\$10.00; Ottumwa, Iowa—\$25.00; Pontiac, Mich.—\$100.00; Brookhaven (Pearlhaven), Miss.—\$100.00; Bardley, Mo.—\$25.00; Competition (Mt. Carney), Mo.—\$10.00; Woodlawn, Ohio—\$25.00; Stroud, Okla.—\$50.00; Flemington (Wright St.), Pa.—\$150.00; Commodore (Lovejoy), Pa.—\$100.00; Lawrenceburg, Tenn.—\$60.00; Dallas (Denley Dr.), Tex.—\$10.00; Houston (Sunset Hts.), Tex.—\$50.00; Stamford, Tex.—\$20.00; San Antonio, Tex.—\$15.00; Wichita Falls, Tex.—\$100.00; Yakima, Wash.—\$50.00; Huntington, W. Va.—\$100.00; St. Albans, W. Va.—\$50.00. Total—\$1315.00.

J. D. Corson, Box 236, Mills, Wyo., Mar. 2.—We have purchased some land here at a cost of \$1050.00, and an elderly brother donated about 2000 feet of lumber to help on the building of a house for worship. We expect to use cinder blocks for the walls and foundation. The need for a building here is urgent. We are doing all we can to help ourselves but it will not be enough. We need the help and cooperation of the brotherhood. We are unable to get a loan for building material because brethren here are not sole property owners at present. Anyone sending help for the building make it known for that purpose and any help for my work here will be appreciated on a separate donation. My support since the early part of Dec. has been very scant. Many thanks for the faithful few who have sent me \$50.00 since to help. From now on, to avoid any misunderstanding, we will send our acknowledgments personally to the donors. If any are interested in how much we receive each month, write me, and I will be glad to answer. Here is a sub. Remember there is a whole mile between a smile and a frown.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., March 15.—I closed at Tulare, Calif., and held a meeting at Butler Ave., Fresno, Feb. 19-Mar. 4. Enjoyed laboring with Jim Russell in this meeting. I made a talk at HiWay City congregation, Feb. 26, after singing in the afternoon. They are now meeting in their renovated building after sustaining the loss by fire last year. It is very nice. I closed at Woodlake, Calif., Mar. 11, with one baptized and two restored. The all day services at Woodlake, Butler Ave., and HiWay City were all wonderful. I began at Yuba City, Mar. 12. The flood disaster here was the fourth greatest disaster in the history of the nation. Most of the victims have been adequately taken care of by the Red Cross and the church, but there are several hardship cases which need relief. Brethren have been wonderful. Would some more congregations send help to M. T. Orear, Gen. Del., Yuba City, Calif., the treasurer here? I will be at Ukiah, Mar. 26-April 1. Plans are to be at Tucker, Okla., April 27-May 6; Kansas City, Kan., 10th and Ray Sts., May 7-16.

Wayne Fussell, Box 941, Wilson, Okla., Feb., 1956.—The work in Duncan continues with no results, but several hopeful prospects. We are sincerely thankful to the mission-minded churches of Oklahoma for their making this work possible. In the behalf of the Cause of Christ in this city, we beseech you that you continue your benevolence in this work; incidentally, not for my benefit, but for the benefit of the new faithful souls that dwell here. We MUST have a faithful church in Duncan, Okla. We exhort you to send the names of

your acquaintances in Duncan to us soon. You might save a soul in so doing. Carolyn and I were happy to have as visitors in our temporary home, Brethren Tommy, and Jimmy Shaw, John Smith, Billy Orten, and wife, and Sister Wanda Fancher. It is upbuilding to associate with such enthusiastic proclaimer's of God's Word. We heard Bro. Billy Orten preach a very edifying sermon at the Lawrence Road Congregation. Let us study the Word and do more during the coming months and years than ever before. (Note—We are sorry this came in too late for March OPA.—Ed.)

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Mar. 14.—Feb. 12, I preached at Milano, Tex.; Feb. 17-18, I preached at both services at Lawrence Rd., in Wichita Falls, Tex., which was enjoyable. Mar. 4-11, in a meeting at Panama City, Fla., with 2 confessions. These are wonderful people, and their love and hospitality will not be soon forgotten. Visitors came from Gretna, Fla., Colquit and LaGrange, Ga., and Lowery and Early, Ala. Enjoyed having preaching brethren Chapman Grimes, DeWitt Palmer, and Burnice Weeks present, one or more times. I attended 2 nights of the Miller-Hines discussion in Garland. It was free from mud-slinging; each man kept his own time, and the cups and class system were discussed in a Christian spirit. I appreciated Bro. Hines' honesty in reasoning on the Scriptures. He did not try to deny that Jesus used but one cup. I want to give a hearty Amen to Bro. Gay's Timely Suggestions last month. I oppose Christians marrying unbelievers; children running all over the house during services; and believe they should be taught daily and oppose the movies, television, and anything else that is a work of the flesh. If brethren will work, pray, read, and attend all the services, visit the sick and do all their other Christian duties, they will not have time for so many other things. I will be at Lebanon, Mo., Mar. 18-25; Stamford, Tex., Apr. 1-8; Burkhardt, Mo., Apr. 13-22; and Cassville, Mo., Apr. 27-May 6. Pray for me and mine.

Billy Jack Ivey, Box 13, Sentinel, Okla., Mar. 16.—The work continues at Big Springs, Texas. I believe that we can safely predict, the Lord willing that there will be a faithful congregation here now. The love and co-operation among various brethren has been excellent. The congregations have really gone "all out" in the support of this work. I believe I can say without reservation that this is, by far the most successful mission venture I have ever laboured in where a number of congregations have participated. I believe there is more love, unity, and a desire to work in the state of Texas than there has been in several years. The brethren at Big Spring have purchased a lot with the intentions of building a meeting house as soon as possible. The brethren are of limited means and any financial assistance on the building would be much appreciated. If you desire to make contribution to be applied on the building you can address such matter to Bro. Claud Nichols, Knott, Texas. Bro. John Smith will take my place here to labour for another three months. He will be supported by the same congregations that have been carrying on the work heretofore, generally. Lord willing we begin at Fairmont, W. Va., on April 23 to continue until May 13. May God richly bless the work.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Mar. 15.—I preached at the Lees Summit church, near Lebanon, Lord's day morning, and at my home congrega-

tion, in Lebanon Sun. night, Feb. 26, and heard Johnnie Ellmore preach there Wednesday night, the 29. I was glad to see Johnnie and his good wife and baby. We were also glad to get to be with Bro. H. E. Robertson and wife while at home, and also to be associated with the other faithful in that part. We have two mighty good congregations there. Wife and I landed here in Pontiac, Michigan, March 2, and are doing what we can here. I have preached over the week-ends since coming here, and during the week have visited some, and have been trying to close a deal for a house for the church to meet in. The brethren here all seem to realize now, more fully than ever, that they need a place of their own in which to meet. And we are hoping and praying that by the time you read these lines we will have just that. We surely do have a splendid band of Christians here, but with them working different hours, it is just about useless to try to have services only on week-ends. Here I have enjoyed seeing again our beloved Brother Floyd O. Ross, whom I baptized several years ago, Arthur Wade, and Wilson Thompson, gospel preachers. With a little training and encouragement I believe we can have some capable leaders here. Of course, there really does need to be someone here all the time, who is free to see to the work of the church. We plan to be here until the last Lord's day in June, and again I insist that if any of our readers know of those in these parts that might be encouraged to meet with a faithful church, if you will send me their name, address, and telephone number, if you can, we shall do our best to find them. Love to all.

Homer L. King, 3416 Farmington Rd., Stockton, Calif., March 19.—Since last reporting, we have been blessed with visits and sermons by preaching brethren, Bob Savage and Miles King. We were glad to hear them and to have their wives. It was my first time to meet and to hear Bro. Savage, and I was favorably impressed with what I saw and heard. You will remember that he recently came over from the cups brethren. I hope our brethren will use him and support him adequately. Miles has improved much in his preaching since even last summer. We enjoyed passing visits in our home by Brethren John Reynolds and Atwell, Ervin Waters, accompanied by a Bro. Freeman; also Bro. Jerry Cutter and wife. We rejoice that Bro. Reynolds is back in the field, preaching and his health seems much improved. He is a "live wire." It is always a blessing and a pleasure to have Jerry Cutter and his pleasant wife, Pat, in our home. They are so very lovable and sincere in their Christian living. Others from Modesto and Stockton visit us often and we appreciate it very much. What a blessing to know, associate with, work with, and live among good Christian brethren. I made another trip to Santa Rosa, preaching over the week-end, March 11. They now have a good location in that thriving city for their meetings, in the Saturday After-noon Club Building, 430 Tenth St., 10:30 A. M. and 7:00 P. M., Sundays. We are glad that Bro. Cutter is to be with them for several months. We believe this church will grow. They have a young Bro. Albert Hull, who has recently taken his stand for the Bible way, and he should make a good teacher, possibly a preacher. On March 4, Lord's day, we were made happy in Stockton, when our son, Don (13), obeyed the gospel, being baptized at my hands at the night services. He is already a fair song leader. We continue

in the personal evangelism in Stockton and in the teaching over the week-ends and mid-week meetings. We are to be here until June 1, then to Wichita Falls, Texas, for a series of meetings. May God bless every sincere effort to advance His cause this year.

My friend, are you a Christian? You do not need to be more than a Christian. You cannot afford to be less than a Christian. But by all means, you need to be a Christian—just a Christian, a follower of Christ.

"It doesn't make any difference what I believe or practice in religion," says one, "just so I am sincere." When a person takes deadly poison, sincerely thinking that he is taking medicine, is he saved by his sincerity?

BUILDING UP THE CHURCH—

(Continued from page one)

many mistakes, but among the worst have been in mission points—leaving before the church was established. Paul continued for a long time, too, at Ephesus. At Rome, he rented a house for two years and taught the Word of God. He was in no hurry to leave the newly planted church. To the isle of Crete, he was anxious to send Titus to complete some things he was not able to do when he was there. (3) The early church, once begun, was not left unattended. How regretful it is that we, in our day, leave churches in the hands of just any one available, regardless of his experience, ability and stability.

It is good that we young preachers can evangelize and answer calls of those who are interested enough in the Cause and us to invite us their way. It is not always the case that a young preacher can have the financial backing of the church; it is necessary many times that he work with his hands to sustain himself. This is honorable. If more of us could see fit to engage in some secular activity and at the same time build the church up about us, we would do well. Some traveling is necessary if one evangelizes far and wide, but one should not think that it is necessary to travel all over forty-eight states to be a preacher. Is it not true that oftentimes we scatter our efforts and thereby we squander them.

Inherent in any position, there are 2 extremes. In trying to be scriptural, at times, we, in the process of evading one extreme, embrace the other. I am frank to admit that we, likely, as respects establishing churches, have been at fault here. In evading the modern so-called pastor system, we have become involved in the other extreme and consequently, the growth of the church, in some places has suffered, our labor has been in vain, and the Lord's money expended with needless loss. Please do not misunderstand me; I am not an advocate of an established church hiring a preacher to do its preaching fulltime as could be the case in some places among us; we are talking about churches that are not established.

He who never errs no longer dwells where we do; to shortcomings, misgivings and mistakes we mortals are subject and will be. Our mistakes should be bases for lessons we never forget and we should resolve not to repeat them. May He help us in the future to profit by our mistakes made in the past in establishing churches.

—D. B. McCord.

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. XXVII

MODESTO, CALIFORNIA, MAY 1, 1956

No.5

PORTRAITS OF CHRIST

Almost two thousand years have passed since the birth of Christ. Since then the civilization of the earth has revolved around Him. What Christ said and did has been and is a hope for millions. His life has inspired men to produce some of their greatest creations—considered to be master works of poetry, music and paintings.

In existence today are some very famous portraits of Jesus Christ. Almost everyone has seen the paintings by Rembrandt, DeVinci and other famous artists. And it is altogether fitting that Jesus Christ be the subject of the attention of mankind, for it is He that has wielded the greatest influence ever felt on this earth. But although fame has been brought to the artists by their skillful use of paints, yet it can be seen by observing their work that they have erred. The best known paintings of Christ picture him as a man with regular features, almost a handsome man. Yet Isaiah says of Christ, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him" (Isaiah 53:2). The average artist portrays our Lord with hair that reaches the shoulders or longer, having the appearance of never having been cut. In contrast to this the Bible says, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" (1 Cor. 11:14). So these portraits, like the other ideas of men in religion, are not in accord with the truth.

There are however, some portraits of Christ that are entirely trustworthy. Moreover they are presented to us by the world's greatest men and are the most beautiful on the earth. These portraits are not made with paints on canvas, but are word pictures. Words are signs of ideas, and taken together, can present to our minds pictures of Christ which reveal every aspect of His character and life. You understand by now that the artists are the writers of the Scriptures, and their words about Christ constitute the paintings. Then let us take a short visit to God's picture gallery, the Bible, and enjoy the scenes which has the Lord as the central figure.

This portrait is started by Isaiah with these words; "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and

(Continued on page three)

DIVINE HEALING: IS IT REASONABLE?

Several years ago, this writer chanced to read an article written by an advocate of modern "faith healing" which bore the title, "Divine Healing: Is It Reasonable?" The article tried to vindicate the so called "Divine healing" of modern times.

It is good to investigate modern "faith healing" in the light of Scripture and in the light of the facts which are evident about modern "faith healing" but first we must clear up some mistaken opinions on this matter. (1) First, it must be noted that all true healing is Divine. No fair minded Doctor of Medicine will deny this statement. When the physician is called to the bedside his training and experience enable him to assist the laws of nature. The doctor himself has no power to heal the afflicted, but the natural laws determine whether the patient recovers. The doctor is useful in so far as he understands these natural laws, gets the patient to obey them, and relieves suffering during the process. But, the question arises, who made the natural laws. And the undeniable answer is, God.

(2) Therefore, the discussion is not over whether God heals the sick, but it is about supernatural healing. (3) Further, no question is raised over the Power of God. Certainly, God COULD raise the afflicted miraculously as is evidenced by two important facts: First, if He made the existing natural law, He has power to set them aside on such specific occasions as He might desire; and Second, it is a historical fact that Jesus, the Apostles, and a few others definitely performed such cures by the help of God. Our question is, then, DOES GOD PERFORM MIRACULOUS ACTS OF HEALING TODAY, not has He yesterday, nor can He, but does He?

Let it be noticed concerning modern faith healing that "Witch Doctors" in heathen societies accomplish similar feats. Observers of the practitioners of "Voodoo" have been amazed by the apparent power both to cause sickness and to heal sickness. Advocates of Spiritualism claim similar powers to heal the sick and have also amazed many with their apparent cures. And, Mormons, Catholics and many other sects claim power to supernaturally heal and claim God's help in the matter. All of the afore mentioned groups take a "superstitious" or "religious" view of these happenings claiming to receive God's assistance and approval in the cures.

However, it is only fair to remember also that each of these groups experience many failures, and no single group seems to be less plagued by failures than any other. None of them are able to give a man a limb which has been severed from his body. None of them

are successful at raising dead persons. None can give sight to those born blind, etc. It is also significant that none of them keep records of their failures.

Another interesting fact is that each group of "supernatural healers" tries to discredit the others and expose them as frauds. In so doing, many of the secrets of their work have been let out.

As was stated, these groups experience many failures. However, some persons seem to be convinced that they have been cured, and each group has many such devotees. However, men of science, medical men, have investigated the whole field of "mindcure" and have performed the same kind of cures with equal success as are accomplished by the "faith healers."

The mind is extremely powerful in affecting the health and wellbeing of the body. We are all aware of the fact that hysteria can make people believe that they are afflicted in some way. They subsequently develop every symptom of the imaginary condition of which they have ever heard, and they can actually become organically sick. If the mind can affect the body in a harmful way, why can't it do so in a beneficial way? Scientists know that it can, and they have adopted certain rules for accomplishing this.

CONCENTRATED ATTENTION is an absolute necessity. If to this is added REVERENCE whether for the True God, or for false gods, witches, spirits, electricity, magnetism, or simple MYSTERY, the effect is greatly increased. And if we add to this a STRONG CONFIDENCE OF SPECIFIC FULFILLMENT, the effect in relieving or causing sickness may be appalling. It is easy to see how that these rules could be followed by medical men. They have done so with as high an average of success as any of the cultists or "Christian faith healers." Hypnotism as an aid in medical practice is now famous.

But, back to our "Divine Healers." Their claims to supernatural powers are discredited by three facts: (1) Their results are in no way superior to those obtained by Spiritualists, Pagans, Magetizers, etc. (2) They cannot parallel the miracles of Christ or the Apostles. (3) All that they actually accomplish can be paralleled without assuming any supernatural cause.

Notice that Christ was not troubled with failures, nor was He limited in the kind of afflictions that He could heal. In Mt. 4:23-24 it is said concerning Christ, "healing ALL manner of sickness and all manner of disease . . . and there were brought unto him all sick people that were taken with divers diseases and torments . . . and he healed them." He told John's disciples (Mt. 11:4-5) to tell John what THEY SAW and heard, and among the list there given is that the lepers were cleansed and the dead were raised. Christ raised Lazarus, and the apostles also raised the dead. Peter raised Tabitha (Acts 9:36-42) and Paul acted similarly in the case of the young man who had fallen from the third floor and was taken up dead (Acts 20:9-12). Christ restored the right ear of Malchus (Jno. 18:10; Lk. 22:50-51) when Peter had cut it off.

Miraculous healing in the New Testament did not fail just because the person being healed did not have faith. In Acts 3, the lame man didn't believe, didn't even believe that he had been healed until Peter lifted him up, v. 6-7. On the only occasion that the disciples were having difficulty with a case of healing, Christ severely rebuked them, saying, "O faithless and perverse generation." Who was rebuked for lack of faith?

Not the one to be healed, but the ones trying to perform the healing! Oh!! How different among modern "Divine Healers!"

In our study, we have noticed that the ground for discussion was not about whether God heals or whether He has power to heal supernaturally today, but about whether He does heal miraculously today. And we've noticed the things done by the modern so called "Divine Healers" with a view toward discovering whether they have the assistance of God in their work—asking whether such a conclusion was reasonable. However, we've discovered that the modern "Divine Healer," whether he be a Catholic, or a Mormon, or a member of some other denomination, differs little in procedure and results from the spiritualist or the pagan witch doctor. Also, we've learned that by stripping the superstition from the work done by these medical men are able to get equal results by using the same basic principles of concentrated attention, mystery, and strong confidence of specific fulfillment. The modern "Divine healer" cannot do many of the miracles performed by Christ and the Apostles. Hence, his work is no more "Divine" than is the psychiatrists' work. Therefore, it is very unreasonable to think that modern "Divine Healers" have supernatural assistance from God or the Holy Spirit.

—Bob Savage,

540 Williams Road, Salinas, Calif.

TIMELY SUGGESTIONS

My suggestions in the March issue of the OPA really brought results. I am made to believe that some folks really do read my timely suggestions. I am glad they do.

You remember that I suggested that those who use tobacco write and tell me IF they contributed more to the Lord's cause than their tobacco cost. I also suggested that those who send their children to the show or have TV and who still have their family worship, write and tell me. Well, here are some interesting answers: "A good brother whom I have known for many years, says, "Yes, Bro. Gay I do contribute over twice as much to the Lord as I spend for tobacco." Now that is fine! but I wonder if he is the only one that does this, or, have the others just "not figgered" it up yet? This brother also says, "we have had as much or more family worship since we got our T.V. than we did before" —but that leaves me in the dark: I don't know if they ever did have a family worship.

Another letter from the other side of the U.S.A. says, "Dear Bro. Gay: Your Timely Suggestions get better every month, and on the subjects that people need to read. It seems so out of place to me for Christian parents to sit side by side with their children listening to, and watching murder scenes. I know many who contribute one dollar each Lord's day, and their tobacco bill figures up one hundred and six dollars per year! I think you are a good writer: I live from month to month for the O.P.A. and your good articles." No! No, I wouldn't give the names and address of these writers —I must just be "the editor."

Another writes: "Just finished reading your March first Timely Suggestions. It is the best you have ever written. Unequally yoked together, and Keeping the children quiet, surely should be taught more—along with the other."

Putting me in my place: "Brother Gay: I am a

Christian, young in the faith, with two boys.****We have had a T.V. about four years. I have been in the church for three years, and we attend church regularly. We study our Bible each day, and try the best we can to love our fellow man.****But when we run across a narrow minded, prejudiced, puritan lawed, statement like the one I read in your article in the OPA I realize why there are so few Christians.

"If our christian faith is so weak that we can't rub elbows with the Devil, and stay strong in the faith, then I feel sorry for you weak Christians. Actually, sin does not worry me because I love the Lord so much that I know if I study His word and do His will and follow His commandments, that I need not be afraid of sin.***If the evangelists would preach half as much love as they preach sin we would all be stronger Christians.***I hope this will help you to understand the Lord and His will a little fuller and make you a stronger Christian."

I have not quoted this letter in full, but what I have given is verbatim.

And now: I am very thankful for all of these letters. I am thankful that the Lord has been good enough to me to allow me to live these sixty one years, and—in my weakness, preach forty five of them, and I am glad this **three year old** Christian is interested in strengthening me, for I realize that I am weak, "for when I am weak, then am I strong"—(2 Cor. 12:10).

But as for "rubbing elbows with the Devil," excuse me, please. Eve tried that in the Garden of Eden: It didn't work out so good. Judas rubbed elbows with the Devil, and sold the Lord for thirty pieces of silver. Peter rubbed elbows with the Devil, when he warmed himself by the enemies fire (Matt. 26), and he cursed and swore that he never did know the Lord.

I am so weak until I suppose I shall just keep on "resisting the Devil, and he will flee from me" (Jas. 4:7), also, I will "touch not; taste not; handle not" (Col. 2:21). The Prodigal son rubbed elbows with the Devil, and got in the pig-pen. The beloved John says, "He that is begotten of God keepeth himself, and that wicked toucheth him not" (1 Jno. 5:18).

I believe that Brother King was right, in suggesting that we writers do not make **private** differences **public** affairs.

Suggestion: "Be diligent that ye may be found of him in peace, without spot, and blameless" (2 Pet. 3:14). Also, "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Pet. 3:17).

I had thought that perhaps because I am so weak, and inexperienced, that I should just let others do the writing. But if the good brethren and sisters will continue to encourage me and lend me a **strong arm** on which to lean, I shall keep on trying.

Final Suggestion: Do you think of a better title for my writings than Timely Suggestions?

—Homer A. Gay.

PORTRAITS OF CHRIST—

(Continued from page one)

upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:6-7). Thus hundreds of years before His birth, His reign was announced.

At His birth the wise men from the East came

asking, "Where is he that is born King of the Jews?" (Matt. 2:2). When they had found Him they "Fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts: gold, and frankincense, and myrrh" (Matt. 2:11).

(Near the end of His ministry our Lord rode into Jerusalem, in fulfillment of prophecy, to be acclaimed king. As he enters the city, riding on a colt, the disciples spread their garments in the way. The multitude going before, and those following after, cried, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke 19:38).

When the Lord finished His work on earth He returned to the Father. As He approached the gates of Heaven, the angels accompanying Him raised the cry, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the king of glory shall come in." The angels occupying the ramparts of heaven voiced the question, "Who is the King of glory?" And the answer came ringing back, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in" (Ps. 24:7-9).

And they brought Him near before the Ancient of days, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:14). And He must reign as KING OF KINGS until all enemies are put under his feet.

The Light of the World

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2). "In the beginning was the Word" (John 1:1). "And the Word was made flesh" (Jno. 1:14). "In him was life; and the life was the LIGHT of men" (John 1:4). "Then spake Jesus again unto them, saying, I am the LIGHT of the world; He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

In the ninth chapter of John, Jesus demonstrates to us His right to be pictured as the LIGHT of the world. "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. As long as I am in the world, I am the LIGHT of the world. When he had spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him. Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing" (John 9:1-7). So this man who had never seen the light of day was permitted to see the faces of his loved ones, the beauties of nature, and most wonderful of all, Jesus, the LIGHT of the world. He was blind but came seeing.

And so it is with the saved. We were blind and walking in darkness, and then Jesus came into our lives. "For God, who commanded the Light to shine out of darkness, hath shined in our hearts, to give the Light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

(Continued on page five)

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DID YOU ORDER "GOSPEL SUNBEAMS"?

We are in receipt of word from our printer that our new song book for 1956, "Gospel Sunbeams," should be ready to deliver about May 1, hence we hope that you may receive them by the time you read this. We are directing all orders of 100 copies or more to be sent direct to you from the printer in Dallas, Texas. All orders for less than 100 copies will be filled promptly from our supply. We are sorry they are about a month later than last year, but the printer gives sickness and break-downs as the reasons. We believe you will be pleased with the above song book if you like to sing. Be sure to try all the songs, even the half page, or less, used as fillers. We have been careful to see that even they are profitable.

The price—50c per single copy, 5 copies \$2.00; for all orders of five or over 40c per copy; postage prepaid by us. Send all orders to Homer L. King, 3416 Farmington Rd., Stockton, California.

Other Song Books—"Old Path Echoes" (No. 4)—This is our 1955 song book, but our supply is exhausted, so please, do not order this book. We are sorry we had to return some orders for it without filling them. We are thankful for the way this book was received. If enough want it to justify a second edition, we shall be glad to have a reprint. However, we believe you will be fully satisfied with our new book, "Gospel Sunbeams," and it should be ready very soon.

Old Path Echoes (No. 3), our 1954 song book, same size, quality, and general purpose, may be had yet at 50c per copy; 40c per copy for five or more copies; postpaid.

Old Path Echoes (No. 2), our 1953 song book, may be had for the same price as the above book, and it is a very good all-purpose book.

Old Path Echoes (1952) is one of the very best books we ever put out; the same size, quality, etc., as the above books and the same price.

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BOOKS AND TRACTS

Old Paths Pulpit—A book of sermons and essays, by 33 gospel preachers, containing a photograph and a brief life history of each preacher. This book was published by the Old Paths Advocate in 1945. It contains writings by many of the writers of the OPA today and by such great writers as A. Campbell, G. A. Trott, H. C. Harper, and others. This book gives a good picture of what we believe and practice. The price is \$2.25, postpaid.

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

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Send all orders to Homer L. King, 3416 Farmington Rd., Stockton, California.

ANOTHER PRISCILLA

For the work of Sister Priscilla, of the New Testament, see Acts 18:2; 18:26; Rom. 16:3, 4; 1 Cor. 16:19; 2 Tim. 4:19. From these references you will see that Priscilla was the wife of Aquila. Both are noted for their faithfulness and as being fellow laborers with Paul in the work of the Lord, and of the same trade, tent-makers. Too, you will note that this Christian woman was not ignorant of the gospel; that she aided her husband in privately teaching others "the way of the Lord more perfectly" (Acts 18:26); and that she opened the doors of her home for the church to meet therein (Rom. 16:3-5; 1 Cor. 16:19).

That the teaching of Priscilla was private, the careful reader will be able to understand by the above references. J. W. McGarvey has this to say:

"It should be observed that Priscilla took part with her husband in giving more perfect instruction to Apollos, and this illustrates the manner in which certain faithful women were eminent helpers of the apostles and evangelists in the spread of the gospel; yet it can not, without a deceitful handling of the Scriptures, be urged as proof that even the most eminent of the female helpers took part in public preaching" (Commentary on Acts, p. 148).

Having received a brief picture of the Priscilla of the New Testament, I want you to see what I mean by "Another Priscilla," in the person of Sister Yvonne Noel, of Belgium. We thank God and take courage to know that such work is being carried on in foreign lands. I give below excerpts from her letter to me under date of March 14, 1956:

"Each time your Old Paths Advocate arrives, I translate it for our group, as here they know only French. I was fortunate to live in England, so as to learn the English language in my childhood. I am 50 years old now, but I speak the English language fluently with a rather good accent. When I came back from England, I had to learn all over in the French, and I have been as far as Greek and Latin, and I also studied music, instrumental, and I was a violin teach-

er for years; but since I came into the Church of Christ here, I have stopped activities in that branch. So you see how hard it was for me to realize that I still was not in possession of all the truth.

"I am so happy you have answered my letter I had written you sometime ago. It was nice of you, though you are very busy, to have sent me a personal letter. You cannot realize how my husband and I are so enlightened and comforted. This morning a young man of 30, who is studying the Bible with us, came and I was happy to translate your letter to him. His wife and daughter are also with us. It gives us courage to fight for the truth. The time you have lost in your personal work in writing to me, is not lost, brother!

"When I think of it! Jesus Christ was born not too far from this continent; the Apostle Paul came on this continent; and we now have to learn the truth from America.

"It would be useless to send your paper to people here, for they do not know your language, but be satisfied that your English paper to me is not wasted. I make translations of it and pass it around. I have been doing that for years now, and that is why I have written for you to continue it to me. Those, concerning the Lord's Table, have been duly translated and distributed, and they have worked.

"Thank you so much for your prayers; we all need them here. We also pray for you and your work in the States. Your papers are always so welcome here. We send you all our Christian love."

I am sorry we did not have space to spare to give her letter in full to our readers, but we gave you enough to let you know that a Christian woman in a land where they speak a different language from ours, surrounded by error on every side; has, by the Providence of God, come in contact with the truth; honestly grasped it, translated it into the native language there, and, she and her husband, taught it to others with success; thus paving the way for a greater work, we pray. **On with the noble work!**—H. L. K.

OUR HELPERS

Below, you will find the names of those sending us subscriptions from Mar. 20 to Apr. 20, and opposite the name, the number of subscriptions sent. We are very thankful for the nice list of subs this month. We appreciate your interest in sending the paper to others. Please, check the following for acknowledgment and report any errors to us:

Mrs. A. J. Bunderson—20; Paul O. Nichols—15; J. W. McKeand—12; Mrs. Elizabeth Byford—11; J. D. Elmore—8; E. H. Miller—6; Homer L. King—5; J. Ervin Waters—5; Orville Smith—5; Ralph Kitson—5; Homer A. Gay—4; R. B. Roden—3; Johnny Elmore—3; Elmer Sutton—3; Wanda Brown—3; A. E. Cogburn—3; Grady Coble—3; H. E. Robertson—2; Leon Fancher—2; W. I. Blanton—2; Mrs. Elsie Shafer—2; G. W. Anderson—2; Wayne Fussell—2; R. A. Lindsay—2; Billy Bywater—2; Dorman Bryant—2; Billy Orten—1; Edwin S. Morris—1; Jim Canfield—1; Thomas Murphy—1; Tommy Shaw—1; O. L. Hopkins—1; Ray Asplin—1; Mrs. Lena Wisinger—1; Mattie Loyd—1; D. B. Blankenship—1; Clyde Padgett—1; Oscar King—1; Ollie Howard—1; Glenn Lewis—1; Homer Smith—1; Gladys Waters—1; Mrs. J. R. Permenter—1; Guy Phillips—1; Silas Blevins—1; Maurice Murphy—1; W. I. Permenter—1; A. B. Caudle—1; Tom Greenwood—1; Mrs. Harry Littler—1; T. E.

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PORTRAITS OF CHRIST—

(Continued from page three)

"All ye saints of light proclaim, Jesus the LIGHT of the world,

Life and mercy in His name, Jesus the LIGHT of the world."

The final portrait of Christ as the LIGHT is found in the book of Revelation. The scene is a great city, the holy Jerusalem, and the artist paints in detail its beauty. And he writes of Jesus like this. "And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the LIGHT thereof" (Rev. 21:23).

The Good Shepherd

Perhaps, one of the most appealing and most comforting pictures of Jesus is as the Good Shepherd. "I am the good shepherd, and know my sheep, and am known of mine" (John 10:14).

In the first six verses of John the tenth chapter, Jesus gives a parable to illustrate that He is the true Shepherd. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1). The door to the sheepfold was the door of prophecy. If any man came pretending to be the Christ, and did not meet the requirements of prophecy, he was said to be a thief and a robber. But Jesus Christ met the demands of prophecy in every way, and hence He said, "But he that entereth in by the door is the shepherd of the sheep" (John 10:2).

The shepherd the Bible pictures to us is often very unlike our modern flock owner. Ask the modern shepherd about his flock and he can tell you only the approximate number of sheep and the value of the same. He has no other interest than the gain he hopes to realize from the sale of the flock. But not so with the Bible Shepherd. Beneath the hot sun of the day and the starry skies at night grew a strong attachment between the shepherd and his flock. His sheep in danger of being scattered and killed by the bear and wolf, or carried off by robbers, the shepherd must be ready at any time to protect them, even at risk of his own life. He must endure the heat and cold, wind and rain, that the flock might be well taken care of. And so the Lord endured even death for His sheep. "I am the good shepherd: the good shepherd giveth his life for his sheep" (John 10:11).

The twenty-third Psalm, which is said to be the most widely known and best loved passage in the Bible, describes our Lord as a shepherd. Seeking us when we were lost, leading us in safe paths, caring for our needs, and even in the dark valley of the shadow, David tells us He will be there. When faces of our loved ones fade, earth scenes grow dim, and the dark waters of the chilly river of death appear, we will not be left alone. So let all of His flock hear his voice and be faithful followers, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter. 5:4).

—Tommy Shaw

OUR UNITY PLEA

By J. Ervin Waters

Division stalks abroad among brethren and its terrible consequents rear their heads on every hand to remind us of our follies, foibles and failures. New factions, heresies and divisions become manifest every year. In cities of no large size it is not unusual these days to have four, five or six congregations, no two of which fellowship each other. And sometimes there would not be discernible to the novitiate and uninitiated any difference between some of them, seeing that they have the same ritual of worship and the same kind of organization.

We have majored on minors and minored on majors in our teaching and practice. We have bitten and devoured one another until we are consumed one of another. We have sowed to the wind and we are reaping the whirlwind. According to the law of the harvest we are reaping what we sowed but more of it. The spirit of anarchy and lawlessness ride high and sedition has its way with us. Our irrational self-will hurls us into suicidal kamikaze attacks upon each other. If real issues do not exist, we manufacture issues with our over-wrought imaginations. If real issues do exist, we discuss personalities and not issues. We try to repel instead of trying to attract our brethren with whom we differ. We try to cast out instead of trying to save those with whom we labor. We try to withdraw from instead of trying to restore those with whom we have been in fellowship.

We waste our resources and squander our capital. We scarcely tap our potential and utilize our talents. Instead of presenting a united front to a common foe we present the sorry spectacle of decadent and dissident factions, warring against each other. Our efforts to convert infidels and denominationalisms are largely neutralized by our own internecine strife and fratricidal conflicts. Many of the halt and the lame are turned out of the way instead of being healed, becoming casualties we inflict upon ourselves.

Me thinks that angels weep as they peer over the battlements of heaven at this intelligent creation made just a little lower than they and ultimately designed by divinity to be equal with them. Satanic influence is manifest among God's children and this usurper has moved into our hearts and lives to make us captive and turn us against the intents and purposes of God in whose image we were made. The devil uses us for his ends and we let him.

I think that the infinite wisdom of Jehovah has furnished us a remedy and a panacea for our ailments. I think that there is a basis upon which we can unite without sacrificing either truth or conscience if we are honest hearted. Shall we search for it unselfishly and accept it when we find it? Shall we rise above the littleness of self before the bigness of the cause we claim to love? On the pages of this journal I and others have made ardent pleas for unity. In the pulpits we have eloquently presented what we believed to be bases for unity. On the polemical rostrum in discussion with giants of the opposition forces I personally have offered my heart and my hand to those who loved unity more than the contributing causes of division and who would unite with us on a mutually acceptable platform of unity, even though in their hearts they held an opinion that certain practices, over which division existed, might be Scriptural. If they could be big enough to surrender

the practices for unity's sake, I could be big enough to accept them. Theirs would be the bigger sacrifice.

I have not made this plea for stage effects. I did not intend for my words to be clanging brass or tinkling cymbal or a hollow mockery. The words came from my heart and I pray God for the wisdom and strength with which to implement the plea.

Some of the brethren have thrown caution and judgment to the winds in an ultraradical attitude. They would not accept one who gave up a practice for unity's sake even if he kept his opinion to himself. They would invade the field of thought control where divinity alone should enter. They would scrap our plea and vitiate its strength and power.

May God help us to stand in the middle between liberalism on the one hand and radicalism on the other hand.

In the meantime let us make an evaluation of our status quo and let us search our hearts. Let there be a baring of ourselves to ourselves. Let us strive to see ourselves as God sees us. Let us take a look at where we are and where we are heading.

—Rt. 4, Box 358, San Angelo, Texas

BUILDING UP THE CHURCH (IX)

With this installment, we bring to a conclusion our series under this caption. We continue to hope that good, and only good, has come to you who have been so kind and interested as to follow us month by month in our study of only a few of the factors that contribute to the building up of the church.

Who "runs" the church?

Our question is grammatically incorrect, but we hear so often an idea expressed in these words "running the church," that this writer thought it would be alright to express the question just that way. This idea usually relates to those in the church or congregation who make decisions on matters effecting the church, setting meeting dates, calling the preacher, paying for the work of the church, et cetera. In this observation I have no intentions of belittling or criticizing those in the church who are zealous and have the initiative to work in the church's behalf, those who many times must cope with almost overwhelming odds, those who fight the battle amid criticism, misunderstanding and discouragements. It is the sincere belief of this writer that a scriptural method exists for running the affairs of the church, and it is likely at times that it is looked over and disregarded to the detriment of the cause. It is for this reason that we include this in our study.

In some places still, they are decreasing, one brother, disregarding the church, for some reason or another "runs" the church. For this practice, there is no precedent in God's Word. It is just as unscriptural as are many things we condemn as unscriptural, apostacy, digressive; to wit, the instrument to accompany the singing in divine worship; the many and varied changes that man has promoted in the communion, teaching. Even in the time of the Apostles and when elders were present, one man did not "run" the church. No one man has the right to do all the calling, all the deciding, all the sending and all the spending without consulting other members of the church. Where such exists today and continues the building up of the church is almost, if not wholly, a lost cause. Such a practice, we repeat, is a clear-cut departure and should be taught against.

The thing for the brother, preacher or otherwise, who "runs" the church to do is (relinquish his unscriptural position and the brethren who have let such an unscriptural system develop and maintain itself should cease to let such be the case. This practice smacks of Romanism, to say the least. Solomon learned and taught hundreds of years ago that "in a multitude of counselors there is wisdom." Our times have not changed so much that the principal herein stated is obsolete.

Then, there are places where a few, not regarding the many, with no authority whatsoever, "run" the church. Really, when such is the case, the church hardly knows what is going on, if anything. Neither does this practice have precedent in the scheme of redemption; therefore, it is just as digressive as many more things we do not sanction. In worship, let us be scriptural; in church organization, too, let us proclaim and practice the same. Herein will we please Him Whose servants we are.

Well, kind reader, it seems from the record, does it not, that the church in the beginning had a part in "running the church"—not just one, not just a few, but the church functioned in the capacity whereof we speak and reason. This is our precedent; let us make it, too, our practice. We need go no further than Acts 6 for an explicit example of that for which we are here contending.

Advertising

"Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven"—so reads an extract from that masterpiece of sermonology, what we commonly refer to as the Sermon on the Mount. Jesus knew that for the world to know where we are, we must shine as a city; we must let men know where we are. In the business world, advertizing is the guiding light. I know of people who have come to meetings, obeyed the gospel, because thoughtful brethren advertised in the town paper. This proves that it pays to let people know where the Truth may be found.

—D. B. McCord.

WE NEED HELP

We, the undersigned members of the church of Christ, meeting for worship in Temple, Ga., appeal to our brethren in Christ for financial aid in building a house for the worship in this community.

This congregation began in 1952 (July) with a series of meetings conducted by Brethren Homer L. King and Tommy Shaw in a tent. Soon after, we began meeting in an old theatre building, which we rented for \$20.00 per month. Our contributions average about \$25.00 per week, but we have but about ten members from four families who meet regularly. We have in the treasury about \$1600.00, but we estimate it will climb to about \$1800.00 by June 1. We have paid for a plot of ground in a good location, which with the grading cost us \$655.00. We estimate that the building we plan (28 by 50), when completed will be about \$8000.00, but we estimate that for \$4000.00, we can put the building in shape for temporary use, but as all can see we will need help.

We have received the following donations already: Luntie Matthews—\$25.00; J. A. Riggs—\$10.00; Napoleon

church—\$100.00; Lagrange church—\$50.00. We are very thankful to all for this help.

We refer you to the following brethren as reference to our loyalty and worthiness: Homer L. King, Homer A. Gay, E. H. Miller, Edwin Morris, Bud Parker, Alton Baily, Tommy Shaw, Paul Nichols, and Foster Prince.

You may send your contributions to either of the property trustees of the Temple church of Christ below: Geo. F. Scott, Temple, Ga.; Hedric D. Laney, Temple, Ga., and Joseph A. Bass, Rte. 1, Bremen, Ga.

Note:—I believe the above brethren are faithful and worthy of any assistance you may send them. They are able to carry on the work to greater numbers and spiritual advancement.

—Homer L. King.

MUST I KEEP THE SABBATH?

(No. 5)

In my final article on this subject, we go to the New Testament, and continue my summary:

12. Jesus promised the Holy Spirit to the Apostles, to guide them into all truth (Jno. 14:25-26).

13. This was fulfilled in Acts 2:8.

14. When they spake as the Spirit gave them utterance, sins could be actually forgiven, as was foretold by Jerimiah, (Jer. 31:31-34; Acts 2:38-39).

15. The Old Covenant being faulty, and the New One was given, in which God would remember their sins no more.

16. The Old Covenant, being OLD, was in a state of decay, and ready to be taken out of the way (Heb. 8:6-13).

17. Under the New Covenant no one is commanded to remember the Sabbath, or seventh day, as a day of rest.

18. But under the Old Law people were punished for failing to properly observe it as a day of rest.

19. WE are not to be judged (condemned) for not observing holy days, new moons, keeping the sabbaths, eating meats, etc.

20. If, then, we are not to be judged by the eating of meats, or not eating; observing the new moons, Sabbaths and so on, it is evident that these things having waxed old, are taken out of the way, and nailed to the cross, as is clearly shown in Hebrews 8:6 to 13.

Thus, we conclude, that God's law to observe the Sabbath day as a day of rest was given to the Jews along with certain other sacrifices, eating of meats, washing of pots and pans, and many other ordinances imposed upon them until the seed (which is Christ) should come. But now, since Christ is come, we are no longer under the School Master—(Gal. 3). But instead, we are under the New Law or Testament, and do not need to comply with the requirements, of the old. "For the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death" (Rom. 8:2).

There is only one day in the week now, in which we are required to do certain things in our service to God that we cannot do on any day, but the Lord does not require us to spend the day in rest, as He did of the Sabbath, to Israel.

Notice: Upon the first day of the week, when the disciples came together to break bread (Acts 20:7). This, the Lord's supper, was observed by the Apostles—guided into all truth by the Holy Spirit—upon the first day of the week.

Now, some people will say, "Upon which first day?"

Well, there is only one first day of the week—every week has one. When God told the Jews to remember the Sabbath day to keep it holy, He didn't tell them to remember every Sabbath day. He didn't have to, for every week had a seventh (sabbath) day, just as every week has a first day, and upon this first day—every first day of the week, we as his disciples are to meet with the body to break bread, as Paul instructs the brethren at Corinth—and everywhere: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus in 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 you drink it, in remembrance of me. For as often as you eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11:23-26). Now since the Apostle uses the word "Oft, or often" in this connection, he shows that he means for this worship to be repeated over and over again—until He comes. When? "Upon the first day of the week."

My only object in writing these articles is to help to acquaint all, and more especially, those who may be under the impression that we are to observe the seventh day as a religious holiday of rest today, with what the Holy Scriptures actually teach on the subject—to this end, I have labored hard. And I pray that the reader will consider carefully what has been said.

(Final)

—J. H. Stegall, Strong, Ark.

DO YOU NEED A CUP?

My order of silver plated cups and plates from England should reach me by the time you read this in the OPA. The best price I could obtain in America for this set was \$44.25, but by selling the sets from England at cost, I am able to sell them for \$18.00 per set. So, it would seem that we got a bargain by ordering from England. In order to get the above price I had to order 36 sets. So, I still have a few sets not sold.

The tract, my reply to Lemley's tract on the cups, is about sold out, but if enough orders come in for it, we shall have another edition run.

Send all orders to E. H. Miller, 1003 Truitt, La-Grange, Ga.

BRUMLEY-MILLER DISCUSSION

This discussion was held at Center, near Garrison, Tex. Bro. F. R. Brumley affirmed that classes, women teachers, cups, and loaves, were scriptural. He admitted, before the close, that he had no Bible for any of it, and that Jesus used one cup, but that we did not have to do likewise. Bro. Brumley cast some slurring remarks at a family that had left digression recently and now worship with the faithful church at Garrison. At the close, the head of the family arose and said he and his family had heard me debate John O'Dowd on the same questions and since John could give no Bible for the practice, they gave it up. However, he said that if Brumley could give Scripture for it, they would take it back.

Bro. Brumley said it was the same as charts and blackboards, and said, all we would hear in the debate would be cup, cup, cup, but not blackboard. I told him the reason for this was, we were debating cups and not

blackboards. He introduced the Greek but when he discovered it was against him, he tried to throw it out. The faithful brethren were well pleased with the discussion.

—E. H. Miller.

OUR DEPARTED

Garrison—Mary Helen Garrison was born at Sand Grove, Tex., June 23, 1955 and departed this life March 16, 1956. She is survived by her parents, Bro. and Sister L. L. Garrison, 2 brothers, a sister, 4 grand parents, 2 uncles, and 5 aunts. Funeral services were conducted by the writer at Sand Grove. Our heart felt sympathy goes to the bereaved ones.

—James R. Stewart.

Barnes—Sister Rosa Mae Barnes was born May 23, 1884 and departed this life March 19, 1956, at the age of 71 years, 10 months, and 6 days. She obeyed the gospel 50 years ago and continued faithful until death, attending services at Lynwood, Calif., the last few years of her life. She is survived by 5 sons and 5 daughters, 27 grand children, and a number of great grand children. Services were conducted from the Lynwood church of Christ. The writer spoke words of comfort and warning, with Bro. Lynwood Smith leading the prayer.

—Robert L. Falvey.

Crabaugh—Sarah Jane Richardson was born Dec. 11, 1866 and departed this life March 26, 1956, at the age of 89 years, 3 months, and 15 days. Jan. 11, 1893 she was married to Bro. J. H. Crabaugh, and 5 children were born to this union. They are Egbert, Hutchinson, Kan.; Charlie, Wichita, Kan.; Luther, Kansas City, Kan.; Mrs. Bessie Marshall, Phillipsburg, Mo., with whom Sister Janie made her home; and Mrs. Rlssia Marshall, who preceded her in death in 1945. She was a member of the church of Christ for many years attending services as long as her health permitted. After 50 years of companionship, her husband passed away in 1943. She is survived by 4 children; 2 brothers, Jack and Joe Richardson; 12 grandchildren; 19 great grandchildren; and a host of other relatives and friends. She was loved by all who knew her for her kind and gentle manner. Lives such as Aunt Janie lived, should make us strive harder to leave behind us a worthy pattern.

—H. E. Robertson.

Harrell—Sister Virgie Harrell was born April 9, 1886 at Evening Shade in Polk County, Ark., and departed this life March 6, 1956. Dec. 20, 1903, she was married to Bro. Troy Harrell at Canute, Okla. She obeyed the gospel in 1910 and was a faithful member of the church of Christ on 3rd St. in Sentinel, Okla., at the time of her death. She leaves to mourn her passing, her husband, Bro. Troy of Sentinel, and 10 children. I knew Sister Harrell as a kind and lovable person. She will be greatly missed by those left behind.

—Billy Jack Ivey

Kizer—Bro. J. S. Kizer was born Feb. 2, 1873, at Wolfe City, Tex., and departed this life March 31, 1956 at the age of 83. He had been feeble and seriously ill for some time. Feb. 2, 1896, he was married to Sister Emma O'Neal. He obeyed the gospel when he was about 25 years of age and was faithful until death. He moved to the 3rd St. church of Christ. I had known Bro. Kizer since I have been associated with the faithful body of Christ, and received much inspiration and encouragement from him. He was cheerful and considerate and excelled in longsuffering and gentleness. He leaves

to mourn his passing, his faithful companion, Sister Emma; 2 daughters, and 2 sons.

—Billy Jack Ivey

Asplin—Larkin Asplin was born Aug. 10, 1891, at Richwoods, Mo., and departed this life April 5, 1956, at Seymour, Mo. May 17, 1914, he was married to Ethel Mead at Advance, Ark., where they lived until 1926, when they moved to Seymour. He is survived by his wife, Ethel; a son, Ray, of Oklahoma City; 3 grand children, Paul Ray, Mary Sue, and Elizabeth Ann Asplin; 7 brothers and 3 sisters. Funeral services were conducted at the church of Christ in Seymour, with singing by members from Lebanon, Springfield, and Seymour congregations. Bro. Larry Robertson read the scripture and led the prayer. The writer attempted to speak words of warning and comfort to the large crowd present. Burial was at Seymour. We extend our sympathy to Ray and Sister Asplin, both of whom are faithful Christians.

—Johnny Elmore.

Phillips—Clara Emma Baxter was born at Indian Gap, Texas June 15, 1908; she passed away Mar. 19, 1956 at National City, Calif., a victim of cancer. While yet in young womanhood, she was added to the church.

Clara's passing is a loss to the National City church, as well as to Bro. Guy, her husband, and the 2 sons, Sydney and Bobby. In the Phillips home, love, hospitality and kindness made their abode. It was mine and Wanda's home during part of a meeting we conducted in National City in 1953. Clara had the welfare of the church at heart, I am sure, and did a great deal in its behalf. There are also 7 brothers and 5 sisters surviving. Among the sisters is Ina McKinney of Clovis, Calif. This was the second funeral in three months this writer conducted in this family; sadder yet, the mother of Clara and these others passed away during the 3 month interval. So, may Bro. Phillips, Ina and all the others take courage in knowing that "earth hath no sorrows that heaven can not heal." The funeral was conducted from Heath Funeral Home, National City in the afternoon of Mar. 21st. Clara now awaits the resurrection from the dead in beautiful Mt. Hope Cemetery, San Diego.

—D. B. McCord.

THE AFRICAN WORK

By Paul O. Nichols

We are thankful to the brethren and sisters who continue to contribute to the support of the gospel in Africa, thus easing the burden of our African preachers who are trying to get the Truth before the people of their race. Both individuals and congregations have been sending to this work, some regularly and some now and then. Of course, the support for the preachers is forwarded each month, and so far it has held up good. The Africans are very grateful to the brethren here who are responding to their needs.

In addition to the support, several churches have sent clothing to the needy. We have received thanks which we wish to pass on to the brotherhood. All these things "abound to the account" of those who contribute.

The preaching in Africa receives much more favorable response than it generally does here, as one can see from the reports.

Donations: Armona, Calif.—\$40.00; Harrodsburg, Ind.—\$22.00; Ada, Okla.—\$15.00; Washington, Okla.—\$10.00; Merced, Calif.—\$10.00; Wichita Falls, Texas (N. 8th St.)—\$10.00; Mrs. L. N. Byford, Waco, Tex.—\$20.00.

AN APPRECIATION

We wish to express our gratitude for the kind words and deeds by all, also the financial help sent by the Butler St. congregation in Fresno, the church at El Centro, my home congregation in National City, and individual donations sent by Bro. and Sister Roy Meeker and Sister Wilda Egurrola, during the sickness and death of our loving wife and mother, May God bless you all.

—Guy Phillips and boys,
2211 Reo Dr., National City, Calif.

THE SULPHUR MEETING

The time is drawing near for the start of the camp meeting at Sulphur, Okla. If you plan to attend, now is the time to make preparation. The meeting begins June 23. Plan to attend this get-together of Christians from all parts of the nation. We are hoping to have just as enjoyable a time this year as we have had in years past. The usual accommodations can be obtained at Sulphur, as they have several tourist courts: Platts, James Court, Pucketts, Bakers, and others.

—Billy Orten and Tommy Shaw.

BONDS OF MATRIMONY

Pinegar-Reynolds—On March 17, 1956, at 7:00 P.M., Sister Rhea Reynolds and Bro. Hilman Pinegar were united in marriage in the home of the bride's sister Mrs. D. H. Crowder, Perryville, Ark. We wish them happiness. It was the pleasure of the writer to perform the ceremony.

—Dorman Bryant.

Martin-Orten—March 5, 1956, at 7:30 P.M., Bro. Leo Martin from Okla., and Sister Louise Orten, daughter of Bro. and Sister Paul Orten of Lawrenceburg, Tenn., were united in marriage in a candlelight ceremony at the Frank St. church of Christ in Lawrenceburg. Both are devoted Christians and we pray God will bless their home with joy and happiness. It was the writer's pleasure to take the vows.

—James D. Orten.



Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., April 18.—March 18, 25, April 1, 8, and 15, I preached at Forest Grove, Oreg.

T. E. McBride, Woodson, Tex., Apr. 6.—The small congregation here is holding its own, working in peace and unity. Bro. Don McCord will be with us in a meeting in Aug. Here is my renewal.

J. W. Kornegay, 1713 Franklin Rd., Memphis, Tenn., Apr. 11.—We have had two confessions here recently. I enjoyed speaking for the Lawrenceburg brethren (Frank St.), Apr. 1, and an afternoon singing at Chapel Grove. Pray for the work.

Maurice Murphy, 1304 Oakhurst Dr., Charleston, W. Va., Apr. 3.—The church at St. Albans continues to grow. Bro. Leon Fancher is working with us at present. We look forward to Bro. Clovis Cook being with us in June. Send us 100 of the new song books, ("Gospel Sunbeams"). Pray for the work here.

Burnice Weeks, Rte. 2, Kinston, Ala., Apr. 14.—Since last report, I have preached at Lowery, my home congregation, Colquitt, Ga., and Mt. Pleasant, Fla. May 7-13, I will be in a meeting at Clinton, Ind. Pray for me.

Ralph Kitson, Mozier, Ill., Apr. 5.—Bro. Jack Ivey is now with us in a meeting. He arrived Saturday and had to return to Okla. on Monday to conduct a funeral. He came back yesterday. Here are some subs.

A. E. Cogburn, Box 656, DeLeon, Tex., Apr. 16.—We have about 30 members worshipping here, contending for the faith once delivered to the saints. We are striving to keep the unity of the spirit in the bond of peace. May God help us all to realize, that in unity there is strength. Brethren need to read Rom. 14, and abide by it's teachings.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Apr. 14.—At present, we are enjoying a good meeting with Bro. James Orten doing the preaching. The interest has been good with large crowds throughout the meeting, and 2 has been baptized thus far. May 23-June 2, I will be at Davis, Okla., in a meeting. Here are 3 subs.

M. E. Mountain, 1225 South St., Waterloo, Ia., Apr. 10.—We are soon to be engaged in a series of meetings with Bro. Billy Orten doing the preaching. We are struggling hard to build a congregation here and be self supporting, but as yet we are in dire need of financial help. May the Lord help us to see the need of others. Pray for us and the work here.

G. W. Anderson, Rte. 3, Box 293, Wichita Falls, Tex., Apr. 5.—The church on Lawrence Rd. continues to grow. With the help of the N. 6th St. congregation, we have paid for our building and have a clear title to it. We are thankful for this nice building and invite visitors to our Lord's day morning services at 10:30 and evening at 7:30 P.M. Wednesday evening services at 8:00.

James R. Stewart, Rte. 1, Lorena, Tex., Apr. 13.—I have recently preached at the following places: Circle Rd., and Rose St., in Waco, Dallas, Temple, Live Oak, and Sand Grove, Tex. Three confessed faults at Sand Grove, and one at Temple. We enjoyed the Christian association. We were glad to have Bro. Miles King at Circle Rd., and in our home. He begins a meeting at Rose St., Apr. 20.

Ted Warwick, 3983 Century Blvd., Lynwood, Calif., April 16.—Yesterday we had good services here in Levelland with several visitors in attendance and one taking her stand for the truth. April 4, Bro. Lynwood Smith stopped by on his way from Calif., and delivered a wonderful sermon. We had a good visit together. Please note the change of my home address.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Apr. 12.—We had good interest and attendance at the meeting in Lebanon, Mo., Mar. 18-25, with 2 restored. Apr. 1-8, I was at Stamford, Tex. I appreciated Bro. J. B. Snow and his efforts there. I will be at Burkhart, Mo., Apr. 13-22; Cassville, Mo., Apr. 27-May 6; the week end of May 13, at Fruitland, Tex.; Kennewick, Wash., May 17-27. Here is a sub.

Bennie T. Cryer, Box 11, Odessa, Tex., Apr. 14.—The churches in Odessa continue to grow. Since last report, a couple has been baptized, and the young man is already taking part in the services. We enjoyed Bro. Kirbo's meeting on Golder St., and were pleased to have him in our home. We look forward to Bro. Paul Nichols meeting here in about 2 months. I recently preached the funeral of a man 30 years of age. He had promised me several times to attend church, but never did. Let us not put off another day what we can do today.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., April 14.—Our work with the Bakersfield, Calif. congregation terminated on March 31. We have some wonderful brethren there, and they were very cooperative. We enjoyed working with them, and learned to

love them more than ever before. We are looking forward to being with them again this fall. April 1, we began a meeting at Corcoran. We have had visitors from far and near. One night we had almost a capacity crowd, the largest to ever assemble in the building since the church has been meeting here. To date there have been three confessions of faults. May 4-13, we are to be at Harrodsburg, Ind.; May 18-27, Twelvepole, Ceredo, W. Va.; May 31-June 10, at Odessa, Texas.

J. W. McKeand, 801 Main, Ceredo, W. Va., Apr. 13.—The church at 18th and Madison in Huntington continues on the upward trend, with visitors at almost every service. One was baptized recently. Mar. 18. Bro. Weeds and wife from Denver, were with us and he gave a good lesson at Twelve Pole, Lord's day morning and at Huntington that evening. Bro. C. R. Hurd from Roanoke was with us Wednesday evening and gave a good lesson. Brethren, are your children following God? Noah's did. Here are 12 subs.

E. L. Jenkins, Rte. 1, Box 94, Broken Bow, Okla., Apr. 13.—Our attendance at Golden continues to grow, with several outsiders attending regularly. We have hopes of baptizing them. Brethren Dick Hunter, Ray Lambert, and J. R. Tidmore are good teachers. I gave the lesson last Wednesday night. We are all studying hard, so we may be able to rightly divide the word of truth. Bro. Maurice Chandler will be with us the fifth Lord's day. We invite our preaching brethren to visit us at Golden whenever possible. We love them all.

Bob Savage, 540 Williams Rd., Salinas, Calif., Mar. 20.—The first week end of this month I enjoyed meeting with Stockton, Waterford, and Lodi congregations. It was a pleasure to meet the fine brethren. Since returning to Salinas, Wanda and I have been busy with the teen-age folks, and this work is bearing fruit. We baptized 3 teen age girls last Lord's day, one of them from a Catholic family. Also, a sister who was out of duty, confessed her wrongs. We expect to baptize others soon. Pray for the work here and let us give God all the glory.

James D. Corson, Mahaffey, Pa., Apr. 9.—The Cause here is doing well, with the young brethren taking part in the services. We hope to start building as soon as we get a deed for the land. The last week in Mar., I visited the brethren in Caldwell, Idaho. They are trying to get a house fixed for worship as the rent on the hall is almost too much for them. We send our thanks and appreciation to all who sent help the last 2 months making the work here possible in Mills, Wyo. We also enjoyed the good reports in last months OPA. Our address here is Box 236, Mills, Wyo.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Apr. 14.—We had a wonderful meeting at Woodlawn, Ohio, with overflowing crowds in spite of the bad weather. This is surely a working congregation. It has only been established about three years, but already they are helping start a new congregation in a town about 40 miles away. Bro. Orville Smith began a meeting here at LaGrange last Saturday night, and it is progressing nicely. He is a fine young preacher. I am glad to see so many young men developing into able ministers of the gospel. I am to be near Edwards, Mo., May 6-20, and at Bernie, Mo., June 5-13.

Orville Smith, 4208 Wall St., Joplin, Mo., Mar. 19.—I have just finished reading the OPA, and enjoyed it. It continues to get better, and I hope the brethren will continue to write solid, scriptural material. I enjoyed Bro. McCord's article. Since last report, I have preached at the following places: Jan. 27-29, at Pocahtontas, Ark. with one restored; in Feb., at Tucker and Council Hill Okla., and Oskaloosa and Waterloo, Ia. I enjoyed visiting Bro. Miller's meeting at Waterloo and preaching a double header with him two nights. Mar. 4. I preached at Burkhart, my home congregation, and baptized my brother-in-law. I am now in a meeting at Jerusalem, Ark., with fair interest. Here are 5 subs.

Thomas Murphy, Rte. 5, Liberty, Ky., Mar. 21.—The congregation here was established 5 years ago, with none of the men capable of carrying on the public work

of the church. For this reason, I have spent most of the past 5 years here with out support from the congregation, but working each day for my living. I have turned down calls for meetings because I felt I could not leave. My present job will be at an end about the first of June, and since the brethren here are now able to carry on without me, I desire to enter the evangelistic field full time. Of course, if I do not receive sufficient calls, I will be forced to find another job. If you need my services, please call me.

Paul Mackey, 308 Woods Ave., Flemington, Pa., Apr. 17.—During the past month I preached at the following places: Carmichael, with one restored, Yuba City, and Ukiah, Calif., Chapel Grove, Tenn., and Oklahoma City (Capitol Hill), with one restored. In my last report, I wrote concerning mission work I planned to do at Memphis, but these plans have been changed. I am now at Denver, Colo., where I am engaged in mission work supported by Flemington and LeContes Mills, Pa., Council Hill, Okla., and Denver. The members here seem eager and cooperative. If you have friends or acquaintances living in this area please let us know about them. Pray that much good may be accomplished.

Johnny Elmore, 1225 N. Grant, Springfield, Mo., Apr. 16.—Feb. 29-Mar. 10, we were in an enjoyable singing school at Lebanon, Mo. We preached at Rosenberg, Tex., Mar. 18; Houston, Tex., Mar. 21; Ardmore, Okla., Mar. 25 and 28; and Duncan, Okla., Mar. 27. We arrived in Springfield, Mo., Apr. 1, to begin an extended mission effort. It has been our happy privilege to work for about 8 months in the last year under the direction of the Lebanon congregation, and we anticipate a successful campaign here in the Queen City of the Ozarks in cooperation with Lebanon and others. It may be said to their credit that they are zealous and are "sending the light" in a big way. May God help us awake.

James D. Orten, Rte. 2, Lawrenceburg, Tenn., Apr. 10.—My wife and I spent the first 3 months of this year in Paris, Tex., working with the church we established there a year earlier. It is doing well. We met in the new building the last Lord's day in March, with 19 present. Their comfortable building is located just 1/2 block off highway 82. Brethren Guy Middleton, Shelby Rhoades, and Bob Hutchings all take part in the public work. Anyone wanting to move near a promising young congregation would do well to consider Paris. We are now in a meeting in Okla. City (NW 7th St.), with 2 baptisms thus far. I go next to Stamford, Tex. and Natchez, Miss., for mission work before the 4th of July.

Oscar King, Dierks, Ark., Mar. 26.—Four have been baptized here since last report. Bro. E. H. Miller gave us a good lesson last Lord's day. We appreciate Brethren Tidmore and Lambert coming on alternating Lord's days and teaching for us. We have received the following help on our building since last report: Okla. City (7th St.) — \$75.00; Stroud, Okla. — \$50.00; and Brookhaven (New Salem), Miss. — \$100.00. We want to thank the brethren for this help. We have been meeting in our building for almost a year and have enough material to finish the interior. We also want to thank Bro. and Sister Leon Fancher for the wonderful work they did here.

Tommy Shaw, 1714 Jackson, Huntington, W. Va., Apr. 13.—In March, I held a 5 day meeting at Clintonville, which was hindered by cold weather and am to return the 22nd for another week. Mar. 25, I heard Bro. Leonard deliver a good lesson at Warden. Mar. 28-Apr. 11 I preached at Roanoke. The following week I spent in Raleigh, N. C. We have 4 members there and they need help badly. This is the only church in N. C. holding to the Truth and they should be encouraged. They need a preacher to stay with them 6 months or a year. If you are interested in helping support a preacher in this needy field, write to B. F. Leonard and tell him how much you can help.

Leon Fancher, 5408 McCorkle, Ave., S. Charleston, W. Va., Apr. 16.—The work here with the St. Albans congregation continues to be very enjoyable. There has

been one restored since our arrival. Besides preaching here, I have preached at Huntington, Twelve Pole, Clintonville, Clio, and Fairmont, W. Va. We enjoyed our visits at these places so very much. It is always good to meet others of like precious faith. The past week, we visited brethren in Youngstown, Ohio. We also visited two families in Cleveland who plan to start meeting. If you know of anyone living in Cleveland, Ohio, who might be interested in the Truth, please let us know. Tomorrow night, we start a weeks song drill. Here are 2 subs.

Al Hamilton, Rte. 1, Box 343, Manteca, Calif., Apr. 2.—The church here is still small in number but we have peace and unity. A blind brother, 79 years old, came back to the fold. He was baptized at the age of 21 into the faithful church, but somewhere along the way he became affiliated with the cups and S.S. brethren. We rejoice with him. We are still struggling to pay for our building. Bro. Amos Doud, formerly of Wash., lives near here and worships with us, also Bro. Boyd and wife of Salida meet with us occasionally. The Stockton congregation has been of much help to us in many ways, also Bro. James Winchester has stood by us all these years and preaches for us each 3rd Lord's day. We need your prayers.

Jim Canfield, (colored), Star Rte., Box 78, Marion, La., Apr. 9.—Apr. 1, we had fine services at Butler, Pa., with some visitors present. I arrived in Pa., Mar. 29. We had another fine service yesterday with Brethren Cobb and Roberson. I plan to go from here to Richmond, Ind., where Bro. John Roberson is doing a good work. Mar. 25, I taught the lesson at my home congregation with one confession of faults. They are doing fine with Brethren Gatson and Loyd teaching. Bro. Robert Adams wrote me they are having trouble with the digressives over their building. The digressives filed a law suit against them and the faithful brethren have given up the building until the suit is settled. I appreciate the help I receive that I may continue preaching.

Wayne Fussell, Box 941, Wilson, Okla., Apr. 14.—When this report is read, my work at Duncan will have ended. The work has been fruitful and most enjoyable. We sincerely believe the work in Duncan has just begun, and much more good can be done in the future through the earnest efforts of mission-minded brethren. We are anxious to see another preacher engaged to continue the work there. We are sure that it will be done. It has been my good pleasure to preach at the mid-week services of the following congregations recently: Wilson, Oklahoma City, and Davis, Oklahoma; and both of the congregations in Wichita Falls. May 12-20, we go to Champion, Mo.; May 23 through June 3, we go to Seymour, Mo. If you are near or passing by these areas, please attend. May God richly bless the faithful.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Apr. 17.—Our meeting with Lynwood Smith closed Apr. 1. It was certainly a good meeting and Lynwood did some of the best preaching we have had in this area. People were attracted whom we had not met before. Three were baptized—all grown men. April 8, in the evening, two more, husband and wife, also were baptized. We now have new faces at almost every meeting of the church; we are, therefore, encouraged. In the morning of April 8, we were at Norco, where 3 responded for baptism. The Norco church began as the result of some who formerly met with the Covina church moving there. In the evening of April 15, Chester King preached for us here at home. It had been so long since many of us had heard him and visited with him. The sermon and visit were both thoroughly enjoyed by us. We ask the prayers of all.

Miles King, Rte. 1, Box 62, Manor Rd., Austin, Tex., Apr. 18.—We enjoyed a wonderful visit in Calif. Most of Jan. and Feb., I was in mission work at Bellflower, Calif., supported by nearby congregations at Covina, Montebello, Siskivou St., and also by members at Bellflower. These brethren were so good to us and we shall never forget them. We spent 3 weeks in the northern part of the state, visiting and preaching at several congregations. We were glad to be associated with so

many of our preaching brethren while there. We look forward to returning to Calif., for work at Sacramento next spring. Since returning to Tex., I have preached at Waco (Circle Rd.), and San Antonio (Nacodoches Rd., and Catalina St.), also at Little Rock and Jerusalem, Ark. Apr. 20-29, we are to be in a meeting at Waco; May 16-27, Waterloo, Ia.; May 30 - June 10, Blue Springs, Ky.; and June 11-24, at Woodlawn, Ohio. Brethren, pray for us in this work.

Billy Orten, Route 2, Lawrenceburg, Tennessee, April 16.—For the past four weeks, I have been working with the faithful congregation in Waterloo, Iowa. These brethren are few in number and are having a hard struggle. They are trying to build a church house, but the building restrictions in Waterloo are very severe, thus making it more difficult to complete this project. They need some financial help. The basement is completed and we are meeting in it at present. The church here should grow when their building is completed. Bro. Merrill Mountain and his son, John, are very capable leaders. If some congregations have money on hand that they are not using, this would be a wonderful opportunity to put it to a good work. Faithful congregations in this part of the U. S. are few; brethren, we should not let these folks down. If any congregation can send them a donation, it will be appreciated. Send it to M. E. Mountain, 1225 South Street, Waterloo, Iowa. Preaching brethren that have worked with these brethren in the past three years are Dorman Bryant, Homer Gay, Jack Cutter, E. H. Miller, Larry Robertson, Orville Lee Smith, and myself. I am to conduct a meeting here April 20th through 29th. That will end our stay with these brethren. Pray for us.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, April 14.—I closed at Yuba City, Calif., Mar. 25, and was at Ukiah, Calif., Mar. 26 - April 1, with three restorations and three baptisms. I enjoyed working with this young and vigorous congregation. Paul Mackey and I came by Denver, Colo., for services April 3. There is a wonderful mission field and Paul Mackey has returned there to assist for perhaps the remainder of this year. April 4, we preached at Council Hill, Okla., and arrived home April 5, after over nine weeks absence. I will be at Tucker, Okla., April 27 - May 6, and at Kansas City, Kansas, (10th and Ray), May 7-16. A tent meeting is planned for Ada, Okla., June 1-10. Beginning May 15, please address me as above at San Angelo, Texas, where we are moving. I have lived and labored among the Chapel Grove brethren for over seven years. Words fail me in adequately expressing my love and regard for them. I leave them at peace among themselves and with peace between me and them. I have never had a home congregation as solicitous concerning my needs and those of my family as they. I regret that few congregations try to hold up the hands of their home preachers. Chapel Grove knows that a preacher and his family must live while he is at home and not in meetings. It has been a pleasure to assist in the development of Paul Walker, a young evangelist of the Chapel Grove church. I expect to have Paul with me in meetings some through the coming years. May God bless you all.

Billy Jack Ivey, Box 13, Sentinel, Okla., April 13.—The work at Big Spring, Texas was a pleasant experience for me. I regretted very much to leave there when the time of my departure drew near. I believe that much good was done there, both in Big Spring and throughout Texas. On the last day of the meeting we had brethren from many places in Texas come and bring basket dinner. As I remember, 7 preachers were present for talks and singing in the afternoon. It was a wonderful experience. The congregations participating in this work are Sonora, Eola, Menard, San Angelo, Lubbock, Wichita Falls, (on 6th & Broadway), Houston, (Sunset Heights), San Antonio, (Nacodoches Rd.), Midland, (Calif. & Colo.), Odessa, (Golder St.) and Odessa (Clements St.). Individuals participating are Sis. Hazel Cobb and Sis. Elizabeth Byford. Total outside contribution for the 3 months I was there amounted to \$1,085.00. We are very thankful for this. Brethren, I believe that you did a good work. Sis. Hazel Cobb was so kind as to purchase and donate a lot on which to build a meet-

ing house. Bro. John Smith is there in work now being supported by many of the above congregations. May the Lord richly bless their efforts. I am now at Mozier in a very enjoyable meeting. There are some very fine Christians here. We look forward with much anxiety to preaching at Liberty, Ky., within a few days and associating with Bro. Tom Murphy. Lord willing, we begin at Fairmont, W. Va., April 23 to continue until May 13; then to Menard, Texas, May 25 to June 3rd; and from there to Arvin, Calif., from June 10 to 24. May God bless you all and pray for us.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., April 14.—We are still doing what we can here in Pontiac, Michigan. One brother has returned to the fold, confessing his sins, and his wife was baptized—"The same hour of the night," with a big snow storm on, and having to drive several miles to find water that was not frozen over. They have not missed a church service since. We truly believe that people like that want to go to Heaven. Our crowds are just about too large for the building in which we are meeting. We have the best night crowds of any place I have been in some time. The brethren all cooperate very nicely. We think we have a church house bought. If we can close the deal, we will have a very good location—down in town, a good large house, with nice pews, etc. We are working, hoping, and praying. We were glad to have Brother Jack Cutter visit us this week, on his way to Pa. for a meeting. We were also glad to have Wayne Pierce and wife from Love Joy, Pa., visit over the week-end recently. Bro. O'Donnell and others were down from Grand Rapids once. We were very sorry that for lack of any heal we could not have services. Nevertheless, we were very glad to be with them, and hope they will soon return. My Brother, Simon, recently had his crippled leg amputated. He is very weak, and down hearted, but the Doctor says he is slowly improving. It is encouraging to read the reports of the good work being done in the brother-hood. I am thankful to note that at last the brethren are seeing the need of keeping the preacher in one place long enough to better establish the cause; also that so many of the preachers are willing to do this kind of work.

Homer L. King, 3416 Farmington Rd., Stockton, Calif., April 20.—During the past month, we continued the personal evangelism and public teaching with the church on Netherton and Guernsey here. One, a married woman, was baptized. Recently, the church has been conducting four services per week, and we have devoted one service per week to the study of the elder (bishop) and deacon questions, involving the various phases of these offices, which we believe has been profitable. The attendance and interest at all these services have increased encouragingly. Bro. John Reynolds preached at Stockton, recently, and what a fine lesson it was! We attended the afternoon part of an all-day service at Modesto, Mar. 25. It was good to be with the new congregation there again. They are looking forward to a new church building in the near future, as they have their building lot about free from debt. We were glad to be with the brethren at Lodi last night and to have a part in the teaching. Bro. C. H. Lee and wife were present, and we are glad they are still able to attend the services. We are to complete our labor with the Stockton brethren May 31. We shall, probably, be with the Modesto brethren over the first Sunday in June, and we plan to be either with Arvin or Bakersfield, or both, over the second Sunday in June, as we have to wait here for the close of Don's school, June 8. We are scheduled to begin a series of meetings with the North Sixth St. church in Wichita Falls, Tex., June 15 and continue through the 24th. We hope to be at Sulphur in the camp meeting the night of July 1 through the 4th; then to our old home in Missouri, July 5 through the 29th. We are looking forward to seeing many of our old friends and relatives in June and July, and we pray that we may not be hindered. My love and best wishes to all my co-laborers in the Lord. Note: I am to labor with the 64th St. church in Sacramento, Calif., thru the month of August, this year, in personal work and a series of meetings, and if you have relatives or friends you would like for me to visit, please write me between now and August 1.

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

OLD PATHS ADVOCATE

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

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

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No. 6

PREACHERS' METHODS

By J. W. McGarvey

(The following series under this caption is an address made by the late J. W. McGarvey at Independence, Mo., July 1883. It seems to me that the admonition given in it is applicable today and I thought other preachers among us, especially the young, would appreciate reading it if they had not heretofore had the opportunity. It is taken from "The Missouri Christian Lectures," a 1955 Old Paths Book Club re-publication.—D. B. McCord)

The duties of preachers are usually well known. They lie on the very surface of the New Testament, and the preacher who does not know them is without excuse. But the best methods of discharging these duties are not so well known. They are not so easily learned, and but few of them are taught in the Scriptures.

There are two ways of learning methods. We learn them by experience and by precept. The latter should precede the former: for experience teaches largely by means of the mistakes which we make, and wise precept preceding experience, if heeded, must save us from many mistakes. But precept, however wise, is seldom accepted in its fulness until we have tested it by our own experience. Experience is the only guide that we are willing to trust implicitly, yet no man should ever consider himself too old or too wise to profit by the experience and the advice of others. The two teachers, experience and precept, should be heard continuously, and every preacher should continue to grow by the help of each until the inevitable decay of old age sets in.

The object of the present lecture is not to dictate, but to advise; not to suggest the only good method as though there were but one, but to state what appears to the speaker the best method of discharging the duties which come under notice. Precepts of this kind are calculated not to better the minds of preachers, but rather to set them free by waking up thought, concerning methods which have been adopted without thought.

It is impossible to satisfactorily discuss, within the space of a single lecture, all the methods included in the subject which I have chosen. These might be distributed in general into Methods of Study, Methods of Delivery, Methods of Conducting Public Worship, Methods of Church Work, usually called Pastoral Work, and Methods of Personal Advancement. I will confine my remarks to the first of these and consider the methods,

(Continued on page three)

WHICH CHURCH IS RIGHT?

By John Reynolds

I have been preaching the gospel of Christ for many years, and in my personal work, I find many good honest men who are so confused, they just do not know what to do. They want to obey the Lord, but seeing so many denominations in the world they refuse to affiliate with any. It is to this class of people I write this article.

In Matt. 16:18, Christ promised: "I will build my church." As you read this treatise, please keep this promise in mind.

Let us notice some truths building up to the fulfillment of this promise: (1) After Jesus arose from the grave, He opened the apostles understanding and taught them, "that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And you are witnesses of these things" (Lk. 24:45-53). From this, we learn that the Apostles were to be the first to preach repentance and remission of sins in His name. (2) Just before His ascension, Christ commanded the Apostles to wait in Jerusalem, (the beginning place of the preaching of repentance and remission of sins—Acts 1:8). They were to tarry in Jerusalem, that chosen city, until endued with power from on high. (3) After His ascension, the Apostles followed His directions (Acts 1:8), and returned to Jerusalem and waited for the power. (4) We will go now to Acts 2. You will please notice that they (the apostles), were all with one accord in one place when the power came. After it was noised abroad, the multitude came together and were amazed because every man heard them speak in their own language, but others mocking said, "These men are full of new wine." But Peter stood up with the eleven and began to preach the gospel of Christ for the first time in "His Name." He convinced many of them, and they cried out: "Men and brethren, what shall we do?" Notice Peter's answer: "Repent and be baptized every one of you in the Name of Jesus Christ for the remission of sins." Furthermore, as many as gladly received the word were baptized. This was the first time that repentance and remission of sins was preached in the name of Jesus Christ. Now, we shall read on and see what happened to those who repented and were baptized for the remission of sins: "And the Lord added to the church daily (Acts 2:47).

To What Church Did He Add Them?

In Matt. 16:18, Jesus said He would build His church, which was before He suffered. So, we will look

this side of the cross. In Acts 20:28, Paul, speaking to the elders at Ephesus, said, "Feed the church of God," or, according to the Revised Standard Version "Feed the church of the Lord." It was God, the Son, who gave His blood for the church, and not God the Father. Too, the church that Christ promised to build, he called my church. So, it must have been to that church He added them.

The Church As The Body

Eph. 1:22-23—"And hath put all things under His feet, and gave Him to be **Head** over all things to the Church;" Col. 1:18—"And He is the head of the **Body**, the Church." Thus, the Bible makes it very plain that the **Body** and the **Church** are the same. When we say "Body of Christ" it is equivalent to saying "Church of Christ." Now, since Christ is the head of the Body, the Church, if we can find out how many bodies Christ has, we can find out how many churches He has. In Eph. 4:4, we read, "**There is one Body**," and these scriptures agree with Rom. 12:4-5, "For as we have many members in one body and all members have not the same office; so we, being many, **are one body in Christ**." Paul further stated in 1 Cor. 10:16-17, "The bread which we break, is it not the communion of the **body of Christ**? For we being many are **one bread and one body**."

Can We Be Saved Out Of The Body Of Christ, The Church?

From Eph. 5:22-23, we read: "Wives, submit yourselves unto your own husband 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**." This implies, does it not, that since He is the Saviour of the body, or those in the body, that those out of His body (church) are lost?

How Do We Get Into The Body Or Church?

Hear Paul, 1 Cor. 12:13—"For by **one Spirit** are we **all baptized into one body**." Now, from all the foregoing statements, we understand, do we not, that those who were baptized on the day of Pentecost were baptized into the body or church of Christ (Acts 2)? All of these scriptures agree with Jesus in Mark 16:16—"He that believeth and is baptized shall be saved." We conclude that all who believe, repent, confess, and are baptized for the remission of sins shall be saved from their past sins, and the Lord will add them to His church or body. Then, if we will continue steadfast in the apostles teaching and fellowship, and in the breaking of bread, and in prayers, we shall be saved eternally.

—Rte. 1, Box 313, Ceres, Calif.

THE ARK OF SAFETY

Bro. King, it is immensely gratifying to learn of your courageous stand and willingness to lend the weight of your influence and experience, in this and other critical situations. It is obvious you are perhaps in a much better position than almost anyone in the entire brotherhood, to understand the status of the Church, also its needs. In this matter of disastrous and appalling flood situations in Calif. and Oreg. (for that matter, every nation on earth), you stated: "We were taken by surprise, this time, but we need not be hereafter," as various congregations have a backlog of anywhere from a hundred to a thousand dollars."

It would seem to take a physical calamity like the Yuba City flood to expose a wide open gap in the churches' economy. "**Backlog**," as you say, is a very good term to use, and we are sure none will have the least difficulty understanding its meaning; the com-

fortable feeling of that financial security it affords needs no comment here. Naturally, we would assume, the amount of security and protection would have to be in correspondence to the size or amount of the Church's needs. If the main object of **Christianity**, is the saving of **souls**, it would look as if the results obtained under **Man's** loose administration of the **Lord's** business, is out of proportion to investment, and has not been found agreeable to experience: could it be our rating is faulty? Our zeal, however, at times seems to be more or less tempered by the ebb and flow of our financial situation. The object as well as the degree of our devotions **must not** be left to hands less pure than **Christian**. Our attention has again been called to the fact we are robbing **God**, that we deliberately turn our heads away, refusing to see **God** open the windows of **Heaven**, and pour us out such a blessing that there shall not be room enough to receive it.

Here is another phase of this situation; in process of time, (to be exact two generations), we have learned of a few things most of the preachers and teachers have to bear up under, or fall under the weight they are called upon to carry. We have watched this uncomfortable situation sway back and forth for years, and always the dire haunting spectre of fear and want, darkening a path that should be made bright by the warm glow of the **love of God in the hearts of all His children**, whom Jesus admonished in Matt. 5:16; "Let your light so shine before men, that they may see your **good works** and glorify your **Father** which is in Heaven." Now, may we ask ourselves the somber question: How **much** of the light that is within us, is darkness? **God's** plan for His children is a social security that is all sufficient, a perfect plan that has never failed. But, we have failed **God** in many ways, when after having seen the results of a thousand mistakes, we still continue to blunder, deceiving ourselves into the belief that any way will do. Why are some eased and others burdened? Why is **God** so honored in theory and neglected in practice? Why are we so negative?

To fill some engagements, our preaching brethren are called upon to almost make a transcontinental drive. Very few cars survive more than a couple of years of this punishment. Also, they leave home and loved ones for great lengths of time. It is hard to make all this add up to a very satisfactory condition, when these servants of the Lord are tormented continually by poverty, uncertainty, burdened with anxiety over the churches, and who go broke every day. Every one should reread Bro. Gay's report in March OPA, it is an eye opener. There must be thousands and thousands who long for a chance to help provide and improve this unnatural and expensive condition.

The Ark Of Safety has a far more significant and important meaning than is being attached; the Bible teaches that it is indeed, a resplendent place, shining brightly above the turmoil of a world beclouded by sin, so then the ark must be a truly beautiful place, a peaceful place, where the Prince of peace abides. There is where we have accurate knowledge of the **past**, a factual comprehension of the **present**, and a true vision of the **future**. **God** has provided important information to light our way, the lights are always on. He told a **very** wise preacher once to tell us this—"Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before **God**; for **God** is in Heaven, and thou upon earth: therefore let thy words be few" (Ecc. 15:1).

We are at crossroads, so to speak, we think we

stand, when we are lying flat on our face. We have grown arrogant and haughty, self centered, because we do not see eye to eye on every little thing. We drive the deep splitting wedge of ignorance deep into our brother's heart, causing division. If this subdivision keeps on much longer; we will need a microscope to find one another. How Satan must chuckle at our stupidity in judging one another, when the Judge is standing right at the door. It is a sorry spectacle and bodes ill for the well-being of the church. It has been well said, "There is no such bitter hatred among men as upon the score of religion." But, praise be to God it is not so of Christianity, for God's purpose will be served. We believe it is impossible to overstress the immediate necessity of the church taking measures to meet this challenge; unless we do it might be a frightfully high price, we are called upon to pay.

We would advise rereading Bro. Ervin Water's article in March issue of OPA. It is enough to stop one dead in his tracks. Could it be, that here is a lack of tolerance, and that the scripture is being privately interpreted? It has been said, "Peace will come only when Jesus brings it, until then, we love our brother not because he is a Christian; but because we are Christians." May we never cast him out of the church, for time invariably brings the whiplash of retribution down upon the heads of all who engage in subversive activities whether it be ecclesiastical or political. The Bible definitely declares these things to be so and gives important information as to peace and unity, for there is nothing love fails to cure, therefore, we can be sure when God rules for "God is love."

May we pray: Our Heavenly Father, we have sinned in Thy sight; we have not walked humbly before thee as we should. Oh please, Father, remove all bitterness, envy, and jealousy, from among us all. May we love our brethren, and we beg of Thee to love and help us to overcome evil with good. Then with the help we receive, may we help others. Forgive us, dear Lord, we humbly pray to thee, believing we shall receive, in Jesus blessed Name. Amen!

—J. H. McKaig, Vista, Calif.

PREACHERS' METHODS—

(Continued from page one)

first, of studying the Scriptures, second, of studying other books, third, of making special preparation for the pulpit, and fourth of maintaining system in study.

I. Study of the Scriptures

It is a common thought among the masses of the people that preachers pass their lives in studying the Bible. This appears to be their supreme work, requiring that they be freed from business cares and manual labor. It is doubtless true that they do study the Scriptures more than any other class of men, but no men know so well as preachers themselves, how woefully this duty is neglected. If I were to point out what I believe to be the greatest defect, not call it the greatest sin, in the lives of preachers, I think I would say it is their neglect of the word of God. The common thought of the people just mentioned is that which ought to be. They have a right to demand of every preacher, after he shall have spent some years in his calling, that he be able to give an intelligent answer to the questions commonly arising on every part. In order to do this it is necessary that he shall have studied the Scriptures laboriously and systematically.

There are four methods of studying the Scriptures, all having their respective advantages and all necessary to the highest attainments. We may study them historically, by books, by topics and devotionally. We will speak of these methods separately and in the order named.

By the historical study of the Scripture we mean the study of its various events and records in the order of time. It aims at obtaining a knowledge of all the events recorded in it, including the composition of its various books, in the order of their occurrence. There are but few books in the Bible in which all the events which it mentions are arranged in chronological order, and there are many which cover the same period of time with other books. In all these instances the facts recorded must not only be known, but we must learn to know them as far as possible in the order of their occurrence. The books of Kings and Chronicles, for example, must be interwoven with one another on the warp of chronology, and all the events recorded as referred to in the contemporary writings of prophets and poets, must be assigned their proper places amid the events of the historical books. In this way alone can we know in full the history of ancient Israel. In like manner, we must not only become acquainted with the four Gospels separately, but we must know the recorded events in the life of Jesus in the order of time if we would understand them; and so of Acts and the Epistles. Those Epistles which are contemporaneous with Acts, fill up in a good degree the historical gaps in that book, while the later Epistles continue the history of the apostolic church beyond the close of Acts.

Such a study of the whole Bible is absolutely necessary to the attainment of general Scripture knowledge. It lies at the very beginning of a course of Scripture study, and it lays the only broad foundation for all subsequent study of Scripture topics. It is by this means alone that the gradual progress of revelation, and the consequent gradual elevation of mankind can be understood; and it may be doubted whether any one important event, or the composition of any one book of the Bible can be properly understood until it is viewed, as this method of study alone enables us to view it in the light of the events and the writings which precede it, and of those which follow it. I would advise every preacher, both old and young, who has never pursued such a course of study, to undertake it at once, and to prosecute it with vigor.

(To be continued)

Let not your heart be troubled, nor fear your soul dismay,

There is a wise defender, and He will be your stay.
Where you have failed, He conquers, see how the foe-man flies,

And all your tribulations are turned to glad surprise.
If for a while it seemeth His mercy is withdrawn,
That He no longer careth for His wandering child forlorn.

Doubt not His great compassion, His love can never tire,
To those who wait in patience, He gives their hearts desire.

—Selected by Sister Cora Harty

Sin has many tools, but "the lie" is the handle that fits them all.

Old Paths Advocate

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HERE AND THERE

How to Reach Us—From June 8, through June 25, all matter intended for the paper, orders for books, and all correspondence, should be directed to Homer L. King, General Delivery, Wichita Falls, Texas. Through the month of July, address us at our old home, Rte. 2, Lebanon, Missouri.

"Gospel Sunbeams," our new song book, after some delay is now a reality. We are highly pleased with it, and we hope the many congregations who have ordered it, have long since received it, and that all are as well pleased as we. We tried to make it better, but we leave it to you as to how well we succeeded. If for any reason, you have not received your books ordered two or more weeks before, please notify us at once. Brethren, who are near Davis, Okla., may obtain books from Bro. W. S. Cummings, Box 135. We sent a supply to him, also some to Ralph Meents, Rte. 1, Phillipsburg, Mo.

The price is 50c per single copy; 40c per copy for five or more copies; postpaid.

When to Mail Material for the OPA—All matter intended for the current issue of the paper, should be mailed to us not later than the 15th. of the month. Keep posted on how to reach us by checking our address given on page 4, under "Here And There," in each issue as we travel during the months of June and July, please.

Gratitude—Our sincere thanks and appreciation to all for the very encouraging lists of subscriptions the past few months. Bro. J. W. McKeand, of Ceredo, W. Va., deserves special mention for the large lists he has been sending monthly for the past year or longer. Too, we want to give special mention to Bro. J. H. McKaig, of Vista, Calif., for the very encouraging number, reported in this issue. He tops the list with 50 subs., which means he sent us \$50.00 to pay for the same. Thanks a million to all, and May God bless your liberality and cause the glorious light to shine unto many in many lands, I do pray.

—H. L. K.

OUR HELPERS

Below, you will find the names of those sending subscriptions from April 20 to May 20, and opposite their names the number sent. We appreciate the nice list this month and ask that you continue to work for

the paper. Please, check the following and report any errors to us:

J. H. McKaig—50; A. W. Fenter—12; J. W. McKeand—11; Tommy Shaw—10; R. B. Roden—6; Larry Robertson—6; Jack Ivey—4; E. H. Miller—4; Homer A. Gay—3; Homer L. King—3; J. F. Massengale—3; J. Ervin Waters—3; Edwin S. Morris—3; Tom Smith—2; Billy Orten—2; Billy Bywater—2; Leon Fancher—2; L. C. Otey—2; J. F. Prince—2; Byron Kramer—2; A. D. McNiel—1; Amos E. Phillips—1; Ralph Kitson—1; Mrs. M. P. Thomason—1; Ronny Wade—1; James Orten—1; Loyd Anderson—1; Dallas Burdette—1; Lavonne Rogers—1; Harold King—1; Carlos Smith—1; Dow Fancher—1; L. D. McDonald—1; Mrs. Luther Book—1; Hallie Hisle—1; Mrs. Minnie Smith—1; Mrs. C. E. Blanton—1; Alton Bailey—1; J. W. Groves—1; F. Lee Ashley—1; Mrs. Elwood Pauley—1; Mrs. Glen Jamison—1; Raymond Bray—1; Mrs. Obara Perry—1; Jack Cutter—1; Bert Offill—1; Mrs. Sarah D. Liddle—1; Jim Thompson—1; J. B. Lane—1; T. R. Chappell—1; Mrs. L. M. Pond—1; Mrs. Orley McCombs—1; Mrs. Elvira Leake—1; A. B. Stern—1; Roy W. Meeker—1; Clovis T. Cook—1; W. H. Bowerman—1; Total—169.

TIMELY SUGGESTIONS

Sowing Discord: Among the things which God hates, Solomon says, "He that soweth discord among brethren" (Prov. 6:19). "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11). I believe it is better many times, to say nothing, even though it may be true, than to speak and stir up strife. Some one has said: "The truth told with wrong intent is worse than lies you might invent." Suggestion: Think it over.

A Worthy Appeal: This appeal is concerning, and for, the faithful church in Pontiac, Mich. Some seven or eight years ago, two or three members began to conduct the true worship here in a private home. Soon others moved here to find work. They rented an upstairs hall for awhile, and finally rented a small church house at 1196 Joslyn Ave., where they have been meeting for five years. This congregation is unlike most congregations in that the membership consists of members who have moved here from other states and other congregations. They have a membership of 60 or more, with several non-members attending their services. I have worked with them now and then for the past five years. When I arrived here March 1, they told me my first task was to find and buy a church house for them. This has certainly not been a job for a boy nor an old man! However, we have now closed the deal for a nice building in a good location just two blocks off Main St. We met in it for the first time last week end. It is an old church building formerly belonging to the Methodist people. It is a good building and commodious. This building, with the pews, many good chairs, the carpet, Bible stand, etc., cost us twenty-two thousand dollars, with five thousand down, and the remaining seventeen thousand at two hundred a month.

And now, considering the fact that this congregation has given about all of their contributions, which have been liberal, to other congregations, and to assist in every effort where help was needed; and since now many of these brethren are out of work and not knowing when they may be put back to work, I feel that those who have benefited by their liberality should come to their rescue. "For I mean not that other men

be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want: that there may be equality" (2 Cor. 8:13-14). Several congregations over the country have members here and it would greatly strengthen and encourage them to know that their home church was interested in them enough to help bear this burden. Please send all donations for this to Bro. James A. Davis, 206 Oak St., Auburn Heights, Mich.

Suggestion: "Now therefore perform the doing of it" (2 Cor. 8:11).

Final Suggestion: If your congregation does not plan to start another congregation somewhere this year, why not plan to build up the home church this year, so it can start and maintain another one next year?

—Homer A. Gay.

HE USES HIS HEAD

Somebody wrote, "Even the woodpecker owes his success to the fact that he uses his head." Maybe, we could get a wonderful lesson from that statement. Those of us who have been out in the woods and heard woodpeckers at work know that these little birds REAL-
LY use their heads they can make a lot of noise by just pounding on a tree with their bill.

Would that some modern day Christians would learn to use their heads a little! Once a young woman came into the assembly, listened patiently and attentively, and was visiting with the others present after the service was over. She was there mainly because she had been invited so often. She was not a member of the church, and she wasn't fully convinced that she believed every thing that it teaches. As she was standing and waiting on her friends to leave, one of the members approached her with the question, "How did you enjoy the sermon?" She, being polite, answered "just fine." The member came back with the statement, "Well, why don't you do something about it?"

The young woman left, saying that she would not return. Oh, she didn't say that to the member who questioned her—she said it to the ones who brought her. Will she ever come back to hear any more teaching at the church building? Only time can tell; but she would have been more liable to return if the member had acted more wisely.

James said, "The tongue can no man tame; it is an unruly evil, full of deadly poison." How true, how true! No man can tame it— But, with the help of God, we can try! The Word says (Col. 4:6) "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Maybe, we need a little more seasoning in our speech. "In MEEKNESS instructing those that oppose themselves; " (2 Tim. 2:25).

Brethren, let's use our heads when we discuss things spiritual even with those whom we fellowship, but especially when talking with those who need to be brought to the Truth. Remember the woodpecker—he's mighty small, but he knows how to use his head.

—Bob Savage, 540 Williams Road,
Salinas, Calif.

"BE YE FILLED WITH THE SPIRIT"

By Bennie T. Cryer

It is a necessity for Christians to be filled with the Spirit. This is taught effectively by Paul in Eph. 5:18. This is something we obviously obey and not some-

thing for which we wait. It is not a mysterious influence sent into our bodies in an inexplicable way, for then it would be impossible to obey it. This is something we can and must do. Paul said: "but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God" (Eph. 5:18-21). And in the parallel verses: "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. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:16-17).

The apostle uses the imperative mood and he does not leave any doubt as to how to carry out the command. He describes how they are to carry out the command by the use of different participles. Let us study them carefully so that we, too, may be "filled with the Spirit."

1—"Teaching and Admonishing One Another." — This is mutually edifying one another and is not necessarily confined to the Lord's Day assemblies. Christians of today have neglected this until in many places saints do little teaching and admonishing out of the regular church assemblies. Yet, this is one of the things we must do in order to be filled with the Spirit.

What does the apostle mean by the words "teach" and "admonish"? W. E. Vine in his "Expository Dictionary of N. T. Words," p. 31, says: "The difference between 'admonish' and 'teach' seems to be that, whereas the former has mainly in view the things that are wrong and call for warning, the latter has to do with the impartation of positive truth, cp. Col. 3:16; they were to let the word of Christ dwell richly in them, so that they might be able (1) to teach and admonish one another and (2) to abound in the praises of God.

Admonition differs from remonstrance in that the former is warning based on instruction; the latter may be little more than expostulation. For example, though Eli remonstrated with his sons, 1 Sam. 2:24, he failed to admonish them, 3:13. Pastors and teachers in the church are thus themselves admonished, i.e., instructed and warned, by the scriptures, 1 Cor. 10:11, so to minister the Word of God to the saints, that, naming the Name of the Lord, they shall depart from unrighteousness, 2 Tim. 2:19."

In carrying out this we must not only expose sin and error with scriptural warnings but we must also point out the positive side of Christianity. When we learn to do this our hands will be filled and the church will grow.

2—"Singing and Making Melody In Your Hearts To The Lord." This is to be done in "psalms and hymns and spiritual songs." "Psalms and hymns" evidently have reference to those songs which praise God, or divinity, and His attributes. The original word that is used for "song" by Paul is a general term and may denote any song. So he places the adjective "spiritual" before it to show that the songs we sing must be based on the things revealed by the Spirit and in harmony with the Scriptures.

3—"Giving Thanks Always For All Things." I want to emphasize "all things." When we receive the bless-

ings of life from God we should give thanks for them. Too often in the homes of those who profess to be Christians do the members of the family set down to their daily meals and never thank God for their "daily bread." If we are "filled with the Spirit" we will give thanks for all things, whether it be for the necessities of life or for those things we obtain above life's essentials. Paul describes those who are not thankful in the first chapter of Romans. Those people were without excuse because of nature's revelation. God gave them up. Why? "Because that, when they knew God, they glorified him not as God, **neither were thankful**" (Rom. 1:21). If one is truly thankful, he is thankful. And only those who thank God are filled with the Spirit.

4—"Submitting Yourselves One to Another in the Fear of God." Jesus was "heard in that he feared" (Heb. 5:7). This does not mean that Jesus was afraid of God or that we are afraid of our Father as a child is afraid of the dark. This is a reverential fear. Jesus was afraid he would do something that would wound the affection of God. If we are filled with the spirit this will be our attitude toward our brethren. We do not want to wound the affection of our brethren and cause a severance of the tie of fellowship. According to Paul we should actually be afraid that we might do something to our brother or sister that would cause disfellowshipping, and we should continually be on the watch. This part demands longsuffering. How many divisions could be avoided if brethren really had the "fear of God" and would submit themselves one to another. It seems when one of our brethren makes a mistake we want him to make a confession immediately or we will withdraw from him. And if the confession doesn't suit us, we will not accept him. The Lord was longsuffering with us even before we obeyed the gospel while we were in sin. If the Lord had dealt with us as some of us do with each other, I fear none of us would be living today. He would have taken our life immediately when we sinned. The Lord was and is merciful and longsuffering toward us. Let us be merciful, kind, and longsuffering toward each other. Let us be filled with the Spirit.

—P. O. Box 11, Odessa, Texas.

TIME

Out of an eternity God created what is known as time, and handed to man his most valuable possession. To each He has given 24 hours a day within which to discharge his duty both to God, the Creator, and man, the creature. Enough time has been allotted to meet the needs of both (Eccl. 3:1).

The cycle of a man's life is characteristically synonymous with the span of time, both have a beginning and an end (Rev. 10:6; Heb. 9:27). Both are fleeting. Man's days are as a shadow (1 Chr. 29:15), and swifter than a weaver's shuttle (Job 7:6). Our Lord, knowing the value of time, moved swiftly for the time was coming when His mission would cease (Jno. 9:4). He warned His disciples that the fields were already white to harvest (Jno. 4:35), and urged all who were standing idle in the marketplace to get to work (Matt. 20:6). Time was precious.

As stewards of the manifold grace of God, what are you doing with the time God is giving you? Out of 168 hours He gives you each week, how many are devoted to God and how many to self? Do you manage to find time for the things of this life at the ex-

pense of depriving God of time and service due Him? Or have you ever said, "I haven't got time"? Read the following poem (author unknown), and judge for yourself.

Haven't Got Time

Opportunity tapped at a door with a chance for the person within;

He rapped till his fingers were sore, and muttered:

"Come on, let me in!

Here is something I know you can do, here's a hill that you can climb."

But the fellow inside, very quickly replied: "Old fellow, I haven't got time."

Opportunity wandered along in search of a man who would rise.

He said to the indolent throng: "Here's a chance for the fellow who tries."

But each of them said with a smile: "I wish I could do it, but I'm

Very busy today, and I'm sorry to say that I really haven't got time."

At last opportunity came to a man who was burdened with cares,

And said: "I now offer the same opportunity that has been theirs.

Here's a duty that ought to be done. It's a chance if you've got time to take it.

Said the man with a grin: "Come along, pass it in! I'll either find time or I'll make it."

Of all the excuses there are by which this old world is accursed,

This "haven't got time" is by far the poorest, the feeblest, the worst.

A delusion it is, and a snare; If the habit is yours, you should shake it,

For if you want to do what is offered to you you'll either find time, or you'll make it!

What kind of price do you suppose the five foolish virgins would have been willing to pay for a little more time? What do you suppose Felix would have paid for some of that time he put off?

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools but as wise, **Redeeming the time**, because the days are evil" (Eph. 5:14-16)

Now is the time to use our time for the Cause of Christ.

—Melvin Crouch, San Antonio, Tex.

THE AFRICAN WORK

By Paul O. Nichols

We are thankful that certain congregations continue to send to the support of the Lord's work in Africa. It is wonderful that we have some that are unselfish enough that they are willing to help people outside of their own communities and cities and country, who realize that the Gospel of Christ is for all the world.

Recently we received a cablegram from Benneth Severe telling us that Brother E. C. Severe and Misiyasi Chikamola were remanded for doing some mission work, and were being held in custody. He requested that we send \$211.50 (75 pounds) for their release. We have not yet learned all the details since sending the money. We hope to hear soon.

The work continues to progress favorably according to the latest report from the African field.

Donations: Harrodsburg, Ind.—\$44.00; Corcoran, Calif.—\$30.00; Lawrenceburg, Tenn.—\$30.00; Ada, Okla.—\$15.00; Merced, Calif.—\$10.00; Washington, Okla.—\$10.00; Wichita Falls, Tex. (N. 6th St.)—\$10.00; Woodard Clouse, Phillipsburg, Mo.—\$10.00.

FEET WASHING

"Let a little water, I pray you be fetched, and wash your feet, and rest yourselves under the tree" (Abraham in Gen. 18:4). In V. 8, "And he took butter and milk, and the calf which he had dressed and set it before them and he stood by them under the tree, and they did eat."

"And he said, behold now, my Lord, turn in I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways" (Lot, in Gen. 19:2).

Servants of Abraham went for a wife for Issaac, washed his feet and the men's that were with him (Gen. 24:32).

Joseph's brethren in Egypt, were brought to Joseph's house, and given water and they washed their feet (Gen. 43:24).

"The servants of David went for Abigail to be David's wife and she bowed before them and said, let thine handmaid be a servant to wash the feet of the servants of my Lord" (1 Sam. 25:41).

The woman washed Christ's feet with tears, etc. (Lk. 7:37-38).

"For whether is greater, he that sitteth at meat, or he that serveth?" (Lk. 22:27).

"He that is Chief, as he that doth serve" (Lk. 22:26).

"And there was also a strife among them, which of them should be accounted greatest" (Lk. 22:24-30). Also, read Jno. 13:4-17.

In Jno. 13, Christ is teaching His Apostles a lesson on **humility**, that none would be greatest but all **equal**. And the one who thought himself to be the greatest, let him be the servant of all. He being Lord and Master had humbled himself to be their servant.

The early church observed the communion, but did not practice washing feet as an item of worship.

Notice the qualifications of the widow in 1 Tim. 5:9-10: (1) 3 score years of age, (2) Having been the wife of one man, (3) Well reported of for good works, (4) If she have brought up children, (5) If she have lodged strangers, (6) If she have relieved the afflicted, (7) If she have diligently followed every good work.

Notice—The washing of feet is in connection with bringing up children, lodging strangers, and relieving the afflicted, all this being home duties and not as an item of worship, when the church had assembled for worship.

—J. W. McKeand, Ceredo, W. Va.

THE CHURCH DIRECTORY

Pontiac, Mich.—Please note that the faithful brethren in Pontiac now meet in their own building at 87 Lafayette, 2 blocks west of Sears. Also, for the next 6 months, while the former owners are building, our meeting time will be Lord's day morning 11:45 A. M., Lord's day evening 6:00 P. M., and Saturday evening 7:30 P. M.

Paris (Lamar County) Tex.—The brethren have

moved from 2448 Lamar Ave., to their new building at 35 S.E. 13th St. They meet Lord's day mornings at 10:30 and Lord's day evening and Weds. evening at 7:30 P.M. Contact Guy Middleton, 650 S.E. 17th St., Paris, Tex.

Denver, Colo.—81 Meade St., Lord's day 10:00 A.M., and 7:00 P.M. Bill Norton, 709 Second St., Golden, Colo. A. J. Kemmerling, 6700 W. 35th Ave., Wheat Ridge, Colo. Ph. BE-7-4076.

I have been requested to announce that the leaders of the church at Davis, Okla., are: A. F. Deatherage, Box 186, Davis, Okla., and J. W. Dale, Davis, Okla.

There are several new congregations in the brotherhood that I do not have listed, and I have been too busy to contact them. I feel brethren should report their place of worship and time of meeting to me so it can be put in the church directory. Do you know of anyone meeting in Baltimore, Md.? Recently, a young brother went to Philadelphia expecting to worship in Baltimore, but was unable to contact anyone and was forced to miss the worship. If you are listed in the directory please let me know of any changes, otherwise you may be responsible for someone missing the worship. I get many inquiries, and if you will let me know your meeting place and time of worship I may be able to send members your way.

There will be no 1956 Directory. The 1955 church directory may still be had for 35c each or 3 for \$1.00. Send all orders to: Ray Asplin, 1420 S. W. 56th St., Oklahoma City 9, Okla.

BONDS OF MATRIMONY

Fento-Waters—April 28, 1956, at 4:00 P. M., Brother James Fento of San Antonio and Sister Gladys Waters of Austin, Tex. were united in marriage in the home of the brides sister in Austin. There was a large attendance of Christians who witnessed the exchange of sacred vows. May the Lord richly bless this new home and may it always be devoted to Him. It was with pleasure that the writer officiated.

—Paul O. Nichols.

Doing-Richardson—On April 22, 1956, Bro. Dave Doing and Sister Lela Richardson were married in a beautiful church wedding at Lees Summit. The house was filled with friends and relatives. I had baptized the young man two weeks previously. He comes from a very fine family and is already taking part in the work of the church. I have known Lela, of the Will Richardson family, almost all her life, and she is a sweet girl. We wish for them, a very happy Christian life together. The writer officiated.

—Clovis T. Cook.

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.

—Donald Thomason, Route 2, Sentinel, Okla.

—Franklin E. Stagg, 1320 Root St., Flint 2, Mich.

—Bobby C. Cryer, 2021 Heaney Dr., Houston 16, Texas.

OUR DEPARTED

Smith—Ben F. Smith was born March 5, 1903 in Lincoln County, Miss., and died March 11, 1956 at Hammond, La., at the age of 53 years and 6 days. Aug. 10, 1925, he was married to Myrtis Case Smith. One child, Proby Lee, was born to this union. He is survived by his wife and son; 2 grandsons; a brother, Ollie Smith, Brookhaven; 3 sisters, Mrs. Allie Bickford and Mrs. Henry Myers, Hammond, La., and Mrs. Bennie Case, Baton Rouge, La.; 2 half brothers, Robert, Brookhaven, and Brady, Fayette, Miss.; 2 half sisters, Mrs. Leon Case and Mrs. Merle Smith, Brookhaven; and a host of friends, loved ones, and brethren in Christ. About 31 or 32 years ago he obeyed the gospel, becoming a member of the church of Christ, worshipping at New Salem for many years. For the past 18 years he had lived in Hammond, La., where he helped carry on in the little church he loved so dearly. He will be missed by the church and community, but we feel his passing meant going to rest in Jesus. His body was brought to New Salem for funeral services and interment. A beautiful song service and floral offering helped to make this sad occasion more bearable. The writer spoke words of comfort to the family and large crowd of friends.

—M. Lynwood Smith.

Webb—Sister Margaret Ola Webb was born Nov. 29, 1877 at Anna, Tex., and departed this life Apr. 24, 1956 at her home in Sulphur, Okla., at the age of 78 years, 4 months, and 26 days. Sister Webb is survived by her husband Bro. L. F. Webb; a daughter, Mrs. Minnie Norton; 2 sons, Thurman and Raymond Webb; 10 grandchildren and 14 great grandchildren. The writer officiated at the funeral service.

—R. B. Roden.

Mossman—Thomas Carlyle Mossman was born June 1, 1877 at Marion, Ohio; he passed away May 4, 1956 at his home, Sunland, Calif., being almost 79 years

of age. Brother Mossman obeyed the gospel, April 1, 1956 during a meeting at Covina, Calif., conducted by Lynwood Smith, at whose hands he was baptized.

Brother Mossman lived for many years in Carter Co., Okla., where he was employed by an oil company for 31 years. He moved with his family to Calif. in the 1940's. According to those who knew him best, Bro. Mossman lived a good life. The fact that he had obeyed the gospel was such a source of consolation at his passing for those nearest him. He is survived by his wife, Elzada; 2 daughters, Shirley Freasier and Lorita Plummer, all members of the church, and 2 grandchildren. There are several nephews and nieces also surviving, as well as friends and brethren in Christ.

The writer felt humbly grateful that Bro. Mossman, in life, had asked that he say words over him in death, which he attempted to do in the afternoon of May 5th at the Bade Chapel, Tujunga, California. He was buried in Glen Haven Memorial Park situated in the mountains of southern Calif. May Sister Mossman and the others surviving continue courageously on knowing that "to be with Christ is far better."

—D. B. McCord.

IN APPRECIATION

We want to express our personal thanks to all the congregations and every individual who contributed to our need during the flood. We do not see how we could have managed without your help. The love and kindness of our brethren is heart-warming. May the Lord bless you all.

Bro. and Sister A. C. Perrin and family,
Yuba City, Calif.

CARD OF THANKS

I want to thank the good brethren and sisters for all the nice cards and letters I have received. I also want to thank Bro. Edwin Morris and the churches that contributed on The Talking Bible for me. May God bless each one is my prayer.

Harry Wallace, Cassville, Mo.

MAKE YOUR CALLING SURE

My thoughts go to Nicodemus and to 2 Pet. 1:10, "Make your calling sure." Nicodemus was not a man in the average rank of life. Today, a man of his standing would be insulted at the answer Jesus gave him. But, he wanted to be sure, and he was not a man to let others think for him. He was thinking in terms of salvation for his soul. Today, many churches would not have questioned him, but because of his rank, would have said, "Yes, we need men like you." But thanks be to God, He looks not on a man's rank. What did Jesus mean when he said, "Ye must be born again?" He simply meant that he was unfit. Many today are unfit, and being born again is just the first step. You must be pleasing to God, and that is done by doing His will. Your part in spreading the Gospel may not be as great as others, yet it is your part. You can teach that the wayward might be saved. When one has strayed from the fold, you can visit him to try and restore such. I know what it means to be visited in weakness. When you fail in this duty, you are not making your calling sure.

—G. H. Jones.

From The Fields

John F. Carter, Box 112 Arvin, Calif., May 8.—We look forward to our meeting June 10-24, with Bro. Jack Ivey. Please send us 150 new song books.

W. H. Bowerman, Rte. 1, Stratford, Okla., May 12.—The Galey church is doing fine with visitors nearly every Lord's day. Here is my renewal.

J. B. Lane, 1509 Flint, Waco, Tex., May 9.—We had a good meeting at Rose St., with Bro. Miles King, which closed April 29. Three were restored. Miles has improved much.

J. W. McKeand, Ceredo, W. Va., May 14. — Bro. Wayne McKamie is with us now in a meeting with one confession so far. We look for others. Here are 11 subs.

Ferd Roberson, R. 7, Butler, Pa., May 6.—Bro. Jim Canfield was with us during April giving us some good lessons. He preached once at Flemington, leaving April 25, for Richmond, Ind. We have, as in the past, given him financial support.

J. F. Prince, 1008 Juniper, LaGrange, Ga., May 14.—Bro. Orville Smith just closed a good meeting here, but without visible results. I go to Temple, Ga., each 2nd Lord's day, and Napoleon the third, also teach some at LaGrange, Columbus, and Montgomery.

J. C. Miller, 1017 Childress, San Angelo, May 6. — Bro. Bennie Cryer preached for us today with 3 confessions and one is to be baptized tonight. June 11-24, Bro. Paul Nichols will be with us and we look forward to a good meeting.

Wm. Tracy Moore, 608 Bluff, Delta, Colo., May 11.—April 29, we enjoyed having Bro. Paul Mackey and Bro. Kemmerling and wife with us. Bro. Mackey gave us a good lesson. It is encouraging to us to have visitors. Remember us in your prayers.

Gene Hopkins, 1105 W. 21, Tulsa 7, Okla., May 14.—Since last report, Bro. G. B. Harrell has preached for us. Bro. Larry Robertson holds a meeting for us June 3-17. Sorry I failed to get this in last issue. We want all to attend.

R. W. Bray, 3237 NW 31st., Oklahoma City, Okla., Apr. 26.—Bro. James Orten held a good meeting for us recently. Our membership has increased over the past 3 years, and everyone is working for the good of the Cause. Please send us 150 new song books.

Ralph Kitson, Mozier, Ill., Apr. 19.—Bro. Jack Ivey was with us for 2 weeks. He is a good preacher, and attendance was very good with a full house most of the time. One was baptized for which we are thankful. Pray for us. Here are 2 subs.

Byron Kramer, Salona, Pa., Apr. 20.—We are still striving to serve the Lord at Flemington. We had one addition during our meeting in March, with Bro. Larry Robertson doing the preaching. Here are some subs. Pray for us.

Elwin Cutter, 203 Strong, Bowie, Tex., Apr. 20.—The church at Fruitland has bought the building they have been meeting in, and would appreciate help from anyone. Our crowds are increasing and much interest is manifested. We rejoice to read of the good being done.

A. W. Fenter, Box 151, Jacksboro, Tex., May 2.—The church here is doing fine, growing in number as well as spiritually. We are happy to read the OPA, it has helped us so much. I am sending twelve subs. We rejoice to read of the good work over the brotherhood.

Geo. W. Carter, 1827 Shady Lane Dr., Shreveport, La., May 4.—Bro. Robertson was with us at Velva St. during April, doing personal work, and 5 were restored. We were fortunate in having such a preacher and also in having Bro. Wayne Fussel who will be with us for 2 weeks.

Jimmy Shaw, Commodore, Pa., May 14.—During March and April I was with the brethren in La. preaching several times at Fairview, Conway, and Chentiere. I was also at Strong, Ark. for one service. Recently, I preached at St. Albans, W. Va. and Youngstown, Ohio, and heard Bro. Wayne McKamie last night at Huntington.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., May 16.—I am now located at Big Springs, Tex., where I have been for the past six or seven weeks. The mission effort here has been very prosperous and continues to show improvement. Addresses of people you would like us to visit here will be appreciated. Pray for us.

Paul Mackey, 308 Woods Ave., Flemington, Pa., May 16.—The work continues here at Denver, Colo., with occasional visitors for which we are thankful. We have been conducting home bible studies among non-members, with 6 regular appointments at the present time. I preached at Delta, Colo., Apr. 29, and enjoyed the visit with those brethren. Please, pray for the work here.

B. B. Cayson, 1993 Pt. Church Rd., Memphis, Tenn., Apr. 20.—Since last report 2 have been restored. Bro. Kornegay of Panama City is working with us. Recently we enjoyed preaching by Brethren G. B. Harrell and Dorman Bryant of Little Rock. We look forward to their return. Apr. 15, I was at Pochontas, Ark. They are such fine people. I hope to return May 6. We invite visitors.

Jim Thompson, 271 Dorman, Yuba City, Calif., May 5.—I wish to extend thanks for me and my family for the help during the flood. We are now back in our home. I have been working with the Olivehurst church for the past year. Bro. Oscar Alexander from Chico is also working with us. We appreciate the work of Bro. Jones of this congregation. I baptized a young man last Lord's day. He wants to become a preacher.

Alton Bailey, 2432 6th St., Columbus, Ga., May 7.—The church here is doing fine, and we look forward to a good meeting June 12-20, with Bro. Waters. I preached at Chapel Grove, Tenn., Mar. 10, 11. Since Dec., I have spent most of my time near Columbus. Bro. Orville Smith preached for us Apr. 17, 18, and Bro. Burnice Weeks was here Apr. 21, 22. Pray for our efforts for good.

Marvin Crouch, 220 Roesler Rd., San Antonio, Tex., May 10.—The Nacogdoches Rd. congregation continues to grow. Bro. Paul Nichols recently conducted a very fine and inspiring meeting for us. We look forward to a continuation of preaching the Word when Bro. Kirbo is here in July, and Bro. Larry Robertson this fall. Let us fight the good fight of Faith. Any other kind of fighting is not of the Father.

Dallas Burdette, 708 W. Shawnee, Montgomery, Ala., Apr. 17.—I preached at LaGrange, Mar. 18, Columbus, Ga., Mar. 25, and Lowery, Ala., Apr. 7, 8. There were 10 confessions of faults and one baptism. Apr. 8, I heard Bro. Grimes give a wonderful lesson at Early, Ala. I have a special notice for the brotherhood. Bro. Marvin Shelnuitt made his confession recently and returned to the fold. He had been preaching for about a year and a half and then quit. He had to have one leg amputated and may lose the other. Remember to pray for him.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., May 8.—I still preach over the week-ends as my health will permit. We look forward to our meeting at Pearlhaven beginning May 25 with Bro. H. E. Robertson. I certainly enjoy the OPA. The articles have been very good. I think the article by Bro. Stegall is the best I ever read on "The Sabbath." I appreciated what Bro. McCord had to say about the preachers duties and responsibilities.

J. F. Massengale, 1646 N. 36th St., Phoenix, Ariz., May 12.—The church here continues to meet regularly for the scriptural worship and invite all who can to come worship with us. We have the new building sufficiently finished that we met in it last Lord's day. It is very nice and much larger. We are thankful for all these good blessings. Church attendance continues good and I baptized one since last report. Please pray for us and the effort here.

Billy Bywater, 3261 Fulton, Shreveport, La., May 16.—The Velva St. church here is doing fine and seems not to become weary in well doing. I am opposed to carnal warfare in any form and so far am having trouble obtaining my classification. Please remember me in your prayers. I think the OPA is fine and I surely enjoy it. Here are 2 subs. Bro. King, if you are near enough, please stop by with us. You will certainly be welcome.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., May 14.—Apr. 13-22, I was in an enjoyable meeting in Burkhardt, Mo., with 3 baptisms, and 2 restorations. Crowds and interest were good throughout. Apr. 27-May 6, I was at Cassville, Mo., which I enjoyed. I preached at Fruitland, Tex., May 11-13, and it was good to see old friends again. I am to be at Kennewick, Wash., May 17-27; Council Hill, Okla., June 1-10; and Midland, Tex., (905 S. Terrell), June 15-24. Lord willing, we plan to be at Sulphur and look forward to seeing many there. Pray for us.

Johnny Elmore, 1225 N. Grant, Springfield, Mo., May 15.—The work is progressing here in Springfield and we were happy to see 2 obey the Lord in baptism May 6. We enjoyed having Bro. Lynwood Smith preach for us Apr. 27, 29, and Bro. Miles King, May 9-11. May 1, we heard Bro. Edwin Morris at Cross Hollows. In April, we were supported by Ardmore, Okla., Kingman, Ind., Lebanon and Mt. Carney, Mo., and this month by Lees Summit and Mt. Home congregations. We are to be at Clio, Mo., in a meeting June 15-24.

H. D. Hinton, 1934 N. St. Augustine, Dallas 17, Tex., May 16.—The church at 2515 Denley Dr., continues to grow and we are working in peace, unity, and brotherly love. We have improved our building some, and have new pews ordered. Bro. Homer A. Gay, Jr., and family have moved here and he is a wonderful help in both singing and teaching. The Spanish brethren are doing well. Bro. Martinez meets with us Wed. evenings, and they have their services on Fri. evenings. Our meeting with Bro. Don McCord will be June 22-July 1. We invite all who can to be with us.

Clovis T. Cook, Rte. 2, Lebanon, Mo., May 10.—For the past three months I have been here in Kansas City, Kan. I have been working with the church at 10th. and Ray. In addition to preaching here I have also preached at Lees Summit. Both churches are doing fine. At present, Bro. Ervin Waters, is here in a meeting with the 10th. and Ray congregation. The brethren from the new church located at 43rd. and Michigan are co-operating in the meeting which we really appreciate. It's a pleasure to be associated with Bro. Waters again. I recently baptized a fine young man at Lees Summit.

Tom E. Smith, 302 Phillips, Healdton, Okla., May 16.—Since last report I have preached at Graham, Oak Grove, Healdton, and Sentinel, where all are holding fast and endeavoring to accomplish more. I attended Bro. Barney Welch's meeting at Wilson where he did some sound edifying teaching to the church in a fearless manner yet with the spirit of Christ. During my brief association with him, I learned to love him more.

I have just received word that one of my brothers in the ties passed away at Ranger, Tex., which reminds us that "one by one we're passing over." I want to do all I can for my Lord before I am called to go. Pray for me.

Miles King, Rte. 1, Box 62, Austin, Tex., May 17.—Recently, we enjoyed a meeting at Rose St. in Waco, and had wonderful association with preaching brethren Edwin Morris, Wayne McKame, Cyrus Holt, and James K. Stewart. En route to Iowa, I preached at Council Hill, Okla., and Springfield and Lebanon, Mo., which we enjoyed. We had a wonderful visit in the home of Bro. Johnny Elmore at Springfield where he is assisting in the work. We are now in Waterloo, Ia., where they are few in number but full of zeal. We go next to Ky. and Ohio. We look forward to seeing many of our old friends at Sulphur. After that, we go to W. Va., for three months mission work.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, May 16.—I closed the meeting at Tucker, Okla., May 6, and enjoyed working with these fine brethren. They have a good church building and are most hospitable. I am to return for a singing drill in the community later in the year. The past ten days I have been laboring with the 10th and Ray congregation in Kansas City, Kansas. This congregation is lively and growing. We have had several restorations. It has been a pleasure to work with Clovis Cook, who has been living here, in this meeting. Am scheduled to be at Ada, Okla., in a tent meeting, June 1-10, and at Columbus, Ga., June 12-20. We are moving to San Angelo next Monday, the Lord willing.

Leon Fancher, 2805 McGaha, Wichita Falls, Tex., May 16.—My work with the St. Albans, W. Va., brethren will close the last of this month, and I am to be with the church at Green Valley, Ark. (Dierks), most of June. The past month we have made two visits in Cleveland, and Bro. Tommy Shaw and I will begin a meeting there Saturday evening. Huntington (18th St.) is supporting Tommy, and they with St. Albans are helping on the seats and advertising. They will meet in a rented building at 7520 W. Dudley in Cleveland. Bobby Skeens who lives in that city, has returned to the fold. His address is 873 E. 72nd, Apt. 2. I believe there will be about 3 families to begin with.

D. B. McCord, 16720 Greenhaven, Covina, Calif., May 18.—The May issue of the paper was good; it is noteworthy that more of the younger preachers see the necessity of writing for it. As to Bro. Gay's "Timely Suggestions," to many they are the first items of interest; a better name for his column would certainly be hard to find, and a better man for making the suggestions would be even harder to find. Long live Bro. Gay and "Timely Suggestions" is my sentiment. Since last report, my work has been mainly here at home; I have also preached at Montebello, Norco and Orange. My first meeting of the summer series is at Denley Dr., Dallas, beginning June 23. I hope to be at Sulphur over July 4th. Please pray for us.

Tommy Shaw, 5088 Webb Road, Youngstown 9, Ohio, May 16.—In April, I preached two sermons at both Huntington and Twelvepole congregations. April 22, I began a meeting at Clintonville, W. Va., which continued eight nights. The association with the people at Clintonville was very enjoyable. The following week I heard Bro. Jack Ivey preach two good sermons at Fairmont, W. Va. One night he preached about the Devil and really gave him a beating. I look forward to working with him some in the future. May 4, I began at Liberty, Ky., and the meeting continues this week. Bro. Thomas Murphy lives here. He is a true preacher and brethren would do well to call him to preach. We spent one night with Bro. and Sister Leon Fancher recently. My brother Jimmy was there and the pleasant hours will not be soon forgotten.

T. R. Chappell, Box 5148, Sonora, Tex., May 17.—The church here is progressing nicely, working in peace and harmony. Bro. J. T. Williams is slowly regaining his health for which we thank God. We have been

helping in the mission work in the city of Big Spring, and I think the effort has surprised a lot of Texas brethren. Many said it could not be done. I think we have proven beyond a doubt that we must first determine to do a thing and there will be a way to do it. We thank God for what has been accomplished at Big Spring and trust yet bigger things will be accomplished. I'm sure the other churches and individuals helping in this work feel the same. Bro. Jack Ivey did a splendid job, and also Bro. John Smith who is working there is doing a good job. We enjoy the OPA and I want to say amen to Bro. Water's piece in the last issue. I think he is exactly right. Here is my sub.

Billy Jack Ivey, Box 13, Sentinel, Okla., May 16.—The meeting at Mozier resulted in the baptism of one young man. It was a pleasure to be at Mozier again. At Fairmont we engaged in a week of music study followed by a meeting of two weeks duration. The brethren there continue in the faith and are making wonderful progress. They have built a very attractive building in which to meet. I believe that all of the brethren who contributed their money to the effort made a very wise and good investment. We are now at Huntington attending the meeting of Bro. Wayne McKamie. Wayne has really developed into a splendid preacher. It is good to be associated with the preachers and many brethren while here. We look forward to seeing many of you at the Sulphur camp meeting.

E. H. Miller, 1008 Truitt, LaGrange, Ga., May 16.—I was with the Sweetwater, Mo. brethren for a week, and am now at Cable Ridge, Mo. One has been baptized thus far, formerly a Catholic, and we look for others before the meeting closes. Several others seem interested. These congregations are near enough, that they are able to attend one another's meetings, thus attendance has been good. The OPA is surely good. I am glad to see good articles by the different brethren. I wish it could be published weekly. The second edition of my reply to Lemley's tract on "This cup of the Lord, what is it?", is now in the printers hands. They are \$3.00 per hundred. My tract on "Individual Communion Cups" is about sold out. I have about 300 left and they are 5c each or \$3.00 per hundred. I plan to reprint this tract in the same style as my tract in reply to Lemley as this style is so much easier to mail, hand out, or carry. Here are 4 subs.

Jack Cutter, Route 2, Crescent, Okla., May 17.—The work at McAlester, Okla., ended March 25, with 1 restoration. This is besides the results mentioned in a previous report. In route to my meetings in Pa., I stopped in Detroit and Pontiac, Mich. While there I had a fine visit with Bro. Gay. The meeting at Love Joy (April 15-29) was one of the most enjoyable that I have ever had. It ended with 2 baptisms. April 30, thru May 6, I was in a meeting at LeContes Mills, it ended with 1 restored. On my way back home I attended a few nights of Wayne McKamie's meeting at Huntington, then to Chapel Grove, Tenn., where I spent the week end. Besides the preachers mentioned in this report I have visited with or attended the meetings of Brethren James Orten, L. G. Butler, Billy Orten, and Lynwood Smith. My next scheduled work is (June 10-17) at Flemington, Pa. Then the camp meeting at Sulphur.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., May 8.—Apr. 1-27, I was with the brethren at Butler, Pa. A young lady was to be baptized there last Lord's day. She attended services while I was there. She and her mother were members of a denomination. I talked with the mother in the home of Bro. Brewer at Pittsburg, on women doing public teaching. Brethren Roberson and Cobb had taught the young lady the way of the Lord more perfectly and she made the good confession on Lord's day after I left. I am now at Richmond, Ind., and May 13, will close my work at this place. I appreciate the good home I have had with Bro. and Sister Webster. Bro. J. H. Roberson is their leader and keeps them much encouraged. He is to hold our meeting at my home congregation July 8-15. His health has improved but he is still on a special diet.

The last of this month I am to be near Pocahton, Ark.; near Marshall, Tex., in June; Brinkley, Ark., in June; and then at Malone, Ala. I am thankful to the few who have made it possible for me to keep preaching the Word. I hope I may be able to continue.

Homer L. King, 3416 Farmington Rd., Stockton, California, May 20.—On May 31, we conclude our labor with the brethren in Stockton. We continued the personal evangelism and public teaching the past month: One confessed faults, and the interest and attendance seem to be increasing. We enjoyed a wonderful all-day meeting today, with three services and a basket lunch at noon in the park. Brethren from Lodi, Modesto, Ceres, Waterford, Bakersfield, and Los Angeles were in attendance. The singing in the afternoon was wonderful. We are looking forward to another such meeting next Sunday at Modesto. We have enjoyed visits in our home the past month by Bro. Jerry Cutter and wife, John Reynolds, and Tom McGee and wife; also various ones from the Stockton church. We are glad Bro. Reynolds is back in the field, able to carry on publicly and from house to house. We plan to leave here June 9, en route to Wichita Falls, Texas, where we are to begin a series of meeting June 15, thru 24th. We hope to arrive at Sulphur, Okla., about July 1 or 2nd., to be on hands for the July 4 meeting. We plan to be in our old home community near Lebanon, Mo., July 5 to 30. We look forward to seeing many of our old friends and making new ones in the next two months, the Lord willing. Your prayers are desired in our behalf.

Billy Orten, Route 2, Lawrenceburg, Tenn., May 18.—The meeting at Waterloo, Iowa closed April 29th with no visible results. The brethren in this city are having a hard struggle in trying to build up a faithful congregation. May 6th, I preached once each at Fairview and Conway, Louisiana. That night we were made very happy when my wife's father, Elton Johnson, was baptized. He will be a great help to the Conway congregation. We were with the brethren on Frank Street in Lawrenceburg May 9th and 13th. En route to Missouri, I preached at Memphis. I was very happy to become acquainted with Bro. Korngay, who recently moved to Memphis from Panama City, Fla. The meeting here at Mountain Home, Mo. began last night. It is a pleasure to be associated with Bro. Jesse Ennes and the fine people here again. While in Tennessee, I had two visits with Bro. Paul Bates of Henderson, Tenn. He has been associated with the preaching for the brethren who have classes, women teachers, and individual communion cups. He is now attending Freed-Hardeman college in Henderson, Tenn. Bro. Bates told me he was convinced that a congregation should only use one cup in communion, and that his conscience would not allow him to continue worshipping with individual cups. He arrived at this decision from his own prayerful and sincere study of the scriptures, not having talked with any of our brethren. As Paul had not considered the Sunday School question very much, he wanted to study it more. He impressed me as being a very intelligent and sincere young man. We are looking forward to hearing more from him and being associated with him in the work of the Gospel.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., May 16.—The meeting at Corcoran, Calif. closed April 15, with three confessions. Enroute to our next meeting at San Antonio, Texas we stopped at Yuma, Ariz., where I had a private discussion with a cups and Sunday School preacher in the home of Brother and Sister Rex Burton. April 20-29, we were with the Nacadoches Road congregation at San Antonio. We certainly enjoyed being with this fine working group of Christians again. They are certainly zealous. Also this is one congregation in the brotherhood that believes in advertising that they are in business for the Lord. They have more signs out than any other church that I know of anywhere. People know they are on the map. Our next meeting was with the fine people at Harrodsburg, Ind. We were happy to work with them again, also. Some of our dearest friends are here, and they certainly do treat the preacher royally. I think I know of no other congregation that gives better on the first

day of the week dollar for dollar than the members here according to their wages. And then they use what is taken in to advance the Cause, not only at home, but abroad as well. At the present time we are enjoying a good meeting being held by Brother Wayne McKamie at Huntington, West Va. Several other preachers are also attending, and we are certainly enjoying being together. We begin at Ceredo, W. Va., May 20, and continue for one week with the Twelvepole congregation. May 30-June 10, we are to be at Odessa, Tex. June 11-24, San Angelo, Tex. After that we plan to go to Sulphur, Okla. for the camp meeting, the Lord willing. Brethren, let's keep pressing the battle in Jesus name. It is our job to save souls.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., May 14.—We are working with the faithful church in Pontiac, Mich. We have recently baptized Brother Earl Roe's wife—a very fine, young lady, formerly a member of the Church of England. They are a fine, happy Christian couple now. There are others attending our services who, we believe, will soon obey the gospel. We are now getting started in the study of music one evening a week, and are to begin in a chapter study, using the less-experienced teachers, trying to help them develop into more efficient teachers. We have some who are already good teachers. I have been trying to give the lessons that I felt they needed most, and they all seem glad to readily receive the Spirit's teachings. I believe there is a wonderful opportunity in this north-land to build a strong church—if we will concentrate our efforts more on Pontiac for a few years. It now looks as if I will have time to hold two or three meetings somewhere this fall—if I am needed. I am living in hopes of seeing many of my beloved brethren and sisters at Sulphur this year. Wife and I have been very busy the past week, trying to wear out a case of flu. After I finish here June 24, I am to be working with the 10th. and Ray St. congregation in Kansas City, two months and will be glad to try to contact anyone that you may know living in reach of us there, whom we might influence to go to one of the two faithful congregations for worship, if you will send me their name and address. It is good to see the many good reports from the busy preachers in the work of the Lord. May God richly bless and keep His people.

J. Wayne McKamie, Rt. 1, McGregor, Tex., May 17.—The first of Dec. we began in Midland, Tex. working with the old congregation at 907 S. Terrell St. and continued there until the last of March. We enjoyed being with preaching brethren, Broseh, Cryer, Joyce, and Jack Ivey. During this time I went to Memphis, Tenn. and conducted funeral services for our beloved Bro. Pinegar. We enjoyed attending Jack Ivey's meeting in Big Spring, where he began a new congregation which continues faithful. En route home we preached 2 nights at Eola. We enjoyed a short stay at home, preaching, and once at the Rose St. congregation in Waco. We heard Bro. Miles King deliver 2 splendid sermons in his meeting at Rose St. in Waco to wonderful crowds. We then left for Memphis, Tenn., and enjoyed being with the brethren. Then to the Frank St. congregation in Lawrenceburg for a meeting. This was our first there and we enjoyed it immensely. Preaching brethren in attendance were, Paul Walker, Orville Smith, and Ervin Waters. We then left for Harrodsburg, Ind. for a short visit and to preach where we had worked so long. We heard Paul Nichols deliver a good sermon in his meeting there. On May 6, we began at Huntington, W. Va., where we are now. The meeting is in the last week, and we have had 3 confessions to date. We are having wonderful crowds, and we have had a number of preaching brethren, which helped our meeting. We had Paul Nichols, Jack Ivey, Leon Fancher, Jack Cutter, Tommy Shaw, Jimmy Shaw, and Bro. Leonard. Bro. Leonard and these brethren are really up and about the Father's business. We have enjoyed wonderful hospitality on all this trip and appreciate it so much. We close here Sunday night, the 20th. and begin in Greenville, S. C. on the 23rd.

Dollars are like eggs—they are better when used fresh.

GOSSIP TOWN

Have you ever heard of "Gossip Town"
On the shores of Falsehood Bay
Where Old Dame Rumor in rustling gown,
Is going the livelong day?

It isn't far to Gossip Town
For people who want to go
The Idleness Train will take you down
In just an hour or so.

The Thoughtless Road is the popular route,
And most folks start that way
But it's steep down grade, if you don't watch out,
You'll land in Falsehood Bay.

The principal street is called They Say,
And I've Heard is the public well.
And the breezes that blow from Falsehood Bay
Are laden with Don't You Tell.

Just back of the park is Slanders Row,
'Twas there that Good Name died,
Pierced by a shaft from Jealousy's Bow,
In the hand of Envious Pride.

The people who live in Gossip Town
All reap of the seed they sow,
And this you will find as they have done,
If ever you chance to go.

—Author Unknown.

(Selected by Dan Sexton, Clinton, Okla.)

FAITH

We, as Christians, often use the word faith, and the expression, "I have faith in Jesus Christ," is quite an everyday phrase. Yet, I wonder if we have ever fully realized just how much this word covers. We live in a world of hate, war, and distrust. How can we know the meaning of faith unless we go to the author of things divine? It is defined in Heb. 11:1, "Faith is the substance of things hoped for the evidence of things not seen." Although faith may not be a tangible substance, that may be seen or felt with the hands, it is a substance which we as Christians, must have in our daily lives. We must have faith in God, His divine being, His Word, and His promises. It is the foundation upon which lies all our hopes for a future with God. Although, we can not see faith, "the evidence of things not seen," our world would be very limited without it, in a spiritual sense. We must have faith in order to please God, "But without faith it is impossible to please Him" (Heb. 11:6). The prophets of old, lived by faith, even Abraham was justified by faith (Rom. 4). Thus, we as Christians must always have our mind set on things above and with the shield of faith overcome the wicked.

—Howard Walker.

Man is like a tack—pointed in the right direction,
driven hard, and goes as far as his head will let him.

If each day is hemmed by prayer, the edges are less
apt to ravel.

Count the day lost when you try to help yourself
by hurting someone else.

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. XXVII

MODESTO, CALIFORNIA, JULY 1, 1956

No. 7

PAUL BATES TAKES HIS STAND

Paul in his letter to the Romans said: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3).

Being raised in a denominational home, I began early in life to wonder about certain things that were practiced in the church of which my mother was a member. However, I did not think seriously enough. It was not until 1947 that I began to search for the true church. As I read, I began to find many things that conflicted with my early teaching. I saw there was a choice to make. I must either accept my parents' teaching or the Word of God. They did not harmonize.

After due consideration I obeyed the gospel, becoming a member of the church of Christ in August of 1948. I was associated with the brethren who use cups and classes. I was very happy, although my friends could not understand the stand I had taken.

In June of 1955, I entered Freed-Hardeman College, of Henderson, Tenn., to prepare myself to preach the gospel. Right away I began to notice certain things being taught which I believed were not in harmony with the Word of God. The more I studied, the more I realized I must again make a decision. I must either obey men or God.

I was reminded of the words of Paul in his letter to the Galatians: "For do I seek to please men? For if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). I consulted teachers at the college, also preachers on various occasions, for Scriptures authorizing the practice of cups and classes. They could not provide them. I believe it is high time men began to use their minds to think with. I could name many young men who are going out to preach what men say and not what God says. Why? Because their minds have been polluted with the ideas of men. They have not taken time to study God's word. They have become too interested in what the men of today say. This should not be.

In May of this year, my wife and I took our stand with the brethren who do not believe in the use of cups and classes, but who believe in the inspired Word of God.

May we continue to grow in the grace and knowledge of our Lord Jesus Christ. May we Gospel preach.
(Continued on page three)

PREACHERS' METHODS

By J. W. McGarvey

(This is the second in a series of an address made by the late J. W. McGarvey. Studying the Scriptures historically is the theme just dealt with in the preceding installment.—D. B. McCord)

The study of the Bible by books is involved, to a large extent, in the method of study just named, and especially is this true of the historical books. But a man may acquire a good knowledge of events recorded in a historical book without having studied the book as a book—without, in other words, having given attention to the specific design of the book, as to the plan on which it is constructed. No one understands a book until he has done this. And in regard to the books which are not historical, while the student of sacred history may have gleaned the facts mentioned in these, and may have given the book itself and the author of it their proper place in the procession of biblical events, he may as yet have learned very little of what the book contains. When we have gleaned, for example, the historical facts embodied in the book of Job, in the Psalms, in Proverbs, in any of the prophets or in any of the epistles, how much remains that is yet to be learned? How much, too, that is, if possible, of more importance than the facts—matter too which the facts sustain only such a relation as does the scaffold to the building, or the golden framework to the gem which glitters within its embrace. In order to reach and gather this rich fruitage of Bible knowledge, every single book in the Bible must be made, in the course of a preacher's life, a subject of minute and patient study.

The method of studying a single book is simple and obvious. It requires that we first obtain a general conception of its design and its contents. This is obtained by reading it for that special purpose.

This prepares the way for the second step, which is to ascertain the general divisions of the book, together with the aim and contents of each. When this is accomplished the framework of the book, showing the plan on which it is constructed, is distinctly before the mind, and we are prepared for the more minute examination of its particular parts. While reading it for these purposes, we will usually have formed some acquaintance with its historical connections, such as the time and circumstances under which it was written, and the influences at work upon the mind of the author. Next follows an exegetical study of every part by sentences and paragraphs. Much of this information can be obtained by reading an introduction to the book,

but this is to obtain information at second hand—a process never to be adopted by a student except when the original sources are beyond his reach. Read introductions after you have studied the books and not before. Thus read, they may correct or modify your own conclusions, but read in advance they may mislead you and at best you are not able to judge of their correctness.

In addition to the study of Bible books separately, many of them should be studied in groups, according to their subject-matter, or the time of their composition. For example, the books containing the scattered statutes of the Mosaic law are a group by themselves; the prophets before the captivity, the prophets of the captivity, and the prophets after the captivity are three other groups. In the New Testament the four Gospels are a group having common subject-matter, and yet John's Gospel, if grouped according to time, would stand with his three epistles and the Apocalypse, as the latest writings of the New Testament. In like manner the apostolic Epistles should be studied in groups according to the time of the composition. Only in this way can we have before our minds the state of society which was before the minds of the writers, and possess the key to the vivid appreciation of these writings which these circumstances alone can furnish.

The study of the Scriptures by topics is the third method which I have named. While prosecuting the methods already mentioned, a general knowledge of leading topics will have been obtained; but the preacher should never be satisfied with a general knowledge of any topic treated in the Bible. Detached pieces of information are never satisfying, and they are very likely to prove misleading. Complete, systematic and exact information is what our calling demands, and this we must as soon as possible acquire.

I know of no method by which such a knowledge of topics can be acquired less laborious than the following: First, by means of your recollection from former readings, and by use of your Concordance, gather up all the passages which treat of the subject in hand, or which throw any light upon it. Second, classify these passages according to the different branches of the subject with which they are connected. The branches of the subject are often known in a general way before the investigation begins. They have come into notice by inquiries of your own mind, or they have been made familiar by religious controversy. When the divisions thus suggested are but a part, the passages themselves will suggest the remainder, so that there will seldom appear any difficulty in completely classifying the collected passages and obtaining exhaustive subdivisions of the topic. The next step is to arrange the thoughts and facts under each branch of the subject in some natural order of sequence, and thus obtain a systematic view of it as it stands in the Scriptures. Finally, the parts must be studied with reference to one another and the whole; and the whole must be studied with reference to all its parts. When this is done you are prepared, and not till then, to write or speak on the subject or any of its parts with the assurance of one who understands fully what he proposes to say.

This is a laborious process. It is one which only the few have the industry to pursue; but the few who do pursue it are the masters in Israel, they are the teachers of teachers; while those who lack this industry must remain contented with very imperfect knowledge, and

must obtain their knowledge in the main at second-hand. I suppose myself to be addressing men who wish to rank with the former of these two classes. It may be well to add, however, that a young preacher, in the beginning of the ministry must necessarily discuss some subject before he can have had time and opportunity for this exhaustive study; but all such should remember that this necessity is one of the disabilities of inexperience which must be put away as soon as possible.

TIMELY SUGGESTIONS

"Timely Suggestions" it shall be. A few issues back, I asked our readers if they knew of a better title for my writings. Well, I didn't know so many people did read my articles. I have received many many letters and cards in response to this. One, who thought I was too hard on worldliness, suggested that I should be able to think of something better. Another said, maybe, "Spiritual Snacks," but said he liked "Timely Suggestions" better. Another said "Words of Wisdom" might do, but added that might sound like I thought I was wise, and that he knew I didn't want to seem "lifted up." All the others just say "Keep on with your Timely Suggestions." Thanks. I shall do the best I can. I certainly do not want to let any one down, for Solomon says, "Confidence in an unfaithful man in time of trouble is like a broken tooth, or a foot out of joint." He also says again, "As cold water to a thirsty soul, so is good news from a far country"—(Pro. 25: Verses 19 and 25).

I could not quote from all the letters I received, but the most of them seem to put me on too high a footing, but I do want to say that all of these good things they say about my writings does encourage me, and helps me to be humble, and the criticisms help me to be more careful—yes, they all help.

Evangelists had "Hands put on them," see 2 Tim. 1:6, and Acts 6:6. Both Phillip and Timothy were evangelists. Now, if this laying on of hands was to put them into the office of evangelists, I have missed mine. (I have had hands layed on me a lot of times in my childhood, all of which may have helped me to be a better boy, but did not put me in any authority).

Suggestion: If men become elders and deacons only when hands are layed on them, then what about evangelists? **Suggestion: Think it thru.**

When you are in the right you can afford to keep your temper, and when you are in the wrong you can't afford to loose it.

Suggestion: "Be ye angry, and sin not"—(Eph. 4:26).

"Put them in mind****to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men"—(Titus 3:21).

Suggestion: When you are slinging mud, you are losing ground.

Some one else said: A little learning is a good thing, but a dangerous thing when used in wrong places.

Suggestion: Sympathy does not always come from a soft heart: Nothing weeps more than a block of ice.

People don't like being preached to in the movies or on T.V.—They can go to church and get that for nothing.

Heads or tails: We usually think of this expression as people "matching nickels" for a drink. But in Deuteronomy 28, the Lord told Israel, "And the Lord

shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them"—Verse 13. In verse 15, He says: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee." Verse 44: "He (their enemy) shall lend to thee, and thou shalt not lend to him: He shall be the head, and thou shalt be the tail."

Suggestion: In that final day, will it be heads or tails with you?

Writers: In the last quarter of a century I have written enough material (such as it is) to make two or three books. But there are many good writers among us, who have written but very little. I would love to see article, after article from the many preaching brethren among us. Bro. King insists from time to time that all feel free to write. We need articles on **first principles**, and many of our young preachers would be good on these. We also need articles on Christian living, the true worship, etc.

So here is my final **Suggestion:** As many as ten begin now, and write short, well written articles **each month** for six months, and you will then **want** to write. There is also still a lot of requests for a question and answer column, which I hope to see some day in the OPA.

Shoulders which "bear burdens" have no room for "chips."

—Homer A. Gay.

PAUL BATES TAKES HIS STAND—

(Continued from page one)

ers always remain conscious of the great obligation to preach the undiluted Word of God and guard that which has been committed to our trust.

—Paul Bates

P. O. Box 401, Lawrenceburg, Tenn.

COMMENT

Paul Bates is the young man about whom Billy Orten reported in the June 1, OPA, and with whom he had two talks on cups and classes. Paul Bates was almost ready to leave cups and classes before talking with Billy, having studied these issues himself without our knowing anything about it. A few days later Billy Jack Ivey, Fred Orten, and I visited for several hours with Paul Bates and wife. Their minds were made up. The next night, when Billy Jack preached at Frank St., in Lawrenceburg, they took their stand for the truth.

Paul Bates is twenty-eight years old. He is married and has two children. He is a forceful speaker with confident bearing and kindness of manner. He is definitely a high type of Christian gentleman. He was well established among the cups and class brethren in Tennessee and was being furnished a new brick home by a congregation near Henderson where he attended Freed-Hardeman College. He was making his living and his way through college by preaching. He stood in good reputation among the cups and class congregations in Lawrence County, having preached for some of them. People respected him.

His decision was grave and it cost him much, as

it cost the Apostle Paul. He was firmly entrenched among those brethren and respected by the college faculty. Paul Bates suffered some at the hands of the President of Freed-Hardeman College, H. A. Dixon. Paul believes in turning the other cheek and has no rancor or bitterness in his heart. He did not want to publicly expose H. A. Dixon and Freed-Hardeman College for what they are. But knowing as I do the dangers inhering in human institutionalism fastening itself upon the church, I have no such compunctions.

H. A. Dixon is the man who jailed Leroy Garrett without legal cause, when he could not intimidate him on the college campus. He talked with Paul Bates in his office several times before Paul took his stand. He reminded him of what he would lose financially if he changed. And then he threatened to expel Paul if he did change. Before Paul publicly severed his working fellowship with these brethren he had arranged to debate another young preacher on the college campus on the individual cups. H. A. Dixon forbade the debate and said there would be no discussing of live issues on the campus. What dictatorship! Then after Paul took his public stand for the truth, H. A. Dixon harangued him, belittled him, questioned his intelligence, threatened to expel him, called in the Discipline Committee of the College (they refused to take action), and wrote letters to churches over Tennessee warning them against Paul. He stormed and raved. Paul assures me that he remained calm and courteous throughout. He secured an admission from H. A. Dixon that infidels, Baptists, and Methodists could attend the college, but that they did not want one cup brethren there.

Paul Bates says that no college deserves the name "Christian" and that he knows first hand now about how the colleges are trying to control the policies of churches and influence them.

The congregations at Chapel Grove and Frank St. put Paul Bates in the field immediately. He is working every day and night for the Lord. He is already changing others in Lawrence County and has many studying. He preaches on the radio at Lawrenceburg every Sunday. One of the cups and class preachers in Lawrenceburg, Rufus Clifford who is a friend of mine, has already made an attack on Paul Bates on the radio. Rufus never thus attacked me. Paul Bates is studying with every cups and class preacher who will permit him.

I firmly believe that others will change. Truth is on the march. Other splendid young men will with honest hearts search God's Word and permit its light to illuminate their thinking and their lives. Such young men as Paul Bates, Bob Savage, and Taylor Joyce, who have all left digression during the last year, make us grateful that we are alive and fill us with hope for the future.

Paul Bates would like to become acquainted with many brethren. He would like to hold meetings through the brotherhood. He is a live wire and a personal worker who works full time. I commend him to you and ask you to prove your faith and love by your works. Let us prove that such men are welcome by using them.

—J. Ervin Waters

(Note: I join Ervin in extending a welcome hand to Brother Bates into our ranks, the local churches and the columns of the O. P. A., and into our homes. My sincere prayers for you and yours, Paul.

—Homer L. King)

Old Paths Advocate

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HERE AND THERE

How to Reach Us—During the month of July address all matter intended for the paper, orders for books, or personal correspondence to my old home address, Route 2, Lebanon, Missouri. If you will keep up with these instructions it will save much delay.

They Continue to Come—We refer to the preachers who have in the past year come out of digression, cups, Sunday school, or both, and have taken their stand for the Bible way. In this issue, be sure to read "Paul Bates Takes His Stand." You have already noticed the reports of a number of others earlier in the year. I have met but one of these preachers, Bob Savage, who impressed me very favorably, and from the reports, the others must be men of ability and sincerity. Not many ever turn back, once they head in the direction of innovations and departures. Therefore, we have reason to "thank God and take courage" in the crusade against digression in the work and worship of the church. May we lift up our heads and look on the fields; may we take heart, and let us "go forward" in the great work.

"Gospel Sunbeams"—our 1956 song book, is being received gladly, it seems, from reports over the nation. We are grateful for the wonderful response on the part of our customers in ordering this book. No book we have ever made has met with such demands as this one. It begin to look as if we shall have to order our printers to make the second edition within a few months, if there is not a let-up in the orders. We are very thankful for this reception by our brotherhood. The price is 50c per single copy, and 40c for five or more copies, postpaid. In July, send your orders to Homer L. King, Route 2, Lebanon, Missouri.

Sample Copies of The OPA—If you can and will solicit subscriptions for this paper at one dollar the year and send to us, we shall be glad to send you a bundle of copies of each issue, if you will drop us a card, giving your address. If our preachers, who are traveling, will let us know in advance, we shall be glad to send your samples to wherever you will be at the time we mail out.—H. L. K.

Opinions formed apart from the light of God's word will sooner or later bring the blush of confusion to your face.

BRETHREN, CONSIDER THIS APPEAL!

So very many appeals for help are published in the OPA, that many of our readers just glance at them, lay them aside and forget about them, without responding in any way; but this is not an ordinary cry for help; so will you kindly consider this from the following facts:

On September 5, 1954, a group of brethren, who had been meeting with the Ceres congregation, began meeting in the city of Modesto, Calif. It had been decided, previously, by the Ceres congregation to begin a new congregation in Modesto, and that your writer should labor with them to become firmly located and established, which he did after some delay. This group began in a rented hall, paying \$100.00 for the first month, then to another hall at \$15.00 per Sunday for several months; then to the third location for \$60.00 per month, where they are to date. During my labor with them for several months in 1954 and 55, the number by baptisms and restorations grew to about 45 members. Seeing the need of a building of their own, in 1955 they purchased a large, beautiful plot of ground on Santa Rita St., in a desirable location, which cost them \$3,250.00, which is now completely paid for and for which they have a guaranteed deed. Besides the price of the lot, they have paid out over \$1,400.00 for renting buildings, over a thousand dollars for preaching, several hundred to the sick and needy. In 22 months, they have contributed \$7,737.74, and all told have paid out \$7,203.18. This leaves them a balance of \$534.56 to begin their building, but since their contributions are now averaging better than \$400.00 per month, they should have a thousand or better by the time they begin. I gave you the above figures that you may know that you are not asked to help a group who are not trying to help themselves. No, the above group of brethren are not rich financially, by any means. All are poor laboring people, and so far as I have learned only one of them owns his own home, being out of debt, but they are alive, they are full of zeal, they are liberal givers. A number of groups double their number are not doing as much as they.

Furthermore, you are not asked to help a faction—these brethren desire to fellowship the faithful brotherhood. All faithful preachers will find a welcome with them.

The brethren who teach and take a leading part are Vernal Bumgardner, Vernon Borrell, C. W. (Mac) McKinney, Tom McGee, Tim Dougherty, Gilbert and Rhodus Wilson, and a few others are beginning to teach. Recently Bro. J. C. Alexander, of Porterville, has moved among them, and he should be a great help to them. If you know these brethren you know they have ability in the leadership.

I refer you to the following gospel preachers who know them and have preached for them: Don McCord, John Reynolds, Norvel Eller, Ray Nichols, Jerry Cutter, Miles King, Wayne Degough, Wayne McKamie, T. F. Thomason, and the writer, possibly others.

I do not see how these brethren can put up the kind of building they need for less than nine or ten thousand dollars, so make your contribution as liberal as possible, for this is a worthy cause in a very thriving and growing city, and the potential for expansion is very encouraging.

Send all contributions to Vernal Bumgardner, P. O. Box 31, Ceres, California, who will gratefully acknowledge all personally and through the OPA.

Without reserve, I unhesitatingly endorse the Modesto brethren as being among the best in just about every way that I know; so please, help those brethren who labored with me in the gospel.

—Homer L. King.

OUR HELPERS

Below, you will find the names of those sending us subscriptions from May 29 to June 20, and opposite their name the number sent. We are very thankful for the nice list and ask that you continue to work for the paper. Please, check the following and report any errors to us:

J. H. McKeand—10; Mrs. Elizabeth—10; H. E. Robertson—6; J. Ervin Waters—6; J. B. Snow—6; Homer A. Gay—5; Homer L. King—5; Sally Arnett—5; J. H. McKaig—5; E. H. Miller—4; Fred Kirbo—4; Ralph Kitson—3; E. R. Coombes—3; Bob Savage—3; Wendell Webb—3; Paul Carroll—3; Mrs. Earl Butts—2; Ruth Pasley—2; L. M. Crouch—2; Gene Hopkins—2; Mrs. Tommy Bakert—1; Robert Falvey—1; Mrs. R. J. Holt—1; C. C. Johnson—1; Irene Howard—1; Mrs. W. E. Murray—1; Mirl E. Jones—1; Boyce Wooster—1; B. Lay—1; Mrs. S. L. Price—1; Earl B. Wooster—1; Grady Coble—1; Frank Graham—1; Mrs. Roy Clark—1; Buster Boyd—1; J. J. Walding—1; W. A. Lee—1; Mrs. Marvin Franklin—1; Oliver McCombs—1; J. L. Fulton—1; Delton Coghburn—1; Burnice Weeks—1; Mrs. Bertha Wisely—1; Eunice Richardson—1; R. B. Roden—1; Y. Z. Hammonds—1; Mrs. A. R. Stover—1; J. R. Tidmore—1; Hedric Laney—1; Clint Sargent—1; Thomas Murphy—1; J. C. Alexander—1; Jimmy Shaw—1; Paul Nichols—1; A. H. Cutter—1; Gayland Osburn—1; Mrs. Estella Moore—1; Verlin Elliott—1; George Everett—1; Total—128.

BISHOP'S "FILOSOPHY FOOLISHNESS"

Methodist Bishop W. Angie Smith drew sustained laughter from some 1,000 Methodist ministers and laymen one morning during the annual conference held in Tulsa Boston Avenue Methodist by just reading a letter.

"I'd like to read you this letter from St. Paul to the people of Macedonia," Bishop Smith explained during the morning session of the Conference. He began:

"Dear Brethren:

"Doubtless you will recall the invitation you extended me to come over to Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should seriously expect a man of my standing in the community to accept a call on such meager information.

"There are a number of things I would like to know before giving my decision.

"First, I would like to know if Macedonia is a circuit or station. And there is another item that was overlooked in your brief and somewhat sudden invitation.

"No mention was made of the salary I may receive. I have been through a long and expensive course of training. In fact, I may state, with reasonable pride, that I am a Sanhedrin man—the only one in the ministry at the present time. Kindly get the Macedonian brethren together and see what you can do in the way of salary.

"You have told me nothing about Macedonia except it needs help. What are the social advantages? Is the church well organized? I recently had a fine offer to return to Damascus at an increase in salary and I

am told I made a very favorable impression on the church at Jerusalem. For recommendation write the Rev. Simon Peter, D. D. at Jerusalem.

"I will say that I am a first class mixer and especially strong on argumentative preaching. If I accept the call I must stipulate for two months vacation and the right to make an occasional lecture.

"My lecture, 'Over the Wall in a Basket' is worth two dracma in any man's money.

"Sincerely yours,
"PAUL."

Not until the letter was completed did the bishop explain that it was an imaginary one appearing in a Southwestern newspaper under the title, "Filosophy and Foolishness."

—Selected by Edwin S. Morris

SCRIPTURE LESSONS

Editor, The News:

Last week in the Columbia Basin News, under the heading of "What's Your Opinion?" appeared the pictures of two women and a man. The question was, "Should women enter the ministry?" They were unanimous in their opinion that it was all right for women to enter the ministry, as she had entered averything else.

I am sure this was the **thoughts of man**, and should not be adhered to, instead of the **thoughts of God** according to the **Scriptures**, which should be adhered to.

Isaiah 55:8-9. For my thoughts are not your thoughts, neither are your ways my ways saith the Lord. 9. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

2 Tim. 3:16-17. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17. That the man of God may be perfect, thoroughly furnished unto all good works.

1. Cor. 14:34-37. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. 35. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church. 36. What? came the word of God out from you? or came it unto you only? 37. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

1 Tim. 2:11-12. Let the women learn in silence with all subjection. 12. But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence.

1 Tim. 6:3-5. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Heb. 13:8. Jesus Christ the same yesterday, and today, and for ever.

I am sure those people never gave thought to God's word when they gave their answers. Therefore I would

like for them, as well as others, to know what the Scriptures teach. However, not remembering their names or addresses, I hope they may read this in your paper.

—G. M. Everett
Rte. 1, Box 442
Richland, Wash.

"THE GOSPEL OF JESUS CHRIST"

Many times we search the scriptures for a title to suit the subject on which we wish to preach. I believe our titles for our sermons should be those which we can read in the word of God. If we speak where the bible speaks, and are silent where it is silent, we must use titles which we can read in the word of God. If any one finds it difficult to find a title for their sermons, just name it The Gospel Of Jesus Christ. This title will fit any subject you wish to preach on. The Gospel of Jesus Christ is the good message of Christ. It begins with Matthew, and ends with Revelation. Jesus is the author and finisher of our faith, and surely we can find enough words in the scriptures to make a title for our sermons. The writer does not wish to advocate that one must use a title which is word for word as the scripture reads, but use a title which has a scriptural meaning.

If a preacher writes a title on the black board which has no scriptural meaning, he has his audience confused to begin with, and therefore will not get the results from his preaching that he should get.

At this time I would like to tell you about the subject I have used for this writing. THE GOSPEL OF JESUS CHRIST is found in Rom. 1:16. Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also the Greek." The gospel of Jesus Christ teaches us why we must preach the gospel. Jesus commanded his disciples to preach the gospel. "He said unto them, go ye into all the world and preach the gospel to every creature." Mark 16:15. If we love God we must see that the gospel is preached. "For this is the love of God, that we keep his commandments: and his commandments are not grievous I John 5:3.

The gospel teaches us that God has a great amount of love for us. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

When the gospel of Jesus Christ is preached, it will save souls. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. Peter preached the gospel of Jesus Christ on the day of Pentecost, and three thousand souls were saved. Acts 2:22-41.

We are taught by the gospel of Jesus Christ what will happen to us if we do not obey the same. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." II Thess. 1:7-8. To obey the gospel we must obey every command that is directed to the sinner, and the saint. Faith, repentance, confession, and baptism are the first principles of the gospel, and when obeyed will make one a christian. When the sinner obeys this form of doctrine or this part of the gospel, he becomes a child of God, and is subject to obey all the commandments contained in the gospel of Christ.

The gospel of Jesus Christ teaches us **who** must teach the gospel of christ. Paul said faithful men must teach. II Tim. 2:2. It teaches us that women should not teach. I Tim. 2:12. I Cor. 14:34. We are also taught when to teach the gospel. There is no set time or season to preach the gospel. II Tim. 4:1-2.

Last but not least, we are taught **what** to teach. Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. Matt. 28:19-20. In conclusion I would like to leave this thought with you. When all of the Gospel is preached, and all of the Gospel is obeyed, it will only produce christians, and this is how christians are made.

—G. W. Anderson
Rt. 3, Box 293
Wichita Falls, Texas

USING THE LORD'S MONEY WISELY

"The church is the pillar and ground of the truth" (1 Cor. 1:21). The manifold wisdom of God is to be made known by the church (Eph. 3:10). "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed?" And how shall they believe in Him of whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent" (Rom. 10:13-15).

When a preacher is sent (or called), he must sometimes travel over three or more states to reach his destination. Maybe his next meeting is back across the country, and maybe 2 or 3 states farther. During the year, a preacher's path may cross and recross the U. S. many times. I checked one preacher's route from May until Nov. He crossed or was in part of 38 states. I am not blaming the preacher for he generally goes wherever and whenever called or sent. However, the brethren in the congregation should use some judgment in what preacher they call. The money in the contribution is often wasted on needless gasoline, car repairs, etc., because of these trips the preacher is forced to make. We all know we only pay the preacher a living wage, and then he must pay a big part of it to the railroad and service stations. If the brethren calling the preacher, had to pay all the transportation expenses themselves, I think they would be more careful.

Did not God always use what material he had at hand for His work? Then if we would have our growth be more godly, we should use preachers near at hand, instead of sending to New York or some other far away place for someone to preach. "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" (1 Cor. 1:12-13). These were contentious brethren. So are we, if we insist on having one certain preacher hold our meeting no matter how far away he is located. If a preacher preaches the Bible, without adding to or taking from, or preaching his opinion, then that preacher should be worthy of preaching for us regardless of who he is. I believe our preachers are too few, to keep them spending their time chasing across the nation. Let us look to ourselves, that we do not waste the Lord's money. If there are enough

congregations in a state to keep a preacher busy for 6 months or a year in that place, let it be done. Then he can change to a new field when he wants to. If a farmer plowed his field as we have the preacher sow the seed, he would run out of gasoline and time long before the fields were prepared. "Be not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11). Let us use wisdom in the business of where the preacher has to go to hold his next meeting.

We all make mistakes, and I feel I am among the worst offenders. But if mistakes can be rectified, let us do so.

—T. G. Wright, Hood River, Oreg.

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.

—Wayne Sexton, Box 6, Pettit, Texas.

—Pat Adkison, Route 2, Kinston, Ala.

CARD OF THANKS

We want to extend our sincere thanks and appreciation to the many dear friends of our beloved mother, Rosa Barnes, for their kindness expressed in so many wonderful ways, lovely flowers and cards, and kind deeds. We want also to thank Bro. Robert Falvey for being so helpful and conducting such a nice service, the pallbearers, and the singers. The sympathy shown us will always be remembered.

—The children of Rosa Barnes.

IN APPRECIATION

We wish to express our gratitude for the brotherly love manifested toward us during the sickness of our youngest daughter, who is very ill with acute leukemia. We appreciate the financial help very much and want to acknowledge the following help: church in Waterford, Calif. (Coalmont and Tennison) — \$300.00; church at Olivehurst, Calif.—\$100.00; church at Council Hill, Okla.—\$50.00. We are thankful to God that she seems some better than she was 3 weeks ago.

—C. C. Johnson,

R. 1, Box 128-D, Merced, Calif.

WE DESIRE TO BUILD

Brother B. F. Leonard thought the brotherhood would help us build a church house. We have purchased a lot and have started to build, and would appreciate any help given us.

We want to work with the brotherhood, and we refer you to the preachers who have labored in this section and who know us personally. They are, Brethren Homer L. King, Homer A. Gay, Paul Nichols, Tommy Shaw, Billy Jack Ivey, and Wayne McKamie.

We are building about 17 miles from Huntington, and they are assisting us wonderfully. May the Lord bless all.

—Billy Jack Wellman,

4461 Eighth St., Huntington, W. Va.

OUR DEPARTED

Parrett—Sister Maggie Mae Parrett was born Aug. 11, 1893, and departed this life May 9, 1956, at the age of 62 years, 6 months, and 28 days. She was married to Flem Parrett, Dec. 17, 1908, and twelve children were born to them. Sister Maggie and her husband obeyed the gospel and were added to the church of Christ in 1911. She was a faithful helper to her husband, a minister of the gospel, and a loyal servant of the Master. She is survived by her husband, 4 sons, 5 daughters, a brother, and many other relatives and friends. Three children preceded her in death. She will be sadly missed by the church at Woodlawn, Ohio, where she was a member. Services were conducted at the Parrett home, by the writer.

—Thomas Murphy

Anderson—Sister Mary Anderson was born in Iowa, Aug. 8, 1873. She was married to Bro. John Anderson, Nov. 15, 1891. Twelve children were born to this union, nine of them still living. She obeyed the gospel at the age of 12, being baptized by Bro. Ament. In 1920, the family moved to the old Bethel church (now White Hall north of Temple, Tex.), where she remained a faithful member until her death Apr. 15, 1956. Funeral services were conducted by Bro. Barney Welch at White Hall church Apr. 18. I baptized Bro. Anderson and several of the children back in the early twenties, and have felt very close to the family for many years. Bro. Anderson preceded her in death in 1931. Our hearts go out to those left behind, yet we believe Sister Anderson had served the Lord and her family well, for these many years and after 83 years here, she was ready to "depart and be with Jesus, which is far better."

—Homer A. Gay.

Campbell—Alvin Campbell was born in Fulton County, Ark., Aug. 10, 1889, and departed this life June 6, 1956, at the age of 66 years, at Jerusalem, Ark. He

is survived by his wife, Mrs. Effie Campbell, Jerusalem, Ark.; 2 sons, Archie of Atlantic, Ia., and Ray, Phoenix, Ariz.; 4 daughters, Mrs. Richard Brown and Mrs. Benton Thomas, Jerusalem, Ark., Mrs. Burnis Cato, N. Little Rock, and Mrs. Francis Brown, Eureka, Calif.; 3 half brothers, Otto, Preston, Charlie, Morrilton, Ark.; 12 grandchildren and 1 great grandchild. The writer spoke words of comfort to the family and large crowd of friends. Bro. Campbell will be greatly missed.

—Dorman Bryant.

BONDS OF MATRIMONY

Dewitt-Hager—On June 10, 1956, at 2:45 P. M., Bro. Ronald L. Dewitt and Sis. Roberta L. Hager of Flemington, were married in a beautiful, well planned church wedding. There were many friends and relatives assembled to witness this sacred ordinance. They both are very sincere and conscientiously devoted to the Lord. We wish for them a happy successful Christian life together. The writer officiated.

—Jack Cutter.

NO TIME

I have no time to find fault with others;
I have too many faults of my own.
While I, myself, may not know them,
I am sure to others they are known.

I have no time for idle gossip,
It may all be a lie,
And soon the story will die out,
If everyone passes it by.

I have no time to believe everything I hear,
And to others the story repeat;
I would rather obey the golden rule and be kind to all
that I meet.

I have no time to be moody and lonely;
No time to be gloomy and sad.
It takes all my spare time planning how to make others
glad.

—Selected by Billie Nell Agnew

THE AFRICAN WORK

By Paul O. Nichols

Since the last report of the Lord's work in Africa, we have not heard from Brother Severe, so consequently we do not know the details yet about the arrest of brethren Severe and Chikomola. But it had to do with their preaching according to the information that we have received so far. It sounds much like the days of the Apostles when they were arrested and told not to preach in the name of Christ anymore. Of course, they could not do as they were told, but went right on preaching the crucified savior. We hope that by this time our African brethren have been freed and are at liberty once again to preach the Gospel.

Sometimes we have a longing to see and be with the African Christians. We appreciate those people there who are living for the Lord and are interested in helping to save others.

The contributions that are sent to the Lord's work in Africa help to encourage the preachers there to continue their efforts in spite of hardships and trials. They

are certainly to be commended for their perseverance and faith.

Donations: Lees Summit, Mo.—\$50.00; Lodi, Calif.—\$20.00; J. H. McKaig, Vista, Calif.—\$25.00.

QUOTES

The gospel is not ours to hoard, but to share.

If the sermon pricks the conscience, it must have some good points.

Character is what a man is in the dark—when he thinks that no man on earth sees him.

He who prides himself on saying what he thinks should be careful what he thinks.

It is through the door of service that men enter the house of joy. Service in Jesus' name is the key to happiness. (Matt. 25:23)

If you feel that you are living farther from God, just remember that you are the one who has moved.

Church attendance is determined more by desire than distance. Folks go when they desire to go, where they desire to go.

"Judge, if you knowed dat woman lak I does, you wouldn't call me no deserter; I's a refugee!" (Uncle Mat.)

Life is a grindstone and whether it polishes you up or grinds you down depends on the stuff of which you are made.

Because of his inordinate desire to do all the talking, many a man has missed hearing a lot of needful information.

It is true that the willing horse gets the heaviest load. It is equally true that he develops the strongest muscles and gets the most corn.

Strengthen the weak, forgive the erring, scatter rays of sunshine, assure every person of your love; then watch the happy results.

"I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and the pleasure. (Woodrow Wilson)

"A Christian is a mind through which Christ thinks, a heart through which Christ loves, a voice through which Christ speaks, a hand through which Christ helps." (Noble)

There are doors in the temple of every man's heart that may be closed to his own loss and destruction.

The Dagon of self is often set up in the temple of God.

The clock of God's providence may seem at times to go slow, but it always strikes at the proper minute.

The wicked may have their day of triumph, but their time is short.

It is sad to see many of the Lord's servants so busy studying the pull down tactics, that they neglect to build up.

Lust is the parent of all vices.

TRAINING OUR CHILDREN

The Apostle Paul writes in Eph. 6:4, that we are to bring our children up in the nurture and admonition of the Lord. In these modern days, we read more and more of juvenile delinquency, and it is increasing daily. More and more of the nation's teen-agers are beginning a life of crime, and throughout the courts of the land, the parental cry is heard, "Why did my child do this, I brought him up right!" Where is the fault? Our law-enforcement officials are seeking play grounds, and recreation halls to keep our children off the streets. But a wise man knows that no recreation hall or playground can take the place of home. Home should be more than a place to eat and sleep. It should be a refuge in the midst of life's storms, a place of family unity and fellowship. It should be a place where we can take our troubles to our dear ones, with assurance they love us and will help us. Again I ask, "Where is the fault?" The answer is "The Home." Parents are too busy, so Dad reaches in his pocket and pulls out enough money for them to go to a movie. Neither parent can see a man of crime living the life of Riley. He learns to drink and play cards. In the home we find literature, that could only be conceived by a wicked mind. These things corrupt the mind of the teen-ager. They grow up and are faced with manhood and womanhood and are easily confused. The F. B. I. has proven that corrupt literature leads many to arson, murder, robbery, and rape. Parental teaching on the questions asked by their children will eliminate the power of street corner answers. Take care, that you do not tell your small child the fable of Santa Claus, lest he grow up thinking that Jesus Christ is a fairy story, also. I know of a child that became an infidel and it started with the lie about Santa Claus told him by his parents. Away with these foolish fables! Tell your children the truth. How can parents who have allowed their children to attend the movies, and read trashy literature, stand at the bar of God and say: "I brought my child up right"? Yes, juvenile delinquency is on the increase and it will not be halted until we make the home a place of protection against wickedness. How many times do you gather your little ones in your arms and go to God in prayer? How often do you thank God for your daily needs which have been supplied? Is your home a home of prayer? Make it so. Wipe that dust off the family Bible. Only a Christian home is a happy home. How sweet are those words!

I ask Almighty God to be with you and bless your homes wherever you may be. Above all, start now to investigate your home, and see what kind of training your children are receiving, before it is too late.

—Eugene Qualls.

WHAT IS YOUR LIFE?

If you are living a life of sin
With old Satans folds to blend,
In the end—with loads of sin
You'll lose all you hoped to win.

Take the word of God, my friend;
Be a soldier to the end,
Final victory you will win,
With a life that has no end.

—Floyd Harris.



J. C. Alexander, 804 Annabelle, Modesto, Calif., June 15.—We like the church here fine, and look forward to Bro. King returning. Wish we could attend the Sulphur meeting.

Dan Sexton, Box 383, Sentinel, Okla., June 16.—The church here at Sentinel is doing fine. Bro. King, we wish we could be with you some while you are in Tex. Here is a dollar to use as you see fit.

Thomas Murphy, Rte. 5, Liberty, Ky., June 11.—The church here is doing well. We had a good meeting in May with Bro. Tommy Shaw. We were glad to have Tommy and Betty in our home. Here is a sub.

Burnice Weeks, Kinston, Ala., May 22.—Since last report, I have preached at the following places: Lowery, my home congregation; Panama City and Mt. Pleasant, Fla.; Clinton, Ind.; and Columbus, Ga. Pray for me in the work.

Robert Falvey, 3550 Lynwood, Rd., Lynwood, Calif., May 22.—Our recent visits by preaching brethren Eddie Nichols and Jerry Cutter have been enjoyed. Bro. King, come visit us when you can. We are few in number but our work is scriptural.

E. R. Coombes, 2612 N. W. 27, Ft. Worth, Tex., June 12.—The church on Warwick St. is growing, and the work continues in peace and harmony. Here are two subs., and we also want to send it to a lady in Greece.

Gene Hopkins, 1105 W. 21st, Tulsa, Okla., June 13.—We are enjoying some good preaching by Bro. Larry Robertson, who is here in a two weeks meeting. One has been baptized thus far, and we look for others. Here are 2 subs.

J. R. Pondan, % Y. H. Makda, Jali Market, Box 135, Zomba, Nyasaland, June 4.—My many thanks to you in America for sending the OPA. I am glad to hear of the work in your country. Dear brethren in America, do not forget me, and if you have tracts for me to read, kindly send them and I will be glad.

J. C. James, Rte. 2, Stratford, Okla., June 18.—The church at Garr Corner, which is located 12 miles west of Ada, Okla., continues to meet each Lord's day at 2:00 P. M. We invite preaching brethren to be with us as we are small in number. Bro. Lynwood Smith will conduct our meeting July 20-29.

J. R. Tidmore, Box 93, Broken Bow, Okla., June 13.—The church here is doing well. We are now in a singing school at Golden, taught by Bro. Leon Pancher. Several of the members both here and at Golden, have moved away. Brethren Dick Hunter and Ray Lambert are doing well in their teaching.

Earl Butts, Rte. 5, Ottumwa, Ia., May 17.—The church at Oskaloosa is growing slowly. There are about 10 members with 30 in attendance each Lord's day. We have enjoyed Bro. McCord's article on "Building Up The Church." Some who classed us as digressives when Bro. E. H. Miller held our meeting last fall would do well to read it.

Leonard A. Copeland, 1537 S. W. 28, Oklahoma City, Okla., May 27.—I have completed my C. O. work in Topeka and we are now making our home in Okla. City. I would like to be busy in the Master's vineyard, so if you need my services, please call me. I have recently preached at Cordell, Thomas, and Okla. City (Capitol Hill), Okla.

R. B. Roden, 2860 N. W. 21, Oklahoma City, Okla., June 12.—We had a very enjoyable meeting at Davis, with good cooperation from surrounding congregations. Crowds were good throughout the meeting. Twelve confessed faults and one was baptized. We look forward to attending some of the camp meeting at Sulphur. Here is a sub.

D. B. McCord, 16720 Greenhaven, Covina, Calif., June 14.—The Dallas meeting closes July 1. I hope to be at Sulphur over the 4th. Then we begin at Eola, Texas, July 8, to continue 2 weeks; thence to Sentinel, Okla. to begin July 27. We ask the prayers of the church.

J. H. McKaig, 1625 Drury Lane, Vista, Calif., June 17.—We have our lot paid for and \$3800.00 in reserve. We hope to build as soon as the sewer situation is cleared up. We hope the congregation at Carlsbad can "stand up and be counted" within the year. Here are 5 subs. from the congregation here.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., June 16.—My work with the church at Big Spring, Tex., ends next week. It continues to be encouraging. One was baptized last Lord's day. I plan to leave next week for Sulphur. I enjoyed attending most of Bro. Jack Ivey's meeting at Menard, where I preached once. I also attended the closing service of the meeting on Clements St., Odessa, Tex., conducted by Bro. Paul Nichols. Pray for the work here.

Jack Cutter, Rte. 2, Crescent, Okla., June 14.—At present, I am engaged in an enjoyable meeting at Flemington, Pa., with one baptism to date. The meeting closes Lord's day. Before leaving Okla., I preached at Thomas, Oklahoma City (both congregations), and Crescent. En route here, I preached at Huntington and Twelve Pole, in W. Va. Following the camp meeting at Sulphur, I am to be at Legal, Okla., July 27-Aug. 5.

Wm. Tracy Moore, 608 Bluff, Delta, Colo., June 18.—We always enjoy receiving the OPA and reading of the progress in the fields. Our congregation here is small in comparison to denominations, but we have the assurance that God is with us if we worship Him as He directs. Our son and wife, Leland and Shirley, and son, Greg, were with us from Casper, Wyo., June 3, 4, 5, and we enjoyed a good lesson from him on Lord's day. We invite visitors at any time.

Billy Bywater, 3261 Fulton, Shreveport, La., June 18.—The church here continues to work for the Lord, realizing more and more the need of christianity in the lives of all. My appeal on my draft status is still before the Appeal Board and as yet I have not heard from them. I ask your continued prayers. Last Lord's day evening I preached here at the Velva St. congregation with very good attendance.

K. G. Wilks, Box 902, Breckenridge, Tex., June 8.—This is to let the brotherhood know that our meeting at Woodson, Tex., with Bro. Don McCord doing the preaching will be in progress Aug. 8 through the 19th. If you are near enough to attend, please do so. We need all the help possible in the singing, and your presence will be encouraging to us to keep pressing on. We are always glad to have visitors.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., June 18—April 22, 29, May 6, 13, 20, 27, and June 3, I preached at Forest Grove, Ore. On nights of May 13 and 20, preached at Odell, Ore., and on night of June 3, assisted with the teaching there with 2 confessions of faults. Preached at Saginaw, Ore., June 10, and one was baptized that afternoon. Am now in a meeting at Saginaw, which began June 16.

Fred Kirbo, Wilson, Okla., June 6.—I recently held a meeting at Little Rock, preaching alternately with my old buddy, Barney Welch. This was our 25th meeting together and his preaching was inspirational. There were 19 restorations and baptisms. I am now in Charleston, W. Va., where we are having good crowds. I want to amen Bro. Morris for amening Bro. Gay's timely suggestions. I am glad there are still preachers who fight the crime hatcheries of Hollywood. More power to you both. Here are 4 subs.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., May 28.—We had a fine meeting with Bro. McKamie, good attendance and 3 confessed faults. We were glad to have preaching brethren Jack Cutter, Jimmy Shaw, Leon Fancher, Paul Nichols, and Tommy Shaw, here during the meeting. Bro. Tommy Shaw has worked at Fairmont, Clintonville, and Piney View, W. Va., Roanoke, Va., Raleigh, N. C., Liberty, Ky., and Cleveland, Ohio, where he helped Bro. Leon Fancher establish a congregation. The work continues to move forward. May we have an interest in your prayers.

Clovis T. Cook, 2111 N. 12th, Kansas City, Kan., June 17.—I am still in Kansas City, helping the brethren in every way that I can. I have preached recently at Lees Summit and baptized Henry Turner and his wife and young daughter. This was a family we have all been waiting to see obey the gospel. We know they will be worth much to the church. I will begin at Chapel Grove, near Lawrenceburg, Tenn., July 6; at Strong Ark., the 22nd; at Conway, La., the night of July 29th.

Dorman Bryant, 1001 Pike Ave., N. Little Rock, Ark., June 13.—Recently Brethren Kirbo and Welch held a splendid meeting for us in Little Rock. We surely enjoyed the preaching and are thankful for the results. The church here is now engaged in a meeting at Sweet Home, a few miles from Little Rock. Possibilities look good. The teachers and leaders of the church

here will participate in the preaching each night. Since last report, I have preached at Belzoni, Miss., and Jerusalem and Little Rock, Ark. My love to all the faithful brotherhood.

E. H. Miller, 1003 Truitt, LaGrange, Ga., June 15.—Three were baptized in my last meeting, two of them a husband and wife. The meeting here at Powe, near Bernie, Mo., continues with good interest, but no results thus far. We are to continue another week and look for some responses, as some seem interested. The communion sets have arrived, and I feel the brethren will want them when they see them. I hope to have a few sets with me at Sulphur. My home congregation is doing fine, several have been restored the past few weeks and we have more young preachers developing. The OPA continues to improve. Here are 4 subs.

Ted Warwick 3983 E. Century Blvd. Lynwood, Calif., June 16.—The 24th of this month will end my work with the congregation in Levelland, Texas. It has been a pleasure to assist these brethren in the work of the Lord. We have appreciated the assistance the brethren in Wichita Falls, Texas have given us. Since April, I have spoken each third Lord's Day in Wichita Falls. Beginning in July, I will work with the congregation in Paris, Texas. If you know of anyone who might be interested in the true worship please address me General Delivery, Paris, Texas.

James D. Corson, Mahaffey, Pa., June 2.—The work and worship here in Mills, Wyo., continues with good interest, but lack of a building and crowded quarters retards the progress. The "helping hand" for us during Apr. and May was \$174.00, and we are thankful to the ones who have remembered the work here. Brethren, this is a wonderful field with many opportunities, but I am unable to continue longer. I would to God that some of the churches would send a man here to carry on the work, and support him until the congregation is fully grounded and settled in the Truth.

Paul Walker, Summertown, Tenn., Rte. 2, June 15.—June 1, I finished my freshman year in college and immediately left for Ada, Okla., to join Bro. Waters. We had a very enjoyable meeting at Ada. While I was in Okla., I was privileged to preach at Tucker and Lexington, and to hear Orville Smith preach a wonderful sermon at McAlester. We are at present time enjoying a good meeting in Columbus, Ga. The church at Chapel Grove is doing good and the future looks bright in Lawrence County since Paul Bates took his stand for the truth. Pray for us.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., June 15.—We held a meeting at Twelvepole, Ceredo, W. Va., May 20-27. Our next was at Odessa, Tex., which we enjoyed. It was good to be associated with preaching brethren Bennie Cryer, Taylor Joyce, Jesse Broseh, and Werner. There were four confessions and one restoration. The cooperation from the other congregations could have been much better, but we appreciated those who did come. Right now we are in a meeting at San Angelo, where I have held several meetings in time past. The crowds are good so far. July 6-15, we are to be at Healdton, Okla.; July 20-29, San Antonio, Tex. (Catalina and Viendo Streets); Aug. 5-12, Fruitland, Tex.

Tom E. Smith, 302 Phillips, Healdton, Okla., June 13.—The work in southern Okla., is progressing, and now a golden opportunity at Duncan has presented itself. Bro. Lynwood Smith is there at present, and with the help of the brethren, found a nice church building for sale in a nice location. The other churches seem determined to see this opportunity does not slip by. They will need help to buy it, and any church or individual wishing to have fellowship in this may contact Buddy Frye, 1801 Birch, Duncan, Okla., Lynwood Smith, Duncan, Okla., or C. A. Smith %Oilwell Supply, Cement, Okla., and they will give you the details. Bro. Paul Nichols begins our meeting at Healdton, July 5, and we welcome visitors to come and be with us during this two weeks meeting.

Edwin S. Morris, 3021 McFerrin Ave., Waco, Tex., June 14.—The meeting at Kennewick, Wash., May 17-27, resulted in 11 confessions of faults. I enjoyed the meeting and their hospitality. June 1-10, I was at Council Hill, Okla., with 2 baptized and one restored. This is a working congregation, they have nearly doubled in size since I was there 5 years ago. I begin at Midland tomorrow night to continue through June 24, then to Sulphur for a week. I am to be at Washington, Okla., July 8-22; Lexington, Okla., July 29-Aug. 12; Flemington, Pa., Aug. 16-26. Bro. Ronny Wade is now in a meeting here at Circle Rd., doing some good preaching and we are enjoying attending the meeting and visiting with him. Pray for us.

Hedric D. Laney, P. O. Box 81, Temple, Ga., June 8.—The church here is doing fine. Brethren Bud Parker and Foster Prince preach for us the second and fourth Lord's days of the month. Bro. Prince is from the LaGrange congregation and we appreciate these brethren helping us. We want to thank the following churches and individuals for their help on our building: Calvin Prince, Napoleon, Ala.—\$10.00; Bonebreak church of Christ, Kingman, Ind.—\$100.00; church at Porterville, Calif.—\$25.00; Frank St. church, Lawrenceburg, Tenn.—\$50.00; Mt. Home church, Crane, Mo.—\$50.00; Circle Rd. church, Waco, Tex. \$100.00; Total—\$335.00. Our sincere thanks to all. Remember us in your prayers.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., May 28.—Apr. 29-May 13, I was with the faithful brethren in Richmond, Ind. They will soon be without a place to meet, as the place they have been renting has sold, and they are yet meeting there until further notice. I enjoyed visiting in the home of Sister Williams, a babe in Christ, also in the homes of Brethren Webster and Roberson. The first Lord's day in June, I will be with the brethren at Jerico, near Brookhaven. The law suit on their building comes up June 5. June 10, I am to be at Hallsville, Tex.; near Moro, Ark., in July; Imboden, Ark., in Aug.; and in Sept., I hope to go to Detroit. I want to commend Bro. Gay's article concerning the preacher staying with a new congregation until they are strong enough to stand alone.

Carl Willis, 7069 Mather, Pontiac, Mich., June 16.—Bro. Gay has been with us for almost 4 months now, and the church has surely been strengthened by his down to earth teaching. I have learned to love him more than ever. We are thankful for our new building. We have received the following help on it: Moline, Mich.—by Bro. John O'Donnell—\$200.00; Frank St.

church, Lawrenceburg, Tenn.—\$100.00; and Pochontas, Ark.—\$100.00. The church at Lebanon, Mo., sent \$50.00 on the support of Bro. Miller in his meeting at Poe, Mo., near Bernie, Mo. The church there has been established for 3 years, and we have supported preachers there in the past, but will be unable to do so now. We appreciate the willingness of the Lebanon church in this cause. More congregations should be sending preachers. Thanks to all for the help thus far on our building and may God's richest blessings be yours. We ask an interest in your prayers.

Bob Savage, 540 Williams Rd., Salinas, Calif., June 13.—In March of this year 2 families living in Yuma, Ariz., came out of error, renouncing cups and classes. They immediately started trying to get someone to come there to help teach others. Arrangements were finally made for me to be with them May 15-June 14, and we began worship in Yuma soon after I arrived. The second Lord's day we met in the Carpenters Union Hall, 448 W. 13th St., and have been able to rent that building for services each Lord's day at 10:30 A.M., and Lord's day evenings and Wednesday evenings at 7:30 P.M. We have located several others who seem to want to meet with us and there are many good prospects. After I leave, Bro. Jerry Cutter is to be with them for awhile. The problem is to develop leaders, and we need to keep a preacher there for several months. There is an excellent opportunity for a strong congregation to be established. I begin a weeks meeting at Orange Ave., in Fresno, then return to Salinas to continue the personal work.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, June 15.—I closed at 10th and Ray in Kansas City, Kansas, and returned to Lawrenceburg, preaching at Chapel Grove twice before moving to Texas. Assisted twice in the teaching at Lakeview. San Angelo, while there and preached twice at Midland, Texas. Held a meeting at Ada, Okla., June 1-10, with one baptized and spent one night in the home of K. D. Rawdon near Lawrenceburg, where about eighty people assembled to visit with me and Paul Walker. We had a good singing also. Am now at Columbus, Ga., and enjoying association with Alton Bailey, a young preacher who is doing a lot of good here. Plan to be at LeContes Mills, Penna., July 13-22, and at Woodlawn, Ohio, July 23-Aug. 1. Paul Walker is traveling with me this summer. Have enjoyed association with Billy Jack Ivey, John Smith, Paul Bates, Bennie Cryer, Taylor Joyce, Clarence Kessinger, Leon Fancher, Orville Lee Smith, Bill Roden, Alton Bailey and other preachers the past month.

Homer L. King, Route 2, Lebanon, Missouri, June 20.—We closed our work at Stockton, May 31, ending six months for the Guernsey St. brethren. In the main the work was pleasant, and we appreciate the very kind, generous, and hospitable attitude of the brethren toward me and my family. Although the additions were comparatively few, we believe the church was made stronger and a greater unity prevails. We believe some of our very best friends on earth are in that church. After the close of that work, we visited and preached at Modesto to our sincere delight. As we departed from Modesto, we went via Bakersfield, where we preached Sunday, June 10, and that night we heard Bro. Billy Jack Ivey in a good sermon at Arvin. It was

good to see all in that part again. We arrived at Wichita Falls, Texas, June 13, and began a series of meetings with the No. Sixth St. church, the 15th., where we are at this writing, with fair interest and crowds. We are enjoying the stay among old friends and the making of new ones. We continue here through the 24th., and then to near McKinney, Texas, for a few days before we go to the camp meeting at Sulphur. July 5, we plan to go to our old home community, near Lebanon, Mo., where we may remain until July 30, when we are to leave for Sacramento, Calif., for one month of work with the 64th. St. church in August. If you have friends or relatives there and would like for us to visit them, please contact me, giving addresses and details.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., June 15.—The work here in Pontiac, Michigan still moves along. We have been made sorry that two of our faithful and helpful couples have moved away, but of course, they will be a blessing wherever they go. Considerable interest is being shown in the teaching service and also in the music lessons. I preach on Lord's day mornings and then in the evening we have about three of the brethren take part—and when it is needed I finish up for them. I have found this one of the best ways to get all of the brethren to try. We have the new song books—Gospel Sunbeams, and like it very much. On Saturday nights we have a short lesson in music and put in the rest of the time practicing on the new songs. Nearly all of them are taking interest in this. I also am teaching private lessons in music to all who can come one day a week. After the 24th., I will be leaving here, to go by home and on to the Sulphur meeting, after preaching in Oklahoma City (Capitol Hill) on Sunday morning, July 1st. I have really enjoyed the work here, tho it has been hard because of weather conditions. These brethren and sisters surely have been good to wife and me. They have good teachers in the persons of Floyd Ross, Carl Willis, Paul Deems, Dude Pearson, N. Smith, Wilson Thompson, Floyd Harris—and so on: the work will continue here, and peace, and unity seem now to prevail. We pray God that it will continue so. Love and best wishes to all His faithful.

THINK IT OVER

God made the sun—it gives;
 God made the moon—it gives;
 God made the stars—they give;
 God made the air—it gives;
 God made the clouds—they give;
 God made the earth—it gives;
 God made the sea—it gives
 God made the trees—they give;
 God made the grass—it gives;
 God made the flowers—they give;
 God made the bees—they give;
 God made the fowls—they give;
 God made the fish—they give;
 God made the beasts—they give;
 God made the plan—He gives;
 God made man—he ?—

—Selected by Edwin S. Morris.

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. XXVII

MODESTO, CALIFORNIA, AUGUST 1, 1956

No. 8

PREACHERS' METHODS

By J. W. McGarvey

In the last place, I am to speak of studying the Scriptures devotionally. The preacher who has not a devotional spirit, lacks the chief elements of power with the people both in the pulpit and out of it. He is utterly incapable of cultivating a devotional spirit in his hearers; and without this the entire service of the church becomes an empty form. No man who is to lead the people in the way of life can afford to neglect this element of the Christian character, this source of religious enjoyment, this element of pulpit power. Apart from frequent prayer and much meditation, there is no way to cultivate this spirit except by the thoughtful reading of those portions of Scripture which are especially designed to awaken devotional sentiments. The preacher, therefore, should study these portions a great deal. They should be in his hand every day.

When we speak of devotional parts of the Scriptures, the mind turns at once to the book of Psalms; for in it are collected the richest poetic effusions of pious hearts throughout the period of Jewish inspiration, from Moses to the poets of Babylonian captivity. But only a certain portion of these is well adapted to the cultivation of devotion. Some of them are descriptive, some didactic, and a few are vindictive, giving utterance to that sentiment of the Mosaic law which allowed the demand of an eye for an eye and a tooth for a tooth. By frequent reading of all the Psalms, the preacher will make himself acquainted with those which contain pure devotional feeling according to the Christian standard, and these should be his sources of inspiration.

But besides the Psalms, there are many passages in Job, in Ecclesiastes, in Proverbs, in the prophets, and even in the historical books of the Old Testament, the study of which lifts up the soul to the loftiest sentiments, while in the New Testament, which contains not a single book of poetry, there are passages in the Gospels, in Acts, in the Epistles, and in the Apocalypse, fully equal to the sublimest poetry for filling the soul with every holy emotion. The preacher, while studying the Scriptures historically, by books and by topics, will have found all these passages: He should mark them as he discovers them, and should subsequently revert to them, for devotional reading until both their contents and their places in the book became familiar to him.

(Continued on page three)

"THE OFFICE OF A DEACON"

It has been aptly and justifiably contended that the worship of the church must be kept pure—free from all innovating and digressing tendencies. At the same time, concepts of Christian living and church organization must not be overlooked in our teaching, preaching and writing. It is with the latter idea in mind that this essay is presented. It is not so easy for men to view the Christian system as a whole. That likely is the reason that we are prone to extremism, lopsidedness and a neglect of some of the weightier matters of the law of grace.

That deacons existed in the early church is, I suppose, a truth that all, or most, disciples of Christ, have without reservation, accepted. There is ample proof of this as we shall later observe.

Term Defined—Their Existence Proven

According to accepted authority, the word from which we have deacon translated means a waiter, attendant, servant. From the first account of the selection and appointment of men to this office, we learn that their duties embraced no more nor any less than the care of secular or material needs of the church. In studying Acts 6:1-7, we learn the following: In the early church widows indeed were cared for by the church as they should be by the church of all time. Some of these widows were neglected in the "daily ministrations." Men were needed to take care of this business in order that the Apostles would be relieved to care for the spiritual needs of the church; so, by Apostolic injunction, the church selected seven men for this work. They then were appointed by the Apostles. From all the accounts, we conclude that there was a plurality of deacons in the early churches, but I do not know that the number 7 is absolute, meaning that a church could have no more or no less than that number. Does it not appear reasonable that the needs of the church would be the determining factor as to the number of deacons in the church?

Furthermore, their existence in the early church is proven by the following allusions: In Paul's salutation to the Philippian church, the deacons are included and in his first letter to Timothy, he delineated the qualifications of a man aspiring to the office. We conclude, then, from ironclad evidence that the deacons existed in the early church and the need for them still exists.

Qualifications

Our attention, now, is invited to 1 Timothy 3:8-13. Introductory to noting the qualifications of this office,

the word **must** can not and must not be overlooked. It is necessary, mandatory, that a man be qualified **before** he assumes the office. The idea that men may be appointed to offices in the church and grow into the qualifications afterward is born of and nurtured in the mind of man—not in the Mind of God. Such a practice can not be apostolic. Let the man be proved then let him use the office of a deacon is the injunction.

The deacon **must** be grave or reverent in his behavior. He can not be double-tongued; that is, he will speak the same thing under varying circumstances, it being the truth. He must not be a wine drinker nor greedy of money. The deacons can not be bachelors, because they must be the husbands of one wife, ruling their children and their own houses well.

Wife's Qualifications

In the work of the church, it may be that the woman's part is put too much in the background and she, whose price is above the value of rubies, is an unsung heroine in our march to Zion. 'Tis true that the woman is forbidden to take a public part in the church, but her role in the private sphere is tremendously important. It is likely that the depths of woman's influence can not be fathomed, nor the breadth of it be spanned, nor the importance of it be realized, appreciated, or revealed in its fullness until at such time we attain more perfection than is bequeathed to us here. A man's wife may qualify him or disqualify him for the office of a deacon. Let us observe how: Their wives **must** be grave, reverent; not slanderous or a gossiping woman; she is to be sober and faithful in **all things**. God forbid that our women would stand in the way of their husbands who would desire to preach, teach, serve as deacons, elders, workers in the church. How sweet to the ear, warm to the heart are the words and actions of encouragement of a man's counterpart!

He is surely not Utopian or a visionary who would look forward to and hope for the day when deacons and elders will be common in congregations of the church. May He hasten the day and may He assist us in doing our part to make this hope a reality.

—D. B. McCord.

TIMELY SUGGESTIONS

Insurance: It is a wonderful feeling to be insured for life, but do you have insurance for eternity? A lot of people take pride in knowing that they have made preparation that in event of their death "the family will be taken care of." I think this is using good judgment, but this, too many times, is the preparation of finances alone. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house (family)"—(Heb. 11:7). Noah was a "family man," that is, he loved and cared for his family—as all men should, and he lived the kind of a life before them and taught them in such a way that when the test came, his wife, his three sons and their wives just walked out from the rest of the world, and took their stand with Noah, and went into the ark and closed out the world.

Financial insurance may or may not be for the best. I have known of wives, or children collecting large sums of insurance, and it led them to ruin. But I want to tell you that this ETERNAL insurance is not so. This policy may be had by simply believing in Jesus Christ as the Son of God (Heb. 11:6), repenting

of ones wrongs—turning away from them (Luke 13:3, Acts 17:30), confessing our faith in Christ (Rom. 10:10, Acts 8:37), and being baptized for the remission of sins (Acts 2:38, Rom. 6:3-4, Mark 16:15-16). This puts a policy in effect. Now to keep this policy in effect we must read, and study our Bible (2 Tim. 2:15); add to our faith virtue, knowledge, temperance, patience, Godliness, brotherly kindness, and charity (or love) (2 Pet. 1:5-11); meet with the disciples upon the first day of the week (Acts 20:7) for the breaking of the bread (the communion), sing and pray (1 Cor. 14:15), and give of our income for the furtherance of the work of the Lord (1 Cor. 16:1-2), and be faithful to the end (Rev. 2:10).

This "policy" covers all kinds of sickness, accidents, rain, hail, fire, wind-storm, lightning, drouth, floods, **death, the resurrection, and the judgment!!** The Company—(church) is blood bought, age lasting, rock bottom, and fire proof!

Suggestion: See to it that **your family** has this insurance.

It All Depends:—When one measures himself by a blade of grass, he may seem very tall, but when measured by a mountain, he may seem nothing at all. Paul says, "for we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" (2 Cor. 10:12). When preachers begin to "compare themselves" with others and—they may not say;—just think: "I am so much smarter than he," but remember that doesn't mean that **you** are so bright. He may not be out of the thicket! "For I say thru the grace of God given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3).

Suggestion: "For God resisteth the proud, and giveth grace to the humble" (1 Pet. 5:5).

Some people are like blotters: they soak it all in, and get it all backwards.

Suggestion: "Let every man be swift to hear, slow to speak, slow to wrath" (Jas. 1:19).

Final Suggestion: It is better to walk **straight** than to stand in the best of circles.

—Homer A. Gay.

HE GOT TIRED OF IT

By C. D. Moore

In his early preaching days one of our preachers was staying with a weak congregation in town a few months to help build it up. He was boarding among the members, and at one place the sister never had anything "fit to eat," to hear her tell it, when a meal was called and the preacher seated at the table, and before thanks were offered. But she picked at the bread the most—it was "never fit to eat." The preacher tried to teach her not to talk that way, but talk she would, till one day at dinner, she had scorched the biscuits and she broke out at the mouth terribly about it, and then called on the preacher to give thanks. As near as I can remember he said as follows: "Dear Father in heaven, I am thankful for this food, bread and all. It is all better than we deserve. The sister says it is not fit to eat, which indicates that she is not thankful for it, but please bless it to our good, and continue thy good

blessings to us, in Jesus' name, Amen." She seemed to want to be a good sister and she wept bitterly, and declared that she would never grumble about the food again; and she kept her word while that preacher was around at least.

This same preacher was at another table which was laden with the best of food, and extra well prepared. Thanks were given, and the sister started the nice light bread around which she had baked the day before, remarking that she had missed it on the bread, and it was not fit to eat. It came to the preacher and he passed on without taking any. She exclaimed, "Why! don't you eat bread? Take out bread." He calmly answered, "No, thank you, I never eat things that are not fit to eat." And he would not take bread till she acknowledged that it is "good bread," which it was—really fine bread. She said she would quit talking that way, and the last I heard from her she was keeping her word. She was "red headed" and that preacher ran a great risk, but he took it for the sake of the lesson. Some one suggested that she is not the only one who needs that same lesson, hence this writing.

O, the lack of real thankfulness even among Christians in this good country of ours! God have mercy on us all.

(Selected from a book from Bro. Moss Covert.)

HEADS BENT LOW

A stooped old man and a young man . . . Chanced to meet one day; The young man said to the elder, In his usual braggart way; . . . "Why don't you walk up straight like me? . . . That's no way to grow old; . . . It's all a form of habit; At least that's what I'm told."

The old man gave him a knowing look And said: "My dear young friend . . . Have you ever examined your wheat field, and noticed the heads that bend? If not, just look them over . . . As the harvest-time draws nigh. . . You'll find the heads that are empty . . . Are standing tall and high . . . But the heads that count in the harvest . . . Are filled and bending low . . . Awaiting the reaper's sickle, Their time is short, they know."

And as the young man passed on by, . . . He slowly bowed his head; No doubt he pondered many a day . . . On the things that old man said.

—FROM CHURCH NEWS

BIBLE WRITERS

The writers of the Bible lived far apart, both in time and space. They could not have consulted as regards their work. Moreover, they differed in education and surroundings. Their civil, social, and religious customs and modes of thought were widely different. Had they written merely as men, they could not have produced such a book as the Bible. Discrepancies, differences, and contradictions would have abounded in their work. But instead of these, perfect unity of thought and design is manifest, thus showing that the writings of this book were all under the control of one supervising mind. Their writings are as clearly in unison as if they had all been done by one hand, guided by one mind, at one sitting.

We are traitors to the captain of our salvation when we identify ourselves with the ranks of the enemy.

PREACHERS' METHODS

(Continued from page one)

In order to have the best effect upon our hearts, our devotional study should not consist in a mere dreamy reading of the parts referred to; for in this way the impression made is likely to be shallow and transitory. We should study these passages exegetically, searching into the significance of every figure employed, and trying to paint before imagination's eye every image projected by the writer. If we read, "The Lord is my shepherd, I shall not want," we do not feel full force of the metaphor until we learn all about the work of a Palestine shepherd, as it is alluded to throughout this Psalm, and as it is literally described by Jesus in the tenth chapter of John. So of all the metaphors, tropes and historical allusions throughout the property of the Bible.

But the best effects of devotional study will still lie beyond our reach, if we do not commit many of these inspiring passages to memory, so that we can meditate upon them in the night watches, call them up amid our labors and our journeyings, and make them subjects of conversation when the Bible is not at hand. It is in this way that the word of God is to dwell in us richly in all wisdom. If you will inquire you will find it almost universally true of men and women eminent for piety, that their memories were vast storehouses for the most precious portions of God's Holy Book.

As a kind of concluding note I must append to this part of my lecture the remark, that in all of our study of the Scriptures we must constantly consult the original if we can, and that we must by all means use the best version. The Canterbury revision of the New Testament should now totally supplant the King James version, not only because it is a great improvement as a version, but because it is the only representative in English of the corrected Greek text. A man is not safe in venturing upon the exegesis of a single passage by the aid of the old version until he shall have compared it carefully with the new; and rather than be continually making these comparisons, it is better to at once adopt the new into exclusive use.

A PROVERB

Oh, the wasted hours of life
That have drifted by!

Oh, the good that might have been,
Lost without a sigh!

Love that once we might have saved
By a single word;

Thoughts conceived, but never penn'd,
Perishing unheard.

Take the proverb to thine heart,
Take and hold it fast,

"The mill cannot grind
With the water that is past."

REPENTANCE

What is Repentance? This question has been variously answered. Some say repentance is sorrow for sin; others that it is reformation; or amendment of life. Our investigation, however, has shown both these answers incorrect. We would rather accept the definition given by McGarvey, in his Commentary on the Acts of Apostles, (Acts 3:19).—"A change of mind, leading to reformation of life."

Old Paths Advocate

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HERE AND THERE

How to Reach Us.—Send all matter for the OPA, correspondence, and book orders to P. O. Box 333, Modesto, California, until further notice, please. You will save delay by so doing.

Our Helpers.—By this we mean the ones who take enough interest in the welfare of the paper to mention its merits to others that they may obtain subscriptions for the paper. We are sincerely grateful to all who are working for the paper. Of course, about the only way we can know who are really friends of the paper, is by whether or not they send us subscriptions for the paper and how many they consistently send. You will find the names of many on every list we publish. How about your name and your list, brother? Will you not help us a little to send your articles and your reports to nearly every state in the Union and to many in foreign lands? Remember that the paper depends solely on subscriptions at the very low price of one dollar the year to pay the expense of publication. We are grateful, indeed, to all who have made possible the list in this issue.

Suggestion To The Inexperienced Writers.—I am asked now and then how to prepare reports and articles for the paper, in regards to form and composition, etc. It is much appreciated if you are able to type or have your matter typed, but it will do little good to type it unless the errors are corrected in spelling, capitalization, punctuation, grammatical construction, redundancy (superfluous words); and the printers very much prefer that the lines be double spaced. I presume that all editors develop a great desire for brevity. However, in case you do not intend to become a habitual writer, and you have something you want to report to the paper, just write it in a letter to me as you would to your father or mother, in your own words, with either pen or pencil, on any kind of paper, with a request that we word it for publication, and we shall be glad to prepare your composition for the printers.

—H. L. K.

OUR HELPERS

Below, you will find the names of those sending in subscriptions from June 20 to July 20, and opposite their name the number of subscriptions sent. We appreciate everything done for the advancement of the

paper, and ask that you continue the good work. Please, check the following list and report any errors to us:

Homer L. King—43; Mrs. L. N. Byford—11; Homer A. Gay—91; Miles King—9; Paul Bates—5; E. H. Miller—5; Don McCord—3; Mrs. Elsie Shafer—3; Clovis T. Cook—2; J. Ervin Waters—2; Albert L. Scott—2; Paul O. Nichols—2; Tom Smith—1; Dorman Bryant—1; Harold King—1; Joe S. Broseh—1; Paul Mackey—1; Nancy Stubbs—1; Dwight Duggins—1; Herman Fink—1; Lewis Cogburn—1; Carlin W. Watson—1; Eunice Richardson—1; Alton Bailey—1; Bobby Reeves—1; A. W. Fenter—1; Billie Scott—1; Fern Jenkins—1; V. W. Hogland—1; Orville Smith—1; L. D. Barrett—1; J. F. Cobbs—1; Elgie Thompson—1; Joe Howard—1; Ross R. Willhoite—1; Lizzie Wilson—1; L. C. Otey—1; Mrs. Della Hubbs—1; J. B. Carter—1; Kenneth McMullen—1; Mrs. J. Tedlock—1; Elmer C. Hanz—1; Mrs. Walter Keese—1; Total—127.

A QUESTION BY A SUNDAY SCHOOL PREACHER IN ARKANSAS

I have just closed a meeting near Pocahontas, Arkansas, where the digressive brethren called off a debate two years ago after propositions were signed. The preacher in Pocahontas preaches over the radio 6 days a week fighting all kinds of digressions and vain worship (Mk. 7:7-9), except his own and that of the church he is identified with.

In his preaching over the radio, he made the following statements: "We ask you to do what the Bible says. We're just teaching what the Bible teaches. We are satisfied with what the Bible says about the matter. I must be satisfied with what God says, and I'm not asking any man or any woman to go beyond what I can read from the Word of God. We teach only what God has said, and we ask you to do only what God has commanded you to do in His word. The Bible alone is able to guide us from earth to heaven. We prove all things by the Word of God. Be satisfied with that which you can read from the Word of God; do not rely upon assumptions and presumptions. But rather, rely upon that which is positively stated in the Word of God. Sectarianism, narrow mindedness, and hobbyism have caused lines to be drawn. It would not exist if God's word were followed. You get your Bible now and see if the things we teach are so. If they are not true, then you ought to have the courage to correct us. I wouldn't teach a doctrine that I wouldn't defend."

Well, I preached seven days over the same radio station and quoted such statements as he made back to him. I tried to get him to defend his doctrine as he said he would, but he would not. He had rather fight what the Baptist, Methodist, and Adventist, etc. teach that they can't give Bible for than to try to defend what he has that he can't give Bible for: namely, Sunday School, women teachers, and individual communion cups. I told the people if he would give a Bible verse that taught those things, they would find the verse just before it said it was an Adventist Church that had them. He gave Acts 2 and John 6:59-67 as examples of his classes, but refused to affirm that the Bible teaches his doctrine and practice of cups and classes.

I gave the Bible way of salvation and showed the Lord added saved people to the church (Acts 2:47). Then I asked if the Lord added those people to the church that has Sunday School and individual communion cups or to the church that teaches in one as

sembly and that uses a cup. I gave Bible for assembling together and teaching one at a time. I also gave Bible for a cup. Then I read from "THE GOSPEL ADVOCATE—SUNDAY SCHOOL HELPS," the following statements: "When Jesus instituted the supper he took the cup. Nowhere is the plural of cup used. Of the contents of that cup, it was perfectly right to say it was his blood . . . They drank the contents of the cup." Then from David Lipscomb's writings, "The Saviour used one cup only, as well as one loaf only." Then from a commentary published in 1950 by the Gospel Advocate Co. on Mk. 14:23, "He took the cup, — 'a cup' is one, not two or a dozen. The cup contained the fruit of the vine." Then I showed individual communion cups were invented in 1894 and were fought by the S. S. Church of Christ until 1915. I also quoted from "Sermon Outlines of H. Leo Boles; compiled and edited by B. C. Goodpasture" which says, "church 1700 years old before Sunday Schools"—thus, showing the Lord in A. D. 33 did not add people to the Sunday School and cups church that was started "1700 years" later.

So the S. S. and cups preacher asked this question over the radio: "Now I want to raise this question: If an individual from this Stokes congregation, or Pocahontas, or any other congregation that doesn't contend for the cup (single) or for the single class if any one would go to Hillside from those congregations other than practicing as they do, desiring membership, how would they take them into their number?" I think all should know the answer to this question, so I give it as follows: Those who believe in and practice vain worship, such as using instrumental music, Sunday School, women teachers, individual communion cups, etc., after hearing what the Bible teaches and seeing they have sinned, should repent of said sin; yea, as Peter said in Acts 8:22, "Repent therefore of this thy wickedness." They should confess and have prayer for forgiveness as taught in James 5:16 and 1 John 2:9, "Confess your faults one to another, and pray one for another, that ye may be healed. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." A person who belongs to and worships with the digressive Church of Christ has departed from the right way and is no more in fellowship with the faithful Church of Christ than a Missionary Baptist member is in fellowship with the Primitive Baptist Church. Brethren err from the truth when they bring instrumental music, Sunday School, or individual communion cups into the church (or join up with those who have). James 5:19-20 says, "Brethren, if any of you do err from the truth, and one convert him: let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Therefore, it is plain to see that we are not to receive these erring brethren into the fellowship they have broken until they are converted from the error of their way and compelled with God's law of pardon. Why, even the Sunday School congregations will not receive an instrumental music brother into their fellowship until he repents and confesses he has sinned and has prayer for forgiveness. So, in this meeting an elder and his wife, and a deacon and his wife who were members of the Sunday School and cups Church of Christ confessed they had sinned in such, had repented of the same, and asked prayers for forgiveness. Thus, they pulled out from the digression and united with the Church of Christ that

teaches and does as the Bible teaches on these and other things that have divided the church that Jesus loved and gave himself for. Brethren, remember 1 Cor. 1:10, Phil. 3:16-17, and 2 Jno. 6-9.

—E. H. Miller
1003 Truitt Ave.
LaGrange, Georgia

UNITY, LOVE, AND FELLOWSHIP

Mother and home are words cherished by all, and unity, love, and fellowship are sacred to Christians who have learned the true meaning of the words.

Unity conveys the idea of agreement, or oneness. In Amos 3:3, the question is asked, "Can two walk together except they be agreed?" If there be no agreement there is no unity, no walking together. When men divide the Body of Christ, they are walking separately, not in the light. Is there a remedy for this? I believe the Bible gives one. "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11): "Preach the word" (Tim. 4:2); "Let us walk by the same rule, let us mind the same thing" (Phil. 3:16); "That ye stand fast in one Spirit, with one mind striving together for the faith of the Gospel" (Phil. 1:27). If we would adhere to the above scriptures, unity would be the fruit thereof.

Love is a word that carries the idea of strong attachment, devotion, and brotherly kindness. The word love is divine, sacred, and when it is not present, strife and contention thrive, bearing the fruits of hatred. Love should reign supreme in the Christian heart. Where love reigns, peace dwells. "Love worketh no ill" to anyone, but is forbearing, longsuffering, and kind. Love is the great theme of the Bible. It is brotherly love that creates fellowship and unity. Let us remember the following scripture, "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; But to think soberly, according as God has dealt to every man the measure of faith" (Rom. 12:3). God has given to some the gift of speaking fluently, to others the gift of writing intelligently, while others are poor at either. Yet, God respects the way all use their talents, whether they be one or ten. Let us not be puffed up.

Fellowship is very closely related to love and unity and carries the idea of brotherhood, companionship, joint participation, and the fruit of love. When we walk in the light as He is in the light, "we have fellowship one with another and the blood of Jesus Christ His son cleanseth us from all sins (1 Jno. 1:7). Where there is no fellowship, unity is absent, and love has grown cold. "If a man loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

—J. W. Kornegay, Memphis, 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.

—Ronald Max Lyon, Rte. 1, Levelland, Texas.

—Rodney Ray Fancher, Rte. 1, Davidson, Okla.

—Gene Petree, Rte. 1, Littlefield, Tex.

—Clovis Richards, 2123 N. Atlanta, Tulsa, Okla.

—Marlet Howard, 1105 W. 21st, Tulsa, Okla.

WHAT IT IS NOT

After Peter had confessed that Jesus was the Christ, the Son of the living God, Jesus made this reply: "**Upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven**" (Matt. 16:18-19). Since that time there have been many controversies as to just what the kingdom of heaven is, and what the kingdom is not. In this article we want to find some of the things that the kingdom is not.

The Kingdom Cometh Not With Observation

Jesus said, "**The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you**" (Luke 17:20-21). The kingdom over which Jesus reigns is not perceived by men, and is not announced by the sound of the trumpet and the waving of flags. Its seat of power is in the hearts of loyal subjects, far from the prying eyes of the curious of earth. For this reason another cannot tell when one is born into this spiritual kingdom. Jesus said, "**The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit**" (Jno. 3:8). One can not peer into the heart of another and determine if his obedience has been sincere, for the kingdom cometh not with observation.

The place where God's kingdom is found is not in lofty buildings or houses made with hands: "**Howbeit the most High dwelleth not in temples made with**

hands" (Acts 7:48). Paul also declared, "**God that made the world and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands**" (Acts 17:24). God reigns in the heart alone!

Kingdom Not In Word

Paul declared, "**For the kingdom of God is not in word, but in power**" (1 Cor. 4:20). So we conclude that the kingdom means far more than a mere profession of faith. It is far more than an idle boast of religion, and a vain show of piety. The kingdom of God must have power or it is useless. Those who feign a show of religious behaviour are described as "**having a form of godliness, but having denied the power thereof: from such turn away**" (2 Tim. 3:5).

To those who deny the power of the gospel by rejecting the words of Christ is asked, "**Why call ye me, Lord, Lord, and do not the things which I say?**" (Luke 6:46). The kingdom of God is more than mere words—it must be manifest in power.

Kingdom of God Not Eating and Drinking

Paul taught, "**The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost**" (Rom. 14:17). The kingdom of God is far more than a social institution. With today's accent of youth centers, canteens, Young Peoples' societies, ladies' aids, coffee suppers, teas, etc., one could be led to believe that these things pertained to Christianity—but they do not. The kingdom of Christ is far more than a provision for fellowship and social entertainment. And when the accent is shifted to these forms of entertainment, the spiritual aspect of the kingdom of God is completely overlooked and forgotten.

Kingdom Is Not of This World

Jesus stated emphatically, "**My kingdom is not of this world**" (Jno. 18:39). It was not to be a political institution, and it was not to be affiliated with state. It was to stand as a completely separate institution. It was not to be a democracy nor an oligarchy. Rather, it was to be a divine monarchy, with Christ reigning from on high. It was not to be of the world (worldly), even tho it was to be established in the world. You must visualize the kingdom as a spiritual force exerted over the hearts of men and pointing their thoughts to heaven where the King reigns.

Since Christ is king, He has the authority to govern His subjects and set forth terms of admittance into His kingdom. He has stated that you must believe in Him, repent of your sins, and then you must be baptized in order to obtain remission of your sins. Friend, if you have not met the requirements for entering the kingdom, why not turn in obedience to the king over the kingdom of God? * —Dillard Thurman.

OUR DEPARTED

Johnson—Alice Faye Johnson, daughter of Bro. and Sister C. C. Johnson, Merced, Calif., was born Nov. 26, 1945 in Chandler, Okla. At the age of 4 months, she moved with her parents to Merced, Calif., where she lived until her death June 19, 1956, at the age of 10 years, 6 months, and 24 days. She was a sweet, lovable, child, enduring her illness and suffering for 2 months with the utmost patience. She will be sadly missed by the family and loved ones. —Orville Smith.

Duvall—Sister Mabel Duvall of Maple, Ark., was born Aug. 20, 1893, and departed this life June 27, 1956

at the home of her nephew, Roy Barnes. She was 62 years, 10 months, and 7 days of age. Her husband preceded her in death in 1954. She leaves a brother, Luther Barnes, Turlock, Calif., and a host of nieces, nephews, and other relatives. She obeyed the gospel early in life and was a devoted Christian. She was born and reared in Carroll County, Ark., and had spent most of the past two years with Bro. and Sister Barnes who lovingly and willingly cared for her. She was laid to rest in Hale Cemetery. Members of the Mtn. Home church of Christ did the singing, and words of comfort were spoken by the writer, assisted by Bro. Gareld Stumpff.

—Jess Ennes.

COMMENDATION ANSWERED

K. G. Wilks

The following letter under date of July 10, 1956, was received in answer to my letter to editors of Time magazine thanking them for their accurate reporting in the face of contrary popular opinion and in spite of Catholic pressure to cover up or alter facts:

Dear Mr. Wilks:

We are glad to have this opportunity to assure you that Time—and our sister publication Life—are very much concerned with reporting the news accurately. When some question arose as to the validity of baptism by immersion we published a letter and an editorial note giving our sources in our December 26 Letter column. When any similar newsworthy development concerning the Church of Christ in Italy arises, we will also publish any pertinent data concerning it, particularly as we realize that the Church of Christ's difficulties in Italy have been very newsworthy ones—and very significant ones—on occasion.

Sincerely yours,

Maria Luisa Cisneros

BONDS OF MATRIMONY

Staggs-Walker—June 30, 1956, Bro. Frank Staggs, Pontiac, Mich., and Sister Gladys Walker, Lawrenceburg, Tenn., were united in marriage in the home of the writer. Friends of the bride and groom were present. I was very much impressed when Frank told me they were going to the Sulphur meeting on their honeymoon. It is wonderful to see two fine Christian people beginning life together in this fashion. It was indeed with pleasure that the writer officiated on this occasion.

—Paul Bates.

McMullen-Lane—June 2, 1956, at the church of Christ on 9th and Clay, Waco, Texas, Kenneth McMullen and Monalou Lane were united in marriage. These are two fine young Christians and we wish them a happy and prosperous life. The church building was filled with many friends to wish them well. The writer officiated.

—Wm. R. Heimer, Sr.

Franklin-Spradley—June 1, 1956, at 8:00 P.M., in Houston, Tex., Bro. James Clayton Franklin, Jr., and Sister Mary Marlene Spradley were united in marriage. Jimmy is one of our most dependable young teachers at the Arora St. congregation. Both these young people are zealous in the Lord's work, and we wish for them a long, prosperous life in His service. The writer was privileged to perform the ceremony.

—Carlin W. Watson.

Wilson-Bradley—Bro. Rhodus Wilson and Sister Muriel Bradley, both of the Modesto congregation, were joined in matrimony June 23, 1956 at the church of Christ in Ceres, Calif. The writer performed the ceremony.

—Ray Nichols.

THE PRAYER MEETING

Death Notice

Mrs. Prayer meeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong healthy child, fed largely on testimony and Scriptural Holiness, soon growing into world-wide prominence, and was one of the most influential members of the famous church family.

For the past several years Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of purpose and will power. At the last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones, now absent from her presence, busy in the marts of trade and places of worldly amusement. Her older brother, Brother Class Meeting, has been dead for many years.

Experts, including Dr. Works, Dr. Reform and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests and drives, but to no avail. A post-mortem showed that a deficiency of spiritual food, coupled with lack of fasting, faith, heart-felt religion, shameless desertion, and non-support were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power. Carefully selected pallbearers were urged to tenderly bear her remains away, but failed to appear. There were no flowers. Her favorite hymns, "Amazing Grace" and "Rock of Ages" were not sung. Miss Ima Modern rendered "Beautiful Isles of Somewhere" but none had any idea where this fancied isle might be. The body rests in the beautiful cemetery of Bygone Glories, awaiting the summons from above.

In honor of her going, the church doors will be closed on Wednesday night save on the third Wednesday of each month, when the Ladies' Pink Lemonade Society serves refreshments to the members of the Men's Handball Team.

—Selected by J. H. McKaig.

CALIFORNIA LABOR DAY MEETING

The Labor Day meeting for this state will begin Aug. 31, continuing over Labor Day, Sept. 3. At last year's meeting, it was decided the meeting would be at Salinas this year. It was also decided, that in view of the size of the Salinas congregation, the brethren attending the meeting, should help bear the cost, and the decision was made that each person attending should send one dollar to the Salinas church before the meeting begins. All who plan to attend, please send your name and address along with your dollar as soon as possible. We need to know how large a crowd to expect in order to provide a meeting place and food for the meal on Lord's day afternoon. The address is important because the chamber of commerce has offered to send information to each address concerning motel

facilities, etc., and are offering to print each person a badge with his name on it.

All who can do so are exhorted to attend. The meeting should be pleasant, and we look forward to the purposes of refreshing old friendships and helping love and unity prevail.

You may contact Bob Savage, 540 Williams Rd., Salinas, Calif., or Harvey Williams, 600 San Juan Rd., Salinas, Calif.
—Bob Savage.

TEXAS LABOR DAY MEETING

The Clements St. congregation in Odessa, Tex., takes this opportunity to invite all who can to attend the meeting to be held by Bro. Taylor Joyce at the church on the corner of S. Lincoln and W. Clements St., Aug. 26 through Labor Day. All who plan to be here for the all-day services on Labor Day, please write us a card and let us know how many will be in your group, as we plan to serve lunch to all present by a catering service. The all day services will be held in the County Auditorium on W. 10th St., and W. County Rd. Please address your cards to me at 817 East 15th St., Odessa, Tex.
—R. M. VanStavern.

THE AFRICAN WORK

By Paul O. Nichols

We have received word from Brother Sever that he and Brother Chikomola have been released. Neither stayed in jail for long. Now once again they are free to travel and preach the Gospel to their people.

This month more money has come in for the Lord's work in Africa than it did last month, thanks to certain ones who are interested in the souls of men in other countries as well as their own. Oh, when will all of us wake up to the fact that the Gospel is for "all nations," and not just for the American people. Jesus said preach the Gospel to "every creature." Also, Christ taught, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then cometh the end" (Matt. 24:14).

Word has come that Antonio Severe has gone to Southern Rhodesia where he did some preaching. This is the second one of our preachers that has gone to this neighboring country and preached the Gospel. Sometime back Brother Severe was planning to go there to do some extended mission work, but some of his fellow preachers and some of us over here thought it would be a mistake for him to leave the young work in Nyasaland until it could better do without him. So he remained, postponing his plans until some future date.

By these reports we can see that the brethren over there are working. The Gospel is being preached daily. And one of these days the Cause will spread to other African countries by the help of God.

Brethren, it may be later than we think. Remember, "the night cometh when no man can work." We had better do what we can while it is day.

Donations: Ada, Okla.—\$30.00; Merced, Calif.—\$30.00; Harrodsburg, Ind.—\$22.00; Wichita Falls, Tex. (N. 6th Street); Washington, Okla.—\$10.00; Brother L. I. Gibbs, Huntington Park, Calif.—\$10.00; Sister Elizabeth Byford, Waco, Tex.—\$50.00.

Pity the lad whose dad is more concerned about his golf swing than his off spring.

We can take time off, but we can't put it back again.
(From The Vindicator, July, 1956)



J. B. Carter, Rte. 1, Box 181, Ardmore, Okla., June 24.—The Lord's Word is still being taught and the faithful are regular in attendance, at this place.

Kenneth McMullen, Rte. 4, Box 52B, Waco, Tex., July 7.—The church at 9th and Clay is doing fine. Bro. H. E. Robertson will be with us July 27-Aug. 4.

J. W. Baze, 406 W. Neely, Midland, Tex., June 30.—The church here on Colo. St. is doing fine, with 2 additions recently and several confessions of faults. Bro. John Smith starts our meeting July 6.

Bobby Reeves, Marion, La., July 14.—The church at Fairview is now in a meeting with Bro. Wayne Fussell doing some excellent preaching. The brethren continue to be steadfast at this place.

V. W. Hogland, 9804 E. 43, Kansas City, Mo., July 9.—Both congregations here seem to be doing fine. We pray that both will grow in faith and number and we ask the prayers of the faithful.

Shelby Buchanan, 5319 W. Mission, Fresno 5, Calif., July 9.—We have just closed a meeting, June 24, with one baptized. Bro Bob Savage did some very good preaching. Send us 100 of the new song books.

Alton Bailey, 2432 6th St., Columbus, Ga., July 12.—Bro. Waters held a meeting for us June 12-20, with 3 baptisms. I closed a meeting at Pansey, Ala., July 8, with one baptism and 3 confessed faults. Bro. Bud Parker preached for us last week end. Let us fight the good fight of Faith. Pray for us.

K. G. Wilks, Bx. 902, Breckenridge, Tex., June 21.—This is to announce our meeting at Woodson, Tex., to be conducted by Bro. Don McCord, Aug. 8-19, about 5 blocks east of the bank on paved Farm Rd. 209. We would appreciate visitors to help with their presence and in the singing.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., July 16—June 16-July 1, I held meeting at Saginaw, Oreg., with one confession of faults. Heard Bobby O'Rear preach there on morning of July 8, and I preached there that night. Also, I preached there July 15.

L. M. Crouch, 220 Roesler Rd., San Antonio, Tex., July 16.—We had a wonderful meeting conducted by Bro. Fred Kirbo at the Nacogdoches Rd. church. Interest in Christianity hit a new peak with attendance at each service from 50 to 90. This was one meeting Fred said he could write home about. He baptized his son, Darrell. Brethren, shouldn't the Master be exalted instead of the servant?

Gene Hopkins, 1105 W. 21, Tulsa, Okla., July 16.—We enjoyed visiting and speaking at Springfield, Seymour, and Dora, Mo., and heard Bro. Jim Howard give a good lesson at Ben Davis, Mo. Brethren James Orten and Bill Roden have recently preached twice for us. Bro. Larry Robertson closed a good meeting for us June 17, with 3 baptisms. Bro. Barney Welch will hold a meeting for us Aug. 5-12.

Mitchell E. Mize, Box 444, Texarkana, Ark., July 11.—The church here is doing fair. We plan to have a meeting Nov. 4-18 with Bro. Wayne Fussell doing the preaching. My wife and I enjoyed the meeting at Sulphur, our first time to be there. There were more Christian people there than I had ever seen in one group. It is one of the finest places a Christian could go on vacation. There is nothing to compare with it.

Al Hamilton, Route 1, Box 343, Manteca, Calif., July 18.—The church here is still small in number but we have been having several visitors some of them non-members. Bro. James Winchester recently preached for us over Lord's day, and a sister was restored. We are so grateful for Bro. Winchester's help as well as the help of other congregations. We need the help of our brethren.

J. F. Cobbs, Box 25, Spring Hill, W. Va., July 7.—The church here is getting along fine. Bro. Fred Kirbo was with us June 3-17 in a good meeting with 2 baptisms and 4 confessions of faults. Bro. Guy Mallory from Pa., preached over Lord's day the following weekend, baptising 4 more. Bro. Kirbo is a wonderful preacher.

J. W. Kornegay, 1713 Franklin Rd., Memphis, Tenn., July 6.—I enjoyed preaching at Pocahontas, Ark., and plan to be at Bernie, Mo., July 8, and Jerusalem, Ark., July 15. We have baptized 4 and 2 have confessed faults since last report. The brethren at Mt. Pleasant, Fla., are building a house, since the cups brethren took their building. We are thankful for the faithful there. I plan to be with them the opening day of their new building, the Lord willing. We hope to establish a colored congregation in Memphis. We invite preachers to stop and be with us.

Orville Smith, 4208 Wall, Joplin, Mo., July 16.—Since last report, I have held meetings at LaGrange, Ga.; Lawrenceburg, Tenn.; McAlester, Okla., with 4 baptisms; and Escalon, Calif. I also preached at Napoleon, Ala.; Columbus, Ga., with one restored; Waterford, Calif.; Modesto, Calif., with one restored; Lodi, Calif., with 2 restored; Sacramento, Calif., with one restored; and Burkhart, Mo. July 8, we were blessed with a second son, Terry Ray.

Eugene Qualls, Rte. 3, Box 655, Tulare, Calif., July 9.—My plans for the summer have been changed, since I suffered a fall and was unable to walk for nearly 2 months. I enjoyed being at Arvin and hearing Bro. Jack Ivey. The brethren at Arvin were overjoyed to learn that Bro. Ivey plans to settle in the Arvin area. The brethren there were very good to me. It was my pleasure to speak for them. My mother has been ill, and I would appreciate you sending her get-well cards to my address. She would appreciate it so much.

E. H. Miller, 1003 Truitt, LaGrange, Ga., July 16.—We have received our new song books, and like them fine. It certainly helps a preacher to preach with more spirit when good spiritual songs are sung. We certainly enjoyed the meeting at Sulphur where the singing and preaching were wonderful. We went from there to Pocahontas, Ark., where we had a very good meeting with good interest and attendance. Three were baptised, one confessed faults, and 4 people, an elder and his wife and a deacon and his wife, came out of digression, confessed their sins, and we prayed for them as the Bible teaches.

E. J. Jenkins, Box 782, Broken Bow, Okla., July 12.—Bro. Leon Fancher taught a singing school at Golden and preached 3 times for us which we enjoyed. Bro. Don McCord preached for us July 5, and we were glad to have him. Bro. Dick Hunter gave the lesson Lord's day and Bro. Ray Lambert gave the lesson last night. They are both excellent in preaching the gospel. Wife and I, and Bro. Tidmore and wife visited Leon's meeting at Horatio, and heard a wonderful sermon.

Verlin Elliott, 3419 Fillmore, Bakersfield, Calif., July 14.—The congregations at Arvin and Bakersfield are growing. There have been 5 baptisms recently at Arvin. I baptised 3 of them, a man and his wife who had been Baptists for years, and Sister Kirkly who had been a member of a denomination, also. Bro. Kirkly obeyed the gospel about a week before Sister Kirkly. Bro. Jack Ivey was with us over the second Lord's day in July in Bakersfield and we all enjoyed his preaching, and enjoyed having them in our home. He held a meeting at Arvin in June.

Leon Fancher, Horatio, Ark., July 17.—At present, we are in a meeting at Horatio, with good crowds but no visible results thus far. We enjoyed having Bro. Billy Orten and wife with us last night. The neighboring congregations have helped much in attendance. We close here July 22, and plan to be with Bro. Billy Orten at the Haile church near Green Forest, Ark., Aug. 1-12. Aug. 17-26, we are to be in Wichita Falls, on Lawrence Rd. After that, we return to this field for the remainder of the year.

James D. Orten, Rte. 2, Lawrenceburg, Tenn., July 16.—During June, we worked in Hammond, La., sponsored by the Pearlhaven and New Salem churches in Miss. For 2 weeks we did personal work and then held a short meeting. One was baptized. The brethren in Hammond are fine, and we believe the church there is on the way up. At present, Bro. Johnny Elmore and I are in a tent meeting with the Lebanon church. They really go all out to preach the gospel, and I am enjoying being with Johnny, he is among the very best. Aug. 1, I go to Mt. Carney, Mo., then to Duncan, Okla.

Miles King, Manor Rd., Rte. 1, Austin, Tex., July 14.—After leaving Waterloo, Ia., we were in meetings at Blue Spring, Ky., and Woodlawn, O. These were enjoyable meetings, and we look forward to being with these brethren again next year. While at Woodlawn, we were glad to have Bro. Billy Orten and wife attend the meeting. After leaving there, I preached at Pocahontas, Ark., and Tucker, Okla. We enjoyed attending a week of the Sulphur meeting. It was a good meeting.

At present, we are engaged in 3 months mission work sponsored by the church at Huntington, W. Va. Remember us in your prayers.

Paul Walker, Rt. 2, Summertown, Tenn., July 17.—The latter part of June I attended the Stamps Quartet School of Music in Dallas. June 24, I preached at the northside congregation in Ft. Worth. I heard Bro. Don McCord during most of his meeting in Dallas. He did some wonderful preaching. July 8, I preached at Temple, Texas, and July 10, I met Bro. Waters in Dallas. En route to LeContes Mills, Pa., we stopped for services at Harrodsburg, Ind. July 15, I preached at Flemington, Pa.

Jesse N. French, 1327 Bellhaven St., Salinas, Calif., July 18.—June 10-17, we were in a meeting at Olivehurst with several visitors from Yuba City and we feel the church was strengthened. June 24, we were at Aromas, with lunch and singing in the afternoon, and one restoration at the evening service. July 4, we enjoyed the Sulphur meeting; July 8, 11, we were at Lawrence Rd. in Wichita Falls, Tex.; July 12-19, we attended the Healdton, Okla., meeting and enjoyed being with Bro. Paul Nichols and wife again. We are now in a meeting near Elmore City, Okla., with fair attendance. We were happy to have Bro. Tom Smith with us last night.

Clovis T. Cook, 2111 N. 12th, Kansas City, Kan., July 16.—I just closed a fine meeting with the Chapel Grove church near Lawrenceburg, Tenn., with 2 baptisms, one restoration, and one confession of faults. The cooperation by the members there and the Frank St. church in Lawrenceburg was wonderful. I attended a fine singing at Frank St., the first Lord's day of the meeting, and the last Lord's day Chapel Grove and Frank St. had basket lunch together in the park at the noon hour. These brethren are fortunate to have with them, Bro. Paul Bates who recently took his stand with us. I was glad to be associated with him. We were glad to have Bro. Bennie Cryer with us a few days of the meeting.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., July 17.—We were at San Angelo, Tex., June 11-24. There was one baptism and one confession. June 25-July 4, we were at Sulphur, Okla., attending the camp meeting. It was wonderful. July 6-15, we held a meeting at Healdton, Okla. We had some excellent crowds and interest. There were two restorations and one baptism. Our next is at San Antonio, Tex. (Catalina and Viendo Streets). Then we go to Fruitland, Tex. for a short meeting. Aug. 15-26, we are to be at Lawrenceburg, Tenn. (Frank Street); Aug. 27-Sept. 2, Huntington, W. Va.; Sept. 3-16, Pleasant Grove, south of Brazil, Ind.

James D. Corson, Mahaffey, Pa., July 15.—We were unable to stay longer in Mills, Wyo., and returned to our home in Pa. The church in Mills continues to meet for worship in the Fire Hall and were getting along well when we left them. They are striving to build a place of their own. The midwestern field is still ripe for the harvest and we need to wake up and aid in the work there. It seems to me that a big part of the Christian world today have unthinkingly adopted the attitude that the sick need not a physician but the well.

We want to extend our thanks to those who donated in order to establish the one true place of worship in Wyo. I have been preaching at the various congregations in Pa., since my return and am now available for meetings. If you need me, write me.

Jerry Cutter, Rte. 2, Crescent, Okla., July 13.—From Jan. until July, we were engaged in mission and personal work in Calif., sponsored by Siskiyou and Covina congregations. We could not have worked with a more agreeable group. We had the privilege of visiting in many Christian homes and with a host of preachers. Our first child, Jimmy, was born June 3, in Calif., and my wife was blessed with the maternal care of Sister Nichols. We will always be grateful for her kindness. Presently, we are at Yuma, Ariz. Siskiyou will support the work until Aug. 15. I hope other churches will not overlook this field but will take up the work and continue for at least a year. I look forward to a meeting in Advance, Ark., Aug. 17-26. We enjoyed our reunion and association with so many at Sulphur again this year. The meeting was a good one.

Tom Smith, 302 Phillips, Healdton, Okla., July 17.—We have been busy this summer attending gospel meetings besides our regular work. We attended the larger part of Bro. Lynwood Smith's meeting at Duncan, Okla., then to the camp meeting at Sulphur. These were both enjoyable and profitable meetings. July 15, our meeting at Healdton closed. Bro. Paul Nichols edified the church and also taught the world. He left a lasting impression on all who heard him as being humble, yet forceful, and a man of God. Two confessed faults, one was baptised, and a brother who had been identified with the digressives for 25 years, but had been seeking the Truth for some time, took his stand with us and said he wanted to "make his calling and election sure." He is a capable teacher and will be an asset to the congregation here. To the Lord be all the praise.

Johnny Elmore, 1225 N. Grant, Springfield, Mo., July 16.—We continue in the mission work here and were supported in May and June by Lee's Summit congregation. We plan to hold a meeting and singing school here as soon as possible. June 15-24, I enjoyed preaching in a meeting at Clio, near Cassville, Mo. The crowds and interest were good though there were no visible results. Returned to Springfield, June 25; attended the camp meeting at Sulphur, June 28-July 4; returned to Springfield July 6. Presently, I am happy to be laboring with Bro. James Orten in a tent meeting near Lebanon which began July 15. This meeting has been advertised extensively by the Lebanon congregation and arrangements have been made for us to preach every other day on the radio while here. A more interested congregation than Lebanon and a better co-worker than James could not be found.

Bennie T. Cryer, 1280 Oakhurst Dr., S. Charleston, W. Va., July 17.—Once again, we are laboring with the church in St. Albans, W. Va. We were here about a year and a half ago working with the same congregation. They have been working hard during that time and have prospered. July 1, we left Odessa, Tex., for Sulphur, where we enjoyed the camp meeting. We attended Bro. Clovis Cook's meeting at Chapel Grove near Lawrenceburg, Tenn., a few nights, and enjoyed being

with him very much. While in Tenn., I preached once at Union Hill church. The church here in St. Albans continues to progress. This coming Lord's day we are beginning a radio program over WKLC in St. Albans. These brethren have a mind to work. I am enjoying the association with Bro. Moss Covert one of our gospel preachers. I heard him preach an inspiring sermon at Clio, W. Va., last Lord's day afternoon.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, July 17—We closed at Columbus, Ga., June 20, with three baptized. Enjoyed associating with all of these brethren and staying in the home of Alton Bailey. I heard Paul Nichols twice at San Angelo. June 23-24, I preached twice at 29th St., Temple, Tex., once at 15th St., Temple, and once at Sand Grove, near Milano, Tex. June 27-July 1, I spoke three times at Clements St., Odessa, and once at Terrell St., Midland. July 4 and 8, I preached three times at No. 6th St., Wichita Falls. July 11 and 12, I preached at Harrodsburg, Ind., and Flemington, Pa. Began here at LeContes Mills, Pa., July 13. Go next to Woodlawn, Ohio. Aug. 17-26, I will be at Galey, near Ada, Okla., and Sept. 7-16, at Sunset Heights, Houston, Texas. Paul Walker is a great help to me in the work.

Hedric D. Laney, Box 81, Temple, Ga., July 18.—The church here is doing fine. We now have the foundation for our building ready for the carpenter to start his work. We have bought enough material to build a hull and be able to meet in it, this does not include ceiling for walls or overhead, and we will have only a sub-floor. We will just put paper on the outside until we can go further. The expense thus far, including what the carpenter said his labor would be, is \$3028.49, which leaves us in the red \$567.22. We are thankful for all who have helped us thus far. Since last report, Panama City, Fla., gave us \$100.00; New Salem, Miss. —\$50.00; and R. V. Hill—\$1.00. We are very thankful for this and rejoice to read of the growth of the Cause from coast to coast. (Note:—I am personally acquainted with these brethren, and I believe they are worthy. —H. L. K.)

D. B. McCord, 16720 Greenhaven, Covina, Calif., July 14—The Dallas meeting closed without visible results; at Dallas there is much potential for good. God bless them. It was good to have Paul Walker several nights, and also Lynwood Smith and Ronny Wade for one night and Joe Martinez, too. July 2, 3, 4th I was at Sulphur; really it would be too difficult to express briefly how enjoyable it was. Tommy Shaw and Billy Orten did a fine job. The wife and one of the children met me there; we were at Golden and Broken Bow, Okla., July 5th and 6th, respectively. There are some of God's best in these two places. July 8, we began at Eola, Texas to continue through the 22nd. I then go to Sentinel, Okla. to begin July 27th. Enroute, the two churches in Oklahoma City invite us; we always anticipate going back to see some of earth's dearest. Aug. 8-19, we are to be at Woodson, Texas, the Lord willing. Then, O! blissful thought, home to the family for a few days before beginning at Armona, Calif. Aug. 24th. The Lord bless the church is our prayer.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., July 14.—June 15-24, I was in a meeting at Terrell St. con-

gregation in Midland, Tex., with 2 confessions of fault. We believe much good was done otherwise, as much of the personal differences that existed between this congregation and the Colo. St. congregation, was settled. The Colo. St. brethren were good to attend, as were the Golder St., and Clements St. churches in Odessa. There is no reason why these 4 congregations cannot work together in the future, if all will leave out self and personalities. The last Lord's day I was there Brethren Reed Chappell, Bennie Cryer, Jesse Broseh, and myself preached for the four congregations and enjoyed a lunch and singing together. We spent a very enjoyable week at Sulphur, and were spiritually uplifted. I am now at Washington, Okla., to continue through July 22. I am to be at Lexington, Okla., July 29-Aug. 12; Flemington, Pa., Aug. 16-26; and Temple, Ga., Sept. 7-16. Pray for me and mine.

Bob Savage, 540 Williams Rd., Salinas, Calif., July 12.—June 13, I left Yuma, Ariz., after a month's mission work. We were successful in getting a congregation to meeting and some outside interest was shown, but the work there is far from completed. Bro. Jerry Cutter was there to continue the work, supported by churches in the Los Angeles area until the middle of Aug. He is to be in the middle states for some work, but will have some free time after that. I assume he could return to Yuma by Sept. 1. What congregation or group of congregations, can keep Bro. Cutter in this truly Apostolic mission work for a few more months? A great deal more of this kind of work should be done. The problem now at Yuma, is to develop leadership. After leaving Yuma, I was with the Orange Ave. church in Fresno for a week's meeting, with one baptism. I enjoyed meeting many brethren from nearby congregations. I truly enjoyed the association with the El Centro brethren in the Yuma mission work.

Jim Canfield, (colored), Bx. 78, Star Rte., Marion, La., July 14.—We just closed a wonderful meeting with Brethren John and Ferd Roberson, and Bro. Robert Cobbs, of Pittsburg, Pa., with 7 baptized. Interest and crowds were good throughout the meeting. These brethren did some fine preaching here in my home church, and both young and old are encouraged to stand firm. July 28, I am to be at Hallsville, Tex.; Aug. 12, at Imboden, Ark. June 2-6, I was with the brethren near Brookhaven with 4 confessions of faults; June 9-10, at Hallsville, Tex.; July 21, I am to be near Brookhaven, Miss., though they are unable to support a meeting since they are trying to complete their building. June 23-24, I was at Imboden, Ark. Death claimed two of our sisters at Imboden, one of them the wife of Bro. Bob Johnson. We ask your prayers for those left behind. I appreciate the churches in Pa., Ind., and Iowa for their continued support. Others have helped me but not so much as these brethren. In Sept., I plan to return to Richmond, Ind., for another effort.

Paul Bates, Box 401, Lawrenceburg, Tenn., July 13.—Since I began working with the church in this vicinity, two people have taken their stand for the Truth, my brother Bob Bates and his wife, Evelyn. They informed me they did not take their stand because of our fleshly relationship, but because they believed their affiliation with those who use cups, classes, and women teachers was not scriptural. It was my good pleasure to asso-

ciate with Union Hill congregation in Lawrence County in a gospel meeting, June 23-30, with one restored and other evidence of good accomplished. I would that space would permit me to express my affection toward the Sulphur, Okla., meeting. This was our first such meeting and it impressed my wife and me beyond expression. We are encouraging others to attend next year. One will never be the same after attending and associating with God's people from various parts of the country. Let us show Brethren Billy Orten and Tommy Shaw our appreciation for their splendid direction of this meeting. Here are 5 subs. Let us send the OPA into more homes.

Paul Mackey, 421 E. 1st Ave., Denver 3, Colo., July 16.—I am now beginning my 4th month in the work at this place. This congregation was started only about 2 or 3 years ago, when the church at Lubbock, Tex., sent Bro. Bennie Cryer here for 3 months. Brethren Jack Ivey and E. H. Miller have both been here for shorter periods of time. I think we may count the time and money well spent. We now have about 12 members meeting in a rented building at the corner of First Ave., and Meade St. We are contacting unbelievers, teaching them from house to house. My support is \$165 per month, \$100 of this is from my home congregation Flemington, Pa., \$40.00 per month from Council Hill, Okla., \$25.00 from LeContes Mills, Pennsylvania, plus the additional support and car operating expense from Denver congregation. I am thankful for this and realize my dependence upon these congregations for being here. There is an urgent need for another evangelist to assist at this place. I think we have ample scripture for two or more workers at one place. Brethren, will you help support another man at this place? If you can help, even a small amount, write me at the above address. God has been good to you and you have prospered, why not do something for Him? We all realize the need for more mission work but merely talking about it will avail us nothing. Let us lift up our eyes and see the fields white to harvest.

Homer L. King, Route 2, Lebanon, Missouri, July 20.—I conducted a series of meetings at No. Sixth St., Wichita Falls, Tex., June 15-24, with good interest and fair crowds. It was good to labor with these brethren again. The new congregation on Lawrence Road cooperated in a nice way. Many thanks to all for the hospitality and support. We spent a few days in the vicinity of McKinney, Texas, June 27 thru July 1; visiting Brethren Shelley, Jones, and others, and preaching once at Melissa. We, as usual enjoyed the few days at the camp meeting at Sulphur. We are now in our home community of Lees Summit congregation, near Lebanon, Mo., trying to get some much needed rest and recuperation, after eleven months out of the last twelve steady labor in the gospel field. I have preached four times at Lees Summit, and have assisted in some song practice at the same place. I am scheduled to preach in Springfield next Lord's day and night, where I assisted in the beginning of a new congregation about two years ago. We shall, probably, go via. Kansas City for worship at the Tenth and Ray church, July 29, en route to Sacramento, Calif., where I am scheduled to labor the month of August. After which, we plan to labor some with the faithful brethren in Modesto, Fresno, and others. You may address us at Box 333, Modesto,

Calif., until further notice. Please, do not neglect to send a donation to the faithful brethren in Modesto to assist them in building a house for the worship. They are worthy. Pray for me and mine.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., July 16.—We had wonderful services at Pontiac, Mich., June 24, my last day with them. We were glad to have as visitors the Arnolds from Temple, Tex., and the Andersons from Dallas, that day. Just awhile before that we had Ray Roe, from Stroud, Okla. and Ben Roe, Dallas, and their families. Visitors are always made welcome at Pontiac. While at home in Lebanon, I heard Larry Robertson preach some real good sermons, and got to see most all the members. I preached at the Capitol Hill congregation in Okla. City, Sun. morning, July 1st, and because I was not too well, and because of his goodness, Bro. Glenn Bray took me on to Sulphur after services. Wife, who had been with one of her sisters in Texas, who is sick, met me in Sulphur, also our children and their families were there. Altho I was sick, I certainly did enjoy the Sulphur meeting; and I think Billy Orten and Tommy Shaw did a good job handling the meeting. It was good to see so many of the dear ones whom we have known for many years, and also to meet a number of new ones—among them, brother and sister Paul Pates, who recently came to the truth. I like them very much, and he seems to be a good preacher. From Sulphur we went home—with a prayer that we may live to be there again next year. I was home one day, and came to Kansas City—where I am to work with the church at 10th and Ray for two months. We have a good congregation at this location. We have a song drill—with a few rudiments, on Tuesday nights, a training program on Wed. nights, and on Thurs. nights I am helping the teachers with their teaching problems. If you know of any one for me to visit here please write me. May God bless all in His work.

THOUGHTS FOR THINKERS

The Word of God must be read and preached in the house of God. Lectures and pictures and music and culture will not save. We must preach the truth and the truths of God. If we want religious intelligence in the mind, and character in the soul, and conviction and principal and iron in life. We must teach the Word of God in its simplicity and purity, and pray for the power of God's Spirit to make it effective for the life that now is and for that which is to come.

AMEN CORNER

There is nothing purer than truth, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith. These united in one mind form the purest, sweetest, richest, brightest, holiest, and most enduring happiness. A study of Paul's advice to the Philippian Christians (Phil. 4:8), will serve to beget and strengthen these graces. Amen.

—“REVIVAL”

* WHO SAID IT?

“I used to ask God if He would come and help me; then I asked God if I might come and help Him; then I ended by asking God to do His own work through me.”

* Answer: Hudson Taylor.

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

OLD PATHS ADVOCATE

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

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

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No. 9

MINIATURE STUDIES

The word miniature, used as an adjective, means tiny or to do on a small scale. To study is to examine closely, and as the title of this article suggests, we are going to examine closely some small points of doctrine, often referred to, and frequently misunderstood.

Israel In Bondage

Very often we tell and are told the story of the children of Israel and their bondage in Egypt. It is not unusual to hear the teacher state that the Jews spent 430 years in that country. However, a close examination of the scriptures proves this to be untrue. The 430 years are mentioned in Gal. 3:17, but this passage does not say that the 430 years were spent in Egypt. Rather it states that the law came 430 years after the promise was given. When God made the promise Abraham was without children, and it was his great-grandson Joseph who was sold into Egypt starting the chain of events that finally resulted in Israel and his children making Egypt their home. So you can see that quite some time must be subtracted from 430 years to allow for the three generations from Abraham to Joseph.

Mathematically the time spent in Egypt can be figured to be 215 years. Abraham lived 100 years after the promise was made (Gen. 12:4; 25:7). Isaac lived 105 years after Abraham's death (Gen. 21:5; 25:7; 35:28). And it was 10 years after Isaac's death that Jacob and his family went into Egypt (Gen. 25:26; 35:28; 47:9). So 215 years passed from the giving of the promise until the sojourn in Egypt began. Subtracting this from the 430 year span from the promise to the law leaves 215 years spent in Egypt.

One passage seems to contradict this. Exodus 12:40 says, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." The Septuagint version of the scriptures, a translation out of the original Hebrew into Greek, says, "Now the sojourning of the children of Israel in Egypt and in Canaan which they sojourned was four hundred and thirty years." It is a proven fact that the 430 years were not spent in Egypt alone, but in both Canaan and Egypt.

Up and Down

A practice in our day is to use the words "up" and "down" in connection with compass direction. We speak of "down south" or "up north" in this respect. But it is wrong to always apply these words in this way when

(Continued on page three)

PREACHERS' METHODS

By J. W. McGarvey

From this brief treatment of the study of the Scriptures, we pass to the study of other books, and first to the study of Commentaries. This is really but another method of studying the Scriptures, yet it may properly receive separate treatment.

There is a well known prejudice against the use of Commentaries, but it is confined to a small and decreasing number of persons. The man who attempts to gain a knowledge of the Bible by his own unaided powers, while the aid furnished by a multitude of learned and devout predecessors is at hand, seems to declare himself the equal in exegetical power of all have who gone before him. In no other department of human study do we reject the aid of fellow-students; why should we reject it in this?

Good commentaries render us important service in many ways. First they serve as a guard against blunders. Among the most egregious blunders in the interpretation of Scripture are those committed by men of inferior learning or judgment who interpret the Scriptures without aid. The use of a judicious commentary guards us against many blunders of this kind, and it corrects many a mistake into which we fall before the commentary is consulted. In the second place, it is a ready source of information. Multitudes of facts and references throwing floods of light upon important passages have been collected by the research of commentators and furnished to our hand, which would otherwise be beyond our reach, or, if we reach them at all, it would be after years of toil and the reading of thousands of pages. No man can afford to decline the use of these gathered treasures. True, it would strengthen his powers to gather them for himself, but he may strengthen his powers much more rapidly by gathering up these, and then by the aid of these going out to search for others. The speculator who wishes to make millions never rejects the few thousands already within his grasp, but he uses the thousands as the means of getting the millions. In the third place, the use of commentaries awakens thought. Every one that is worth consulting presents the subject in some new phase; it presents something different from the often inconsistent with our own previously formed conceptions; and it compels us to think again over the whole ground. Such recasting of thought on a subject is necessary to intelligent confidence in our final conclusions. In the last place, commentaries, with all the errors which may be properly charged against them, do in the

main give the right interpretation of obscure passages, and the right application of those which are not obscure. If we follow them implicitly we are but seldom led astray and if we find in them only a confirmation of our own conclusions this gives us strength and gratification.

While I insist, however, upon the value of commentaries, I would also insist upon a judicious use of them. When about to study a passage of Scripture, never consult the commentary first. If you do you are likely to accept the author's views, whether right or wrong, and your mind will be biased in the subsequent study of the text itself. First study the text until its words and sentences are distinctly apprehended; until all that is clear in it is understood; until its difficulties are discovered; and until your own mind has grappled with these difficulties more or less successfully. You are then prepared to consult the commentary. As you read it you know of what it treats; you can judge of the correctness of its statements; you can see where it touches the difficulties; and you can accept or reject the explanation which it gives with an intelligent judgment.

I would suggest as another precaution in regard to commentaries, that the young preacher take pains, as soon as practicable, to procure two or more on every portion of Scripture which he studies, lest he become a blind follower of a single guide, who, in some places, is almost certain to be a blind guide. In making selections, always choose from the more recent rather than from the older works. In all departments of literature immense advances are being made on the knowledge and methods of former times, and in no department are they more rapid than in the interpretation and illustration of the Bible.

(Continued)

(Selected by D. B. McCord)

TIMELY SUGGESTIONS

Embarrassed fishermen: I am not a fisherman who fishes for fish, but I think the most embarrassing thing to a real fisherman is a "dry-haul." All kinds of excuses are made, but still that does not relieve the embarrassment.

Our Lord one time stood on the shore of the Sea of Tiberias, and called to several of His disciples who were in a boat, having fished all night: "Children, have ye any meat?" And they answered Him, "No" (Jno. 21:5). Now, these were experienced fishermen; they made their living by fishing, and knew the business. But here they are—a bunch of them: Peter, Thomas, Nathanael, James and John, and two more, and yet they had failed to catch anything! Jesus meekly told them, "Cast the net on the other side of the boat"—there they made the catch of their lives! Jesus wanted them (and us) to be "fishers of men." But when I think of the many "dry hauls" we make I am made to wonder is it because we are doing so much fishing where there are no fish?

Looking back over our work for several years, I see a practice of holding short meetings in the same community every year—some times two or three times a year, and preaching over and over again to the same people, trying to convert them (when maybe there is not an alien sinner in the crowd); spending time, money, and effort where no "fish" are. Also, a lot of our so called mission work has been to send a preacher out to out-of-the-way place to preach, all because the

preacher could stay with some one, and his lodging would be free, and he could preach in a school house—rent free, to a very few people except the faithful members who go just to encourage the preacher; and those who live in that part are looking for an opportunity to move to an industrial center where they can make a living. Do not misunderstand me—their souls are just as precious as any one. But the point is, if we should be able to teach and baptize one of them, within a month or two they have moved away, and we have lost them. I believe it is more effective to go to the Work Centers, and there find these folk as they come from the out-of-the-way places, preach the gospel to them, and get them established into congregations. A brother in Dallas said one time "There is no use to go out into the sticks to preach to us hillbillies, for we have all came to town and got a job," and that is just about right.

Suggestion: Try the other side.

"Count your obligations, name them one by one—And it may surprise you, what the Lord wants done."

Paul preached in Athens, Phillipi, Corinth, Rome, and other large cities.

Another mistake is made, I believe, by the ones who sponsor the work. Too many times a preacher is jumped from place to place, when if left in one place and allowed to use his own judgment in the work much more good could be done. In Acts of the Apostles we find Paul and others being sent out by the churches, but no where do we find them "hobbled," or told that they must preach at this place, and not at that place; nor that they must move on after a week. Many times the work is hindered because the one who knows the least about it is the "boss."

Suggestion: Let the preacher have a little say as to how long he works at a place, where he is to go next, etc.

Looking ahead: In 2 Cor. 9:2, we read: "Achia was ready a year ago; and your zeal hath provoked very many." This expression was in regard to the financial help to be sent to the Saints. The thought I am after is that they had looked ahead, and made preparation. Every congregation among us should do some of this looking ahead. A good many of our congregations have bought, built, and are building meeting houses, which I certainly am glad to see. As Fred Kirbo said one time "I am glad to see the brethren getting out of these mule barns, into buildings of their own."

How about looking forward to some more mission work in Africa? In every letter I get from the brethren over there they are begging for us to send them a white missionary. These people are hungry for the gospel, and they need help and guidance.

Suggestion: Look ahead; begin now to lay up a "bounty"; build up a fund for this work, and then arrange with, say, two couples to go over there and stay for two or three years. Don't say, "We ought to," we all already know that. Just say, "By the help of the Lord, we will." By the time we are "ready," I guarantee you that I can find the refined, faithful, Christian couples that are ready to go.

Final Suggestion: "Watchman, what of the night? (Isa. 21:11). —Homer A. Gay.

It may be easier for some of us to offer a gift for God's cause than to offer ourselves to him for his service.

MEET BROTHER L. G. BUTLER

A little over a year ago, Brother L. G. Butler of Thomas, Oklahoma took his stand for the Truth. He had been associated with the Sunday School and cups brethren.

L. G. was born and reared to manhood on a farm near Thomas. Having been reared in a Christian home, he was taught his responsibility to God. He was baptized at the age of fifteen years. Soon thereafter, he began to take a public part in the worship of the church, particularly leading singing. L. G. is now 21 years of age, single and the oldest in a family of 13 children.

Upon graduating from high school, L. G. decided that preaching the Gospel would be his life's work. In the fall of 1953, he enrolled at Central Christian College, Bartlesville, Oklahoma, where he majored in Bible. The curriculum also included church history, homiletics and speech in addition to the general academic requirements of a junior college.

During his first year he began teaching a little at various places whenever the opportunity presented itself. At the beginning of his second year, he began preaching every Sunday and Wednesday evening at Pawhuska, Oklahoma in conjunction with his school work. He continued working with this congregation until school was out and he returned home. He completed the requirements of this junior college, graduating with an Associate of Arts Degree.

While in school, he began studying the classes and cups questions. After studying them for sometime, he found that both were practices foreign to the Scriptures and one would prove to be inconsistent, to say the least, who would accept them and not accept instrumental music, missionary societies, etc., termed by those who use them as "expediences," also.

In the latter part of that year (1955), L. G. took his stand for what we believe to be the Truth on these questions. Immediately he began preaching for various congregations within driving distance, some of which are Cordell, Sentinel, Deep Dale, Frederick and Thomas, all in Oklahoma. For the past year, L. G. has been working on a farm helping his father along with his preaching. He plans to begin spending full time preaching within a short while.

One of L. G.'s greatest desires, as stated by him, is evident in the following: "I would like to do all that I can, wherever I can, to preach the Gospel to those who have never heard it and to try to strengthen those who have."

It was my privilege to be associated some this summer with this young man and his family, and now it is my pleasure to commend him to our fraternity. He definitely impresses me as being humble, kind, good and studious. He has one of the most systematic methods of study that I have seen. He has a good mind, blessed with a keen perception and judicious reasoning concerning the principles of Truth.

L. G. Butler, Bob Savage, Taylor Joyce and Paul Bates are valuable additions to our ranks in the last short while. May God bless them and theirs, and may we as their brethren, show our appreciation of them and others by encouraging and using them; thus doing our part in keeping them "vessels of honour," "meet for the Master's use," as surely they are, in this "great house," the church.

—D. B. McCord.

MINIATURE STUDIES—

(Continued from page one)

they are used in the Bible. We can read of Philip going down to Samaria, Peter going down to Lydda, and of Peter going up to Jerusalem. Blackboard illustrations have been observed in which Samaria was placed south of Jerusalem and Jerusalem north of Damascus. This points out a lack of knowledge of Bible geography and a misunderstanding of the use of "up" and "down." When the Bible speaks of going either up or down, particularly in connection with the city of Jerusalem, it has reference to a change in elevation; of going to a higher elevation or a lower elevation. When Philip went down to Samaria he traveled in a northern direction but went down because he traveled to a lower elevation. When Peter went up to Jerusalem from Caesarea he traveled south-east, but went up because he went to a higher elevation. Such is often the case with "up" and "down" in the Bible. Let us study to become familiar with Bible lands because such knowledge is necessary to be a competent teacher of the Word.

A Peculiar People

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (1 Pet. 2:9). Many times I have quoted this passage to show the Christian is to be separate from the world; abstaining from worldly pleasures and shunning sectarian practices because we are a peculiar people. But such a use of the word peculiar as found in 1 Peter 2:9 and Titus 2:14 is erroneous. Webster's Collegiate Dictionary defines "peculiar" like this: "One's own; belonging to an individual; particular. 2. Singular; queer." W. E. Vine in his Expository Dictionary of New Testament Words says that the greek word translated peculiar has the meaning of one's own or belonging to God. Just as Israel of old was chosen to be God's possession from among all peoples, so are we chosen to be His own particular people (Deut. 26:28-29; 1 Pet. 2:9). Now since we are His own let us show forth his praises by keeping ourselves separated from all things contrary to his will, and also make right application of the passages containing the term "peculiar."

—Tommy Shaw

THEY—THE CHILDREN OF GOD

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Revelation 7. 16-17).

"While everlasting ages roll
Eternal love shall feast their soul;
And scenes of bliss forever new
Rise in succession to their view.

O sweet employ, to sing and trace
Th' amazing heights and depths of grace;
And spend, from sin and sorrow free,
A blissful, vast eternity."

Prayer is a gentle breeze that keeps aglow the embers of Christianity.

Old Paths Advocate

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HERE AND THERE

How to Reach Us—Until further notice, please direct all matter for the OPA, orders for books, and correspondence to P. O. Box 333, Modesto, California.

Was Your OPA Late in August?—It seems that the papers were slow in reaching their destination in August, but we do not know why, since we put them out just about on schedule, not over two days late. We are sorry if your paper reached you unduly late, and if it happens again, we shall investigate at the mailing out office, and you investigate at your home office, as it could be there.

Good News—In addition to the good news regarding the preachers who have recently come out of digression, we rejoice to hear of the good being done in Africa. We pray God for the faithful who are carrying on since Bro. Paul Nichols' departure. I believe it would be well to send someone or ones back to that land for two or more years to assist in that work. We must not let it be in vain since a great sacrifice on the part of the Nichols and a great sum of money was contributed by our brethren in order to begin this great work. Too, we hear further good news concerning the beginning in Belgium by Bro. and Sister Noel. May God bless the efforts there. A great opportunity is now afforded our brethren in sending the OPA into foreign lands into new fields that the seed of the Kingdom may be spread in every land. We are in possession of a number of names and addresses, awaiting a contribution for such work. We make no profit from the foreign subscriptions at the regular price of one dollar the year, but we are willing to do the work gratuitously in mailing and stamping, etc., because we believe it is a great work.

Books—Yes, we still have left about three hundred of the new song books, "Gospel Sunbeams," and they will soon be gone. We also have other good song books. Let us know your needs. Soon we shall be at our headquarters in Modesto, and we can supply your needs in tracts, "Old Path Pulpit," and other books. Send all orders to P. O. Box 333, Modesto, Calif.

—H. L. K.

OUR HELPERS

Below, you will find the names of those sending us subscriptions from July 20 to Aug. 20, and opposite the name the number of subscriptions sent. We surely appreciate your continued interest in the paper, and ask you to continue the good work. Please check the following and report any errors to us:

J. W. McKeand—17; Fred Kirbo—11; Homer L. King—6; J. Ervin Waters—6; Mrs. Elizabeth Byford—5; Elean Mynes—4; Bob Savage—4; Edwin S. Morris—4; Homer A. Gay—2; W. H. Arnold—2; Elsie Jenkins—2; Billy Jack Ivey—2; Ronny Wade—2; Paul O. Nichols—2; E. H. Miller—2; Billy Orten—2; Mrs. Merbeth Thomason—2; Mrs. B. J. Rains—2; M. L. Lemley—1; Leslie Cato—1; Edgar Claywell—1; B. B. Cayson—1; B. E. Lewis—1; Mrs. C. E. Bennett—1; Mrs. Howard Harris—1; Mrs. J. S. Thomas—1; Hayward C. Brown—1; Paul Mackey—1; Francis Graham—1; Oscar Bradford—1; H. G. Hamilton—1; Roy Arnett—1; Denver Garrison—1; W. S. Bloyed—1; Fred Lambert—1; Mrs. L. R. Thomason—1; Mrs. Fannie Short—1; Don Reavis—1; Gene Hopkins—1; R. M. VanStavern—1; W. O. Boling—1; Wayne McKamie—1; Mattie Lloyd—1; Carl Willis—1; Ted Warwick—1; E. J. Cockerham—1; Total—105.

KILLED AT THE BEGINNING

A certain man's house caught on fire. The fire began as a little blaze; it was discovered immediately. A fire extinguisher was hanging upon the wall within a few feet of the blaze. One of the members of this household put the contents of this extinguisher on that little blaze and killed it before it got fairly started. The fluid in that fire extinguisher was such that in striking the air it generated carbon dioxide. Fire can not burn in such an atmosphere.

That fire was destroyed easily and with despatch because someone had enough presence of mind to surround it with an atmosphere in which it could not burn. Someone had been thoughtful enough to provide a good supply of fire killer before hand. In this short, simple narrative, there is a spiritual truth; read on.

A Fire in the Church

In the sixth chapter of Acts, we learn that "a fire" started in the church at Jerusalem. No, the church building did not catch fire; this fire started in the hearts of some of the members. It was about to get under serious headway when suddenly Peter and some of the other leaders put it out. Briefly, here was the situation: There were at that time a great many widows in the church at Jerusalem who were being fed by the church. The brethren of Grecian territory, who were living in Jerusalem at that time, conceived the idea that their widows were being neglected in this daily ministration of food. They murmured about it; the murmuring in time began to assume alarming proportions. It became rather general among that class of brethren. Unless checked, it would soon do great damage to the church. How was this "fire" put out?

How It Could Have Been

Doesn't the following sound at least remotely familiar to some of us? Listen: "You ought to have been out at the meeting today; they had a time. Stephen accused the Jewish brethren of being partial to their own widows in dealing out the food. He told it in a way that all could understand. Now, you should have been there to hear what Peter had to say to Stephen

If souls are not won by love, then they will be condemned by the law.

and his crowd. The Stephen crowd left the house and announced that they would not be back but would be meeting in another place."

Here Is What Happened

When the Grecian brethren brought their complaint, the Apostles heard them with attention and respect. Then they set about, in the spirit of love, to make the ministrations of food so satisfactory to these Grecian Jews that there could be no cause for murmuring. The multitude chose and the Apostles appointed men to look after this. These men were men who they knew would look after the Grecian widows. The trouble that threatened was stopped before it got a good start. The flame of jealousy and distrust was put out. The Jerusalem church had an abundant supply of brotherly love, and the Apostles poured it out upon this murmuring. Thus they brought about an environment in which the fire of jealousy and faction could not burn; too, it brought about such a fine Christian spirit. "And the work of the Lord increased; and the number of disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith (Acts 6:7).

It Still Works

Brethren, dear readers, it will still work that way. It is easy to stand on the outside and criticize things that others are doing. The less we understand about the thing that is being done, the easier it is to find fault with it, if it is being done right. If it is being done as it ought to be, then the more we learn about it, the less we see to criticize. It behooves every member of the church to look with sympathetic appreciation upon the responsible and difficult position which the leaders or teachers occupy. They are human, like the rest of us, and sometimes they err. If they are the right kind of men, they will take constructive criticism in the proper spirit and will profit by it. They will welcome suggestions and kindly criticisms; they will have too much Christianity in their hearts to be puffed up and offended by even unjust criticism. We ought to realize this and tell them of their mistakes rather than tell others. Peter and the other Apostles were big enough men to take the criticism of lesser men and not retaliate. When they found the criticism, they used the information immediately to "weed out" the cause.

How different it is in some instances in our day! In some instances, leaders hear of criticism and promptly set about with vigor to "weed out" the critics. Men who are not big enough to take criticism and weigh it and profit by it in the spirit of Christ are not big enough to be leaders in the house of the Lord. Conclusively, then, true Christianity in the hearts of God's people keeps an atmosphere in the church in which the fires of strife and contention can not burn. Therefore, God help us to walk, "forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

—John L. Reynolds.

EARS SHOW THE DIFFERENCE

Someone called my attention to the difference between a man's ears and a mule's ears, not long ago. I had not noticed the difference except in size and shape. We were talking about the fact that men do not like to be driven. He said "Have you noticed a mule's ears are turned backward and a man's ears forward, one to be driven and the other lead?" I really had not noticed the difference.

I do know however, that if men are to learn to do good they must be led to do it. No one appreciates being told as much as he does being shown. Several times Paul told those to whom he wrote, "follow me." Of course he always meant for them to understand "follow me as I follow Christ" and so stated it at least once. He spoke of things he did because he was trying to be the right kind of example. He often deprived himself of things he needed in order to keep them from misunderstanding his mission.

He knew they needed a good example and was determined to be one. Thus it should be with all of us. If we want others to do well let us set the right example. Men cannot be driven to do right. It may be that we can drive them to do the right things, but that does not make the heart right. Men must be led.

To make an attack on an individual in order to drive him to the right way will never succeed. We would not need to look far to find such an example of failure. We might even find it in our own dealings with people. The same holds true of a congregation of the Lord's people. It has been tried, but it has always failed. It is still being tried in some places. One comes along who believes that a congregation is doing things all wrong. It may be that he only disagrees in a minor point or two but he has a "step in the wrong direction" complex, and feels that it is his duty to keep people from making those steps. He may not be real sure that they are moving in the wrong direction but he thinks they are. It may be that he thus thinks because he has never moved out very far in the Lord's work himself, or that the congregation has never gone very far. Anyway when they begin to move out he feels it is his duty to warn them. Now that is alright if it did not go farther. But such a person is not prone to stop with a warning. By the time he gets through warning a few times he has convinced himself that everybody is wrong but him. So he undertakes to make them right. He does it by moving in and dividing the Lord's body. Then he may talk, and even boast a little, of the friends he has lost because he stood for right. But all such is so much vain talking. Down in his heart he knows that for some reason or other he has tried to drive people into his way of thinking and has not succeeded. He has brought a lot of unhappiness into the lives of people and has not gained any real satisfaction for his own use. Eventually it will come home to him in one way or another. But suppose he had tried to lead people. Most people want to do right if they know what right is. There are exceptions but people generally desire to do right if they are doing anything at all about religion. Surely this could be said of those who are members of the body of Christ. Also most people are open for teaching. If a person can approach them with the right manner and example they will want to do right. The trouble is often found in the fact that the driver is not right himself.

What can be said in dealing with brethren is generally true in dealing with anybody. What the world needs is enough children of God who will teach the world the gospel and live right before others. Men must be led. Are you one who is trying to lead others to do right?—Selected from Church of Christ Reminder by Allen Johnson.

Repentance is the narrow gate that leads into the happy home of a heavenly Father's heart.

ORDINATION

Before introducing any scripture relative to the subject of ordination I wish to place before you the definition, as given by recognized authority, of the word ordain.

Cruden says ordain signifies; "to command or enjoin, 1 Cor. 9:14, to appoint or design to a certain end or use, Rom. 7:10, to choose or set apart for an office or employment, Mk. 3:14."

Smith's Bible Dictionary says ordain means: "appoint, set out, establish."

Young's Analytical Concordance gives this definition: "to lay a foundation, appoint, settle, form, prepare, establish, to number."

With these plain, simple definitions in mind we now offer some Bible examples of the use of the word: Jer. 1:5 "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and ordained thee a prophet unto the nations." From this passage we learn how God, in olden times, "ordained" a certain prophet unto the nations. How men were "ordained" unto positions of importance.

We learn also that instruments were ordained: 2 Chr. 29:27 "And Hezekiah commanded to offer burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with trumpets and with instruments ordained by David, king of Israel." The plain implication here is that David just assigned or commanded their use.

How did Jesus ordain his apostles? Go with me to Mk. 3:13-14 "And he goeth forth up into a mountain, and calleth unto him whom he would, and they came unto him. (14) And he ordained twelve that they should be with him, and that he might send them forth to preach." We also learn, Acts 1:22-6 That Matthias was ordained to take the place of Judas who by transgression fell, being chosen by the casting of lots. Note the prayer in this case was for God to direct in the choosing of the one to be ordained to take the place of Judas and not that by which he was appointed. We read also the statement of Paul concerning his own ordination, 1 Tim. 2:7, "Whereunto I am ordained a preacher, and an apostle." Was Paul ordained of men, by laying on of hands, prayer and fasting, either as an apostle or a preacher? Let us read his own statement, Gal. 1:15, "But when it pleased God, who separated me from my mother's womb and called me by his grace, (16) To reveal his Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood; (17) Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus. (18) Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. (19) But other of the apostles I saw none, save James the Lord's brother." Paul further declares, Gal. 2:1 "Then after fourteen years I went up again to Jerusalem with Barnabas, and took Titus with me also." Here we have a period of seventeen years it seems that Paul preached, independent of man's sanction or any thing that man did for him. Prayer, fasting, laying on of hands or anything else.

There is one thing that stands out very prominently in the ordination of the apostles by Christ, there could have been no fasting by the disciples for in Mk. 2:19 we read, "Can the children of the bridechamber fast, while the bridegroom is with them?" as long as they have the bridegroom they cannot fast.

Now to the record of the ordination of elders. Paul in writing to Titus says, Tit. 1:5, For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city as **I had appointed thee.**" (Appoint and ordain mean the same). In the performing of this duty there is no inference of prayer, fasting, or the laying on of hands. Again we go to Acts 14:23, "And when they had ordained them elders in every church, (and with prayer and fasting, they commended them to the Lord in whom they had believed.)" (Goodspeed). This language indicates that there was the ordination or appointing, **then** having prayed with fasting they commended them to the Lord.

That which happened in the church at Antioch, did not constitute an "ordination" as some seem to think. Lets read Acts 13:1-3, "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that is called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Remember Paul had already been ordained a preacher, and an apostle, quite a number of years before this. This was just simply the setting apart for a certain work to which they had been called. Brethren, even if there was an example of fasting, prayer, and laying on of hands, in the ordination of elders in the beginning is it a precedent that must be followed today?

If we take that position then what about the sending of preachers out to a certain task or work? Do you send them out or separate them to the work by fasting, prayer, and the laying on of hands? They did at Antioch. Again we read Gal. 2:9 that they gave to Paul and Barnabas the right hand of fellowship. Must that be practiced today? Do you extend the right hand of fellowship today? They did at Jerusalem.

In conclusion let me ask this question: Do you teach alien sinners to fast and pray? Both Paul and Cornelius did. Acts 9:9; Acts 10:30. Brethren may we ever endeavor to keep unity and strive for peace.

—Carlos E. Smith.

THE AFRICAN WORK

By Paul O. Nichols

We recently received a letter from Brother E. C. Severe. It was dated, July 22, 1956. At the time that he wrote it was winter time in Nyasaland. June and July are winter months, and at that time of the year there is much sickness and death among the Africans due to insufficient clothing and poor housing. Also their diet is so unbalanced and made up of so much starchy food that their resistance is low and they are very susceptible to sickness and disease.

When Brother Severe wrote, he was sick with a bad cough. We are hoping by this time that he is much better. His sickness has kept him from getting away from home for several days.

Brother Severe wanted me to express their appreciation for the parcels of clothing sent to them by the brethren in Oklahoma City. He did not specify which congregation it was that sent the gifts, but which ever it was they did a good work and are to be commended.

This is not the first time that they have shown their love for the Lord's people in Africa.

It is the desire of many of the African Christians that Brother Severe come to the U. S. for a six month visit. It would be good for him and good for the Cause if he can come here and see first hand how the Lord's work is conducted and what we are doing over here. He thinks that the Africans can raise enough money for his passage by selling their crops of maize. I do not know if they realize how much it would cost or not. However, they can get the information there.

Some of the good brethren in the States continue to contribute to the need in Africa, and help spread the Gospel by so doing.

Donations: Lawrenceburg, Tenn. (Frank St.) — \$30.00; Harrodsburg, Ind.—\$22.00; Lodi, Calif.—\$20.00; National City, Calif.—\$20.00; Ada, Okla.—\$15.00; Wichita Falls, Tex. (N. 6th and Broadway)—\$10.00; Brother L. I. Gibbs, Huntington Park, Calif.—\$10.00; A Brother in Mo.—\$5.00.

SOME NEW PUBLICATIONS

Modern Divine Healing by Raymond D. Miller. This book presents a detailed study of spiritual gifts, miraculous healing, and exposes the modern fraudulent healing. Excellent.\$3.50

Miracles or Mirages by James D. Bales. This is another refutation of the false miracles of modern sects by one of the most prolific writers of our generation. \$3.00

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Life and Sermons of E. M. Borden, Sr. Some wonderful sermons from a man who authored twenty-five books and tracts during his life.\$3.00

The Royal Priesthood by Carl Ketcherside, off the press very soon, a study of the "priesthood of believers," proving that we all stand before God as priests and that we cannot delegate our priestly responsibilities or hire someone to perform our priestly functions. The modern pastor system will receive a blow here. Written by a forceful and analytical writer. Give us your orders. Probable price \$3.00

Order from J. Ervin Waters,
Rt. 4, Box 358,
San Angelo, Texas

OUR DEPARTED

Smith.—Keith Smith, infant son of Bro. and Sister Dennis Smith of Brookhaven, Miss., departed this life Aug. 3. Keith lived only 18 hours after birth. The writer spoke words of comfort at a grave side service.

—John D. Smith.

Massengale.—Charles I. Massengale, was born Feb. 24, 1898 in Texas, and died June 30, 1956, in Hickman, Calif., at the age of 58 years, 5 months, and 6 days. He leaves to mourn his passing, his wife, Alta of Hickman, Calif.; his children, Dalta Caraway, Varna Lamance, and Lessie May Morrow, all of Prewitt, N. M.; his brothers and sisters, Lina Hinkle and E. L. Massengale, Alamogordo, N. M., Mary Anglin, Riverbank, Calif., and J. F. Massengale, Phoenix, Ariz. Seven

grandchildren also survive. He was a faithful member of the church of Christ at Waterford, Calif. Funeral services were conducted from a funeral home in Modesto, Calif., by the writer.

—James Winchester.

Kirbo.—Sister Leona Kirbo was born Oct. 29, 1903 at Wanette, Okla., and departed this life July 29, 1956, at the age of 52 years and 9 months. She came to Carter County, Okla., in 1916 and had lived here since that time. Sister Kirbo obeyed the gospel more than 20 years ago, and was a faithful member of the church of Christ at Wilson, Okla., at the time of her death. Her father, Ernie Williams preceded her in death five months ago. She is survived by her husband, Jim, of the home; mother, Mrs. C. E. Williams, Clemscot, Okla.; 4 brothers, Doran, Clemscot, Okla., Dennis, Pruitt City, Okla., Verl, Kellerville, Tex., and Earl, Velma, Okla.; 3 sisters, Mrs. O. L. Brent, Fox, Okla., Mrs. E. D. Musgraves, and Mrs. R. A. Miller, Graham, Okla.; 4 nieces, 5 nephews, 2 great nephews, and a host of friends. The funeral was conducted at the church of Christ in East Haldton, Okla., with a large gathering of sorrowing ones. The beautiful singing was by members from Haldton and Wilson, and the songs were those requested by Sister Leona during her lifetime. Our sympathy goes to Bro. Jim Kirbo and her family.

—Tom E. Smith.

BONDS OF MATRIMONY

Whigham-Bryant—On June 30, 1956, at 6:30 P. M., Bro. Alto Whigham and Sister Janice Bryant were married in a beautiful, well planned church ceremony. Many friends and relatives assembled to witness this sacred ordinance. They are both devoted Christians, and Bro. Alto is one of our young preaching brethren. The writer officiated.

—Dallas Burdette.

Carter-Dewbre—On July 22, 1956, at the church of Christ, 1200 Mark St., in Arvin, Calif., Bro. John L. Carter and Sister Janie B. Dewbre were united in marriage before a host of friends, relatives, and loved ones. It was especially meaningful to me, as John is a cousin in the flesh and Janie is one I had the privilege of baptizing some months ago. We wish for them a long, happy, and prosperous life in the service of the King. The writer officiated.

—Wayne DeGough.

STRAIGHT TO THE POINT

If absence makes the heart grow fonder, the Church would have many friends.

It is better to light a candle than to curse the darkness.

Idle minds work overtime for the devil.

It is a good tongue that speaks no ill—but a better heart that thinks none.

It is better to go the straight way than to move in the best circles.

—Truth in Love.

GREAT-GREAT-GRANDFATHER

A Curate, in the days when the Darwinian theories were startling men's minds, once said to Bishop Wilberforce: "I don't see that it would have made any difference to me if my great-great-grandfather had been an ape."

"No," replied the Bishop, "perhaps not. But it would have made some difference to your great-great-grandmother!"

—Revival.

From The Fields

Francis Graham, Washington, Okla., July 29.—Bro. Morris closed our meeting July 22. We learned to love him more, and he certainly preached the Truth.

Fred Kirbo, Wilson, Okla., Aug. 7.—Our crowds have been good in the meetings recently, though results have been small. Here are 5 subs.

Fred Lambert, Box 1273, Ft. Lauderdale, Fla., Aug. 9.—We are striving to build up the congregation here meeting in Bro. Bryant's home at 916 NW 7th Terrace. If you are vacationing in Fla., please come worship with us.

M. E. Mountain, 1225 South St., Waterloo, Iowa, July 19.—I enjoyed the meeting at Sulphur very much. Will the brother that contacted me about a reproduction off my tape recorder, please contact me at the above address and I will send the rolls to him.

Wm. Tracy Moore, 608 Bluff, Delta, Colo., July 21.—We look forward to our meeting in Sept., with Bro. Tom Smith. Bro. Tom and Sister Verda have been here in the past, and we look for an enjoyable meeting. We invite visitors.

Homer Smith, Sentinel, Okla., Aug. 15.—Don McCord closed our meeting last Lord's day, and surely did some good preaching. We plan to leave for North Carolina tomorrow and hope to meet with the Greenville congregation.

Gene D. Hopkins, 1105 W. 21, Tulsa, Okla., Aug. 17.—Bro. Barney Welch just closed a wonderful meeting with 2 baptised, one restored, and 3 confessions of faults. The preaching was good and interest was the best we have ever had.

J. F. Massengale, 1640 N. 36, Phoenix, Ariz., Aug. 13.—The church here still meets at 1650 N. 36th St., and we invite the brotherhood to meet with us any time you are passing this way. Christians need one another. Please, pray for us.

Foster Prince, 1008 Juniper, LaGrange, Ga., Aug. 8.—I enjoyed the Sulphur meeting and the good association, talks, and fine singing. Since returning home, I have preached at the following places: Temple, Ga., Napoleon, Ala., Panama City, Fla., and my home congregation which is doing fine. Brethren, pray for me.

Alton Bailey, 2432 6th St., Columbus, Ga., Aug. 8.—The church here is doing fine, with good attendance. We appreciated visitors last Lord's day from Pansey, Ala., and LaGrange, Ga. I preached each second Lord's day in LaGrange and the remainder of the time is spent with the congregation here. Aug. 19-26, I am to conduct a meeting in Panama City, Fla. Pray for us in our efforts for good.

B. B. Cayson, 1993 Pt. Church Rd., Memphis, Tenn., July 23.—We have enjoyed good preaching by Brethren E. H. Miller, Paul Bates, and G. B. Harrell. We are thankful for these brethren and want to have them with us whenever possible. They are able preachers and should be kept busy in the vineyard. Bro. Kornegay is still with us. July 22, I am to be in Bernie, Mo. We enjoyed the Sulphur meeting.

Carl Willis, 7069 Mather, Pontiac, Mich., Aug. 18.—The church here is doing fine, with one addition since Bro. Gay left us. We have also had a number of visitors since moving to our new location. Our young teachers are fast becoming able teachers of the Gospel. I enjoyed Bro. McCord's article on "Deacons." We need to realize the need of capable teachers, deacons, and elders.

G. B. Harrell, 913 Neb., St., Pine Bluff, Ark., July 20.—Since last report, I have preached at the following places: Little Rock, Pocahontas, Foreman, Texarkana, and Dierks, Ark., Memphis, Tenn., and Tulsa, Okla. I enjoyed these meetings and appreciate the kind treatment. I plan to return and see them all soon. I have time for meetings, and if you need my services I will appreciate hearing from you.

John D. Smith, G. D., Graton, Calif., Aug. 13.—July 6-15, I conducted a meeting at the Colo. St. congregation in Midland, Tex. It was an enjoyable one though there were no visible results. I have also preached at New Salem and Pearl Haven, Miss., Hammond, La., Ft. Worth, Tex., and Bakersfield and Santa Rosa, Calif. I am now working with the Santa Rosa congregation and if you know of any one here who might be interested in the true worship, please send names and addresses to me at the above address. Pray for us.

B. E. Lewis, Armona, Calif., July 26.—I have had a number of phone calls, asking about the address of the congregation in Grover City, Calif. It is located at the corner of Atlantic and 4th St., in the home of Bro. L. A. Moore. Two other families worship there also, and it looks like a good opportunity for a good work. I rejoice to hear of the progress of the work in Yuma. I hope the churches will keep Bro. Jerry Cutter there for awhile. On with the work.

Ferd Roberson, R. D. 7, Butler, Pa., July 23.—We have purchased a two story brick school building with two-thirds of an acre of land, for \$1800.00. The house is in A-1 condition but we have some painting to do and windows to install, so it will be at least a month before we can meet in it as we also have to buy seats for it. We want to take this opportunity to thank all who have helped us financially. The new location is in Prospect, Pa., about 5 miles from Bro. Roberson's farm on Church St.

John H. Roberson, 743 N. 16, Richmond, Ind., Aug. 13.—I enjoyed working with Brethren Robert Cobb and Ferd Roberson, Jr., in a 6 day meeting at Marion, La., preaching alternately. Their preaching was inspirational. Seven were baptized and one confessed faults. They are growing, and Bro. Gatson, one of the leaders is a great help to Bro. Jim Canfield. The church here is doing fine, we still have our place of worship. Bro.

Brewer was with us Aug. 5, giving us a fine lesson. We were glad to have him and his family with us. Pray for the work here.

Ted Warwick, 3983 E. Century Blvd., Lynwood, Calif., Aug. 16.—At present I am still working with the church in Paris, Texas, supported by the Vaughn Blvd. church in Ft. Worth. Ft. Worth is to be commended for their continual sponsoring the work here in Paris. Recently, I attended most of the meeting at Brashear, Texas, conducted by Bro. Billy Orten. It was good to be associated and to hear Billy preach again (also to become acquainted with the brethren there. Address me while in Paris, P. O. Box 241.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Aug. 16.—July 8-22, I was in a meeting at Washington, Okla., with 4 confessions of faults. Our next effort was at Lexington, Okla., with 9 confessions of faults. Hospitality at both places was wonderful. Some of the Washington brethren attended both meetings every night and others almost every night. This shows their love for their Cause. I begin tonight in Flemington, Pa., to continue through the 26th, then to Temple, Ga., Sept. 7-16; Chapel Grove, Tenn., Sept. 26-Oct. 3; Sand Springs, Ky., Oct. 5-14; and Marion, La., Oct. 21-28. Brethren, let us fight sin continually and live closer to the Lord daily.

Tommy Shaw, 516½ North Boundary, Raleigh, N. C., Aug. 14.—In July I held a meeting at Napoleon, Ala. We had visiting brethren from Temple and LaGrange including preaching brethren Miller and Prince. The association with all these Christians was uplifting. I am to return in '57 for another meeting. I heard Bro. Paul Walker preach a good sermon at Lovejoy and my brother, Jimmy at East Ridge. At present I'm in Raleigh, N. C. in an attempt to build up the church here. Last Lord's day Bro. and Sister Eugene Hawkins confessed faults. They had been out of duty for years but we expect them to be a great help in the work.

Tom E. Smith, 302 Phillips, Healdton, Okla., Aug. 15.—We have just returned from Calif., where we attended the funeral of our beloved brother in the flesh, Jim Smith. We appreciated the love and sympathy shown us by the brethren and sisters both here, and in Calif., the consoling words spoken by Bro. Chester King, and the beautiful song service. Our hearts overflow with thankfulness for those we can lean on in times of sorrow. July 12, I preached at Glendora, Calif., where they have a fine congregation and a beautiful meeting place. Sept. 14, I am to begin a meeting at Delta, Colo., and if you plan to be vacationing near there, please plan to attend. Your presence will be appreciated.

Wayne DeGough, 3307 Pioneer Dr., Bakersfield, Calif., Aug. 18.—Since last reporting, I have preached at various congregations in the state. I was at Porterville the first Lord's day in Aug., with one baptism and 3 confessions of faults. My heartfelt thanks to the congregations who have asked me to preach for them on Lord's day, I appreciate it so much. Perhaps some day, I shall again be able to preach full time. At present, certain conditions prohibit such. I had a federal hearing again on June 29 before one of the nicest officers I have ever met. I wish all the boys were as

fortunate in this sense. Lord willing, I plan to worship with the Siskiyou congregation in Los Angeles, Aug. 19.—In my limited way, let me assist when I can. Pray for me and mine.

J. Wayne McKamie, Rt. 1, McGregor, Texas, Aug. 16.—The tent meeting in Greenville, S. C. closed without visible results but outside interest was good. Since that time we have been mostly with the home congregation in McGregor. We have one new family meeting with us now and interest is better. Aug. 10th we began in Sand Grove, Tex., where we are at present. The crowds are good but no results as yet. Bro. McNeil and these brethren have done and are doing, a good work. We close here on the 19th. We begin a meeting on Sept. 4th in Midland, Tex., at the congregation meeting at Calif., and Colo. St. Then we leave for Calif. and begin in Yuba City on Oct. the 7th.

Jack Cutter, Rte. 2, Crescent, Okla., Aug. 15.—Since last report in June, I have held meetings in Flemington, Pa., baptising 2; Legal, Okla., with 3 baptisms and 4 confessions of faults; and at present, I am in a meeting at Dougherty which is to continue through the 19th. To date, the results are 3 restorations and 2 confessions of faults. The Lord willing, I will attend the Labor Day meeting at Huntington, W. Va., after which, Bro. Jimmy Shaw and I are to hold a meeting in or near Linden, Tex. I have had the privilege of visiting in the meetings of several preachers, but I will not attempt to mention them individually. May the Lord richly bless those who are working for Him.

Paul Bates, Box 401, Lawrenceburg, Tenn., Aug. 14.—Since last report, I have had the good pleasure of being with the brethren in Harrodsburg, Ind., Texarkana, Ark., and at present in Medina, Tex., where the meeting will begin Aug. 17, and continue through Aug. 26, with the writer doing the preaching. We began construction on a new meeting house last Saturday, and hope to have it completed before long. Bro. Miles King and others have done much good here in Medina. During the past month, Bro. Clovis Cook conducted a very fine meeting at Chapel Grove, Tenn. and Bro. Paul Nichols is to begin at Frank St., Aug. 15, and continue through Aug. 26. I have enjoyed the association of Brethren Cook, Bennie Cryer, Larry Robertson and the San Antonio brethren recently. I am happy to see the OPA in so many homes.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Aug. 16—I heard Curtis Harris preach at Saginaw, Oreg., on morning of July 22, and I preached there that night with two confessions of faults. Also, I preached there July 29. Since then, the congregation, formerly worshiping in the public school building at Saginaw, Oreg., has moved into Cottage Grove, Oreg., to the address: 945 S. 4th St. The church has leased this building, with an option to buy, and for the last three weeks has been supplying labor for the remodeling of the building. Since moving to the new location, I preached for them Aug. 5, and the night of Aug. 12. Also, heard Mikel Everett preach there morning of Aug. 12.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Aug. 16.—I have just returned from a meeting in Dierks, Ark. We were unable to get outsiders to attend but were

glad to have visitors from Broken Bow, and Coalgate, Okla., Foreman, Ark., and possibly other places. One brother confessed faults. He had met with a congregation several miles away, but left them when they digressed by putting in the individual cups. He will meet with the Oak Hill congregation. My home congregation is doing fine. I have a few of the silver plated cups and plates left. The cup holds 1½ pints, and the set sells for \$18.00. The second printing of my tract in reply to Bro. Lemley's tract, "This Cup Of The Lord" will be ready soon and will sell for 5c each or \$3.00 per hundred. My tract "Proof Cups And Classes Are Unscriptural" is 15c per copy.

Billy Orten, Route 2, Lawrenceburg, Tenn., Aug. 10.—We were with the congregation at Jerusalem, Arkansas for a ten day meeting July 6th through 15th. This congregation misses the presence and leadership of Brother Alvin Campbell who recently passed away. My wife and I enjoyed staying in the home of Sister Campbell while there. Our next was at Brashear, Texas, July 19th through 29th. The results of our effort here were encouraging. The interest and crowds were splendid, and there were three immersions. Brother Ted Warwick conducted the song service and preached once. It was a pleasure to work with Ted. We are now in the last week of a meeting at the Hale church of Christ near Green Forest, Arkansas. Brother Leon Fancher and I are preaching alternately here. Leon delivers the Gospel forcibly. The work with him is enjoyable. We are to be at Deepdale, Okla., August 12th through 26th, then to Richland, Missouri, August 29th through Sept. 9th, if the Lord wills.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Aug. 14.—The Eola, Texas, meeting closed without visible results; however, we hope good was done. En route to Sentinel, Okla. to begin July 27, I preached once each at Lexington, the Capitol Hill and 7th St. churches in Oklahoma City. It was good to see so many whom I have known long and well, and to meet others of like precious faith. The Sentinel meeting closed Aug. 5. Here we have some of God's best. Aug. 8, we began at Woodson, Tex., where we are at this writing. These people I number among some of my best friends, and we hope the Gospel as it is being preached will be effective for good. We close here Aug. 19, at which time I go home. By the time this reaches the readers of this journal, the Armona meeting, too, will have been conducted, Lord willing. Thus, we come to the end of another summer's series and likely with a firmer conviction than ever that the most wonderful people in the world are in the church.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., Aug. 15.—Our first meeting this summer was with the Circle Rd., congregation in Waco, Tex. Crowds, interest, and cooperation were good throughout the meeting. We were glad to have Brethren Jas. R. Stewart, Cyrus Holt, Edwin Morris, and Wayne McKamie, present at one or more services. From there we went to Crossroads, where one was baptized. These brethren have certainly had a hard struggle. God bless them for their courage. After the Sulphur meeting we went to W. Va. and spent a few days with my wife's folks. While there, I preached at Huntington and Twelve Pole congregations several times. Following this, we were at Ardmore,

Okla., for a good meeting. Two were baptized and 2 confessed faults. This was certainly one of the most enjoyable meetings that I have held. At present, we are once again in Waco working with the brethren on Circle Rd. We are hoping that much good can be done. We will be here through Aug. 29. Here are 2 subs.

Dallas Burdette, 708 W. Shawnee Dr., Montgomery, Ala., Aug. 13.—July 1, I preached at Lowery, Ala., and there were between 30 and 40 confessions of faults. Wife and I attended the meeting at Early, Ala., conducted by Bro. Barney Welch, also the meeting at Lowery, Ala., conducted by Bro. Fred Kirbo. They both did some fine preaching. I baptized 2 couples at my home congregation in Montgomery. There are a number of children in the two families, which will greatly increase our number. Another couple who have been members for about 50 years, took their stand for the Truth. Aug. 11, 12, Bro. Dewitt Palmer preached for us. We were glad to have many of the brethren with us from Lowery, also Bro. J. W. Kornegay and family from Memphis, and Bro. Kornegay and wife from Gretna, Fla. **Special Notice:** I want the brotherhood to know that I have not changed and still believe that movies, public swimming pools, dancing, professional ball games, television, and all ungodliness is wrong and that Christians cannot partake of such.

J. Erwin Waters, Rt. 4, Box 358, San Angelo, Texas, August 16.—I closed at LeContes Mills, Pa., July 22, having enjoyed working with these staunch and faithful brethren. July 23 - Aug. 1, I labored with the brethren at Woodlawn, Ohio, just out of Cincinnati. This is a young and vigorous congregation. Bro. E. H. Miller has done a commendable work there. We had several restorations. Aug. 3, I preached at Memphis, Tenn., and Aug. 5, at Temple, Texas. Assisted at San Angelo, Texas, Aug. 8 and 15, and at Odessa (Clements St.), Texas, Aug. 12. Thomas Murphy visited us for four days while at Woodlawn and Bennie Cryer came from W. Va. two nights. I go next to Galey, Okla., and to Sunset Heights, Houston, Texas, Sept. 7-16. Will be at Denver, Colo., Sept. 30 - Oct. 9, and at Escalon, Calif., Oct. 12-24. We are still being assisted in the work by Paul Walker.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., Aug. 15.—Due to the illness and death of my cousin I was unable to go to Miss., July 21. Aug. 1, I was with the brethren near Hallsville, Tex., where they continue faithful, under the leadership of Bro. Perry Young. Last week I was with the faithful near Pochahontas, Ark. Lord willing, I will be at Malone, Ala., in Oct. Aug. 23, Mother and I plan to leave for Pittsburg, Pa. The brethren at Butler now have a nice building at Prospect, Pa., and I plan to be with them Sept. 9, at Richmond, Ind., Sept. 16-25, then back to the Southland for more mission work. Brethren, if you will let me know where you need a meeting, I can and will hold more meetings. I have filled 8 week end appointments since the first Lord's day in June. I would like to be able to buy a good used car. My sister's son obeyed the gospel in July, and is now taking a leading part in the worship. He would like to travel with me and could drive for me. I feel I would be able to do more personal work both in the towns as well as the country.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Aug. 16.—We were with the congregation at Catalina and Viendo Streets, San Antonio, July 20-29. We had good interest, good crowds, and wonderful cooperation. There were two baptisms and three confessions and restorations. We are to return next year, the Lord willing. Our next meeting was at Fruitland, Tex. We appreciated the cooperation of the other congregations represented one or more times. We were told that we had some of the largest crowds that they have ever had. There was one baptism. These brethren are to be commended for the hard work that they have done in that community. They worked about six weeks getting their meeting place ready for the meeting. Aug. 13, we enjoyed getting to be with the congregation at Pine Ridge, Ark. They have a pretty new building in which to conduct their services. It is a credit to the community. We are at Lawrenceburg, Tenn. (Frank Street) in a meeting at the present time. We began last evening with an excellent crowd. We anticipate a good meeting. Sept. 3-16, we are scheduled to be at Pleasant Grove, near Brazil, Ind. Sept. 28 Oct. 7, we are to be at La Grange, Ga.; Oct. 12-21, Grand Rapids, Mich.

Billy Jack Ivey, 3405 Guernsey, Stockton, Calif., Aug. 15.—The latter part of July, I enjoyed a wonderful meeting with the Arvin brethren, my first there, and I learned to love them very much. We look forward to moving to Arvin and making it our home the Lord willing, in July of 1958. July 11, we began about 6 months work with the Stockton congregation. This is one of the greatest congregations I have had the privilege of working with. I have learned to love and respect the brethren much, because of their zeal and sincerity in the Lord's work. They are spending about \$500.00 each month for preaching the gospel, and the greater part of this work is in mission fields and needy places. The love and fellowship at Stockton is not easily put into adequate phrases. Upon arriving here, I preached about 5 nights then went to Santa Rosa for about 2 weeks. Santa Rosa is a mission effort and looks very encouraging. Bro. John D. Smith, under the sponsorship of Stockton, is working there at present. Lord willing, I plan to work with John in a meeting there Aug. 19 Sept. 2. By God's grace, the Cause should grow in that city. At present, I am engaged in a singing school in Stockton, and we are able to see a marked improvement in the singing, which is already some of the best in the brotherhood. May the Lord bless the faithful. Pray for me and the work.

Homer L. King, P. O. Box 333, Modesto, Calif., Aug. 20.—We had a very pleasant stay in Missouri in July, especially visiting relatives and brethren of the old home community, Lees Summit, near Lebanon. Our trip back to Calif. was pleasant, indeed. We arrived in Modesto Aug. 2, mailed out the OPA, the 3rd, and began the work in Sacramento the first Sunday in Aug., where we are now. The first two weeks have been spent in personal work, preaching over Sundays and Wednesdays at the 64th St., church, and at the Auburn Blvd., on Thursdays. Two have been baptized before the series of meetings began last Sunday. We are to continue through the first Sunday in Sept.; then to Modesto for the remainder of September. In October, I am to conduct a series of meetings at the Orange Ave., church, in Fresno. During the remainder of this year

and next until June 15, we plan to make our home in Modesto, working with the new church in Modesto and some with other places as we may be needed. Developments in Modesto and elsewhere during the next ten months may determine where we shall decide to make our home for the next four years, at least, the Lord willing. Pray for me and mine.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Aug. 15.—The work with the 10th and Ray St. church in Kansas City, Kans., is progressing nicely. Our crowds continue to grow, until now the house is almost too small on Lord's day mornings. We have new faces every Lord's day. The crowds are not as large as they should be at the evening services, however. We are having a music lesson and song drill on Tuesday nights, a chapter study on Wednesday nights, (with the brethren doing this teaching), then on Thursday nights we have a practice in public speaking. I then preach on Sunday morning and evening. I am trying to work out a program with which they can carry on to the best advantage after I leave. A good many of these members are from our old home congregation—Lees Summit, and of course, we have good cooperation. Some from the K. C., Mo. congregation have also attended our services. We are very glad we have the two faithful churches here. And I look forward to a time when the two of them can start a third here. The brethren at 10th and Ray plan to enlarge their house right away, which will be a great help. Brother Clovis Cook is home here now for awhile, and it is always a pleasure to work with him. I am to be here over the first Lord's day in September. After which I go home for a few days, then, beginning September 19, I am to teach a ten nights Singing School at Cable Ridge, Mo. All in reach of the place should make preparation to attend the school. Then to Neosho, Mo., for a meeting the first and second Sundays in October, to Liberty, Ky., to be with Thomas Murphey in a meeting, October 19 thru the 28. And then to Mozier, Ill., for a meeting the first two Lord's days in November. Please remember these dates. My health seems better. Please continue to pray for me. May God bless all His faithful workers with health to keep on in the great work.

WHAT DOES THIS MEAN?

"The Lord added to the Church daily such as should be saved" (Acts 2:47).

When people become members of a church it is common to hear them say, "I have joined the church." The scripture we are considering shows it is impossible to join the Church of the New Testament.

The Lord Adds

The word "added" is defined "to add, i. e., to join, gather with any company" (Thayer). Preceded by the word "Lord," it shows it is the Lord who joins to his church. This is in harmony with the statement made by Jesus to his disciples, "Upon this rock I will build my church" (Matt. 16:18). Thus we cannot join the church. It is the Lord's building, not man's.

In the process of building the Lord adds

The Saved

The words "should be saved" are the translation from the Greek word *sozo*, which is defined "To save, to keep safe and sound, to rescue from danger or de-

struction" (Thayer). The Revised Version reads "were being saved."

To ascertain

Who are the Saved?

we need to look at the context. Peter preached the Gospel (vv. 14-36). It wrought conviction in many hearts and believing they said "Men and brethren what shall we do?" He replied, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins . . ." And "with many other words did he testify and exhort saying, Save yourselves from this untoward generation" (vv. 38-40). Three thousand heeded the exhortation, and became Christians by belief, repentance and baptism (v. 41).

When we obey the same conditions, we are saved. The Lord then joins us to his Church.

What must I do to be Saved?

1. If you are an alien sinner—one who has never been a child of God—you must believe in Christ, repent of your sins, confess Christ, be baptised for the remission of sins, and "walk in newness of life" (Mk. 16: 16; Acts 2:38; Rom. 10:9, 6:4).

2. If you are an erring child of God, you must confess your sins, repent, pray for forgiveness, and return to your duty (Acts 8:22; 1 John 1:9; Rev. 2:5).

3. If you are a faithful Christian, you must, by God's help, continue in his service unto death (1 Cor. 15:58; Heb. 3:14; Rev. 2:10).

Jesus Saves

(i) From what does Jesus save?

1. Not from temptations (Jas. 1:2).
2. Not from difficulties (2 Tim. 3:12).
3. Not from temporary death (Heb. 9:27).
4. He saves from sin (Eph. 1:7).

(ii) What kind of salvation does he offer?

1. Complete (1 Thess. 5:23).
2. It is present (2 Cor. 6:2).
3. It is eternal (Heb. 9:12).

(iii) How does Jesus save?

1. By his life (Rom. 5:10).
2. By his blood (1 Pet. 1:19).
3. By his gospel (Eph. 1:13).

Fools

"Fools make a mock of sin" (Prov. 14:9).

"The fool hath said in his heart, There is no God" (Ps. 14:1).

"Fools despise wisdom and instruction" (Prov. 1:7).

"Fools die for want of wisdom" (Prov. 10:21).

"The way of a fool is right in his own eyes" (Prov. 12:15).

—Selected from Truth In Love.

Love is the key that opens our hearts and pocket-books to the needs of others.

We can never break God's laws; we can only break ourselves against them.

People determine your character by observing what you stand for, fall for, and lie for.

Easy street and the straight and narrow path do not intersect.

THE INCOMPARABLE CHRIST

Here is a man who was born in an obscure village, the child of a peasant woman. He worked in a carpenter's shop until he was thirty. And then for three years he was an itinerate preacher. He never wrote a book. He never owned a home. He never had a family. He never put his feet inside a really big city. He never travelled two hundred miles from the place where he was born.

While still a young man the tide of popular opinion turned against him. His friends ran away. One of them denied him. Another betrayed him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property he had on earth, while he was dying, and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen centuries have come and gone . . . all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon the earth as has that One Solitary Life."—Phillips Brooks. (From Truth In Love)

SOMEONE FAILED

When I pick up my paper and through it I scan,
And note the criminal activity throughout our land,
It saddens my heart and dampens my joy,
For that criminal was once Mom's pride and Dad's joy.

But somebody erred and somebody failed,
As that day on the cross our Savior was nailed,
When that criminal was born the angels rejoiced,
But somebody failed, it was not God's choice.

That criminal was once a babe in arms,
Whose Mother did love and protect from harm,
Whose Father had plans for that child that he loved,
God said, of such children is heaven above.

But somebody failed, could it have been You?
When he needed guidance, did you see him through?
Or did you delay and procrastinate,
And falter and fumble until it was too late?

He stands before man to be judged alone,
But you may stand with him before God's throne.
He may be your child, or a great athlete,
Or some little waif, you meet on the street.

Remember your tracks are in the sand for a purpose,
Some lead to the jails, some to the churches,
So remember dear friends, you're some kiddy's hero,
Will you lead him to God, or lead him below?

—Justus W. Critchfield

(Selected by Mrs. L. A. Moore)

God needs riders on the range of Christianity, but
He doesn't want them mounted on hobby horses.

"Take up thy Cross, 'tis thine, my soul,
But subject to the Lord's control;
Then take it up, to let it lie
Will make it heavier by and by."

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

OLD PATHS ADVOCATE

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

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

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No. 10

PREACHERS' METHODS (V)

By J. W. McGarvey

In addition to Biblical works of the kind just mentioned, the preacher should also study works on the Evidences of Christianity. It is no reproach to a man of little education and poor opportunities for study, that he believe in the divine authority of the Bible, not because he has made a special study of its evidences, but because he has been educated to this belief. The value of faith is determined, not by the source whence it is obtained, but by the effect which it has on our lives. Of the preacher, however, more than to his is rightly expected. He should know for his own sake, and in order that he may teach it to others and defend it when attacked, the line of evidence which supports our faith.

The exhaustive study of evidences is a lifetime work. The books on the subject are numbered by the hundred. Some of the questions involved are exceedingly intricate, requiring much learning and research for their solution; new questions are constantly arising, and the line of defence, as a consequence, is ever changing. Only the few who are possessed of learning, leisure, and libraries, can explore the entire field. But there is, and from the nature of the case there must be, a fixed line of positive evidence on which the faith has always rested, and on which it must continue to rest to the end of time. With this every preacher should endeavor to make himself familiar; and he will find that, in the main, it is simple and very direct.

It is better, when practicable, to begin the investigation of questions in dispute with some fact admitted by all parties, so that all may start from common ground. This rule would suggest as the very first question in a course of study in Evidences, the inquiry whether the Greek and Hebrew Scriptures, which we now have in hand, as all parties to the controversy know, have been so preserved from the date of their composition as to be substantially the same that they were originally. If it cannot be made to appear that they are, the investigation need not go any farther; for what is the use of spending time to prove the divine origin of an ancient book if no reliable copy of it has been preserved to us? The study, then, of the state of the Greek and Hebrew text, by the aid of works on Biblical Criticism, is the first task before the student of Evidences. But though first in logical order, it is the last in the order of actual development. Biblical Criticism can not yet be called a completed science; for,

(Continued on page three)

WHO SHOULD PRAY?

The right to pray is one of God's greatest gifts to mankind. Many believe prayer can be substituted for obedience. By a little study, we can learn that not everyone has a God given right to pray.

Prov. 15:29, "The Lord is far from the wicked, but He hears the prayers of the righteous." "Now we know that God heareth not sinners, but if any man be a worshiper of God and doeth His will, him He heareth" (Jno. 9:31). "For the eyes of the Lord are over the righteous and His ears are open to their prayers but the face of the Lord is against them that do evil" (1 Pet. 3:12). "The sacrifice of the wicked is an abomination to the Lord but the prayers of the upright is His delight" (Prov. 15:8). "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Thus we see, it is useless for a sinner or wicked man to pray, but a righteous man's prayer is heard and availeth much. So we must become a Christian or a righteous man. We do that simply by obeying the law of pardon written in the New Testament. "And because ye are sons, God has sent forth the spirit of His son into your hearts crying Abbi Father" (Gal. 4:6). One becomes the son of God by process of the spiritual birth and this is accomplished by believing, repenting, confessing Christ, and being baptized into Jesus Christ for the remission of sins (Acts 2:38). "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mk. 16:16). This is a positive statement. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death" (Rom. 6:3, 4). "Therefore, we are buried with Him by baptism into death, like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life." Newness of life comes after baptism, after we have been baptized into His death, where His blood was shed, and we come in contact with the blood which cleanses us from all sin. "But God be thanked that ye were the servants of sin but ye have obeyed that form of doctrine which was delivered you. Being then made free from sin ye become the servants of righteousness" (Rom. 6:17, 18). That form of doctrine which was delivered, was baptism for the remission of sins (Acts 2:38). When you have become free from sins and become the servant of righteousness, you then have a right to pray because God's ears are open to the righteous.

"Ananias said unto Paul and now why tarriest

thou, arise and be baptized and wash away thy sins calling on the name of the Lord" (Acts 22:16).

The Bible does not teach a sinner to pray, it teaches him to hear, believe, and obey.

—Geo. J. Johnson, Portales, N. M.

TIMELY SUGGESTIONS

The swelling of Jordan: "If thou hast run with footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" (Jer. 12:5). In other words, if little things get us down, how about the real test that must come to us all?

In reality we think of the "swelling of Jordan" as the old River Jordan, when it is overflowing its banks. This has been compared to death by so many until when one mentions the crossing of Jordan, we just naturally think of death. And when we shrink from our little duties, because they may seem unpleasant, we should think of how gladly we would do our duty—anything the Lord would suggest, when we go down to the brink of death's river.

Suggestion: How will you do in the swelling of Jordan?

Untempered mortar: (All builders know the uselessness and sham of untempered mortar—(Just mud, with no cement). Of course, it will just melt and crumble away with the weather.

The Lord says thru Ezekiel 22:28, "And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, 'Thus saith the Lord God,' when the Lord hath not spoken." Every time a false teacher starts telling the people the Lord wants you to do this, or do that, or this is all right with the Lord,—when the Bible does not mention it, he is simply "daubing" them with untempered mortar. In this class will fail the mechanical instruments of music in the worship, division into classes, with women as some of the teachers, plurality of cups on the Lord's table, more than one loaf, or, the one loaf divided, fermented wine in the cup—all of which is without one word from God, for of them "God hath not spoken." Hence those who are saddled with such practices—fostered by men, who "go beyond the word of the Lord," are daubed with this untempered mortar. All such "daubing" will simply wash away in the Judgment (Matt. 7:26-27), and "great will be the fall of such work."

Suggestion: Be careful to know with what kind of mortar you "daubed," and if you cannot find your practice in the word of God, then, "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin" (Eze. 18:30).

An empty seat: "Then Jonathan said to David, tomorrow is the new moon: and thou shalt be missed, because thy seat will be empty" (1 Sam. 20:18). I want to think of this in connection with our being, or not being present at the services of the church. We have great concern about those who miss the services, and more especially those who miss the communion service. They surely are "missed;" There is their place, but they are somewhere else! We preach to them, when they come that they should be there at every service of the church (Heb. 10:25), and sometimes we go and visit them in their homes and try to get them to at-

tend the services. All of this is good, but I want to look at the other side of the picture for a while.

In this case mentioned above, David really wanted to be at this feast but King Saul had driven him off. I believe it is time for us to look for some other reason for the "empty seats" at church. Young (weak) Christians go to meetings of the church for months, many times, without ever being taught anything they need. Too much of the preaching is directed to the ones who are not there, or, to maybe, one sinner, while the members are neglected.

Paul said to the elders (Christians), at Ephesus, "I have taught you publicly, and from house to house" (Acts 20:20). Isn't it about time for the "them" of the great commission (those who have been baptized), to be taught to observe all things the Lord has said?

The meetings of the church should be more interesting and instructive; and the church must be edified. To do this the teachers must "study." Reading the comments from Clark or Johnson is NOT EDIFYING; I have listened to it; I know. I am not opposed to the use of commentaries; I have some good ones, myself. But nothing is better than to do a little studying for yourself. It is a sad truth that those who do the teaching are usually too busy to study. The Lord said a long time ago, "****Neither did my shepherds search for my flock, but my shepherds fed themselves, and fed not my flock" (Eze. 34:8).

Suggestion: Try feeding the flock for a while.

It is true that we must have some way to train others to do the teaching. Every male member should be given a chance to learn to teach, but it is a big mistake to ask the congregation to come together and have only the inexperienced do the talking—this is the cause of many an "empty seat." It is also a mistake to have two or three teachers talk, and leave the close of the service to a "babe."

We should always see to it that we have one good teacher to close the services. People can sit thru a short talk or two from those who are inexperienced, when they know that some one who is capable of edifying the crowd will take over and round up the thoughts at the close.

Suggestion: "Let all things be done unto edifying" (1 Cor. 14:26).

—Homer A. Gay.

FAULTFINDING

By Burnice Weeks

"Brother, let me cast out the mote that is in thine eye" (Lk. 6:42). Fault finding is as old as humanity, and faultfinders are always with us. The do-nothings are always clever at criticizing busy people. Men at the head of affairs are made the butt of every cheap wit. Many times a man's career of usefulness is cut short by evil and unjust faultfinding.

The sin of faultfinding lies in the spirit in which it is done. Often in the spirit of malice, criticism is passed upon a man and hurts his reputation and business. Evil motives and actions are sometimes credited to a man, when he is wholly innocent. People do not always consider the enormity of the offence. If you lay in wait for a man in the dark and cut him with a knife you would be considered a criminal. But to cut a man's character, I consider even a greater crime. Flesh wounds heal quickly, but the wound inflicted on a man's good name may ruin his whole life.

The spirit of envy and slander is the delight of the Devil, but it makes angels weep. You may envy a man's position, his prosperity, and his good name. You say, "Brother, let me pull out the mote that is in thine eye," and you begin to pick his character to pieces and spread derogatory gossip. How often we see benefits so requited! The meanest of men was Shimei. David had befriended him in his time of need, but when David was in trouble and was escaping down the hill from his enemies, Shimei came out and threw stones at him. There are always those ready to help a man down the hill. Any man may trip at times. He may have a long record of integrity and honesty, then he succumbs to temptation, or makes a blunder of judgment. Instead of rallying to his support, how ready are we to say, "I expected it, I always said it was in him." We are ready to believe the worst of a man. Note the reply of Jesus to the man who says, "Let me pull out the mote that is in thine eye." "Thou hypocrit, cast out first the beam that is in thine eye."

Let no one under rate the meanness and sinfulness of slander and unjust fault finding. The ancient law says, "Thou shalt not go up and down as a talebearer among thy people" (Lev. 19:16). "Thou shalt not raise a false report, thou shalt not join hands with wicked man to be a malicious witness" (Ex. 23). Requital is sure to come. As you sow, so shall you reap. If you deal out harsh judgment to others, they will not be lenient with your faults. Yet, it goes still farther. Our own mercy and forgiveness is the condition of God's forgiveness. Jesus said, "Forgive us our trespasses as we forgive . . ." "Be ye therefore merciful, as your Father in heaven is merciful." And how merciful God is! It is the attribute and quality by which He is distinguished. What a change would be wrought in the world of men if mercy were the rule. What sweetness would come into many lives which have been embittered by censure. With what power we could ask God's forgiveness if we were granting the same to our brother.

Let us be careful what we say about a brother. The best way to whip a man is to love him to death.

—Kinston, Ala.

PREACHERS' METHODS—

(Continued from page one)

while it has almost completed its task on the New Testament, it has done comparatively little on the old. Still enough has been done to assure the student that in the whole New Testament, with well defined exceptions of brief passages and single words on which we can place our fingers, we have the very words and syllables which were penned by the inspired writers. The number of those yet doubtful is rapidly diminishing under the hands of the critics, and none of them leaves doubtful any matter of doctrine or duty.

Having satisfied ourselves that the New Testament books have come down to us without material change, we must next inquire when and by whom these books were written. Were they written by the authors to whom they are commonly accredited, or are they spurious compositions of a later date? It is idle to inquire into the inspiration of the authors until we know who the authors were. On this subject, commonly known under the title of the Canon of the New Testament, the preacher will find much valuable information in the introduction to the various books in his commentaries, and

he will find similar information in his Bible Dictionary.

Having traced the New Testament books to their reputed authors, we next inquire what evidence these books furnish, apart from their claim to inspiration, in favor of the divinity of Christ. This depends upon their authenticity. If their statements in matters of fact are reliable, including what they say of the miraculous, then, whatever may be the qualifications of the writers in other particulars, the claims of our Redeemer are established, and the Christian religion is proved to be of divine origin and authority. This question is treated here and there, in connection with particular passages, throughout all the good Commentaries, and there are several most excellent works devoted entirely to its discussion.

But when we have proved that Jesus is the Christ, the Son of the Living God, our task is not yet completed. However true the claims of Jesus, and however truly and authoritatively he spoke, unless we have a reliable account of his teaching, we know not how to avail ourselves of the blessings which it offered to the world. Moreover, a very large part of the teaching found in the New Testament came not from him, but from the pens of his disciples, and unless they possessed some qualification for speaking with authority in matters spiritual and eternal, we are thrown back at last upon our own fallible judgment to decide what is right and true. This makes it necessary that we next inquire whether or not these writers were inspired, and to what extent their inspiration guarded them against error. If when writing they were miraculously inspired of God, then all that they have written is infallibly true; if not, then every man is left to judge for himself when they speak the truth and when they do not.

(To be continued)

—Selected by D. B. McCord.

LOOK AT US

If we could take ourselves to task and really criticize As much as we console ourselves, and deeply sympathize;

If we could feel as sorry for our neighbors everywhere As we excuse our own mistakes and want no blame to share;

We would begin to understand what other people do And quite surprisingly find out that they have feelings, too.

Our minds would be enlightened to their problems and their cares

And we would see that ours are just about the same as theirs.

There is no better medicine to cure the smallest strife, Than just our true reflection in the looking glass of life.

—Selected by Mrs. L. H. Skaggs.

The minds of some people are like water; always seeking the lowest level.

If you marry a child of the devil, you will have trouble with your father-in-law.

Deeper giving means deeper living.

He who can live contented with little possesses much. We enjoy thoroughly only the pleasure that we give.

Old Paths Advocate

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HERE AND THERE

Our Address continues P. O. Box 333, Modesto, California, for the paper or to us personally.

When to Mail Reports, etc.—Last month a few mailed too late to reach us in time for the current issue, hence had to be carried over. You will save this delay by mailing about the 15th of the month, and if you live in the Eastern States, send a little earlier or by air-mail. We desire to go to the printers by the 20th of the month.

The Paper's Needs — Perhaps, the greatest need right now is an increase in subscriptions. First, for the good it will do in reaching more readers with the Bible truths. Second, the paper depends on subscriptions for its finances, and it has no other source of income. Subscriptions must average about 140 per month to meet our expenses. So, will all please try to work a little harder to increase the circulation. The people need the paper, and the paper needs the money. When you renew your subscription, try always to send the paper to a friend or a needy brother or sister.

A Good Plan—Bro. James Russell for about two years has been ordering 25 copies of the OPA sent to his address for distribution among the members and others. This week we received such an order from Bro. Wilson Burnell, of Flemington, Pa. We are sending 25 copies (12 mo.) to one address for \$20.00. Why not try this in your community? —H. L. K.

DO YOU NEED THESE BOOKS AND TRACTS?

A Book of Sermons, "Old Paths Pulpit," 33 sermons and essays by 33 preachers of the church of Christ, published by the Old Paths Advocate in 1945. In addition to the sermons, you will find in this book, a brief history and a picture of each preacher; including such able men as Alexander Campbell, Dr. G. A. Trott, and H. C. Harper, also a number of the preachers now living, who support the position on the worship as presented in the OPA. These sermons cover, not only "first principles," but the work and worship of the church. Every home should have one of these books, and they make good reading to hand to your friends, in or out of the church.

The price now, \$2.50, postpaid.

The Communion, a comprehensive discussion of the various phases of the Lord's Supper, dealing with the

number of cups, the breaking of the one loaf, the drink element in the cup, etc., by J. Ervin Waters. It is very good. The price, reduced temporarily, to 25c per copy, five copies \$1.00, 100 copies \$18.00; postpaid.

Clark-King Discussion on the number of cups to be used by one assembly. This is a very neat tract, and you get both sides of this important question. If any man could find cups in the Bible for the Communion, the able N. L. Clark should have found them. Read this debate and see for yourself if he could find them. Same price as the above tract.

Clark-Harper Debate, also on the number of cups to be used in the Communion, by very able men on both sides. You will enjoy the scholarly manner in which they discussed this issue.

The price the same as The Communion above.

Song Books—Yes, we have a number of very good song books, both old and new songs, suitable for all services of the church. They all have 192 pages, containing about 180 good songs, as follows:

Gospel Sunbeams, our 1956 book, and we think about the best we ever published. We have about 150 of the new ones left. While they last, 50c per copy, 40c per copy for five or more; postpaid.

"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 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.

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

OUR HELPERS

Below, you will find the names of those sending us subscriptions from Aug. 20 to Sept. 20, and opposite the name the number of subscriptions sent. We are very appreciative of your continued support of the OPA, and ask you to keep the good work going. Please, check the following, and report any errors to us:

W. H. Burnell—20; Mrs. Herbert Everett — 8 (6 months each); Homer L. King—7; J. Ervin Waters—6; H. E. Robertson—5; J. R. Tidmore—5; Mrs. Mary Harris—4; Dean Hopkins—4; James Winchester—3; Geo. J. Johnson—3; Homer A. Gay—2; Paul O. Nichols—2; Thomas Stiner—2; J. H. McClelland—2; Ben Frentrup—2; Clovis T. Cook—2; Mrs. Lina Halstead—2; Dora

Barker—2; G. R. Helterbrand—2; Melvin Crouch—1; E. H. Miller—1; Jack Cutter—1; E. V. Dennington—1; H. D. Pittman—1; Jack Ivey—1; Wayne Fussell—1; John D. Smith—1; M. Lynwood Smith—1; Irene Koller—1; Amos Phillips—1; M. G. Jones—1; James P. Vannoy—1; W. E. Joslin—1; Stanley Bryant—1; Lucy Faye Smith—1; W. H. Jones—1; Thomas W. Lamb—1; Clarence W. Claypool—1; Mrs. L. H. Skaggs—1; Mrs. F. A. Deavers—1; Edwin S. Morris—1; A. B. Rush—1; Stella Barnes—1; Mrs. Doc Braden—1; J. V. Bryant—1; Oscar Alexander—1; Beverly Agnew—1; Mrs. Ann Holloway—1; Wayne McKamie—1; Dell Bumbalough—1; Earl Caffey—1; H. C. Thomas—1; R. B. Roden—1; Mrs. H. F. Cope—1; J. D. Elmore—1; Bennie Cryer—1; Mrs. Alma Lamkins—1; Cleo C. Boek—1; Total—120.

FROM BELGIUM

Thanks to Sister Elizabeth Byford, of Waco, Texas, for a letter from our much appreciated Sister Yvonne Noel, of Belgium; of whom I made mention in the OPA, recently, as another "Priscilla."

Sister Noel informs us that she continues to translate articles from the OPA and tracts we sent her into French (the language spoken in her community); distributing them to all who may seem prospective converts. She further states that she and her husband teach quite a few, privately in the oral way. She tells Sister Byford that if she had the articles printed in French she could reach so many more, and too, the printed matter would be neater and more legible. Sister Byford tells me that she is willing to help financially to get this printing done. Perhaps, it could be done in Belgium for less than in the U. S. I suggest that she investigate and report to us immediately.

We notice with interest, that they have a young man converted to the truth, who may become a preacher, and that others may soon be baptized. We pray that this work, which was begun by this devout sister and her husband may spread as "leaven" to reach many people and nations.

Too, Sister Noel tells us that she and other sisters are sewing and distributing clothing to the needy in her community (a good example for some of our sisters in America), and that she takes children into her home to feed, clothe, and to educate them as she is able. May God increase her tribe not only in Belgium but in America and all the world, I do pray. Sister, if you are sitting, holding your hands, and wondering what a woman can do in the cause of the Lord, wake up, arise, take heart, and become a "Dorcas" (Acts 9:36-39), or a "Priscilla," or both!

We shall continue to co-operate with the work in Belgium, by sending them the OPA, tracts, and by personal correspondence. We are so very thankful for this beginning. Remember, brethren, it was begun in the first by Sister Byford paying for a subscription to this woman and through her honest, diligent reading of the OPA and her Bible, she was converted and told it to others. Do you still say we do not need the paper, or that it is doing no good? If nothing more ever comes as a result of the money spent for subscriptions to foreign lands than these oases springing up in the desert lands of Belgium and Africa, it will have been money well spent, and eternity can only reveal the good accomplished.

I appeal to my brethren in America, especially the preaching brethren—how can you read the above ac-

counts of the spread of the Bible way, the souls being saved, and still remain indifferent to the need of making the OPA a greater avenue through which to teach the truth, by increasing the circulation of this paper? We could easily double the circulation of this paper in the next twelve months, if all would work as a few are working. Brother, do you ever mention the merits of the paper publicly and in the homes where you may chance to be? Can we count on you?

Our love, prayers, and very best wishes for the zealous, faithful Noels and those with them in Belgium. May God help you to remain faithful, and I am sure He will bless your efforts and multiply the seed sown.

—Homer L. King.

CONTRIBUTIONS FOR MODESTO

In response to the pleas for help to build a house for the new congregation started in the city of Modesto, Calif., we gratefully acknowledge the following contributions:

Church, National City, Calif.—\$100.00; Flemington, Pa., (Wright St.)—100.00; Yakima, Washington—100.00; Olivehurst, Calif.—100.00; Alta Vista, Kansas—100.00; Houston, Texas, (Sunset Heights)—75.00; Fresno, Calif. (Orange Ave.)—50.00; Lawrenceburg, Tenn. (Frank St.)—50.00; Richmond, Calif.—50.00; Siskiyou St., L. A., Calif.—50.00; Harrodsburg, Ind.—50.00; Clio, Missouri—50.00; Mozier, Ill.—25.00; Stilwell, Okla. (Noel Chapel)—25.00; Cable Ridge, Edwards, Mo.—25.00; Golden, Okla.—20.00; Dallas, Texas (Denley Drive)—15.00; Total—\$985.00.

Our very sincere thanks and appreciation for every contribution from the least to the greatest. Some were very liberal, indeed, and we want all to know that whatever amount you sent is very much appreciated and that it will help in this very great need. May God bless you all.

—Vernal Bumgardner,
1658 Gene Rd., Ceres, Calif.

Comment

I would like to join the brethren in Modesto in expressing our thanks for every dollar sent to help in building their house. For many years we have seen the need of a faithful church in the city of Modesto, which is in the heart of a very fertile, thriving valley, inhabited by good common laboring people, mainly, from Oklahoma, Missouri, Arkansas, and Texas. Modesto is one of the twelve cities in the U. S., designated as "All American City." The brethren in this city, who are laboring to raise money to build, are, of course, poor laboring people, though very liberal givers themselves. They are worthy and they need more help, financially. They are now renting for \$65.00 per month, so you see, they need the house. Can and will you help?

—Homer L. King.

THE CHURCH DIRECTORY

The following additions and corrections may be made in the Church Directory:

Locust Grove, Okla. (Mayes County)—4 miles west of Locust Grove, on Highway 33 or one mile from Sam's Corner. Lord's day 10:30 A. M. Royal Broner, Route 3, Box 842, Claremore, Okla.

Tulsa, Okla.—Many of the leaders have changed addresses since the printing of the Directory. Names and present addresses are: Charles Young, 327 W. 47th

N., Tulsa, Okla. Ph. FI-5-9322; Bill Richards, 2123 N. Atlanta, Tulsa, Okla., Ph. WE-2-1234; J. P. Vernon, 626 E. Apache, Tulsa, Okla., Ph. DI-3-0385.

Waterloo, Iowa—These brethren now meet in the basement of the house they are building, at 1820 Easton Ave. Contact M. E. Mountain, Ph. ADams-2-8061; John Mountain, Ph. ADams-3-6861; and James Waters, 3005 Easton, Waterloo, Ia., Ph. ADams 2-2459.

If you know of new congregations or if there has been any change of meeting time, location, etc., in your home congregation, please contact me.

Directories are still available at 35c each or 3 for \$1.00. Contact me at 1420 SW 56th St., Oklahoma City, Okla.
—Ray Asplin.

REMEMBERING THE SICK

Bro. C. C. Cleary, formerly of Wichita Falls, is now living with his daughter in Oklahoma City. He has been bedfast for almost a year, but is now able to sit up, and would appreciate cards and letters. His address: C. C. Cleary, 4028 SW 25th St., Oklahoma City 8, Okla.
—Ray Asplin.

DO YOU NEED A JOB?

I know of a job available with the Advertising Department of one of the largest companies of its kind. It would be suitable for a man wanting to preach and still hold a full time job. This work can be done anywhere and is valuable in doing personal work. If you are interested, contact me at 1327 Bellhaven, Salinas, Calif.
—Jesse French.

OUR DEPARTED

Wissinger—Bro. Fred Wissinger was born Nov. 26, 1888 in Lawrence, Kansas to Adam and Emma Wissinger. He departed this life July 27, 1956 at his home in Lebanon, Mo., at the age of 67 years. He was married to Lena Smith on July 12, 1930 in Ozark County, Mo. He obeyed the gospel in 1931, and was a faithful member of the Lebanon congregation at the time of his death. Survivors include his wife, Lena, two daughters, Ina May and Veda, and two sons, Dan and Johnnie, all of the home. Funeral services were held at the church in Lebanon on July 29. The writer preached the funeral sermon. Bro. James Orten read appropriate scriptures, led the prayer, and spoke the final words at the graveside. A group from Lebanon congregation sang four beautiful songs. Burial was at City Cemetery in Lebanon. Our sympathy is for the family, but we have a hope of re-union "afterwhile."

—Johnny Elmore.

Thompson—Charles Carl Thompson was born Jan. 20, 1875, at Endicott, Va., and died June 25, 1956, at the age of 81 years. Oct. 5, 1905 he was married to Esil Brogan and 7 children were born to this union. They are: Mrs. N. J. Smith, Mrs. W. A. Irwin, Wilson Thompson, and James Thompson, Pontiac, Mich., Garnet Davis, Auburn Hts., Mich., Paul Thompson, Beckley, W. Va., and Carl Thompson, Staten I., N. Y. He was baptized in 1908 by Bro. Ogden. The funeral was conducted at Warden church of Christ, where we was an Elder, with Bro. Guy Mallory officiating. Bro. Thompson had preached the gospel 42 years, baptising hundreds into Christ. He had preached at his home congregation the day before he died.

—Submitted by his son, Wilson Thompson.

Perry—Sister Willie Annie Perry was born in Alabama, July 4, 1873, and departed this life August 20, 1956, in Ark. She was a member of the Church for 68 years, a pious woman who remained faithful to the teachings of the New Testament although she lived in an era of many changes in the worship of the church. She was a mother to 6 children, 5 of them surviving. Her husband preceded her in death, 2 years ago. She was in the home of her son, Ralph, at the time of her death. The eulogy was spoken by the writer, at Advanve, Ark.
—Jerry Cutter.

Smith—Bro. James H. "Jim" Smith was born Nov. 21, 1890 in the state of Colorado. He departed this life Aug. 7, 1956 at his home in Hoskins, Oregon. For many years, Bro. Jim was a resident of Carter Co., Oklahoma. In the mid 1940's, he moved with his family to Calif. Several years later he moved to Oregon. His wife, Janie, survives him. His surviving children are 6 in number, 3 sons and 3 daughters and several grandchildren. There are several brothers and sisters, including Abe G. Smith, Glendora, Calif. and Tom E. Smith, Healdton, Okla.

The funeral service was conducted from the church in Covina, Calif. on Aug. 11. The beautiful singing was rendered by members of the church; the bearers were nephews of Bro. Jim's; the officiant was Chester King. Interment was in beautiful Oakdale Memorial Park, Covina.
—D. B. McCord

N. L. CLARK IS DEAD

From the columns of the Gospel Tidings, received in exchange for the OPA, we have just learned of the passing of Brother Clark, who was well known to many of our readers. Many knew him personally, and about all knew him through his writings and by reputation, hence I felt the need of making a note of this in our paper.

The report above mentioned, states that he died July 14, 1956, at his home in Fort Worth, Texas, being 86 years of age. The funeral was conducted by Alva Johnson and Van Bonneau, July 16. We learn, too, from said report that Bro. Clark, though nearly blind for the past several years, continued to speak publicly almost every Sunday at his home church, Twenty-seventh Street, Fort Worth.

Born in Lincoln County, Miss., near Brookhaven, he began teaching school at the age of 16, and over a period of 49 years, he taught school for 46 years, until his retirement in 1935. He preached for about 57 years, and conducted about 50 oral and written debates. Bro. Clark was editor of the Firm Foundation at one time, also editor of the Apostolic Way for a number of years, along with H. C. Harper and Dr. G. A. Trott, before the division over the introduction of the individual cups into the Communion, also the "two or more" cups.

While I did not agree with Bro. Clark on a few issues, yet I always respected him for his ability and fairness in discussions. My first contact and experience with him was about 35 years ago, during a debate in my home community near Lebanon, Mo. He was called to debate Claude Cacy, I suppose the ablest debater in the Primitive Baptist ranks, and the job was well done, with the respect of even the Baptist. I was but a boy preacher at that time, but was called upon to moderate for Bro. Clark, which was little more than to keep time. Little did I think then that I would ever be called upon to debate this very able defender of the truth at that time, but he challenged me for a de-

bate on the cups (in writing) in 1939. I reluctantly accepted, and the debate was published in both the Old Paths Advocate and the Church Messenger, in four installments, in 1940. It was later put in tract form by the writer, and is still available at the office of the OPA, P. O. Box 333, Modesto, Calif.

—Homer L. King.

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.

—Harold Criswell, Route 1, Purcell, Okla.

—Carl G. Elliott, 3419 Fillmore Ave., Bakersville, Calif.

—Morris Ray Hopkins, 1006 Santa Fe Ave., Modesto, Calif.

THE AFRICAN WORK

By Paul O. Nichols

The Lord's cause in Nysaland continues to move forward. One of the preachers has been doing some preaching in Southern Rhodesia and there may be a possibility of some extensive work being done there pretty soon.

Brethren, we need to educate ourselves and the children that are coming on that the mission of the Church is to "seek and to save" those who are lost. The denominations and sectarians have missionaries all over the world, and the children they rear are taught from

the infancy to take such work for granted as being a part of the work of the church. Consequently, they do not have trouble finding men who are willing to leave family and country to go preach to people in other countries. But we preachers have not been educated to this need enough to teach others their duties along this line. What about the scripture that teaches, "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)? Who are we expecting to fulfill this prophecy of Christ? Is it not the responsibility and duty of the church to carry the gospel to the whole world? Remember the great commission, "Go ye, therefore, into all the world and preach the gospel to every creature . . ." (Mk. 16:16).

Donations for the African work: Armona, Calif.—\$30.00; Harrodsburg, Ind.—\$22.00; National City, Calif.—\$20.00; Merced, Calif.—\$10.00; Washington, Okla.—\$10.00; L. I. Gibbs, Huntington Park, Calif.—\$10.00; Edna Wyatt, Neosho, Mo.—\$5.00; A brother in Mo.—\$20.00.

—849 Wilcox, Hollywood 38, Calif.

RALEIGH, N. C. MEETING HOUSE

The brethren here have started construction of a meeting house and appreciate very much the support given by various congregations. The following contributions have been received: Clio, Mo.—\$50.00; Harold Dodson, Jenkins, Mo.—\$25.00; Mt. Home, Mo.—\$50.00; Sweetwater, Mo.—\$25.00; Champion, Mo.—\$50.00; Lawrence Road, Wichita Falls, Texas—\$100.00; Lawrenceburg, Tenn.—\$50.00; Shreveport, La.—\$50.00; Flemington, Pa.—\$50.00; Mozier, Ill.—\$25.00; Twelve Pole, W. Va.—\$100.00; La Grange, Ga.—\$25.00; Sunset Heights, Houston, Texas—\$50.00; Harrodsburg, Ind.—\$50.00; Pontiac, Mich.—\$35.00. If you would like to join in this work send your contribution to B. F. Leonard or directly to me, at 516½ North Boundary, Raleigh, N. C.

—Tommy Shaw

BONDS OF MATRIMONY

Freeman-Stahl—On Sept. 7, 1956, at 8:00 P. M., Bro. H. B. Freeman of Yuba City, Calif., and Sister Wanda Faye Stahl, of Gerber, Calif., were united in marriage in the home of the bride's parents at Gerber. A group of relatives and friends witnessed the exchange of vows. We wish for them a happy Christian life together. It was the writer's pleasure to officiate.

—Jim Thompson.

Alexander-Beard—Bro. Ronny Alexander and Sister Carolyn Beard were united in marriage in a beautiful ceremony in the home of her parents, Bro. and Sister Dick Beard, Niangua, Mo., in the afternoon of June 2, 1956. I regret failing to report this sooner, nevertheless, we wish for them the best in this life.

—Johnny Elmore.

Freeman-Snow—On Sept. 23, 1956, I was happy to officiate at the marriage of Bro. Joe Freeman, formerly of Sentinel, Okla., now of Lebanon, Mo., and Sister Loretta Snow of Lebanon, in a brief ceremony at the church here in Springfield, Mo. They are at home in Lebanon. May God's blessings follow them.

—Johnny Elmore.

Nighswonger-Campbell—In the evening of Aug. 21, 1956, at the beautiful Chapel of Memories, Norwalk, Calif., J. R. Nighswonger, Jr. and Jimmie Ruth Camp-

bell exchanged their wedding vows. There was a large crowd of relatives and friends to wish them well. Our hope for these two is that God, Whose children they are, will abundantly bless them with a long and faithful life together here. The writer considered it an honor to be their officiant. —D. B. McCord.

NORTHWESTERN "THANKSGIVING DAY"

On Nov. 22, the Lord willing, the church at Kennewick, Wash., will conduct the all day services of the annual Northwestern "Thanksgiving Day" meeting. Also, Nov. 11-25, including "Thanksgiving Day," the Lord willing, Billy Jack Ivey will conduct a series of gospel meetings there. You are invited to come, attend the series of meetings, and be present at the "Thanksgiving Day" services. In the past, these meetings have been enjoyable and upbuilding to the Cause. Come, get acquainted with your brethren of other localities than your own, and let us feast together upon spiritual teaching and fellowship. Address of the church building in Kennewick: 215 E. 4th St.

—Gayland L. Osburn



Burnice Weeks, Rte. 2, Kinston, Ala., Aug. 29. — Since last report, I have preached at Lowery, my home congregation, and Mt. Pleasant, Fla. Let us work and pray.

Walter Gray, Box 204, Hartshorne, Okla., Aug. 31.— My wife and I are the only members here now, and we worship in our home. I hope to hear you, Bro. King, when you come to McAlester.

W. E. Joslin, Rte. 1, Granby, Mo., Sept. 7.—I am 18 miles from a loyal congregation and am wondering if anyone nearer is worshipping as I am. I plan to send my contribution to a loyal congregation.

G. R. Helterbrand, 611 N. Hickory, McAlester, Okla., Sept. 18.—The church here is doing fine working in love and harmony. Oct. 14, Bro. Bennie Cryer will be here in a meeting. We sure enjoy the OPA. Here are 2 subs.

M. G. Jones, Box 1104, Olivehurst, Calif., Sept. 10.— I enjoyed the association of brethren in Christ at Salinas. It is pleasant to dwell together in unity. We meet at East 7th St., but are striving to build our own house. Pray for us.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., Sept. 11.—The work here at Santa Rosa, Calif., continues. Recently, Bro. Jack Ivey and I held a two weeks meeting here, closing without additions but we believe good was accomplished. I enjoyed working with Bro. Ivey, also with the fine brethren here. The church at Stockton is to be commended for the work they are sponsoring. You may contact me Gen. Del., Graton, Calif.

Thomas W. Lamb, 918 S. 8th St., Yakima, Wash., July 31.—The church here is small, but the few are faithful. Two families have moved away the past year. Pray for us here.

Geo. J. Johnson, 1513 Soute Ave. E, Potalas, N. M., Aug. 24.—Our congregation is small, and we would like to have visitors stop by with us, especially preaching brethren. We would like for someone to come by and hold us a meeting.

Thomas Stiner, LeContes Mills, Pa., Sept. 17.—We have attended some wonderful services this summer. We had good meetings at LeContes Mills, and attended others at Flemington, Lovejoy, and Butler, Pa., Pontiac, Mich., and Huntington, W. Va.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Sept. 18 — Aug. 19, 26, Sept. 9, and 16, I preached at Cottage Grove, Oreg., and I heard Ted Stewart preach there Sept. 2.

J. R. Tidmore, Box 93, Broken Bow, Okla., Sept. 10. —Bro Kirbo just closed a good meeting at Golden, baptizing 2 fine young men, both with families. We had visitors from Dierks, Mena, Horatio, Oak Grove, and Ada. Sept. 15, I will begin a meeting at Phoenix, Ariz., and then go to Corcoran, Calif. Here are five subs. Bro. King, our prayers are for you and yours, and the churches everywhere. Pray for us.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Aug. 21.—The meeting at Spaulding, Okla., July 28-Aug. 12, was a good one with good crowds each evening. The prospects at Holdenville, Okla., look promising. We had two baptisms, two restored, and one confession of faults. Two of the men have the ability to make good leaders. The church is fortunate in having such men. Here is a sub.

James Walters, 3005 Easton, Waterloo, Ia., Sept. 5.— We are still trying to finish our building. We have been meeting in the basement for about a year. We have the plumbing and sewer to pay for then we can start building again. Is there a faithful brother who will come and work with us for about 2 years? Is there a church or two that will support that brother? Please, let us hear from you if you are willing.

Wilson H. Burnell, R. D. 1, Salona, Pa., Sept. 16.— Bro. Morris recently closed a meeting here and he did some powerful and strengthening preaching. The past two years the church here has enjoyed growth both in numbers and spiritually. We are ordering 20 copies of the OPA each month, the church plans to put them out in places about town.

Tommy Shaw, 516½ North Boundary, Raleigh, N. C., Sept. 14.—Snice my last report I have been in a mission effort here at Raleigh, N. C. This is the only church in North Carolina free from digression. Prospects of doing lasting good are evident. I attended the Labor Day meeting at Huntington, W. Va., and it was wonderful. Paul Nichols preached a good sermon at the closing service. Last Lord's day we had a confession of faults here. Let us live each day as though it were the last.

Bennie T. Cryer, Box 11, Odessa, Texas, Sept. 17.—We continue to work with the St. Albans church of Christ. One has been baptized thus far. The Labor Day meeting in Huntington was very enjoyable. We had good singing and some good teaching. The association in that meeting among Christian friends was wonderful. Oct. 2, I begin a meeting in Clio, W. Va., and then go to McAlister, Okla., for a meeting if the Lord wills. Pray for us and the work here.

Johnny Elmore, 1225 N. Grant, Springfield, Mo., Aug. 18.—The meeting closed at Lebanon, July 29. One brother took his stand for the truth from digression. We returned to Springfield, July 30. We held a singing drill here 4 nights, Aug. 1-4. Have preached 6 times since returning and baptized a fine young man Aug. 8. We were supported this month by Lee's Summit congregation. (We are sorry this reached us too late for Sept. issue.—Ed.)

G. W. Anderson, Rte. 3, Box 293, Wichita Falls, Tex., Sept. 1.—Bro Leon Fancher held a 10 day meeting at Lawrence Rd., closing Aug. 26, without visible results, but we know God's word will not return unto Him void. We had good attendance with visitors each night from neighboring congregations. We appreciate the good attendance of the N. 6th St. congregation. May God bless the brotherhood.

Clarence W. Claypool, 1414 4 Mile Rd. NE, Grand Rapids 5, Mich., Aug. 19. — This is to announce our meeting to be conducted by Bro. Paul Nichols at 418 Lake Mich. Dr. and Summer Ave., Oct. 12-21. We invite visitors. Aug. 5, my wife and I worshiped with the brethren 2 miles south of Veedersburg, Ind. Enjoyed being with my old friend Tom Henderson and to know he stands for what the Bible teaches. I had not seen him for over 27 years.

W. H. Jones, Alta Vista, Kan., Aug. 31.—We look forward to our meeting in Oct., with Bro. Fred Kirbo. I would like to suggest, that when a congregation needs help to build or otherwise, they write direct to other congregations and then have it mentioned in the OPA. By the time the paper reaches us and we mention it at services, it is quite a time before anything is done. We are few in number and unable to help much, but want to do what we can. Pray for us.

Clovis T. Cook, 2111 N. 12th, Kansas City, Kan., Aug. 15.—I have never held meetings where I enjoyed them more than at Strong, Ark. and Conway, La. The people cooperated so well it makes you feel good. The Strong meeting was held first and then I went to Conway. Bro. Billy Orten was able to attend one night at Conway. Three were baptized. I learned to love the people in that section more than ever. My next will be at Mt. Home, near Crane, Mo., the last Lord's day in Sept. and the first one in Oct. (We are sorry this was too late for Sept. issue. Ed.)

Wilson Thompson, 114 Draper Ave., Pontiac, Mich., Sept. 4.—I have just returned from the Labor Day meeting at Huntington, W. Va. It was well attended by many congregations and preachers. We enjoyed it very much. Most of my preaching is done at my home congregation here in Pontiac. Bro. Gay helped us much during his stay here. Since buying our building, we are

unable to help with mission work as we have in the past. Remember us in your prayers.

Billy Bywater, 3714½ Dilg League Dr., Shreveport, La., Sept. 16.—Since last report, I have preached at Strong, Ark., and my home congregation here on Velta St. I preached here last Lord's day morning to a fine audience. July 22-29, Bro. Barney Welch held us a good meeting, and we were strengthened by his wonderful sermons. We love him for his works sake. I still have heard nothing from my appeal concerning my draft case. I ask your continued prayers in this matter.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, Sept. 14.—I enjoyed the meeting at Galey, Okla., and appreciated the cooperation of the Oklahoma congregations. Sept. 2, I preached twice at Golder St. congregation in Odessa, Texas, and attended the Labor Day meeting in Odessa the next day. Sept. 5, I preached at No. 6th St. congregation in Wichita Falls and began a meeting at the Heights congregation on Aurora St. here in Houston, Texas, Sept. 7. Will go next to Denver, Colo., and then to Escalon, Calif., Oct. 12-24. To Ojai, Calif., Oct. 26-Nov. 4.

Paul Walker, Route 2, Summertown, Tenn., Sept. 14.—In the month of August I enjoyed preaching at McAlester, Ada, and attending part of Ervin's meeting at Galey, Okla. From Okla., I went to Dallas, Texas for a short meeting. It was a pleasure to be with that fine congregation again. While in Texas, I preached at San Angelo, Wichita Falls, and Midland. At present time I am with Bro. Waters in a very enjoyable meeting at Houston. This will be my last trip this summer before starting to school. It has been a pleasure working with Ervin since school was out in June. He is a great help to young preachers. We enjoyed the Labor Day meeting.

Jack Cutter, Rte., 2, Crescent, Okla., Sept. 17.—The meeting at Dougherty which was an enjoyable one, ended with 6 restored and 3 confessions. It was certainly inspiring to be able to attend the Labor Day meeting at Huntington, W. Va. At the present time, Bro. Jimmy Shaw and I are engaged in a mission meeting at Linden, Texas. Our efforts here in trying to establish a congregation are very promising. The interest in the meeting is good and several have indicated they were willing to worship with us. My next work is to be in Missouri supported by several congregations.

James Shaw, Commodore, Pa., Sept. 17.—Since last report I have had opportunity to speak at various congregations in various parts of the country. In August, I was sent to Alexandria, Va. to investigate the prospects of a congregation being established there. I there made the acquaintance of Bro. L. C. Dent, who, I feel, is very earnest in his determination to see a congregation built. We are anticipating an all out effort in this place as soon as practicable. At present, Bro. Jack Cutter and I are in a mission meeting at Linden, Texas. Interest is encouraging. We hope to have a congregation meeting here regularly.

Jerry Cutter, 1000 5th Ave., Apt. 16, Yuma, Ariz., Sept. 17.—The meeting at Advance, Ark., ended with no visible results. I enjoyed the renewed acquaintance and association with everyone in those parts. We are

again working in Yuma. This work continues to look favorable. There are a number of good prospects here as well as the ones who already attend. The brethren are taking an active part in all of the services now. They are men of ability and discretion. I am engaged to be here until the first of the year. The work is sponsored by Siskiyou, El Centro and the congregation here also helps. All these are to be commended for their help and interest in this work.

Bennie T. Cryer, 1280 Oakhurst Dr., Charleston, W. Va., Aug. 17.—I am now laboring with the St. Albans congregation. So far there has been no visible results but we are looking forward to the time when several will obey the gospel that we have been visiting. This congregation is growing in the grace and knowledge of the Lord. Since last reporting I have preached at the Clio congregation and shared the teaching time with Ervin Waters, Paul Walker, and Thomas Murphy one night in Bro. Water's meeting in Cincinnati, Ohio. Also attended one more night of that meeting. I am looking forward to the Labor Day meeting in Huntington, W. Va. Pray for us and the work of the Lord. (We are sorry this reached us too late for Sept. issue.—Ed.)

Leon Fancher, G. D., Horatio, Ark., Sept. 16.—The meeting near Green Forest with Bro. Billy Orten resulted in one immersion. It was a treat to work with Billy and his wife. Prior to this meeting, I preached at both Pocahontas and Little Rock and enjoyed being with them all. Aug. 17-26, we were in a meeting at Lawrence Rd., in Wichita Falls, Tex. It was an enjoyable meeting but without visible results. Cooperation from the 6th St. congregation was fine and it was good to be with loved ones at home. The work here in SW Ark. and SE Okla. continues fair. We attended most of the meeting at Golden, Okla., conducted by Bro. Kirbo and loved it. Two were baptised. Fred began a meeting at Pine Ridge last night, and we will be over there this week, Lord willing.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Sept. 19.—The Armona, Calif. meeting closed with one restoration and one confessing faults. Some of the neighboring churches were certainly wonderful to assist us; for that we were grateful. Ernie Lewis is a great help to the Cause in that area. We hope that good was done. For the school year I shall be here at home assisting the brethren. My next protracted work is at Ceres, Calif., during my holidays from the school room in Dec. Recently we have enjoyed having Chester King and Luther Boek preach for us here at home. On Lord's Day afternoon last, I enjoyed an informal discussion on the manner of breaking the loaf at Bellflower, Calif. Chester King and Paul Ferguson were the speakers. We ask the prayers of the church.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., Sept. 12.—Aug. 24, mother and I arrived in Pa. We were with the brethren at Butler over 3 Lord's days with good services, and some outside attendance. They have bought a nice school building and are doing some work on it. The churches were good to help them financially. We are now at Richmond, Ind., in the home of Bro. Webster. We have visited several people here and have been treated very nicely. Personal contact will certainly help further the Cause. I had planned

to go to Ala., last July, but due to some trouble there, Bro. Duke thought it best to wait awhile. He asks the prayers of the brotherhood. I may go there in Nov. In Oct., I plan to be in Miss., and near Pocahontas, Ark. I hope to be able to get a car by Oct. May God continue to bless all the faithful in Christ.

Paul Bates, Box 401, Lawrenceburg, Tenn., Sept. 13.—Since last report, I held a meeting at Medina, Tex., which was well attended. Two were baptized, 2 restored to duty, and 2 confessed faults. Brethren from Nacogdoches and Catalina congregations in San Antonio were faithful in attendance though it was 60 miles from Medina. Without their cooperation the meeting would not have been so successful. They do have a mind to work. Aug. 29, I had the good pleasure to be with the brethren in Shreveport, La. Sept. 12, Bro. Billy Orten preached here on Frank St. in Lawrenceburg. I had looked forward to this occasion since it was my first time to hear him preach. All enjoyed a fine sermon. We here in Lawrenceburg are very happy that Bro. Paul Walker will soon return to this vicinity to work with the Frank St. and Chapel Grove congregations.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 17.—We had a good meeting at Lawrenceburg, Tenn. (Frank St.), Aug. 15-26. We appreciated the cooperation and assistance of the Chapel Grove congregation. There were 4 baptisms. Our next work was at Huntington, W. Va., Aug. 27-Sept. 2, where we had an enjoyable meeting which closed with the Labor Day meeting. There were large crowds present at the last services. Several preachers attended, cooperating splendidly in the teaching and otherwise. Sept. 4-16, we held a meeting at Pleasant Grove, Brazil, Ind. It was wonderful to be with them again. We had visitors from a number of congregations. Harrodsburg especially is to be commended for their cooperation. Also, we were happy to have Bro. Billy Orten and wife with us for several services. Sept. 28-Oct. 7, we are to be at LaGrange, Ga.; Oct. 12-21, Grand Rapids, Mich.; and Oct. 26-Nov. 4, Brazil, Ind. (Jackson St.).

Paul Mackey, 308 Woods Ave., Flemington, Pa., Sept. 15.—I am still working with the brethren in Denver, Colo. Three have been baptized since last report. One of these was a patient at the hospital here and we baptized him in the physical therapy tank at the hospital. Unless something hinders, Bro. L. G. Butler will be here next week to assist in the work, supported \$100 per month by the Denver brethren. We pay \$75 per month for the building and other expenses, so it is quite a load for a small group. We look forward to our meeting soon with Bro. Ervin Waters. Flemington, Pa., has promised to continue supporting me \$100 per month until the end of the year. We extend thanks to Flemington and LeContes Mills, Pa., and Council Hill, Okla., for the support they have already rendered. I work in a restaurant to help pay my expenses which run between \$275.00 and \$300.00 here even for a single person. If you are able to lend us a helping hand, please contact me at 421 E. 1st Ave., Denver 3, Colo. Ph. PEarl-3-8753.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Sept. 17.—I returned home this morning from Memphis where we

had a wonderful meeting with 3 baptisms, and 2 confessed faults, one of these coming from the digressive brethren. They surely have some workers there and I believe they will grow in number and good works. We had visitors from Pocahontas and Little Rock, Ark., at different times which we appreciated much. I was sorry not to be able to attend the meeting at Temple, Ga., conducted by Bro. Morris. Bro. Paul Nichols begins a meeting here the last Friday of this month. If any of the brethren want **The Talking Bible** on tape, I'll be glad to put the New Testament on the best grade tape free, if they will send me the tape or money to buy the tape. I can get enough scotch magnetic tape splice free, No. 11A, to put it on, for only \$30.00. The regular price of this tape is \$44.00, but I can get it wholesale.

Tom Smith, 302 Phillips, Healdton, Okla., Sept. 15.—Aug. 17-26, Bro. James Vannoy and I held a meeting at Graham, Okla., with one restored and one baptized. The following Lord's day, my son, C. A., preached, and another sister was restored. Aug. 26, we all met at the park at Duncan for lunch, going to the church building after lunch to discuss the work there. It was gratifying to see the interest manifested by various congregations. Bro. James Orten is now working with them and we are receiving favorable reports of his work. Sept. 4, Bro. Vannoy and I preached at Poolville to a full house from that community and surrounding congregations. We can always depend on Healdton brethren to assist in any mission work for which we are thankful. The church has shown an upward trend since our meeting this past summer with Bro. Paul Nichols. Bro. Jim Teel, who had been with the class brethren for 25 years took a firm stand for the Truth, and is proving to be a useful worker. To the Lord be all the praise. Sept. 14, I began here at Delta, Colo. The brethren are cooperating in every way and we look forward to a pleasant and profitable meeting. May we redouble our efforts on all fronts.

B. F. Leonard, 1714 Jackson St., Huntington, W. Va., Sept. 17.—The Labor Day meeting here was fine, we had 13 preachers present. The meeting gets better each year. The new church at Wayne, W. Va. now makes 10 congregations in this state. Eight of them working together, two will not. Tommy Shaw is doing fine at Raleigh, N. C. Recently they had 17 in attendance. If you have a letter from them asking for help on the building, won't you please help, it is needed so badly. Sister Byford of Tex., has given \$600.00 for the mission work there, and Commodore, and Flemington, Pa., also Greenville, S. C. are going to help. Brethren, if you want to do mission work, why not send someone to Ft. Lauderdale, Fla.? They meet in a home there, and you can contact Bro. Fred Lambert, No. 1 South East 9th Ave., Broward, Ft. Lauderdale, Fla. It would be a good place for a winter effort. Bro. Miles King has been doing fine at Wayne, W. Va., and we have him at Cleveland now. We have more leads than we can get to. Brethren, come on, let's work together. We enjoyed the meeting at Sulphur this year, and thank the Lord for the safe trip home.

Wayne Fussell, Box 941, Wilson, Okla., Sept. 15.—Due to my negligence, my report has not appeared in the OPA for sometime. Please excuse. Since reporting, I have held meetings at the following places: Fair-

view, La.; Center, Texas; Council Hill, Oklahoma, with one baptism; Cheniere, La., with one baptism, and one lady, having been a member years ago, coming back from the Baptist. All of these meetings have been most enjoyable. It was good to meet many brethren whom I had not known. My brethren in Christ are the most wonderful people in the world. Also, I have preached at Sulphur, Duncan, Wilson, Healdton, Okla., and Shreveport, La. It was my good privilege to hear Bro. Paul Bates again at Shreveport. As yet, I have found no one more sincere and zealous than our beloved Paul Bates. Error's great loss was truth's great gain. At present, I am at BenDavis, Missouri. The meeting is running smoothly, with one to be baptized and maybe more, we pray. These are my coming meetings: Sept. 19-30 Fieldstone, Mo.; Oct. 3-14 Montezuma, Iowa; Oct. 17-28 Texarkana, Ark. May we all get the Mission-work spirit.

James R. Stewart, 601 So. 4, Waco, Tex., Sept. 11.—The meeting at Stroud, Okla., closed July 28 without additions. Crowds were small but all seemed to enjoy the meeting. We had visiting brethren from Oklahoma City, Stidham, Okla., and Dallas. We enjoyed working with these brethren, and they treated us with great hospitality. We were home 4 days and attended Bro. H. E. Robertson's meeting at 9th and Clay. He did some splendid preaching. Aug. 4, we began a meeting at Cable Ridge, Mo., my first with these brethren. Crowds and interest were good throughout the meeting, and we had a good home with Bro. and Sister Bentsch. My grandson, Kenneth Spoons, traveled with me this summer, and was much help in the work. He preached for the brethren at Sweetwater, Mo., 2 Lord's days while we were at Cable Ridge. Aug. 13, 14, I preached at Lebanon and Lee Summit, Mo., and enjoyed being with old friends again. Aug. 18, we began at Stidham, Okla., with good interest and visitors from Stroud, Oklahoma City, and Council Hill, Okla., also from Tex. We were glad to meet Bro. Morgan, a young gospel preacher. Kenneth preached twice during this meeting. We baptized 2 and 1 was restored. We had a good home with Brother and Sister Rose. We arrived home in time to hear Brother Ronny Wade at Waco. Since returning home, I have preached at Circle Rd., and 9th and Clay with good crowds and interest.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Sept. 15.—I left the brethren at 10th and Ray church in Kansas City, Kans., after preaching August 29. They all seem to be in good spirits, and willing to work. We had their church lot about levelled, and a permit secured for them to enlarge the meeting house. They certainly are fine folks to work with, and I love them very much. I hated to leave them, and they seemed to hate for me to leave. They really do need a preacher working in that town all the time. I was privileged to attend some of Lynwood Smith's meeting at Lee's Summit, which I enjoyed. Since being home I have had the pleasure of being with preaching brethren Lynwood Smith, H. E. and Larry Robertson, Billy Orten, and Johnny Elmore. I have preached at my home congregation here in Lebanon, once at the mid-week service, last Sunday morning and evening, and am to preach tomorrow and night at the Lee's Summit congregation. By the time you read this I shall have finished a singing school at Cable Ridge, and a meeting in Neosho, Mo. I

then go to Ky., and to Mozier, Ill. for meetings. I am always glad to read of the good work being done by my preaching brethren, and of the progress of the congregations. My health seems to be gradually improving. Also my brother, Simon, is improved to where he can go to church services some, tho still in his wheelchair. May God bless all His people is my humble prayer.

Homer L. King, P. O. Box 333, Modesto, Calif., Sept. 20.—We closed a series of meetings at Sacramento, Sept. 2, preceded by about two weeks of personal evangelism and some preaching. Visible results were two baptized, and the church seemingly made stronger and more unified. Two have been baptized by Bro. Ed. Powell since the meeting closed, having been taught before and during the meeting. Brethren from the Auburn Blvd. congregation co-operated, especially the Boek family. I am glad to report that the 64th St. church, where I labored, is also co-operating with Auburn Blvd. I preached twice there, and I came to know Bro. Luther Boek and family better, hence learned to love them more. I think it would be well for the congregations over the brotherhood to consider engaging the preacher for one month, instead of for a week, ten days, or two weeks, since for about one hundred dollars more, the preacher will realize about as much financially, and the church can always use the preacher for some personal work among the saved or unsaved. I am now laboring with the new congregation in Modesto, and I am glad to be with them again. They are going forward in their plans for a new building, which is much needed. I hope that you will help them by a contribution, if you have not already sent it. See report elsewhere of acknowledgments by Vernal Bumgardner. I am scheduled to begin a series of meetings in Fresno (Orange Ave.) Oct. 4 and continue through the 14th. If in reach, please attend. We are making headquarters in Modesto, the Lord willing, until next summer or longer. So, continue to address us as above. My love and best wishes to all the faithful preachers and brethren in general. Pray for me and mine.

WHAT'S WRONG WITH CARD PLAYING?

1. **IT ORIGINATED IN IDOLATRY.** In 800 A. D. cards were known in Hindustan, where their ten suits represented ten incarnations of their God, Vishnu.
2. **ITS HISTORY IS FILLED WITH EVIL.** For centuries, cards have been used in gambling dens where vice, murder, fraud, drunkenness and violence have flourished.
3. **IT IS THE TOOL OF THE GAMBLER.** Dealing of cards introduces the element of chance—stock of the gambler.
4. **IT IS THE COMPANION OF IDLENESS.** Cards are always found in prison cells, Army camps, ships at sea for people who are idle. "An idle mind is the devil's work shop" and happy is the man who can find a way to spend his time profitably.
5. **ITS INFLUENCE IS BAD.** Those who learn to play MAY become gamblers. Those who are anxious to win, MAY fall before temptation to cheat in the game. Those who play habitually become neglectful of their duties. Card playing is a step in the wrong direction.
6. **IT IS OBJECTIONABLE TO MANY SAINTS AND SINNERS.** The saints who "have had their senses

exercised to discern both good and evil" (Heb. 5:14) can see evil in it even though they may never have played. The sinners who have seen cheating, enmity, and violence around the card table think no Christian should play cards.

7. **IT IS A "NO HARM" SIN.** Like some other practices it is defended by those who do it as "no harm." The very fact that a thing is questionable among good people makes it wrong for Christians. (1 Thess. 5:22).

IMPORTANT QUESTIONS!

Do you read the Bible (John v. 24-29)?

The only authority in religion. It appeals to the thoughtful. Read it and learn the way of Salvation. "Study to show yourself approved to God . . . rightly dividing the word of truth." (2 Tim. ii. 15). "Blessed is he that reads and they that hear." (Rev. i. 3).

Have you Believed the Gospel Facts (John xx. 31)?

Jesus who was God, became man, died for our sins (the Just for the unjust). He was buried and rose again the third day according to the Scriptures. He is God and King. (John xx. 28).

Have you obeyed the Gospel command for Salvation (Mark xvi. 16)?

"He that believes and is immersed shall be saved." "Repent and be immersed every one of you." (Penance, and baby baptism, are inventions of men, which delude the simple). Have you been immersed into the Name of Father, Son and Holy Spirit? (Matt. xxviii.).

Have you received the Promises of the Gospel (Acts ii. 38, etc.)?

The great joy of forgiveness of sins. Justification. The knowledge of salvation. Sonship of God. Heirship with Christ. Eternal Life.

Are you in the "One Body," the Church of Christ (Eph. iv.)?

"My Church" (Matt. xvi.) is where two or more Christians meet to Break Bread (Acts xx.). Christ is Head; the One Gospel, One Hope, One Love, its life. Secretarians should obey the "Good Shepherd" and enter His "One Flock" (John x. 16).

Have you been Living the Gospel?

"Christ lives in me . . . and I live by the faith of the Son of God, who loved me, and gave Himself for me." "Present your bodies a living sacrifice, holy, acceptable to God." "Fight the good fight of faith." Wear the Christian armour (Eph. vi.).

Are you preparing to give account of yourself to God?

Every knee must bow to the Lord. Make your calling and election sure by being and doing good. "Continue in the Apostles's teaching." Cultivate holiness and be really happy.

Are you Teaching the Gospel of Christ? (Gal. i. 8-9).

Do you teach all the facts, commands and promises of Christ as in the Bible? Do not be ashamed of Gospel conditions but contend for the "once delivered faith" (Jude 3). Christ gives life, liberty, love, victory and glory. Seek the crown of glory that fades not away!

Some men are so busy earning bread for their children that they forget that a child does not live by bread alone.

The mind is like the stomach; it isn't how much you put into it that counts, but how much you digest.

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. XXVII

MODESTO, CALIFORNIA, NOVEMBER 1, 1956

No. 11

"WILL A MAN ROB GOD?"

The question in our caption was asked by the Lord of hosts in Malachi 3:8. The answer to the question was positive and stated something like this: **Yet you have robbed me.** Robbery of any kind has been frowned upon by all men who are morally good. Men have always considered it wrong to rob other men, to rob banks and stores. Here, however, robbery of God is charged; this is a much more serious offense than robbery of men, stores, and banks if we were to compare the two offenses. After this question and answer, another question and answer necessarily followed. They went like this: "Wherein have we robbed thee?" The answer, as clear as a clarion, came back: "In tithes and offerings."

It is a point upon which all in the church are agreed that men would consider giving or contributing a duty and a privilege. It is so taught in the Scriptures. In our day our theme is a neglected one in the pulpit as well as in the columns of our periodicals. It may be that we preachers are at fault here more than anyone else. It is a theme upon which we can be misunderstood and one from which may stem some criticism. It is the opinion of this writer that the man who wants to be a Christian in preference to everything else is willing to listen, consider and profit by instruction on any phase of Christian duty. If the truth on giving or any other subject is preached in love, the same kind of reception awaits it.

Even though the question that introduces this theme was asked before the Christian age, it may still be asked today and receive and merit the same answer. Where men in that day robbed in tithes and offerings, we, in ours, can rob in giving or contributing. If the assertion is doubted, or even disbelieved, then we only have to ask, "If not, why not?" Robbing God is a serious offense and one that we may be guilty of and not be too aware of. Nevertheless, not being informed concerning a duty is no grounds upon which to justify our inadequacies. For this reason, we humbly and cautiously pursue our study of this theme.

Our Example

In 1 Cor. 16:1-2, we read: "Now concerning the collection for the saints as I have given order to the churches of Galatia even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." As pertains to our theme in several of its phases, this is our example. This writer supposes

(Continued on page three)

PREACHERS' METHODS (VI)

By J. W. McGarvey

While almost any work on the general subject of evidences that you may take up, and every valuable Commentary, contains proofs of the inspiration of New Testament writers, and while inspiration of some kind is conceded to them even by many extreme rationalists, I am not able to name a work which, in my judgment, contains a thoroughly satisfactory discussion of the nature and extent of inspiration. It is purely a Biblical question, to be determined by statements of the Scriptures themselves. As a brief outline of a course of study on the subject, I recommend that we inquire first of all, what Jesus promised his disciples in the way of inspiration. Examine these promises with the utmost care, so as to determine with the greatest possible precision what they mean. Secondly, let us examine with equal care what the Apostles claim to have realized in fulfillment of these promises. Thirdly consider the bearing of all facts recorded which tend in any way to modify the promises and the statements concerning their fulfillment, and let these have due weight in forming our conclusions. In this way alone, it seems to me, can an adequate theory of inspiration be evolved, and in this way every man of fair scholarship and sound judgment can safely prosecute the inquiry. I commend it to my brethren in the ministry as one of the most important inquiries which can in this age engage their attention. There is no other question on which the minds of preachers are now more unsettled. If a man falls into doubt concerning the inspiration of the sacred writers, though his faith may appear to live, it is dead; it is rotten at the core.

At the close of this series of inquiries, the student of evidences is ready to gather up and appreciate a multitude of collateral and of independent arguments which are scattered through the books on the subject, and he is also ready to enter upon the consideration of all objections and of all arguments on the other side which he shall not have encountered already. In regard to the latter, I have a suggestion to submit, which may be dignified by the title of a rule to govern our readings in evidences. Never read an attack on the Bible at a given point until the Bible at the point of attack is understood, and its evidence known. Of course, you may stumble upon some attack on a particular part of the Bible, or you may look into a work, or listen to a lecture, for the purpose of ascertaining what attack is made. But when a book is within your reach which you know contains an attack on a particular part of the

Bible or on a particular line of its evidence, never read that book until you have made yourself acquainted with that which it attacks. This is but a maxim of common sense and its observance is necessary to fairness. It is enforced in courts of justice and in all properly conducted discussions. The evidence which the plaintiff can furnish in support of his claims is always heard before that of the defendant who attacks his claims; and in criminal cases, the only reason why the accuser is heard first, is because he claims that a crime has been committed by the defendant, and the evidence in support of his claim must be first heard. In public discussion, no one hears the negative until after he has heard the affirmative. If you listen to unfriendly representations of a person before you are acquainted with him, you may be prejudiced against him whom you would otherwise highly esteem; and if you hear unfavorable statements concerning a book which you have never read, you can scarcely do justice to it when you read it. So it is with the Bible. Thousands of unbelievers owe their unbelief to the fact that they have listened to the negative in the discussion concerning its claims, before they have heard and understood the affirmative. No grosser injustice could they have perpetrated against their own minds or the Bible.

Before leaving this general division of my subject, I must add a suggestion in regard to the reading of general literature. It has been truly said that there is no department of knowledge which the preacher can not make subservient to his high calling; yet there is a limit to the possibilities of acquisition, and he who limits his efforts at acquisition to that which will do him the best service is the one who studies most wisely. As a rule, an earnest preacher's knowledge of general literature is confined chiefly to what he acquires before he enters fully upon his life work; for after this, literature belonging to his special department is so urgent in its demands and so enormous in quantity, that if he does it justice it will absorb all of his time. Still, there are hours of relaxation in which a brief excursion into neighboring fields is refreshing to the student and from it he will usually bring back some valuable spoils.

(When I began preparing this series of articles for the paper, I did not anticipate such a number of installments as have been necessary. I think with two more, the second one quite brief, we shall be able to conclude the series. It is my hope that the readers who have been so kind as to peruse the series from time to time have gotten some good from them.—D. B. McCord)

TIMELY SUGGESTIONS

"Consumed one of another": It is always bad enough for Christians to have to contend with worldly sinners. I remember that Paul one time wrote: "Pray for us that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men: for all men have not faith" (2 Thess. 3:1-2). But it surely is bad when those who pretend to be Christians devour one another! In Galatians 5:15, we read: "But if ye bite and devour one another, take heed that ye be not consumed one of another."

Down through the years we have seen such happen. Brethren often fail to realize that "biting" and "devouring" is a game that more than one can work. Usu-

ally, this "feuding" starts over nothing—but what a great fire a little match can cause! I have seen the price of fussing among members of the church paid in sleepless nights, tears, vacated meeting houses, and unheaded gospel calls too many times—all because some disgruntled brethren got sore at each other and "bit and devoured" each other until they were all consumed. Here we see more of our "empty seats": good brethren and sisters driven away from the church with this biting and snapping between brethren; children grow up in sin—disgusted with the church, because their parents find fault with every member in it. How much better is it to, "by love serve one another" (Gal. 5:13). It is hard enough to live the Christian life with all the other members on your side; we need each other, and we need to learn to "Speak not evil one of another, brethren," and "see that ye love one another with a pure heart fervently" (1 Pet. 1:21).

Suggestion: When one begins to "chew" on the sheep, you can know he is a "wolf."

Suggestion: When you are "talking to someone's back," it shows they are ahead of you.

Praying for friends: "And the Lord turned the captivity of Job, when he prayed for his friends: Also the Lord gave Job twice as much as he had before" (Job 42:10).

Suggestion: Don't ask for all the blessings to fall on you: pray for your friends—that it may be well with you.

Staying with the stuff: In the thirtieth chapter of first Samuel, the Amalekites over-ran David and his people took their goods, their wives, and left. David and the people that were with him wept much over the matter, and David asked the Lord, saying, "Shall I pursue after this troupe?" And the Lord told him to pursue; and that he would overtake them, and would recover all. So David went with six hundred men, until two hundred of them could go no farther: "But David pursued, he and four hundred men; for two hundred abode behind, which were so faint that they could not go over the brook Besor" (v. 10).

When David and the four hundred men had recovered their goods—and spoil besides), they came back to the two hundred men, who were left behind. Then those who went with David said, "because these went not with us they shall have none of the spoil." "Then said David, ye shall not do so - - - But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike" (v. 23-24).

Those who "keep the home fires burning" often do as much or more for the Lord's cause as those who travel far and near.

I am thinking just here of those faithful gospel preacher's wives: they often have "Tarried by the stuff": helping to bring the children up right, helping to make the living, and taking care of the little the preacher brings home.

We also might here think of some of our older preachers, who are "too faint to go over the brook"; who can no longer endure the hardness that usually falls upon an evangelist. Would he not do about as much good to "tarry by the stuff," "labor in word and doctrine" and protect the "stuff," the flock, while the stronger ones press on in the battle?

Suggestion: God will equally bless those who "stay with the stuff."
—Homer A. Gay.

THE FIRST DAY OF THE WEEK

By E. H. Miller

Many people today (as in ages past) are asking, "When is the first day of the week? When does it begin, and when does it end?"

Let us go back to the beginning of time, and follow God's method of reckoning time all through the Bible, beginning to end. For in this way we should be able to answer these questions.

Gen. 1:1-5, "In the beginning God created the heaven and the earth . . . and darkness was on the face of the deep . . . and God said, Let there be light: and there was light . . . and the evening and the morning were the first day." Notice the creation began in the evening (darkness) of the first day.

Later Moses said to the children of Israel, "From even unto even, shall ye celebrate your sabbath" (Lev. 23:32). When is even? It is the beginning of one day and the ending of another. But when is that? Is it midnight, sunup, or sundown? In I Kings 22:35, "The king . . . died at even." When was that? "About the time of the sun going down he died" (2 Chron. 18:34). The New Testament teaches the same. "At even, when the sun did set . . ." (Mk. 1:32). So, darkness begins at sunset and so does any other day.

Now turn to Matt. 20:1-12. Notice some were hired early, some at other times, and some "about the eleventh hour . . . So when even was come . . . These last have wrought but one hour . . ." All know that this even was sunset. And if this even had been sunset Friday, it would have been the beginning of the sabbath. And the sabbath would have ended at even (sunset) Saturday and that would be the beginning of the first day of the week. For when a day ends, the next begins.

We now want to give more positive proof that God recognizes the day as beginning at even. The passover was eaten before midnight. Then at midnight the death angel passed over (Matt. 26:20-34 and Exodus chapters 11 and 12). Now turn to Mk. 14:17. "In the evening he cometh with the twelve." Then in Matt. 26:20, "When the even was come, he sat down with the twelve." Now Lk. 22:15, "And he said unto them, With desire I have desired to eat this passover with you before I suffer." This was before midnight, yet it was the day that Christ was crucified, thus proving that the day on which he was crucified did not begin at midnight or at sunup, but at even.

Some may say, "Prove the events in Matt. 26:20, 31; Mk. 14:17-27; Lk. 22:15-34 took place the day Christ was crucified, and you will have positive proof that the day does not begin at midnight or sunup." Well, here is the proof in God's Word. Jesus said to Peter in Matt. 26:34, "This night, before the cock crow, thou shalt deny me thrice." But in Lk. 22:34, He said "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Do the witnesses contradict each other; or misquote Jesus? No, they do neither. For the third witness says, "This day, even in this night, before the cock crow twice, thou shalt deny me thrice" (Mk. 14:30). So, that night (darkness) and the light following were all the same day, but that night and the light of the day preceding were not the same day, because the cock crowed many times from before daybreak until sunset before the darkness.

Let us now consider the above. "This night" was the "day" Peter was to deny Christ thrice before the cock crowed twice. Yet we know that the cock starts

crowing after midnight and crows til the next night. Jesus was crucified the next morning after the passover was eaten that night; and that night began at even or sunset (Mk. 1:32; 14:17; Matt. 26:20). So, since that even came before the morning of the day Christ was crucified, we logically conclude that the darkness and the light following make one day.

Now let us notice Mk. 13:35, in which Jesus says, "Ye know not when the master of the house cometh, at even, or at midnight or at the cock crowing, or in the morning." So evening comes before midnight; and midnight comes before the cock crows; and the cock crows before morning. And this in connection with the foregoing arguments proves that it is all the same day.

Next Jesus said, "When it is evening . . . the sky is red . . . and in the morning . . . the sky is red . . ." (Matt. 16:2-3). We know that He was talking about sunset and sunup, so study this in connection with Mk. 1:32; Lev. 23:32; Gen. 1:131; Mk. 13:35; Matt. 26:20; Lk. 22:15; Mk. 14:17-30. (See also Mk. 14:66 to 15:1 and Mk. 14:2-25). (Continued)

WILL A MAN ROB GOD?—

(Continued from page one)

and justifiably so, that all agree that the church, as an organization or institution, necessarily has a system of finance. It is not our purpose in this essay to delve into what are the uses of the contribution, but what is our duty pertaining is where we want to put most of the emphasis. Let us analyze Paul's directions to the Corinthians.

How far-reaching was this order?

Paul did not give this order to the church at Corinth only. He gave it to the churches of Galatia. Galatia was a province and just how many churches there were within its bounds we do not know, but we do know there was more than one. From Phil. 4:15-16, we would conclude, too, that Paul had given the same order to the churches in Macedonia, another province, in which the church was in the plural number. In this respect, we can not very well overlook the salutation of the Corinthian letter which teaches us that "all in every place" are addressed. From this evidence, we necessarily conclude that the order is very far-reaching, even to include us.

When are we to give?

"Upon the first day of the week" is the Pauline answer which is definitely authoritative. The King James Version does not say every first day of the week, but nonetheless, the essential inference is there. Just for a parallel we notice briefly: The Jews did not have to be told to keep every Sabbath Day holy—the word every did not have to be expressed for them to know what God intended for them to do. So, in 1 Cor. 16:1-2, the word "every" does not have to be expressed for the meaning to be there. It is of more than passing interest to note that the Revised Standard Version does say "every first day of the week."

Who is to give?

Paul's instructions leave no doubt here: "Everyone of you" is the answer to our question. I suppose that all agree the church is a self-supporting institution; that is the way it always has been. We are entirely out of our place, therefore, if and when we solicit contributions to the church from business establishments, townspeople, friends and neighbors and all other outsiders. If such people, as friends of the church, choose

(Continued on page twelve)

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HERE AND THERE

Foreign Subscriptions—We are now sending 124 copies of the OPA into foreign countries, and all but four of these are being paid by donations from our readers, which leaves 120 to be paid for by donations. We have already received \$76.00 in donations for this purpose to extend these subscriptions for another year. Hence, we need \$44.00 more to complete the bill. Who will donate to this worthy cause? We desire very much to continue this experiment in mission effort. The time is already past, when they should have been paid.

Were Your Papers Late?—For some reason unknown to us and our printers, one carton, about half of the papers, were delayed in transit in the mail for five days, causing the delay in about half of the papers to our subscribers. This is the first time, we can recall, they were ever that late. A number of times one carton has been one date late. We are sorry, but it was not our fault.

How to Reach Us, P. O. Box 333, Modesto California, should be our address, at least, until June 15 of next year.

Song Books—**Gospel Sunbeams**, our 1956 song book, is sold out, except for about 50 copies. If enough interest is shown, we shall be glad to put out another edition of this book. We can still supply your needs with **Old Path Echoes**, **Old Path Echoes No. 2**, **Old Path Echoes No. 3**, and **Old Path Melodies No. 4**. The first three mentioned, 50c per copy; 40c per copy for five or more, and the last mentioned at 40c per copy or 35c per copy for five or more; postage paid. P. O. Box 333, Modesto, California.

Sample Copies—To all who will notify us we shall be glad to send a bundle of sample copies of the OPA to hand out to prospective subscribers. If you will work for subscriptions for this paper, it will be much appreciated, and we shall be glad to put you on our list. If you are on the list, but are not in a position to contact prospective subscribers, please let us know, that we may send to someone else. We need one or more in every congregation who will work for the paper—will you? —H. L. K.

True contentment depends not upon what we have; a tub was large enough for Diogenes, but a world was too small for Alexander.

DONATIONS FOR MODESTO

Brother Vernal Bumgardner and wife have supplied us with the following donations and news regarding the proposed church building in this city, on Santa Rita Ave.:

The church, Netherton and Guernsey, Stockton, Calif.—\$50.00; faithful church, St. Albans, W. Va., \$25.00; faithful church, LaGrange, Ga., \$25.00. Total—\$100.00; previously reported—\$985.00; grand total—\$1,985.00.

Our many thanks to all for the interest manifested in the mission effort in this city and for the liberality of all. Any amount by anyone or any church will be gratefully received and acknowledged.

Construction is to begin as soon as the blueprint is completed and approved and we anxiously await the completion sufficiently that we may begin meeting therein.

Send all donations to Vernal Bumgardner, 1658 Gene Road, Ceres, California.

OUR HELPERS

Below, you will find listed the names of those sending us subscriptions from Sept. 20 to Oct. 20, and opposite the name the number of subs. sent. We are very appreciative for the good list this month, and ask you to continue your efforts in increasing the circulation of the OPA. Please, check the following and report any errors to us:

William K. Nichols—20; Homer A. Gay—10; Byron Kramer—10; Homer L. King—8; L. C. Grimes—7; Edwin S. Morris—5; Wayne Fussell—4; Tom E. Smith—4; Ervin Waters—4; John B. Snow—4; Mrs. Luther Boek—3; Clovis T. Cook—3; E. M. Huguley—3; J. W. McKeand—3; H. A. Sifford—3; John Reynolds—2; King Rawdon—2; Billy Orten—2; Hedric Laney—2; Paul Bates—2; J. F. Prince—2; Dewey Best—2; Homer Smith—2; G. C. Holloway—2; Mrs. C. C. McClain—2; Barney D. Welch—2; H. A. Bowen—2; D. B. McCord—1; Jim Canfield—1; Johnny Elmore—1; Gene Hopkins—1; Frank Ramsey—1; E. H. Miller—1; Shirley Sansom—1; K. G. Wilks—1; Marvin Fisher—1; G. B. Harrell—1; V. W. Mullician—1; Mrs. Homer Sallee—1; Donna Mae Leamer—1; Ted Warwick—1; Mrs. R. B. Brown—1; Wayne Pearce—1; Mrs. E. C. Ingram—1; Mrs. Gilbert Wilson—1; Mrs. Lorene Dougherty—1; W. H. Hawkins—1; L. Morris—1; J. W. Hicks—1; Billy Bywater—1; James C. Frye—1; Ray Pafford—1; Mrs. Earl Butts—1; Olethia Jenkins—1; J. W. Hicks—1; Total—143.

WHY I LEFT THE CHRISTIAN CHURCH

Allan Gray

Men who change their position religiously should be able to give a reason for so doing. Peter said, "Sanctify the Lord God in your heart: and be ready always to given an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (1 Peter 3:15). I will divide these reasons into four categories for clarity.

The Instrumental Music Issue

The thing that made me study much about the instrumental issue was the trouble it caused in some of the Christian churches of which I was a member. In one Christian church for which I served in the capacity as deacon, there was a division and one of the reasons was instrumental music. The Christian church from which I recently withdrew has had trouble in this

same respect, being the cause of much strife and division in the church.

I asked a teacher in a Christian church Bible College the meaning of "Psallo." His answer was that it meant singing with or without the accompaniment of the instrument. This answer never satisfied me that the Scriptures authorized its use.

About two years ago I sent to a Christian church Bible College for more information on the subject. They sent me "Instrumental Music in Christian Worship" by C. W. Diehl (Christian) and "Medley on the Music Question" by G. M. Brewer (Church of Christ). I studied these two books thoroughly and I could not find a "thus saith the Lord" for our practice. Also my study of other denominations as well as Catholic left further doubts in my mind as to whether it is proper in the worship of God. Even though it was introduced by the Catholics themselves in 670 A.D. they questioned the propriety of it and Pope Pius X says of it: "The proper music of the church is only vocal" (Catholic Dictionary by Atwater, p. 336). Pope Pius XI in 1929 also made the following statement on this subject. "We declare that accompanied singing is in no way considered by the church to be a more perfect form of music or one more suitable for sacred purposes; indeed, it is fitting that the voice itself, rather than instruments should sound in sacred buildings."

I have found that instead of being an aid as some contend, or of being helpful, that it detracts from the meaning of the song. Neither does it instruct in righteousness, promote unity, peace, harmony, or love. In what way is it an aid to worship or singing when used during the passing of the communion or the taking up of offerings? Instead of being an aid it is an addition because it goes beyond God's word (2 Jno. 9).

The Christian church presumes the instrument to be right because they wish it to be so. This does not make a thing right. Through presumption we can lose our right to enter heaven. Just as Moses lost his right to enter Canaan land because through presumption he struck the rock instead of speaking to it as instructed by God. There was no commandment "Thou shalt not" strike the rock.

Experience has taught me that the only ones benefited by the musical instrument are the spiritually destitute who demand something to please the ear.

When instrumental music was brought in, the gates were let down to other practices that are contrary to God's will.

The Name Christian Church Is Unscriptural

In using this name one is just taking the name applied only to followers and they are fallible. Christ is infallible. Christian was never given as a name for the church; always applied to individuals as such. Christ said I will build my church (Matt. 16:18). If the church belongs to Christ, as we know it does, why not honor him by wearing his name? The term "Church of Christ" is Scriptural (Rom. 16:16). It is used in the plural here of the several congregations, but had it been only one, Paul certainly would have said, "Church of Christ."

The Christian church is an organization and was registered as such with the Bureau of Census in 1906. Where was it before that time? Did the church lack a name before 1906? The Christian church is a denomination.

Besides all these the great majority sponsor contests, give prizes for same. Where do they find a "Thus saith the Lord" for such things? Nowhere. Their opin-

ion is all they seem to need. By opinion I mean an expression based upon human judgment without clear and satisfactory evidence. These are things observed by even the more conservative groups of Christian churches. The moral liberal groups so far as to sponsor dancing to sacred instrumental music, blessing babies, open membership—"just sign your name on a card you secure from a holder on the back of the pew." Also some of these groups finance the church through bake sales, rummage sales, card parties, suppers, etc. Bake sales, rummage sales, and suppers do not constitute giving. It is a buying and selling and value received for goods sold. Also much of the money received is from those of the world—those outside the church who give at no other time, but who consider they have done their duty when they thus give. Card parties are social affairs and have nothing to do with worship. If prizes are given it is just plain gambling.

If we accept these things as proper why not count beads, burn incense, observe Lent and all other religious days set apart by man? There is no scriptural "thou shalt not."

Many people on the rolls of Christian churches have never been baptized for the remission of sins. Take for example; Baptists, Presbyterians, and many other denominational people. Many of these people who have come out of the denominations into the Christian church say they were baptized to show to the world they have been saved, or as an outward sign of an inward grace. The Baptists and Presbyterians and others teach their people that baptism is not essential to salvation. Some preachers to cover up for their receiving such individuals into the fellowship without baptizing them say it is not necessary for the candidate to know that his baptism is for the remission of sin, so long as he has a love for Jesus and wishes to obey his command. If they come to a knowledge later that baptism is for the remission of sins their baptism is still all right. Does not Acts 2:38 clearly teach that these people knew the purpose of baptism? Is it not plain when Christ said, "He that believeth and is baptized shall be saved." (Mark 16:16). This plainly teaches that in salvation they knew their past sins were remitted. The remission of sins became effective immediately and they knew it because those baptized went on their way rejoicing (Acts 8:38). Why did he go away rejoicing? Because he knew his sins were remitted. Did not Peter in Acts 2:38 tell what the result of their baptism would be?

If these people were saved before baptism when did they come in contact with the blood of Christ? "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

Laxness in the Appointing of Elders and Deacons

Many Christian churches show little regard for the qualifications as set forth by the Holy Spirit. I served for about seven years, first as deacon and then as elder before I came to the realization that I did not fill the qualifications, (not having children). When I did and brought this to the attention of the minister and elders; they urged me to continue in the office saying, I had proven qualified. Where in the Scriptures do we find that men are to be appointed elders and deacons to prove themselves qualified?

Since I left the Christian church I have written to many in the congregation of which I was a member in an effort to show them that they are in error. Some have received these letters in the right spirit.

We are not anti-music as the people of the Christian church say. We are for the kind of music Christ and his apostles used and that which was specifically mentioned in the New Testament which was singing (Matt. 26:30). Was he not our example? If it was not necessary then why is it now? Paul writing under the direction of the Holy Spirit specified the kind of music to be used in worship (Eph. 5:19; Col. 3:16). So when other kinds of music are used it goes beyond the word of God.

So dear reader we have the New Testament and it is the rule and practice that we are to follow. Study it for the saving of your soul. I am writing this for the purpose of glorifying God, helping my brethren, and to bring those who are living in error through ignorance to a knowledge of the truth (John 17:17). "Thy Word is Truth," and thereby gained life eternal.—Rolla, Mo.—(Firm Foundation, Oct. 2.)

THE GOSPEL ADVOCATE BRETHREN AGREE

"A loaf" and "a cup" is not two or more. The Gospel Advocate Company printed a commentary in 1950 (it was first printed in 1937), on the Gospel of Mark by C. E. W. Dorris, in which the following is found under Mk. 14:22, 23:

"22—He took bread, or 'a loaf', (footnote), one of the thin, flat, loaves of the country, made without leaven of any kind. 'A loaf' does not mean two or more loaves, but one.—Two loaves on the Lord's table are out of place and have no divine sanction."

"23—And He took the cup,—'a cup' is one, not two or a dozen—the cup contained wine, the juice of the crushed grape."

He then quotes David Lipscomb as follows: "The cup contained the fruit of the vine."

On page 339 of "Questions Answered," published by The Gospel Advocate Co., David Lipscomb says "The Savior used one cup only, as well as one loaf only."

We read in 2 Jno. 6, "This is the commandment, that as ye have heard from the beginning ye should walk in it." —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.

—Earnest L. Prince, 3928 S.W. 27th Place, Oklahoma City, Okla.

—James Leon Murry, 2249 Carol St., Modesto, California.

THE CHURCH DIRECTORY

The following change may be made in the Directory:

Mt. Pleasant, Fla.—They have moved from the old school building to their own building on Highway 90, just east of Mt. Pleasant. They meet Lord's day at 11:00 A.M. Contact Lloyd Kornegay, Box 27, Gretna, Fla. Phone MAin 7-3347; J. D. Bradshaw Rte. 2, Box 6-A, Quincy, Fla. Phone MAin 7-3360; or Arthur Parrmore, Mt. Pleasant, Fla.

I have a few of the 1955 Church Directories left, at 35c each or 3 for \$1.00. Send all orders to me at 1420 SW 56th. St., Oklahoma City 19, Okla.

—Ray Asplin.

OUR DEPARTED

Knowles—Sister Sarah Wilma Howard Knowles was born Nov. 29, 1885, and departed this life Sept. 28, 1956, at the age of 70 years. She obeyed the gospel in the spring of 1954, under the preaching of Bro. Jack Cutter. She was better known to many as Grandma Knowles. Our hearts are sad because of the passing of this dear sister in the faith. The writer conducted funeral services. —M. E. Mountain.

BONDS OF MATRIMONY

Durrett-Corson—Sept. 28, 1956, in Casper, Wyo., Bro. Kenneth Durrett of Casper, and Sister Alice Jane Corson, Mahaffey, Pa., were united in marriage in the home of the groom. The wedding was well planned, and was attended by her sister Shirley Moore, 3 brothers, their wives and children, and Kenneth's family and friends. They met and graduated from the Natrona county high school last spring. They will make their home in Casper and worship with the new congregation at Mills, Wyo. We all extend our wishes for a long happy life in the service of the Lord. The writer (father of the bride), had the pleasure of performing the ceremony. —James D. Corson.

Reynolds-Jones—On Sept. 28 1956, at 8:00 P. M., Bro. John Ray Reynolds and Sister Jennie Lee Jones of Ceres, Calif., were married in a beautiful, well planned church wedding. There were many friends and relatives assembled to witness the sacred ordinance. They are both devoted to the Lord, and it is inspiring to see the influence they have in that community. We wish for them a happy, useful Christian life together. The writer officiated. —Ernie Lewis.

Bigham-Lackey—On Sept. 2, 1956, at 2:00 P. M., Bro. Clyde Bigham and Sister Patsy Lackey were married at the home of Sister Lackey in Corcoran, Calif. Many friends and relatives were assembled to witness this sacred ordinance. They are sincere Christians and we wish them a happy Christian life together. The writer officiated.

—Ernie Lewis.

Cutter-Blankenship—On the evening of Oct. 9, 1956, at Huntington, W. Va., in a beautiful candlelight ceremony, Brother Jack Cutter of Crescent, Okla. and Sister Norita Blankenship of Huntington W. Va., were married in the presence of a host of friends and loved ones. Brother Jack is one of our fine young preachers. He is the brother of Elwin and Jerry Cutter, also preachers, and is well known in many places of the brotherhood. Norita is a good Christian girl, well spoken of and well loved by those who know her. We hope for this fine Christian couple a long, happy, and useful life together in the service of the Lord.

—Paul O. Nichols.

Pope-Word—On Oct. 5, 1956, at 8:00 P. M., at the church in Capitol Hill, Okla. City, I was happy to be the officiant at a ceremony uniting in marriage, Bro. Paul Pope and Sister June Word, both of Oklahoma City. Paul is the son of Mr. and Mrs. J. I. Pope, Oklahoma City, and June is the daughter of Mr. and Mrs. J. H. Word, Angleton Tex. We wish for them all the blessings of a happy, Christian home.—Johnny Elmore.

MISSION WORK IN EAST TEXAS

For the past few years, many brethren in Texas have been interested in mission work in the eastern part of the state. Congregations in this part have been very few in number. Recently, efforts have been put forth to establish congregations at Paris, Texarkana, Linden and Garrison. Much good has been accomplished, and the congregations, preachers, and individuals, behind this work are to be commended. For the past 2 years Waco (Circle Rd.) and Shreveport, La., have had an interest in the work near Garrison, Tex., have sent preachers there and various members have visited there. We have several members living near Center, Tex., who desire to see a congregation established there, and we believe this can be done. I am to begin there this week and continue for 4 to 6 months. Two congregations in San Antonio (Catalina and Viendo St., and Nacogdoches Rd.) are planning to help support this work. Others have spoken favorably of helping. They would appreciate any congregation interested in mission work, joining them. If you know of members anywhere near this place, please let us know. Any suggestions in this work will surely be appreciated. We invite any of you to visit and meet with us at Center. My address while there will be: Box 695, Center, Tex.

—Miles King.

THE AFRICAN WORK

From time to time we receive encouragement from different ones who enjoy the news from our brethren and the work in Africa. It was suggested that I keep the brethren informed through the columns of the OPA of the Lord's work in Nyasaland, and I have tried to do this, passing on the news as I receive it from time to time.

Some time ago Brother E. C. Severe wrote, "I count it my pleasure to receive your encouraging letters. Every mail we expect to get a letter from you, for our interest increases when we receive mail from you. I and a good member of the Christians hold you as our Father

in Christ, just as Paul of old was to Timothy.

"Both your letters and reports in the O.P.A. encourage us to do more for the Lord.

"Time and again demands come from different brethren for some more copies of the O.P.A. It seems as they care to read our magazine more than they do other tracts. Different missions are sending many tracts to Africans and even to our brethren. But the copies of their doctrines do not receive attention. Sometimes I get ashamed of conveying their requests to you, as I know that these O.P.A. copies cost you much. But, because of their repeated requests, from a state of shame, I forward the requests. I sometime wonder what would be our state if the American brethren quit sending the O.P.A. to us. It would be deplorable.

"At this time I am motoring in Cholo, trying to plant the Truth in the midst of my race. In doing so, I meet with untalkable troubles from the enemies, and every time my life is in danger. But the more troubles that come, the more courage I have to do more for the Lord.

"Wendewende is making nice progress. There are many preachers within the locality. Our huge church house does not accommodate the big gathering that comes for Sunday worship. Three weeks ago we met twice in order to serve the brethren. Now the leaders are making arrangements to have another Church perhaps one mile northward. Many agree, but some still disagree."

In a letter dated July 22, 1956, Brother Severe writes, "The present issue here is that our cooperation with Limani, Chakhame, and Mpandakwaya in Zomba and Mlanje Districts respectively, has proved into a big disunity. The above preachers are now in digression. They are working with the people who put out the Firm Foundation, and their white missionary of that sect in Salisbury has written and plans to visit them in August. He sends them various tracts, leaflets, and magazines. They gave some of them to some of our brethren, and they sent them to me for my opinion.

"Our work everywhere else is making good progress. It seems it is not disturbed."

Under date of Sept. 7, 1956, he writes, "Indeed your prayers were heard and I have received for what you asked. I am completely well, but I am not strong yet. I grow stronger each day and there is improvement in every part of my body. I have hope that I will soon be preaching full time again.

"The work in Africa has progressed by a thousand times. There are many congregations and we are having lots of additions by baptism. If there were some possibility, I would ask one there to come and see what we are doing here."

At this time Brother Severe is making plans to come to our country sometime the last of this year. If and when he gets here, he should have a schedule of who wants him and when. So it would be well for the brethren to be thinking about this. All who want him may write to me if you wish. Also, it will probably be necessary that he have some guarantee that he will be supported while he is here. There is no doubt about his support, but it may be that we will have to have several signatures for verification.

Donations: Orange, Calif.—\$50.00; Ada, Okla.—\$20.00; Washington, Okla.—\$20.00; Wichita Falls, Tex. (N. 6th St.)—\$20.00; Lodi, Calif.—\$20.00; Merced, Calif.—\$10.00; a Bro. in Mo.—\$10.00.

—Paul O. Nichols.

From The Fields

V. W. Mullican Rte. 1, Vian, Okla., Sept. 26.—We rejoice to hear of others coming to the Truth. We have known Bro. Joyce for some time. Here is our sub.

L. C. Grimes, Opp, Ala., Sept. 19.—Our congregation is doing just fine. Better, in fact, than we have in some time. Here are 6 subs.

Byron Kramer, Salona, Pa., Sept. 22.—We are still about the Father's business at Flemington. Remember us in your prayers. Here are some subs.

G. C. Holloway, Rte. 2, Ada, Okla., Sept. 24.—The Gale church meets each Lord's day at 10:30 A. M., and 7:30 P. M. Stop by with us when you can, Bro. King.

Raymond Bray, Oklahoma City, Okla. Sept. 24.—Bro. Robertson is conducting a very good meeting here, with good crowds, and some wonderful teaching.

Marvin Fisher, 3003 Luna, San Diego 17, Calif., Sept. 30.—The church here is at peace and working. Plans are under way for another congregation near here soon.

Homer Smith, Sentinel, Okla., Sept. 30.—Bro. Tom Smith gave us 2 good lessons today. Bro. Butler closed a good meeting at Cordell, with one baptized and one restored. He did some good preaching.

G. B. Harrell, 913 Neb., Pine Bluff, Ark., Sept. 29.—Since last report I have preached at Legal, near Coalgate, Okla., Bernie, Mo., and Little Rock, Ark. They are all doing fine. I would like to do more mission work somewhere.

Ernie Lewis, Box 393, Armona, Calif., Oct. 16.—I enjoyed being with the church at Ceres, Sept. 29, 30, a very hospitable congregation, and in good spirits. There is still a need for a preacher at Grover City. I try to be there once a month.

Ralph Kitson, Mozier, Ill., Oct. 1.—Bro. H. E. Robertson and Larry were here Sept. 9, and Bro. J. D. Corson was here Sept. 25. We were glad to have them all. Bro. Gay will be here Nov. 4. Wife and I expect to make a trip to Calif. in Dec.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Oct. 15.—On the morning of Sept. 23, and again on Oct. 14 I heard Curtis Harris preach at Cottage Grove, Oreg. And, I preached there on night of Sept. 23, also Sept. 30 and Oct. 7.

Gene Hopkins, 1105 W. 21st St., Tulsa, Okla., Oct. 16.—Since last reporting, we have had Brethren Bill Roden, Orville Smith, and Jack Cutter preach for us. They all gave us wonderful lessons. Here is a sub. Pray for us.

H. A. Sifford, Alton, Mo., Oct. 18.—Oct. 4-14 Bro. Orville Smith conducted a good meeting for us with two elderly men baptized, and I think others saw the light. He gave some good lessons on the origin of cups and S. S. Several of the S. S. brethren came to hear him. Here are 3 subs.

Barney D. Welch, 1208 Larkwood Dr., Austin, Tex., Oct. 19.—I have been preaching each night in a mission effort across town, where we have started a new congregation. No partyism, just trying to live right, and lead others to do the same. The house was full last night. We were glad to have Bro. Miles King with us.

Donald R. Corson, Mills, Wyo. Oct. 10.—We continue to press on for the Cause. We were glad to have my father, James D. Corson, with us Sept. 29, on his way to Idaho. Though we miss his help and presence, we are doing what we can to keep the work going.

J. F. Prince, 1008 Juniper, LaGrange, Ga., Oct. 8.—The church here is doing fine. Bro. Paul Nichols has just closed a good meeting for us, with good preaching, the church strengthened, and one made confession of faults. Since last report, I have preached at Temple, Ga., Napoleon and Montgomery, Ala. Here are 2 subs.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Oct. 16.—We certainly had a good meeting here the first part of Oct., with Bro. Paul Nichols doing the preaching. He gave us lessons a lot of congregations need. I leave for Ky., this week end. The second printing of my tract in reply to Bro. Lemley's tract on "This Cup Of The Lord," is going fast. While they last, they are available at 5c per copy or \$3.00 per hundred.

Carl Willis, 7069 Mather Pontiac, Mich., Oct. 18.—We have just received the OPA, we look forward to reading it each month. The church here is doing well. We were with the faithful few at Moline, near Grand Rapids, Mich., the last Lord's day of Sept., and first of Oct. Bro. John O'Donnell gave a good lesson, he is fast improving in his teaching. I also gave a lesson each time. Bro. King, I liked your suggestion of using a preacher for a month instead of short meetings.

Billy Bywater, 3714½ Dilq League, Shreveport, La., Oct. 18.—Last Lord's day I preached at Velva St., to a good crowd. One confessed faults from the S. S. and cups and placed membership with the Velva St. brethren. We are all very thankful for this one. The church continues to work for the Lord and the attendance is improving. We invite you to stop with us when you are traveling this way. I have received word from Selective Service that I have been denied my C. O. classification and am still I-A.

K. D. Rawdon, Etheridge, Tenn., Oct. 12. — Bro. Morris just closed a good meeting for us at Chapel Grove with one baptized and one confession. Bro. Fisher, the one baptized, gave us a very good lesson Wed. night. We want to encourage him all we possibly can. Bro. Paul Bates is in Kansas City, Mo., in a meeting, and Bro. Paul Walker is at home, attending school, and preaching for the local congregations. Bro. Mack Walker and others also assist.

James Walters, 3005 Easton, Waterloo, Ia., Sept. 29.—We enjoyed the meeting at Sulphur this past summer, meeting many brethren, among them Bro. Canfield. It does seem if he had transportation he could do more for his race. Would it be possible for each congregation to send even a dollar toward this? The church here has already done so. We need to help one another.

Paul Mackey, 308 Woods Ave., Flemington, Pa., Oct. 17.—Bro. L. G. Butler is here in Denver now, helping with the work. He is a valuable co-worker and I am happy to work with him. The cause continues to grow, several young couples have been attending and are showing much interest. Bro. Ervin Waters recently closed a good meeting here resulting in one restoration. We certainly enjoyed his sermons. Since the meeting, we have had another restoration. We need your prayers.

James D. Corson, Mahaffey Pa., Sept. 21.—Since returning to Pa., in June, I have preached at LeContes Mills, Love Joy, Flemington, and Butler, Pa., and Roanoke, Va., with 2 confessions of faults. We had one confession of faults at Flemington. I leave Sept. 22, en route to Caldwell, Idaho to work with the church there for an indefinite time. You may still address me at Mahaffey, as my family will not accompany me on this trip. Pray that we may have strength and courage.

Paul Van Walker, Summertown, Tenn. Oct. 17.—Sept. 25, I began another year of college work. I am glad to be working with Chapel Grove and Frank St., congregations. Bro. Paul Bates has been doing much good in this community, several have taken their stand for the Truth as a result of his good work. Bro. Morris held a good meeting at Chapel Grove, baptising a fine young man who plans to preach. We were glad to have Bro. Jimmy Shaw stop by for 2 nights of the meeting.

O. L. Smith, 4208 Wall, Joplin, Mo., Oct. 8.—July 29-Aug. 12, I preached at Walnut Grove, Ky., with 9 restored; Aug. 15-26, at Chestnut Ridge, Ky. with 2 baptisms and 2 restored; Aug. 26-28, in the court house at Somerset, Ky.; Aug. 29-Sept. 2, at Walnut Grove again, with 3 baptisms and 3 restored; Sept. 4-16, at Woodlawn, Ohio, with 2 baptisms and 2 restored; Sept. 23, at Tulsa, Okla.; and Sept. 30, at Galey, Okla., where I ordained one elder and 2 deacons. One elder had already been appointed. I am to begin at Alton, Mo. Oct. 4.

John D. Smith, Rt. 1, Box 104, Wesson, Miss., Oct. 13.—I left Santa Rosa to assist Bro. Jack Ivey in a tent meeting near Stockton. The efforts ended with two confessions and two restorations. Before the meeting began, I preached at a mid-week service in Stockton which resulted in one confession. Have also preached at Lodi and Manteca Calif. At present, Stockton is supporting me in mission efforts around Corning and Redding, Calif. I enjoyed visiting with Bro. Wayne McKamie at Yuba City on my way to Corning. Let us work while it is day.

Fred Renier, 1801 Rosedale Dr., Kansas City, Kan., Sept. 21.—Bro. Gay has just left us after 2 months of personal work. And what wonderful work he did! First, our attendance increased until we now plan to enlarge our building. We had a large depression on

the back of the church lot, and Bro. Gay took care of that by securing free of charge about 500 loads of fill dirt, thus adding to the value of the property. Brethren there is no limit to what could be done in the larger cities if we would permanently support someone qualified as is Bro. Gay. We profited much by the teaching instructions, also. May we realize the necessity of more such work.

J. W. Kornegay, 1713 Franklin Rd., Memphis, Tenn., Oct. 17.—Bro. Miller held a good meeting here Sept. 5-16, with 3 baptisms and 2 confessed faults, one of them a lady who had been meeting with the cups brethren. Her husband, a Baptist for 20 or 25 years, was baptised. I enjoyed preaching at Bernie, Mo. Sept. 30. Bro. Cayson and I plan to hold a mission meeting near Dyersburg, Tenn., to continue through Oct. 14. We have a few faithful members there and hope to lead others to Christ. We ask the prayers of the faithful.

Jesse Miller, Box 127, Graton, Calif. Oct. 4.—Aug. 19-31, Brethren John Smith and Billy Jack Ivey held a meeting for the congregation meeting at 10th St., and Healdsburg Ave., in Santa Rosa. We heard some wonderful lessons and are much encouraged. We now have 2 new families meeting with us, Brethren Alfred Hull, of Healdsburg, and Gene Patereau, Fulton, Calif., both capable men. We are very happy to have them. We want to thank the church at Stockton for their financial support, personal work and attendance, also the churches in the southern part of the state for supporting Bro. Cutter here for about 3 months. Brethren traveling this way are invited to be with us. You may phone A. H. Miller, Santa Rosa 3780R.

Tom E. Smith, 302 Phillips, Healdton, Okla., Oct. 15.—The meeting at Delta, Colo., closed Sept. 23, with one sister taking her stand for the Truth from the Christian church. The church there would appreciate visitors, and preachers en route to meetings will receive a welcome and remuneration for any extra expense and trouble. That part of Colo. is a scenic region, wonderful for vacationing. Why not plan your vacation to coincide with their meetings? Since returning home, we have been with the Graham and Oak Grove brethren. We look forward to our meeting Nov. 16-25, with Bro. Morris. We plan to have all day services Nov. 25.

Hedric D. Laney, Box 81, Temple, Ga. Oct. 15.—Bro. Edwin Morris held a very good meeting here, with 3 baptised, my son-in-law, Roy Karr, and Mr. and Mrs. Jim Grant, and a confession from the S. S. church, Sister Ollie Henry. Since the meeting, 3 more have made confession from the S. S. church. They are Bro. and Sister Sam Winkle, and Gerald Henry. We are so thankful for all of these. We are meeting in our new building. With the help received and our own efforts, we have the building storm sheeted and tar-papered, top, hardwood flooring, windows and doors. We installed gas heaters this past week. We are now indebted about \$1300. We lack ceiling, benches, and finishing the outside. May the Lord bless the church everywhere. Pray for us. Here are 2 subs.

Jim A. Canfield (colored), Box 78, Star Rte., Marion, La., Oct. 10.—I began a meeting here in Ala., Oct. 7, to close Oct. 14. Bro. Dukes and wife are very faithful. It is a busy season here and crowds have been

small. I go next to Hallsville, Tex., Oct. 20., then near Pochontas, Ark. I had to have my ordination papers put on file so I can get a special fare on the bus and train. I have tried to save money for a used car, but I think I will be unable to do so without the help of the brethren. I will be glad to send a report of the money I have received for support, if any brother wants to write me about it. There are some brethren near here my father baptised years ago, who have gone astray. I plan to be with the brethren near Brookhaven in Nov.

J. Wayne McKamie, Rte. 1 McGregor, Tex., Oct. 15.—Aug. 19, we closed a good meeting at Sand Grove, Tex., without visible results. The first of Sept., we attended the Labor day meeting in Odessa and enjoyed being with all. Sept. 4-16, we were at Midland (Calif. and Colo.), with good crowds and interest throughout the meeting. One confessed faults. We enjoyed Brethren Jesse Broseh, Taylor Joyce, Werner, and all the brethren from Odessa, they cooperated nicely. Oct. 7, we began in Yuba City, Calif., where we are at this writing. We have enjoyed having Brethren Jack Ivey and John Smith visit the meeting and in our house. After this meeting, we begin in Lodi Calif.

B. I. Burd, Rte. 4, Box 447A, Parkville, Mo., Oct. 7.—The church here (Kansas City), is doing fine. We had Bro. Gay work with with us for about 2 months, and we have learned by experience that this is a good plan. Bro. Gay began his work of preaching, visiting, and instructing the church. Almost immediately, we had larger crowds, larger collections, better singing, and more interest. Before he left, we were using extra chairs in the isles to seat the people. If this can be done in 2 months what could we accomplish in 6 months or a year with such men as this? Short meetings are all right but we can recommend this plan for results. I am not encouraging pastorships, I oppose such, but this plan is not the pastorship and I certainly encourage it. It takes an ambitious membership along with a good instructor. We look forward to our meeting with Bro. Lynwood Smith.

Miles King, 1800 Lovell Dr., Austin, Tex., Oct. 16.—For the past 3 months, we have been doing mission work in W. Va., supported by the church at Huntington. Most of our time was spent with the new congregation at Wayne, and was some of the most enjoyable I have spent since I have been preaching. Many services, we had 12 to 18 outsiders present. The Huntington congregation is to be commended for the work they have planned. Recently, I enjoyed attending Bro. Edwin Morris' meeting at Blue Springs, Ky., and Bro. Larry Robertson's meeting in San Antonio. I have also preached at Cleveland, O., Jerusalem and Little Rock Ark., and San Antonio, Tex. (Catalina St.). This week we are to begin 4 to 6 months mission work at Center, Tex. Remember us in your prayers.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Oct. 16.—Aug. 16-26, I was in a very enjoyable meeting at Flemington, Pa., my third, and I could see a definite growth. The last Lord's day we had an all day service with lunch at the noon hour and talks in the afternoon by various brethren. Sept. 7-16, I enjoyed being at Temple, Ga. with 3 baptised and a restoration from the S. S. and cups. Two more took their stand for the

truth after the meeting closed. LaGrange, Ga., and Napoleon, Ala., brethren really attended well. Sept. 26-Oct. 3, I was at Chapel Grove, Tenn., with one baptised and one restored. I always enjoy being with these good people. Oct. 5-14, I was at Blue Springs, Ky., with good crowds and interest but no visible results, though we believe good was done. Brethren, do not be afraid to fight sin. People who love God love to hear the gospel just as it is written. Pray for us.

Paul Bates, Box 401, Lawrenceburg, Tenn., Oct. 15.—The meeting at 43rd and Mich. St. congregation in Kansas City, Mo., closed Oct. 14, with good interest and attendance. I appreciated the consideration shown us there. They have a mind to work. I go next to Lee's Summit, Mo., Oct. 15, 16; Houston, Mo. Oct. 17; Ben Davis, Mo., Oct. 18; Richland, Mo., Oct. 19, 20; Claxton, Mo., Oct. 21; Mt. Carney, Mo., Oct. 22; and Lebanon, Mo., Oct. 23, 24. I am deeply grateful for the opportunity of getting acquainted with the brethren in this section. The week end of Nov. 4 I am to be at Strong, Ark. It was good to be with Bro. Morris during his meeting at Chapel Grove, Tenn., he is indeed a defender of the Truth. A young man, preparing to be a Baptist preacher, was converted through Bro. Morris' teaching. Frank St. and Chapel Grove congregations are working hard, and the results are obvious. There has been more to come out of digression since my last report and we feel certain there will be more in the near future to take their stand for the Truth. Pray for us. Here are 2 subs.

Wayne Fussell, Box 941, Wilson, Oklahoma, Oct. 17.—The very pleasant meeting at Ben Davis, Mo., closed with the baptism of an elderly gentleman above seventy years old. At the Fieldstone congregation we had our most successful meeting of the year, with five strong and lovely young people, full of zeal and sincerity, obeying the gospel, bringing joy to the hearts of all. Co-operating brethren in the meeting included Ben Davis Champion and Drury. Enroute to Montezuma, Iowa, we preached once for the Ottumwa congregation, which was my first time to preach in the state. We then held an enjoyable meeting at Montezuma, enjoying the sweet fellowship and hospitality of fine Christians. The Ottumwa and Waterloo congregations were represented at almost every service. We are pleased indeed that we shall have the opportunity to return next year. Beginning Nov. 11, we shall again work with the church at Duncan, Oklahoma. We are happy to learn of the wonderful results of Bro. James Orten's work there. Let us resolve to work harder in the future.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 39, Calif., Oct. 15.—We were with the little group of Christians at Ft. Lauderdale, Florida, Sept. 23, for two services. We enjoyed being with them, and admire their determination to carry on the Lord's work and to build a faithful congregation in that city. Sept. 28-Oct. 7, we held an interesting and enjoyable meeting at LaGrange, Ga. in which there was one confession. Many of the crowds were excellent, and the cooperation among the members and the nearby congregations was good. We stayed in the home of Bro. E. H. Miller, and enjoyed the fine hospitality. Also we enjoyed associating with other preaching brethren, Alton Bailey and Bud Parker, who

attended most of the meeting. Oct. 13, we began a meeting at Grand Rapids, Mich., where we are at the present. Oct. 26-Nov. 4, I am to be at Brazil, Ind. Nov. 16-25, Highway City, Calif. Dec. 1, we return to Bakersfield, Calif. for some extended work.

Billy J. Wellman, 4461 8th St. Rd., Huntington, W. Va. Oct. 18.—The church at Wayne is doing fine, growing and with excellent prospects. One has been baptised and one restored. Bro. Miles King has been working with us for the past 3 months. We are now in our new building for which the brethren sent donations. It is only about half finished but we are able to use it for which we are thankful. At this time we want to acknowledge the following contributions: Clio, W. Va.—\$25.00; Harrodsburg, Ind.—\$100.00; Love Joy, Pa.—\$50.00; Richmond, Calif.—\$25.00; Houston (Sunset Hts.), Tex.—\$50.00; Levelland, Tex.—\$25.00; Brookhaven, Miss.—\$50.00; Brazil, Ind.—\$50.00; New Salem, Miss.—\$50.00; Flemington, Pa.—\$100.00; Richmond, Ind.—\$25.00; Bakersfield, Calif.—\$50.00; Temple (29th St.), Tex.—\$25.00; Galena, Mo.—\$50.00; Eola, Tex.—\$25.00; St. Albana, W. Va.—\$50.00; Huntington W. Va.—\$1400; Twelve Pole, W. Va.—\$300.00. Individuals: Curt Asbury—\$75.00; Tom Ward—\$200.00; Shirley Sansom—\$10.00. Also several members gave individual donations. May God bless you all for your liberality. If there is any mistake in the above, please let me know.

Billy Orten, Route 2, Lawrenceburg, Tennessee, Oct. 15.—We were with the congregation in Richland, Missouri for a meeting August 29th through September 9th. This congregation has made remarkable progress since I was there about five years ago. We are to return for a meeting in '57. It was good to have in attendance several nights preaching brethren Homer Gay, Larry Robertson, and H. E. Robertson. Our next was at Harrodsburg, Indiana for about four weeks. We enjoyed hearing Bro. Paul Nichols several times at Pleasant Grove, near Brazil, Indiana. The work at Harrodsburg ended with a weeks meeting October 1st through 7th. Brethren from Pleasant Grove and Breeze Hill, near Huron, attended some. We learned to love dearly the wonderful folks at Harrodsburg. En route to Pennsylvania, we heard Brother Jimmy Shaw preach two good sermons at Huntington, West Virginia. The meeting began here at Flemington, Pennsylvania yesterday with good crowds at both services. These brethren are untiring in their efforts to preach the Gospel to the lost, not only in this community, but in other areas.

Homer L. King, P. O. Box 333, Modesto, Calif., Oct. 19.—I began a series of meetings, Oct. 5, at the Orange Ave. church, in Fresno, and continued through the 14th. The attendance was fair, but no additions. We were glad to have brethren in attendance one or more services from the Butler St. church in Fresno, Sanger, Corcoran, Orange Cove, Richmond Highway City, Bakersfield, Tulare, Armona, and Modesto. Brother Jim Russell and family attended the greater part of the meeting, and I was very glad to have them, as well as all others. We closed with all-day services, singing in the afternoon, which was enjoyed. I am now working with the faithful church in Modesto, doing personal evangelism and preaching over the week-ends and teaching at mid-week meetings. I am scheduled to conduct a se-

ries of meetings at Frederick, Oklahoma, in December. I plan to work only part time with the church in Modesto between now and July 1, of next year. The church here plans to begin building a house for worship as soon as the blue-print is completed. May God bless all the faithful preachers and churches in advancing the cause of Christ. When you approach the Throne of Grace, please, mention my name and the work of the Lord. We were made happy this week, by a visit in our apartment by our beloved brethren, J. H. McKaig, John Reynolds, and their wives. Their interest was in the advancement of the Kingdom of Christ. Come again, brethren.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Oct. 15.—I closed a meeting last night at the Young Street church of Christ, in Neosho, Mo. There are only a very few members, however, we had wonderful crowds from other congregations around: Burkheart, Swars Prairie, and Beef Branch. So, I really preached to four congregations instead of one. Brother Oscar Johnson, tho 'way up in eighty, was with us every night of the meeting. Also Bro. Bowman and Cris Adams, who preach some, were with us several times. Orvill Smith was with us last night. I appreciated all of them. My meeting in Kentucky was called off because so many were away working. I am to go to Dallas over the week-end of the fourth Sunday. I intend to preach for the Spanish church while there as well as at Denley Drive. I should be in the meeting in Mozier, Illinois, when you read this. Some of the best people in the world go to worship in Mozier. We love them much. This is one country congregation that is growing instead of dwindling. I am also to hold a meeting at Cable Ridge, the first part of December, and one at the Lees Summit the latter part of Dec. I believe that I am now able to hold meetings or teach singing schools anywhere I am wanted. The time is so short that I need to be busy all the time for the Lord. Let us be instant in season, out of season; working while it is day: the night soon cometh! May God richly bless all His humble and faithful servants.

ONLY TODAY

Several years ago a man passed away who was noted for his life of usefulness. Many people wondered why the man had lived such an unselfish life. A reason was discovered when someone found a crumpled piece of paper in his pockets. On the paper was the following poem which had been underscored:

"The clock of life is found but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.
Now is the only time you own,
Give, love, toil with a will,
Place no faith in tomorrow,
For the clock may then be still."

GOD'S INVITATION TO ALL—

Come unto me ALL ye that labor and are heavy laden, and I will give you rest—The Spirit and the Bride say COME. And let whosoever heareth say COME, and let him that is athirst COME; and whosoever will, let him take the water of life freely.

I'M NOT GROWING OLD

They say I am growing old,
I've heard them tell it times untold,
In language plain and bold,
But I am not growing old.

This frail old shell in which I dwell
Is growing old, I know full well;
But I am not the shell.

What if my hair is turning gray?
Gray hairs are honourable they say.
What if my eyesight is growing dim?
I still can see to follow Him
Who sacrificed His life for me
Upon the cross of Calvary.

What should I care if Time's old plow
Has left its furrows on my brow?
Another house not made with hands
Awaits me in the Glory Land.

What though I falter in my walk?
What though my tongue refuse to talk?
I still can tread the narrow way,
I still can watch and praise and pray.

My hearing may not be as keen
As in the past it may have been.
Still I can hear my Saviour say,
In whispers soft, "This is the way."

The outward man, do what I can
To lengthen his life's short span,
Shall perish and return to dust
As everything in nature must.

The inward man, the Scriptures say
Is growing stronger every day.
Then how can I be growing old
When safe within my Saviour's fold?

E're long my soul will fly away
And leave this tenement of clay.
This robe of flesh I'll drop and rise
To seize the everlasting prize.
I'll meet you on the streets of gold,
And prove that I'm not growing old.

(Author unknown)

WHEN COMPANY COMES

Sometimes we have visitors in our home when it is time to go to church. We don't wish to be rude, and we certainly don't wish to miss church; so here's what we do. First, we begin to insist that they go with us, and we do this in plenty of time for them to prepare to go. Often our friends do not wish to go; so we have to choose a second alternative. We politely excuse ourselves, invite them to remain, and promise to return as soon as possible. This way our visitors have learned either to come prepared to go with us or not to come to see us at church time. We might also add that they have learned to respect our faith, since we show it by our works.—Selected.

"The fact that you know what to say does not guarantee your right or obligation to say it."

WILL A MAN ROB GOD?—

(Continued from page three)

to cast into her treasury voluntarily, that is their business, but it is never our business to solicit. When Paul said "everyone of you," he was so explicit and inclusive that we can have no doubt as to what he meant and who is included. From 2 Cor. 8:12, we would learn that God does not expect the impossible—for those to give who have not. Surely, the preacher, whose duty it is to preach and teach on this subject, would be as fully aware as any one else that he is just as much included here as any one else . . . it is his duty to give, too.

Do What?

"Lay by him in store" is the answer to our question immediately at hand. The phrase would be synonymous to contribute or give. Questions are often posed concerning the giving to benevolent causes independent of the church. It is wonderful for Christians to be benevolent but we must remember that to God first we have a duty to perform in this respect and when that is satisfied, then, and only then, may we become benefactors of other causes. It is difficult to understand how we can give to other causes, and think we are giving to the Cause of Christ; or give to others and think we are giving to the Lord. To give to others and to other causes is commendable but to give to Him and His Cause is mandatory and our duty and must take precedence.

How are we to give?

Paul states here that we are to give as "God has prospered." This writer is not hesitant to admit that the term "prospered" is vague. However, he will make this observation and leave it with his readers, hoping he has not been misunderstood. To give as we have prospered does not mean that we are to give to the Lord, if we have anything left after having met all of our material obligations. Today, we are usually budget-minded and live accordingly. He who does not include his debt to his Lord and give Him first place, does an injustice to his Lord and himself and omits from his budget the most exacting of his obligations. Too, in 2 Cor. 9:7, Paul further elaborates: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Conclusively, from Malachi 3:10, we learn that God expected "meat" to be in His house. He expects no less today. Let us conclude by quoting the remainder of this verse and by asking those who have been so interested and kind as to study this with us to meditate at length upon it: " . . . and prove me now herewith, saith the Lord of hosts if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

What a wonderful invitation to prove Him herewith! What a challenge! Shall we accept it or reject it? Those who give to Him, He gives graciously, and many fold, in return. How benevolent is our Father! How much or how little we appreciate Him and His goodness may be measured in us by how gracious we are in giving to Him.

—D. B. McCord.

GOD'S PROVISION FOR ALL—

God so loved the world that he gave his only begotten son, that WHOSOEVER believeth in him should not perish, but have everlasting life—Christ came to save sinners.

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. XXVII

MODESTO, CALIFORNIA, DECEMBER 1, 1956

No. 12

QUESTIONS

By H. C. Harper

Brother Harper, please give me an explanation of Heb. 7:3, 4.—R.C.

Answer— Verse 3: "without father, without mother, without genealogy, having neither beginning of days nor end of life; but assimilated to the Son of God, abides a priest in perpetuity." Verse 4: "Now consider how great this to whom even the patriarch Abraham gave a tenth out of the spoils."

This is said of Melchisedek, king of Salem, priest of the Most High God, as shown in verse 1 here. This occurrence mentioned in verse 4 is found in the 14th chapter of Genesis. In a Messianic Psalm (110) we read: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedek" (v. 4). Then Messiah must be King and Priest at the same time. So in Zechariah's prophecy of Messiah we read: "Even he shall build the temple of the Lord; and he shall bear the glory, and he shall sit and rule upon his throne; and he shall be a priest upon his throne" (6:13).

Melchisedek, being "without father, without mother, without genealogy," was simply, as it means, without predecessor or successor in his office—none before him and none after him in his king-priesthood. So also of Messiah, Christ, he, too, is without father, without mother, without genealogy, in his official capacity of King-Priest. There was none before him, there will be none after him; no predecessor, no successor, just as was Melchisedek, each being the first and the last of his line, if we may call it a line, or order.

Melchisedek, simply as a man, had parentage and ancestry; and Christ as the "son of man" and "the Son of God" had parentage and genealogy; but neither has such in his office.

That Christ is now Priest the writer of Hebrews places beyond question. And Paul says of him: "For he must reign, till he hath put all enemies under his feet" (I Cor. 15:25). And he says: "The last enemy that shall be abolished is death" (I Cor. 15:26). And he makes known when death shall be abolished in saying: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:54).

"... neither beginning of days nor end of life; but constituted like the Son of God," was Melchisedek, this priest-king. That is, in his dual office, or work, he

(Continued on page seven)

THE GOSPEL PLAN OF SALVATION

By George Anderson

The gospel plan of salvation as it is given in the New Testament by the Lord Jesus Christ, is the only way to save your soul and mine. I say this because I have no other source, other than the New Testament. The New Testament was written by men who were taught by the Lord, and inspired by the Holy Ghost. They could not write any thing except that which the Holy Ghost revealed to them. By the facts just stated, we know the Bible is true.

Now we have a command by the Apostle Paul. He said, "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth" (II Tim. 2:15). If we are commanded to study, then let us study together, and see if we can find the plan of salvation that Jesus wants us all to follow.

Jesus is the author and finisher of our faith, and if we expect to be saved, we must do the commands of the Lord Jesus Christ. When we follow the writings of the Apostles, we are following the commands of Christ. The Apostles wrote the New Testament; therefore, we must look in the New Testament for the plan of salvation.

Paul said, "But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6). (So then faith cometh by hearing, and hearing by the word of God.) Rom. 10:17. Then the first step to salvation is **faith**. When we believe that Jesus Christ is the Son of God, that He died for our sins, that God raised Him from the dead, and that He is now seated at the right hand of God, then we have faith in Jesus Christ.

The next step to salvation would be **repent**. Jesus said, "I tell you, Nay, but except ye repent, ye shall all likewise perish," (Luke 13:3). Yes, we must repent, or decide to change our way of living and live a life for Christ.

Next, we must make a public confession that we believe that Jesus Christ is the Son of God. Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33). Then we are ready to take the last step which puts us into Christ. (For as many of you as have been baptized into Christ have put on Christ.) Gal. 3:27. (Repent and be baptized every one of you in the

name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.) Acts 2:38.

Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Then we sum up the plan of salvation like this:

1. We must have FAITH. Rom. 10:17
2. We must REPENT. Luke 13:3, Acts 2:38
3. We must confess the Lord before men. Matt. 10:32
4. We must be BAPTIZED. Mark 16:16, Gal. 3:27, Matt. 28:19, I Pet. 3:21, Acts 2:38

When we obey this form of doctrine (which is the Lord's doctrine, and not man's), the Lord will add you to His Church, which is His body. (The Lord added to the church daily such as should be saved.) Acts 2:47. The church is the Lord's body as is recorded in Eph. 1:22, 23.

These are the simple steps you must take to become a Christian. You will be a member of the one and only body the Lord has, which is the Church of Christ.

TIMELY SUGGESTIONS

Visiting the sick: Our Lord said, "I was sick, and ye visited me" (Matt. 25:36). Those who heard Jesus speak on this occasion heard things that brought Christianity to a useful, practical something that everyone could do. A good sister asked me to write on this subject—which I am glad to do.

When a person is sick they are more reasonable than at any other time. When they are well, so many feel that they do not need anybody, that they can take care of themselves. But, let them get sure enough sick and they realize how little, feeble, helpless, and dependent they really are.

Mary and Martha knew full well that when the word reached the Lord that Lazarus was sick that He would come to their aid. Imagine their heart-broken disappointment when their brother grew worse and died before the Saviour arrived! They did not then know that Jesus could and would raise him from the dead, but they knew that He could cure him of his illness, (John 11). True, Jesus healed many of their diseases, and gave his Apostles power to do so but Jesus never did intend to run in opposition to the doctors. He says sick folk need a doctor (Mark 2:17). Jesus fed many people on different occasions; but He never did intend that Christianity should put the grocery stores out of business. But Jesus says in Matthew 25, that as we do these good deeds to others that we are ministering to Him. James tells us that a part of pure religion is to visit the fatherless and widows in their afflictions. It means a lot to a sick person for someone to take enough time, and go to enough trouble, to visit them. Not long ago someone told me "you know, so, and so came to see me this morning. He didn't have but a minute to stay, but I surely was glad to see him."

The sister mentioned above, wanted to know what to do when we visit the sick. Of course, we older ones well remember the time when we could visit the sick, and while the women folk cleaned the house, did the washing, cooked a meal, etc., etc., the men could cut them up a lot of wood and stack it on the porch, and do up a lot of other work usually needed around the place, but there are very few places where this can be done now. We can however, and should visit the sick, speak softly and cheerfully to them—tell them how beautiful

the weather is outside, and that you hope they, too can soon be out to enjoy it. Don't stay too long; if you are not helping you are hindering them.

The "Good neighbor policy" taught by our Lord (Lk. 10:33-35), is wonderful to keep in mind, and to put into practice.

Suggestion: Visit, and relieve the sick.

Using the contribution money. A good brother writes, "Please answer a question for me: Is it Scriptural to use the contribution money to help others besides members of the church?"

Answer: "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). On this subject I would suggest that all should re-read Bro. Don McCord's splendid article on this subject in the November issue of this paper.

Personally, I do not like the idea that some brethren seem to have that we give a certain amount to the Lord. It all belongs to the Lord, and is only ours to use for His glory. It is true that we set aside some money each Lord's day—or, we should do this (1 Cor. 16:1-2). It is also true that in Romans 15:25-28, we are told that the brethren were pleased to make a "certain contribution for the poor Saints at Jerusalem." But, I have never believed that all the money that is contributed into the church treasury must be used solely for the poor Saints. My Bible does not so teach. This would make a Christian, who had an unbelieving companion or child, put the unbeliever out of the house while the Christian warmed by the fire, or while they ate that which was furnished by the church. In 2 Cor. 9:13, the Corinthians were commended for their liberal distribution to all men. Christians certainly should be the first to receive our attention but, "if ye salute your brethren only, what do ye more than others?" (Matt. 5:47).

Suggestion: Let each congregation build up a stock of clothing, and food that will keep, as a matter of bounty and have it ready so when there is need for help, we may do so and usually never touch the money. Many times this food and clothing will be worth more to the needy than money. But by all means let us do good to all.

Giving gifts. It is nearing the time of year when thousands of dollars will be spent on worthless gifts—needed money wasted which could be put to a better use.

Suggestion: Give a dollar for some one to have the Old Paths Advocate come to their home for a whole year! You could hardly give them more for so little. Just send the dollar (or several) to Bro. King, along with the name or names. Or, if you would rather, just send the money and he will supply the names. Who knows, your dollar may "save a soul from death, and hide a multitude of sins" (James 5:20).

—Homer A. Gay.

GOD'S VERDICT FOR ALL—

All have sinned and come short of the glory of God—there is none righteous, no not one—the wages of sin is death.

Good advice:

This above all: to thine ownself be true,
And it must follow as the night the day,
Thou canst not then be false to any man.

—Polonius

THE FIRST DAY OF THE WEEK (No. 2)

By E. H. Miller

Christ Crucified on Thursday

"When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death" (Matt. 27:1; Mk. 15:1). Then in Mk. 15:25, "It was the third hour, and they crucified him." The third hour of the day (9:00 o'clock in the morning, as this is referring to a twelve hour day. See Matt. 20:1-12; Jno. 12:9) Christ was crucified. Then at the sixth hour (12 o'clock noon) darkness set in and lasted until the ninth hour (3 o'clock in the afternoon). And after the ninth hour Jesus died (Matt. 27:45; Mk. 15:33; Lk. 23:44-46).

"When the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea . . . went in boldly unto Pilate, and craved the body of Jesus" (Mk. 15:42, 43). Now, some think that the expression "the day before the sabbath" proves that Christ was crucified on Friday. But it did not say He was crucified on the day before the sabbath. Notice, He was crucified in the morning, and died in the afternoon. Then, "when the even was come . . . it was . . . the day before the sabbath." Then, when the next even was come it was the sabbath, for Moses said, "From even to even shall ye celebrate your sabbath" (Lev. 23:32). So we see that Christ was crucified on Thursday and not on Friday as some suppose.

Again, remember Jesus said, "For as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth" (Matt. 12:40). But if Christ had been crucified on Friday this prophecy was not fulfilled. For we know that Friday and Saturday nights make but two nights, and Saturday and Sunday would make two days, since Christ was resurrected on Sunday.

Now to make sure that we make no mistake in our understanding what Jesus said concerning the three days and the three nights, let us hear Him again. "The Son of man must . . . be killed, and after three days rise again" (Mk. 8:31). Please notice He is to rise again three days after He is killed. Then, if He was killed on Thursday, as we believe He was, Friday was one day after He was killed, Saturday was two days after He was killed, and Sunday was three days after He was killed, and that is the day He was to "rise again." Yes, "after three days rise again."

The three days and three nights work out all right counting forward with the crucifixion having taken place on Thursday. Now let us see if we can count back to Thursday from the day of His resurrection.

Christ was raised on Sunday, the first day of the week. The women left home to come to the sepulchre "the first day of the week . . . when it was yet dark" (Jno. 20:1); they drew near "as it began to dawn toward the first day of the week" (Matt. 28:1); and, "they came unto the sepulchre at the rising of the sun" (Mk. 16:2). Note, it was the first day of the week "while it was yet dark." And we read in Mk. 15:9, "Jesus was risen early the first day of the week."

Now, we read in Lk. 24:13-21, "Two of them went that same day to a village . . . and it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communication are these that ye have one to another and they said

unto him, concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death and have crucified him . . . and beside all this, today is the third day since these things were done." Since what things were done? Since Christ was "condemned to death and . . . crucified." So Sunday was the third day "since these things were done." Saturday was the second day "since these things were done." Friday was the first day "since these things were done." Therefore, Thursday was the day "these things were done."

If Sunday was the third day since Christ was condemned to death and . . . Crucified (Lk. 24:20-21), Thursday will have to be the day He was "condemned to death and crucified." Then, Friday would be the first day since He was "condemned to death and . . . crucified." Saturday would be the second day since He was "condemned to death and . . . crucified" and the Scripture is correct in teaching Sunday, "The first day of the week . . . is the third day since (Christ was) condemned to death and . . . crucified" (Lk. 24:1 & 20-21).

Let us now study a little more, the evening as being the beginning of the day. We have proved Christ was crucified on Thursday, and that "when the even was come . . . it was . . . the day before the Sabbath" (Mk. 15:42), thus proving Friday began at sun set Thursday. This evening (Mk. 27:57-61 and Mk. 15:42-47) could not have been sunset Friday, for then it would have been the Sabbath. "From even unto even, shall ye celebrate your sabbath" (Lev. 23:32). "At even, when the sun did set" (Mk. 1:32) "The seventh day is the sabbath of rest . . . ye shall do no work therein" (Lev. 23:3). Notice, from those three verses sunset is even, and the sabbath is from even to even, and no work could be done on the sabbath. Yet Jesus was on the cross when even was come, was taken down and buried after even was come (Mk. 15:42-47). And after that, the women "prepared spices and ointments, and rested the sabbath day according to the commandment" (Lk. 23:56).

Now remember, Jesus was on the cross "when the even was come" (Mk. 15:42). After this Joseph had to go to Pilate and beg for the body of Jesus; Pilate in turn had to check up and see if Christ "had been any while dead. And when he knew it of the centurion, he gave the body of Joseph" (Mk. 15:44-45). All this took time. Yet after that, the women had time to go and prepare spices and ointments" (Lk. 23:55-56), which took more time. Then they rested the sabbath.

There is no doubt in my mind it was late Thursday night by the time the burial was over. Then the women "prepared spices and ointments" Friday, then rested the Sabbath, and came to do their good deed the first day of the week. (Continued)

"SHAME ON YOU"

Papa Hog, growing tired of the sty, wandered down to the village Brewery, where he found a big puddle of sour beer that had been poured out. He guzzled up so much of the stuff that when he went home, he was staggering badly and squealing with wild and joyous abandon. Mama Hog quickly shunted him around the barn and out of sight of the baby pigs, and with a furious grunt, exclaimed, "You shameless wretch! What do you mean by making such a human being of yourself before the children?"—Gospel Digest.

Old Paths Advocate

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HERE AND THERE

How To Reach The OPA Office—Address all matter intended for the paper to Homer L. King, P. O. Box 333, Modesto, California.

Gratitude—We desire to express our very sincere gratitude for the increased interest in both the circulation of the OPA by an increase in the number of subscriptions coming into the office and the increase in the interest of the reading matter now being published in the columns of this paper. We are receiving many nice words of praise for the good articles in the paper. If you will give us more subscriptions, we can give you a better paper. Let us strive to add at least one thousand new names to our mailing list in 1957. What say you, brethren? May we count on you to help?

Is It An Obligation or Merely a Privilege? What? Preaching the Gospel. That a preacher of the gospel may labor part time in other legitimate fields, such as Paul did, with honor and God's approval, I think none will call in question. But, my question to all my fellow-preachers is: May a qualified gospel preacher, able in body and mind, give up preaching entirely, turn his efforts fully to a profession otherwise, and while so doing please God? Perhaps, some of you have thought in your discouragements, financial needs, lack of appreciation on the part of the church, lack of visible results, or during personal or doctrinal troubles, that you would like to just isolate yourself in a peaceful spot back in the hills with a family or two with whom to worship God, and let the rest of the world go by. Have you? Before you do that, please answer the above question from the Bible, and write me your answer, will you please?

DO YOU NEED THESE BOOKS AND TRACTS?

A Book of Sermons, "Old Paths Pulpit." 33 sermons and essays by 33 preachers of the church of Christ, published by the Old Paths Advocate in 1945. In addition to the sermons, you will find in this book, a brief history and a picture of each preacher; including such able men as Alexander Campbell, Dr. G. A. Trott, and H. C. Harper, also a number of the preachers now living, who support the position on the worship as presented in the OPA. These sermons cover, not only "first principles," but the work and worship of the church. Every home should have one of these books, and they make good reading to hand to your friends, in or out of the church.

The price now, \$2.50, postpaid.

The Communion, a comprehensive discussion of the various phases of the Lord's Supper, dealing with the number of cups, the breaking of the one loaf, the drink element in the cup, etc., by J. Ervin Waters. It is very good. The price, reduced temporarily, to 25c per copy, five copies \$1.00, 100 copies \$18.00; postpaid.

Clark-King Discussion on the number of cups to be used by one assembly. This is a very neat tract, and you get both sides of this important question. If any man could find cups in the Bible for the Communion, the able N. L. Clark should have found them. Read this debate and see for yourself if he could find them. Same price as the above tract.

Clark-Harper Debate, also on the number of cups to be used in the Communion, by very able men on both sides. You will enjoy the scholarly manner in which they discussed this issue.

The price the same as The Communion above.

Song Books—Gospel Sunbeams, our 1956 song book, is sold out. If enough interest is shown, we shall be glad to put out another edition of this book. We can still supply your needs with **Old Path Echoes, Old Path Echoes No. 2, Old Path Echoes No. 3, and Old Path Melodies No. 4.** The first three mentioned, 50c per copy; 40c per copy for five or more, and the last mentioned at 40c per copy or 35c per copy for five or more; postage paid. P. O. Box 333, Modesto, California.

Sample Copies—To all who will notify us we shall be glad to send a bundle of sample copies of the OPA to hand out to prospective subscribers. If you will work for subscriptions for this paper, it will be much appreciated, and we shall be glad to put you on our list. If you are on the list, but are not in a position to contact prospective subscribers, please let us know, that we may send to someone else. We need one or more in every congregation who will work for the paper—will you? —H. L. K.

Donations To Foreign Subscriptions

As was reported in the November issue of the paper we have received \$76.00 to pay on the 124 foreign names, hence need \$44.00 to complete the bill. Since the above report we have received \$19.00 for this purpose, leaving \$25.00 yet needed. We are certain some one or ones will take care of this very soon. Here's hoping that the mystical "Santa Claus" of Pagan and Catholic origin does not do us too "much evil" among our brethren this month, by picking up all the available money which should have been used for the Lord's cause.
—H. L. K.

OUR HELPERS

We are very appreciative of the good subscription list we have this month. Please, find below, the names of those sending subscriptions to us from Oct. 20 to Nov. 20, and opposite the name, the number sent. Check the list and report any errors to us:

J. W. McKeand—13; Walter Gray—9; Homer L. King—8; Byron Kramer—7; Homer A. Gay—6; E. H. Miller—6; Edwin S. Morris—5; Thomas Owens—5; Mrs. Elizabeth Byford—5; C. W. VanStavern—5; Leon Fancher—4; Earl VanStavern—4; Paul O. Nichols—4; Norman Thurman—4; Mrs. Charlie Warren—4; John Reynolds—3; Edna Wyatt—3; Marie Bagley—3; E. R. Coombes—3; John D. Smith—2; Dale Hartman—2; Valie Stone—2; Roy Park—2; Merle Helms—2; A. L. Hurst

—2; Ralph Kitson—2; Jesse French—2; Billy Orten—1; J. R. Tidmore—1; Milton Evitt—1; Leon Lindell—1; W. T. Morrow—1; Ted Warwick—1; Wayne DeGough—1; James R. Stewart—1; T. E. Wright—1; Isaac Newton—1; Al Wilburn—1; Mrs. Obera Perry—1; Faye Dougherty—1; Robert Falvey—1; Ray Asplin—1; Mrs. Elsie Shafer—1; Mrs. Marvin Fitzgerald—1; Claude Davis—1; L. C. Otey—1; Mabel Newman—1; Homer Guinn—1; Ellen McGownd—1; Oval Ayers—1; Mattie Finto—1; Wilbur Compton—1; Mrs. Roma Frurbee—1; Ira Hooker—1; Jack Ivey—1; B. B. Coyson—1; L. I. Gibbs—1; Mrs. W. E. Shockley—1; Mrs. Odessa Clouse—1; Mrs. Esley Carlo—1; Mrs. Viola Hopkins—1; Burr Loudermilk—1; Mrs. C. D. DeGough—1; W. H. Hawkins—1; Joe Lee Norton—1; Total—155.

Contributions For Modesto Building

Please, accept our very sincere thanks and appreciation for a contribution by Sister Olive Wilburn (a widow), of Stockton, Calif., for the amount of \$25.00.

Correction—In the November issue the total for contributions read, "\$1,985.00"; it should have said, \$1,085.00. We are sorry to have to say, as it would have been much better the other way—just a \$900.00 mistake, you see.

Previously reported, after correction, \$1,085.00, plus the \$25.00 above equals \$1,110.00.

Your contributions, small or large, are needed and gratefully received. Send to Vernal Bumgardner, 1658 Gene Road, Ceres, Calif., or if you prefer, you may send to me.

—Homer L. King,
P. O. Box 333, Modesto, Calif.

SACRED HISTORY AND GEOGRAPHY

The above is the title of a new book by Don DeWalt. It is one of the most instructive and edifying books in print. The arrangement of the material is unique and interesting. You need this sort of background material in studying about the ancient nations. The price is \$4.95. Order from J. Ervin Waters, Rt. 4, Box 358, 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.

—Travis Marsh, 1901 Michigan Ave., Panama City, Fla.

—Charles Akin, Rte. 1, Ada, Okla.

—Ira Danny Hooker, III, 104 Marshall Ave., Yuba City, Calif.

—Ralph Dale Hartman, 5143 Carrollton Ave., Indianapolis 5, Ind.

WHY THE STIGMA?

I notice recently in some Jewish quarters they resent the stigma of crucifying Christ. One says, "The power to try capital offenses in Judea was withdrawn from Judean authorities in the year 12."

True; yet the Jewish leaders condemned Christ to death in their highest court and they demanded His crucifixion although Pilate had pronounced Him innocent; and it was they who told Pilate, after Pilate had washed his hands, declaring himself innocent of the blood of a just man, "His blood be upon us and our children." And this stigma will rest upon the Jews so long as they have children to bear it. In proof of this, it is felt to this good day. There is pardon for them only when they come to God through Christ as the now living High Priest in the heavens, just as they were offered pardon on the first Pentecost after His resurrection and ascension. The long-suffering of God, that all may come to repentance, will endure until Christ returns (2 Pet. 2:9, 10), in His glory (Matt. 25:31), to separate the good from the bad, and recompense "each according as his work shall be" (Matt. 25:31-46; Rom. 2:6-11; 2 Thess. 1:6-10; 2 Cor. 5:10, 11).

Yes, there shall be a resurrection of the dead, "both of the just and unjust" (Acts 24:15), "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (Jno. 5:28).

Hence, the character, good or bad, must be shaped in life and before death, for as they come up in the resurrection, they are then classed "good" or "bad," "sheep" or "goats" (Matt. 25:31, 32), and the good are admitted into the "kingdom," "the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:10, 11; Matt. 25:34), and the bad are sent "into everlasting fire which is prepared for the devil and his angels" (Matt. 25:41); "And these shall go away into everlasting punishment ("tribulation and anguish"—Rom. 2:9); but the righteous into eternal life" (Matt. 25:46), "the joy of the Lord" (v. 21).

—H. C. Harper.

OUR DEPARTED

Young—Bro. Abe Young was born in Harrison County, Colo., in 1884, and passed away March 6, 1956, at the age of 74. He was a faithful member of the church of Christ near Hallsville, Tex. He was a firm believer in a "thus saith the Lord." Heb. 4:9 says there remaineth a rest for the people of God, and in Rev. 14:13, we read, "And I heard a voice from Heaven saying unto me write; blessed are the dead which die in the Lord from henceforth; yea saith the Spirit that they may rest from their labors and their works do follow them." These words should bring comfort to the loved ones remaining. A father, friend, and dear brother in Christ has gone to rest until that great day of Judgment after which there will be no more pain, sorrows, or disappointments, to those who have obeyed His will.

(This delayed report of the death of Bro. Young was sent to us by Bro. Isaac J. J. Newton.—H.L.K.)

McMiller—Lue Emmer McMiller of near Hallsville, Tex., died in a hospital at Marshall, Tex., Oct. 18, 1956. She had been ill since last July. She was faithful in attendance at church as long as she was able. Five children are left to mourn her passing, none of them members of the church. Sister McMiller's husband died in 1932. Funeral services were conducted by the writer on the afternoon of Oct. 21 with a large crowd in attendance.
—Jim Canfield

Smith—Sister Rhoda Orlena Smith was born Feb. 14, 1869 near Mansfield, Tex., and departed this life Aug. 26, 1956 at her home in Sulphur, Okla., at the age of 87 years, 6 months, and 12 days. She was baptized into Christ about 51 years ago, and lived a faithful Christian life until death. Mourning her passing are one sister, 4 children, 12 grandchildren, and 26 great grandchildren. Her husband preceded her in death Oct. 6, 1955. The writer conducted the funeral services.
—Leon Fancher.

Dyer—Sister Francis Williams Dyer was born Feb. 24, 1907, and departed this life Oct. 1, 1956. Oct. 28, 1928, she was married to Eddie B. Dyer. She is survived by her husband; her mother, Hattie Williams, Arvin, Calif.; 3 sisters, Della Wheeler, Arvin, Lucille Hardin, LaGrand, and Ruth Scarbrough, Inyokern, Calif.; 4 brothers, Claud Williams, Dokota, Clifford, of Arvin, Cecil and Lonzo, Monolith, Calif.; a number of nieces and nephews, and a host of friends. She obeyed the gospel at an early age and was a faithful member of the church of Christ at Arvin, Calif. A beautiful song service was rendered by a group from the Arvin and Bakersfield congregations. Funeral services were conducted by the writer at the church of Christ in Arvin.
—Verlin C. Elliott.

Finto—Mrs. Sam J. Finto, age 81, her daughter-in-law, Mrs. Eupha Keylich Finto, and grand daughter, Evelyn Ann Finto (wife and daughter of Alfred Finto), were killed in a horrible auto accident July 27, 1956, near Pleasanton, Tex. Sister Finto, grandma to all who knew her, had lived in the Fairview community near Floresville, Tex., for 65 years. She and her husband obeyed the gospel in the year 1900. He preceded her in death Sept. 20, 1949. He was truly a pillar in the church. If anyone was ever prepared for death, I feel Siser Finto was. She is survived by 4 daughters, 7 sons, 44 grandchildren, and 42 great grandchildren. Two

of her children, Alfred and Mattie, and Alfred's son, William, were also seriously injured in the accident. Through the goodness of God they are recovering. Pray for them. Efforts were made by the writer to speak words of comfort to the bereaved ones at this sad, triple-funeral.
—Ben Frentrup.

McGill—Bro. Bobby Ross McGill, son of Mr. and Mrs. Ross McGill, Selma, Calif., was born May 9, 1928, in Healdton, Okla., passed away Oct. 30, 1956, at the age of 28 years, 5 months, and 21 days. May 20, 1947, he was married to Miss Betty Collins, of Sulphur, Okla., and 3 children were born to them. They are Bobby JoLyn, 8, Virginia Rosa, 6, and Ross Paul, 4, all surviving. Besides his wife and family, he is survived by his parents; grandfather, Bob Watts, Selma; Mrs. Mossman and daughters Mrs. Lorita Plummer and Mrs. Shirley Freasier, who are very close and have lived as sisters to the family; and a host of relatives and friends. Bobby lived at Healdton, Okla., until the age of 19, when he moved to Selma, Calif. In 1943, Bobby became a member of the church of Christ at Healdton and was an active worker. Since that time he was a member at Orange Ave., in Fresno, Calif. Bobby was a lovable person, making many friends. He was a good singer, rendering great service for the church in this field. We have lost a dear husband, father, son, and brother, but we believe he is now at rest. The writer, a friend of long years standing, flew to Calif., and conducted the funeral services. The song service was beautifully rendered by a group from the church. Services were held at Orange Ave., with interment at Memorial Park, Selma, Calif.
—M. Lynwood Smith.

Oxner—Janace Lynn Oxner, infant daughter of Brother and Sister William R. Oxner, of Waco, Texas, was born November 13th and died a few minutes after birth in a Waco hospital. She was buried in the Waco Memorial Cemetery, November 14th. There can be no doubt but that Janace is now asleep in Jesus. The writer endeavored to speak a few words of comfort to the family.
—Billy Orten

THE CHURCH DIRECTORY

The following additions may be made in your Directory:

Neosho, Mo.—Young and Grant Sts., Lord's day at 10:30 A.M., and 7:30 P.M. J. W. Parks, 712 Harmony, Neosho, Mo.

Santa Rosa, Calif.—In the Saturday Afternoon Improvement Club building, 10th and Healdsburg Ave. Lord's day morning 10:30 A. M., and 7:00 P. M.

Vim, Tex.—These brethren are now meeting at Center, Tex., in the Center community building. Lord's day at 2:00 P. M. O. S. Harris, Garrison, Tex., and N. P. Eaves, Rte. 3, Box 131, Center, Tex.

Please inform me if there have been any changes in location of place of worship or congregations that I do not have listed. Our supply of Church Directories is exhausted, so please do not send any orders.
—Ray Asplin.

OKLAHOMA NEW YEAR MEETING

Our New Year meeting this year will be conducted at the Capitol Hill congregation, 2636 SW 36th, in Oklahoma City, Dec. 23-30, by Bro. Lynwood Smith. There will be all day services on the 30th. Please come and be with us if you can.
—Glenn Bray.

TEXAS NEW YEAR MEETING

The meeting held annually in Tex., will be at San Angelo, at the Lakeview church of Christ, Dec. 28-Jan. 21. Bro. Bill Harmon will do the preaching. Lunch will be served at the noon hour. We invite all who can to attend and let us have a spiritual feast together.
—T. L. Modjlog.

HOWARD-MORGAN DEBATE

Recently, I was called to Missouri to moderate for Bro. Joe Howard, of Dora, Mo., with a Bro. Boyd Morgan, on the Sunday school and the use of individual cups in the Communion.

Morgan admitted that they had a Sunday school, saying that he had not preached for a congregation in over 23 years that did not have a Sunday school. Bro. Howard showed a S. S. certificate, given by one of the congregations in Nashville, Tenn., (Gospel Advocate kind), as an award for attending the S. S. 12 months, with the name of the one to whom given and the superintendent, G. S. Davis, also the founder of the Sunday School, with this statement: "Robert Raikes, founder of Sunday Schools, 1780." I can furnish full size photographs of it for \$1.20 per dozen, if you care to hand out a few. Bro. Howard read from a book of sermon outlines, edited by B. C. Goodpasture, who is editor of the Gospel Advocate, and from outline No. 128, it says: "Church 1700 years old before the Sunday School." Bro. Howard also read from Alexander Campbell, concerning the early church, saying, "A man's daughter was not in those days * * * a tutress of a Sunday School; they knew nothing of the hobbies of modern times."

Bro. Morgan failed to give Bible for his practice, but Bro. Howard gave three dozen Scriptural references for the disciples assembling together in one body in one place and being taught by one teacher speaking at a time.

The debate was called off after the second night by Morgan's own brethren, saying they did not want that kind of man (Morgan) in their pulpit or meeting house. The debate was in their house.

Morgan's moderator, stated that he liked to debate, and two sets of propositions like the ones in debate were offered him, but after examination by him, he turned them down.

Although Bro. Howard is in failing health, he did a good job in this debate. If anyone hears to the contrary, I have the debate recorded, hence can furnish the proof.
—E. H. Miller.

THE AFRICAN WORK

By Paul O. Nichols

In my last report of the Lord's work in Africa, I informed the brotherhood of the plans of Brother E. C. Severe's coming to the United States for a personal visit for the purpose of becoming better educated about the way the Lord's work should be done in Africa. The brethren in Africa are very much in favor of the trip, and have donated enough money to buy Brother Severe a ticket over here. I hope the brethren in the States can see the need of such a trip, and will get behind it, too.

Recently, I wrote to the Immigration Department in Nyasaland concerning Brother Severe's trip to this country. I received a reply under the date of November 1, 1956, saying in part, "If the Church of Christ is

prepared to instruct their bankers to remit the equivalent of 300 pounds (approximately \$850) to the Standard Bank of South Africa, Ltd., Blantyre, to be held to the credit of the Passport Officer, Blantyre, it will assist Mr. Severe with his application.

"Provided Mr. Severe returns to this Protectorate without expense to any Government, the money will be refunded to the Church of Christ as soon as he reports his arrival to me."

Now, here is the picture as I see it. Brother Severe has enough money to make the trip to the U. S. But, the Nyasaland Government demands proof that he will be able to get back home without it costing either his government or our government any money to get him back. So they want us to put up \$850 as security against his passage home. This money will be refunded when Brother Severe arrives in Nyasaland on his return home, if the security money is not used to pay his way back.

There seems to be no real reason why this cannot be accomplished. Several congregations could put up the security money, and if Brother Severe is adequately supported while he is here, then all the security money would be returned to the congregations that put it up. And there is no doubt that when Brother Severe comes that many of the congregations will want him, and will support him.

Now, if you want to have a part in this, please write me. Do not send any money. Just write and tell me how much your congregation is willing to put up as security, and/or if you want Brother Severe to pay you a visit when he comes. In this way I will be able to know what to do and to keep the brethren informed of our progress.

Please, do not neglect this matter, if you are interested. It may mean a lot to the future of the Church in Africa.

Donation to preachers support: Harrodsburg, Ind.—\$22.00; Ottumwa, Iowa—\$20.00; National City, Calif.—\$20.00; Merced, Calif.—\$15.00; Washington, Okla.—\$10.00; Wichita Falls, Tex. (N. Sixth St.)—\$10.00; L. I. Gibbs, Huntington Park, Calif.—\$20.00.

QUESTIONS—

(Continued from page one)

followed none, and he is succeeded by none. So also it is of the antitype, Christ. In fact, the two are compared in their official capacity only. The parentage and genealogy of Melchisedek, being unknown, place his priesthood in marked contrast with that of the Aaronic priests.

The priesthood of Melchisedek ended, not by a successor stepping in, but by reason of having fulfilled its mission. So, also, will that of Christ be terminated when he comes. Then there will be no longer time for "repentance." (2 Pet. 3:1-9).

Q. Will the wicked, as their punishment, cease to exist?—J. D. D. Ans.: No; the punishment of the wicked is "everlasting" (Mt. 25:41 to 46). Their punishment is "tribulation and anguish" (Rom. 2:6 to 9). Therefore, their punishment is everlasting tribulation and anguish; hence, they do not cease to exist.

Q. Is "cup" a correct translation of poterion?—S. W. Ans.: No; not any more than baptism is a correct translation of baptisma. To the present English reader baptism is "sprinkling, pouring, or immersion, as a religious rite," as given in his dictionary. But to translate is to

put the meaning of the words in one language into the words of another. But *baptisma* means "immersion" (Thayer, p. 94). Hence a correct translation is "immersion."

Now take "cup." Some of the unabridged dictionaries give as many as 13 meanings to this word. Now which one of these is a translation of the original, if any? The original is *poterion*. (Some spell it with two e's to show the e is long). What does it mean? "A cup, a drinking vessel." (Thayer, p. 533.) Then a correct translation is "a cup, a drinking vessel." We might say then "drinking cup," as other lexicons do. And we can correctly translate *poterion* "drinking cup." And this, like a correct translation of *baptisma* puts an end to all controversy as to what is the truth in the matter in both cases. The definition of a word can always be used for the word. This puts an end to the confusion on the baptism question and the cup question. To express the same thought or idea in English that is in the original you can say "drinking cup."

Some people have an abundance of knowledge but a scarcity of ambition.

FAMILY DEVOTIONS (?)

Linda, aged nine, went with a neighbor playmate to a revival one night. In telling her experience to the family she said, "The preacher asked everyone who had family Commotions at his house to raise his hand, so I did."

THE CHRISTIANS REWARD

Oftentimes in life we are too prone to get discouraged and think our lot in life is much harder than those around us to bear. If we would just stop and think we can see some other person whose load is much heavier to bear than ours. It is the Christian duty to do good unto all men, thus fulfilling the commandment given to us in the scriptures. We are told in the Bible by the Saviour Himself, that he would never leave us or forsake us, and that blessed promise should bring comfort to us when nothing else will. A Home in Heaven, the most wonderful thing to be had, will be the Christian's reward if we will but be faithful unto death.

—Mrs. Jessie Hagan,
Healdton; Okla.

If we sow kindness and love, we will never suffer a crop failure in harvesting happiness.

THE DRUNKARD'S PSALM

Alcohol is my shepherd, I shall always want,
It maketh me to lie down in the gutter;
It leadeth me beside troubled waters.

It destroyeth my soul; it leadeth me in the paths of
wickedness for the wets' sake.

Yea, when I stagger through the valley of the shadow
of death, I will fear all evil.

For thou art not with me; thy rod and thy staff they
torment me.

Thou preparest an empty table in the presence of my
family;

Thou anointest my head with foolishness, my cup is
empty.

Surely poverty and sorrow shall follow me all the days
of my life and I will dwell in the house of Satan
forever.



H. A. Bowen, Rte. 1, Pansey, Ala., Oct. 15.—The church at Pansey is doing fine. Here are 2 subs.

T. E. Wright, Rte. 1, Box F, Imperial, Calif., Nov. 12.—The congregation here is expecting Bro. Smith for a meeting the first of Jan. The brethren at Yuma are fine.

Byron Kramer, Salona, Pa., Nov. 15.—The church here is doing fine. The more we do, the more we find to do. Here are some subs. Pray for us.

E. R. Coombes, 2612 NW 27, Ft. Worth, Tex., Nov. 15.—Bro. Ronny Wade is doing personal work for the church on Warwick St. We feel much good is being done. Here are 3 subs.

W. H. Hawkins, 4 Rocky Br. Dr., Raleigh, N. C., Nov. 11.—We are busy on our building. Bro. Tommy Shaw is still with us. His parents have been with us recently. We had a good crowd for services today.

James R. Stewart, 601 S. 4, Waco, Tex., Nov. 5.—Since last report, I have preached at Dallas, Waco, Live Oak, and McGregor, Tex., and Scentinel, Okla. We look forward to Billy Orten being at Circle Rd., Nov. 9, and expect a good meeting.

J. W. McKeand, 801 Main, Ceredo, W. Va., Nov. 16.—Nov. 10, 11, I preached at Woodlawn, Ohio, with two precious souls restored, for which we are thankful. Here are 8 subs.

W. H. Jones, Rte. 1, Alta Vista, Kan., Nov. 10.—Our meeting Oct. 21-28, was without additions, crowds were small but attention was good. Bro. Kirbo gave us some good lessons and we were all spiritually benefited. Pray for us.

Wm. Tracy Moore, 608 Bluff, Delta, Colo., Nov. 5.—We enjoyed having Bro. Tom Smith and wife with us in Sept. Our Christian association with them will always be dear to us. One sister from the Christian church took her stand for the Truth.

Mitchell Mize, Box 444, Texarkana, Ark., Nov. 7.—Oct. 17-28, Bro. Wayne Fussell held a meeting for us with one restoration. The sermons were edifying and interest was good. We appreciated the attendance from Shreveport, Pine Ridge and Foreman. Nov. 4, in the evening, I was privileged to speak at Shreveport. Pray for us.

James D. Corson, Mahaffey, Pa., Nov. 7.—I have been in Caldwell, Idaho since the first of Oct., doing personal work, and we are now starting a meeting. It will take time and effort to build and strengthen them. My stay is indefinite. I was expected for at least 3 months. Please remember me and my family at home.

John L. Reynolds, 3434 9th, Ceres, Calif., Nov. 6.—I have been busy working with different congregations. My last work was at Arvin. I never worked with better brethren, and they are of one accord, manifesting brotherly love. They work with the preacher, neither do they forget the preachers' financial needs. The Barkersfield and Arvin brethren work together nicely.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., Nov. 14.—Since last month, I have been working with the small faithful band meeting in the home of Bro. Walter Boek near Redding, Calif. We have had a few visitors as a result of our labors. I was happy to visit with and preach for the Siskiyou church in Los Angeles, Nov. 9, and Covina, Nov. 11, where we had a confession of faults. Pray for the work here at Redding. Here are 2 subs.

Ira D. Hooker, 104 Marshall, Yuba City, Calif., Nov. 1.—Our meeting conducted by Bro. Wayne McKamie closed Oct. 21. There were no visible results, but those of us who have lived here for several years, could see outstanding results. The members were invigorated spiritually and are determined to advance the Cause of Christianity. May the Lord have the credit and glory for the wonderful work done here by Bro. McKamie.

M. E. Mountain, 1225 South St., Waterloo, Ia., Nov. 14.—In Oct., Bro. Walters asked for an evangelist to come to Waterloo and work with us for about 2 years. He also asked if there was a congregation or two willing to help support him. Thus far we have heard nothing from any evangelist or congregation. Iowa certainly needs this help. Let us remember Mk. 16:15. Let us work while it is day.

Ralph Kitson, Mozier, Ill., Nov. 13.—We just closed a weeks meeting with Bro. Gay doing the preaching and he sure did some good preaching. Larry Robertson was here over Lord's day. We had 4 baptised and a confession of faults for which we are thankful. We expect to leave for Calif., Nov. 19, and hope to see many of our brethren out there. Here are 2 subs.

G. B. Harrell, 913 Nebraska, Pine Bluff, Ark., Oct. 19.—I want to announce to the brotherhood that we now have a small congregation worshipping here in the old Labor Temple at 7th and Main St. Any brethren passing this way is invited to stop by with us. We meet at 10:30 A.M. and 7:00 P.M. each Lord's day. Brethren, pray for us in the work of the Lord. (We are sorry this was too late for Nov. OPA.—Ed.)

J. R. Tidmore, Box 93, Broken Bow, Okla., Nov. 13.—The church here is doing well with outside interest increasing. Bro. Oscar King is moving here from Dierks. I had a very pleasant trip west in Sept., preaching 9 nights at Phoenix, Ariz., 3 at Corcoran, Calif., 3 at Tulare, Calif., and at Fresno on Lord's day. I hope to return when I have more time and can visit more congregations. Pray for us.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, October 16—I held a meeting at Denver, Colo., and enjoyed the assistance of Paul Mackey and L. G. Butler, two splendid young preachers. This young congregation is progressing with the cooperation of these two

brethren. I have preached at the Heights Congregation in Houston and at Lakeview, San Angelo, Texas. (We are sorry this reached us too late for Nov. issue.)—Ed.

Paul Bates, Box 401, Lawrenceburg, Tenn., Nov. 13.—We thoroughly enjoyed our visit with so many in Mo., and are thankful for the hand of fellowship so many have extended to us. Nov. 18, I am to be with the brethren in Temple, Ga. My next meeting will be at Pine Bluff, Ark., the last 2 weeks in Nov. Bro. P. Levander Walker is doing a good work here in Lawrenceburg while continuing his college work. Brethren, Matt. 28:19 is still binding, and the gospel is not being carried into all nations. There are those willing to go but unable unless they are supported.

Ferd Roberson, Sr., R. 7, Butler, Pa., Oct. 21.—Our opening day for the new building was Sept. 30. We had a good crowd with brethren from Flemington, Lovejoy, and LeContes Mills, Pa., Richmond, Ind., and outside visitors. We had an all day meeting with lunch at the noon hour. Bro. Byron Kramer gave a wonderful lesson in the morning, several of the brethren gave short talks in the afternoon, and Bro. Geo. Stover gave the evening lesson. Our new meeting place is at Prospect, Pa., on Church St. Remember us in your prayers. (We are sorry this was too late for Nov. OPA.—Ed.)

James Walters, 3005 Easton, Waterloo, Ia., Nov. 14.—In Oct. OPA, I asked for a preacher to come work with us and 2 or more churches to help for a year or 2 until the church here can be built up and strengthened. So far, we have heard from no one. Brethren, why can not we get a response? We need your help not only for the members but to teach this community. We need someone capable of handling such work. Is there no one? If you are willing, please let us hear from you soon. You may write me or Bro. Merrill Mountain. (Note—Here is a correction in Bro. Walters plea in Nov. OPA to help Bro. Canfield get a car. It should have read, \$1.00 per member, not congregation.—Ed.)

Tom Smith, 302 Phillips, Healdton, Okla., Nov. 15.—I forgot to mention in last report, being with the Sentinel brethren the 5th Lord's day in Sept. They always show their appreciation for the efforts of preaching brethren. This can be said of all the congregations I have labored with through the years, and I am grateful to all for their help and encouragement. During 1957, I plan to work closer home and will not be able to visit distant congregations as I have in the past. This does not mean I have lost interest in them. My prayers will always be for them, and any time I can help or be of special assistance to you please call on me.

Leon Fancher, Horatio, Ark., Nov. 3.—The mission work in this section of the country continues to be supported mostly by 7th St. in Okla. City, Okla. These brethren have really stayed behind this work. We pray that much good has been accomplished, the Lord pleased, and that these brethren will be blessed for their efforts. There are seven congregations in this section and they are all working together in complete harmony. They sponsor a thirty minute radio program every Lord's day morning, from DeQueen, Ark. They are also planning to support or help support a preacher in the work

here as some of these seven congregations are still very weak and will need help for some time. We will be here for the remainder of this year. Pray for us.

B. B. Coyson, 1993 Pt. Church Rd., Memphis, Tenn., Nov. 16.—Since last report, I have preached at Powe, Mo., Dyersburg, Tenn., Pocahontas, Ark., and Memphis, Tenn., with one baptism and 2 confessions of faults. Oct. 21—Nov. 4, Bro. J. W. Kornegay and I held a meeting in Dyersburg with good attendance and one brother from the cups and S. S. took his stand for the Truth. We were glad to have visiting brethren from Powe, Mo. Bro. Sipes from Powe gave us a wonderful lesson one night. We think the Memphis congregation for the financial support in this effort. Fourteen have been baptized at Memphis this year thus far. We request the prayers of the faithful.

Ted Warwick, 3983 E. Century Blvd., Lynwood, Calif., Nov. 14.—Lord willing, I am to continue my work with the church here in Paris through the month of Dec. which will conclude a period of six months with the congregation supported by the Vaughn Blvd. church in Ft. Worth. Previous to this I had also worked with the congregation in Levelland, Texas six months. I am thankful that I was privileged to assist these two congregations where the Cause is growing and will continue, the Lord permitting. It will be good to start for home after being away for one full year. I have enjoyed the visits and the association of several preachers in the past few months.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Nov. 14.—Oct. 21-28, I was in a meeting at Fairview, near Marion, La., with good crowds and interest; Nov. 2-11, I was at Napoleon, Ala., with one baptized and one restored. These are wonderful people striving to please the Lord. We appreciated visitors from LaGrange and Temple, Ga., and Piedmont, Ala. The first Sunday we enjoyed a wonderful singing at LaGrange in the afternoon. During this meeting we were privileged to visit with preaching brethren E. H. Miller, Fred Kirbo, Alton Bailey, and Bud Parker. Enjoyed visiting a day with Brethren Miller and Kirbo. It was inspiring to talk to these 2 co-laborers who oppose all sin and worldliness. I am to be at Haldton, Okla., Nov. 16-25; Houston, Tex., Dec. 7, 8, 9; Wichita Falls (Lawrence Rd.), Tex., Dec. 14, 15, 16; and Strong, Ark., Dec. 21, 22, 23. I plan to preach at various congregations on week-ends in Dec., Jan., and Feb. Pray for us.

Verlin C. Elliott, 3419 Fillmore, Bakersfield, Calif., Oct. 22.—Since last report, I have preached at various congregations. The fifth week-end in Sept., we spent in Stockton, and enjoyed hearing Billy Jack Ivey in a mission meeting near Stockton. I gave the lesson Lord's day in Lodi, and enjoyed seeing all again, especially Bro. Pete Howard and Bro. Lee. It was good to see Bro. Lee as well as he is. The congregation in Bakersfield is working in peace and harmony. We have bought a building for which we are thankful. We look forward to the return of Bro. Paul Nichols in Dec., for 3 months this winter. I still go to Arvin once each month. They are growing in the faith and in number. I baptized 2 there last week and one confessed faults. They have a great deal of work planned for the coming year. Pray for me and mine.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 15.—The meeting at Grand Rapids, Mich. closed Oct. 21, without additions. However, the interest was better this year than it was the last meeting. Several outsiders attended, and some were almost convinced to obey the gospel. Oct. 24, we were with the new congregation near Wayne, W. Va. for one service. Oct. 25, I preached at Twelvepole, Ceredo, W. Va. Oct. 26—Nov. 4, I was with the church at Brazil, Ind. (Jackson Avenue). We had good attendance, interest, and cooperation. The hospitality was wonderful; and we certainly appreciated the assistance of the other congregations. The meeting closed with six baptisms. Dec. 1, we begin working with the church at Bakersfield, Calif.

Billy Orten, Route 2, Lawrenceburg, Tenn., Nov. 15.—The meeting at Flemington, Pennsylvania, closed Oct. 28 with no visible results. Oct. 30, I preached for the new congregation in Raleigh, North Carolina, that Brother Tommy Shaw established a few months ago. Tommy has done a good work there. It was sure good to be with him again. I preached twice at Frank Street in Lawrenceburg, Nov. 4. The house was almost full at both services. On Monday night, Nov. 5, I heard Bro. Paul Bates deliver an inspiring sermon at Conway, La. The meeting at Circle Road in Waco, Texas, is now in its second week. We are having good crowds. There has been one immersion and one restoration thus far. I am enjoying the association of several of my preaching brethren here. We have had in attendance during this meeting Brethren Miles King, Wayne McKamie, Edwin Morris, James R. Stewart, and Cyrus Holt. We go next to North Sixth Street in Wichita Falls.

Bennie T. Cryer, Box 11, Odessa, Texas, Nov. 13.—My work here at the St. Albans, W. Va. church will end at the close of November. From here, I will return to Odessa, Texas. Last night we began a series of gospel meetings at Winifred, W. Va. This is the first meeting to be held in their new building. The first part of October I held a very enjoyable meeting in Clio, W. Va. There are not many members there, but they are faithful. From Clio I went to McAlester, Okla., for a two weeks meeting. I enjoyed being with the church there once more and look forward to my next meeting there. The church here in St. Albans has been sponsoring a radio program for the last several months. We have a good listening audience and people are beginning to ask questions through the mail about the church. After I leave the brethren plan to carry on the program as long as they can. Every church needs to advertise more so people will know they exist. A regular radio program is a good way to do it. Pray for us.

Tommy Shaw, Route 6, Raleigh, N. C., Nov. 15.—We have made progress on the church house here and hope to begin meeting in it in the near future. B. F. Leonard, Billy Orten, Thomas J. Shaw, and Jimmy Shaw have given lessons for us lately, and we have enjoyed them all. We are looking forward to having Bro. Lynwood Smith hold us a meeting in Jan. With the closing of that meeting will come the end of my work here. This congregation will still need help and if you would like to join in seeing this congregation firmly established write Bro. B. F. Leonard and tell him what you are willing to do. You would be doing a scriptural work to help send a preacher here. Bro. and sister Fisher, from

Chapel Grove in Tenn., met with us recently, and we are looking for Bro. Fisher to be a great help in the work. A report of contributions received on the meeting house will be given in the next issue of the paper.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Nov. 17.—After our meeting here with Bro. Paul Nichols, I held a meeting at Walnut Grove, Ky., with one baptism and 3 coming from the digressive congregation. After I left, I received a letter saying 3 more were baptised the following Lord's day. Then there was another baptism and another from digression, making a total of 5 baptisms and 4 from digression. I was called to Mo., to moderate in the discussion between Bro. Joe Howard and Boyd Morgan, reported elsewhere in this issue. I tried to attend both meetings, Bro. Morris at Wedowee, and Bro. Kirbo at Columbus. I have booked about all the meetings I can get to in '57, and '58 is filling up fast. The harvest is plenteous and the laborers are few. We need more preachers to fight sin, not only in the worship but in the daily lives of the members. Here are 6 subs. I wish the OPA could be published weekly or at least twice a month.

J. E. Van Stavern, 1505 Ave. G, Levelland, Tex., Nov. 15.—The church here is now over 2 years old and doing wonderfully. Lord willing, we will have the building clear of indebtedness the last of this month, and then we hope to be able to help other congregations. We will be forever indebted to congregations and individuals over the nation for help both financially and otherwise. One of these benefactors whose desire was to remain anonymous, has passed to his reward. What a wonderful thing for him in judgment when he shall meet face to face with the fruit of his labor, in the form of souls saved here at Levelland. We received help from the following congregations: Odessa (Clements St.), Lubbock, both congregations in Wichita Falls, Ft. Worth, Dallas, both congregations in Waco, San Angelo, and Midland, Tex., Lebanon and Kansas City, Mo., and Flemington, Pa. We want to mention at least 3 of the gospel preachers who performed a labor of love among us and we appreciated it so much. They are Edwin Morris, Bill Harmon and Ted Warwick. There are others too numerous to mention. We want to invite you all to visit with us whenever possible. You will find a welcome.

Miles King, 114 Church Street, Box 695, Center, Texas, Nov. 15.—We have now been in Center for a month. Things sure look encouraging. Recently I held a meeting in the Antioch community building near Center with good interest. We are now meeting each Lord's Day in the community building here in Center. Bro. Harris from Vim congregation is meeting with us. We plan to be here for five or six months longer. We appreciate the interest the following congregations are taking in this work. This work is being supported by the churches at Catalina Street and Nacagdoches Road in San Antonio, Circle Road at Waco, Sunset Heights in Houston, Texas. The Velva & James Street Church in Shreveport, La. is also helping in this work. Recently we had the opportunity of going to Waco and visiting with the Circle Road congregation and also Bro. Billy Orten and wife who were holding a meeting there. Any of the brethren passing through Center will find a welcome to visit with us and meet with the church here. Remember us in your prayers.

Jim Canfield (colored), Star Rte., Box 78, Marion, La., Nov. 13.—Oct. 6-14, I held a meeting near Malone, Ala., with no visible results, but we think good was done. Sister Dukes relatives were there and I reasoned with them on the scriptures. I believe they will obey the gospel if they continue to attend. I hope to be able to go to Ala. more often. Many thanks to the brethren at Ottumwa and Waterloo, Iowa for their support to help me get a car. Again I thank the brethren in Ind., and Pa., who have helped support me in the past. Without their support, I could not have done even what I have. If I am able to get enough money for a car, I will write the churches or write through the OPA, which ever is preferred, what it cost. Oct. 20, 21, I was near Hallsville, Tex. On Lord's day Bro. Gatson brought a car load of the members and we had a fine time with the members at Hallsville. Bro. Gatson and I preached a double header. Had a good lunch at the noon hour. Some digressive brethren and outsiders were present. The church there seems to be stronger. I expect to be with the church near Brookhaven, Nov. 25. Oct. 29, I had a letter from a man at Alma, Kan. He said a white friend had given him my name and address. He asked my belief on the Bible and I have written him why I am a member of the church of Christ. May God bless all the brethren.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Nov. 15.—We were glad to hear Bro. Paul Bates, and to have him visit in our home while he was up in our part. I enjoyed my visit to Dallas, Texas, and was glad to preach for the Spanish church once and at Denley Drive three times. Both congregations seem to be doing well. I also preached at Richland, Mo., and here at my home church since last report—which I always enjoy. Brother H. E. Robertson is doing a lot of splendid personal work here in Lebanon now. I began a meeting at Mozier, Illinois, Nov. the 3rd., and closed there the 11th., with four baptized and one restored. The church in Mozier seems to be at peace, and willing to work for the Lord. We had large crowds over the week-ends, but not so large the other nights. I really enjoyed the meeting there. Their singing has improved wonderfully of late years. I was glad to have Bro. Larry Robertson visit the meeting and preach once. I am now home for two weeks before going to a meeting at Cable Ridge, and intend to preach here and for the congregations around. I am glad to read of all the good work being done by the brethren everywhere. May God help us to keep on keeping on.

Billy Jack Ivey, 3405 Guernsey St., Stockton, Calif., Nov. 15.—Since last reporting I have been busy in the work. We conducted a mission meeting near Stockton which resulted in the restoration of two people. I was also privileged to attend several nights of Bro. Wayne McKamie's meetings at Yuba City and Lodi. Wayne is a very good preacher. On Oct. 27, I began a meeting at Escalon, Calif., and continued until Nov. 4. This was a wonderful meeting. There are some fine brethren at Escalon. The attendance and co-operation between congregations was real good, and we were much encouraged. Bro. Thomasson was in attendance most of the time. I learned to love him very much. Also Bro. King was present much of the time. It was a great pleasure to visit and associate with him again. We enjoyed all-day services at Modesto the first Lord's day of the meeting and at Escalon the last Lord's day. After this work we

came to the state of Washington for a 2 weeks meeting at Kennewick. This is our first work in this section and we are enjoying it very much. The meeting will embrace the all-day meeting on Thanksgiving. After the work here we return to Calif. to work until March 1, Lord willing. We shall be at Yuba City in January and Arvin in Feb. Pray for me and the work.

Homer L. King, P. O. Box 333, Modesto, Calif., Nov. 20.—During the preceding four weeks, I have labored, "publicly and from house to house," with the faithful congregation in Modesto. You will remember this church is comparatively young, having begun about two years ago. While we have not experienced an unusual growth in number recently, yet the attendance and interest seem to have increased the past month, and one, a young man, son of Bro. and Sister McKinney, was baptized last Lord's day. We believe Myron will make a good song leader and, possibly, a good teacher. He already sings well. So, our labor is not in vain in the Lord. I was privileged to hear Bro. Billy Jack Ivey several nights in a meeting at Escalon, recently. It was good to be with him again and to hear him. He used to sit at my feet and hear me, when he was but a lad back in Sentinel, Okla. We recently enjoyed two very good singings on Sunday afternoons, at Modesto and at Escalon. Many congregations were represented, and the singing was very good at both places. We were very happy to have Bro. Wayne DeGough, of Bakersfield, with us last Lord's day, assisting in the teaching service. Come again, Wayne. All faithful brethren will find a welcome with the Modesto church. I am scheduled to begin a series of meetings with the faithful in Frederick, Oklahoma, Dec. 9 and continue through the 16th. All within reach are cordially invited and urged to attend. Due to a change in our plans at Modesto, I will be available for some work away from Modesto, after the first of 1957 and up to June 15. No, we are not leaving Modesto Jan. 1, but they and I think they will not need me full time for that period, and by my laboring some for others, it will help them, financially, in the building of their church house. My sincere good wishes for all the faithful brethren everywhere. Pray for me.

NO MOTHER NEED HAVE BAD CHILD

EDITOR OF THE TIMES:

So much has been said about child delinquency of late that I'd like to ask a few questions and say a few words.

Just where is the family altar? Here is how to bring up a God-fearing and parent-obeying child, a system from which they will not depart when they grow old.

Make a family altar, then make home the brightest and most attractive place you can. Make the child responsible for helping in some daily duties at home. Never punish the child when angry just to relieve your own feelings, but in the love of God for their disobedience.

Do not ridicule the child's ideals. Talk frankly with them on matters in which they are interested. Encourage them to invite friends to your home and table. Impress prayer upon their minds and that honesty is more important than making money.

Live Christ before them so that you will be able to talk Christ to them. Set an example in faithful church attendance and interest in the work. Let them see your

enjoyment and profit from Bible reading and prayer.

No woman with children has a greater job than to stay home and teach them to be upright, law-abiding citizens.

If mothers would have their children become delinquents, then let them have plenty of money to spend as they like, permit them to select their companions without restraint of guidance, give them the house key and allow them to return late at night, making no inquiry as to where and with whom they have been. Let them spend Sunday on the street or with companions of low ideals, and of course, do not trouble them to become interested in the Bible or to be concerned about their souls.—Selected by Mrs. Raymond Bray.

SENSIBLE NONSENSE

We are never beneath hope, while above hell; nor above hope, while beneath heaven.

* * *

They that know God will be humble; they that know themselves cannot be proud.

* * *

It is better to try to bear the ills we have, than to anticipate those which may never come.

* * *

Every tomorrow has two handles. We can take hold of it with the handle of anxiety or the handle of faith.

* * *

Temptation is the fire that brings up the scum of the heart.

A BETTER PART

Mr. or Mrs. Average Citizen, did you ever stop to think about how you could make the life of some other individual happier each day and make your own life happier by being more thoughtful of those around you? Well, you can, and not by the big things you do but by the little things in life such as: a friendly pat on the back with a word of encouragement when you see a friend discouraged, by an occasional visit to the bedside of a sick friend, by a cheery greeting to those you meet daily, by taking more interest in church work and last, but not least, going about doing good for others. Let's think more about these things and put them into practice, for it will make us happier.

—Mrs. Jessie Hagan, Healdton, Okla.

Our God is love; and all his saints
His image bear below;
The heart with love to God inspired
With love to man will glow.

None who are truly born of God
Can live in enmity;
Then may we love each other, Lord,
As we are loved by thee.

Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame.

So may the unbelieving world,
See how true Christians love;
And glorify our Saviour's grace,
And see that grace to prove.

—J. Ed Uland
(Western States News)