

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. XXXIV

LEBANON, MISSOURI, JANUARY 1, 1963

No. 1

PRAYER (II)

By Edwin S. Morris

In our article last month, we studied some phases of prayer. We learned that prayer is the soul's desire for God; as well as some elements of prayer; namely, the elements of supplication and thanksgiving. We want to continue the study with more elements of prayer.

The next is that of "praise." In Matt. 6:9, we read, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." "Hallowed" means to make, render, or declare to be sacred or holy, consecrate; to acknowledge to be sacred. "Hallowed be thy name" means that His name is to be treated as holy; it is to be spoken reverently and due respect is to be given unto God as Father. We can come into the true spirit of prayer only as we hallow the name of God. In 1 Kings 8:23-24, we read, "And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: Who hast kept with thy servant David my Father that thou promised him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day." Truly great is God, for He is the only God and there is none like Him. His name is exalted above all in heaven and in earth. Again in 1 John 1:9, we read: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This teaches that the constant attitude of the saint toward sin should be one of a contrite heart, ever eager to have any sin in his life discovered, and ever eager to confess it and put it out of his life and obtain the forgiveness of God.

The next element of prayer is "intercession." In 2 Thess. 3:1, Paul wrote, "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified." The words "pray for us" show Paul's faith in their prayers. They were to pray that the word might have swift progress through the world. He asks no prayers for his own ease, or worldly comfort, or prosperity, but that he may be helped in his work of the gospel. "Free course" expresses the Apostle's desire that the authority of God might be acknowledged by the submission of men to His claim as declared in the gospel. Again, in Rom. 15:30, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Paul

(Continued on page seven)

DO WE TODAY BREAK BREAD AS JESUS DID?

By E. H. Miller

In the September and November issues of this journal, I had an article under the above heading. This was the result of a brother's insisting that the one at the Lord's table had to break the bread in half, or near the middle. I wrote the article at his request, trying to help all see that the command "this do" could not mean such. Another brother has sent out a six-page article in reply to this. He did not call my name, but replied, in a way, to some of my arguments.

This brother says, "It becomes expedient to detour our regular course, and pay our respects to a subject that is used to foment and to keep alive a factional (party) spirit in our Lord's church." I suppose he says that my article was of a "factional (party) spirit" because I was contending for what I believe the Bible teaches! But of course, his contending for what he agrees the Bible does not teach, and fighting those who contend for what they believe the Bible teaches, does not show "a factional (party) spirit" in him at all! I fear a person who does not contend for anything except unity upon something that he agrees the Bible does not teach, is guilty of a much greater "factional (party) spirit."

Our brother says, "Mt. 26:25, Mk. 14:22, Lk. 22:19—'brake'—means to break,—without suggesting how,—the context must decide that." That is what I did; I showed from the context that "Jesus took bread—and brake it, and gave unto them saying,—'This do in remembrance of me.'" Jesus could not have broken the bread in half, and the apostles obeyed his command "this do," but He could have broken off a piece and eaten and the apostles do likewise, thus obeying His command "this do;" So, "the context" proves which way Jesus and the apostles broke bread that night. Then Acts 20:7, 1 Cor. 10:16-17 and 1 Cor. 11:23-29 show that this was the practice of the church a short time later.

Our brother then tried to show that I misapplied the meaning of Judas' eating with Jesus. He says "(John 13:12, 25, 26) The 'eating' and the 'sop' referred to in this scripture is that of the passover supper. John does not mention the institution of the Lord's Supper." Since he knows this "supper being ended" in John 13 was not the Lord's Supper, he should also learn that this supper was not "that of the passover"! John 13:1-2 shows this supper was "before the feast of the passover," two days before (Matt. 26:1-16; Mk. 14:1-11; Lk. 22:1-7). Notice what happened at this supper

which was two days before the passover: "Then entered Satan into Judas" (Lk. 22:3, John 13:27). Then, "After the sop—Judas—went his way, and communed with the chief priests—and they were glad, and promised to give him money—thirty pieces of silver. And from that time he sought opportunity to betray him" (John 13:27-30; Lk. 22:3-7; Mk. 14:3-12; Matt. 26:14-17). At this supper, one asked, "Who is it" and "Jesus—dipped" (John 13:25-27); but at the passover, "They began every-one of them to say unto him, Lord is it I? And He answered and said, He that dippeth his hand with me in the dish, the same shall betray me" (Matt. 26:21-23; Lk. 14:18-21). After Judas dipped, Satan did not enter into him, and he did not go out and "commune with the chief priests!" Satan had already entered into him, and Judas had already "communed with the chief priests,—and they (had) covenanted with him for thirty pieces of silver" two days before. So, Judas "having received the sop went immediately out" when "Satan entered into him" at this supper which was two days before the passover (John 13:27-30); but Judas stayed after he dipped at the passover, two days later, for following this supper Jesus instituted the Lord's Supper, and after all this, Judas' hand was still on the table (Lk. 22:7-21). "My body"—"my bread" which "Mine own familiar friend—did eat—with me" (Ps. 41:9; John 13:18-19) was not that eaten in the passover supper, or that eaten in the supper two days before the passover. John 13:16-21 only tells what was to be done two days later.

Speaking of Judas at the supper recorded in John 12 and 13, our brother says, "John 13:21-30 certainly indicates that he left before Jesus instituted the Supper." Yes, I have just proven that night "he left (two days) before Jesus instituted the supper." But at the passover, Judas still had his hand on the table after "Jesus instituted the supper" following the passover! See the last two paragraphs.

Our brother says, "The bread must be broken after the manner of Christ." Where did he learn that? Is he trying to tell us that no one can learn after what manner the bread was broken by Christ, while agreeing "the bread must be broken after the manner of Christ"?

Our brother continues, "We add, if one person breaks the bread for, and instead of, the congregation, it is correct to say, 'the congregation broke the bread.'" Well, Paul said in 1 Cor. 10:16-17 (Revised Standard Version), "We break—for we all partake of the same loaf." This brother's argument will permit one to break for all, then let one partake for all. There is no scripture for any one to partake more times than he breaks!

Our brother also says, "Hence, all this about each one must break off a piece from the same loaf, is, I believe, 'much to do about nothing'." Well, if contending for what the Bible teaches, "We break—for we all partake of the same loaf," is "much to do about nothing," what is rejecting such Bible teaching? Remember, too, "He (Jesus) took bread—and brake it,—saying,—This do in remembrance of me" (Lk. 22:19). He broke and ate as proven; so we should heed the command "this do!"

Our brother further says, "Jesus broke the bread for them,—and all necessary for them was to take a piece and eat it.—While the bread must be broken after the manner of Christ." It seems from this, if "Jesus broke the bread for them," and "the bread must

be broken after the manner of Christ," that "when the disciples came together to break bread" (Acts 20:7), they did not break bread! but one, "broke the bread for them,—and all necessary for them to do was to take a piece and eat it"; and that Paul, who preached unto them was wrong in saying, "We break—for we are all partakers" (1 Cor. 10:16-17). Will our brother now contend for what he says "the language—suggests"?

I like to see a man with conviction, a man who will contend for what he believes; whether he agrees with me, or thinks the one serving should break the loaf in half, or that he should break it into as many pieces as there are members, so "all necessary for them to do" will be "to take a piece and eat it." But, I fear a brother who has no convictions; one who thinks any way is as good as another; yet who will fight any way another brother believes is the Bible way! I fear that such a fighting brother will, as this brother said in his first paragraph, "Keep alive a factional (party) spirit in our Lord's church." If I thought any way would do, I certainly would not object to any way some humble brother thought we should do (1 Cor. 8:12-13; Rom. 14:13-23). Brethren, let us be more loving, humble and forbearing.

—Box 538
LaGrange, Ga.

UNITY (II)

By A. L. Adams

Unity among all true believers is both desirable and attainable. It is desirable because "in unity there is strength." This is clearly shown from all the laws of nature, the history of nations and the word of God. The Almighty has always preferred unity when men were disposed to do right, but disunity when they were engaged in wickedness. Thus, He gave an example of sectarianism at the tower of Babel when He cut the people into sects and parties. By confounding their language they became divided, and as a consequence, they were unable to carry on with their project. "United we stand, divided we fall" is a maxim as true in religion as it is in the family or nation.

First, we notice the evil tendency of divisions. Second, the basis upon which all may unite. Third, the causes of division. Fourth, the nature of the unity for which Christ prayed. Fifth, the object of unity.

Now, to the evil tendency of division—it is the most prolific cause of discord, animosity, contention, and ill-will so often exhibited on the part of those who profess to worship the same God and are destined to the same heaven.

Again, it is the cause of an immense waste of time in contending for and distinguishing among the peculiarities of numerous creeds and parties, which might be spent in opposing the common foe, extending the knowledge of salvation, and visiting the distressed.

Again, it wastes millions of dollars in publishing useless and worse than useless creeds, formulas, and confessions of faith, in erecting sometimes a number of houses in one town where one would meet the entire wants of the community, and in employing the same number of preachers to maintain and defend the peculiar tenets of each denomination, which money might be used in providing for the poor, caring for orphans,

sending missionaries and circulating the Bible in heathen lands.

Again, it hinders many preachers of the gospel in preaching the Word by prejudicing the minds of the people and closing the doors of the church against them on the ground of their denominational peculiarities; and consequently, God having appointed preaching as the means of salvation, disunity has prevented the salvation of many souls for whom Christ died.

Sectarianism is a sin wherever it exists and under whatever circumstances it is found—a sin of the first magnitude. It is utterly and forever repugnant to the genius of the gospel and to the Christian system. It imposes new and untried tests in church policy and government; it supersedes the divine institution, the church, by a code of laws of its own enactment, and breaks up the household of faith into many warring factions. It cripples Christian conquest, weakens the power of the gospel, hinders the conversion of sinners, lessens the force of Christian testimony, arms infidelity with its most deadly weapons, opposes the object of the prayer of the Lord, retards the increase of scriptural knowledge, calls forth and strengthens the baser passions of humanity, and robs heaven of many of its rightful inhabitants.

Can a religion which produces such effects be the religion of Jesus Christ as it appears in the Gospel? The religion of Him Who is the Prince of Peace and the author of good-will and love to man? If such be the destructive nature, ruinous effects and evil consequences of the present divided condition in religion, is it not the indispensable and paramount duty of every child of God to endeavor to restore to the world pure, primitive, first century Christianity in letter, and spirit, in precept and practice?

No truth is more prominent in the Bible than the unity of the saints. No point do the apostles more often and more strongly urge, and there is no duty more solemnly frequently enforced than the perfect oneness of believers; and they place this unity on high and sacred ground.

(To be continued)

—1616 19th St., N. E.
Roanoke, Va.

MONEY FOR NEW CHURCH BUILDINGS

By Ronny F. Wade

Something needs to be done about our system of building church houses. Scarcely a month passes but what we receive one to several appeals for help on a church building. Many places are so covered with debts of their own that they are unable to help. As a preacher, I can sympathize with all concerned. I have personally tried to borrow money from conventional sources with which to build church houses. I know the difficulties one encounters. On the other hand, I have labored at places where brethren bore the full responsibility of a new meeting house without asking for outside help. Thus, when an appeal came along, regardless of how much they wanted to help, they were just not able. Because of the many problems involved, this issue was discussed at a recent business meeting in Lebanon, Mo. Our decision is as follows:

1. To contact the entire brotherhood through this journal, with the following proposals.

2. A group of individual Christians form or organize a credit union or savings institution. (This is not to be done by any church, nor is it a part of any church, individuals only).

3. This savings institution to be organized in accordance with the laws of the State of Mo. (We have already checked into the legal aspects of this and it can be done).

4. Those who save money to receive a current rate of 4% interest compounded semi-annually.

5. Loans be made to any deserving congregation at a rate of 6%.

6. Each one who saves will have his account insured by the F. D. I. C. up to \$10,000 per account.

7. A board of directors be set up to supervise all loans and see that all land titles are in order, etc.

8. That a Secretary-Treasurer be hired to keep records efficiently.

9. If you are interested in such a venture, that you let us know immediately so that we can look into the details further.

10. That you also tell us how much you would be willing to invest at 4% interest and whether or not you would be a regular saver.

11. Also, tell us of any congregations who might be in need of a loan in the near future.

12. And, finally, what you think in general of this proposal.

We ask that you not treat this lightly, but that you give it serious consideration, and then let us hear from you.

Send all correspondence to me at Box 564, Lebanon, Mo., or C. W. Van Stavern, Box 9, Lebanon, Mo.

(May I stress again, as I understand it, the above proposal is intended for individual consideration only. It is not intended for congregational or church participation—as I see it, such would be definitely unscriptural.—D. Mc)

MY BIBLE AND I

We've traveled together, My Bible and I,
Thru all kinds of weather, with smile or with sigh,
In sorrow or sunshine, in tempest or calm!
Thy friendship unchanging, my lamp and my psalm.
We've traveled together, My Bible and I,
When life had grown weary, and death e'en was nigh
But all thru the darkness of mist or wrong,
I found there a solace, a prayer, and a song.
So now who shall part us, My Bible and I?
Shall "isms" or "schisms" or "new lights" who try?
Shall shadow for substance, or stone for good Bread?
Supplant thy sound wisdom, give folly instead?
Ah, No, My dear Bible, Exponent of light!
Thou sword of the Spirit, put error to flight!
And still thru life's journey, until my last sigh
We'll travel together, MY BIBLE AND I.

Via Bulletin (Stockton, Calif.)

SINNING BY DOING NOTHING?

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

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EDITORS

Homer L. King.....1061 No. Pilgrim, Stockton, California
D. B. (Don) McCord,757 N. Cedar Dr., Covina, California

PUBLISHER

Homer L. King.....1061 No. Pilgrim, Stockton, California
Mrs. Homer L. King, Asst.....1061 No. Pilgrim, Stockton, California
Telephone: Howard 6-8894

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THIS AND THAT

Brother King's physical condition appears to improve. He and Sister King wish to acknowledge with sincerest thanks the following donations: Lee Summit, Mo., by Bro. Ralph Meents—\$50; Hebronville, Tex., by Bro. R. L. Chapman—\$50; Waterloo, Iowa, by Bro. M. E. Mountain—\$10.

The New Year—By the time this reaches our readers, a new year will have come. This is a sobering thought. The song writer so aptly and beautifully expressed it: "Change and decay in all around I see." How true! This is a time to reflect, resolve, renew, reprove self and even repent. The poets have expressed my feelings so much better than I can; so, I quote from them—these may be your sentiments, too. J. Taylor has said:

God of mercy, God of grace,
Hear our sad repentant songs;
O restore Thy suppliant race,
Thou to whom our praise belongs.

Deep regret for follies past,
Talents wasted, time misspent,
Hearts debased by world cares,
Thankless for the blessings lent.

These and every secret fault,
Filled with grief and shame, we own,
Humbled at Thy feet we lie,
Seeking pardon from Thy throne.

Susan O. Curtis further expresses my feeling this way.

Dear Lord, forgive my sinful, foolish fears
And give me daily, strengthening grace, I pray,
And one thing more I ask with humble tears,
Take not my cross away.

Then, one last look; let us ask with Frances R. Havergal:

O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

I am sure that all of us want to think better, talk better, act better, do better than ever before. May He help us all in the years ahead to rely faithfully upon His goodness and grace, and wherein we are in error, may He help us to know the truth and have the integrity to accept it, and the courage to practice it, and the strength of convictions to stand for it; wherein we are wrong, may He help us to be right; wherein we are astray, may He lead us back; wherein we have stumbled, may He unerringly lift us up to fall no more.

Corrections—In the December issue, the following errata were noted to which we wish briefly to call the attention of our readers: Bro. Edwin Morris, in quoting the Psalmist: "As the hart panteth after the water brooks—" was made to say "heart" instead of "hart." Under "This and That," we were made to say under "Acknowledgment," Bro. R. P. Box, when it should have read Bro. R. P. Fox; and under the sub-title "Christmas," in quoting from the Encyclopedia Americana, we were made to say the origin of Christmas is from the medieval Christes Masses, instead of Christes Masse.

Editorial responsibilities and liberties—Just a few words may be in order here concerning the responsibility that falls upon the shoulders of an editor of a religious journal. In this endeavor, I am doing my best to please my Lord, and hope for the best. I can not hope to please everyone. In editing material, according to some, I may take too much liberty at times. This is not my desire to displease. Wherein I feel (and I can always be wrong) that a change in wording, a deletion, a re-arranging is in order, I with no hesitation take the liberty to do as I feel best (I do not say it is best—from my frame of reference, I just feel it is at the time, and act accordingly). I beg the understanding of all.

Announcement—January, 1963 marks the beginning of a religious periodical, "Restoration Thoughts" edited by Bro. J. Ervin Waters. For subscription price and other details, readers may write to Brother Waters at 2615 Beechwood, Odessa, Texas. Brother Waters states: "We do not intend to engage in attacks upon nor battles with other papers being published by good brethren."

Thanks—Special thanks are due Bro. Edwin S. Morris for his consistency in contributing articles for the paper this year. We express our thanks, also, to others who have helped make our load less burdensome by writing. For her help; without which I could hardly carry on, I express my sincerest thanks to my wife, Wanda. We thank our subscribers, too, who have so faithfully encouraged us. I hope you will notice under "Our Helpers" the fine list this month—this is good for a winter month. I am sure that in the years ahead we and He can continue to depend on you.

Address for February—In further compliance with Bro. King's wishes, even before his incapacity, please continue to send material intended for publication to me at 757 N. Cedar Dr., Covina, Calif.

Do you need the following?

Old Paths Pulpit, 33 sermons and essays:

Price, postpaid	\$2.50
Clark-Harper Debate (Communion)	.25
Clark-King Discussion (Communion)	.25

Miller-Alexander Debate (Divorce and Re-marriage)50

Song Books: *Gospel Gleaner* (all-purpose, 1962, 192 pages; 2 to 6 copies, 50 cents; number over 6, 45 cents, postpaid).

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

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

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

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

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

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

—D. B. McCord

OUR HELPERS

You will find listed below the names of those sending subscriptions from November 21 to December 21, and beside each name the number of subscriptions sent. We appreciate all that you do and say for this journal; we hope that we may count on your continued efforts in its behalf. Please check the following and report immediately any errors to us:

Elizabeth Byford—20; Church of Christ, Boulder, Colorado—13; Mrs. Fay Sisco—12; Tom E. Smith—5; Carlos Smith—5; Taylor Joyce—5; Clovis Cook—4; Larry Ballard—4; Herschel Massie—4; J. B. Spradley—3; Bernice Morgan—3; Ronny Wade—3; E. H. Miller—3; Iva Lee Martin—3; A. B. Caudle—3; Edwin Morris—2; Cleo Book—2; L. A. Shipley—2; Winston Cutter—2; Wanda Taylor—2; James Coale—2; W. H. Clouse—2; B. F. Leonard—2; O. V. Chatham—2; Shelby Buchanan—2; Fern Jenkins—2; Barney Owens—2; Donald Rogers—2; J. R. Tidmore—2; Paul O. Nichols—2; Mrs. D. O. Ercanbrack—2; John J. Van Stavern—2; Doris Hanson—2; Rodney Ross—1; William B. Weed—1; Ellis Lindsey—1; Don Krider—1; J. M. Heath—1; Mrs. Jewel Berry—1; Carl Willis—1; Choice Baker—1; Al Hamilton—1; Boyce Wooster—1; Irvin Barnes—1; Mattie Lloyd—1; Jim Hickey—1; G. E. McGowen—1; Robert Falvey—1; Billy Jack Ivey—1; Ralph Kitson—1; Mrs. Preston Ivey—1; Van Butts—1; Glen Neal—1; James R. Stewart—1; Ervin Waters—1; Charles Weeks—1; C. W. Van Stavern—1; Mrs. T. W. Lambert—1; Mrs. Hugh D. Hinton—1; L. H. Merideth—1; John H. Stahl—1; Wayne Sutherland—1; Timothy Phillips—1; B. W. Robinson—1; Mrs. George Phelps—1; Mrs. Lone Elkins—1; L. B. Carroll—1; Mrs. R. E. Fry—1; T. J. Curtis—1. Total—162.

ACKNOWLEDGMENTS

Ft. Worth, Texas—The congregation meeting at 2410 Warwick St. gratefully acknowledges the following contributions which are to be used in the construction of our building: Church, Eola, Tex., by Bro. P. P. Williams—\$200; Jacksboro, Tex., by Bro. A. W. Fenter—\$100; Flemington, Pa., by Bro. G. K. Stover—\$50; Montebello, Calif., by Bro. J. H. Sharp—\$25; Oklahoma City, Okla. (Capitol Hill), by Bro. E. G. Bray—\$25; Sharonville,

Ohio, by Bro. R. R. Owen—\$25; Grand Rapids, Mich., by C. W. Claypool—\$4. Total—\$429.
—Wallace Middick
1115 Cavender Dr., Hurst, Tex.

Chesapeake, Ohio—The congregation meeting at this place wishes to gratefully acknowledge the following donations that we have received since we last reported: Lebanon, Mo.—\$100; Twelve Pole, W. Va.—\$50; St. Albans, W. Va.—\$50; LaGrange, Ga.—\$50; Roanoke, Va.—\$15; Forest Grove, Ore.—\$10. Total—\$275. Grand total—\$1,230.00. We are now meeting in our new building, and our wish is to thank every congregation that has helped in making this possible. We extend an invitation to all brethren to worship with us in our vicinity.

—Frank C. Taylor
609 Rockwood Ave., Chesapeake, O.

BONDS OF MATRIMONY

Pemberton-Carroll—At 2:00 o'clock, Sunday afternoon, Nov. 25, Bro. Duane Pemberton and Sister Helen Sue Carroll were united in marriage at the meeting place in Richland, Mo. Bro. Duane is very highly spoken of by all who know him; he is a devout Christian. Helen Sue is the oldest daughter of the Paul Carrolls. We pray God's richest blessing upon this fine Christian couple. They are making their home on a farm near Richland. An unusual item of interest is that both sets of Bro. Duane's grandparents and both sets of Sister Helen's grandparents attended the wedding. The writer was happy to officiate.

—Clyde Lamkins

SPECIAL NOTICE

We have just received the fourth edition of the song book *Old Path Hymnal*, and due to the higher cost of printing and the raise in postal rates, the new price is 65 cents per copy, and 50 cents for 2 or more copies.

—Homer L. King

FOOD FOR THOUGHT

It is manifest unfaithfulness and disloyalty to Him Who is Lord of all, to change, diminish, or add to His arrangements; and it is also unjust to those who are willing to obey Him to the very letter, to be hindered or misdirected by unfaithful time serving men.

—Submitted by Sister Mattie Lloyd,
selected from Conybeare and Howson's
The Life and Epistles of St. Paul

A REPORT ON MEXICO

By Hugh Frank Hinton

I went to Mexico again over my Thanksgiving vacation, and the brethren there discussed several problems and programs that concerned them, and asked me for help in developing them. In Monterrey, where I worshipped Lord's Day, they have found a lot that is very suitable for a building, for which they have been asked \$640. They can build a very attractive block-stucco type building, with the brethren furnishing the labor, for about 3 or 4 thousand dollars, at the most. I am wondering if some of the congregations in the States would be willing to help in the project. If we

are not able to accumulate the entire amount, it may be possible to finance the remainder at a bank, for about 12 percent interest.

The last time I was there, I criticized them, perhaps too severely, for the lack of organization in their services. This time, the service was a model of order of which any congregation could be proud.

The brethren there have begun a visitation program and have started some missionary efforts in several of the outlying villages around Monterrey. The interest they have generated and the respect they have received in these places would lead one to believe that things look even brighter for the growth of the church there. Growth is almost impossible without a building, however. This is where they need our help.

There is another problem in Nuevo Laredo. The price of property is so high, this being a border city, that we cannot afford to do anything in the line of construction there at the present. It is possible to rent a place, but it will cost about \$25 a month, more or less. If some congregation could and would assume this responsibility, this would help so much.

—3104 Duval, Austin 5, Tex.

CONCERNING AFRICA

By Paul O. Nichols

Recently, I have been receiving inquiries concerning my thoughts and opinions in regards to the work in Africa. People are wanting to know about supporting African preachers, whether conditions warrant sending missionaries, whether one or two families should be sent, etc.

First, I am very much in favor of sending preachers to Africa—not one family, but at least two. I have gone both ways. In my judgment, it definitely is not best to send just one family. The problems are too great and the responsibilities too much, especially under the circumstances existing in Nyasaland.

Not long ago we received a letter from a white government family in that country with whom we got acquainted. The letter says, "Owing to the political changes here we just don't know how long we shall be staying. . . Everyone here is waiting for the Conference on Nyasaland to open on 12 Nov.; no doubt a date for complete independence will be announced; they are still not prepared for it, but our personal opinion will let them have it. America is stepping in though; you would be surprised at the large number of personnel she has sent here and more on the way."

Besides receiving this letter, I have heard from some of the Africans. I have been noting in the OPA some of the things from Africa in the field reports and have been doing a little inquiring.

Again, I have been made to wonder what to think about the lack of interest and enthusiasm on the part of our preachers here in the States concerning foreign mission work. It is easy to encourage others to go, but where are the men who will say, "Here am I, Lord, send me." To date, as far as I know, Brother David Macy is the only one who has offered to go.

This is the time now, brethren, to show how much genuine interest you have in that work. I believe there ought to be a number of volunteers so that the brethren have a choice as to whom they wish to support.

In my opinion, if men are sent to Africa, it would

be a matter of wisdom if certain plans and arrangements were made ahead of time. It would probably encourage greater accomplishments, and would possibly avert repeat problems and trouble.

Brethren, foreign mission work is right and should be done. Remember, Christ said, "Go into all the world and preach the gospel to every creature." Again, "This gospel of the kingdom must be preached in all the world as a witness unto all nations. . ."

—1400 Adena St.,
Bakersfield, Calif.

WHOM SHALL I DATE?

By Barney Owens

I feel that this is one of the most important questions that the young Christian must answer. So many times, it is not properly considered, it seems; and when it is, it is not studied realistically. Let us study this briefly from a Bible standpoint that we may be approved of God (2 Tim. 2:15).

First, let us study this with the ultimate end of dating in view—that of marriage. There seems to be as much controversy over this one question as any other we have. The Scriptures plainly teach us not to yoke with unbelievers (2 Cor. 6:14-16). Most certainly, we are yoked with an unbeliever when married to one who is not a Christian. What greater yoke can there be than exists when two become one? We need to bear in mind, too, that the husband is the head of the wife (Eph. 5:22-23). Surely, no Christian young lady wants to have an unrighteous head. By the same token, I am sure that no Christian young man wants to be the head of unrighteousness.

Since it is wrong to marry out of the Lord, we can be assured that it is unwise to say the least to date those outside of Christ. Admittedly, there is a problem; some say, "There just is not anyone for me to date." First, let us remember the words of Jesus in Matt. 6:33: Let us seek those things of the kingdom first. Never forget the words of Solomon in Eccl. 12:1—"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them—"

Lastly, parents have a duty here, too; they need to rear their children in sound doctrine concerning the institution of marriage. It is my hope that I have presented something for you to consider, those of our readers who may be grappling with an answer to the question in our caption.

—11312 Orchard
Cincinnati 41, Ohio

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

—Samuel Dwight Stockton, Rt. 1, Box 26-A,
Richmond, Texas

—Rodney R. Ross, Box 3177 E. N. M. U.,
Portales, N. Mex.

—Kenneth Wayne Boek, 3549 Garfield Ave.,
Carmichael, Calif.

—Thomas Wesley Boek, 3549 Garfield Ave.,
Carmichael, Calif.

PRAYER (II)—

(Continued from page one)

asks the Roman saints to contend with him in prayer against the opposition of the hosts of wickedness. In this, Paul expresses his confidence in the power of the prayers of the brethren. Indeed, we are commanded to pray one for another. I believe that I can say that everyone of us preachers feels deeply the need of the prayers of our brethren. Christian friend, we earnestly solicit your prayers in our behalf. Each time you go to the Father in prayer, remember us—will you?

Now, we want to look at some reasons for praying. First, evil is ever-present. In Matt 6:13, we read, "And lead us not into temptation, but deliver us from evil." That is, bring us not into sore trial. This is a Hebraism: God is said to do a thing which He only permits or suffers to be done. "Bring" or "lead" bothers many people. It seems to present God as an active agent in subjecting us to temptation, a thing specifically denied in James 1:13. The word translated "temptation" originally means "trial" or "test," as in James 1:2. God does test us, though he does not tempt us to evil. In the garden of Gethsemane, Jesus said to Peter, James and John: "Pray that ye enter not into temptation" (Luke 22:40). That is the idea here. The idea is then: "Do not allow us to be led into temptation." It is not wrong to pray that we may be saved from suffering if it be the will of God (see Luke 22:42). Again, in 1 Peter 5:8, "be sober, be vigilant; because your ad-

versary the devil, as a roaring lion, walketh about, seeking whom he may devour." "Be sober" is an admonition of calmness of mind; mental self-control. "Be vigilant" is to be awake and watchful; awake and keep awake; be always watchful; never be off your guard. Your enemies are alert; they are never off their guard. "Adversary" is technically an opponent in a lawsuit; here, it is used to identify Satan as the one on the opposite side of a trial for life or death. He is the "devil" because he is one who deliberately and knowingly falsely makes charges against the saints of God; and is called a roaring lion because of the fierceness with which he stalks, and if possible runs down the saints. "Walketh about" is translated from a word which means literally, to prowls about.

Another reason for prayer is that we may obtain grace. In Heb. 4:14-16 and especially v. 16, we notice: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Boldly" gives the idea that we are to approach the throne of grace with confidence, because our High Priest can be touched by our infirmities. "Help in time of need" is well-timed help; help in the nick of time, before it is too late. So many times we become too anxious in prayers. God will always give help "in the nick of time" to those that love Him and keep His commandments.

Briefly now, I would like to notice a few secrets of effective prayer. It must be unceasing; 1 Thess. 5:17—"Pray without ceasing." Since the dependence of the creature upon the Creator is complete and constant, the believer is to have recourse to prayer at all seasons and upon all matters. We are dependent upon God for every good; without Him we could do nothing; we are to feel that dependence at all times, and we will always be in the spirit of prayer; and those who feel the spirit, will, as frequently as possible, be found, in the exercise of prayer. The people of God "continue stedfastly," Rom. 12:12;—They "do not cease," Col. 1:9; they are found praying—In the morning; at noon; in the evening; at midnight; in the night; before dawn; day and night; at all seasons; always.

Obedience must accompany prayers. In 1 John 3:22, John said, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing to him." Having kept God's commandments, by loving our brethren in deed and in truth, and thereby acting in a way well pleasing to God, we know that whatever blessings we ask of Him, in accordance with His will, we shall receive. When we are in such spirit, we receive of Him, for He delights to bless the humble, upright, and sincere soul. It must be according to God's will (1 John 5:14-15). The assurance which we have that God does indeed answer the prayers of His faithful children encourages us to ask, and enables us to know that we receive the things for which we ask. If we know that God hears our prayers, we know that the petitions which we make are granted, though we may not be able to see them supplied in the particular way we had expected. Notice 2 Cor. 12:7-10. Our prayers must be in Christ's name (John 14:13); they must be in faith (James 1:5-6). Dearly beloved, let us study these things.

—905 Bluewood Drive
Dallas 32, Texas



Ernie Lewis, Box 393, Armona, Calif., Dec. 19—The church here has recently had 2 baptisms and 2 restored. We enjoy the OPA and reports very much. Keep up the good work. Here are 2 subs.

Ralph Kitson, Mozier, Ill., Dec. 11—We are having good attendance at worship each Lord's Day; not so many come at night. Here is a sub. May the Lord bless Bro. King and his.

J. B. Spradley, 3222 Thannisch, Ft. Worth, Texas, Nov. 27—The church here meeting on Trentman St. is doing very well. Here are 3 subs. Bro. King, we hope you continue to improve.

Witness Maloya, Box 15, Ntondwe, Nyasaland, Africa, Nov. 10—We hope that soon missionaries come from the States. We are so happy at such prospects. We need more Bibles if you can send them to us.

L. A. Shipley, Box 322, Wynnewood, Okla., Nov. 27—We enjoy the many articles in the OPA. The church here progresses very nicely. Bro. Leon Fancher held us a meeting in Oct.; one was baptized. Here are 2 subs.

W. E. Murry, Box 12, Waterford, Calif., Nov. 26—We have just spent an enjoyable week-end at Modesto hearing Bro. Jerry Cutter. Bro. Billy Jack Ivey has recently held us a week's meeting with 2 baptized and 2 restored.

Jerry Gilbert, 1123 W. 9th, Sulphur, Okla., Dec. 3—The church here is getting along fine, but we need your prayers. Those coming our way are welcome to worship with us. The fourth Lord's Day of this month, we have a singing here.

H. H. Coble, 5720 Midway, Ft. Worth, Tex., Dec. 6—We hope to build a new place in which to worship. We will have a better location than our present one. We received the song books, Gospel Gleaners. Our prayers are for you, Bro. King.

Jim Fowler, 1313 B. Jenkins, Norman, Okla., Dec. 8—The church at Lexington is needing song books; please send us 100 Old Path Hymnals. I am young in the faith and pray for wisdom in the work. Bro. King, I have never met you, but I say God bless you for holding fast the truth all these years.

Edwin Muyayah, Box 562, Limbe, Nyasaland, Africa, Dec. 6—The work of the Lord continues here in Nyasaland. Oct. 2-3, we had a meeting at Nakhuba church. Nov. 11, I was at Mkhunyeriwa church; Nov. 18, I was at Nkwaila church; on Nov. 25, I was at Nakhuba church. We would be very grateful if the missionaries would come soon.

R. L. Chapman, Box 252, Hebronville, Tex., Nov. 20—We are fortunate to have Bro. H. W. Cope and his good Christian family meeting with us. It is a source of encouragement, and we feel they were especially sent to us, as we are still few in number. We still meet in the Court house.

Ray Roe, Stroud, Okla., Dec. 1—Our meeting with Bro. Orville Lee Smith is over; the gospel was preached; our attendance was fair. We trust that much good came from our efforts. Our prayers continue for Bro. King. We ask your prayers.

Gerald W. Gosnell, Rte. 3, Box 295, Longmont, Colo., Nov. 29—We feel there is a ripe field here in Boulder and Bro. Mustard is doing a wonderful work. Please rush us 25 more of the song books, Songs We Love; I think we will need them this coming Lord's day.

Wallace Middick, 1115 Cavender Dr., Hurst, Tex., Dec. 17—Our meeting with Bro. Joe Howard, Dora, Mo. will be Jan. 11-20. Pray for us in this and other endeavors in His service. The paper is always very interesting, Don; you are doing a wonderful job. It is good to hear that Bro. King is improving.

Barney Owens, 11312 Orchard, Cincinnati 41, Ohio, Dec. 11—Since last report, I have been in Arlington, Tex. I believe that much good will come from this work. I am grateful for the encouragement the brethren here are giving me. I have also preached at Duncan, Okla., Ft. Worth and Midland, Tex. Pray that I will never grow weary.

Charles E. Weeks, Box 1152, Lompoc, Calif., Dec. 16—The church at San Luis Obispo, Calif. is looking forward to Bro. Lee Boek's beginning a few month's work with us. We have had some visiting preachers lately who gave us good lessons. They were Brethren Benny Cryer, Taylor Joyce and Jim Hickey; also, Bro. Levern Lumm. Here is a sub.

J. R. Tidmore, 311 W. 5th St., Broken Bow, Okla., Dec. 13—Several of our teachers have moved away, so it is necessary for me to stay home more than usual to lead in the worship. It is my hope that some good teacher will move here soon so that I again can fill appointments at other places. A sad time of year is nearly here; how sad some will do! We are thankful that Bro. King is improving.

K. G. Wilks, 109 Dundee, Wichita Falls, Tex., Dec. 4—I have a letter today from Bro. Guadalupe Garcia, Carretera Saltillo No. 102, La Fama, N. L. Mexico to whom I had written, and who was commended by Bro. Joe Martinez—he answered that they could use the five Bibles and 14 New Testaments on hand (Spanish), so we will mail them to him.

A. B. Caudle, 7651 Prince St., Citrus Hts., Calif., Nov. 20—The Nov. OPA was very good. Bro. McCord, I wish that all brethren would accept the ground of unity you mentioned in the Nov. issue. I do not want to take part any where if it causes trouble. Am glad to know that Brethren King and Mason and others are

improving. We are looking forward to having Bro. Don McCord here in August.

Peluse Kalongda, P. O. Palombe, N. A. Mkhumba, Nkako Vg., Nyasaland, Africa, Dec. 6—Oct 28, we were at Ulolo with 7 baptisms, and 15 restored. Brethren Wahiya and Kusamale were with me, about 905 in attendance. Nov. 4, we were at Namata with 3 baptisms and 16 confessions of faults. Nov. 12, we were at Nakhup; Dec. 2, we were at Changa with 9 baptisms and 3 confessions of faults. Please pray for the work here.

Fred D. Lay, 7844 Rancho Fanita Dr., Santee, Calif., Dec. 17—Since school started, I have been preaching on week-ends at various congregations in So. Calif. This coming summer, I plan to travel again with Bro. Lynwood Smith. He has been a real inspiration to me and has taught me much. We have a meeting at El Cajon, Dec. 21-30, with Bro. Paul Nichols. We are still growing and ask the prayers of the brethren.

J. J. B. Malowa, C/O F. E. H. Reavy, Box 12, Cholo, Nyasaland, Africa, Dec. 12—With great joy I report that the work in Cholo District is going forward. Nov. 4, I was at Namphungo church with Bro. Lichapa. Nov. 11, I was at Gogoya church with Bro. Nelson Tuanje. Nov. 18, I was at Pelusi church; I was there again on the 25th. We are waiting for the preachers to come from America. Greetings to all brethren; I shall be very happy if any favor a reply.

Johnstone Matimati, Box 562, Limbe, Nyasaland, Africa, Dec. 6—The work here is going on well. Oct. 7, I was at Mkhunyeriwa church with 10 confessions. Oct. 23, I was there again with 11 confessions. Oct. 14, I was at Mkwayila church; on Oct. 21, I was at Nakhuba church; on the 28th, at Namphungo. On Nov. 25, I was at Mkhunyeriwa church; and Dec. 2, I was at Namphungo. We are very much in need of missionaries. We shall be very grateful if they come soon.

Fred Renier, 1213 Montana Pl., Joplin, Mo., Nov. 27—The church here continues to hold on. We have suffered the loss of one who had labored the most to keep the church going; he is Bro. George Hogland who moved to Lubbock, Tex. He and his family are greatly missed, but we are not discouraged, and I believe we will grow. We invite preaching brethren passing this way to preach for us. We meet Lord's Day at 10:30 and 7:30; and Wed. at 7:30. You may contact Bro. Fred DeMasters at MA 3-9945 or the writer at SU 1-1671 for further information.

Rodney R. Ross, Box 3177 ENMU, Portales, N. Mex., Dec. 8—I enjoy reading the wonderful articles and reports of the OPA. It is wonderful that, through the love of Christ, man can make known the word of God. I am praying for Bro. King's recovery; he is a wonderful preacher. At the present, I am working with the congregation here, and attending the University. The congregation is small, but there is interest in Christ; for this we are thankful! One was baptized this last month. Oct. 28, I spoke at Lubbock, Tex. The interest there is indeed wonderful! I am studying and hope to begin preaching soon. Please pray for the church here.

Van Butts, Sapulpa, Okla., Dec. 12—Here is my renewal. We enjoy the paper very much and think you are doing a good job with it, Bro. McCord. We are glad to know that Bro. King is doing better. Dec. 1, I preached at Joplin, Mo. to some fine brothers and sisters; I also preached at Burkhart to some fine people. It is good to go to new places and meet the wonderful people; I look forward to returning. The harvest is ripe, but the laborers are few. Pray for me that I may do my part of the work.

Clovis T. Cook, 809 Lyons, Kansas City, Kans., Dec. 10—Since last report, we have baptized 5 here and we still have good crowds. I have preached at Mt. Grove and Lebanon, Mo. lately. Once a month, I am to preach both morning and evening at the 43rd and Mich. congregation on the Mo. side. Had a nice visit lately with the Foy Wades in the Ronny Wade home in Lebanon, Mo., also a nice visit with preaching brethren Arthur Wade and James Orten. Let us keep the iron of wisdom and knowledge hot so that when trouble comes, we may iron out the wrinkles, that we may present a smooth and unified front to the world and to the Lord at His second coming.

James D. Corson, 623 W. Arrington St., Farmington, N. Mex., Dec. 4—In behalf of myself and the brethren here, we wish to express our appreciation to the brethren who have helped and are now helping in the work here. To date, there is a promise of \$210 that we can depend upon; \$50 of this amount will be discontinued in Feb. unless the brethren who send it to me see fit to continue. Occasionally, a brother or sister has sent a donation of five or ten dollars and once, twenty-five dollars came as personal gifts. These are all made known to the church, and are included in my monthly support. The names and addresses of those supporting this work will be sent to those desiring them.

Carlos B. Smith, Wesson, Miss., Dec. 5—The church in Pearlhaven had Bro. Wayne McKamie for the summer meeting; there were 2 baptisms and 2 confessions. Since the meeting, there have been 2 baptisms and 2 confessions. Bro. Lemmons of La. baptized one; we are glad to have him once a month. Bro. Ernest Bailey preaches for us, too; this is his home congregation. Beginning next July 5, Bro. Edwin Morris will be here in a meeting. We want to use faithful men who are able to teach others also; all such men are welcome to come by and preach for us. I am glad to say that my health has improved some; remember me when you pray. We are glad to hear that Bro. King is improving. He has been a good soldier.

Irvin Barnes, Rt. 1, Box 211, Galena, Mo., Dec. 10—The meeting with Bro. Kornegay at Ponce de Leon closed without visible results. Although we failed in establishing a congregation, we had a wonderful meeting. Members from seven congregations along with 6 preaching brethren attended at different times and were a great help. For this we were very thankful. Since last report, I have preached at Walnut Grove, Ky., and enjoyed a week-end of Bro. Kornegay's meeting at Blue Springs. I also enjoyed holding a week-end meeting at Fieldstone, Mo. They were a source of encouragement to me. I have also been at Cassville and James-

ville, Mo. and Witts Springs and Hale, Ark. I enjoy the work of the Lord. Pray for me.

Luther Boek, 3549 Garfield Ave., Carmichael, Calif., Dec. 13—For the past month, I have been with the congregation at Sonora, Calif. I have visited many, and have been well received, both among the townspeople and the brethren. Their hospitality has been wonderful. We have had 1 restoration to date. There is a great deal of unrest among the digressive brethren, and they seem ready for some reforms. The congregation at Modesto is supporting this work. It is my understanding that they will send Bro. Billy Jack Ivey here the first of the year. I am happy to see him return to the field full-time. He seems to have new courage and zeal; also talents that need to be used. The field is so great and the workers so few. May God richly bless us all with new courage and zeal.

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., Dec. 20—Most of my public work this winter has been at nearby places. Dec. 28-30, we will be in Stockton for a series of 6 sermons. We, here at home, have been blessed with some good preaching of late. Our meeting with Bro. Lynwood Smith was one of the best. Others who have preached for us are Brethren Chester King, Jim Thompson, Taylor Joyce, Lee Boek and Fred Lay. We expect Paul Mackey before the year's end. Our spring meeting will be with Bro. Edwin Morris. I continue to appreciate the brethren here in many ways. They welcome preaching brethren; I feel we have been an example in this regard. Churches become sectarian when they close their pulpits to peace-loving, peace-promoting, faithful preachers. We need your prayers in these trying times.

E. H. Miller, Box 538, LaGrange, Ga., Dec. 17—The church here is doing fine. We are having good attendance and interest, though there is a lot of sickness among the members. Remember them in your prayers. Lord's Day before last, I was at Napoleon, Ala.; there was the largest crowd that I had seen there in a long time; so, they are doing well, too. Last Fri. night I heard Bro. Johnny Fisher from Lawrenceburg, Tenn. at Marietta, Ga.; he really gave a good lesson. Lord's Day morning, one made the good confession and was baptized that afternoon. Another came from digression, making confession of sins and having prayer for forgiveness. That congregation is really growing. I hope to have the directory ready in early 1963. Brethren are yet reporting, and some of the preachers have not as yet reported. We want it as complete as possible. Here are 3 subs.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Dec. 15—The work here is progressing nicely; our crowds and interest continue to be good. We have purchased 2 nice lots on which we plan to erect a building when we are able; they are in a nice location and should be an asset to the church. We plan just a nice, comfortable building—nothing out of the ordinary. I have been busy studying, visiting, writing articles for the paper and various individuals; I, too, have 1 study a week and have been taking care of the business necessary in purchasing the lots. I plan to be at Oklahoma City (N. W. 21st), Dec. 28-30; Ardmore, Okla., Jan. 20; Healdton, Okla., Feb. 24; and then Oklahoma City again

for a week-end in Mar. Have really been enjoying the OPA lately. We plan a singing here Jan. 19, 1963; why not plan to attend if you are in driving distance? Pray for us.

Ronny F. Wade, Box 564, Lebanon, Mo., Dec. 11—The work here is moving forward. Our crowds are generally improved at all services. The contribution is up. We are hopeful and prayerful. One has been restored recently and one confessed faults. The yearly meeting for the churches of this area was a big success. The work all over the state is encouraging. This is a working church. May God help us all to wake up and stay busy saving souls. If some spent one-half the energy preaching the gospel that they do fussing, fighting, and dividing, it would not be long until a definite difference could be seen. May the Lord bless all.

Roy Lee Criswell, Box 243, Sanger, Calif., Dec. 19—We regret to announce that our labors among the brethren in the Cincinnati, Ohio area will come to an end at the close of the year. We have certainly enjoyed working among such fine Christians. They are to be commended for their work's sake. The past year a preacher has been kept busy full-time in this area. There have also been 3 series of meetings. With a work program such as this, a congregation will surely grow. We believe that this one has grown both spiritually and in number; during the year there have been 10 baptisms and several restorations. Our next place of labor will be Sanger, Calif. We have been there before and learned to love the members there very much. Let us ever be encouraged to do more for the Lord in the year ahead. Remember us in your prayers.

R. B. Roden, Box 835, Corcoran, Calif., Dec. 15—Since our meeting closed here, we have baptized one. We have lots of sickness; our prayers are in their behalf, and may God's will be done. We plan to attend the New Year's meeting at Highway City, Calif. Dec. 13, I preached at Armona; we enjoyed a visit in the Ernie Lewis home. The OPA gets better each month. It is good to read so many good reports of God's blessed work. The wife and I will be working at Sacramento (64th St.) after Feb. 1, the Lord willing. This will be the third time we have worked there. The brethren at Corcoran have a mind to work and the Lord is blessing our efforts. Brethren, prayer is something more than asking God to run errands for us. Formal worship does not correct a faulty life. While the church is looking for better methods, God is looking for better men. Christianity helps us to face the music, even when we don't like the tune. Brethren, let us work harder in 1963!

Cicero Goddard, Box 276, Samson, Ala., Dec. 17—I am still doing personal work in Lubbock, Tex. Interest is pretty good, and I hope by next report I can say that the Lord's church among my people has begun to worship according to the Word of God. Here is a report of my support, as promised for a year. If there are errors, please let me know: Belton, Tex.—\$25; Nacogdoches Rd., San Antonio, Tex.—\$25; Levelland, Tex.—\$20; Stockton, Calif.—\$50; Pontiac, Mich.—\$10; Lubbock, Tex.—\$20; Lebanon, Mo.—\$20; Bakersfield, Calif.—\$10. I have also received donations from Huntington,

W. Va., Cincinnati, Ohio and 2 from Penna. I hope to stay in Lubbock until the work is established. This is an expensive venture; I am paying \$18.50 per week rent plus \$10 per week for a building for Bible study. We wish to announce the arrival of our fourth child, a boy, on Nov. 28. Thanks to God, both mother and baby are doing fine.

Geral W. Gosnell, Rt. 3, Box 295, Longmont, Colo. —The work in Boulder, Colo. is doing much good. The brethren are all in one accord. We started here with 3 families; last Lord's Day, we had about 40 present. I would like to give credit to whom it is due. Bro. Ralph Mustard has been a tireless worker here these past months; he has worked night and day, and I know his work has not been in vain. These men should be praised for their efforts. We are in dire need of more support here. Hood River, Ore. is helping now. There is much good to be done, but we need your help. How many of us are there today who would forsake all, as some do, for the sake of the gospel of Christ. Brethren, some day we must all be judged; what will we have to show? Will it be that we kept our money at home, and thus kept the gospel from some who need it. If you are interested in helping in this work, please write to me at the above address or Bro. A. M. Hopkins, Rt. 3, Box 41, Boulder, Colo.

Harvey S. Jackson, 1102 Fordham, Lubbock, Tex., Dec. 16—The church here is progressing nicely; we have a full house almost every Lord's Day and night. Dec. 2, we were at Frederick, Okla., our old home, and heard Bro. Gillis Prince for the first time in 12 or 14 years. It was good to hear him again. We look forward to the following meetings: Bro. L. G. Butler, in June; Bro. Gillis Prince in July; Bro. Fred Kirbo, in June, 1964; Bro. Don McCord, in Aug., 1964; and Bro. Wayne McKamie, June, 1965. Bro. Cicero Goddard is still doing work here among his race; he is quite a help to us at Third and Temple, too. Bro. George Hogland has recently moved here from Joplin, Mo. We are certainly pleased to have him and his family with us; he is a good teacher of God's word. This morning at the close of his lesson, 4 confessed faults. May God help us all to press forward. We are glad to know that Bro. King is doing so well and pray that he will soon be able to preach again. We certainly enjoy the paper.

James R. Stewart, 1926 Connor Ave., Waco, Tex., Dec. 12—Our present personal work in Memphis, Tenn. is still moving forward. We are getting invitations to come into homes for Bible study. A few days ago, we visited in the home of a Baptist Sunday school teacher and spent some time reading the Bible. I believe that this family will soon be converted to the Truth. Today, we visited with some digressive people; they seem to be honest. Another digressive family has invited us to come into their home and study with them. Two have recently made confessions and are attending church regularly. We are to be here until about the first of May. We are certainly enjoying the work with these fine brethren. We enjoy reading every issue of the OPA. Brother Wilks, your article, "On Rejection of a Brother or Sister" is certainly good. Give us some more of these good lessons. Bro. King, we are happy to know that your health continues to improve. We are still remembering you when we pray. Here is a sub.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Dec. 12—Nov. 21-28, I was with the faithful in Memphis, Tenn. They are a fine group to work with; Bro. Harris continues to study his Bible, and is upholding the Gospel of Christ. Bro. Hughes was missed in the assembly, as he was in the hospital suffering from a light stroke and a heart attack. We pray for his complete recovery; his home is always mine when I am there. While there, I visited an aged couple and taught them the Bible; how they enjoyed hearing it! Some of the children promised to obey the gospel. They asked me to come back. The aged woman said that she trusted that the Lord would enable her to come to church and hear the gospel. Lord willing, I return in Jan. Dec. 2, Bro. Robert Adams and family from near Brookhaven, Miss. were here; he gave us a very good lesson. Dec. 30, I plan to be at Jericho congregation, near Brookhaven, Miss. I am so thankful for the support that I am now receiving, in order that I might teach my people. May we all live to see 1963 in our new minds in Christ.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif., Dec. 17—The work in this area continues to move forward. Since beginning the work with the Arvin brethren, we have had three confessions and restorations and two baptisms. The Lord has blessed our efforts. There are also prospective members who we hope will soon respond to the gospel. Lord's Day, Dec. 2, we began a weekly half-hour radio program over KUZZ, Bakersfield, 800 kc., 9:30-10:00 A.M. It has been suggested that we keep on file a number of these recorded programs and make them available to other congregations who might like to use them. The Bakersfield and Arvin churches are both working together in sponsoring this broadcast. In the plans of the Bakersfield church is a new congregation in southwest Bakersfield in 1963, the Lord willing. Brethren, we need to raise our sights and aim at greater accomplishments in the Lord's work. It is good to be laboring with brethren who are willing to spend and be spent for the cause of Christ. Brother, what are you doing?

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., Dec. 6—We traveled to Ft. Worth and spoke to a fine audience twice; then to Bakersfield, Calif., speaking twice there; also twice at Arvin; then at El Cajon where I spoke once. Here, I saw my old buddies Bro. Nelson Nichols and Bro. Marvin Fisher. When we left Calif., the Bakersfield brethren gave us a send off at the home of Paul and Welma Nichols. We shall not soon forget this fine hospitality. There are some fine brethren at all of these places. We had Bro. Don McCord in a good meeting, with the best of interest; we look forward to him again in 1964. The Eastern Labor Day meeting was the best yet; it gets better every year. Next year, it is to be at Lovejoy, Penna.; brethren, please take notice. We had a fine meeting with Bro. Richard Nichols; that boy can really preach. We have preached at Chesapeake, Ohio; Fairmont, Piney View, St. Albans, Twelvepole, Wayne and Huntington, W. Va. We have helped Norman, Okla. and Chesapeake, Ohio on church buildings. We are helping support Bro. Kornegay at Raleigh, N. Caro. Others are helping in this work, too. The St. Albans congregation was to have started Bro. Leon Fancher in mission work about Dec. 1.

Tom E. Smith, Rt. 4, Box 17-A, Duncan, Okla., Dec. 13—Recently, my wife and I have been privileged to meet with several congregations in Texas. Nov. 18, I was at Olney for both services. These brethren are zealous and hospitable. My brother, Tony, lives here and I am thankful that he and his wife are among the faithful who are close enough to attend services when they are physically able to do so. Nov. 28-Dec. 6, we were at Andrews. Dec. 2, my son, C. A., did the teaching in the morning and I in the evening. On Wed., Nov. 28, I also gave the lesson; and Dec. 5, listened to one of the young men of the congregation. There is some good talent in this congregation. Last Lord's Day, we were at Jacksboro, Tex. and found the brethren as usual full of zeal and enthusiasm. Upon returning home, our hearts were made sad to hear that Sister Ella Webb, daughter of Bro. and Sister Emmett Lindsey was ill in an Ardmore, Okla. hospital. She passed away Tues., Dec. 11. The funeral service is to be today with Bro. David Macy officiating. May God's protecting and omnipresent hand comfort her husband, Cecil, and their 2 daughters, her father, mother and brothers and sisters. She will be sadly missed at all of the services at Healdton and Graham, Okla.

Bonnie B. Cayson, 1993 Burn Ham Ave., Memphis, Tenn., Dec. 2—Since last report, Bro. Wayne McKamie has held a meeting here. His preaching was food for the soul, indeed. The meeting was a spiritual feast. The church here has suffered a great loss in the moving of Bro. and Sister Kornegay and Sister Bess Reynolds; wherever they go, you can expect the church to grow. They are pillars in the church; we look forward to their return. The Reynolds from Montgomery have moved here, and we are happy to have them in our midst. Bro. James R. Stewart is doing personal work here; he and Sister Stewart are numbered among the best. May we all live such lives that the same can be said of us. Bro. Stewart recently baptized a 72-year-old lady who had been a Baptist for many years. I have preached at Batesville and Witts Springs, Ark. At Batesville, Bro. Stewart and I preached a double-header with 3 confessions. Bro. Pinegar preached here last Lord's Day; 2 came back to the fold. Bro. Harris, who is numbered with the colored brethren here, is advancing very fast in the teaching, and is a great help to the church. The past two Thurs. nights, we have gone into a home where there are 2 invalids and preached the gospel to them. Brethren, let us go into all the world and preach the gospel to all who will listen. May the Lord continue to bless all is my prayer.

Ralph E. Mustard, 1481 W. 71st Pl., Denver 21, Colo., Dec. 9—I am happy to report that the work in the Boulder area continues to show encouraging results. The church here is very active and some of the male members have regular home studies which are bringing forth fruit "meet for the Master's use." In the assembly last Lord's Day, we had a Catholic family and a young woman of the so-called church of God. We are expecting several more visitors of various persuasions this Lord's Day. Our work here among the Catholics looks very promising. We hope some day to have a Spanish-speaking congregation here. If this goal is to be accomplished, we will have to have better cooperation from the brotherhood. Will you get behind this work with all of your heart? We have a "little Mexico" right here and it will be disastrous if we are forced to let up now. The family we have helped most is showing more and more interest in the Bible way. This can open a door of opportunity among others. The wonderful articles of late by Brethren Ronny Wade, McCord, Hinton, Morris and Miller should certainly stir up our minds and cause us to make an all out effort to convert lost souls. Remember every knee shall bow before God and every tongue shall confess before God for the things we have or have not done in this life. Bro. King, we are glad you are showing improvement. We received the second order for song books. We hope that our growth continues so we will need more soon. Remember us in your prayers.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., Dec. 17—It is with a great deal of regret that I have to report that my condition, stemming from complications, is worse; I am better so far as the cancer is concerned. I have been asked by some brethren to make a full report of my condition; I have asked my physician to do this. Under date of Dec. 14, 1962, he wrote: "To whom it may concern: Mr. Mason was treated with x-ray for inoperable carcinoma of the lung in Oct., 1961. He has continued to have cough, pain in the chest and fever; and, in addition to that is bothered by very severe migraine headaches which we have been unable to relieve. I feel it might be advantageous for him to enter one of the large clinics such as Stanford University or University of California for further treatment. His condition is such that he is unable to carry on his evangelistic work." The first of the year will soon be here, and I cannot find words to tell the churches how much I appreciate the faith in the Lord that you have shown by your works (James 2:18) in helping me to live and keep my bills paid. I would have lost everything I have, even my life, had it not been for you. I wish it were all over, but it is not; you have fulfilled your promise to help me. May God bless you and may your work be recorded in heaven is my prayer. I am sorry I did not report in November. In Oct., I received \$230; in Nov., \$190. I would like to make it clear that I am reporting all that I receive.

Gillis Prince, Wedowee, Ala., Dec. 17—The meeting in Fredrick, Okla. was a good one. The interest was good throughout. We had visitors from Ft. Worth and Wichita Falls, Tex. and Sentinel, Okla. The J. W. Pendergrass family from Watsonville, Calif. was visiting friends in that part, so they came by for one service. Two confessed faults; one came out from the Christian church. At almost every service, we had some from digression in attendance. These brethren know how to supply a preacher's needs. Their hospitality is unsurpassed. I am to return next April. For the next 6 months, I will be working with the Mt. Pleasant, Fla. congregation. Brother Lee Boek has been working with them for some time. Lee is a fine boy and a good preacher. He is to be commended for the work he has done here. I believe the church has a bright future. At present, I am making my home with Bro. Lloyd Kornegay, a man who has made a sacrifice for the cause here. Lloyd is a light for the church and the community. Brethren wishing to reach me here may address me at Box 27, Gretna, Fla. My faith was made stronger by the many good field reports in the last OPA. I am glad to see that the congregations have a mind to work. Brethren, may we awake and work while it is day; the Master Teacher once said, "For the night cometh when no man can work." My love and regards to the brethren everywhere. Pray for me and mine.

Billy Jack Ivey, 212 El Vista Ave., Modesto, Calif., Dec. 11—My brethren, it is with considerable joy that I declare my intentions to return to the evangelistic field full-time. Realizing the great need for preachers in these perilous times, and recognizing the fact that I do have a feeble ability to preach, I place myself and my family back into the evangelistic program of the church. This is the first time in over 6 years that I have desired and intended by God's help to preach the gospel full-time. I place myself on the mercies of the brethren with the sincere hope that you shall see fit to engage my services. I do not plan to do personal work or extended work as my talents definitely do not excel in this particular field of the Lord's work, but I am free to travel anywhere in the U. S. A. for meetings or singing schools. No matter how small the congregation or whether you have financial support or not, feel free to call me for your meeting or music instruction. My telephone is La 4-6789. Please call me any hour, day or night. May God richly bless you is our prayer, and may the Master see fit to bring us together to labor in His vineyard.

Make it thy business to know thyself, which is the most difficult lesson in the world.

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. 2

"EDIFYING OF THE BODY OF CHRIST"

By D. B. McCord

Our caption expresses, as this writer sees it, one of the most essential needs of the church of all times. Edification was such a great need in the church's infancy that Bible writers spoke of it often, and in the most forceful terms. It is such a great part of the divine plan that men who have had, and still have, this responsibility have been admonished of their duties time and time again. It follows as the night the day, you show me a church with edification, you show me a church that grows; on the other hand, you show me one that lacks it, and you show me one that is dead or dying.

Terms defined

I have taken our caption from Ephesians 4:11. We need now to define, as best we can, the terms. The word from which is translated "edify" simply means to "build up." Edification is simply that process that has this as its function. A recognized commentator has defined our term this way: "The act of one who promotes another's growth in wisdom, piety, holiness and happiness." By "the body of Christ," we simply mean the church of Christ, as Paul so defines it in Colossians 1:18, 24.

We quote now for our readers' convenience Ephesians 4:11-16. We have put in bold-face type the parts that we consider most important in our study. It reads this way: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Four important divisions

In our text, as it were, we find in analysis, at least four important divisions. They are: (1) For edification "he gave some" who have certain functions; (2) For

(Continued on page nine)

FELLOWSHIP WITH THE SAINTS

By Edwin S. Morris

John wrote the following in 1 John 1:3: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. "Fellowship" means association, community, communion, joint-participation, intercourse; the share which one has in anything. John wrote this epistle so that his readers who were not eye-witnesses of the life of our Lord might enjoy joint-participation with him in his first-hand knowledge of the Lord, as gained through the senses of sight, hearing, and touch. Our fellowship is through the word given us. We, as saints, enjoy fellowship one with another in many things and we want to observe some of them.

First, we have fellowship in **standing and responsibility**. Paul, in Rom. 11:17-21, teaches that both Jew and Gentile are equal under the Gospel dispensation and have the same responsibilities. In verse 17, he said, "And if some of the branches be broken off"—The Jews, the natural branches of this olive tree; "were broken off" by unbelief. "Thou, being a wild olive tree"—When the Jews, the natural branches, were broken off by their unbelief, the Gentile Christians, not natural branches, not of the seed of Abraham, but wild olive, "were grafted in," that is, they were adopted into God's family, and became Abraham's children. "And with them partake of the root and fatness of the olive tree"—with Jewish Christians, these Gentile Christians became partakers of all the blessings belonging to Abraham's children. Even though this Gentile was grafted in because of the unbelief of this Jew, he still had nothing of which to boast. Notice in verse 18—"Boast not against the branches"—The Gentile Christians should not glory over the broken branches. This mercy was extended them of God and they should not glory over the fall of the Jew. "But if thou boast"—Salvation was from the Jews (John 4:22). Converted Gentiles, then, had no reason for glorying over Jews who became subjects of Divine disfavor through unbelief. It is through Abraham and his offering that God's mercy has come to the Gentiles." This would certainly impress upon our minds today that we are all children of God by His mercy, and have nothing of which to boast, but all have fellowship in our standing and responsibilities. Sometimes, it could be that we might think that we possess a higher standing than others. Whether we be an elder, deacon, preacher, we are all one in Christ Jesus. Let us remember that lest we be exalted. Then,

in verse 19, he shows that the fact that the rejection of Israel occasioned the advantage of the Gentiles, afforded no ground for glorying. Denney says: "The presumptuous Gentile persists: It is not to the root I compare myself, but branches were broken off that I might be engrafted: that surely involves some superiority in me." It is possible, the Gentile would say to the Jew: "You have shown yourselves unworthy, so were cast off, while we have shown ourselves worthy and have been grafted into the favor of God." Neither class had anything to boast of because it was by God's mercy that salvation has been given to them. Jesus did not die for us because we were Jew or Gentile, male or female, bond or free, but because we were just plain sinners who were unable to save ourselves. Now, we can by obeying His gospel, and it is for all; regardless of what position we might attain in His Kingdom, we are to be humble and realize that what we are, it has come from God. Oh, today so many boast of their spiritual achievements, forgetting that God has permitted them to be what they are. What could I preach without the word of God? I would be helpless. So, to Him we should give praise. In verse 20, "well" suggests "admitting the fact." The words "because of unbelief they were broken off"—show that the sole cause of the breaking off of the Jews was their disbelief in Christ. "Thou standest by faith" shows that the only ground of acceptance of the Gentiles was their faith in Christ. Granted that the Jews were rejected because of their unbelief, there was no personal merit in Gentiles by which they became recipients of the Divine favor. That favor was bestowed on the condition of faith, and faith excluded boasting (3:27). "Be not highminded;" that is, "stop thinking high (proud) thoughts." Highmindedness is the forerunner of stumbling. A privilege granted affords no room for self-glorying. On the contrary, there is room for fear of the danger of stumbling as Israel did. Verse 21 shows conclusively that Christians may conduct themselves in such a way as to sever themselves from God's favor. He will no more tolerate unbelief and self-sufficiency in the Gentile than He did in the Jew. And, fellow Christian, today God will no more tolerate our sins than he did the sins of His children of old. So many times today, people continue in sin and think, or at least hope, God will overlook them. But, just remember, if God spared not the natural branches, take heed lest he also spare not thee. Further, we study in Eph. 2:19: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God. 'Strangers' means aliens. 'Foreigners' means strangers, ones who live in a place without the right of citizenship; metaphorically, without citizenship in God's kingdom. 'Fellow citizens' means possessing the same citizenship with others; a fellowcitizen is a Gentile who is received into the communion of the saints; that is, of the people consecrated to God.

Each one who has obeyed the gospel and lives the Christian life has a place in the church. We should feel that we have a place and a duty to perform. We are a part of this great body and should realize that we are fitly framed together unto an holy temple in the Lord. Now, notice 1 Cor. 14:20—"Brethren be not children in understanding;" understanding is from the mind; the faculty of perceiving and judging. Be not weak and attracted by the sound and show of tongues like children who are pleased with anything that will amuse,

and at little things that afford them play and passtime. Adam Clarke says: "Brethren, be not, as little children just beginning to go to school, in order to learn the first elements of their mother tongue, and with an understanding only sufficient, to apprehend those elements." Howbeit in malice be ye children." In wickedness, be ye as infants, who neither speak, do, nor purpose evil. In malice and bitterness, be free from all malicious thoughts and actions as little children who cannot cherish such. "But in understanding be men," that is, be ye perfect men, whose vigor of body, and energy show a complete growth, and a well-cultivated understanding. Keep on becoming adults in your minds. This is a noble and needed command, pertinent today. Dearly beloved, let us take heed that in our fellowship we have a fellowship in our standing and responsibility. Let us not shirk this, but endeavor as a member of this body to do our part.

(To be continued)

—905 Bluewood Drive
Dallas 32, Texas

A MINISTER OF GOD IN THE GOSPEL

By Tom E. Smith

The following Scriptures contain a list of the trials that a preacher of the gospel must forego in order to fulfill his duties as such: "We also as workers together with Him, beseech you also that you receive not the grace of God in vain. Giving no offence in anything, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonment, in tumults, in labors, in watching, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left. By honor and dishonor, by evil report and good report: As unknown, and yet well known, as dying and behold we live, as chastened, and not killed. As sorrowful, yet alway rejoicing, as poor, yet making many rich: as having nothing and yet possessing all things" (2 Cor. 6:1-10).

How do we show our appreciation for such sacrifices that faithful men of God make in order to promote the cause we pretend to love so much? Read 1 Cor. 9 in its entirety and we can readily see the obligations of the church in such matters—yes, the whole church, not just a few members or a few congregations. As the Apostle Paul said in 2 Cor. 8:13: "—for I mean not that other men be eased, and ye burdened."

Now, read 2 Cor. 8 and 9, in their entirety, and we will find that both the contribution and the distribution are primarily for the needy saints. The Apostle Paul in acknowledging the communication of the church at Philippi said, "For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift but I desire fruit that may abound to your account" (Phil. 4:16-17).

Now, my prime reason in writing this is in behalf of our beloved Brother Homer L. King. Do not misunderstand me to say that Brother King is not being adequately cared for, but are all of the congregations with whom he has labored the past thirty years participating financially for his care as they ought? My home church

at Healdton, Okla. has agreed to send a contribution each month for an indefinite period of time.

I am writing this as the Apostle Paul would say, "Being confident in this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:1-6). What I have written relative to Bro. King's needs is applicable to any and all gospel preachers in this category. May God help us to always have a desire to see that all of the saints in Christ are cared for according to His divine will. Brethren, do we want "fruit that may abound to our account" in the day of judgment? Think on these things.

—Rt. 4, Box 171-A
Duncan, Okla.

CONCERNING AFRICA

By Paul O. Nichols

It is good to see that some in the brotherhood are once again getting interested in overseas mission work. I am a firm believer in our preaching the Gospel to all nations.

While we are generating interest in foreign mission work we should not neglect our responsibilities here at home. Of course, I do not intend to encourage the attitude of some whom I have met who suggest that they are not interested in foreign work because we have plenty to do here—and then do nothing but hold a short meeting or two a year for themselves. Certainly, we have a lot to do at home. There are many states in which there is not one faithful congregation, but usually these brethren who have no interest in overseas mission work are doing nothing about it. If brethren who would rather do mission work here at home would put men in places here in the States where there are no congregations, then I am sure they could more justifiably refuse to have a part in foreign work.

While we are considering doing work outside our own country we should not forget our next door neighbor to the south, Mexico. We have already made some inroads into that country and we should follow through. There has been some interest shown in that field, but not nearly enough. We already have some Mexican preachers who have received some encouragement, but not as much as they should. I am glad that we have some brethren here in America who are interested.

Now, brethren, let me tell you something about Nyasaland, Africa. In this little country, which in area is about the size of Indiana, there are about 2,800,000 Africans. I understand that over 2,000,000 of them make less than \$45.00 a year. (Yes, I mean a year.) Naturally, the members there do not have much with which to support the African preachers, and it is only right that we should want to help them, but we must use sound judgment in so doing. For instance, in an effort to do good we can do harm by supporting them so that they have more than their fellow Africans; this has a tendency to provoke jealousy and envy. Also, it encourages insincerity and hypocrisy in causing men to claim to be preachers of the church who are not even Christians in order to get support.

When Gayland Osburn and I arrived in Africa in 1959, it was not long until I had begun to suspect that all those claiming to be preachers were not even scripturally baptized believers, and many of them were receiving support from the States. So, I taught a lesson

on Gospel obedience one day, and nineteen of those preachers were baptized. Also, one man was receiving support who did not even claim to be a preacher, but whose name was submitted to us for support. We need to know more about whom we are supporting, and we should take into consideration the standard of living there as well as the needs, lest we encourage hypocrisy on the part of those who would like to receive support insincerely.

After reading the reports from Africa from time to time and noting some of the things that have been said, I have done some investigating, as I said in my last article. I also intended to say that I was not completely satisfied. I am still in close enough contact with that field that I can tell fairly well what is going on. While I believe that we should seriously consider sending men to Africa, I think that we should also exercise a certain amount of caution and wisdom. By so doing, we might save ourselves a lot of headaches later. If we do not know what the true situation is, we could get ourselves into difficulties which would hinder our efforts. We should have learned something from the past.

Only one of our preachers here in the States has volunteered to go to Africa. The need is here now, but where are our volunteers?

—1400 Adena St.
Bakersfield, Calif.

Remarks

As we go to press, the following comes from Brother David Macy: "If it is the Lord's will and the brethren feel that I am qualified for the job, I would like to plan on leaving for Africa in June or July of this year if possible.—It seems to me that if I ever get over to Africa I will have to set a definite goal and work toward this goal as much as possible." It is evident that Brother Macy places the responsibility of choosing and sending upon the shoulders of brethren; this is the way it should be. This I have always contended. This is the responsibility of brethren and no one else.

I, too, wish there were those who would volunteer along with Brother Macy. I am sure it is wise and best to send more than one. A man with children chooses a tremendous undertaking in such a work. This, money-wise, is an expensive venture. For this reason, and for the fact that the cause of our Lord is involved, brethren who go should go with the intentions of staying for at least 3 to 5 years or longer. After all, those with sectarian and digressive leanings go into mission fields of utter deprivation and stay a lifetime. To date, so far as I am aware, three congregations have expressed a desire to help in this work. Is the congregation where you attend willing to get this worthy venture under way? Are there others in the preaching force who, too, will offer their services? If so, why not please let your desires be known. Time is swiftly passing! The decision as to whether or not this is done is in the hands of good brethren now. The decision, too, as to who will go is in the hands of brethren.

—D. B. McCord

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

Old Paths Advocate

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EDITORS

Homer L. King.....1061 No. Pilgrim, Stockton, California
D. B. (Don) McCord.....757 N. Cedar Dr., Covina, California
Clovis T. Cook,809 Lyons, Kansas City, Kan.
Ronny F. WadeBox 564, Lebanon, Mo.
Edwin S. Morris905 Bluewood Dr., Dallas, Tex.

PUBLISHER

Homer L. King.....1061 No. Pilgrim, Stockton, California
Telephone: Howard 6-8894

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NEW EDITORS



CLOVIS T. COOK

Brother Clovis T. Cook was born in 1914 at Halsel, Texas to the late Brother Huey Cook and Sister Lavada Cook. He was the oldest of ten children. He was baptized in 1931 by Brother James R. Stewart, in Wichita Falls, Texas.

Brother Cook began preaching the gospel in 1932; and in 1934 he went into the evangelistic field full-time. He studied under Brother Homer L. King, and was associated, as well, with Brother Homer A. Gay for many years.

In 1935, Brother Cook was married to Sister Velma King, the daughter of Bro. Homer L. King. They have one son, Travis.

Clovis has always believed in the policies of the *Old Paths Advocate*, and has worked hard to advance its cause in the brotherhood. He is firm and sound in the faith, holding the line against digression and all forms of liberalism. He has preached and taught vocal music in many of the states of this good land. He presently resides at 809 Lyons, Kansas City, Kansas.



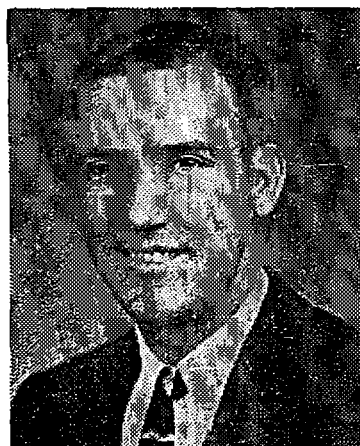
RONNY F. WADE

Brother Ronny F. Wade was born April 4, 1936 at Cleburne, Texas to Brother Foy and Sister Inez Wade. In September 1949, he obeyed the gospel under the preaching of Brother H. E. Robertson.

Ronny's formal education was received in the Ft. Worth, Texas schools. He attended Texas Wesleyan College and graduated from Texas Christian University in the spring of 1958 with a Bachelor of Science Degree in Elementary Education.

On June 5, 1955, he was married to Sister Alfreda McKeand of Ceredo, W. Va. They are the parents of one son and twin daughters.

When 15 years of age, Ronny began preaching at small congregations on the week-ends and traveling with Bro. Homer A. Gay during summer vacation. He continued this until graduation from college, at which time he began to devote all of his time to preaching the gospel. He has preached in 19 states, and conducts 12 to 15 meetings, on an average, every year. He presently resides in Lebanon, Missouri, working with the congregation there during the winter months and conducting meetings in the spring and summer.



EDWIN S. MORRIS

Brother Edwin S. Morris was born Oct. 24, 1922 at Mt. Calm, near Waco, Texas, to the late Brother James R. and the late Sister Susie Morris. He obeyed the gospel in July, 1936 under the preaching of the late

Brother Homer A. Gay. He began devoting full time to preaching the gospel in November, 1950, working with the congregations in Midland and Odessa, Texas. He has preached in several states and has conducted as many as 17 meetings in a year.

Brother Morris was married to Frances Cranfill of Waco, Texas on May 20, 1944. She is a Christian, a devoted preacher's wife. The Morriszes have two daughters, Linda and Susan, who are both members of the Lord's body. At the present time, Brother Morris is working with the Denley Drive church in Dallas, and conducts meetings in the spring, summer and fall. He presently resides at 905 Bluewood Dr., Dallas 32, Texas.

Remarks

Under date of December 31, 1962, Brother Homer L. King signed the following request which we shall keep on file: "To whom it may concern: It is my desire that the following brethren be added to the editorial staff of the *Old Paths Advocate*: Clovis T. Cook, Ronny Wade, and Edwin S. Morris."

I want to assure all, as I have assured Brother King, that this request meets with my unreserved approval. It has been, and is yet, my sincere desire to comply with his wishes in so much as I am able.

These three men are my close friends. I consider them to be Christian gentlemen of the highest order. We have no fight to make but the "good fight of faith;" we have no cause to espouse, but the cause of our Savior. We do not seek domination over the thoughts and actions of others. No man's loyalty to God is determined by his loyalty to this journal. If we can in some small measure by way of this medium assist in restoring Christianity to its original purity and beauty, we shall be most grateful. With hope alive, faith aflame and the peace of God standing guard at our heart's door, we plod on in prayerful humility and devotion. God help us all to please Him!

At Sister King's suggestion, and with Brother King's approval, her name is no longer in the masthead as assistant. Few realize the labor that Sister King has put into helping Brother King in this work through the years. Both she and my wife devote a great deal of their time every month in keeping legal, necessary records.

"Our helpers" — You will notice our sub list is even better this month than last. We again say a sincere thank you to all for your help; without you and your interest, we could not carry on such a work.

Field Reports—We consider our "From the Fields" section one of the most appealing to our readers; indeed, some say the reports are items of first interest. Therefore, it is our desire to keep them coming. We kindly ask all preachers and brethren who care to do so to make use of this section.

Brother King improves—Bro. King's condition in every way shows remarkable improvement. His speech is gradually being re-gained. In my recent visit with him, he proved to me more than ever that the paralysis in no way impaired his thinking and reasoning powers. May God continue to bless him. He and Sister King kindly express their thanks for the following donations in Jan.: Lee Summit, Mo., by Bro. Ralph Meents—\$50; Jacksonville, Fla., by Bro. Bob Kornegay—\$50.

Address for March—In continued compliance with

Bro. King's wishes, please send all material intended for publication to me at 757 N. Cedar Dr., Covina, Calif.

—D. B. McCord

OUR HELPERS

You will find listed below the names of those sending us subs from December 21 to January 21, and opposite the name the number of subs sent. We want to express again our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue this good work? Please check the following list and report any errors to us immediately:

Elizabeth Byford—20; E. T. Yarbrough—12; Ruth Cohea—10; Taylor Joyce—9; James R. Stewart—5; Herman Hooper—5; Ella Walkup—5; Roland Parish—4; Harold Heflin—3; L. G. Butler—3; Bud Hash—3; Floyd Morrow—3; Zelta Borrell—3; H. J. Jackson—3; Pat McCracken—3; Johnny Elmore—2; James D. Hensley—2; Hartman Fitzgerald—2; Clovis T. Cook—2; Floyd Lechner—2; Laura Smith—2; Clara Wilkerson—2; Mrs. J. R. Permenter—2; Harry Wallace—2; Ernie Lewis—2; Edwin Morris—2; Wallace Middick—2; W. E. Murry—2; Wayne Sutherland—1; Johnnie Cate—1; R. E. Robinson—1; W. C. Milner—1; Mrs. Ethel Chancellor—1; Mrs. C. E. Blanton—1; Frank Graham—1; Robert Strain—1; Don King—1; James M. Waters—1; Jimmy Winchester—1; Wm. E. Butts—1; Ferd Roberson, Jr.—1; Billy Joe Board—1; J. P. Washburn—1; Robert Powell—1; W. F. Sifford—1; Bea Seeley—1; Lynwood Smith—1; Wanda Turner—1; James Howell—1; Jessie French—1; L. F. Upshaw—1; Ray Osburn—1; Bill Roden—1; Ray Fox—1; Carlos Jackson—1; Everett Nichols—1; Mrs. H. J. Commeaux—1; C. A. Smith—1; Mrs. G. I. Snodgrass—1; Wendell Webb—1; Fred Reynolds—1; T. F. Thomasson—1; Edgar Claywell—1; Mrs. Wanda Sloan—1; Paul Nichols—1; John Spradley—1; Francis M. Holt, Jr.—1; Mrs. Jessie Tobey—1; James Orten—1; J. S. Shelley—1; Billy Jack Ivey—1; K. G. Wilks—1; Mrs. M. F. Cisco—1; Mrs. Olan A. Taylor—1; Timothy Phillips—1; Bob Kornegay—1; Mrs. Charles Warren—1; Fred Lay—1. Total—167.

QUESTIONS FROM OUR READERS

By D. B. McCord

Some questions we get are of general concern, so here we deal with two of them: An Oklahoma sister asks, "Is it right or wrong to attend the mid-week services of a congregation that does not worship scripturally?" I do not know that this can be answered yes or no. This sister indicates that her only reason for such attendance would be due to the fact that several friends who do not worship scripturally have attended meetings of the church; and in order to get them to come back and learn the truth, she wonders if it would be alright to attend their services, and attend at times when the church that worships scripturally is not meeting, and of course never on the Lord's Day. I can see where attendance at other religious services would be an incentive to get others to attend with us, and thus have an opportunity to teach them the truth. I do not know of a principle violated in such attendance so long as we bear in mind the following: We should not neglect "home fires" in such attendance. We should be strong enough to discern between what is right and what is wrong, and not be influenced by error. There are peo-

ple today in error who would not be there if they had not made the first visit to where it is preached and practiced. Too, time is at such a premium; only the individual knows how much time he could devote in such attendance. What might be weakening to me in such attendance might not be weakening to you. This is my judgment, and where men have to give their judgment, there is room for error. I would not want to mislead.

A California brother asks: "What do preachers and teachers mean in their reports when they say a certain number confessed faults and a certain number were restored?" I think that brethren mean that someone is restored when he comes out of error and confesses, or otherwise comes back to his duty. When we speak of a person confessing sins or faults, we usually speak of a person who, as we say, has been "in duty," but has committed faults that need to be publicly confessed. We read, "Confess your faults one to another, and pray one for another—" (James 5:16), and "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. 1:9).

In this connection, we might consider Galatians 6:1—"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." In analysis, we can not help but notice that a fault is mentioned and a restoration is in order. In reality, then, when one is restored, he had a fault and one which no doubt needed to be confessed.

I rejoice to publish and read of baptisms that brethren and preachers report. Frankly, however, I have some misgivings about publishing so many faults being confessed. Faults must be confessed, do not misunderstand me, but it is my feeling, for the good of the church, such needs to be kept "at home" as much as possible, and not published abroad.

HELP WANTED-

Fresno, Calif.—The Orange Ave. congregation here is interested in sponsoring mission work in the Washington-Oregon area. Preliminary arrangements are made. We need someone who is interested in doing the personal contact work for such a period as is necessary, with the idea of building up the church. Please contact Don Rowland, 3054 W. Swift Ave., Fresno 5, Calif.

Tulsa, Okla.—The congregation here is interested in getting a preacher who has the knowledge and ability to preach the gospel, do personal work, and train the congregation to do such a work. Details will be discussed by mail. As we do not have the addresses of all the preachers, we take this means to let our desires be known. In reply, please state when and for what period of time you will be available. Please contact Gene Hopkins, 1551 N. Irvington Ave., Tulsa 15, Okla.

NEW MEETING PLACE

The church that formerly met in Cottonwood, Calif. is now meeting at 2322 Calif. St., Redding, Calif. We meet every Lord's Day at 10:30 and 6:30. We extend to all a welcome to visit us. Please send us names and addresses of those whom we may visit concerning spiritual matters. For further information you may contact Bro. Archie Boek, Phone 243-0295 or Bro. Jerry Thompson, Phone 243-1904.

—Jesse French

ACKNOWLEDGMENTS

Waterloo, Iowa—We wish to gratefully acknowledge the following contributions for our building: church, Montebello, Calif.—\$25; church, Brazil, Ind.—\$25; church Mozier, Ill.—\$15.

—M. E. Mountain

Ft. Worth, Tex.—We, at 2410 Warwick St., acknowledge with gratitude the following donations for use in the construction of our new building: church, Frederick, Okla., by Bro. C. R. Fancher—\$200; church, Stockton, Calif., by Bro. Roy Smalling—\$50; church, Arlington, Tex., by Bro. Grady Coble—\$20; church, Lovejoy, Pa., by Bro. Eugene Lockard—\$10. Total—\$280. Grand total—\$709.

—Wallace Middick

Norman, Okla.—We wish to hereby acknowledge and express our sincerest thanks to the following for donations to be used in the construction of our building for worship, which we hope to begin in the very near future: Church, Washington, Okla.—\$200; church, New Salem, Miss.—\$200; church, Lexington, Okla.—\$102.11; church, Lee Summit, Mo.—\$100; church, Yuba City, Calif.—\$50; church, St. Albans, W. Va.—\$50; church, Davis, Okla.—\$35; church, Arlington, Tex.—\$20; church, Lovejoy, Pa.—\$20; church, Wayne, W. Va.—\$15; church, Forest Grove, Ore.—\$10; church, Huntington Pk., Calif.—\$10. Total—\$812.11. Grand total—\$3,232.11.

—Dave Bowlan

A PROPOSED DISCUSSION

The following propositions will be discussed April 16-19 at Flint, Michigan by Brother E. H. Miller and Mr. Albert Abbey:

Proposition No. 1—The Scriptures teach that there is only one person in the Godhead; namely, Jesus; and water baptism is to be administered into only one divine Name, Jesus.

Affirmative: Albert Abbey — Negative: E. H. Miller

Proposition No. 2—The Scriptures teach that there are three distinct persons or beings in the Godhead: God the Father, Jesus Christ the Son, and the Holy Spirit, and baptism is to be administered "into the name of the Father and of the Son and of the Holy Spirit."

Affirmative: E. H. Miller — Negative: Albert Abbey

Proposition No. 3—The Scriptures teach that people today should receive only one baptism (water baptism). The baptism of the Holy Spirit, and the signs and wonders, and divers miracles are not intended for people today.

Affirmative: E. H. Miller — Negative: Albert Abbey

Proposition No. 4—The Scriptures teach that people today should receive two baptisms (water baptism, and the baptism of the Holy Spirit), and the signs and wonders are intended for God's people today.

Affirmative: Albert Abbey — Negative: E. H. Miller

There shall be one night to each proposition with two affirmatives and two negatives of 30 minutes each, and each speaker agrees to act a Christian gentleman in every way.

Signed: E. H. Miller — Signed: Albert Abbey

For further information, contact Floyd E. Harris, 1711 Jewell Dr., Flint 5, Mich.

NOTICE

January 6, 1963

To all faithful brethren:

We, the undersigned members of Fairview church of Christ, Wichita Falls, Tex., having worshipped together for twenty months, find that our opinions do not concur. In view of this, we have decided to become two separate congregations, both worshipping alike. We affix our names to this in testimony of facts.

E. J. Smith, Jr., Jirl Cook, T. T. Morris, Dee S. Tate, Arley D. Fancher, George W. Anderson, James R. Smyth, M. S. Kennedy, L. L. Jackson, Jr., Irving O. Fleming, Jack E. Woodruff, L. S. Clements, K. G. Wilks, Lloyd P. Cox, A. B. Stermer, Z. J. Fancher, J. P. Vannoy, J. R. Loudermilk, H. C. Fox, Ted Warwick, Wm. R. Harmon, Leo Cook, C. W. Carson, W. D. Goodgion.

MODERNISM OR THE WORD OF GOD-

These figures show the trend, especially of the denominational world toward infidelity and modernism. The figures represent 1500 preachers, and students from leading denominations.

1. There were 60 percent of the preachers and 18 percent of the students who believed in an "actual devil."
2. There were 33 percent of the preachers and 2 percent of the students who believed in the "creation of man."
3. There were 66 percent of the preachers and 18 percent of the students who believed in the "New Testament final revelation."
4. 71 percent of the preachers and 25 percent of the students believed in the "virgin birth."
5. 70 percent of the preachers and 29 percent of the students believed in the "death on the cross."
6. 84 percent of the preachers and 44 percent of the students believed in the "resurrection and ascension."
7. 57 percent of the preachers and 1 percent of the students believed in "heaven and hell."
8. 62 percent of the preachers and 18 percent of the students believed in the "resurrection of the body."
9. 60 percent of the preachers and 17 percent of the students believed in the "final judgment."
10. 40 percent of the preachers and 8 percent of the students believed in the "second coming."

If our faith is founded in God's word, we have no cause to be alarmed, for ourselves, but we must guard the faith of our children.

—Adapted from church bulletin, Stockton, Calif.

HOW TO MAKE WORSHIP SATISFYING AND ENJOYABLE

1. Always pray before you come to worship God.
2. Come ahead of time and spend a few minutes in quiet meditation.
3. Come to worship God. Remember that worship is not to amuse or entertain, but to honor God and Christ.
4. Come expecting to enjoy the service and to receive a blessing.
5. Enter enthusiastically into every part of the worship, sing from the heart, pray, study, listen, give. Be a worshipper, not a spectator.

6. When worshipping, forget the faults of others there and think of your own imperfections. Confess your sins and forget the sins of others. Seek forgiveness.
7. Give the preacher a sympathetic hearing, and pray for his success and power in the Word. Do not allow anything to detract you from getting his lesson.
8. When listening, remember it is God's word you are listening to and listening for. It is manna to your soul. Feast upon it.
9. When the service is over, be warm and friendly to those about you. Notice the stranger, and make him feel welcome. He came because his soul was hungry. Encourage him.

—Selected

PRAYER CLOSETS

By his camel, Abraham's servant prayed. (Gen. 24:11-13.)

In a field, Isaac prayed. (Gen. 24:63.)

By a brook, Jacob prayed. (Gen. 32:22-24.)

Lying in a dungeon, Jeremiah prayed. (Lam. 3:55.)

Encompassed by lions, Daniel prayed. (Dan. 6.)

Lodging in a cave, David prayed. (Psalm 57:1-11.)

On a housetop, Peter prayed. (Acts 10:9.)

Standing before a king, Nehemiah prayed. (Neh. 2:4.)

Even in a fish, Jonah prayed. (Jonah 2:1.)

Turning his face to the wall, Hezekiah prayed. (2 Kings 20:2.)

Solitary on a mountain, Jesus prayed. (Luke 6:12.)

—Selected

"APOLOGY TO THE CATHOLIC CHURCH"

When an individual misrepresents or otherwise wrongs an organization, the offender is surely obligated to apologize and make amends for the wrong committed. The apology would be forthcoming regardless of the esteem, or the lack of esteem, in which the offended is held. This we take to be selfevident.

But when a group of elders of a church of Christ feels impelled to apologize to the Roman Catholic church for charges, true in themselves, made against aims and teachings of that apostate body, that is quite another matter!

The following appeared in the March 10, 1962, issue of the weekly bulletin of a Texas church:

"Apology to the Catholic Church"

"We wish to apologize for some statements made in the bulletin of February 25, about the Catholic church. Those statements that are of the writer's opinion and cannot be proven should not have been printed as facts."

—Elders of church of Christ

The above apology was made with reference to an article written by the then-preacher of the church. His article was headed by the title of an article appearing on the front page of the February 19, 1962, *Corpus Christi Times*. Here is the quotation as given in the bulletin.

"Priest Says Catholics Can Control U. S. in 50 Years.—Atlantic City, N. J.—A Catholic educator predicted today that within half a century Roman Catholics will be in the majority in this country. Then, said the Very Rev. John P. Leary, president of Gonzaga University in Spokane, Wash., the question of federal aid to private and parochial schools will be settled by the "strange accident of numbers and time"—In the last

five years, one-third of all the children in this country were Catholic, although the Catholic population is only about one-sixth the total. In 20 years, when this one-third have grown up, they probably will have half of all the children born. Within half a century, the Catholics will be a majority in this country."

The writer made an appeal to investigate both the Bible and one's religious practices. Some contrast of what the Bible teaches with what Catholicism teaches and practices were given. Attention was called to the fact that Communism may beat Rome to control of the United States. Generally, it is the kind of article one might expect and such as brethren do write when discussing this subject.

Having read the article several times, this writer has been unable to see grounds for anyone's making an apology to anyone for the things found therein.

Following the appearance of the article, the writer was called upon by these elders to make an apology for what he had written. Refusing, he resigned and the apology by the elders was published.

It is difficult to realize that such has happened.

But the most serious import is that of the attitude of men in authority who are more interested in apologizing and appeasing than in defending and standing behind the truth when it is applied to religious error. Under such circumstances how can lost souls in error ever be taught the truth of God? Shall elders begin publicly apologizing for every effort to teach the truth when it criticizes error?

May God give us knowledge, wisdom, and courage to stand publicly for truth and against error.

—Stanley J. Lovett, in "The Preceptor"

Note

We thought the above editorial would be of interest to our readers. The brethren who made the "apology" are guilty of unscriptural practices in worship and work of the church, as well as their overtures of appeasement to the Roman Catholic Church. This proves the point that we and others have tried to make time and time again—one error leads to another. The belief and practice of error does something to a man's spiritual discernment—he loses focus, and thus is lead and leads others into more errors along the way. The only thing I know to advise myself and others to do is to believe and practice truth in all things whatever the price—and God will do the rest. (DBMc)

OUR DEPARTED

Adair—Bro. Claude Adair was born at Denton, Tex., on Jan. 23, 1893. He departed this life on Dec. 2, 1962, at the age of 69, in Redding, Calif. He is survived by his wife, Sister Bertha Adair, 5 sons, 2 brothers and 1 sister. Bro. Adair's home was the home of many gospel preachers in the years past. I was certainly treated well the six weeks that I spent in his home when I first came to Redding. For a number of years, the church was carried on in his home. During his last months, much of his time was spent in bed, but he always had the church at heart; he would arise from his sick bed and go to the Lord's house for worship. Words of comfort were spoken by Bro. Luther Boek.

—Jesse French

Crabb—Sister Eliza Crabb passed from this life Dec. 25, 1962, at the age of 93 years. She was a member of

the Lord's church at Mt. Home, near Galena, Mo., where she was deeply loved and will be sadly missed. She is survived by four sons, one daughter, 34 grandchildren and 61 great grandchildren. The details of the funeral had been planned by her, and they were carried out beautifully. The services were conducted in the meeting house at Mt. Home by Bro. Lynwood Smith, who had promised her many years ago this final service. The singing was by members from the Springfield, Cassville and Clio congregations; at all of these places, she was a familiar and beloved visitor during "meeting time." Finally, we would wish that the love and enthusiasm she manifested for her Lord could be had by all.

—Dallas May

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—J. C. Butler, Jr., 2225 S. W. 36th,
Oklahoma City 19, Okla.

—Ralph Dwayne Mustard, 1481 W. 71st Pl.,
Denver 24, Colo.

—Earl Frisbie, Jr., 9261 Irving,
Westminster, Colo.

—Richard Hopkins, Rt. 3, Box 41,
Boulder, Colo.

BONDS OF MATRIMONY

Maddiex-Stahl—Amid a setting of beautiful flowers and in the presence of a number of friends, Bro. David Maddiex, formerly of Corcoran, Calif. and Sister Nancy Stahl, Redding, Calif. were united in marriage on Nov. 23, 1962 at Los Molinos, Calif. The singing was by brothers and brothers-in-law of the bride. The couple are making their home in Redding, Calif.; we wish for them a happy home and many years in the service of the Master. The writer officiated.

Jesse French

"EDIFYING OF THE BODY OF CHRIST"—

(Continued from page one)

what purpose did He give them? (3) Until when do these "he gave" serve? (4) How is His purpose implemented or carried out? Now, to an expansion of these points:

(1). For edification "he gave some" who have certain functions. They are: (a). **Apostles**—During the personal ministry of Christ, He chose 12 men as apostles. After His ascension, the apostles who were left, had to assist in choosing one to take Judas's place. You may read of this in Acts. 1 In verses 20-26, you may read the qualifications which one had to have in order to function in the apostleship. Just anyone would not qualify. It is interesting, too, that when Paul became an apostle, certain qualifying acts were necessary. Read Luke's account in Acts 9, and Paul's personal account in Acts 22. You will see that Paul had to be an eye-witness of some things, as did Matthias, in order to qualify. Some say that Matthias really was not an apostle, that Peter assumed too much authority on the occasion mentioned in Acts 1:15-26. How could this be true in view of the following? This was prophesied by David in Ps. 89:25. Qualifications were noted, considered and attended to; and before they gave forth their lots, they prayed. Who would doubt that in such a body of men, the inner-circle of God's Son, on such a momentous occasion, a prayer would not be heard and answered? Yes, I am sure that Peter had divine sanction and Matthias was a qualified apostle.

In our day, no man living possesses necessary qualifications to the apostleship; so, we conclude, there are no apostles living on earth today. These "He gave," but their function is now fulfilled. (b). **Prophets**—Our term is a general one, somewhat. It includes those who "foretell," that is, those who are able to tell of things before they transpire. The days of the prophets in this sense are gone. However, our term may be used, also, to include those who "forth-tell" or tell forth the good news. In this sense, preachers and teachers of the Word are prophets, and in no other way. (c). **Evangelists**—This term applies to those who evangelize, go from place to place sowing the seed of the kingdom. They proclaim the good news. Nothing extraordinary in the miraculous sense qualifies men to so function. We, doubtless, have evangelists today, and will have so long as the seed needs to be sown, so long as the good news needs to be proclaimed, and this need will last until the consummation of the age. The functions of the apostles and the prophets in the primary sense have ceased; therefore, they no longer exist. But, the functions of the evangelist exist and will so long as there are men who need the good news. How can men say in view of their primary function that evangelists do not

exist? (d). **Pastors and Teachers**—Some recognized scholars prefer teaching pastors. However you choose to interpret the original, the idea is there. For the edifying of the body, pastors, or elders, presbyters or overseers are needed—and this is the scriptural use of our term. Is it used unscripturally so widely in our day! Teachers, too, are always needed to edify the body. Now, to our second division in analysis:

(2). For what purpose did He give them? Paul says: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." So long as the body exists, it will need edifying, the saints will need to be perfected, and there will exist the "work of the ministry." In order to satisfy this need, evangelists, pastors and teachers are needed.

(3). Until when do these "he gave" serve? Paul answers: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Among these four, likely, some things have come to pass—there are varying opinions. But, one thing we can be sure of is that by interpreting in context, in view of what Paul said before, and the ever-present needs of the church, all has not been fulfilled here. So, to a great extent, at least, the time is still transpiring to which Paul here referred.

(4). How is His purpose implemented or carried out? Paul answers: "But speaking the truth in love, may grow up into him all things, which is the head, even Christ: For whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Now, the phrase, "according to the effectual working in the measure of every part" brings us to our next observation:

"Mutual Edification"

The term "mutual edification," so far as I know, is nowhere found in the Scriptures, according to the King James Version. However, the idea, the essence is there. This is precisely what Paul was speaking of in Ephesians 4:16, just quoted.

Let us remember, however, that the Scriptures do not limit so-called mutual edification to the public assembly of the church; nor do they limit it to certain ones in the church—women, as well as men, have a duty to edify. Do not misunderstand me—women can not edify the church publicly, but they can edify privately by word of mouth and mode of life as do men. Read the following to see that edification is not limited to the public assembly nor to just a few of the members of the body. Think of these truths in connection with Paul's masterful phraseology, "the effectual working in the measure of every part." Here they are: "Wherefore comfort yourselves together, and edify one another, even as also ye do" (1 Thess. 5:11); "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19); "Let everyone of us please his neighbor for his good to edification" (Rom. 15:1); and, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." The uncontrolled use of the tongue in our day is one of the most devastating hindrances to the edification of the church that I know. Of course, wherever the talebearer goes his tales go

with him to be left behind to mar a brother's good name, and tear down, instead of edify the church. May God have mercy on such ones when they stand before Him in judgment!

This term, "mutual edification," is usually used to refer to the practice of more than one speaking at the Lord's Day assembly. I am for this when edification is the outcome, and believe it to be eminently scriptural, but I would not say that this has to be the practice when the church assembles. God does not so limit us; He does not hobble us. He does not put us into impossible positions in which we have to do wrong in order to do right, or disobey in order to obey. For instance, in some assemblies, we all know that there are times when there is only one man who can and will take public part. To say that more than one must speak on the Lord's Day limits us in some instances; I repeat, God does not do that! This is one valid objection to so-called mandatory set orders of worship. God does not so place His children in "straight jackets."

So long as there is edification when more than one speaks, this is wonderful! But, when it happens, as it often does, that there are arguments and rebuttals, cross-fire and brimstone, as it were, this is not edification, and is therefore wrong and hurtful. I am such we can steer clear of the unscriptural modern pastor system better than that. In the assembly of the church, for it to be pleasing to Him, there must be edification whether one or several do the teaching.

Conclusion

One of the chiefest complaints these days among the members of the body of Christ is poor teaching, lack of public edification. There are some remedies that may be used to correct this devastating malady.

In most cases the remedy lies within us teachers. We need to realize our responsibilities. We need to read and obey such passages as 2 Tim. 2:2, 15 and James 3:1. We need to keep in mind that a course of study intended to edify the church is time-consuming, and it takes hard, hard work. It takes planning, preparation and organization. We are not fair when we assume the pulpit unprepared to edify the church. Let us think on these things.

—757 N. Cedar Dr., Covina, Calif.

It is not by the gray of the hair that one knows the age of the heart.



W. F. Sifford, 328 S. High St., El Dorado, Kan., Jan. 8—Here is my renewal. I enjoy reading the OPA, and send best regards to all who write such good articles in it.

James D. Hensley, 195 Wall, Pontiac, Mich., Dec. 22—The church here seems to have more zeal and is more interested in mission work for which we are very thankful. Here are 2 subs. Please pray for us here.

Wallace Middick, 1115 Cavender Dr., Hurst, Tex., Jan. 14—Our meeting with Bro. Howard has been delayed one week; it is now planned for Jan. 18-27. I always enjoy the good reports and articles in the paper. Here are 2 subs.

J. S. Shelley, Rt. 1, Anna, Tex., Jan. 14—We enjoy the paper very much. Bro. Ronny Wade's article with Bro. McCord's statement at the close was fine. The church here is doing fine. Here is our renewal.

Antonio C. Severe, Box 562, Limbe, Nyasaland, Africa, Dec. 10—We are glad to hear that Bro. David Macy wants to come to Africa. To our brethren in the states, we express our thanks. We continue to need help. Nov. 25, one was baptized at Liponda Vlg. Brethren, think and pray for us in Africa.

Harlon Howell, 1526 36th Pl. No., Birmingham, Ala., Dec. 18—The church here is still in unity and has a mind to work and grow. Please do not forget our annual meeting with Bro. Lynwood Smith, April 6-15; there will be more on this later. Let us work in His vineyard more in 1963 than we did in 1962. Here is a sub.

T. A. Hedrick, Box 755, Rupert, W. Va., Jan. 3—We have had Bro. A. L. Adams from Roanoke, Va. with us, and he gave a good lesson; I hope he can return soon. We can never do too much in the work of the Lord. Bro. King, our regards to you and yours; we pray for you. Pray for us that we may always stay faithful.

Garry Macy, Rt. 3, Anderson, Mo., Jan. 18—At present, we are working with our home congregation, and finishing our new home. We were happy to baptize one young man into Christ 2 weeks ago; the following Lord's Day a young lady was baptized. The congregation at Neosho is young but growing. We send our love to all of our friends and acquaintances throughout the land.

Barney Owens, 11312 Orchard, Cincinnati 41, Ohio, Jan. 15—I have now completed two month's work with the Arlington, Tex. congregation. I enjoyed this work and I believe much good was done. I have had the pleasure, too, of speaking to the Sulphur, Okla. congregation; it was good to see them all again. The New Year's meeting at Healdton, Okla. was a great spiritual uplift for me. Please pray for me and the work.

Jesse N. French, 3350 Cessna Dr., Redding Calif., Dec. 17—The church that formerly met in Cottonwood, Calif. is now meeting in Redding. See announcement elsewhere in this issue. In the last year, I have baptized 5. We believe that we can do more here since most of the members live here. We are happy to have Bro. Derssie Sumpter, and Bro. David Maddix move here; they are a great help to the church. When you are passing this way, we cordially invite you to worship with us. May we strive to do more for Him in the coming year. (Sorry this reached us too late for Jan. issue.—DMC).

E. H. Stamper, Box 115, Temple, Ga., Jan. 6—Here we are doing all that we can to further the cause of the Lord. We keep busy visiting the sick, sitting up with the deceased, and going about trying to get new members. Our zeal increases. Once a month, the congregation here sends me to Birmingham, Ala. We are trying to arrange for other work that we can do. Pray for us, as we need the prayers of the faithful everywhere at all times.

F. H. Lichapa, Namphungo church, C/O Namlenga Mission, P. O. Bekolongwe, Nyasaland, Africa, Jan. 15—In Dec., I have preached at Namphungo church; 5 were baptized. We are all very grateful to hear that missionaries may soon be coming. I beg you to convey my warm and best greetings to all the churches of America. May God help and bless those who helped us in previous years.

W. D. Goodgion, 1422 37th St., Wichita Falls, Tex., Jan. 10—We are meeting at the Lawrence Rd. congregation with the writer and Brethren Lloyd P. Cox, James P. Vannoy, Z. J. Fancher, and K. G. Wilks as leading brethren. The offer we made the brethren here who will form the other congregation is as follows: "You may take the building fund, the church treasury, the new lot, and the income from N. 6th and Broadway church, and leave us clear title to Lawrence Rd. church of Christ; or we will take the before mentioned items and give you the Lawrence Rd. church." The first part of the offer was accepted by them.

Jose Ruiz Cruz, Cananea No. 1815 Nte., Col. Martinez, Monterrey, N. L. Mexico, Jan. 12—May the year 1963 hold wonderful things for the whole world. So far as we see, something has been accomplished during the year 1962, and something more will be done in 1963 if the prayers of the saints and their collaboration continue to be bestowed on the work and the workers south of the border. Here in Monterrey, I have a wood house, 12 by 30 ft. This house I will give to the Lord's service. I am willing to be a full-time preacher if I can be supported. I express to all my sincerest thanks who have spread the knowledge of Christ and His church in this land.

Francis M. Holt, Jr., 4616 So. E. Dr., Lubbock, Tex., Jan. 13—Bro. Cicero Goddard continues his personal work here among the colored. He has met tremendous resistance from the digressive people. I commend him for his perseverance and for his apparently unshakeable faith that the Lord will supply his needs. The churches have responded well, but his simple necessities require something more than what has been promised. This man forsook a lucrative business, lived independently of outside support, established congregations, and partially financed the buildings, until his funds were depleted last year. Let us keep this worthy man in a field which has so few laborers.

David Macy, Rt. 1, Box 2, Florala, Ala., Jan. 14—The work in this area looks encouraging. While at Earlytown, Ala. Lord's Day before last, a brother confessed faults. The congregation at Seminole, Ala. has added several members lately. I am preaching twice a month here in Florala, once at month at Earlytown: and I plan to preach once a month at Seminole. The New Year's meeting at Lowery was very enjoyable. Bro. James Orten did the preaching; his lessons were excellent throughout. I was happy to see Bro. J. W. Kornegay again at the meeting. He is doing a needed work on the East coast.

Luther Boek, 3350 Valley St., Carlsbad, Calif., Jan. 16—Since last report, we were privileged to attend the New Year's meeting at Highway City, Calif., and to speak there Lord's Day. It was a wonderful way to begin the new year. The attendance was beyond expectations. I heartily recommend Highway City as the place to start the New Year. We are now with the Carlsbad, Calif. congregation, and are much encouraged by the interest here. There were several visitors present the first 2 Lord's Days. Bro. Dick Crockett and family have moved here from Odessa, Tex. We are looking forward to a fruitful year of service. Lord willing, we will be in the Southwest for meetings this summer, and still have time for one or two more. Please note my new address.

R. B. Roden, 3601 S. Roff, Oklahoma City, Okla., Jan. 9—The cooperation in the work here has been the best. These brethren at Corcoran, Calif. are to be commended for their great zeal in the Lord's work. We have learned to love them and pray that they will remain steadfast. We wish to thank them for making our stay a most enjoyable one. We enjoyed the good meeting at Highway City, Calif. New Year's. The visit in the Jerry Cutter home was certainly enjoyable, too. The singing and fellowship at Armona on Jan. 6 was some of the best. Feb. 1, the wife and I will begin our work at 64th St., Sacramento, Calif. This is our third time here.

We ask the prayers of all. We only want to do all the good that we can, and no harm at all.

Cicero Goddard, Box 276, Samson, Ala., Jan. 12—We are still working at Lubbock, Tex.; this is a difficult place. Very few are interested in God. Jan. 14, we will begin a meeting and continue through the month. Feb. 1, we will return to Ala. for a few weeks. If God permits, I have to go to Fla. and get my tent that was partially burned during a meeting there, and take it to Elba, Ala. for repairs. I request your prayers and support that I may establish work among my people. I will keep you informed about my work. I hope to send a progress report every 4 months. I was at Healdton, Okla. for the New Year's meeting where I met a lot of nice people. My heart was made to rejoice. Let me thank each of you again for your interest in the work I am doing.

James D. Orten, 2610 Brown, Alton, Ill., Jan. 15—We recently held a week's meeting for the small congregation at Mozier Hollow, near Hamburg, Ill. They are so small, but continue to hold fast to the true worship. Some interest was shown by the community, and the cooperation from the Mozier church was commendable. For five days preceding New Year's, I preached at the Lowery church in So. Ala., culminating with the annual New Year's Day affair. This area is our old home, and of course our pleasure at being there was great. The work here in the St. Louis area goes forward. The church has improved in a number of ways, including a number of new members. Remember to send us the names of your friends or relatives who live here and let us visit them.

Ray Lackey, Rt. 1, Box 171, Dalhart, Tex., Dec. 25—The congregation here has 2 lots paid for; we plan to put a building on them, but are in need of financial help to get one built. As soon as we can get a building, we hope to get someone here to do personal work. It is 170 miles to Portales, N. Mex., the nearest church with scriptural worship that we know. We are on highway 87 (the Denver-Ft. Worth highway) and Highway 54 (the Tucumcari-Kansas City highway). Those coming this way are cordially invited to worship with us; we are meeting in our home at present. Our telephone number is 249-2302. For further information concerning the congregation, you may contact the writer or Bro. C. A. Tidmore, Gen. Del., Sunray, Tex. Remember us in your prayers.

James R. Stewart, 1151 Coker St., Memphis, Tenn., Jan. 12—The mission work in this area is progressing nicely. There has been another confession since last report. We are finding new homes in which to visit among the digressive and the sectarians. Bro. Cayson here is a very fine man, with a nice family. The church here has other good teachers, too, in Brethren Pinegar, Washington, Dixon and Waymon. All of these brethren have fine families. During the New Year's holidays, we had a nice visit at home in Texas. I preached twice at Temple and once at Texarkana to some fine brethren and sisters who are old-time friends. Wife and I are enjoying this work very much. Our prayers are for all the sick, and all others who are in need of prayer. Please remember us in your prayers. Here are 5 subs.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Jan. 14—Dec. 28-30, I preached at N. W. 21st, Oklahoma City, Okla. We really enjoyed the sweet fellowship with these good saints. We attended the last two days of the New Year's meeting at Healdton, Okla. This was one of the best; several preachers were present, and many congregation were represented. The Healdton congregation is to be commended for the wonderful manner in which they took care of the meeting. We have baptized one and had one confession here lately. Jan. 20, I will be at Ardmore, Okla.; Feb. 24, at Healdton, Okla. and Mar. 23-24, at Okla. City (N. W. 21st St.). The work here is moving along nicely. Frances, my wife, has undergone surgery; she is improving. God knows best and we certainly are not despaired. We look forward to working even more in His vineyard. Pray for us.

Tom E. Smith, Rt. 4, Box 171-A, Duncan, Okla., Jan. 15—In our New Year's meeting, I must say that Brethren Wayne McKemie and Lynwood Smith did their part well; a great meeting it was! Many of the Okla. congregations and some from other states cooperated in an all-out effort to promote unity and encourage all true Christians to march to victory for the Master. Throughout the meeting, love and unity prevailed. I pray that it may have a far-reaching influence, that the spirit which prevailed here will prevail in every congregation where Christ is named. Our theme was "Marching for the Master," and it seemed that all speakers kept this in mind. Bro. Lynwood Smith had prepared the words for the song, "Marching for the Master;" C. C. Stafford wrote the music; this was used throughout the meeting as a theme song directed by Bro. Johnny Elmore. God bless all who helped to make this a successful meeting.

J. V. Bryant, 916 N. W. 7 Terrace, Ft. Lauderdale, Fla., Jan. 13—We were saddened by the sudden passing of Bro. Fred Lambert on Dec. 30. He has carried on the work faithfully for many years and will certainly be missed by this congregation. We invite all visiting in our vicinity to worship with us. You may call me at JA 3-5722 for directions. If you know of those living in or near Ft. Lauderdale of the faith, please send us their names and addresses so we may contact them. Since we are few in number, we have been unable to have a meeting for the last 3 years. It would be good if some large congregation or group of congregations would support a preacher to do mission work in this state. This part of the country is suffering for some good gospel preaching, and many, many people have never heard of the true church.

E. H. Miller, Box 538, LaGrange, Ga., Jan. 14—The work goes along nicely here. Bro. Lynwood Smith was with us over the week-end with 7 confessions. He brought two wonderful lessons. We are looking forward to Bro. Johnny Elmore's meeting Feb. 16-24. Jan. 5-6, wife and I were at Bandy, Ky. We had good attendance and interest; one brother was at death's door which, of course, kept down the attendance some. With so much sickness and death, it behooves us all to be watchful; yea, to be ready at all times! We will have to face death and the judgment whether we are ready or not. I have a debate in April with a "Jesus Only" preacher (see notice elsewhere). This is a discussion that I feel would be of interest, so I thought it best to announce it ahead of time, so that those wishing to attend will have time to make plans.

Carlos Jackson, 126 Gunter St., Marietta, Ga., Jan. 12—We are happy to report that we are progressing very nicely. Bro. E. H. Miller was with us last Lord's Day (Dec. 30); we are always very happy to have him with us. We have had a week-end meeting since last report. Bro. John Fisher, Summertown, Tenn. was here the week-end of Dec. 3. We were happy to have his wife, too. One responded for baptism and one confessed sins. The congregation is growing very rapidly now, and we have some fine material. There is not one male member who will refuse when asked to give a lesson on Lord's Day evening; I am thankful for this, for it proves that we have an interest in our work. Bro. Larry Parker will be with us soon. If we want to live better and prosper more in the home, in the church, and in our lives, let us consider the words of our Lord Jesus in Matt. 6:25-33. Please read them! I enjoy the OPA very much. Brethren, please pray for us in the work here. Here is a sub.

Gillis Prince, Wedowee, Ala., Jan. 17—The church at Gretna, Fla. is doing fine. We have had a lot of sickness, the weather has hindered, but we are having outsiders at every service. We hope and pray that we may have results. I believe the church has a bright future. Jesus said, "Ye are the salt of the earth." Faithful Christians are to the human race what salt is to food; the element which preserves it from corruption. Christians are on the earth as proof of the success of truth, and are monuments of what the principles of the kingdom of Christ will do for one; they are means of spreading the truth of the gospel. Brethren, may God help us to carry the gospel to the lost. Don, you are doing a wonderful job with the paper. Bro. King, we are still praying for you; we are sorry to hear that Bro. Mason's condition was no better. May the Lord bless the faithful. Please pray for me and mine.

James D. Corson, 623 W. Arrington, Farmington, N. M., Jan. 7—We have been here since the latter part of June. Looking to the future, with God and the Bible for our guide, we hope to do the best that lieth within us to build up the cause here and wherever I go. The little group here is faithful in attendance, and willing workers otherwise. We have made many visits in private homes, and knocked on doors inviting folks to church. Some have

come, and some have failed to keep their promise; yet, many new faces have been in the services during this time, among them some in digression. I had the pleasure of visiting and discussing the Scriptures in the home of a doctor, a digressive member here. The spirit of good will was manifested. I am sure that many truths came to light; whether or not they are accepted, time alone will tell. We wish to thank again all who have helped and are helping in the cause here. May the Lord bless the fruits of our labors and future progress; may our works magnify Him.

Ralph E. Mustard, 1481 W. 71st Pl., Denver 21, Colo., Jan. 16—I am happy to report that the work in the Denver-Boulder area continues to show marked signs of progress. The brethren in Boulder continue to meet and worship the Lord in the spirit of peace and unity. May God help us to be a little more tolerant with our weaker brother on items of opinion. I am happy and thankful to the Lord that I am not forced to compromise with error in order to have peace. "How good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1). During Jan., I am happy to report that we have received support from Hood River, Ore., Boulder, Colo., and Alta Vista, Kans. We hope to have another good list of subs soon. I am glad to know that my old pal, Billy Jack Ivey, is returning to the field full-time. Lord bless him. Bro. King, I am so glad to know that you continue to make satisfactory progress. Bro. Mason, I hope you are making satisfactory gains too. Our prayers for all of our good brethren.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Jan. 11—How wonderful it is to read the many good reports and articles in the OPA. How wonderful it is, too, for brethren, and sisters to dwell together in unity (Ps. 133:1). Brethren, let us not forget Bro. McCord who is faithful to the brotherhood in preparing the OPA each month. I say, Bro. McCord, you are doing a fine job for all of us. Many of our good brethren on the other side can see that the OPA did not die out due to Bro. King's illness. (A few among us thought it would). Let the head of every Christian home send a sub for himself and as many for others as he can; this will be a great help. We are glad to see Bro. King improve. Last Lord's day we had nice services. I pray for Bro. Goddard in his work among our people at Lubbock, Tex.; may the Lord bless the brethren who are helping him. With his knowledge of the Scriptures, he is needed among us. The last of Jan., I plan another visit to Memphis, Tenn.; the last of Feb., I am planning a visit to Samson, Ala. My mother is doing very well now. Again, I am thankful for the support that helps me preach the gospel. God bless all the faithful.

Paul O. Nichols, 1400 Adena St., Bakersfield, Calif., Jan. 16—The cooperation among members of the Arvin congregation is good; this makes the work with them both enjoyable and profitable. We are using various methods to reach those out in sin—public preaching, private teaching, radio preaching, distributing tracts by hand and by mail, etc. The congregation is working harder and spending more money to advance the cause of Christ in this area than ever. Also, the contributions are higher per month as a result of the work we are doing (\$825.27 last month). The Bakersfield congregation also has a mind to work. Besides helping me, the church here is supporting the work at San Luis Obispo \$300 per month, sending Bro. Cicero Goddard \$50 per month, besides carrying on their own work. Not long ago they made an extra \$1000 payment on their building. Then, late this summer they plan an effort to establish a new congregation in another part of Bakersfield, the Lord willing. It is a pleasure to be among brethren who believe in working for the Lord.

Billy Jack Ivey, Box 93, Sonora, Calif., Jan. 16—Recently, I have preached at Sentinel, Okla. and conducted a short music study. The congregation there is doing very well, and it was good to be with them again. Enroute to Calif., I preached at Odessa, Texas. I preached at Phoenix, Ariz. on the last Thurs. and Fri. nights in Dec. This area affords the brotherhood a great opportunity to do much good. The New Year's Meeting at Highway City, Calif. was exceptionally good with splendid cooperation and lovely fellowship with much good teaching by various speakers. Out of this meeting came some long overdue and constructive plans. At the present, I am living and working with the newly established congregation at Sonora, Calif. We meet in the Old Elks Bldg. at 19 Bradford St. on Lord's day at 10:30, and 7:00; and Tues. evening at 7:30. We are conducting a 30 minute radio program. This work is under the oversight and support of the wonderful brethren at Modesto. As my present schedule stands, I have time for only 2 more meetings this year, the Lord willing. May the Lord bless each of you.

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. 3

"PREACH THE GOSPEL TO EVERY CREATURE"

By David Macy

Subsequent to Christ's resurrection, He gave His disciples a great work to do. The One Who had received all authority in heaven and earth gave marching orders to His soldiers. He commanded them to go into all the world and preach the gospel to every creature and baptize those who would believe (Mk. 16:15).

We know that the apostles were not the only ones who were to obey these orders from the Captain of our salvation, because members of the first church in Jerusalem went everywhere preaching the Word when they were forced to flee Jerusalem because of persecution. If we follow the example of the apostles and the first Christians, we will actually preach the gospel to every creature as much as possible.

The Scriptures teach that it is the responsibility of the church to preach the gospel to the world. In Eph. 3:10, we read: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Because of the church, even the hosts of heaven seem to understand more about the wisdom of God. This wisdom is manifold; there are many sides to it. The angels seem to know more about this manifold wisdom because of the establishment and teaching of the church. If the church has made known the wisdom of God to heavenly beings, we can certainly see how great and far-reaching is the work of the church. Have we done the work that Christ gave to the church when we preach the gospel to ourselves and the people immediately around us?

Every member of the church should be a missionary. Each congregation of the Lord's church has a responsibility to spread the gospel, but every member of the church individually has a responsibility, too. Each of us should keep in mind that we became a missionary, as it were, when we obeyed the gospel. We are called by the gospel to the obtaining of the glory of Jesus Christ. Can we become like Christ and have His glory without having His concern for lost souls, and without making every effort to teach them the truth that they might be saved as He did?

Many members of the church in Jerusalem had to flee to many parts of the known world to escape persecution from unbelieving Jews, as we indicated awhile gone. Wherever these fleeing Christians went, they

(Continued on page seven)

FELLOWSHIP WITH THE SAINTS

By Edwin S. Morris

Last month, in our study, we learned that we have fellowship in standing and responsibility. This month, we want to continue.

First, we have fellowship in unity. We are exhorted concerning unity in Eph. 4:1-6. In vs. 3, we read, "Endeavoring to keep the unity of the Spirit in the bond of peace." "Endeavouring" is to hasten, make haste; to exert oneself, give diligence. It speaks of a determined effort; it has the idea of exertion in it. Not only are we to want peace and unity, but we are to put forth every effort that we possibly can in order to have it. We can have unity only on the word of God. If we believe there is "one God," we can have unity on that. However, if one of us believes in one God and the other in many gods, we cannot have unity. The same is true with one Lord, one faith, one baptism, one body, one spirit, and one hope. When we all agree on this, we have a joint-participation or communion or fellowship. However, if we do not agree, we cannot have fellowship. The same is true in worship and other religious matters. If we agree that the Bible teaches one cup containing fruit of the vine and one bread (unleavened) on the Lord's table, we can have unity. However, if one of us believes in a plurality of cups and many loaves, on the Lord's table, then we cannot have fellowship. How can I have fellowship or joint-participation with one who practices things contrary to what is written? I cannot and please God. We have fellowship in unity by practicing what the Bible teaches.

Further, in Eph. 4:16, Paul said, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Let us analyze: **Fifty**—The Body of Christ composed of many individuals, is one, like a building composed of many parts framed together. **Compacted** is to join together, put together; of the parts of the body knit together in one whole. **Supplieth** is supply a supplying; literally, through every joint of the supply. The phrase "joint of supply" signifies a joint whose office or purpose it is to supply. The joints of supply are the bonds that bind the members of the body together, and are the channels through which the source of life from the Head, Christ, is brought to the various members; this

divine energy joining closely together the members and causing them to grow into an organic union.

Notice that we are all parts of that body; and as each part of the human body supplies that which is essential to the growth and welfare of that body, just so each member in the church is to supply his or her part. Are you supplying your part? Sometimes if we do not do things publicly, we sit back and do nothing. Christian friend, if you cannot do much publicly, there is still much you can supply. Do you do your share in the body? Do you help bear the load? I have found many times that in the finances of the Church, two or three bear the load. We are to each one do our part. I will say this without reservation; if every member (part) will supply and do his share, the body will have no trouble growing. Neither will we have any trouble in building meeting houses and spreading the gospel. Neither will we lack for qualified teachers. Brother, are you capable of teaching, but too indifferent to study and prepare? If you are guilty of this you are not doing your part. Notice further in the verse—"maketh increase of the body unto the edifying of itself in love." The body is a living organism, and its growth is produced by a vital power within. "Edifying" is the act of building up. Hence, when each of us supplies our part, the church is built up and we have fellowship in that unity.

Next, we have fellowship in cooperation. Paul teaches in 1 Cor. 3:8-9: "Now he that planteth and he that watereth are one"—they are one in position and relationship. They are servants through whom God works. They are equal—not one to be exalted above the other; neither is entitled to any credit. Since God gives the increase, the reward will be proportioned according to fidelity rather than the results. In verse 9, we read that they were fellow-workers under God. The Corinthians were God's field in which they labored, or His building which they reared; but workers, field, building all belonged to God.

In 2 Cor. 8:4, we learn that the Macedonians wanted to cooperate and have a part in the fellowship of the ministering of the saints. Apparently, Paul had been reluctant to press the Macedonians because of their manifest poverty. They demanded the right to have a share in it. They entreated Paul to accept their bounty. Also read Rom. 12:4-8. You will notice in those verses that Paul teaches we are to do that which we can and be satisfied with that work whatever it might be. Today, so many in the church it seems want to try to do what they cannot do instead of doing what they are capable of doing. I have seen brethren refuse to cooperate and do their part. When they were asked to lead a song, they refused; when asked to pray, they would call on someone else; when asked to teach they would refuse. We have fellowship in cooperation and should help in every way that we can.

Last, we have fellowship in our duties. In Rom. 12:1, we are taught to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. Our bodies are to be presented to God as living, active instruments in His service. They are to be holy. With the Greeks it meant "devoted to the gods." Any gift made to their gods was said to be devoted, holy. Our bodies therefore, as living sacrifices, are to be devoted to the worship and service of God. Hence, we devote our bodies to the Lord and serve Him in

this life; we present them as sacrifices, and this is well-pleasing to Him. This is our reasonable, spiritual, logical service. What do we sacrifice in order to serve God? I am afraid that so many of us do not sacrifice much. Let us begin now and give up worldly pleasures and things of this world and devote our all to the service of the Great Master. Unless we do, we will not be acceptable to Him.

—905 Bluewood Dr.,
Dallas, Texas

THE LINDSEY-WADE DEBATE

By E. H. Miller

I would like to make a report on "The Lindsey-Wade Debate." Brother Lindsey believes in cups and classes, so affirmed in the following proposition; he made the following statements in trying to prove that proposition. I feel sure that some of you will wonder why. You may order the debate from Brother Ronny F. Wade, and see. The following is copied from the printed debate.

"PROPOSITION 1 RESOLVED: The Scriptures permit an assembly of the Church of Christ for the communion to use individual drinking vessels in the distribution of the fruit of the vine. Affirmed: Dail Ellis Lindsey—No, I will not affirm that 'the Scriptures teach' vessels, but—The Scriptures permit these things.—The cup of blessing is the fruit of the vine contained in the vessel.—It is true that Jesus used only one vessel in establishing His supper,—The cup was named to suggest the contents.—The words, 'drink this cup,' etc., mean to drink the contents of the vessel.—It is true that Jesus told the apostles to drink out of the vessel He took; for He said: 'Drink from it, all of you' (Matt. 26:27, New English Bible). It is true also that 'they all drank from it' (Mk. 14:23, Ibid.).—'Why then,' someone asks, 'did Jesus use only one vessel?' Well, for one thing, individual drinking vessels were not invented until 1894.—Why can't we understand Jesus' command for all the apostles to drink from a vessel as meaning that we do not have to use one vessel, but only that we all must drink from one vessel when one vessel is being used???"

"Wade condemns me for using vessels just because the Bible doesn't mention them,—I have shown repeatedly that Wade condemns me for using individual vessels because they are not mentioned in the Bible.—Brother McGarvey opposed individual vessels in his old age; but perhaps if he had lived until about 1915, he would have changed his position, as did Brother David Lipscomb in that year.—Yes, Jesus took a cup (Matt. 26:27; 1 Cor. 11:25), and all the apostles drank from it (Mk. 14:23).—Only one vessel was used, but I use individual vessels.—I don't claim to have a Scripture which mentions individual VESSELS;—Jesus commanded His disciples to drink of one vessel,—The disciples drank from one vessel,—The apostles were admonished to drink from one vessel,—Christ used a literal container, which He called a 'cup,'—The cup, or vessel, is mentioned to suggest the contents, the fruit of the vine:—Jesus never did mention one vessel to suggest the contents of more than one vessel,—Jesus sometimes mentioned the container to suggest its contents;—Any child should see that Jesus only used the vessel to hold the vine's fruit.—Some verses (1 Cor. 10:16, 'cup of blessings' included) which say 'cup' mention the cup to

suggest its contents.—Paul mentioned a literal vessel to suggest its literal contents.—The vessel (solid) sometimes is mentioned to suggest the contents (liquid). It is just that simple.—As I have proved before, in metonymy, the thing suggested is not the object named;—When we drink the cup, therefore, we drink ONLY the contents suggested, not the vessel named.”

“Any time it is said that we drink the cup or bottle, the contents only is drunk.—This is metonymy.—Therefore,—when one drinks the cup, he is not drinking the cup mentioned, but the contents suggested.—When it is said that we drink the cup (mentioned), we drink ONLY the contents (suggested).—Wade then says: ‘LINDSEY ADMITS THAT I CAN DRINK THE CUP BY DRINKING WHAT IT CONTAINS.’ That, my friend, is a plain FALSEHOOD!!!—I said THE VERY OPPOSITE!!!—I said in my VERY FIRST ARTICLE that ‘The cup was named to suggest the contents’; this is metonymy.—The vessel (solid) sometimes is mentioned to suggest the contents (liquid).—We ‘drink the cup of the Lord’ (1 Cor. 10:21); therefore, the ‘cup’ here is what we drink. If the vessel is the ‘cup,’ then we drink the vessel.—When we ‘drink the cup,’ therefore, we drink ONLY the contents suggested, and NOT THE VESSEL NAMED.”

“‘COMMAND’ Yes, Jesus told all the apostles to drink from the cup (Matt. 26:27), the reason being that individual communion vessels were not invented until 1894.—Why can’t we understand Jesus’ command for all the apostles to drink from a vessel as meaning that we do not have to use one vessel, but only that we all must drink from one vessel when one vessel is being used???—The cup was named to suggest the contents.—I have brought out continually that in metonymy, the thing suggested is not the object named; and that therefore, the contents suggested is not the vessel named in verses in which metonymy is used.—In my VERY FIRST ARTICLE, argument 111, I said that in 1 Cor. 10:16, and other Scriptures, ‘the cup was named to suggest the contents.’—Individual vessels for communion were not invented until 1894.—Jesus never did mention one vessel to suggest the contents of more than one vessel.—The cup was named to suggest the contents.—It is true that Jesus told the apostles to drink out of the vessel He took; for he said: ‘Drink from it, all of you. (Matt. 26:27, New English Bible). It is true also that ‘they all drank from it’ (Mk. 14:23, Ibid.).—The command to use one vessel does not extend to us today, —Why can’t people understand Jesus’ command for all the apostles to drink from a vessel as meaning that we do not have to use one vessel, but only that we all must drink from one vessel when one vessel is being used??? —I have shown time and again that the contents of as many vessels as we need is still called ‘cup’;—I said in my VERY FIRST ARTICLE that ‘The cup was named to suggest the contents’; this is metonymy.—The vessel (solid) sometimes is mentioned to suggest the contents (liquid).—Jesus commanded His apostles to drink of one vessel when the supper was instituted; and they could not have obeyed Him and used many vessels upon that occasion.—Yes, Jesus took a cup (Matt. 26:27; 1 Cor. 11:25), and all the apostles drank from it (Mk. 14:23).—Only one vessel was used, but I use individual vessels.—Yes, Jesus told all the apostles to drink from the cup (Matt. 26:27), the reason being that individual com-

munion vessels were not invented until 1894.—Dail Ellis Lindsey”!

The foregoing statements by Brother Lindsey, our individual cups brother, are mighty good reasons why we should all “DRINK OF THAT CUP,” as Paul said in 1 Cor. 11:28, instead of those “INDIVIDUAL COMMUNION VESSELS (WHICH) WERE NOT INVENTED UNTIL 1894.” Read 2 John 6-9, and 2 Tim. 3:13-17.

—Box 538, LaGrange, Ga.

CATHOLICS SOAR ON DENOMINATIONAL MERGERS

By Preston C. Brown

The primary consideration in this article, as this writer see it, is not whether we shall stand better in the eyes of Protestants or Catholics, but whether we shall stand better in the eyes of our Lord Jesus Christ.

I pray that no one misunderstands me. Any move by Catholics or anyone else in the right direction is commendable; but if religion is to rise from the filthy beds of disunity, it will have to do more than it has done to reform. The move that is now on foot is not the first attempt that Catholics and Protestants have made to unite religiously.

For hundreds of years men have been pleading for unity, and for hundreds of years religious division has run rampant. Thousands have searched for the “key” to religious unity. Many have discovered it; many have failed. The “key” which can unlock the door to unity has been with men all along; it has simply been overlooked, neglected and disregarded. That “key” is **biblical authority**! Until unity of thought is reached upon final authority and submission thereto, men will remain hopelessly divided in religious matters.

All religious authority, in the very nature of the case, inheres in God. This is evident from the fact that He is the creator of all—all is, therefore, subject to Him.

The man who says that religious controversies are not over authority or do not involve authority is either deceitful or he does not know what he is talking about. I know of no controversy (at least no doctrinal controversy) in religious matters which has not been the result of a misapprehension of, misapplication of, or disregard for the proper authority in that realm. Some controversies arise because men misunderstand the authority of Jesus. Some controversies are caused by an improper application of that authority by those who presumably understand it. Then there are controversies caused by men who, both understanding and rightly applying said authority, choose to disregard it altogether. A knowledge of the authority of God’s Son and a proper application of the same is of no value if disregarded!

Man must have authority from the New Testament for everything that he believes, teaches, and practices in religion. That which we believe must come from God. “So then faith cometh by hearing, and hearing by the word of God” (Rom. 10:17). That which we teach must come from God. “If any man speak, let him speak as the oracles of God” (1 Pet. 4:11). That which we practice must come from God. “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus . . .” (Col. 3:17). “In the name of the Lord Jesus” simply means by His authority.

(Continued on page eight)

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EDITORS

Homer L. King.....1061 No. Pilgrim, Stockton, California
D. B. (Don) McCord.....757 N. Cedar Dr., Covina, California
Clovis T. Cook,809 Lyons, Kansas City, Kan.
Ronny F. WadeBox 564, Lebanon, Mo.
Edwin S. Morris905 Bluewood Dr., Dallas, Tex.

PUBLISHER

Homer L. King.....1061 No. Pilgrim, Stockton, California
Telephone: Howard 6-8894

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THIS AND THAT

Acknowledgment—Bro. and Sister Homer L. King wish to acknowledge with sincerest thanks the following donations: Ft. Worth, Tex., by Bro. Foy Wade—\$100; Lee Summit, Mo., by Bro. Ralph Meents—\$50; Healdton, Okla., by Bro. C. L. Tate—\$25; Brookhaven, Miss. (Pearlhaven), by Bro. Harold Smith—\$25; Bro. and Sister Will Perser, Shreveport, La.—\$25.

Sister King, under date of Feb. 16, gives this brief sketch concerning Bro. Homer's health: "Homer is feeling pretty good. Doctor has him on a low cholesterol diet now. His blood pressure was some higher and he had gained a few pounds; he is losing now." I feel that our readers and all of Bro. King's friends are anxious to know how he is getting along. We are happy that he continues to improve.

"Building a Christian Home"—You may remember this as the title of a booklet that Bro. Homer A. Gay wrote during his lifetime. It was also featured as a series of articles in this journal. Upon receiving an inquiry concerning it, I referred the inquirer to Bro. Gay's widow, who in turn has expressed a willingness to have the booklet re-printed if enough would be interested in buying it. Such a booklet certainly can help to fill an ever-present need. Would you be interested should there be a re-print? If so, you may let me know, and we can go from there.

"A Good Soldier"—This is Bro. Homer A. Gay's book published by Bro. Ronny F. Wade. It is \$1.00 a copy, or it is free to those who can not buy. You may communicate with Sister Susie Gay Perser, 2706 Merrill, Shreveport, La.

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Africa—Since our last issue, we regret to say that no congregation has communicated with us concerning a willingness to assist in getting a preacher or preachers to Nyasaland. Three congregations have to date expressed a willingness to help. Another preacher, besides Bro. David Macy, has offered to go. Under date of Feb. 14, Bro. Ralph Mustard, 1481 W. 71st Pl., Denver 21, Colo., writes: "For many months, my wife, son and I have been giving much thought to volunteering our services for the African work. I feel that we could do much good in that field, since our son has been in the church for 6 years, my wife has been a wonderful companion to me in the gospel, and because I have had several years of good, hard, practical experience in this type work—".

Again, as I see it, the choice as to what is to be done is in the hands of good brethren. What will it be? Brother James Orten writes a suggestion in a personal letter which we shall ask him to expand in our April issue if he so chooses.

Gratitude—In these discouraging times, words of encouragement are priceless things. Many of our friends have expressed words of cheer of late which is so much appreciated. Words such as you will find in the field reports of such men as Bro. Chapman Grimes, Opp, Ala.; and Bro. Thomas Shaw, Commodore, Pa. are so much appreciated. We are ever aware of our imperfections and shortcomings, and appreciate those who bear with us.

"Our Helpers"—We are much encouraged at how our subscription list holds up for this time of year. We thank you so much.

Address—Please continue to send all matter intended for publication to me at 757 N. Cedar Dr., Covina, Calif.

—D. B. McCord

THE NEW SONG BOOK

"Hymns of Love" is the title of our new book of sacred songs. It contains 183 songs, about one-third of which are favorites of the good old hymns; about one-third are from the favorite, tried songs that have stood the test through the past 20 years or more; the remaining songs are from the latest songs published in 1962 and 1963, and they are favorites of the song leaders and gospel preachers who assisted us in compiling this all-purpose book, designed for all religious serv-

ices. It is guaranteed to give satisfaction. The price is 65 cents per copy; 50 cent per copy for 2 or more copies postpaid. This book was sent to the printer Feb. 15th. Why not place your order now and we can have the books sent direct to you from the printer? Send all orders to Old Paths Advocate, or me, at 1061 N. Pilgrim St., Stockton, Calif.

—Homer L. King

OUR HELPERS

You will find listed below the names of those sending us subs from January 21 to February 21, and opposite the name the number of subs sent. We want to express again our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list and report any errors to us immediately.

Mrs. A. J. Bunderson—21; Elizabeth Byford—10; Mrs. D. E. Stone—5; Tom Greenwood—5; Boss Whitehead—5; Clovis T. Cook—4; Mrs. Ovid Foust—4; Barney Owens—4; B. F. Leonard—4; Mrs. W. T. Murphy—3; Bill Roden—3; Johnny Elmore—3; Wayne Pearce—3; L. C. Grimes—3; Ronny Wade—3; A. B. Yeager—3; Mrs. Anna Manicke—3; Foy Wade—2; Mrs. Fannie Short—2; Jerry Cutter—2; Alton P. Nelson—2; E. M. Miller—2; Edwin S. Morris—2; John Bennison—2; Helen McGoughy—2; Mrs. W. F. Cogburn—2; Larry Ballard—2; Lloyd Cox—2; John Smith—2; Roy Smalling—1; James Winchester—1; C. L. Tankersley—1; Tom McGee—1; W. O. Boling—1; Mrs. Stella Jackson—1; Ellis Conzad—1; John O'Donnell—1; J. A. Brewer—1; Lonnie Krider—1; Harold King—1; Mrs. Vernal Bumgardner—1; J. C. Miller—1; L. C. Otey—1; Mrs. C. K. Corbell—1; Wm. A. Page—1; Earl Helvey—1; R. A. Berry—1; D. C. Kelley—1; Granville Mahurin—1; Leon G. Parker—1; M. S. Whitehead—1; Kenneth D. McAllister—1; Jerrell Caffey—1; Bonnie B. Cayson—1; Wayne McKamie—1; James Fowler—1; Miles King—1; Mrs. W. E. Murry—1; M. G. Spigener—1; Franklin Staggs—1; Mrs. Addie Barker—1; Mrs. Cora Campbell—1; Ralph Mustard—1; Robert L. Potts, Sr.—1; Jerry Wayne Thompson—1; E. H. Stamper—1; Carl Chambers—1; J. W. Kornegay—1; Paul Ferguson—1; Coy Agnew—1; I. E. Hartman—1; Thomas J. Shaw—1; Mrs. C. H. Skaggs—1; Mrs. Paul Lane—1; Carl Willis—1. Total—156.

THE MEETING AT SPRINGFIELD

By Ronny F. Wade

On Jan. 15, 16 and 17th, brethren from several states met at Springfield, Mo. for an intensive study of the "divorce and re-marriage" issue. The Benton Ave. congregation was host, and the discussion was held in their building. There were three sessions each day; each session lasted from three to four hours. The following subjects were discussed:

1. The Law of Moses on divorce and re-marriage;
2. Mt. 19:9;
3. Paul's teaching on marriage;
4. The marriage of sinners; i.e., are sinners amenable to the law of Christ on divorce and re-marriage; and
5. The fellowship question.

Throughout the discussion, a fine spirit was manifested by all. No harsh or bitter words were spoken. Many tears were shed. I was a good meeting.

I feel that brethren everywhere are interested in this meeting and its results. To say that we resolved all differences, and solved all problems would be untrue. On the other hand, to say that no good was accomplished would be equally untrue. I think that the greatest stride made was the meeting itself. We proved that brethren with opposing views can come together and in the spirit of Christ discuss differences. Brethren, I am opposed to sweeping our differences under the rug, hoping that they will disappear. The subject of divorce and re-marriage and the differences among us on it have been "hush hush" for too long. Surely all the strife and division would indicate that. What better way to get closer than come together, study together, and pray together. Another thing accomplished was a better understanding of each other, and the views we hold. I have heard time and again that some brethren believe in divorce and remarriage for every cause. I think it was clearly shown at the meeting that no one present holds this position, and I personally know of no one who does. If we accomplished nothing at the meeting but a better understanding of each other, this should help a great deal.

This article is not intended as a victory speech. I feel that the position which allows divorce and re-marriage for fornication as per Mt. 19:9 was well-defended and proven. I am sure, on the other hand, that the opposing side felt that they adequately upheld their views. The important thing, as I see it, is that we have made a start at doing something about the deplorable situation that exists in some places.

We appreciate more than words can express the attendance of everyone at the meeting. One preacher traveled 1200 miles. May God bless all who sacrificed time and energy to take part in this great crusade for better understanding and unity among brethren.

If the Lord wills, another such meeting will take place. In the meantime, let us study and pray.

—Box 584

Lebanon, Mo.

UNITY (III)

By A. L. Adams

The following verses of Scripture clearly indicate the nature of the oneness or unity of first century Christianity: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified" (Heb. 10:12-14). "For there is one God and one mediator between God and man, the man Christ Jesus" (1 Tim. 2:5). "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27).

There was oneness in relationship—"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to

him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4).

There was oneness in hope—"There is one body and one spirit, even as ye are called in one hope of your calling" (Eph. 4:4).

There was oneness of the body of which they are members—"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (1 Cor. 12:12).

There was oneness of Spirit that animated them—"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12:13).

Too, there was oneness in their baptism—"For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:27-28).

In Eph. 4:3-5, we read: "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism"; and in Eph. 4:15, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." This constituted, in the time of the apostles, a perfect bond of unity. Why can we not have this today? When we all stand on the Bible without addition or subtraction, we will of necessity be standing together.

This brings to a close the third section of the first of two series on unity. The Lord willing, the second series will be forthcoming.

—1616 19th St., N. E.
Roanoke, Va.

WITTS SPRINGS, ARKANSAS

By Miles King

Brethren Melvin Crouch, San Antonio, Tex., and Bro. Glenn Bray, Oklahoma City, Okla., two brethren for whom I have a great deal of respect, suggested some time ago that I mention the need at the above mentioned place to the readers of this journal. There is a great need for someone who can assume a leading part in the public work of the church to move here. As a suggestion, it might be a retired couple.

Witts Springs is in the mountains, at the edge of the Ozark National Forest. There are two deer hunting seasons a year; too, there are good lakes nearby. You can find some of the best neighbors here you would find anywhere.

The church is small in number and in great need. The following congregations have been a great help here for the past 5 years: Oklahoma City (Capitol Hill); Wichita Falls, Tex. (Lawrence Rd.); San Antonio, Tex. (Catalina St.) and (Nachadoches Rd.). They are to be commended for their goodness.

I have a modern house at Witts Springs which I would sell or rent reasonably to anyone interested. I would help in any way possible. For further information and reference, those interested may contact either Bro. Irvin Barnes, Rt. 1, Box 211, Galena, Mo., or the writer at general delivery, Harrodsburg, Ind.

He is always the severest censor of the merits of others who has the least worth of his own.

BONDS OF MATRIMONY

Brown-Dudding—On Feb. 9, 1963, Bro. Joe Albert Brown and Sister Mary Ellen Dudding of Salem, Va. exchanged their wedding vows. We wish them many happy years in the Lord's service; they attend the church that meets in Roanoke, Va. The writer officiated.

—J. W. Kornegay

Kelly-McCombs—At the church in Lovejoy, Penna., on Oct. 20, 1962, Bro. Leo Francis Kelly and Sister Betty Jean McCombs exchanged their wedding vows. The ceremony was very beautiful in the presence of many friends. Bro. Tommy Shaw officiated.

—Wayne H. Pearce

OUR DEPARTED

Long—Sister Beatrice Long was born near Nixa, Mo. in 1912 and passed away October 21, 1962. She is survived by her husband, Roy; three sons, and three daughters. She was a member of the Benton Ave. congregation, Springfield, Mo. We miss Sister Long, for all that knew her loved her. The writer was asked to conduct the funeral.

—Jack Cutter

McCombs—Little Connie Louise McCombs, 18-month-old daughter of Bro. and Sister Oliver McCombs, died in Altoona, Penn., Feb. 12, 1963. Besides the parents, she is survived by one brother and one sister, and both grandmothers. The funeral service was conducted Feb. 16 at the church in Lovejoy, Pa. Bro. Thomas L. Shaw officiated. Burial was in Cookport, Penn.

—Wayne H. Pearce

Crisp—Little Therman Wayne Crisp was born June 13, 1956 at Lebanon, Mo., and entered into rest Jan. 28, 1963. He died as the result of a tragic accident at the home in Caldwell, Idaho. He leaves his mother and father, Bro. and Sister Ernie Crisp; 3 brothers; 4 sisters; grandparents; 2 nieces and 2 nephews. He will certainly be missed by all. Interment was in Hillcrest cemetery, Caldwell. The writer was called to conduct the service.

—Ralph Mustard

Bryant—Brother H. B. Bryant was born near Cookeville, Tenn., Aug. 29, 1882, and departed this life Feb. 3, 1963. He was a long-standing member of the church of Christ, and faithful in attendance until sickness confined him to his bed in later years. He is survived by two brothers, R. H., and J. N. Bryant, both of Ada, Okla.; 15 nieces, and seven nephews. Service were held Feb. 5. The writer conducted the service. "To depart, and to be with Christ is far better"—Phil. 1:23.

—Johnny Elmore

McCombs—Brother Harry C. McCombs was born May 15, 1881 at Cookport, Penna., the son of Samuel and Catherine Mock McCombs. He had been a member of the Lord's Body for 45 years. He is survived by his wife, Sister Frances Lockard McCombs and 9 children. There are also 37 grandchildren, 31 great grandchildren, and one great great grandchild. He was preceded in death by a daughter, Mildred Meekin, in 1941. The funeral was conducted at the church in Lovejoy, Penna. with Bro. Thomas Shaw, Jr., assisted by Bro. James Corson, officiating. Interment was in Cookport, Penna.

—Wayne H. Pearce

Beebe—Brother Charles P. Beebe was born in Polk County, Ark. on March 2, 1883, and departed this life January 10, 1963, at Ada, Okla. He was a member of the local congregation, having obeyed the gospel in 1918. He is survived by his wife, Sister Ina Mae Beebe; three sons, Charles Ray, Floyd W. and Lloyd A. Beebe, all of Ada; two daughters, Mrs. Merle Abbott, and Sister Pearl Rowlett, both of Ada; two sisters, and six grandchildren. Services were conducted by the writer January 12. Bro. Beebe's faithful attendance will surely be missed in the congregation.

—Johnny Elmore

Blevins—Sister Rosa Mae Blevins was born at Dexter, Mo. April 5, 1885 to Mr. and Mrs. H. A. Gaines, and passed from this life at the home of her son, Robert, on Feb. 6, 1963. At the time of her passing she was 77 yrs., 10 mos. and 1 day of age. She was the widow of Bro. Sillas E. Blevins and was preceded by him in death. They were married at Dexter Nov. 26, 1911. To mourn her passing, Sister Blevins leaves 10 children, two half-sisters and a brother, and 23 grandchildren. She was a member of the church at Powe, Mo. An extremely beautiful floral offering, and a huge crowd at the funeral service, testified to her godly influence. The writer was in charge, and singing was provided by members of the Pochontas, Ark. congregation.

—Ronny F. Wade

Caudle—Bro. Alva Bernice Caudle was born Aug. 13, 1913 in Advance, Ark.; he departed this life in San Francisco, Calif., Feb. 6, 1963. Bro. Caudle had been an employee of Pacific Fruit Express for 14 years. He obeyed the gospel in June, 1941, and had been faithful to his Lord since that time. He was instrumental, along with others, in the establishment of the 64th St. congregation, Sacramento Calif., where he served as an elder. Bro. Caudle labored long and hard in this worthy cause. He never ceased to have the Lord first in all of his undertakings. There is no doubt that his passing is a great loss to the church, his family and to the community in which he lived. He is survived by his faithful wife; two daughters; one son; six grandchildren; his mother, 2 brothers and 3 sisters. Interment was in Roseville, Calif., with the writer, assisted by Bro. Orvel B. Johnson, officiating.

—R. B. Roden

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear"

(take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

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

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

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

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

—Wayne Thomas Owens, Rt. 8, Box 463,
Greenville, S. Caro.

—Charles David Lasater, 200 S. W. 74th,
Oklahoma City 39, Okla.

—Billy Wayne Prince, Rt. 2, Wedowee, Ala.

—Jerry Wayne Thompson, Box 3318 ENMU,
Portales, N. Mex.

PREACH THE GOSPEL—

(Continued from page one)

preached the gospel to anyone who would listen to them (Acts 8:4). The preaching of the gospel in the first century was not done by the apostles and evangelists only; and it should not be a function of just the few in our day.

In John 17:20-21, we read, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." The world, then, is caused to believe that Jesus Christ was sent to the earth by the Father; and to believe in His beloved Son through the disciples of Christ. If the disciples of Christ fight among themselves and do not therefore demonstrate the spirit of Christ, who will? The answer comes ringing clear—nobody will! There are none others who are capable of doing this greatest of all works. No one else has the responsibility, nor the desire. So, if we do not accept this responsibility, which is ours alone, it will be left unassumed.

There are, so far as our theme is defined, two groups of Christians: Those who go and preach the gospel wherever people have not heard it; and those who remain in one place and teach the lost around them, while helping send others, who have the desire and qualifications, into all the world to preach the gospel. In which class are you, Christian brother? You must be in one or the other.

Again, in Rom. 10:14, we read, "How shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard and how shall they hear without a preacher?" There must be those who go! Faith comes by hearing the

word of God. There must be people who are willing and have the ability and preparation to go anywhere in the world and preach the gospel to those who have never heard it.

We realize that all Christians are not evangelists. In Eph. 4, we see that different responsibilities are given to members of the church. Every Christian must teach the gospel privately and to the best of his ability, when he has an opportunity to do so. At the same time, all Christians do not have to leave their homes and jobs and travel to and fro preaching the gospel. God has not given to all the talent nor the desire for this kind of work. He intends for the majority of us to help send evangelists into the far-flung mission fields instead of going ourselves.

In Romans 10:15, we read, "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Preachers can not go and preach the gospel unless they are sent by fellow-Christians. They must have encouragement, financial support, and prayers in their behalf to carry on this great and difficult task.

In Acts 13, we read concerning the church at Antioch sending Paul and Barnabas to do work that the Holy Spirit had commanded them to do. The brethren fasted, prayed and when they had laid their hands on Paul and Barnabas, they sent them forth to preach. If we today were interested enough in evangelism to fast and pray for its success, we would see much more gospel preaching being done. We are thankful that some of us are interested, and pray for our tribe to increase so that we might be able to at least "touch the hem of the garment" in this great work.

I believe that there are two primary reasons why every Christian is not either going to preach the gospel to every creature, inasmuch as he is able, or helping send someone who is willing and qualified to go. The first reason is that we are not really convinced that the world is hopelessly lost if they do not hear and obey the gospel. Are we convinced that a person would die if he had a severe hemorrhage and did not receive medical attention? Yes, we are convinced! Since we are convinced that our fellow-men, whom Jesus taught us to love as ourselves, are doomed to a burning hell if they do not obey the gospel, how can we neglect telling them the gospel—God's power to save.

The second reason is that we are not really convinced that we will be lost ourselves if we do not either take the gospel, or help others take it to the lost. In 1 Cor. 9:16, we read, "For though I preach the gospel I have nothing to glory of: for necessity is laid upon me: yea woe is unto me, if I preach not the gospel." Paul knew that he must preach the gospel to a lost world or be punished for not doing so. He did not have anything of which to boast when he preached the gospel. He did that which was his duty to do. O, that each of us could realize as did Paul that we must tell others of the saving power of the gospel. If we neglect to do this, we have left undone one of our primary duties, as individual Christians. Congregations of the Lord's church that neglect sending evangelists on world-wide missions, when they can, are neglecting one of the primary works of the church. The woe of which Paul spoke can be our lot because of our neglect.

—Rt. 1, Box 2, Florala, Ala.

CATHOLICS SOAR—

(Continued from page three)

Since we must have scriptural authority, we need to know how such is established. Biblical authority is established, either generically or specifically, by precept (a direct statement or command), by approved example, or by necessary inference.

Current happenings

Out of the great meeting being held in Rome could come internal reforms and a new warmth of feeling toward Protestants that would affect "Christians" the world over (as stated by Clarence W. Hall in Reader's Digest—Jan. 1963).

The Second Vatican Ecumenical Council in Rome, now in brief recess, is history's biggest and perhaps most significant religious conclave. Far more impressive even than the medieval splendor that marked its opening in October are its revolutionary aims: a thorough-going reform and renewal of the Roman Catholic Church which, if accomplished, will affect the life and discipline of the world's 500 million Catholics; a "gentle invitation" to all "Christendom," split apart for centuries.

Not since the Protestant Reformation has so bold a program been proposed from any quarter. "The Council," said Dr. Charles Malik, former president of the United Nations General Assembly, "could well be the most important event of the 20th century, even of several centuries."

Consider, first, its meaning for the Roman Catholic Church itself. Still running on ground rules laid down 400 years ago at the Council of Trent, the church has, in the Pope's view, become encrusted with bureaucracy and habits of isolation that unfit it for the demands of the space age. The Council's intention, heard everywhere in Rome today, is to "prepare the Church for tomorrow."

Such preparations includes consideration of these internal reforms, to mention only a few: reduction of centralism, wherein too much power rests with the Roman Curia, the Vatican's central administrative body.

Where does the Pope himself, who holds veto power over the Council's decisions, stand? His designation of the goal of the Council as a "bringing up to date" of The Church puts him definitely with the reformers. During the Council's intensive three years of preparation, he insisted that the agenda include every major subject agitating the Catholic (and even the non-Catholic) conscience. From his first encyclical in June 1959, the Pope was on record as favoring free expression of divergent views; he sees value in "striking new light out of the frictions of various opinions."

The Pope's most fervently sought objective is, in fact, the creation of a more friendly and cooperative climate between Catholics and non-Catholics, to be followed, ultimately, by the reunion of all "Christendom." One of his first acts after becoming Pope was to set up a Secretariat for the Union of Christians. In charge of the Secretariat he placed one of the Church's most attractive figures, the scholarly and persuasive Augustin Cardinal Bea, a German-born Jesuit.

In virtually every public utterance since his election, Pope John XXIII has stressed that one of the prime goals of Church reform and renewal is to remove obstacles between the Church and its "separated Christian brethren." Welcoming a group of 28 Protestant

and Eastern Orthodox leaders to the Council as "observer delegates," the Pope said with visible emotion, "I draw special comfort from your presence. There burns in my heart the intention of working and suffering to hasten the hour when for all men the prayer of Jesus at the Last Supper ("that they all may be one") will have reached its fulfillment."

The impulse toward unity is not, as the Pope is the first to attest, the result of any one-man drive. The Roman Catholic Church is admittedly riding a wave that has been rising for decades, and from many quarters. Nowhere has the tide been more evident than within Protestantism, where separatism has become a fading phenomenon.

In the United States especially, not only has the much-criticized "proliferation of sects" virtually ceased, but churches formerly separated have recently been crowding the remarriage altar. Of U. S. Protestantism's total membership (64 million), some 30 percent belong to churches involved in mergers bringing together groups formerly split among themselves or uniting across denominational lines. The most ambitious merger in the making is the much-talked-of union of United Presbyterian, Methodist, Protestant Episcopal and so-called United Church of Christ groups—the United Church of Christ being itself a union of Evangelical and Reformed with Congregationalists.

Even more striking have been Protestant unions in other lands; among them Canada, Germany, India, Japan, the Philippines, Indonesia, Nigeria, Ghana, Rhodesia. And, of all Protestant moves "from divergence to convergence," most impressive has been the formation of the World Council of Churches. Organized formally less than 15 years ago under the slogan, "The world is too strong for a divided church!" the WCC has drawn into its "fellowship federation" 201 church bodies in 90 countries, representing some 300 million Protestants and Orthodox.

Catholic ecumenists freely state that this trend in Protestantism has had a "definite effect in deepening and focusing our longing for unity." Such hardy Catholic groups as Unitas, the Friars of the Atonement (who pronounce it at-one-ment) and the Una Sancta movement in Germany have sprung up to work for better relations between "Christians" of every stripe. "A general will to unity," Montreal's Paul Emile Cardinal Leger said recently, "is becoming apparent on both sides."

Increasingly, Catholic theologians have been invited to speak to Protestant groups, and Protestant to Catholic. In Western Europe, Catholic-Protestant "ecumenical workshops" have become common. And even in the United States, where official encouragement of such exchanges has been slight, Biblical scholars of both faiths have shared insights, and theologians have exchanged views. Thus, says Archbishop John C. Heenan, of Liverpool, England, "dialogue has replaced diatribe."

Such goodwill has paid off, not only in erasing ancient hostilities but in revealing how both faiths have, without realizing it, grown toward each other. Dr. Hans Kung, Catholic professor of theology at the University of Tübingen, Germany, writes in his book, *The Council, Reform and Reunion*, "Over and over again, Catholics and Protestants who get to know each other

better realize with astonishment how alike—despite their remaining differences—they have become."

As evidence, Kung cites a growing regard for the Scriptures in the Catholic Church; the adoption of a number of Protestant hymns; a marked reduction in anti-Protestant feeling; the increasing discussion among Catholic theologians of the doctrine of the "priesthood of all believers"; and, most marked of all, the Catholic "appreciation of the Reformation as a religious phenomenon, admission that it was, in a certain relative sense, necessary"—that fault lay on both sides.

John XXIII himself set the Council mood when he said to the clergy of the Roman diocese not long before the Council opened, "We do not wish to put anyone on trial. We shall not seek to establish who was right and who was wrong. Responsibility is divided. We only want to say, 'Let us come together; let us make an end of our divisions.'"

Patriarch Athenagoras, speaking for Eastern Orthodox churches, has said flatly that willingness of Roman Catholics to accept a reduced role for the papacy must be the "first step toward unity among (so-called) Christians." The attitude of Protestants in general is expressed by the Arch-bishop of Canterbury, who recently said, "I'd be willing to accept the Pope as a presiding bishop, 'first among equals,' but not as infallible."

A Final Reminder

Brethren, the "key" which will unlock the door to religious unity is Biblical Authority—rightly apprehended, rightly applied, and rightly regarded. One of the greatest errors of mankind is the holding of improper attitudes toward the authority of God. From the earliest days of Eden until now, this has been a curse of the ages. If all religious people would bow their knees to the proper authority in religious matters, all of our divisions and problems would be settled. LET'S USE THE "KEY"; LET'S OPEN THE DOOR; LET'S BE UNITED!

—2502 Scott Ave.,
Panama City, Fla.

SEVEN GREAT THINGS IN ACTS 2

1. Great Day—Pentecost
2. Great Place—Jerusalem
3. Great Crowd—Seventeen nationalities
4. Great Sermon—Salvation from sin
5. Great Question—What to do to be saved
6. Great Answer—Repent and be baptized for the remission of sins
7. Great Result—About three thousand saved.

—Bible Briefs

PERFECT WHITENESS

If a circular disc be painted with the colors of the rainbow in equal proportions, when it is spun round, it will appear white; for the rainbow is but a pure white light split by a prism into the component hues. So, in Christ, all the virtues are in such perfect proportion that as seen in him, none stands out above others; all are merged in perfect white—the beauty of holiness.

—Via "Trust in Love"

As you give, so shall you receive. The harder a ball is thrown, the stronger the rebound.

From The Fields

M. G. Spigener, Rt. 2, Marion, La., Feb. 2—Here is my renewal; I would not miss the paper for anything.

Lloyd P. Cox, 4434 Sisk Rd., Wichita Falls, Tex., Feb. 1—We enjoy the OPA more all the time. Here are 2 subs. May God bless all.

John O'Donnell, Box 341, Moline, Mich., Jan. 28—The Lord's work is going along well here. We have had very severe weather. Here is my renewal.

John D. Smith, 1658 Orlando Dr. San Jose, Calif., Feb. 1—I plan to be back in the preaching field full-time by next fall. Here are 2 subs. May God bless all.

J. A. Brewer, 831 N. 17, Richmond, Ind., Jan. 28—We are enjoying good lessons by Brethren John and Ferd Roberson. Bro. King, we are glad to hear you are still improving. Here is my renewal.

Andy Shores, Rt. 1, Box 81, Coalgate, Okla., Feb. 10—We always enjoy the OPA. We will have Garry Macy here with us this Lord's Day. We meet at the Legal school, 30 miles southwest of McAlester, Okla.

J. C. Miller, 1017 Childress, San Angelo, Tex., Feb. 8 I go to Sonora each first and third Lord's days of the month. They are small in number. My father died Jan. 19; he was nearly 80 years of age. Here is a sub.

Wailey Siliya, Vlg. Mitabali, C/O Ndata Estate, P. O. Mikolongwe, Nyasaland, Africa, Jan. 26—I am working here with Bro. Nelson Tuanji. We hear that a missionary is to come; he must come and help us.

Jerry W. Thompson, Box 3318, E. N. M. U., Portales, N. Mex., Feb. 12—I enjoy reading the OPA very much. I am presently attending Eastern New Mexico Univ. Pray for me in my study, and for the church here.

Nelson Tuanje, C/O Ndata Estate, P. O. Mikolongwe, Nyasaland, Africa, Jan. 21—The work of our Lord here is going on. We feel the need more all the time for one of you to come and help. Please note my change of address.

A. J. Bunderson, Rt. 1, Fredericktown, Ohio, Feb. 8—My, how we would love to be able to attend a true church. We need the prayers of all the faithful followers of Christ. We are glad that Bro. King is making satisfactory progress.

Carl Chambers, Rt. 1, Box 272, Neosho, Mo., Feb. 6—The church at Burkhardt is getting along fine in spite of sickness. Brotherly love continues; we pray it will always be that way. Pray that we may ever be faithful. Here is our renewal.

Jerrel Caffey, 822 W. Madison, Springfield, Mo., Jan. 31—We, here at Springfield, are so thankful that Bro. King continues to improve; our prayers are for him. We are glad to hear that Bro. Billy Jack Ivey has returned to the preaching field full-time. Here is my renewal.

A. C. Severe, Muhiriri Vlg., Mbiza P. O., Magomero, Nyasaland, Africa, Jan. 18—Dec. 29, I was at Wendewende; Jan. 14, at Muliva Vlg. I am now at Muhiriri church. Feb. 15, I hope to return to Wendewende. We seek your prayers. That Bro. David Macy wants to come to Africa is good news to us.

Thomas J. Shaw, Rt. 1, Box 1, Commodore, Pa., Feb. 16—We enjoy the OPA, and commend Bro. McCord's disposition toward those with whom we differ. We must stand by the Word, steadfast and immovable, but in a spirit manifested by Bro. McCord. Here is our renewal. We hope Bro. King continues to improve.

L. C. Grimes, Forest Park, Opp, Ala., Feb. 16—The church at Lowery is doing fine and we are in the thinking and planning stages of building a new meeting house. We have been enjoying the OPA very much; we feel you have been doing a fine job. May the Lord continue to bless you.

Dinala Antonyo, Muhiriri Vlg., Nambiza P. O., Magomero, Nyasaland, Africa, Jan. 23—Jan. 7, I was at Boti church with 4 confessions and Jan. 12, I was at Teyateya church. We have been with Bro. A. C. Severe who is going everywhere preaching the gospel. The gospel progresses here; we seek the prayers of the brethren in America.

Benneth C. Severe, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Feb. 1—I am still thankful for the help that I receive from Greenfield, Calif. I hardly know how I would live without it; thanks to them for their kindness. We hope Bro. David Macy can come to help us. I would appreciate one or two copies of OPA; I miss it.

Pelusi Kalongonda, Mkoko Vlg., N. A. Mkhumba, P. O. Palombe, Nyasaland, Africa, Jan. 26—The work of the Lord is going on well here. Dec. 2, we were at Ulolo with 14 baptized; Dec. 30, at Maloya Vlg., 2 were baptized Jan. 13, we were at Nakhupe with 6 baptized. Jan. 20, we were at Namiujiwa with 13 added. I send best greetings to all Christians.

Jim Fowler, 1313 B Jenkins, Norman, Okla., Feb. 18—The church at Lexington, Okla. is doing fine. Our greatest prayer is that love and unity will always abound, and that there be no divisions among us; may all congregations everywhere pray to this end. We certainly did enjoy reading the Feb. issue of the paper. The articles by Brethren Morris and McCord were very good.

R. L. Chapman, Box 252, Hebbronville, Tex., Feb. 1—Bro. Hugh Frank Hinton has been preaching for us about once a month, and will continue to do so for awhile. We enjoy his lessons very much. Bro. H. W. Cope meets with us now; he and his family are so much help in the worship. We would love to have Bro. James D. Orten visit us in this part of Texas. We enjoy every issue of the OPA.

Roy L. Criswell, Box 243, Sanger, Calif., Feb. 20—Since last report, I have preached one or more times at Healdton and Washington, Okla.; Dallas, Tex.; Orange Cove and Sanger, Calif. At the present time, we are laboring with both Orange Cove and Sanger. Interest and cooperation are very good at both places. We trust that good will come from our efforts. Let us never become slothful in the Master's Vineyard.

F. H. Lichapa, Namphungo Vlg., Namlenga Mission, P. O. Mikolongwe, Nyasaland, Africa, Jan. 30—Dec. 2, I was at Namphungo church; 1 was baptized. Dec. 7, I was at Kaculu church with 3 baptisms. Dec. 16, I was at Namphungo church with 5 baptisms. Dec. 25, I was glad to be with Bro. Nakhuba church at Mzizira church. Dec. 30, I was glad to be at Namphungo with Bro. T. Cidothe. I send best wishes to all. Christianity continues as the flood of waters.

M. E. Mountain, Rt. 4, Waterloo, Ia., Feb. 12—We wish to thank the congregation at Longwood, Fla. for the \$15 donation toward the building which we purchased last July. Our total to date is \$225. This has meant a great deal to us. Since meeting in our new location, we have baptized 6; 2 have come from digression; 1 has been restored. We have prospects of more in the near future. Pray for us and the work here.

Bonnie B. Cayson, 1993 Burn Ham Ave., Memphis 27, Tenn., Jan. 22—The work here continues to progress. Bro. James R. Stewart is still here doing personal work, and is doing a very good job. We rejoice to read all the good reports in the OPA. Since last report, I have preached one or more times at Batesville, Ark. and here at home. There have been 2 baptisms at the colored congregation. Here is my renewal. (Sorry this reached us too late for Feb. issue.—DBMc)

Jack Cutter, Rt. 5, Box 683, Springfield, Mo., Feb. 14—The past year we have lived in Springfield, Mo., and have worked with the Benton Ave. congregation. The work has been blessed with six baptisms and several acknowledgments of wrong, as well as a gradual increase in attendance. Several congregations in the state were responsible for the support of our efforts here last year; however, this year, this congregation is attempting to handle the major part of the support. This is a fine group of brethren with whom to work and associate, and in many ways they have been very kind to us.

James R. Stewart, 1926 Connor Ave., Waco, Tex., Feb. 11—The personal work with the church here in Memphis, Tenn. continues with success. We are visiting homes for Bible study. We have been helping the colored brethren; 2 have recently been baptized. Our crowds and interest are encouraging; however, bad weather and sickness have hindered some. We regret to announce that our work will come to a close here about April 1. We will then go home to Waco and other work. Pray for us and the work of the Lord.

Barney Owens, 11312 Orchard, Cincinnati 41, Ohio, Feb. 19—Since last report, I have preached at Lee Summit, Mo. I enjoyed being with these fine brethren. I also attended the meeting at Springfield which was beneficial to me; it certainly gave me some good thoughts for study. I am working with the congregation here; we have had 4 confessions of faults. It is obvious that the time Bro. Miles King and Bro. Roy L. Criswell spent here was well spent. I desire the prayers of the faithful.

Gillis Prince, Wedowee, Ala., Feb. 17—The church at Gretna, Fla. is doing fine with interest and attendance growing. We have been able to restore a man and his wife who had been out of duty a long time. I appreciate very much the brethren who are supporting the work here; I will give a detailed report before long. Don, I liked your article on Edification; I wish you would write more. I believe every issue of the paper gets better. May the Lord bless the faithful everywhere. Please pray for me and mine.

Earl B. Helvey, 7608 Prince St., Citrus Hts., Calif., Feb. 15—We are sorry to report that within the last month we have lost two faithful men at 64th St. Sacramento, Calif. Bro. Joe McCracken was born June 27, 1906, and departed this life Jan. 7, 1963. He will be missed in the Lord's work here. Bro. Ed Powell conducted the funeral. Bro. Bill Roden will be doing personal work here for about 5 months, then we will send him to Washington for about 6 months. We pray that much good will be done this year.

Wallace Middick, 1115 Cavender Dr., Hurst, Tex., Feb. 12—The congregation meeting at 2410 Warwick St., Ft. Worth, Tex. gratefully acknowledges the following which is to be used in the construction of our building for worship: church, Sunset Hts., Houston, Tex. by Larry Ballard—\$100. Grand total—\$809. We had a good meeting with Bro. Joe Howard in Jan. June 21-30, Bro. Taylor Joyce will be in a meeting here, the Lord willing. We expect to be in the new building. Please pray for our success in service to our Lord.

Wayne H. Pearce, Commodore 1, Penna., Feb. 11—We are looking forward to our spring meeting with Bro. Orville Lee Smith, Mar. 8-20. Our summer meeting will be in June this year with Bro. Billy Orten. The meeting Labor Day will be at Lovejoy, Penna. with

Bro. Lynwood Smith, Aug. 27-Sept. 1. Sister H. C. McCormbs of the church here still receives mail from various ones addressed to her husband, who is now deceased; this is upsetting to her, and she has asked that I mention it. She requests that her mail be sent to Rt. 1, Commodore, Penna.

Ronny F. Wade, Box 564, Lebanon, Mo., Feb. 14—The work in this area is very encouraging. Interest, attendance, and contributions are all good. Considering the severe winter with its sickness, things are moving along quite well. We have recently enjoyed having Brethren Clovis Cook, Jack Cutter, Orville Smith, Miles King, and Arthur Wade in our home for visits. Every other Sunday night I am with the Lee Summit congregation, which is both enjoyable and profitable. May the Lord bless all, everywhere.

J. W. Kornegay, Rt. 1, Raleigh, N. C., Feb. 12—I have just received Feb. issue of OPA; the good articles it contains are very inspiring to me. The work here looks encouraging with new folks attending. Some in whose homes we visit seem to have a ready mind for the truth. We were glad to have the Steve Princes and the E. R. Browns from Roanoke, Va. with us last Lord's Day. There is much sickness in this area. May we look forward with more zeal and courage. Time is short; let us not be defeated by busy Satan in these trying times. There is so much work to be done; let us work while it is day.

E. H. Stamper, Box 115, Temple, Ga., Feb. 9—The church here continues to grow in spirit and truth. We had one restoration last month. We have visitors from other congregations which we appreciate. We had Bro. C. C. McCampbell of Marietta, Ga. with us Wed. night; he brought a good message. Bro. McCampbell was a member of the church in Tenn. that was first divided when brethren introduced individual cups in the communion; he was well acquainted with Bro. G. C. Brewer who was responsible for this. Bro. McCampbell came from digression while Bro. E. H. Miller was conducting a meeting not long ago at Marietta; he is bringing others out.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., Feb. 15—Since last report, I have been doing very well—with the exception of nearly having pneumonia; I am much better, thanks to God. Reading the good reports in the paper has increased my faith. Bro. King and Bro. Reynolds, hurry and get well, for the church needs you very much. If the doctor could give me something to relieve my headaches, I would be back in the field soon. We are not worried about the cancer. Thank you, Bro. Billy Jack Ivey, for letting your talents be known; if more would do this, there would be less disappointment in the church today. In Dec., I received \$170; in Jan., \$200. I thank God for all of my brethren.

E. H. Miller, Box 538, LaGrange, Ga., Feb. 15—We are looking forward to our meeting beginning tomorrow night with Bro. Johnny Elmore; this will be the first of our three meetings for the year. We also have several week-end meetings throughout the year. Souls are precious, and we certainly need to do all in our power to reach as many as possible before it is too late. The church directory should be ready by the last of June. If you have not reported, please do so. I also want the preachers' names, addresses and telephone numbers. The debate with the "Jesus only" people will be April 16-19, at Flint, Mich. in Calvary Temple, G-4138 Corunna Rd., 5 blocks west of Freeway I-175; 7:30 each evening is the time. This information just came this week.

Jim a Canfield, Rt. 3, Box 86, Marion, La., Feb. 12—At this writing, I am in Memphis, Tenn.; my heart was made glad to learn when I arrived that 2 more precious souls had been added; Bro. Harris's teaching is bearing fruit. Bro. Cayson did the baptizing. The brother who was baptized made a short talk on Lord's Day, and said he thought he had received the baptism of the Holy Ghost with fire until he heard the truth from the Bible. Brother Cayson explained this to his understanding. Brethren, the truth will win if we continue in the teaching and preaching of the pure gospel of Christ. I am thankful that my work with my people is not in vain. Thanks again to the two churches that continue to support me. The 22nd, I plan to be in Ala. God bless all.

J. W. Kornegay, Rt. 1, Raleigh, N. C., Jan. 22—The church here continues with some new interest. The Washington, D.C. congregation has called off my work there because of sickness and other circumstances until a later date. The church at Norfolk, Va. has not been fully established yet. There is much work to be done in the East. The Huntington, W. Va. congregation is to be commended for its interest in this work; Bro. B. F. Leonard has

worked hard in getting this work established. The following congregations are helping to support this work: Greenville, S. C.; Flint, Mich.; Pontiac, Mich.; Flemington, Pa.; Frederick, Okla.; and Huntington, W. Va. We pray for the growth of the church here and elsewhere. (Sorry this reached us too late for Feb. issue.—DBMc)

James Vannoy, 1448 Kinsale Ct., Wichita Falls, Tex., Feb. 10—The Lawrence Rd. congregation is pressing forward. We now have love, unity and a mind to work such as I have never seen in this city before. Every service is a spiritual feast. The members are doing personal work and the results are showing. There have been visible results in the last 2 weeks—1 confession and one baptism and others are beginning to attend who are out of duty. For this we thank God and take courage. We are to have Bro. Edwin Morris through 3 days in May. The exact time will be announced later. We also have booked Bro. Don McCord for a meeting, but it is sometime in the future. All faithful preaching brethren are invited to stop here when they have opportunity.

Robert L. Potts, Sr., Box 755, Farmington, N. Mex., Feb. 12—I am speaking for the congregation here when I say that we are grateful to those who have helped in supporting Bro. J. D. Corson. The past year, 6 were baptized and 1 was restored. We feel that the effort here has not been in vain. We can see other results from Bro. Corson's work: last Lord's Day, we had 2 families attend from a digressive congregation. One brother has asked Bro. Corson to discuss our differences with him. We feel that we should keep him here another year, beginning July 1. Bro. Corson is a very capable and willing worker; he is always interested in the salvation of others. We are thankful for him. If you would be interested in helping support him here for another year, please let it be known as soon as possible so Bro. Corson can make his plans. His address is 623 W. Arrington, Farmington, N. Mex.

R. A. Berry, 4704 69th St. N., Birmingham 9, Ala., Feb. 8—The church here at 60th St. is doing fine. We have some good faithful members and are working to increase our number. Bro. Alton Bailey was with us last Lord's day; Bro. E. H. Miller, Jan. 27; and Bro. Elmer Stamper, Jan. 20. We appreciate them all. We look forward to our meeting Apr. 7-14, to be conducted by Bro. Lynwood Smith. The last 3 days of this meeting will be the brotherhood meeting. Come and be with us if possible; we expect several preachers to attend. You may contact me at 836-4649; C. F. Simpson—TRI-9250; or J. H. Howell—251-4047. The address: 60th St. church of Christ, #9-60th St. So., Birmingham, Ala. There are several motels near the church, and we will care for as many as possible in our homes. We ask your prayers. Here is a sub.

Carl Willis, 7069 Mather Rt. 4, Union Lake, Mich., Feb. 20—The church at Pontiac, Mich. is addressing a letter to the brotherhood hoping that we can promote a nation-wide program for mission work, one that would be scriptural, of course. We are suggesting places like Detroit, Mich. The church is known in this city dating back to Alexander Campbell's day. There is much digression here now. The true church meets in a rented building. I believe if we had at least 2 preachers working in the city of Detroit, we would have fast growth. In time, we could in a scriptural way be supporting any number of preachers without a financial burden on any one congregation. Let us unite and work together, for the night soon cometh when we can no longer work. Pray for us.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Feb. 21—I attended the study on the marriage question, held at Benton Ave., Springfield, Mo., Jan. 15-17. A good spirit was manifested and I believe that nothing but good can come out of such an endeavor. I hope we can have another study on this question soon. It was a great joy to be with many of my preaching brethren once more. I preached last Lord's day for the church on the Missouri side. I plan to visit the new congregation in St. Louis, Mo., soon. I am looking forward to a visit with Bro. James Orten, who has been working with the brethren there for some time. There seems to be some unrest and spiritual nervousness among us in places. Settle down, brethren! Study your Bible, pray for wisdom, love one another, know your preacher and "try the spirits whether they are of God—".

Cicero Goddard, Box 276, Samson, Ala., Feb. 17—The interest is yet good at Lubbock, Tex. The work can be established there if God permits. I hope to go back there this winter. I am working with the church here until Mar. 2; we are doing fine here. One was baptized here today. Feb. 21, I meet with the digressive

brethren at Andalusia, Ala. where they are having troubles; I hope to line them up with the truth. Mar. 2, I go there to begin a meeting and will continue the remainder of the month. I plan to ask a brother from Lowery or Early to go each night. I believe they will go, even though it will be expensive for them. I have not found out about my tent yet; I hope to have it ready soon. I will keep you informed of my progress. Let me thank each of you for your help; I assure you that I will not sit down on the job.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Feb. 11—Feb. 10, we were at Ardmore, Okla. for 2 services. Two precious souls, a man and his wife, were baptized into Christ; it was an enjoyable day. Feb. 24, I will be at Haldon, Okla., Mar. 23-24, at 21st St., Okla. City. We appreciate the nice cards and letters during the recent illness of my wife, Frances. It is certainly uplifting at such times to know that others are sharing your load. May God bless you. The people in the congregation here were a great help in time of need. We will do our best in helping Brethren King, McCord, Cook and Wade make the OPA one of the best papers. We believe in its principles in opposing all digressive tendencies. So many times, it is difficult to know for what some publications really contend. Pray for us.

Miles King, Harrodsburg, Ind., Feb. 14—Welcome Edwin, Clovis and Ronny as new editors. As a servant of the Lord, it is my desire to stand beside you and other soldiers as we fight the "good fight of faith." We continue to live in Harrodsburg where we are enjoying the fellowship of these brethren. Our work continues here until June 1. While we have been here this winter we have also held meetings in the surrounding states of Ky., Ohio, and Mo. Our last meeting was held here in Ind. at Pleasant Grove. It was a pleasure to be with these brethren and work with them. During this time, Bro. Richard Nichols was working with me. I do not think I shall ever forget our labors together. The church at Harrodsburg now has a weekly radio program at Bedford, Ind. Our spring meetings will soon begin with the first one at Walnut Grove, Ky., April 5-14. I still have time for two or three summer and fall meetings. Brethren, pray for us as we continue in the Lord's work.

Lee Book, 758 Toro St., San Luis Obispo, Calif., Feb. 14—We began our work here in Jan. Enroute to Calif. from Fla. we enjoyed visiting our friends in Miss. and San Antonio, Tex. Since coming to Calif., I have also enjoyed speaking at Covina, Sacramento and Carlsbad. Last year, our work was with the fine group of brethren at Mt. Pleasant, Fla.; the Lord blessed our labors there. During our absence, Bro. Gillis Prince is working with them, and I am happy to say that he is being supported in that work now. The brethren here at San Luis Obispo are very interested in the Cause; they have recently purchased a nice, modest building in which to worship. We pray that our labor here will be successful. I believe in last month's issue, Bro. Cicero Goddard reported that he had received approximately \$170 as promise of support. Bro. Goddard now has 4 children. I have worked with him, and I know that he is a man who is willing to give his life for the Cause. Having heard him preach, I also know him to be most capable to take the word of God to his people. Won't more brethren please awake to the needs of this man and help him? This plea has certainly not been solicited by Bro. Goddard. Please pray for our work here, and if you know of those whom we may contact, please let us know.

R. B. Roden, 2953 Howe Ave., Apt. 4-A, Sacramento, Calif., Feb. 14—The work here begins with 3 returning to the fold. On the other hand, we are much grieved in the loss of Bro. A. B. Caudle; he will be missed very much. Our deepest sympathy to Sister Caudle and the children. In Jan., we returned to Okla. for a few days. Jan. 16, I preached at Sentinel, Okla.; Jan. 20, at Capitol Hill, Oklahoma City both services; Jan. 23, at 21st St., Okla. City; we were at Okemah, Okla. Lord's Day morning, Jan. 27, and at 21st St., Okla. City that night. It was good to see all the home folks again, and most of all, to be with our daughter and her family. We were happy to have Sister Sumpter of Corcoran, Calif. and Sister Lum of Reedley, Calif. go with us to Okla.; our deepest sympathy to Sister Lum and family in the loss of her brother. On our return to Calif., I preached at Corcoran Jan. 30, thus completing our work there. These brethren believe in unity with love for one another so much that they practice it. Lord willing, we return to them in 1964. Jan. 31, I preached at Lodi. It was good to see these brethren again, and it was especially good to have Bro. and Sister Homer L. King in the audience. We are so thankful for Bro. King's improvement. If you know of those in the Sacramento area whom we might contact, please let us know. 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. XXXIV

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No. 4

DRIFTING

by Ronny F. Wade

For years now, the church in many ways has been drifting in the wrong direction. Even those who have adopted unscriptural practices, such as the Sunday School and individual cups, are beginning to see the need for a return to New Testament Christianity. This return, however, will be accomplished only when we lay aside all innovations and tools of division, and unite under the leadership of King Jesus. It is indeed distressing that we have to drift for years before we wake up to the reality of it. If we could only equip ourselves with the spiritual foresight necessary to detect a departure before it happens, we would save ourselves a great deal of grief. This article is designed to point out one area of digression which continues to grow and grow; namely, the modern Sunday School.

We have been told for years that the Sunday School is necessary because children can not learn without it. But now, some are beginning to criticize this institution of teaching as being inadequate, and defeating its own purpose. Under the caption, "Sunday School Is Called Tot Spoiler," a noted Theologian from the University of Chicago censures the materials used in S. S. classes. He says that much of the material is "canned food, carefully prepared, but the vitamins are gone." If I am not mistaken, however, this is supposed to be the very reason some have Sunday School today; that is, so that the children can learn. Of course we know from reading the Bible that children CAN learn in an undivided, unclassified assembly. Note inspiration: "Gather the people together, men, women and children, and the stranger that is within thy gates that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord (Deut. 31:12-13). Also in Josh. 8:5: "There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them." From the above passages, we learn that the Law of Moses was read before all, and that even the children could hear and learn. When to the above we add the multitude of scriptures that tells us how Jesus taught, and how the New Testament Church assembled together and edified itself, we ask the question, "Whence came Sunday School?" In order to answer this question we must go somewhere other than the

(Continued on page nine)

THE LORD'S FREE MAN

By Clovis T. Cook

Have I not heard it said, "I am the Lord's free man"? Yes, many times I have heard this, but usually without clarification. Who is the Lord's free man, and what is his freedom? Let us study this question together.

Who Is The Lord's Free Man?

Jesus said, "And ye shall know the truth, and the truth shall make you free" (Jno. 8:32). To know the truth includes obeying the teaching and doctrine of the Lord. Compare Gal. 3:1; Col. 1:6 and Jno. 7:17. The doctrine of true religion shall make you free; that is, it shall make you free from the slavery of evil passions, corrupt propensities, and grovelling views. The condition of a sinner is that of a captive or a slave to sin. He is one who obeys and serves the dictates of an evil heart, and promptings of an evil nature (Rom. 6:16-17). The effect of the gospel is to break this hard bondage to sin and set the sinner free. Religion is not oppression or slavery. It is true freedom. "He alone is free whom the truth sets free, and all are slaves beside." The Lord's free man is he whom the Lord releases from the chains of sin, and through service to Him he surrenders cheerfully and delightfully to Him whose "yoke is easy" and whose "burden is light."

The Lord's free man is not he, who, having the shackles of sin broken, leaves the kingdom of darkness and walks out into the light with his hands lifted high, and with loud and eloquent voice announces to the world that he is a free man, free to think, act and live as he chooses, free to differ with his brethren when he so desires. This man exaggerates his freedom and augments his liberty out of all proportion. Our liberty in Christ is a matter of law (Jas. 1:25). We, therefore, may not go beyond its prescribed limits. Do I dare differ with my good brother for the sake of differing? Rather I should strive to be more like him, unless of course, he is in error. My desire and efforts should be toward a unified ministry, and not one of diversity. See Phil. 3:16. To teach that we have the liberty to differ from the usual, which in many cases has yet to be disproven, initiates a dangerous trend, for some will not know how far they are permitted to encourage this difference. We differ with those out in the world, for we are peculiar to them (1 Pet. 2:9). As Christians, we should join our hearts and hands in one great crusade against sin and digression, against every departure from the word of the Lord, in thought and in deed.

He is free whom the Lord has set free (Jno. 8:36),

but not given a license to practice the extreme in Christian liberty. Unity should be our theme of life. There should be some sign that we are working for this and not merely a lip-service.

A Free Thinker

Perhaps we all like to think that we are free to think. Everyone has the right. It can be said that out of concentration and much thinking have come many principles conducive to a better life. Thinking aids intellectual development. I like to see people think. However, some never become "deep thinkers," but are just as true and loyal to God as those who are. God does not judge a man's loyalty to Him by his ability to think deeply. It does not require great learning to be a Christian, and to be convinced of the truth of the Bible. It requires an honest heart, and willingness to obey God. One reason for the success of the Lord's personal ministry was the simplicity of His program. Therefore, since we are not all creative thinkers, and apparently, some of us have never won a Nobel prize for our deep thinking, yet it does not mean that our minds are petrified and inactive. We cannot think into law, new commandments or precepts, nor can we change one thing that the Bible teaches by thinking outside or beyond its dictates. God said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." I do not intend to convey the idea that God condones a lazy mind. I think we should use it, but to say that everyone who does not agree with my thinking is unlearned and infantile in his thinking, is going too far. He who thinks of himself as one of the great thinkers, more highly than he ought to think (Rom. 12:3), should take heed, lest he fall (1 Cor. 10:12).

—809 Lyons

Kan. City, Kan.

THIS IS THE LOVE OF GOD

By Edwin S. Morris

We truly believe today that we have the true worship every time we worship God. We believe that in our singing, praying, teaching, in the Lord's supper and giving that we are carrying these items out in the Bible way. We also believe that we have the true plan of salvation as to what sinners are to do in order to become children of God, in that they are to hear, believe, repent, confess Christ and be baptized into the name of the Father, Son and Holy Ghost. We also believe the Bible teaches that those who are children of God are to continue faithfully in obedience to death in order to inherit eternal life. In the plan of salvation and in the worship, I do not see that we can improve or restore anything as far as carrying out these commands is concerned. Do not misunderstand me—we may improve ourselves in our spirituality but as to improve in the manner in which these things are done, we can not. So, what we need to increase is our own spirituality that we may ever be drawn closer and closer to our Lord.

John said in 1 John 5:2-3, "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." Our love of God's followers is proof that we love God. Our love to God is the reason why we love His children, and our keeping the commandments of God is the proof that we love Him. Our per-

ception of the existence of love to our brethren is developed on every occasion when we exercise love and obedience toward God. John says this is the love of God, that we keep His commandments. It is vain to pretend love to God while we live in opposition to His will.

A person may shed all kinds of tears and he may ever make so many claims that he loves God, but the true test is whether we keep His commandments. Matt. 7:22 shows that many claim to love God: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils? and in thy name done many wonderful works?" In this verse many who have prophesied, cast out demons, and wrought other miracles, are represented as seeking admission into heaven, and as urging in proof of their fitness the miraculous powers which they had exercised. The context shows (ver. 23) that the exercise of such power is not conclusive proof of acceptance with God.

Today, when there are those who do not keep the commands of God and we cannot fellowship them because they violate the commands of God this does not mean that we do not love them or that we have the wrong attitude toward them. I grant that in the past there have been times that the wrong attitude was manifested toward those who are in error, but this does not mean for a minute that we have not been basically right in our position not to partake of their error. In calling for greater love and unity among the children of God, we are not to sacrifice for a minute the truths of the Bible. We can manifest a true spirit of Christ toward those in error and still at the same time let them know of their error and why we cannot fellowship them in that error. Otherwise, there would be no stopping place in accepting error. Paul said in Rom. 16:17, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." James MacKnight in his commentary paraphrases this passage as follows: "Now I beseech you, brethren, mark them who set up separate assemblies for worship, and who occasion the weak to fall by false doctrine, or by enjoining things indifferent as necessary, contrary to the doctrine which ye have learned from me in this epistle, and avoid them." This is a command from God that those, who cause divisions and offences contrary to the doctrine which we have learned, we are to avoid. If we love God, we will keep this command. Those who have set up separate assemblies by using instruments of music, cups, classes, etc. have introduced things contrary to the doctrine which we have learned. We are to mark them and avoid them. Can we carry out this command and love them? Certainly, we can. We love their souls, but not the evil practices. Some would indicate and leave the impression that just because we cannot accept these modern innovations of man that we have not the love of God in our hearts. We do have the love of God in our hearts, but we cannot embrace error to have fellowship with them. It is our prayer and desire that those in error would forsake these things and accept the Bible and its teachings in these subjects. I believe there are those whom we have taught the truth on these matters who will testify that while they were in error, we visited with them and manifested love and interest in them, and that many times we visited with

them for several different times before ever talking about these differences. Too, many times, they have been the ones to first mention our differences. Yes, we can love them, encourage them, teach them and still not be partakers with them in that which is wrong.

Today, it is true that we need greater love among brethren, but if we strive to do this by sacrificing truth, what have we profited? We can continue to hold the truth and at the same time have greater love in our hearts to all by removing the carnal nature from our lives. Let all envy, strife, hatred, jealousy, prejudice, selfishness, self-glory be put out of our lives. Replace this with love, and a burning desire to promote and further the cause of Christ. By our living for the Master we can influence many to come to Christ. Let us remember the words of John, "For this is the love of God, that we keep his commandments: and his commandments are not grievous."

(To be continued)

—905 Bluewood Drive
Dallas 32, Texas

TWO SERIOUS QUESTIONS

By E. H. Miller

From two different states, brethren have recently asked us the following questions: 1. Are we commanded to have a collection on the first day of the week; and, if so, is the collection to be by the congregation, or by each Christian individually? 2. Must the church meet Saturday night instead of the daylight hours Sunday? We notice each in turn.

Concerning the question on the collection, let us notice 1 Cor. 16:1-2: "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 has prospered him, that there be no gatherings when I come." Please notice, the collection (not collections) was to be by "the church—at Corinth" just as "the collection" was to be by each of "the churches of Galatia—upon the first day of the week—that there be no gatherings when I come. The money was to be already collected, not still in each Christian's possession!

"The Living Oracles" translation in 1 Cor. 16:1-2, reads, "Now, concerning the collection, which is for the saints; as I ordered the congregations of Galatia, so also do you. On the first day of every week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury; that when I come, there may be then no collection." So, "the collection" (not collections), which was to be collected "on the first day of every week" by the Church at Corinth, Paul says, was to be put "into the treasury" that when I come, there may then be no collections! The money was to be in "the treasury!" not in as many treasuries as there were Christians who had part in "the collection!" Paul did not want to go around when he arrived, gathering as many "collections" as there were members in Corinth.

Philip Doddridge, one of the men who gave us "The Living Oracles" translation of the New Testament, from which we just quoted, published a book called "The Family Expositor" (This book is a translation of the New Testament, with added explanation interwoven; thus making it a translation and commentary com-

bined.). In it, 1 Cor. 16:1-2 reads as follows: "Concerning the collection—as I have given it in charge to the churches of Galatia, so also do ye proceed:—When you hold your Christian assemblies on the first day of the week, in commemoration of the resurrection of our Lord, which has made that day sacred amongst us, let every one of you lay something by, in proportion to the degree in which, by the Divine blessing, he hath been prospered in his affairs; and let him bring it with him to the place where you meet for your public worship; then treasuring it up in the common stock, that so it may be ready in one sum, and there be no necessity of making any particular collections when I come." That seems as plain as it can be made. A footnote says, "We render it, let every one of you lay by him in store. But the following words show that it was to be put into a common stock."

From the foregoing we can see "the collection" was a congregational "collection," not collections of individuals. Some one may ask, "Did the early Christians understand it this way?" "The Ante-Nicene Fathers" is a collection of writings of early Christians before A.D. 325, and is the oldest history I have. Justin Martyr lived from A.D. 110 to A.D. 165, and he says, "On the day called Sunday, all who live in cities or in the country gather together to one place." He then tells of the teaching, prayer, Lord's Supper, and the collection, and says in regards to the collection: "What is collected is deposited with the president, who succours the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need."

Some one may say, "1 Cor. 16:1-2 was only a command for the Church at Corinth, and not to all congregations." Directly, that is true; yet from history just quoted, we find one hundred years later (more or less), all congregations "in cities or in the country" had a collection when they assembled on Sunday. Of course we know that no congregation today has a direct command to assemble each Lord's Day, or if it does assemble, it has no direct command to sing, pray, teach, observe the Lord's Supper, or take up a collection. Yet, the commands to the early congregations to do these things are indirect commands to each individual congregation today! Any brother who denies this is denying that any congregation today is commanded to do any of these things; therefore, teaching that a person can be saved and never worship in an assembly of Christians. As a matter of fact, if the congregations are not under all of those commands, then the commands to individuals (both saved and lost) in the Bible do not apply to any individual today; and, Brethren, where will such a doctrine lead us? 2 Tim. 3:16-17 and James 1:21-27 are indirectly to us as much as they were directly to those to whom they were first written.

(To be continued)

—Box 538, LaGrange, Ga.

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.

Old Paths Advocate

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EDITORS

Homer L. King.....1061 No. Pilgrim, Stockton, California
D. B. (Don) McCord.....757 N. Cedar Dr., Covina, California
Clovis T. Cook,809 Lyons, Kansas City, Kan.
Ronny F. WadeBox 564, Lebanon, Mo.
Edwin S. Morris905 Bluewood Dr., Dallas, Tex.

PUBLISHER

Homer L. King.....1061 No. Pilgrim, Stockton, California
Telephone: Howard 6-8894

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THIS AND THAT

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"Hymns of Love"—This is the name of the new song book that Bro. King introduced in our last issue. He thinks the book should be ready by the time this reaches our readers. This is an all-purpose book, designed for all services of the church. The price is 65 cents per copy, 50 cent per copy for 2 or more copies postpaid. Send all orders to Old Paths Advocate, 1061 N. Pilgrim, Stockton, Calif.

A good example—Recently Bro. Jim Hickey, a member of the Covina, Calif. congregation, expressed his intentions of giving up a secular job that holds a good future, in order to further prepare himself to preach the gospel of Christ full-time. This young man's home congregation feels a responsibility to him and for him in this undertaking, and so much so that it has assured him that it will adequately support him financially until he is "on his own" and always support him in all other ways possible. This is a good example! This is the way it ought to be. When a young man goes forth to prepare himself to preach the gospel, the congregation from whence he comes has a responsibility. It is responsible for him, and he in turn is responsible to it. In Acts 15, when some from Jerusalem were teaching falsely concerning circumcision, the church at Jerusalem, from whence they had come, was responsible inasmuch that this problem had to be brought to Jerusalem for solution. Christ did not send His chosen ones out to preach without some direction and help. Paul would not leave young men to minister alone until they were prepared. A young preacher, then, needs and deserves the oversight, direction, guidance, esteem and support of the congregation from whence he comes; he in turn owes to it a measure of

allegiance. Troubles have come because congregations did not realize and assume their responsibility toward those who had gone out from them. No young man beginning to get established as an evangelist should feel that he is imposing on others—he will not need to if his home church does its part by him. Yes, this is a good example, and may it be followed the world over.

T. V. reared children?—In the March 18, 1963 issue of "U. S. News and World Report," is an article captioned: "Are American Children 'Reared' by T. V. Set?" Margaret Mead, a noted contemporary anthropologist says that American parents can no longer control the moral training of their children once television and radio are brought into the home. This is alarming whether one has a television or not. This has far-reaching implications for us in the church. Are we becoming too careless with our most valuable assets—the only riches many of us possess—our children??

Signs of our times—My wife recently called to my attention a commentary in our daily paper by one of America's leading commentators and analysts concerning an important Russian's recent visit to the Papacy in Rome, where the Pope gave him audience. This is on the surface almost unbelievable that the two rank-est, most dreaded and dreadful powers on earth should commune as friend with friend. To the Christian, Communism with its atheism and Catholicism with its paganism are equally dreadful and to be feared. One's history is about as black as the other. This commentator refers to the highest ranking Communist in Italy who asserts that with one percent more of the total popular vote, Communism will rule Italy. Think of that—Communism ruling the Vatican City, in essence. This, too, may have far-reaching implications for the church of our Lord. This is yet our Father's world, and the church is His prize possession. Let it never be said that He will forget or forsake her! No, indeed!

Brother Miller's article—Due to so much material that we must get before our readers this month, we have made Bro. Miller's article into two installments. It will be continued and completed in our May issue. Until then, be assured that his answer and the Lord's answer is "No"! to the question: "Must the church meet Saturday night instead of the daylight hours Sunday?"

Address—Please continue to send all material intended for publication to me at 757 N. Cedar Dr., Covina, Calif. It will be helpful if our writers will get material to us as soon after the 15th as possible. Thank you.

—D. B. McCord

OUR HELPERS

You will find listed below the names of those sending us subs from February 21 to March 21, and opposite the name the number of subs sent. We want to express again our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list and report any errors to us immediately.

Elizabeth Byford—20; Wallace Middick—7; Carlos Smith—6; Edwin Morris—5; Herschel Massie—5; Louis Howsman—4; Pless Wiley—4; Curtis Waymon—4; Jeff Cantrell—4; Tom Modgling—3; Ralph Kitson—2; Floyd

L. White—2; Robert Falvey—2; Henry Turner—2; Richard DeGough—2; Wayne Fussell—2; Wayne McKamie—2; Bill Roden—2; Carl Willis—2; LaVern Lum—2; George Scott—2; Dave Talley—1; Helen Wilson—1; Mrs. R. R. Bailey—1; J. C. Derden—1; Ethel Walker—1; Alvin Oxley—1; J. H. Lackey—1; Mrs. B. C. Freeman—1; Katie Thompson—1; C. D. Palmer—1; Lucille Johnson—1; Sally Arnett—1; Orville Campbell—1; Dewey Best—1; Elva Butler—1; Gilbert Lepal—1; Francis Kubena—1; Mrs. Ernest Gilley—1; G. Pat Adkison—1; Jack Mansfield—1; Eunice Wright—1; Fred Albert—1; Elzy Hawk—1; Cora DeGough—1; Helen Duval—1; Mrs. Edna Wyatt—1; Viola Taylor—1; Paul Mackey—1; Maudie Ridenour—1; Perry Allen—1; Beatrice Byars—1; Dayton Clouse—1; Russell Harris—1; James Montgomery—1; Myrl Dean—1; Leonard Hendrickson—1; Gillis Prince—1; Ronny Wade—1; Bill Offill—1; Mrs. Minnie Foster—1; Calvin Crews—1; Irvin Barnes—1; Paul Nichols—1. Total—127

AN OPEN LETTER

March 16, 1963

To all of my Brethren and Sisters in Christ, Greetings: It is with heartfelt gratitude that I again take this opportunity to thank all of you for your interest in my recovery. For all of your sweet messages of love, your cards, telephone calls, visits, and above all your prayers, I am most grateful. It gives me strength and a desire to live so that I can see all of you again in this life and tell you face to face how much all of you mean to me. My prayers of gratitude ascend continually to our Heavenly Father for sparing my life thus far, and for a continuation of my life here until He is finished with me, and then a home in Heaven where we all can enjoy supernatural happiness together.

Brethren in the immediate surrounding congregations have been wonderful. May God ever bless all of you for your kindness to me and my family. I am improving and expect to be out of the hospital soon.

Lovingly and brotherly

Tom E. Smith, Rt. 4, Box 171-A, Duncan, Okla.

NOTE

It is always distressing to know of the serious illness of such soldiers of the cross as Brethren Tom Smith, Homer King, John Reynolds, A. J. Mason, and others. Our Father Who knows best does all things well. May He grant to them renewed strength that they may again very soon fill their places, where they are so sorely needed.

—D. B. McCord

A GOOD WORK

The following is a report of the good work that Brother Cicero Goddard, Box 276, Samson, Ala., is doing among his people. This worthy brother is not yet receiving adequate support. It is our hope that some of our readers will recommend to the brethren where you attend that here is a worthy cause that should not be neglected any longer: "In my last report, I indicated that I was to meet with some digressive brethren in Andalusia, Ala. I went down a couple of times and they were willing to be taught. I began a meeting there March and am happy to report that they have discontinued their Sunday School mode of teaching, and have discarded their individual cups in the communion. They

are now worshipping as God wants them to worship. I am working with them the remainder of the month. Please honor the following request: I would like for brethren from all parts of the brotherhood to write them and exhort them to continue in the faith. I feel that this is very necessary for several reasons. The average person of my race has never heard the truth; one cup in the communion and no Sunday School are foreign to them. I want them to know that there are many people throughout the world who preach and do as the early church did. The preacher's name and address are: Bro. Robert Matthews, Rt. 2, Shavertown, Andalusia, Ala. Another brother is Alex Matthews, same address. I have lost the other brethren's names, but when you write, you may just write to the church, if you think best.

I have several promises of support above the \$170.00 reported. Some have not responded since Jan. I would appreciate it very much if you would write and let me know what your intentions are. I have promised a full report, but do not want to give one until I hear. To those who support me, I have promised a progress report; please let this serve as the report for now, as I am very busy trying to keep things going. I am driving approximately 80 miles each day to my meeting while doing personal work in Samson. Let me thank each of you have supported me in my work among my people. If it were not for you and your interest, I could not be doing this work. God will surely bless you."

NOTICE

Brother Gene Hopkins, 1551 Irvington Ave., Tulsa, Okla., informs us that there are two congregations now meeting in Tulsa. Both will be meeting in temporary locations until they can re-build. The present building is being sold. Traveling brethren should, in particular, take note. The addresses of the temporary locations are not available as we go to press, but those interested may write to Brother Hopkins for information, or he may be reached by phone at TE 5-6782.

A PLAN FOR THE AFRICAN WORK

By James D. Orten

Real mission work is no picnic, either for the preachers doing it or the churches standing behind them. I have wondered how Paul and Wilma Nichols felt the first night they spent in Wendewende Village. I suspect the rest of us can only vaguely imagine the inexpressible gloom and even terror that filled their hearts. They were in a land of strange faces and customs, thousands of miles from the comfort of familiar friends and surroundings.

And yet God's people—especially the messengers who carry His word—have always had to accept this hardship. Abraham's faith is explained (Heb. 11:8) by saying at the call of God he went out to a strange land "not knowing whither he went." Paul, the apostle, said "immediately we endeavored to go" when he heard in a vision a man saying "come over into Macedonia and help us" (Acts 16:10).

Paul Nichols (and later Gayland Osburn) did a good work in Nyasaland. I doubt if Paul is able to number the men who were converted under his preaching, which is a credit to the people of Africa as well as

the preacher. From this work we left planted the seedlings of dozens of congregations. They may have been large in number but they were weak because their background in the Word was not complete. Only recently have we become fully aware of the danger in weaning an infant congregation too soon in this country. Over here people have had centuries to become acquainted with at least the principles of Christian theology. While in Africa, only yesterday (historically speaking) these people were worshipping, each according to his tribalistic religion. The rate at which they accept the Gospel shows good intelligence, but they need time.

Yes, our second trip suffered hindrances—in the form of political riots and internal church disturbance. We were all disappointed, and I am sure no one more so than those who went. But this is no reason to abandon the African church. If they are in trouble, they need experienced help more than ever; especially since almost every O.P.A. contains pleas much like the Macedonian call saying "come over and help us"; and even more since the same O.P.A.'s carry reports of digressive and sectarian wolves preying on a weakened and leaderless flock. We need someone in Africa and soon. Use discretion, yes; but let us not make the worst mistake of all, that of doing nothing while our hard earned gains slip silently and inexorably away.

Let it be known that I am willing to support any scriptural plan to put missionaries in Africa. But it is my firm conviction that for the present we should send two men without their families.

We do not know yet what political situation shall be faced by those who go, which probably explains why so few have volunteered for the job. Most of us are willing to "spend and be spent" ourselves, but we will think twice before taking our families into a situation that exacted such a toll from the last ones who went. Aside from the above consideration, two men alone in Africa will give the cause there its two most needed elements: (1) Speed in getting there and (2) freedom to travel with the African preachers once they arrive.

The British Consulate in St. Louis says it is not difficult for an adult male to obtain a temporary visa, and according to British Overseas Airways the round-trip fare from New York to Blantyre on economy class flights is \$1098.00. In my opinion, the men's families should get a moderate living allowance (say, \$300.00 monthly if there are children) and the men should have only their actual expenses paid; they should give a complete accounting of all monies to the churches that support the work. Six thousand to 6500 dollars would put two men in Africa for four months, and proportionately more if they stayed for the full 6 months visa. Sixty churches with one contribution of 100 dollars each could pay in advance for the entire project.

Nyasaland is approximately the size of Tennessee, but much longer and more narrow. Lake Nyasa runs down about two-thirds of one side. According to the latest "Times World Atlas," there is one rail entering from the south and continuing for about half the length of the state. There is one main road through the center of the country, about an equal distance of inferior but passable roads and the rest are trails. This leaves many villages with no real road to them. No American family could travel to these remote towns. No one would expect it of them. And what wife would agree to be left behind while her husband made an ex-

tended tour of the state? But two men with the African preachers as guides could go as far as possible in their car, then travel the rest of the way like the African preachers travel all the time. The Sunday School brethren, I understand, have a cabin cruiser in which they sail around the perimeter of the lake and do their work. That is a nice comfortable way, but we can not afford a cabin cruiser. We have something more essential to the Africans than a boat though—the truth, and our preachers will just have to be willing to deliver it, on foot if necessary. This is probably the reason Paul, the great missionary of the New Testament, thought it best not to "lead about a wife."

As I have talked this plan about the brotherhood, I find people at first have two doubts about it. One is: Wouldn't it be more expensive? I do not know what the last trip cost per month for the time spent; but I do not think so. In the first place, you would have traveling expenses for only the husband. One man could go and come two or three times for the cost of sending a family. In the second place, it is just as cheap (maybe cheaper) to support a family "American style" in the States as in Africa. (A jar of jelly, for example, costs around .80).

The other objection is: Four to six months would not be a permanent solution to the problem. Indeed, it wouldn't! Neither would sending men for two years or ten. Mission work is not something you get over and done with. We have been evangelizing the state of Oklahoma for 50 years; and I should hope we will be at it for another 50. Perhaps some day the Africans can take care of it on their own. Judging from the economy of their country, it will be some time. Remember the average African makes less than 100 dollars a year. Mission work requires a surplus above subsistence. We have it; they don't.

In conclusion, I'd like to make two suggestions. First, let the preachers who are willing to go, say so. I believe the brethren should have a choice of whom they send. I have a wife and three children who are as dear to me as anyone's, but I will sacrifice 6 months of their presence for the cause in Africa. I'll also support any other two the brethren might choose.

Second, let the churches who are willing to contribute, say so. I am confident we can have the entire amount in a few months—certainly in time to leave by early next spring when the rainy season is over. A poll should be taken of the churches willing to contribute to see whom they want to send. After all, mission work, like all other church work, should be governed by those who do it. In the words of Nehemiah, may we "strengthen our hand to this good work." "Let us arise and build."

—2610 Brown, Alton, Illinois

Remarks

In our March issue, we mentioned that Bro. James Orten had mentioned this in a personal letter and that we were asking him to expand his suggestion, if he would. This he has done and for your consideration. It is our hope that you will read what he has to say carefully and prayerfully and that you will do the same with the good article that follows by Bro. Paul Nichols—and then act constructively in this matter. Brother, it may be that if you do not act, no one will. "Who knoweth whether thou art come to the kingdom for such a time as this?" —(D. B. Mc.)

FOREIGN WORK

By Paul O. Nichols

Interest in overseas mission work seems to have picked up of late, and I am glad. I really feel that this field of responsibility has been too much neglected by the faithful brethren.

Of course, the religious sects have for years concentrated on these "fields white unto harvest." Catholics have missionaries all over the world—about 11,000 in Africa alone the last account I had. (While we were there they brought in a chartered plane load of workers.) Our digressive brethren have sent missionaries into over 100 countries, I understand, and have made the boast that within five years they will have preached the gospel to every nation; this claim was made some time ago.

Where we have opportunity to do good, are we not responsible to the Lord? "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). "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).

We should feel a special urgency in places where people beg for the gospel. However, I urge brethren to exercise caution and wisdom in such cases to determine whether those asking are most interested in "the bread of life" or the "loaves and fishes." We should not fail to do our duty in material things, but the greatest attention should be paid to the spiritual needs because these have to do with the destiny of the soul.

Little by little brethren are concerning themselves with these needs of people of other countries. Brother Cicero Goddard has written and told me to inform the brethren that he was offering his services to the work in Africa. However, he wanted to make it plain that he was not choosing his place of labor. He and his wife have considered the need in Africa, and if the brethren should see fit to send him, he is willing to go. So, now we have three volunteers so far: David Macy, Ralph Mustard, and Cicero Goddard.

Last month, I received letters from Sister Yvonne Noel of Pepinster, Belgium and Brother J. B. Torres, Kerrville, Texas. I wish I could pass their letters on to our readers in their entirety, but space forbids. However, I shall give some excerpts.

Sister Noel says, "John and I have made numerous sacrifices, but we have arrived to the point where we cannot do more. We have had some help from Stockton, California. It was all right for a certain period, but now we cannot possibly face the situation." She also informs me that the church in Brussels had to leave its rented place of worship because the occupants in some of the apartments above complained, so the landlord made them move. They found two other suitable places to meet, but the rent was too much for them to afford. So, they began trying to meet in a private home, but as a result have lost some of the members to other churches. It has been discouraging.

"We are a small part of this world, but a very important one indeed and we must try to keep on until younger ones can take up the good work. We have converts all over Belgium, even in France and Holland. We are in touch with a group in Poland which is waiting for us to go to have John baptize four men. But we cannot go for lack of money. Every week to all these places I send lessons and papers I have translated

from books I have received from the church in the States."

In the letter we received from Bro. Torres, he tells of the many places that he visited and where he has preached in Mexico; even without the promise of support. He has succeeded in converting a number of people including some preachers from the digressives. He had been making these trips every other month from his home in Kerrville until his station wagon broke down in December last year. He does get \$35.00 a month support now and does house painting in an effort to continue to preach and feed a family of seven children.

Brethren, do not these things make us feel that we can do a little more for the cause of Christ? Let us "work while it is day, the night cometh when no man can work."

—1400 Adena St., Bakersfield, Calif.

A PLAN FOR MISSION WORK

The Church of Christ, 87 Lafayette, Pontiac, Mich., would like to hereby suggest a plan for mission work. We would suggest that this work be done in larger cities such as New York City, Detroit, Chicago and Seattle where there are no congregations.

In many states we do not have a congregation. We are not opposing mission work outside the United States of America, but it is time we put something into a united effort here at home, in order that we can do more in foreign fields.

The early Church gave us an example by ministering to the needs of the Apostle Paul when he was preaching the Gospel in different cities. We now, as in the past, have failed in uniting for the fear of some congregation or city becoming headquarters. Another fear is that of man becoming head or having jurisdiction not entitled to him. Due to this fear, we are not preaching the Gospel in many places where we could if we were united. This fear is of the nature of man, and not of God. It shows our lack of faith in God. In Matthew 10:28 we are taught to "fear God who is able to destroy both soul and body in hell." The time has come when we must lay "aside every weight and the sin that doth so easily beset us and let us run with patience the race that is set before us looking unto Jesus the author and finisher of our faith." (Heb. 12:1-2)

We so often find ourselves condemning those who are teaching for doctrine the commandments of men," while we sit with the truth and do nothing. Often we wonder how they can sponsor radio and television programs plus evangelistic work and at the same time build such fine buildings. They simply do this by working together, pooling their money and efforts. Yes, it is true, they do go beyond the bounds of God's Word, but this does not excuse us from doing what God has taught us to do. We are a building fitly framed together . . . (Eph. 2:21-22), striving together for the faith . . . (Phil. 1:27). So, let us press on to the mark of the high calling which is in Christ Jesus.

With God's help, we can work together as He has directed. The time is fast approaching in the so-called Christian realm, (Catholicism and Denominationalism) that if we do not stand together and be heard, we may not have the opportunity to work as we should.

The Church at Pontiac would like to list the following suggestions:

1. Write to Brother Don McCord as to how much support you would send a preacher.

2. This support should be planned for one year or more.

3. We would like to see two preachers work together in whatever city is chosen for establishing a congregation.

4. The preachers should report monthly of their support and accomplishments to the congregations that are supporting them.

5. We do as the Apostle Paul did, keeping in mind the work and praying for it continually.

6. This work should be discussed at the Sulphur, Oklahoma meeting since much of the brotherhood is together at that time.

7. Consideration must be given as to a place to meet about the support of the preachers.

8. A radio program, perhaps daily, along with newspaper advertisement on the weekly Church page should also be considered.

9. The Church at Pontiac would suggest Detroit as a starting point. The field is ripe to harvest and there is much digression there. There is a small congregation in Detroit, meeting in a rented building **Sunday Mornings**. If not Detroit, then Chicago. If neither of these, then you choose a city!

10. Leave the preacher or preachers with the congregation until it has been fed meat and is able to care for itself.

11. The Church at Pontiac would also suggest that Brother Cicero Goddard be one of these preachers. His ability and influence would advance this work greatly. Brother Goddard is now receiving some support from various congregations; however, we trust that wherever he would work, support will continue to be given to him. He worked at Pontiac six weeks last summer and with his courage and untiring effort, we highly recommend him.

We believe that if this plan is put into practice we can and will establish new congregations, thereby enlarging the brotherhood to where these fine, young preachers will have a better opportunity to preach the Gospel.

In the past, we have failed to evangelize and sell the Gospel to the World. We find ourselves with many good preachers with no support and no place to preach. We believe that in time we can support a number of preachers in this evangelistic work where there are no congregations. Perhaps, in time we can have a nationwide radio program with N.B.C. or C.B.S. Let us work while it is day; the night soon cometh when no man can work.

We are not suggesting that this be the only rule; if other suggestions are better, we are for them.

Signed by members of the Pontiac congregation:

J. A. Davis, A. N. Pearson, A. R. Hensley, D. J. Smith, James Hensley, Virl Whitehead, Merle Helms, N. J. Smith, Norman L. Helms, William H. Davis, Wilson Thompson, Jack Anderson, Carl Willis.

Comment

We are glad to present this plan to our readers. I am sure that these brethren would advise that support be sent directly to the preacher involved. As they request, I would be happy to hear from all who are interested, and coordinate in any way that is scriptural. Certainly, brethren closest geographically can more

easily cooperate in such a work. The farther apart we are geographically the more difficult for us to coordinate an effort such as this. In trying to do this, cooperate at too great a distance, that is, brethren have drifted into error by devising unscriptural means to bridge the gap of distance; this none of us would recommend, I am sure.

—D. B. McCord

OUR DEPARTED

Flatt—Brother William T. Flatt was born at Healdton, Okla., March 20, 1888, and departed this life March 2, 1963 at Ada, Okla. He is survived by his wife, Sister Pearl Flatt, 4 sons, 1 sister, 1 brother, and 6 grandchildren. Services were conducted by the writer from the Church of Christ, 8th and Oak, in Ada, where Bro. Flatt was a member.

—Johnny Elmore

Cherry—Bro. James Henry Cherry was born in Arkansas on June 11, 1880, and departed this life March 12, 1963, at Davis, Okla. Survivors include his wife, Sister Bettie L. Cherry; one daughter, Sister Jewel Johnson, (wife of Bro. Orvel Johnson) of Sacramento, Calif.; two sons, 6 grandchildren, and 10 great-grandchildren. Services were held March 14, 1963, from the Church of Christ, 3rd and Atlanta, in Davis, with the writer officiating. Singing was by members of Sulphur congregation.

—Johnny Elmore

Bridges—Sister Lila Bridges was born October 5, 1890 at Trousdale, Okla., and departed this life on March 12, 1963 at Ardmore, Okla. She worshipped with the congregation meeting at 1012 1st Ave. N. W., in Ardmore. She is survived by one son, one daughter, 3 sisters, 2 brothers, and 3 grandchildren. Services were held March 16, 1963 in Betties Chapel, Ardmore, with the writer officiating.

—Johnny Elmore

Byars—Brother E. S. (Genie) Byars passed away in the Tulare, Calif., hospital due to complications from injuries he sustained in a fall. He was more than eighty years of age. I had known him since 1941 when I had the privilege of enjoying for the first time his ungrudging hospitality. He was a man who loved the gospel of Christ, and even though he had grown feeble and old he still attended the services of the church. Genie was born in Texas, but moved to California many years ago and was living at Porterville and was a member of the congregation there at the time of death. He left many relatives and friends to mourn his passing. I spoke at the funeral service at his own request, and was honored to do so.

—Paul O. Nichols

Lambert—Brother Fred Lambert of Ft. Lauderdale, Fla., departed this life on Dec. 30, 1962. He is survived by his wife, Lear Mae, and two sisters in W. Va. For a number of years the church at Ft. Lauderdale had been carried on by Bro. Lambert; he is surely missed by the congregation. Words of comfort at the funeral were spoken by Bro. Leon Fancher. Bro. Harold B. Spear of Huntington, W. Va. wrote this concerning Bro. Lambert: "When Fred went to Florida about 6 years ago, they needed leaders more than followers, so he stepped into the position of leading, and did a

wonderful job. I understand that the fatal heart attack was suffered while he was preaching. Since Bro. Fred moved to Fla., I have visited the congregation at Ft. Lauderdale, and each member there seemed to be thankful for the labor that he was putting forth. He was truly an ambitious one for the Lord."

DRIFTING—

(Continued from page one)

Bible, since it does not even hint at such an institution. So, we will go to the Ft. Worth Star Telegram and notice an article entitled "Honor Founder Of Sunday School." It reads as follows: "More than 3,000 delegates to the World Convention on Christian Education here, attended a special ceremony in honor of Robert Raikes, founder of the Protestant Sunday School movement in 1780. The delegates assembled in Queen's Park around a statue of the Sunday school leader and paid him tribute with song and prayer. The statue was presented to the Province of Ontario 20 years ago by the International Council of Religious Education, an affiliate of the World Council of Religious Education, sponsor of the convention here. Robert Raikes was a British journalist who established the Sunday School movement in his own home in Gloucester, England, to help children who worked long hours in factories and shops. He employed four teachers to instruct the children in reading and catechism. They attended Sunday School from ten in the morning until five in the evening. Later, he brought in volunteer instructors and extended his movement throughout London."

From the above we can see who started the Sunday School. Has the church not drifted in accepting this man-made institution? You notice that the delegates to this convention gathered around a statue of Raikes (not Jesus) and paid tribute with song and prayer. This hints strongly of idolatry; and to think that many today who claim Christ as their leader, are forced to claim Raikes as their authority for the modern Sunday School. Yes, in some places, the church has drifted.

In a recent publication of our Sunday School brethren, this statement among others appeared: "There are many signs about us that the church is losing sight of its very nature. We are evaluating congregations by the (1) size of their buildings, (2) the program of work they carry on, and (3) the amount of the contribution. We are not sending out spies; we are building the Sunday School (emphasis mine R. F. W.). We are not preparing ourselves as an offensive striking force; we are settling into the cult of the comfortable. Our religious neighbors need no longer fear that we will bother anybody (Editorial by Ruel Lemmons, Firm Foundation).

How true are the above thoughts. Brethren, awake; many are drifting. The tide of digression and modernism is sweeping us with ever increasing momentum toward the falls of eternal destruction. Before it is too late, reach out and catch hold of the Rock of Ages, our only hope.

—Box 564
Lebanon, Mo.

The man who robs God of his time, robs himself of eternity.

* * * *

* Knowledge is but folly unless it is guided by grace.
—Herbert.



Wallace Middick, 1115 Cavender Dr., Hurst, Tex., March 3—Here are 7 subs. Many good comments are heard about the paper; no one wants to miss it. Keep up the good work.

T. L. Modgling, 1621 W. Harris, San Angelo, Tex., March 18—The church here is doing well, working in peace. We are so sorry to hear about Bro. Tom Smith's being so sick again. Here are 2 subs.

Robert L. Falvey, Box 163, Huntington Park, Calif., March 5—Bro. Jim Hickey has been giving some good lessons here; we enjoy his visits. I pray the brethren will encourage him in preaching the gospel.

Carlos B. Smith, Wesson, Miss., Feb. 19—Here are 6 subs. I am glad to see others added as editors, and to know the paper is growing. I am still asking for the "Old Paths" to walk in that I might have rest for my soul.

Richard DeGough, 1509 Carmel St., Bakersfield, Calif., March 18—The church here seems to be doing well. We are going to try to establish a new congregation across town in the fall. Here is a new sub and my renewal.

Ralph Kitson, Mozier, Ill., March 7—I can hardly wait for our meeting to begin here with Bro. Arthur Wade on April 12. We had 94 in attendance last Lord's Day, and am I thankful! I will be 82 March 14. May God help and bless all. Here is a sub.

F. H. Lichapa, Namphungo S. P. School, C/O Namulenga R. C. Mission, P. O. Mokolongwe, Nyasaland, Africa, Feb. 4—The work is going well here. Feb. 3, I was at Namphungo church; Feb. 10, at Mulatsa and Feb. 24, I was back at Namphungo. Greetings to all Christians. Please send me the OPA.

J. J. B. Malowa, C/O F. E. H. Reavy, Box 12, Cholo, Nyasaland, Africa, March 9—The work of the Lord continues to go forward in Cholo Dist. Feb. 3, I was at Maoni; Feb. 10, I was at Pelusi; Feb. 17, at Satima; and at Pelusi, Feb. 24. Best wishes to all brethren.

Michael Chinga, Jamesi Vlg., C/O Zaone Estate, Box 5, Nthondwe, Nyasaland, Mar. 11—We are very sorry indeed to hear that Bro. H. L. King was sick. The work of the Lord is going on here. We shall be very glad if you will send us some missionaries. We send greetings to all in America. We would be glad to hear from you.

L. C. Otey, 21½ E. Main St., Salem, Va., March 15—I heartily agree with Bro. Don McCord's remarks in January issue. Many things in the past began perfectly innocently, it seemed, but developed into something big, and unscriptural. I am past the 88th milestone; I

was baptized at 15, and have passed through many difficulties.

F. H. Lichapa, Namphungo School, Namulanga Mission, P. P. Mikolongue, Nyasaland, Africa, March 4—February 3, I was at Namphungo church with 6 restored and 4 confessions of faults. February 10, I was at Mulatsa with 7 confessions and 8 baptisms. February 17, I was at Kaculu with 10 confessions. Feb. 24, at Namphungo again with one baptism.

Dinala Ntonyo, Muhiriri Vlg., S. N. A. Mbiza, P.O. Magomero, Nyasaland, Africa, Feb. 28—Bro. A. C. Severe is with me here in Zomba Dist. Jan. 28, I was at Teyatey Vlg. with 13 baptized. I have also been at Muhiriri church which is my home church. Brethren in America, please pray for us here. We need a missionary greatly.

Stewart Mkwela, S.N.A. Nkweza, Naituli Vg., P.O. Ntaja, Nyasaland, Africa, Feb. 19—I am glad to receive the OPA. I would also like to have 5 Bibles in Chinyanya language if it is possible. Jan. 12, I held a meeting and a man from the P. I. mission was converted; 2 were baptized. Feb. 10, two more were converted and on the 13th a man was baptized.

Carl Willis, 7069 Mather, Union Lake, Mich., March 20—I enjoy reading the good reports; the paper is improving. I take pleasure in congratulating the new editors. Let us work together, remember the High Priest is presiding as head over us with the all-seeing eye. May we strive to be pleasing in His sight? We need the prayers of God's people.

Garry Macy, Rt. 3, Anderson, Mo., Feb. 20—I enjoyed a visit with the Tulsa, Okla., congregation last Lord's day. All were well there. We would like to announce the arrival of our new baby boy, Vincent Stephen. He has brought great joy to our house. We ask the prayers of all the faithful. (We are sorry this reached us too late for the March issue.—D.M.).

Antoniyo C. Severe, C. O. Dinala Ntonyo, Muhiriri Vlg., S. N. A., Mbiza, P. O. Magomero, Nyasaland, Africa, Feb. 28—I have moved from Wendewende Mission. I am in Zoma Dist. for preaching. This year I did not send my child to school for lack of fees. Jan. 26, I was at Mateketa Vlg.; Jan. 27, at Wendewende with 2 baptisms. Brethren, pray for the work here.

Jerry W. Thompson, Box 3318, ENMU, Portales, N. Mex., March 11—The meeting here came to a close last Lord's day. Bro. Fred Kirbo is a wonder preacher of God's word. I have much respect for him. I certainly enjoyed doing personal work with him. The visitors from Lubbock and Levelland were a great help in the meeting. Pray for the church here that it may grow in wisdom and love.

Rodney R. Ross, Box 3177 ENMU, Portales, New Mex., Mar. 11—My sincere prayer is that all would become one in Christ Jesus. Only then will we be able to manifest the true love of Christ to our brethren, and to those who are without the Lord. Our meeting with Bro. Fred Kirbo was wonderful; two were restored and for this we all rejoice. Let us all pray the truth will continue to draw people to Christ!

LaVern Lum, 1704 Osage, Corcoran, Calif., March 9.—The work here in Corcoran continues to grow. Jan. 15, closed six months work here by Bro. Bill Roden. He and his wife are to be commended for their zeal in the Lord's work. We grew in number as well as in spirit while they were here. Here are two subs. for the OPA. We have been enjoying the paper very much. Bro. King, we are glad to read of your improvement. Remember us in your prayers.

Pat Adkison, 309 B. Cedar Crest, Tuscaloosa, Ala., March 10—We are now meeting in our home every Lord's Day. We hope to have two more families meeting with us soon. Services are at 10:30. We would be most happy for those traveling this way to stop and worship or just visit. I am still preaching some, but not nearly so much since I began teaching school. The Don Snows from Birmingham have said that they will come and help us as often as possible. We need your prayers.

Peluse Kalonda, Mkoko Vge., N.A. Mkhumba, P.O. Palombe, Nyasaland, Africa, Feb. 16 - Feb. 10, we were at Nakhupe with 5 baptisms; Brethren Wahiya and Kusamale were present; 150 attended. Feb. 17, we were at Zenje with 2 baptisms and 8 confessions. The same preachers were present and the attendance about 140. Feb. 24, we went to Naminjiwa, with 8 baptisms and 9 confessions; 205 were in attendance. I am glad to be receiving the OPA, and would like to have some references to help.

James R. Stewart, 1926 Connor Ave., Waco, Tex., Mar. 12—The personal work in the Memphis, Tenn., area continues with success. There have been 2 confessions since our last report. New ones are attending. Our work here will come to a close March 24. By the time this reaches our readers, we will be back home in Waco. We have certainly enjoyed working with this congregation. These are very fine brethren and we dearly love all of them. Pray for me and the work of the Lord.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., March 8—My doctor thinks it would be a waste of time for me to go to one of the university hospitals, so we have decided it would be best for me to enter an osteopathic hospital in Fresno, Calif. The Lord willing, I will do this March 11. For Feb., I received \$120, for which I am very thankful. May God bless all of you for the help you have given my wife and me. Keep sending your help to the above address. My hospital is Sierra Hospital, 2025 E. Dakota St., Fresno, Calif.

Irvin Barnes, Rt. 1, Box 211, Galena, Mo., Mar. 16—Since last report, I have preached at Witts Springs, Hale, and Advance, Ark.; Springfield and Jamesville, Mo., and Harrodsburg, Ind. Having attended the discussion in Springfield, I can say truthfully that it was indeed a learning experience. I truly enjoy the work of the Lord and am looking forward to the summer months. My school term will soon be over and I will then be available to devote more time and study to the cause of Christ. We all enjoy the O. P. A. and encourage its continued growth.

McMillan Nkwanda, Nachambo church, Box 6, Namadzi, Nyasaland, Africa, Feb. 18—Here the gospel is doing well. Jan. 10, I was at Sanjika church with 6 baptized. Jan. 13, we were at Nambande with 15 obeying the gospel. Feb. 3, I was at Kadzuwa; the attendance was well over 400. Feb. 10, we were at Chikapa church. I express my deep gratitude for support from one of the brethren; I am sorry that I do not know him. He supports me through Nkoka Vlg., P. O. Ntondwe, Nyasaland, but should note the change above. He has supported me twice. There is starvation among the brethren here.

Ronny F. Wade, Box 564 Lebanon, Mo., March 14—The work in the Lebanon area continues to progress. There are many encouraging signs. We have recently enjoyed visits to Kansas City, Kansas and Mo. While there, we stayed with the Clovis Cooks. It was good to have the fellowship of these fine people. One has recently come from the Christian Church here in Lebanon. The Lord willing, Apr. 26-May 3 we will be in a meeting here. May 5-19, Cincinnati, Ohio, and May 22-June 2, Huntington, W. Va. May the Lord bless everyone with the faith to accept the things we cannot change, and the courage to change the things we can, and the wisdom to know the difference.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Mar. 18—Feb. 24, we enjoyed all-day services at Healdton, Okla. We were saddened in that our dear beloved Bro. Tom Smith was stricken sick the Wed. before and was in the hospital and could not attend. We had looked forward to being with him. Our prayers are for his recovery. I am to be at 21st St., Oklahoma City, Mar. 23-24; Covina, Calif., Apr. 3-14; and McGregor, Tex., Apr. 28. All goes along well here. We hope to be able to build soon; we feel it will help the cause. We enjoy each issue of the OPA, and look forward to the good articles and field reports. Pray for me and mine.

M. E. Mountain, Rt. 4, Waterloo, Ia., Mar. 16—We wish to acknowledge 2 more donations to the church building: Brookhaven, Miss.—\$200; Yukon, Okla.—\$50. This brings the total to \$475. We send our sincerest thanks. In order that some may have a record, we list the following who have been added since we have been in our new location (July 21, 1962): By baptism: Bro. and Sister Parker and Sister Lucy Taylor (Oct. 7); Sister Ruth Morehouse (Dec. 23); Bro. and Sister Spettal (Feb. 10); Sister Ruby Baker (Feb. 17); Sister Mable Miller (Mar. 3). By restoration: Sister Mildred Walters (Dec. 23) and Bro. and Sister Lee Morehouse took their stand with us (Feb. 10).

Gillis Prince, Wedowee, Ala., Mar. 16—The work with the church at Gretna, Fla. is moving forward. We have had several visitors of late for which we are thankful. Brethren, when passing this way why not come by and worship with us? I am glad to say that the flu epidemic is easing up in these parts. The following congregations are supporting the work here: Gretna, Fla.—\$100; Manteca, Calif.—\$100; Nacagdoches Rd., San Antonio, Tex.—\$50; Catalina Ave., San Antonio, Tex.—\$50; Frederick, Okla.—\$50; Napoleon, Wedowee, Ala.—\$25; Woodson, Tex.—\$25. This work will continue through June at which time I will return to

the field full time. I have time for 2 more meetings this year. May the Lord bless the faithful; pray for me and mine.

James D. Corson, 623 W. Arrington, Farmington, N. Mex., Mar. 10—The cause here continues in good faith, in spite of some of the leading members' moving to other parts of the country. This has hindered some. The brethren feel the need of our stay longer if possible. The need is as great here as any place that I know. Membership build-up has been slow; some prospects are in view. Our existence here has been due to the goodness of a few congregations that are more than willing to help the cause in places like this; may God bless them richly. The faithful few here appreciate the helping hands. May God give us strength and knowledge to build this church into one of its own standing power that it may be a light to this town, and a beacon to the traveler. We need your support, only if in prayer.

Wayne Fussell, 5928 W. Canal, Shreveport, La., March 21—For the past six months, I have been working for the church here, both locally and elsewhere. Several have been added to our number by baptism and restoration, for which we thank God. Of more importance was the work the church supported in Tyler, Texas. We are happy to report that there is a congregation engaging in scriptural worship in this most progressive city in East Tex. We conducted a meeting there recently, which was attended with interest and enthusiasm. In addition to the fine support from Shreveport, we want to thank Bro. Edwin Morris and a group of 15 Dallas Christians for their presence at the meeting. Please visit this church located on west Loop 323, just off Highway 64. My next meetings: Burkhart, Mo., April 5-14; Fort Worth, Texas (Trentman Ave.), May 3-12.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Mar. 18—My activity since last report has been confined mostly to Kansas City, working with the two congregations here. We have been having a study each week for some time on the marriage question, at the 43rd and Mich. streets church on the Missouri side. We have had unusually good interest. We have had sessions with both views presented. Preaching brethren Ronny Wade, Clyde Lampkins, Jack Cutter and Irvin Barnes have been present one or more times. My wife and I are making plans to visit Bro. King, and family in Stockton, Calif., the latter part of April. It is possible that I will preach some at Stockton, April 28 to May 5th.

R. B. Roden, 2953 Howe Ave., Apt. 4, Sacramento, Calif., Mar. 20—The cause here continues to prosper. We baptized 2 and 1 confessed faults since last report. We appreciate our visitors. We are encouraged by the efforts of the young men and others who are putting forth an effort in our study each week. We are studying with the men who are doing the teaching, and making contacts in person and by way of telephone. The congregation here is planning a meeting in the near future. Feb. 24, I preached at Lodi, and at Merced on Mar. 17. We enjoyed an all-day service; this was my first time to meet these brethren. We are encouraged very much with the three brethren added to the editorial staff of the paper; we do look forward to it. Brethren, please pray for us in the work. Here are 2 subs.

J. W. Kornegay, Rt. 1, Raleigh, N. C., Mar. 11—The mission work in this area is progressing nicely; the attendance has doubled the six months I have been here. We regret that Bro. J. B. Carter will soon be leaving us; he and his family have been here for four years and will be sadly missed. Bro. John Prince will be leaving next month for 4 months; we will miss him and look forward to his soon return. Feb. 27-28, I was at Norfolk, Va., and Mar. 5-6, I was at Roanoke, Va. If you are interested in mission work in this area, or want to learn more about it, you may contact me or Bro. B. F. Leonard, 815 W. 3rd St., Huntington, W. Va. Monthly supporters of this work are. Huntington, W. Va.—\$100; Pontiac, Mich.—\$50; Flemington, Pa.—\$50; Greenville, S. C.—\$50; Flint, Mich.—\$25; and Raleigh, N. C.—\$25. May God bless our efforts and let us strive to do more and more for Him.

Jack Woodruff, 3110 South Drive, Wichita Falls, Tex., Mar. 17—The old No. 6th St. congregation which will be known from now on as the "Gardens Edge church of Christ" is presently meeting in the Harrel School, 3115—5th on the Seymour Hwy. The Lord willing, we will be in our new building by June. We invite anyone passing this way to stop and visit us. We have a task before us, and we are not afraid; in fact, we thank God for giving us an opportunity to work. We have nothing of which to boast—just thankful for the truth and a chance to tell it. Whatever we are, or will be is because of Him Who loved us so. While our temporal house is being built we are working desperately to build a spiritual house that will stand until Jesus comes. Please pray for us that we will keep our zeal and love for the church and for the lost that we might go out and compel them to come in.

E. B. Owens, 610 Young St., Neosho, Mo., Mar. 9—The churches at Neosho, Burkhart, and Joplin are doing fine; everyone seems to be working. We have midweek service at Neosho one week, then Burkhart the next, and have wonderful cooperation. I would encourage any two congregations close enough, and not having midweek services, to try this method. It seems to have aroused more interest; some attend that did not when we met separately, and more invitations are spoken to outsiders. Each Friday, the three congregations meet in the home of some Christian and sing. Thus, we enjoy the good singing and also the fine Christian fellowship. March 8, we met at my house; March 15, we will be at Bro. Willard Scott's home, Lord willing. We, at Neosho, are looking for someone to teach us a series of singing lessons this spring or summer. Please write to me at the above address if you can help us. Phone GL 1-4043.

Richard Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Mar. 20—Since last report, I have preached at Oklahoma City (both N. W. 21st and Capitol Hill); Mena, Ark.; Springfield, Mo.; Siskiyou St. (Los Angeles), Lynwood, Montebello, El Cajon, Covina and Arvin, Calif. It was my privilege to attend the study at Springfield, Mo. and I agree heartily with the remarks made by Bro. Ronny Wade about the good that was accomplished. I feel that comparing views in the spiritual Light will achieve nothing less than the revealing of truth. At present, I am doing personal work in the Los Angeles area sponsored by Siskiyou St. This work is to continue through the year; however, the

brethren are allowing me to hold any meetings that I book. Brethren, you can help with the work in this area by sending me the names and addresses of your relatives and friends living here whom we can contact. You may write to me at the above address. Thank you. God Bless.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif., Mar. 18—Since my last report, I have baptized one and had another restoration at Arvin. I forgot to mention that I held a meeting at El Cajon, Dec. 21-30. We had the privilege of being at Stockton, Feb. 9-10, where I preached twice to large crowds (some persons standing). It was encouraging to see how some of the young men are taking part in the young people's meeting and other services. It was wonderful to get to see and be with so many of our friends again. We were happy to get to see Bro. King, who was able to attend all the services. We also got to meet again a number of the other preachers. Feb. 10, we were at Highway City where Bro. Jerry Cutter is working with the church. Tonight, we begin a singing school at Arvin. The Lord willing, I will be at Kansas City, Kan., April 5-14. Then, April 15, we begin a singing school at Oklahoma City (N.W. 21st). April 26-May 5, we are scheduled to hold a meeting at Arvin, Calif.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Mar. 11—Feb. 8-18, I was at Memphis, Tenn. They are growing in numbers and in the faith. Since last Nov. when I was there, 2 more precious souls have been added. One, Bro. Bruce Johnson, had been of the Pentecostal denomination, but upon hearing Brethren Stewart and Cayson, he obeyed the gospel of Christ. Brethren, the word of God will grow in leaps and bounds if we continue to press it hard in hard places, and teach it with kindness, and without compromise with false doctrine. The digressive brethren in Memphis tried to slander me out of town because we were teaching against their false practice. When I challenged them to defend their practice, they were silenced. Yes, the word of God will blow to pieces the Devil's camp. Feb. 19-26, I was at Samson, Ala. It was a pleasure for me to be in the home of Bro. Cicero Goddard. Sister Goddard knows how to care for a preacher. All the brethren and sisters were very good to me. Bro. Goddard is doing a wonderful work there among our people. Lord willing, I will be in Memphis again Mar. 24-31, then on to Richmond, Ind. Mother is improving slowly; thanks to God that all is well with us as it is. Brethren, pray for us.

Billy Jack Ivey, Box 93, Sonora, Calif., Mar. 19—The good brethren at Modesto, Calif. continue to support me adequately in the mission effort here. They are to be highly commended for overseeing and supporting the work so faithfully; also, Bro. Homer Sallee and the Escalon congregation have been a great help in the work here. We are very optimistic over the prospects of having a very fine congregation here in the future. If conditions warrant my staying, I shall continue here until June 30. I am humbly grateful for the many calls I have received for work in various parts of the nation and I only regret that I can not fill all of them this year. It is a real joy to be in the Lord's work again full time. The cause of Christ is advancing here in Calif. with signs of greater love among brethren, and more determination to work than at any time during my acquaintance here. On Mar. 2, the Millbrook congregation in Fresno was host to 22 preachers and teachers. In my humble capacity, I arranged and served as coordinator. Bro. Benny Cryer is to arrange the second such gathering, and since Millbrook was such a splendid host for the first gathering, we decided to return there April 26-27 to begin a detailed examination and study of "Fellowship" and its related problems. We anticipate twice or perhaps three times as many to attend. Those in attendance the first time generally acclaimed the meeting as "Wonderful!" I am presently booking work in the eastern United States during the summer, 1964, and I yet have time for 1 or 2 more meetings. May God bless all of you, my brethren.

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. 5

RECEIVE HIM NOT

By Ronny F. Wade

The basis for our study is 2 Jno., verse 10: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:" Such is the divine admonition regarding the false teacher.

Presently, many are engaged in an effort to unite divided brethren. Their task is a great one, and no less commendable. However, the methods being used by many are not so commendable. Fellowship and its allied subjects are of current interest to many. The idea is being advanced that we should forget our differences, love one another, and, most of all have **fellowship**. We should, they say, forget our opinions and all get along in peace and harmony. Of course, any thing that does not suit them is "your opinion," and according to them should be forgotten; to me, however, it is not all that easy.

The Bible plan for unity is a simple one. Christ is head of the Church (Col. 1:18; Eph. 1:22-23). We are all members of that Church (Rom. 12:4; 1 Cor. 12:12). Since Christ is head, He possesses supreme authority in matters of doctrine. Whatever He commands, we, His subjects, must believe and practice. The only way for the members of the body to be united is for them all to be united with the head (Christ). When we all unite with Christ and His doctrine, we will automatically be united with each other.

But, the question now arises: "What happens to one who goes beyond the doctrine of Christ, or teaches things contrary to the truth which tend to strife and division?" Many will answer, "We are all brothers regardless of what we teach and practice, so do not get alarmed." Others say, "We must be spiritually minded about this, and be careful lest we hurt someone's feelings. But, now we ask, "What does the Bible say?" There are three facts that are evident from 2 Jno. 10; they are:

1. Any teacher or preacher who comes into the presence of true disciples with a foreign doctrine is to be
2. Rejected,
3. And greetings withheld.

Before anyone "jumps the gun," I am well aware that contextually the doctrine under consideration is "that Jesus is come in the flesh," and I am also aware that the statement "doctrine of Christ" includes much more than this one principle of it. Most commentators will bear me out when I say that a person who taught

(Continued on page nine)

THIS IS THE LOVE OF GOD (II)

By Edwin S. Morris

We will continue our study begun last month. Man is to glorify God in body and soul. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). The fact that we are His, purchased parts of His spiritual temple, makes the obligation imperative to consecrate body and spirit to His service. Glorify means to honor, do honor to, hold in honor: by keeping the body pure and sound; to praise, honor, magnify in the person of someone.

We are commanded to love God. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). In Mk. 12:29-30, He introduced this by referring to the doctrine of the unity of God—"Hear O Israel! the Lord thy God is one Lord"—taken from Deut. 6:4. This was said, probably, because all true obedience depends on the correct knowledge of God. None can keep His commandments who are not acquainted with His nature, His perfections, and His right to command. We are to love God supremely, more than all other beings and things, and with all the ardour possible. To love Him with all the heart is to fix the affections supremely upon Him, more strongly than on anything else, and to be willing to give up all that we hold dear at His command.

We should not deceive ourselves because God knows those who love Him. "But I know you, that ye have not the love of God in you" (John 5:42). The love of God is always manifest in obedience to His will. The rejection of Christ, who came in the Father's name, was proof that they were without the love of God. They rejected the Christ of God, but would readily follow a human deceiver. This was verified in their history. When we reject the teachings of Christ in His word, we reject Him. When we do this, the love of God is lacking. Those who are Jesus' friends love Him. "Ye are my friends, if ye do whatsoever I command you" (John 15:14). No higher expression of love could be given. Life is the most valuable object we possess; and when a man is willing to lay that down for his friends it shows the utmost extent of love. This shows us the extent of His love that He gave Himself up, not to common sufferings, but to the most bitter, painful, and protracted sorrows, not for Himself, not for friends, but for a thoughtless and unbelieving world. We manifest our love to Christ by living in obedience to Him.

"If ye love me, keep my commandments" (John 14:15). These disciples were not to show their grief at His departure merely, or by profession, but by obedience. The evidence that we have that a child loves its parents is when that child is willing, without hesitation, gainsaying or murmuring, to do all that the parent requires him to do. So, the disciples of Christ are required to show that they are attached to Him supremely by yielding to all His requirements, and by patiently doing His will in face of ridicule and opposition.

If we love God, we love the Church. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). So many claim a love for God but manifest little of that love they claim toward the church. The church is the greatest institution in this day. We should cherish it above everything. It should be first in our lives in that we never forsake the assembly, but that we endeavor to the utmost to attend each and every service. It will not be long until vacation time and each one who plans a vacation should plan it with God and the church in view; not only conduct themselves and dress themselves as Christians but be sure above all that the Lord's day worship is not forsaken. We should love the church in such manner that we will sacrifice our time, talent and resources to its upbuilding.

The church is our greatest treasure. "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matt. 11:11). Those who are in the kingdom, who are brought nearer to God and have clearer spiritual knowledge of God, have higher privileges than the greatest of those who lived before the time of Christ. The heart and treasure go together. "For where your treasure is, there will your heart be also" (Luke 12:34). Men fix their hearts on their treasures, and often resort to the place where they have deposited them, to see that all is safe and secure. We are to let God be the treasure of our soul, and let our heart go frequently to the place where God dwells. If we will take our time, our talents, and our resources, and as it were, deposit them in God, and in Christ, put our whole being in His service, then our hearts will be there also. No wonder today so many have so little concern about the church when their treasure is not there. They have so little invested with the Lord.

If we love God, we will worship Him and be glad of the day of worship. "I was glad when they said unto me, Let us go into the house of the Lord." Can we truthfully repeat these words? Do we really have a burning desire and love within us to worship God? Or, is it, as I have heard in times past, a matter of just going through a form to get it over with. If we love God as we should, it will be a joy and pleasure, and we will anxiously look forward to each time that we can be at the House of God. And, too, when we are there we will put our whole soul, body and spirit into the worship. True worship is defined for us in John 4:23-24: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."—In spirit; that is, sincere, earnest; in truth; that is, according to truth, God's word.

In conclusion, let us ever be determined to love our God by keeping His commandments with a determination never to depart to the right or to the left.

—905 Bluewood Drive
Dallas 32, Texas

EASTER AFTER-THOUGHTS

By Lee Boek

Recently, the famous holiday known as Easter was celebrated throughout the world. That Sunday was very different for many thousands of people. Instead of packing a picnic lunch and heading for the lake, or heading out to the "old ball game," many went to a church and for an hour or so, at least, paid homage to the fact that they had bought new spring clothes . . . I mean, that Christ was resurrected from the dead. Sound I cynical? Easter is past now, so this is written in hopes that you will remember this article next year, should it come.

Easter finds its origin hundreds, if not thousands, of years before Christ came into the world. It seems that Semeramis, the wife of Nimrod, had a spring festival in honor of "fertility." It was not long until several countries had such festivals in honor of their goddesses. There were Astarte of the Chaldeans, Venus of the Greeks, Ishtar of the Babylonians, Eastre of the Anglo-Saxons. (Notice the similarity to the name Easter.) Astarte was supposed to have been the wife of the wicked god Baal, of whom we read a great deal in the Scriptures. She was worshipped in the morning with cakes (Jer. 7:18) and colored eggs. Rabbits and eggs were symbolic of "fertility." Since fertility and sensualism were the reasons for the feast, sickening sex orgies accompanied the feast. It was not until the fourth century that this wicked feast was mixed with Christianity. I am sure that any thinking person can see that the two events—pagan Easter and the precious observance of our Savior's resurrection—are not compatible.

The word Easter is found in the King James translation of the Bible (Act. 12:4). However, in the original the word is "pascha" (Passover). So, the word "Easter" in that verse is due to an incorrect translation.

Actually, every Lord's Day, the first day of the week, is the day for commemorating the death, and suffering of our Lord. It is a shame that He is only remembered once or twice a year by so many. Such neglect of Christ simply proves that to many He is regarded as nothing more than some far away beautiful idea, and not the real living Savior that He is. We must realize that He is alive. We must allow Him to become alive within us. We must stop regarding His word as nothing more than a collection of dry, lifeless doctrines. The Scriptures reveal to us the wonderful, matchless Friend Who wants to live in us as we dwell in Him.

It is sad that when the world is so full of song and sermon about Christ, as it is at Easter and at Christmas, that two weeks later many have forgotten Him again. During each of these holidays, hundreds are killed on the highways and thousands "celebrating" drift into moral laxness and drunkenness.

—758 Toro St.,
San Luis Obispo, Calif.

SPRING HOUSE-CLEANING

By Taylor A. Joyce

Each Spring in virtually every home, the people who live there go through the annual ritual of cleaning house. It is amazing how much "junk" can be accumulated in just twelve months. Here is an old pair of shoes that is no longer wearable. There is a cooking utensil with a hole in the bottom and, therefore, good for nothing. That useless broom handle should have gone to the trash heap a long time ago.

As I was going through this procedure the other day, I got to thinking: "Wouldn't it be wonderful if we could rid our minds of 'junk' just as we rid our homes of it?"

Maybe you have never thought of it in that way, but don't we all allow a lot of "junk" to clutter up our minds? For instance, that old prejudice you have been holding on to has done you no good. To the contrary, it has obstructed your thinking processes, and made it impossible for valuable truth to enter. And how about that grudge you have been harboring? Is it not about time to forgive and forget? Since we are going to the trash heap anyway, we might as well load the trailer down with "junk"—everything of an evil, vicious nature; thoughts of doubt, self-pity, limitation; attitudes of intolerance, pride, self-righteousness.

What a relief to get through with spring house-cleaning! The house is neat and livable once more. And when you have purged your mind of "junk," you will find it easier to live with yourself, and others will find it easier to live with you.

—2305 Mustang
Del City, Okla.

QUESTIONS AND ANSWERS ABOUT BAPTISM

By Dennis Cox

Q. Does a person have to be baptized to be saved?

A. This question is most important and should be answered as our discussion begins. It seems most people are very reluctant to do more than what is required of them, in any area of life, in religion as well. Most people would like to think that mere belief is all that is necessary in the plan of salvation. Others admit that repentance is necessary and others will count confession as a part of the salvation plan. All of these things seem reasonable to most people—they are easy to understand as commanded in the Bible—but then we come to baptism. Baptism? Do we need that to be saved? Surely not, we reason. Have we not always heard that baptism is just an "exemplary" rite and that belief is all that is essential?

Well, the ideas of most people will not save us, that we should know for sure! "... We ought to obey God rather than men." (Acts 5:29). So, what does God's word say about baptism? Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Some say they believe in Jesus Christ (which means to trust and rely upon His words) and then they will deny that baptism has a part in salvation in direct contradiction to the above verse. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Do you believe Jesus' words? Have you had the "washing of regeneration and renewing of the Holy Ghost" that saves us? (Titus 3:5).

Q. Isn't the blood of Christ which cleanses us from all sin enough? Why do we need to go through some rite?

A. It would be difficult to think of a greater sin than to say that the blood of Christ is not all-sufficient and all cleansing! (1 John 1:7; Heb. 10:29). Yes, Christ shed His blood that none should perish, that all might be washed from their iniquities (John 3:16), but will atheists be saved? Will 'professing' Christendom be saved? No, you say. Why? Because those people do not truly believe in the Son of God? You are on the right track. Yes, the way a man reacts to the gift of God is important to that man's salvation. His obedience counts! (Heb. 5:9). So, we submit to baptism; we are plunged into the watery grave, contact His death, rise free from past sin to walk in newness of life. Baptism is a part of our dedication to God; we are living sacrifices.

According to Romans 6, there is no other way to "put on Christ" but this "form of doctrine"—**Baptism**. The rite, of course, in itself will not save us but rather our obedience in submitting to baptism will save us!

Q. Are sprinkling and pouring acceptable baptismal procedures?

A. If we are to take New Testament scripture as authority, the answer is absolutely, no. In a model case, Philip took the eunuch into the water and after the eunuch was immersed, they came up out of the water (Acts 8:37-39). Romans 6:3-5: "Know ye not that so many of us 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 also should walk in newness of life. For, if we have been planted together in the likeness of His death (in what other way may we be planted into his death except in baptism?) we shall be also in the likeness of His resurrection."

The Greek root of baptism is "baptizo" which means to dip, immerse and is not defined as sprinkle or pour in any lexicon or Bible dictionary.

Q. Is infant baptism scriptural?

A. Infant baptism is usually not regarded as a 'saving' rite but rather as 'beneficial.' It can be pernicious if it is regarded as saving.

Some quote scriptures in Acts where households were baptized but there is no indication that those incapable of believing were immersed (Acts 16:34). **Belief, Confession, Repentance** are required before a person is immersed. Can an infant meet these requirements.

Q. Should we be baptized into a denomination?

A. Surely it would be utter blasphemy to degrade the universal Body of Christ by baptizing someone into an earthly religious organization with earthly creeds. We are baptized into Jesus and His death (Romans 6) by authority of the Father, the Son and Holy Spirit.

We are added to the Family of God, the Church of Christ universal through our obedience to the Gospel. "Now ye are the body of Christ, and members in particular" (1 Cor. 12:27).

Q. Should a person be re-baptized if he has fallen back into sin?

A. First of all, a person should never be "re-baptized." There is only "one baptism" (Eph. 4:5), the scriptural baptism of Pentecost (Acts 2). If a person has

(Continued on page eight)

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EDITORS

Homer L. King.....1061 No. Pilgrim, Stockton, California
D. B. (Don) McCord.....757 N. Cedar Dr., Covina, California
Clovie T. Cook,809 Lyons, Kansas City, Kan.
Ronny F. Wade.....Box 564, Lebanon, Mo.
Edwin S. Morris905 Bluewood Dr., Dallas, Tex.

PUBLISHER

Homer L. King.....1061 No. Pilgrim, Stockton, California
Telephone: Howard 6-8894

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THIS AND THAT

Acknowledgment — Bro. and Sister Homer King wish to express their sincerest thanks for the following donations: Hebronville, Tex., by Bro. R. L. Chapman—\$50; Lee Summit, Mo., by Bro. Ralph Meents—\$50; Healdton, Okla., by Bro. C. L. Tate—\$25. Bro. King's health continues to improve.

Africa—To Bro. James Orten's plan for sending preachers to Nyasaland, that appeared in the columns of this journal last month, there has been good response. I personally feel that it is a good plan; someone has needed to present a plan that is workable; I believe this one to be and commend it to brethren for their sincerest consideration. It is yet my feeling that brethren must choose the one or ones to go. Ideally, it would be a move that could not be questioned if a congregation that is interested would arrange with the preacher or preachers directly and support them as much as possible, and then notify other congregations of their undertaking and request help in implementing this good work—help that could be sent directly to the preachers individually that are involved. We thus would not be going around the congregation in its functions. (Please notice elsewhere the announcement from Lebanon, Mo.) I have serious misgivings of one or 2 choosing preachers and then soliciting funds for them independent of congregational control; we thus overlook a congressional function that no one else can scripturally fill. Preachers in such a work need to be under congregational supervision somewhere. We have a clear-cut example of preachers' being sent and a congregation of believers had functions. Let it not be overlooked! A congregation had some separating to do. Study Acts 13:1-3. Nothing done by these prophets and teachers was extraordinary. This is an example we need to follow.

We, in this journal, for years have acted as liaison between the preachers interested and the congregations interested in this work. Someone needed to be, and we have been glad to help in our weak, limited way. In order to bring the brethren up to date who are follow-

ing the progress of this work, we review the following. To our knowledge, the following preachers in this order have volunteered: Bro. David Macy, Bro. Ralph Mustard, Bro. Cicero Goddard, Bro. James Orten, Bro. Jerry Cutter, and Bro. Miles King. Bro. Ralph Mustard has asked that he be no longer considered by brethren for this work. The others are volunteers yet so far as we know. Congregations have made known their desire to help; among them are Stockton, Calif., San Antonio, Tex., Alta Vista, Kans., Lebanon, Mo. and Dora, Mo. I beg you to do your part, to not overlook the congregational function here, and keep this important matter within scriptural bounds. I understand there are several other congregations in addition to those mentioned above. May God bless such devoted brethren!

Fellowship—I hope that all will read and ponder seriously Bro. Ronny Wade's observations in his article "Receive Him Not." This writer does not profess to know all about this important subject, but there is enough truth revealed that we can understand that there is no valid reason for us to fellowship men in their unscriptural practices. We all believe in the fatherhood of God, and therefore, we believe in the brotherhood of His children; it is true that we are brethren, but this does not mean that we are justified in winking at divisive, unscriptural, devastating practices of our brethren. Too, it is true we need to be positive in our approach—we need to see how close we can get to each other, instead of how far part we can get. How true that this is a reciprocal affair—opposing forces come closer only so long as both do the coming, and in spiritual matters using the same standard—the Word of God. The only way that the unity of all believers can ever be achieved is for believers to come to the same Standard—the Word—and there measure all points of view and respect the measurement. God help us all to have the humility and wisdom and concern to do just this.

Education—I hope that all will pay special attention, too, to what Bro. Cicero Goddard has to say in his field report about education at so-called Christian colleges. I have personally seen our young leave home and attend these institutions of higher learning, and tonight their faith is ship-wrecked without exception. As a professional educator, I do not oppose education so long as it is obtained at proper places. Parents should exercise the most scrupulous care in sending their children to college.

Open forum—A very good brother writes suggesting that the OPA become an "open forum"—that is, print material regardless of whether or not the author is propagating truth or error. My respect for this brother and the value I place on his thinking and counsel prompts my observations here. Too, there are others who feel as he does, and sincerely so, I am sure. May I stress that I do not consider that we possess all truth on all subjects—by that I mean, we have not learned all revealed truth. I do feel, however, that there is such a thing as truth and knowing the difference between it and error. I wish tonight that minds of men were not cluttered with error. What a blessing that would be! How wonderful it would be if we had no error with which to contend! —if we knew no error! It is my feeling that truth is too precious and error too

deceiving to print anything but truth inasmuch as we are able to ascertain it. I can not see the wisdom in teaching error by way of the printed page or otherwise when truth is known even though there may be space permitted for rebuttal. There may be rare exceptions. For this my dear brother and others who disagree I have no less esteem. Again, as I have said in this column before, in matters of indifference, there is room for error, for being wrong, and to this I am not immune.

"OPA organization"—Another fine brother writes opposing what he considers the "organization" that exists when a paper has more than one editor, as is true with this journal. One of the reasons for my observations here is my love and respect for this brother in whose home I have lived, at whose feet I have learned much, and my sincere confidence in his judgment and wisdom in spiritual matters. Too, there are others who may sincerely feel as he does. As I humbly and truthfully see it, an organization as such does not exist. This is a personal, individual endeavor in which there is some collaboration or cooperation. The editors do contribute material which may or may not be the expressed or implied sentiments of the others. Other writers do the same. By the very nature of the undertaking, publication of a journal is largely the function and the responsibility of the one who publishes regardless of the number of editors. As acting publisher of this journal for the past year due to Bro. King's incapacity, I must assume responsibility for all mistakes, because when all was said and done regardless of other's help, final decisions in matters of publication, right or wrong, have been mine to make. I, nor do we, try to control or dominate the thinking of others; this is the least of our desires, I am sure. A brother's loyalty to this journal does not in any way, to us, serve as a yardstick whereby we can measure his loyalty to God. There are influential, faithful preachers with whom we hold the fullest measure of fellowship who do not write for nor report to this journal. Our esteem is in no way diminished due to this. We all have prerogatives; and others of us need to respect the way others of us deal with them. It is a man's prerogative to report to this journal and support it or not. Either way his prerogative is respected by me.

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Bear with us please—We have on file several good articles that our readers have submitted which we have not had space to publish. We beg your patience in this matter, and we assure you that in time we will use your material if at all possible. Your interest is certainly appreciated.

Address for June—Please continue to address all matter intended for publication to me at 757 N. Cedar Dr., Covina, Calif. This is in continued compliance with Bro. King's wishes.

—D. B. McCord

CONGREGATION MAKES CHOICE OF PREACHERS

This is to inform brethren that the congregation in Lebanon, Mo. is willing to cooperate with the plan suggested by Bro. James Orten in the April issue of this journal. We will give \$200 toward the sending of two men to Africa for six months. We are choosing Bro. Orten and Bro. Jerry Cutter, pending their acceptance. We need the help of other congregations in this undertaking, and kindly suggest that you send your support directly to these men individually. Their addresses: Jerry Cutter, Rt. 1, Crescent, Okla.; James Orten, 2610 Brown, Alton, Ill. We think they should stay at least 6 months. We also suggest that two more be ready to go when they return. We are also willing to help on their support.

Because of the great need among the colored people in our country, we feel it is best to keep Bro. Cicero Goddard in this country. It is our opinion that he can be of greater service here than abroad. We hope that other congregations will soon fall in line and support this worthy work. May God help us to get missionaries to Africa before it is too late. Signed: Ronny F. Wade; C. W. VanStavern; Newel C. Smith; E. Wayne Robinson.

OUR HELPERS

You will find listed below the names of those sending us subs from March 20 to April 20, and opposite the name the number of subs sent. We want to express again our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list and report any errors to us immediately.

Church of Christ, Flemington, Pa.—24; Elizabeth Byford—20; Bud Hash—10; King Rawdon—7; Elmer Sutton—5; Nolan Young—5; Darrel Franklin—4; Roy Smalling—3; B. F. Leonard—3; Ross Shannon—3; Clovis T. Cook—2; Jesse Adams—2; Byron Kramer—2; Mrs. George Stover—2; M. P. Thomason—2; Charlie Ross—2; Eva Motley—2; L. H. Frizzell—2; Wayne Pearce—2; Taylor Joyce—2; Ray Roe—2; J. E. Van Stavern—2; Mearle Van Stavern—1; Mrs. Ida Hunter—1; Jim Canfield—1; W. H. Hawkins—1; Gladys Kenfield—1; Ralph Kitson—1; Maxie Crouch—1; E. H. Miller—1; Mrs. Ola Ingram—1; Mrs. Archie Gentry—1; Irvin Barnes—1; Fred Kirbo—1; Richard Nichols—1; Willie Berna—1; Mrs. Everett Agnew—1; Louis Hopkins—1; Wm. A.

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AN URGENT PLEA

The church in the little community of Caldwell, Idaho is in great need of help. They need a preacher to come into their midst and stay for an extended period of time, not only to preach, but to train and counsel in the most essential matters. The congregation has chosen the preacher. They need a better and larger building in a better location. If this could be accomplished, I feel sure they would grow much within the year. Bro. Homer L. King knows of conditions here, because he visited them sometime ago. I believe with some help they could purchase to good advantage a building that is now for sale. Won't you please come to the aid of these worthy brethren? Are we going to let them be devoured because we refuse to help. Please contact Bro. Ernie Crisp, 615 Chicago St., Caldwell, Idaho if you can help in this work. This appeal is by an interested brother.

NOTE

I take this means of informing all who have shown such concern for my welfare that I am continuing to improve. A personal reply to all who have written would likely overtax me physically at this time. We are at home in the sweet fellowship of the brothers and sisters meeting at Graham and Healdton, Okla. It seems wonderful to be able to attend services again, even though I am not able to participate other than hearing and receiving edification which is truly a God-given privilege. I have always been a good listener.

—Tom E. Smith

COMMENTS ON JAMES ORTEN'S AFRICAN PLAN

By Jerry Cutter

In the April issue of the O. P. A. was a plan set forth concerning the African work and the sending of missionaries in the immediate future. The plan is, as I see it, one of merit and worthy of real consideration by the brethren. I am willing to cooperate with the brethren in initiating this plan and am willing to volunteer my services to go to Africa under the terms stated in the plan. Also, I will support any other too the brethren might choose to go. The plan, as stated by Brother James Orten, is not a permanent solution to the problem of mission work in Africa, but seems to be one, in view of the present situation, political and otherwise, that meets a great many of the needs to be fulfilled.

—Rt. 1
Crescent, Okla.

Most of our comforts grow up between our crosses.

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—Homer L. King

OUR DEPARTED

Shelley—Bro. J. S. Shelley was born Aug. 29, 1884 in Clinton, Ky., and departed this life Mar. 12, 1963 at Sherman, Tex. He was added to the church in 1917, and continued faithfully in the work of the Master until his death. He is survived by his wife, Mrs. J. S. Shelley of Anna, Tex.; 2 sons, 6 daughters, 28 grand children, 25 great grand children and a host of friends. He will be missed by all, but especially by the church at Melisa, Tex. where he was one of the leaders and teachers since the church's establishment. The writer was asked to conduct the funeral.

—Maxie R. Crouch

Bunderson—Bro. A. J. Bunderson, of Fredericktown, Ohio, passed away on Mar. 18, due to a heart attack suffered while he was at work. He was 72 years of age. In the summer of 1936, he obeyed the gospel at Lee Summit, Mo., being baptized by Bro. Clovis T. Cook. Two little second grade children bore testimony to the life that he lived. One, a little crippled girl, whom he loved so much, upon hearing of his death, ran home and said, "Mother, I lost my best friend today." A little boy one time, upon hearing the parable of the sower explained, that when the seed fell upon good ground, someone becomes a Christian, said, "You mean like Mr. Bunderson"? The flowers were many and beautiful; almost 500 signed the register. Poems have been composed and some published in his home town paper telling of his many virtues and how his life exemplified his faith in a life hereafter. He was laid to rest in Forest cemetery, Fredericktown. Bro. Bunderson is survived by his wife, Sister Alta Bunderson; 2 brothers and 3 sisters. We are indebted to Sister Bunderson for the obituary.—D. B. Mc.

Phillips—Bro. Bernard B. Phillips was born Oct. 18, 1937. He passed away at the tender age of 25 years on Mar. 27, 1963. Bro. Bernard grew up in the church at Delta, Colo. At the time of his passing, he lived at Cotopaxie, Colo. where he had resided for the past several years; he worked for the state highway department. He was known for his pleasant personality. He is survived by his loving wife, Sister Janet Chambers Phillips, and 2 sons, Keith Duane (4 years), and Milton Timothy (6 weeks); his grief-stricken parents, Bro. and Sister Timothy Phillips and one sister, Mrs. Kenneth Wiliker, all of Pottsville, Ark.; and one older brother, Arvin, of Delta, Colo. The flowers were that of a heavenly garden. The little country church where the service was conducted was filled with relatives and friends

who came to pay their last respects. The singing was angelic by some of those he loved much in this life. I think this was one of the saddest and largest funerals I have conducted; it was an opportunity to preach the gospel to the living which I tried to do. I knew that this would have been Bro. Bernard's wishes. He was laid to rest in a little country cemetery in a place of peace and quiet near his home. May the Lord heal the broken-hearted. The writer officiated.

—J. D. Corson

TWO SERIOUS QUESTIONS (II)

By E. H. Miller

Now to our second question: **Must the church meet Saturday night instead of the day light hours Sunday?** Several verses of Scripture prove that God counts time from sunset to sunset; that is, Monday begins at sunset Sunday, and from sunset Saturday until sunset Sunday is the Lord's Day. In Mark 14:30, Jesus said to Peter, "This day, even in this night, before the cock crow twice, thou shalt deny me thrice." That proves that the night before is part of the day following. The cock had done all the crowing it was going to do the day before Christ was crucified which ended at sunset before He instituted the Lord's Supper. Notice, the cock had not, and would not crow until after mid-night "this day"! The day is "from even unto even" (Lev. 23:32), and Jesus said, "Ye know not when the master of the house cometh, at even or at midnight, or at the cock-crowing, or in the morning" (Mk. 13:35). It was before midnight at the time of Mk. 14:17-30, but the cock had not crowed "this day" which began "at even." But after "midnight"—"the cock crew" (Mk. 13:35, 14:17 through 15:1). Jesus was crucified the morning of "this day" that began at "even"—"when the sun did set" (Lev. 23:32, Mk. 1:32, 14:17—15:1-25). It was Thursday morning at nine (Mk. 15:1-25). "Now when the even was come—it was—the day before the sabbath" (Mk. 15:42). Friday began "the even was come," and lasted until "midnight—the cock-crowing,—the morning"! The "even" following the burial of Jesus, was the next "even" which was "when the sun did set" Friday when the Sabbath began (Lev. 23:32, Mk. 1:32). If He had been crucified Friday morning, "when even was come" it would have been "the Sabbath" (Mk. 15:42; Lev. 23:32.)

Now, since Saturday night is the first half of the first day of the week, some think the Lord's Supper must be eaten Saturday night, because they think "supper" 'can only be eaten in the night; but, notice this is not true. "The Marriage Supper" of Rev. 19:9 could not be in the night, for, "there shall be no night there" (Rev. 22:5). The Greek word translated "supper" is defined, "breakfast dinner or supper"! Webster's New Collegiate Dictionary says, "supper (OF. super, soper, prop., an infinitive, to sup, take a meal.) The evening meal when dinner is taken at midday." Most congregations take "the Lord's supper" about "midday." Again, "I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the Great God" This was not after sunset! (Rev. 19:17). Again, "A certain man made a great supper and bade many: The first said unto him, I have bought a piece of ground, and must needs go and see it:—And another said, I have bought five yoke of oxen,

and must go to prove them:" A man would not go to see a piece of ground after dark, neither would a man go to prove five yoke of oxen after dark. The context shows it was not in the night, "the streets and lanes of the city" were still filled with people, as were also "the highways and hedges"! (Lk. 14:16-19).

Acts 20:7 tells us the day the Lord's Supper was observed, but it does not tell us the time of day it must be observed. True, those of Acts 20:7 met after sunset Saturday night, and Paul preached until midnight, then broke bread, and it was still the first day of the week, and would be until the next "even" (sunset). They could observe the Lord's Supper any time from sunset Saturday until sunset Sunday, and so can we, but the Bible nowhere teaches we must observe the Lord's Supper between sunset and sunrise. It only says, "Upon the first day of the week"! So let us observe the Lord's Supper at that time.

Brother J. W. McGarvey in his commentary says, "'And on the first day of the week, when the disciples came together to break the loaf, Paul discoursed to them, about to depart on the next day, and continued his discourse till midnight.' This passage indicates the prime object of their meeting on that day.—The long and solemn discourse was interrupted at midnight, by an incident which caused great alarm, and some confusion, in the audience.—The alarm produced by the death of Eutychus, the astonishing display of divine power in his restoration to life, and the stillness of the mid-night hour in which it all transpired, could but all greatly to the solemnity which already pervaded the audience.—They returned to upper chamber, where the lights were still burning, and the elements of the Lord's supper remained as yet undistributed.—'And having gone up, and broken the loaf, and eaten it, he conversed yet a long time, even till daybreak, and so he departed.' Thus the while night was spent in religious discourse and conversation, interrupted, at midnight, by a death and a resurrection, and this followed by the celebration of the Lord's death, (A revised copy reads, "the commemoration of the Lord's death") which brings the hope of a better resurrection.—They were assembled in the early part of the night, yet the time of their assembling was included in the 'first day of the week.' If the brethren in Troas were accustomed to begin and close the day at midnight,—the loaf was broken on Monday morning (which we would call breakfast, E.H.M.); for it was broken after midnight.—But this is inadmissible; for, having stated (verse 7,) that they came together to break the loaf, and now stating, for the first time, that Paul did break the loaf, we must conclude that by the same expression Luke means the same thing.—I conclude, therefore, that the brethren met on the night after the Jewish Sabbath,—the beginning of the first day of the week, spent it in the manner above described. On Sunday morning Paul and his companions resumed their journey, being constrained, no doubt by the movements of the ship, which had already been in the harbor of Troas seven days." A revised copy reads, "The brethren met in the early part of the night, yet it was 'the first day of the week'.—The night in question was that belonging to Sunday, as it was reckoned, or Saturday night, as we now style it.—Any time after sunset on that evening would be the Lord's Day as they counted it, and after midnight, which was the time of breaking the loaf on that occasion, was on the Lord's Day as we

count it." We have no Scripture for changing the time each day is to begin and end, so let us leave it "from even unto even" (from sunset unto sunset, Lev. 23:32; Mk. 1:32; 14:17-27, 30; 15:1; 13:35; Mt. 20:1-3; Mk. 15:25, 42; Mt. 20:8).

I have before me the ten volumes of "The Ante-Nicene Fathers, Translations of the Writings of the Fathers Down to A. D. 325." Let us notice what those early Christians, who lived right after the Bible was completed, said about the time the Lord's Supper was observed. Vol. 1, page 186 says, "On the day called Sunday, all who live in cities or in the country gather to one place,—Sunday is the day on which we all hold our common assembly, because—Jesus Christ our Saviour on the same day rose from the dead." Vol. 7, page 381, "But every Lord's day do ye gather yourselves together, and break bread!" Page 471, "On the day of the resurrection of the Lord, that is, the Lord's day, assemble yourselves together, without fail!" Vol. 5, page 363, "It behoved Christ to offer about the evening of the day, that the very hour of sacrifice might show the setting and the evening of the world; as it is written in Exodus, 'And all the people of the synagogue of the children of Israel shall kill it in the evening.' And again in the Psalms, 'Let the lifting up of my hands be an evening sacrifice.' But we celebrate the resurrection of the Lord in the morning." Vol. 4, pages 116-125, "My brother Fabius, you very lately asked, because some news or other were communicated, whether or not we ought to flee in persecution.—Whether, if we should not flee from it, we should at least buy ourselves off from it. Going further than you expected, therefore, I will also on this point give you my advice, distinctly affirming that persecution from which it is evident we must not flee, must in like manner not even be bought off.—When did the apostles, dealing with the matter, in any form of persecution trouble, extricate themselves by money? And money they certainly had from the prices of lands which were laid down at their feet, there being, without a doubt, many of the rich among those who believed—Paul indeed, when Felix the governor hoped that he should receive money for him from the disciples, about which matter he also dealt with the apostle in private, certainly neither paid it himself, nor did the disciples for him.—But how shall we assemble together? Say you; how shall we observe the ordinances of the Lord?—If you cannot assemble by day, you have the night." Thus you see the early Christians did "celebrate the resurrection of the Lord in the morning." But said, "If you cannot assemble by day, you have the night." So when persecution or other things caused them to not be able to "assemble by day,—in the morning" "they would assemble Saturday night which was the "even" of the first day of the week, as in Acts 20:7-11.

—Box 538, LaGrange, Ga.

QUESTIONS AND ANSWERS—

(Continued from page 3)

been dipped or sprinkled in a manner obviously displeasing to the Lord, then actually he has never really been baptized at all and when and if he is baptized scripturally, that will be his first baptism.

Secondly, if a person has been justified by his obedience to the Gospel and the grace of God, and then sins, the answer is not to be baptized again. No, a per-

son who has "put on Christ" cannot take Him off. No, a child of God cannot be disinherited until the Day of Judgment. The object of baptism is to save from past sins and to give access to Christ's blood. There is no sin that Christ's blood cannot wash clean—if our attitude of repentance is sincere—so when we sin we should kneel before our Advocate or confess our faults before righteous brethren (James 4:8, James 5:16).

Simon, the Sorcerer, proves an example case of one who was baptized and believed and then turned to the grievous sin of trying to buy spiritual gifts. Peter severely rebuked Simon but he did not tell him to go believe again and be re-baptized but instead he told him to repent and pray. Then, Simon did a very scriptural thing—he asked for the prayers of the righteous (Acts 8:9-25). We should do likewise.

Q. What is the baptism of the Holy Ghost?

A. We have the seal of the Holy Spirit now but the baptism of the Holy Ghost is past away. The purpose of the Holy Spirit in Pentecostal times was to inspire men with God's words and enable men to speak in all languages so that the gospel of the Kingdom of God could be spread as far as possible in the shortest length of time. Read 1 Cor. 13:8-12 and you should be able to see that the Bible which is perfect and that many of the miraculous acts of the Holy Spirit have therefore passed away.

Q. Should only ordained ministers baptize?

A. The person who baptizes you is merely an instrument used by Christ to fulfill His will. Philip was not an Apostle or an 'ordained minister' but a deacon (Acts 6:2-5) and he baptized.

Q. What was John's baptism and do we have it today?

A. John's baptism was one unto repentance for only those who were living before the death and resurrection of Jesus Christ. These people did not have the gift of the Holy Ghost until they were baptized after the testator's death.

Read Acts 19 for a fuller understanding of this. Now that Christ has died, His blood is in merciful force if we come in contact with it for remission of sins.

Q. Why was Christ. Who knew no sin baptized?

A. John the Baptist wondered the same thing. Jesus told him, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (Matt. 3:15).

There are many speculations. For one thing, Christ was to be anointed with the Holy Spirit (Matt. 3:16) as a High Priest and according to Levitical order the High Priest was washed first and then anointed (Ex. 29:4-7). Matthew 3:17 says . . . "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." This should be enough for us—that God commended this action and we should take heed to Jesus' call . . . "Follow me . . ." (Luke 9:59).

Q. When should a person be baptized?

A. After one has heard the Word, has been convicted by it through belief and has repented of past iniquity, he should be baptized with haste. Matthew 28:19-20 gives the divine order. From this passage, we may also see what follows baptism. The baptized child of God is to be taught the rules of the Kingdom.

—3001 Luna
San Diego, Calif.

RECEIVE HIM NOT—

(Continued from page one)

any false doctrine (i.e., something not a part of the doctrine of Christ) was to be repudiated and rejected.

Notice, brethren, the Bible says "receive him not." Someone is to be refused. Many would have you believe today that no one is to be refused, regardless of what he teaches or believes. As long as he is a member of the Body of Christ (and many are not even this strict), they say he should be received and heard. But, the Word of God is to be guarded, and those who teach it watched. Those with local congregational authority are responsible for seeing that the truth is propounded from the pulpit. Anyone who comes by or in and teaches a false doctrine is to be warned, and unless he repents, rejected. If you want trouble, brethren, invite the digressives in. Have fellowship with them. Let me warn you; you are playing with fire. When the enemy has sowed his seed, and the church is divided, then you will see the fruits of such liberalism.

Brethren, I want unity as much as any man alive. I sincerely wish there was not one division in the Church. However, I am not willing to go beyond that which is written in order to achieve a false unity. I have never believed that brethren had to agree one hundred percent on every subject in order to get along. Sure, there are differences of opinion along many lines, but this does not mean we should divide or fall out with each other. However, when divine principles are involved coupled with our obedience to them, we cannot cast them aside and say, "It makes no difference," because it does.

In a feeble effort to justify "the fellowship-everything-everybody craze" many go to the church at Corinth as an example. If I were looking for such an example, I certainly would not go there, for if ever a congregation received divine disapproval this one did. The division that existed there was condemned. They were advised to withdraw from the fornicator. The false doctrine of the resurrection was refuted by Paul. You can be sure that if false teaching regarding any subject mentioned by Paul continued, something would have been done. "What?" you ask. Read 2 Jno., verse 10. Remember, too, brethren, this same Paul advised in Rom. 16:17: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Somebody is to be marked and avoided, and Paul tells who.

This statement caught my eye recently, "But the most sickening thing of all is to hear some fanatical 'hobby-rider' blaring out over the ether about the factional warfare in the church, while pretending to be pleading for the unity of all Christians." I suppose, according to this writer, I would be a "hobby rider" because I oppose cups in the communion and in the teaching. Furthermore, because I refuse to drop my "hobby," he says that I foster the "party spirit." The strange thing to me is that when he contends for his belief, he is neither a "hobby rider" nor guilty of the "party spirit." This business of fellowship with many is a one way street and they who walk the devious way expect the conscientious to make all the concessions. Beware!"

—Box 564
Lebanon, Mo.



Ralph Kitson, Mozier, Ill., Mar. 29—Our meeting with Bro. Arthur Wade is April 12-21. So glad to hear that Bro. King is improving. Here is a sub.

Willie Berna, 2137 Rassy Way, Sacramento, Calif., Mar. 21—We are getting along fine in our new location. Send us 100 of the new song books. We extend a welcome to visitors.

George Freeman, Rte. 3, Box 190, Atkins, Ark., Mar. 22—Our new building is almost completed; we expect it to be finished by about June 1. We will need some books, so send us 4 of the new ones to look over.

T. E. McBride, Woodson, Tex., Mar. 25—The congregation here is small in number, but we have good services, and get along well. Bro. K. G. Wilks visits us once each month. Here is our renewal.

Ivan Mink, 8353 Wiswell, Ave., Cincinnati, Ohio, April 5—Bro. King, we are happy to hear of your continued improvement and we are praying for you. Please send us 2 copies of the new song book "Hymns Of Love."

Jesus Rodriguez, Calle Venezuela No. 5142, Col. Matamoros, Nuevo Laredo, Tamps., Mexico, Mar. 23—Feb. 19, one was baptized and 3 confessed. Thanks to God. The work is going ahead here. We invite you to come to visit us.

Ray Roe, Stroud, Okla., April 4—Our crowds are good each Lord's Day. We hope Bro. King is still improving. I am praying that we may all keep the faith. May the Lord richly bless the work is my humble prayer. Here is my renewal for 2 years.

Nolen Young, 676 San Juan Rd., Salinas, Calif., Mar. 26—The congregation at Aromas is doing very well. We are working in harmony. On the fourth Lord's Day of each month, we gather either at Greenfield, Salinas, Aromas or San Jose for singing. Please renew our subscription.

Loma Hefley, 301 N. Walnut, Arvin, Calif., Mar. 24—We would like to extend an invitation to all of the preachers coming our way to stop by and preach for us. The radio program in this area is doing good. Beginning Oct. 1, Bro. John Smith will be working with the church here.

Wayne H. Pearce, Rt. 1, Box 24, Commodore, Pa., Mar. 26—We closed our meeting with Bro. Orville Lee Smith last Wed. with no visible results. I am sure the brethren were refreshed by the very wonderful lessons he gave. We were thankful for the support from congregations at Indiana and Flemington, Pa., and Youngstown, Ohio.

James E. Howard, Dora, Mo., April 18 — The Odom church will send \$100.00 for the African work when the preachers are ready for the money. Please let us know when and where to send the money.

Witines Maloya, Box 15, Ntondwe, Nyasaland, Africa, April 9—Mar. 3, I was at Kalino with 8 baptized; Mar. 10, at Chikapa church with 6 baptized. On Mar. 8, Bro. Robert Sombeya passed away; 300 attended the funeral. Now, I pray hard for you to kindly send us missionaries as soon as possible. I need a Kokodati Bible.

Dee Aldridge, Box 163, Paden, Okla., Mar. 21—We are few in number here but our hopes are high. We look forward to a meeting May 5-12, with Bro. Miller. We have been wonderfully helped by the brethren at Okla. City (21st St.). Our meeting place is 621 N. 7th, 3 blks. north of Hiway 62. We invite visitors. (Note—Sorry this reached us too late for last issue.—Ed.).

Garry Macy, Rt. 1, Anderson, Mo., April 18—Since last report, we have been with the following congregations in Okla.: Stidham, Boynton, Crescent, Washington, and Legal. We plan to return to Legal and Stidham for gospel meetings this summer. Our prayers are for the afflicted and for all of those who are living soberly, godly and righteously in this life. Here is a sub.

A. C. Severe, Muhiriri School, C/O Dinala Ntonyo, Muhiriri Vlg., P. O. Magomeno, Zomba Dist., Nyasaland, Africa, April 6—Mar. 17, I had a big meeting at Boti church with 4 baptized. Mar. 12, I was at Khanje church with 4 baptized. Mar. 5, I was at Mirega church. I liked report by Bro. Paul Nichols in Jan. issue of OPA; also, Bro. David Macy's. Brethren, think for the work here.

E. O. Rice, Okemah, Okla., April 6—My health being much better now, I am back in the work of the church. I am working with the Council Hill congregation at present. The third Sunday in Mar., I was at Fairview, Ark., and the fourth Sunday at Witts Springs, Ark. The congregation at Witts Spring is in need of someone to move there; they are few in number, but strong in the faith.

Glenn M. Lewis, 556 E. San Jose, Fresno, Calif., April 1—The church at Hiway City continues to grow in spiritual strength and love. Bro. Jerry Cutter has been doing a good job in his part of the teaching. Please send us 100 of the new book "Hymns Of Love;" we believe new songs are an asset to inspirational singing and believe interest in singing continues to grow with the use of new songs.

Jim Hickey, 7646 Norwood Pl., So. San Gabriel, Calif., Apr. 17—At the present time I am working at a secular job and preaching at every opportunity. The past month, I have preached at the following places one or more times: El Centro, Orange, Huntington Park (where one was baptized), and Covina, which is my home congregation. Beginning June 1st, I plan to devote my full-time to the Lord's work, traveling part of the summer with Bro. Don McCord. I need and ask your prayers.

F. H. Hichapa, Namphungo church, P. O. Mikolongwe, Nyasaland, Africa, April 9—Mar. 3, I was at Wendewende Mission with 14 baptisms. Mar. 10, I was at Namphungo church with 8 baptisms. Mar. 17, I was at Mulasa church with 12 baptisms. Mar. 24, I was at Namphungo church with 7 baptisms. I have not received the "Old Paths Advocate" in a long time, and I need it. We need the missionaries, too.

Barney Owens, 11312 Orchard, Cincinnati 41, Ohio, April 15—Since last report, I have preached at the following places: Roanoke, Va.; Arlington, Tex.; Norco and Orange, Calif. I have been in a meeting with Bro. Edwin Morris at Covina, Calif. While there, I have had the pleasure of being with Bro. Don McCord. Beginning April 28, I will work with the church at Roanoke, Va. Pray for me as I go onward in the vineyard.

M. R. Crouch, Rt. 3, Box 248, Ft. Worth 15, Tex., April 1—I have been going to Melisa, Tex. once a month for about 6 years; I have learned to love these people very much. At that time, they would have about 10 or 12; now they have about 35 to 40. Bro. Shelley's passing will make the burden greater on those who are left. We ask the prayers of all the faithful for the church there and for ourselves in the work of the Lord. We are glad to hear of Bro. King's continued improvement. Here is our renewal.

King D. Rawdon, Rt. 2, Ethridge, Tenn., April 12—We are glad to hear that Bro. King continues to improve. We congratulate the new editors; they are fine. I surely believe that all could and should worship together in spite of the fact that we do not agree on certain items, so long as it does not interfere with the worship. Bro. King, please send us 6 of the new song books to look over. Here is our renewal and 5 more. Bro. Don, we think you are doing a wonderful job; my prayer is for all of you.

Joe Spitzer, Box 136, Dardanelle, Ark., April 6—The church at Mt. Zion near Jerusalem, Ark. would like to make the following announcement: Our new building is nearing completion and if the Lord wills, we will have our first service in it May 31-June 2. These services will be conducted by Brethren Fred Kirbo and Barney Welch who established this congregation about 16 years ago. We extend to all who are nearby an invitation to attend. We are midway between Jerusalem and Appleton on Hwy. 124.

James R. Stewart, 1926 Connor Ave., Waco, Tex., April 12—I believe that much good was done in the 6 months that we were with the N. Watkins congregation in Memphis, Tenn. We enjoyed the work with these wonderful people. We are presently back home. Recently I have preached here at Circle Rd., and at Temple, McGregor and Sand Grove, and enjoyed every service. I have received several calls for meetings since I came home. We are still praying for all that are sick, Brethren Homer King, John Reynolds, A. J. Mason, Tom Smith, Williams and others.

Lee Boek, 758 Toro St., San Luis Obispo, Calif., April 16—We continue to work with the fine group of brethren here. Progress has been very slow but we are sure that good has been and will yet be done. We en-

joyed hearing Bro. Edwin Morris twice at Covina last week. It was good to see so many friends and loved ones there, too. I am very happy to hear of Bro. Jim Hickey's decision to give himself to the preaching of the gospel. He will be a great asset to the church. We look forward to our meetings this summer in Iowa and Tex. May the Lord bless all the faithful.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., April 10—My stay in the hospital in Fresno, Calif. was money wasted. My doctor is now sending me to Stanford Hospital, Palo Alto, Calif. I hope they can find the cause of so much pain. I wish to hereby thank the churches at Highway City and Woodlake, Calif. for helping me to bear my financial burden. They showed their faith by their works while I was at Fresno. I want to thank all the churches that are sending help. For Mar., I received \$170. May God bless everyone of you. I like the good reports and articles. More power to our preachers!

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., April 20—It has been our privilege to have Bro. Edwin S. Morris here for a 10-day meeting. May we never forget his timely admonition. It was a joy to have Bro. Barney Owens, a young preacher, accompany Bro. Morris here. May the Lord bless him and keep him humble, kind and useful as he is now. May brethren see his worth and use him. It was my blest privilege this past week to baptize our eldest son into Christ; may God help me to be more of an example now than ever! We need your prayers.

Gillis Prince, Wedowee, Ala., April 17—April 21-28, the Lord willing, I will be in a meeting at Frederick, Okla. May 19-26, I will be with the new congregation at Florala, Ala. June 2, we will begin our meeting at the Mt. Pleasant congregation near Gretna, Fla. to continue through the 9th. Brethren in that part of the country please take notice, and make plans to be with us. July 7-14, I will be with the church at Birmingham, Ala.; July 21-28, at Lubbock, Tex. I surely did enjoy the last issue of the OPA. May the Lord bless the faithful. Pray for me and mine.

Ronny F. Wade, Box 564, Lebanon, Mo., April 17—Since last report, another has been baptized here at Lebanon. Apr. 7-14, I was in a meeting at Mtn. Grove, Mo. Crowds were fair and cooperation from other congregations was greatly appreciated. Some from Houston, Dora, Seymour, Fieldstone, and Tulsa, Okla. were in attendance one or more nights. The Lord willing, we will be in a short meeting at the old McBride community house April 25-27; then Lebanon, Apr. 28-May 5. From here we go to Cincinnati, Ohio, May 5-19; and Huntington, W. Va., May 22-June 2; and San Antonio, Tex. (Catalina St.), June 7-16. The Lord bless all.

Wayne Fussell, 5928 W. Canal, Shreveport, La., April 20—The meeting with the Burkhart congregation, near Joplin, Mo., was blessed with good attendance from beginning to end, including many visitors. Five strong and lovely young people were baptized. It was a blessing indeed to visit with my dear brother and stalwart soldier of the Cross, Oscar Johnson. Though in his 93rd year, he still thinks with clarity and exactness on God's truth. It was a pleasure to associate with many dear friends from various congregations in that area, who faithfully attended. Recently, I taught for the church at Mena, Ark., which remains strong in spirit, serving the Lord. My next meetings: Fort Worth, Tex. (Trentman Ave.), May 3-12; Ada, Okla., June.

B. C. Severe, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, April 8—The first week of Feb., I was at Chikapa and Kalino congregations; 3 confessed faults. The remaining 3 weeks, I preached at home with 3 baptisms. Mar. 31-April 7, I was at Naphungo with 7 baptisms. Bro. Lichapa was with me. The good news that Bro. David Macy has expressed his desire to come to Africa has my support; I speak the same concerning Bro. Cicero Goddard. We support in principle Bro. D. B. McCord's remarks in Feb. issue. We hope the mis-

sionaries come so they can see how the preachers suffer over here, and in turn can report to the States on the matter of our trust.

Luther D. Boek, 3350 Valley St., Carlsbad, Calif., April 16—The church here is showing progress. We have visitors at most every Lord's day service. The brethren are enthusiastic in their desires to get the church on a better working basis. We at present are using a mailing list program to invite folks to services and following up with a personal call. The sisters are helping by preparing the cards. We are just beginning to see some results from work begun the first of the year. May 18-19, we plan a week-end of fellowship and preaching for the young folk of So. Calif., and have invited Bro. Jim Hickey to be the speaker for the occasion. We are inviting young and old alike to spend that week-end at Carlsbad by the sea.

Jerry Cutter, Rt. 1, Crescent, Okla., April 17—Last Sunday night, I closed a meeting at Lodi, Calif. There were two baptisms. The meeting was well attended throughout. We had visitors regularly from as far south as Manteca and as far north as Sacramento. Visiting preachers included Brethren Homer King, Bill Roden, Orville Johnson, and Ed Powell. The brethren showed me wonderful hospitality. Sunday, I am to be at Woodlake. We will conclude our stay and work here at Highway City, Calif. on June 5th. We are going to miss the Highway City brethren when we leave. They are to be praised for their work's sake. My summer meetings are as follows: Portales, New Mexico, June 7-16; La Grange, Georgia, June 22-30; Mena, Ark., July 8-28; Ft. Worth, Texas, Aug. 2-11; Sand Grove, Texas, Aug. 16-25; Pochontas, Ark., Aug. 30-Sept. 2.

Paul O. Nichols, 1400 Adena St., Bakersfield, Calif., April 19—Recently I taught a singing school at Arvin, Calif. which was enjoyable. I was with the congregation at Kansas City, Kansas (10th and Ray), April 5-14. We had good crowds and interest. The effort closed with three baptisms and four confessions. It was good to work with Bro. Clovis Cook and these other brethren again. We appreciated the cooperation of the brethren from the Missouri side of the city. Presently I am in a singing school at Oklahoma City (NW 21st). It is a joy to be with this congregation. Their building is beautiful. My next meeting will be at Arvin. The Lord willing, I will be with the congregation at Modesto, Calif. May 24-June 2. Come be with us if possible.

Bill Roden, 2953 Howe Ave., Apt. 4, Sacramento, Calif., April 19—The work here has been blessed; 3 have confessed faults. This congregation now recognizes Bro. Orvel B. Johnson, 2200 Burney Way in the leadership along with Bro. Earl Helvey. These two men, along with others, are striving for unity and fellowship. We feel the cause will continue to grow in this area. We enjoyed attending a few nights of Bro. Jerry Cutter's meeting at Lodi. April 18, I preached at Manteca, and enjoyed the good fellowship of nearby congregations. Was indeed happy to have Bro. Homer King and wife present. After services we sang from the new song book; I surely like it. May 31-June 10, we will be in a meeting here, with all-day services planned for the 9th. We invite all in reach to attend. Please pray for us in the work of the Master.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Apr. 15—Paul Nichols closed a good meeting for us last night. We had good crowds, and wonderful cooperation from the brethren on the Missouri side. We had several additions by baptism and restoration. This man is sound in doctrine, and it was so pleasant to be with him again. The Lord willing, we will visit the new congregation in St. Louis, this coming Lord's day. We recently had Ronny Wade and family in our home for a nice visit; he also preached once for us not long ago. Bro. Arthur Wade was just recently released from the Excelsior Clinic, feeling much better after treatment. I preached at Lee Summit March 24, and twice for the brethren at 43rd and Mich., here in the City yesterday.

Miles King, Harrodsburg, Ind., April 16—The paper is very good. Those who have been writing the articles are to be commended for their good work. Concerning the African work, brethren, I am willing to help in any way. The plan presented by Bro. James Orten is a good one. I like the plan and am willing to go to Africa on those terms. It would also be a good plan for the work in Mexico and maybe Belgium. If the brethren desire my services in any of these places I am willing. If I should not be selected, I am one hundred per cent behind the ones who go. The work here at Harrodsburg continues. These brethren have been so good to us! We are having some new faces at our services. April 5-14, I was at Walnut Grove, Ky. Brethren from several surrounding congregations were in attendance. Since last reporting, I have also preached at St. Louis and Lee Summit, Mo.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., April 17—Mar. 23-24, we were at Okla. City (21st St.), which, as usual, was a great spiritual feast. April 5-14, we were at Covina, Calif. We certainly enjoyed working with these wonderful Christian people. Nearby congregations were good to come. We made our home with Don and Wanda McCord; the hospitality and Christian atmosphere was inspiring. More than ever we were made to love and appreciate Don for his work in the Master's vineyard. During the meeting, we were happy to have preaching brethren Chester King, Richard Nichols, Lee Boek, Barney Owens; and Jim Hickey and Fred Lay who plan to dedicate their lives to the preaching of the gospel. May 3-12, we will be at Fieldstone, Mo.; May 18-19, Wichita Falls (Lawrence Rd.) Tex.; and June 7-16, at Cassville, Mo. May God bless all of the faithful brethren everywhere; our love and regards to you. Pray for us.

J. W. Kornegay, Rt. 1, Raleigh, N. C., April 9—The church here continues to grow in attendance. We have about 35 to 40 present every Lord's Day; about one-third are visitors. Lately, we were made happy at the restoration of a brother and sister. We are all working for the growth of the church. Bro. W. H. Hawkins is to be commended for holding the church together in this capital city. He is an old soldier in the Lord, and I admire him for his stand against the devil and his works. I was in Roanoke, Va. a few weeks ago and discussed the wine question with a preacher from Austinville, Va. He said that he would not disagree with me for he thought it would be better to have the pure unfermented fruit of the vine. I enjoy the work with these fine Christians in the eastern states; we thank all who participate in this great work. The church here has a brighter future, it seems. We desire the prayers of the faithful. We enjoy the paper very much.

Tom E. Smith, Rt. 4, Box 171-A, Duncan, Okla., Apr. 12—I am happy to hear of Brethren King's, Reynolds' and Mason's improvement in health. I would like to see Brother Homer A. Gay's tract, "The Christian Home" in print again. I will help in its distribution. Every congregation should have a supply. I always made it a practice when it was available to give it to those at whose marriage I officiated. Perhaps if all of us would spend more time on stressing the sanctity of the marriage vows, we would not have so many broken vows to worry over. The old adage is so true: "A stitch in time saves nine." When I am able, I intend to write an article on "Peace," based on 2 Cor. 13:11 which reads: "Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you all. Amen." I think the new editors will be an asset to the paper; I think they will tend to make a good paper better. May God bless all.

H. R. Goodman, Huff, Ark., April 12—The house built on a rock falls not because it is built upon God's holy word. Read Matt. 7:24. We have had quite a storm here but the house is still standing. Jesus said in Matt. 7:15 to beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Let us search the scriptures that we may be able to know the true from the false. Let us meditate upon these

things. "Give thyself wholly to them that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them for in doing this thou shalt both save thyself and them that hear thee (1 Tim. 4:15-16). Let us consider the commandments of Christ and the apostles. Are we walking in them or have we been lulled to sleep by some voice that knows not God? Let us awake and examine ourselves and see where we are standing. "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues (Rev. 18:4).

W. H. Hawkins, 4 Rocky Branch Dr., Raleigh, N. C., April 10—The church here is budding out a little and I think we will burst into full bloom in the near future to bring forth beautiful blossoms in God's garden of love. God sent us Bro. J. W. Kornegay and our attendance has stepped up somewhat. He is just what we needed. Spring has come and the flowers have burst forth into glorious beauty. They lay dormant all the long cold winter, but in God's own time they came forth, bringing gorgeous beauty. I look at them in awe and reverence and realize how little I am, only a worm of the earth; but, O Lord, how great Thou art! May God help us to obtain flowers in His spiritual garden to His glory. God loves a worker; won't you be one for Him? We would like to express our deepest thanks to each congregation, to each member, that has and is contributing to the support of this work. Even though we do not say much in this regard, we do want you to know that we sincerely appreciate all that you do. Anytime any of you are this way, please stop and visit with us; this means you! Here is our renewal.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., April 11—Mar. 29 and April 7, I was again with the faithful in Memphis, Tenn. They continue to grow in the grace and in the knowledge of the Scriptures. It is a pleasure to work with this little young congregation. Since the hard cold winter is over, I am devoting more time in mission work. We are now having visitors almost every Lord's Day. We are all looking forward to Bro. Cicero Goddard's tent meeting in Memphis beginning May 19, and continuing for 4 Lord's days. I plan to help in this meeting any way that I can. Brethren, remember Bro. Hughes here who has been sick since Nov. 14 due to a stroke. When you pray, remember him. This summer, I want to return to Ala. where Bro. Goddard influenced good brothers and sisters to give up the innovations in the worship. We can not let them perish in the hands of wolves that come in sheep's clothing with good words and fair speeches (Matt. 7:14-15; Rom. 16:17-18). I want to do all that I can. I do not want to tear down congregations because they do not take sides with me on some new idea I have conceived. I have just arrived in Richmond, Ind. Once again, I am thankful to the two congregations that continue to support me in the gospel of Christ. May the Lord continue to bless all.

Cicero Goddard, Box 276, Samson, Ala., April 16—Since my last report, a 25-year old man has been baptized here. The Lord is blessing our efforts in south Ala. Recently, a young preacher in Ky. tried to put the Sunday School into 9 congregations in Va., W. Va., Tenn., N. C., and Ky. I went to Harlan, Ky. and called the elders together and we blocked his efforts. I am not opposed to education, but it seems to me that when a preacher gets involved in one of these so-called Christian colleges, he comes out with one thought to "rule or ruin." One well-known writer phrased it this way: "We know that there is no absolute knowledge; that there are only theories. But we forget this; the better educated we are the harder we believe in axioms. God endowed man with a mind, but the man needs the instruction from the designer and maker of that mind to show him how to use it." These words are from one who spends his whole life trying to explain the word of God away. I need 100 chairs and a trailer for my tent. I plan to go into debt for them soon. Every place that I set the tent, we have to rent chairs and ship the tent. I hope the brethren will stand behind me in this venture. If you think that I should not do this, please let me know. Without your help, I can never meet this obligation.

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 therein, and ye shall find rest for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations: and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.' (Isa. 58:12).

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LEBANON, MISSOURI, JUNE 1, 1963

No. 6

LAW AND LIBERTY

By Ronny F. Wade

"Give me liberty or give me death . . ."—these famous words of Patrick Henry express the desires of many people even today. I am afraid, however, that many are confusing law and liberty. We are well aware of the fact that we live under the perfect law of liberty or freedom. We also realize that the only freedom that we have or enjoy is that liberty which the law gives us. There can be no liberty apart from law. Paul said in Rom. 8:2: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." We can see that "our freedom" is the result of the law of the spirit. We hear Paul again in 2 Cor. 3:17: "Now the Lord is that Spirit: and where the Spirit of the Lord is there is liberty." How thankful we all should be for the precious liberty and freedom which are ours in Christ! But, as is always the case, many abuse the liberty given them. They try to take more freedom than has been allotted. For this reason we would like to notice with you James' statement in Jas. 1:25: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Just in what way is this law one of freedom or liberty? What are the liberties assigned to those living under the law? Let us study and see.

First of all, those who live under the law of Christ have been freed from the bondage of the law of Moses. Paul said in Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." No doubt the above verse belongs to the previous chapter and it is unfortunate that it was separated from it, for it teaches us to maintain the liberty that is ours in Christ and warns against being entangled again in the law of Moses. The yoke of bondage refers to the servitude of the Jewish laws. The idea is for them never to wrap themselves again in the customs and rights of the old law, but rather to cherish the freedom and liberty they now enjoy in Christ. In Rom. 7:4-6 we note: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that

(Continued on page eight)

"ERNEST BEAM AND UNITY"

By Edwin S. Morris

In the February, 1963 issue of "Mission Messenger" appeared an article under the above heading. In this article are listed "Seventeen Propositions to Promote Unity," as they appeared on page 14 of "Christian Standard," October 8, 1949. We would like to notice the following three as given in this article.

"(1). All sincerely immersed in Christ, with manifest purpose to be governed of Him, are one body in Jesus Christ, though some are now also in denominational churches and others also in church of Christ sects. (2). It is not necessary for the brethren to be of the same mind upon meats, days, circumcision, the law, colleges, missionary organization, orphan homes, instrument, "pastor system," cups, war, Premillennial views, tobacco, classes, uninspired literature, names, or other such, as conditions of salvation and of receiving one another. Those of proposition 1 are one body notwithstanding these and like differences. (16) To charge a brother with an addition to the Word who uses uninspired literature to enable the teaching of the uninspired word; or to "the cup" who but uses individual cups to enable the communion of "the cup;" or to sing who but uses the instrument to enable singing, decency, and order; or to the one organization of the New Testament who but uses colleges, missionary organizations, orphan homes, old folk's homes, organized classes, and journalistic organizations to enable orderly obedience to the commands of God—this is false accusation against brethren and divides those who are of the same faith.

We can readily see from the above that the position is taken that a person can introduce any kind of false worship or doctrine, and if that man has been baptized there is nothing that can be done about it and we must accept him. Now, this is contrary to the teaching of the Bible. First of all, the Bible plainly teaches us that we have "all things that pertain to life and godliness"—2 Pet. 1:3; that we are "perfect, thoroughly furnished unto all good works"—2 Tim. 3:17. We are further taught that "faith comes by hearing and hearing by the word of God", Rom. 10:17. Nowhere in God's word are we taught that it is right to have cups, divided classes, instruments of music, etc., in the worship. But Paul does teach us in Rom. 16:17: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." The Scriptures teach in Eph. 5:19, Col. 3:15, 1 Cor. 14:15 etc., that we are

to sing. There are those today who have introduced and use the instrument in the worship and this cannot be found in the Scriptures. This caused a division among brethren and Paul said to mark the ones that caused it and avoid them. The same is true with the cup. We have the scriptures that teach us that Jesus took the cup, Matt. 26:27; Mark 14:23; Luke 22:17, 20, etc.; yet, we do not have one scripture where cups were ever used in the Lord's Supper in the distribution of the fruit of the vine. Now, those who introduced and practice the use of individual cups in the Lord's Supper have caused a division in the Church. Again, Paul said mark them and avoid them. This same application is true with all the modern innovations that have corrupted the work and worship of the church. If we have fellowship with these who have caused this division, then we disobey Paul's command to mark them and avoid them.

We can and are commanded to be of the same mind when it comes to the commands of God. In Phil. 3:16—"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." Phil. 2:2—"fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

It has always been a strange thing to me that one would say that a person is a member of the Lord's Body when he is in some denominational body. The man is baptized. He joins some denominational church. He does not want to be added to the Lord's body. You could not get him to work and worship in the Lord's Church. In fact, he would do many things contrary to the Church. Yet, against this man's will the Lord added him to His Church. This is some of the most absurd reasoning I have heard. If a person truly understands what he is being baptized for, there will be no doubt where that man will be. The Lord will add him to His Church and that man will realize this and be found in the Lord's Church working and worshipping, and not in some denominational church that teaches a contrary and false doctrine.

Brethren, it is foolish to think that we can have unity on anything but acceptance of and obedience to the commands of God. The Word of God is the standard and is our only basis for unity. We can try from now on, but if we do not obey the commands of God we will never have unity.

I will have to continue to obey the command of the Word of God to mark and avoid them that cause offences and divisions contrary to the doctrine which I have learned. I have never learned cups, classes, instruments of music in the worship of the church. I have never learned that missionary societies, old folk's homes, orphan's homes, etc., are to be a part of the work of the church. Brethren, be not deceived by this trend to fellowship just any and everyone, and this liberal trend that is creeping in among some. Let me add that I believe in showing love, kindness and a true Christian attitude on our part towards those who are in error. I once worshipped with brethren who use cups in the communion, and visited one of the congregations that used one cup. They called on me to take part. This very thing nearly caused me not to see the truth. Later, I visited another congregation and they did not call on me. I soon saw my error and came to the truth. If all of these congregations had

called on me, I doubt I would have ever been made to realize I was in error. Think on these things!

—905 Bluewood Dr., Dallas, Tex.

HOW FAR IS IT?

By Clovis T. Cook

"With some people time is the most important thing in the world"—Thomas Edison; and with others, something else. Little do we realize how important distance is, and that is the thing with which we are concerned just now. How far is it? How far is it from where to what?

An Empty Net

The question of distance could mean the difference between an empty net and a full one, between a fruitful life and a fruitless one. In John 21:6, the distance between the left side and the right side of the ship was the difference between a full net and an empty one. "And he said unto them, cast the net on the right side of the ship, and ye shall find"—the same is true with us; we cast too long on the wrong side.

A Union Meeting

Over fifteen years ago, some twenty-five miles south of Lebanon, Mo., a "union meeting" was held and the church of Christ was invited to attend. Brethren Gay, King, myself (and perhaps others) attended that meeting. One sectarian preacher drew a circle on the blackboard, and in the first circle he wrote; "He drew a circle, And left me out, Heretic, rebel, A thing to flout. In the second circle he wrote: But love and I, Had the wit to win; We drew a circle, And took him in." To this Brethren King and Gay replied by asking them just how large was this circle, and just how many, and who all, did it really take in? They were forced to admit that it did not take in the Catholic doctrine. If this poem teaches anything in the world, it teaches the fellowship—anything-anybody doctrine. I was not surprised to hear the sectarians make an argument like that, but to think that members of the body of Christ would apply the teaching of such a sectarian idea to our brotherhood, I must admit, was quite shocking. How far is it from rank sectarianism to the circle that took him in?

How Large Is The Circle?

We must all admit there are some things we can not tolerate, and some people we can not fellowship. So, how large then is the circle? For instance, is this circle large enough to take in a brother in error on classes, cups, fermented wine, etc., but not large enough to take in a brother of the "no-exception" persuasion with whom one may differ? Remember, brethren, if we choose to be different, the other brother must have the same right. If we drew that circle large enough to take in one brother with whom we differ on classes, cups, and wine, in the name of consistency, how can you cut out the "no-exception" brother? I would like to see someone draw a circle like that. Now, I ask you gentlemen, how far is it from a position like this to full-fledged digression, or sectarianism? The Love of God, through obedience to His will, takes us all in, but not he who transgresses and abides not in the doctrine of Christ (2 Jno. 9). He who transgresses the doctrine of Christ, as we believe our digressive brethren do, has not God. How then, do you and love get your little circle to take in the one that John says has not God?

When you open the gate to admit one unscriptural practice, or one unsound preacher, you let them all in.

Fellowship and Agreement

"Can two walk together, except they be agreed?" (Amos 3:3). Has anyone ever told us how this can be done? Do we think that it is unimportant to be in agreement on the weightier matters of the law? We should strive for agreement among brethren. A house or kingdom divided against itself shall not stand, so said the Lord in Matt. 12:25. Will we continue to argue that fellowship is not contingent upon agreement until we find our house divided against itself, while the progressives and denominations pick us off one by one? Do we think that because we love men's souls that fellowship is automatic? There is a difference between love and fellowship.

We are led to believe that the Corinthians, besought with many disagreements, never broke fellowship. Just recently on our trip West, while riding along on the Santa Fe Chief, with plenty of time on my hands, I went to the observation car, with my Bible in my hand. It was peaceful up there; the mountains on one side reaching for the sky, and the desert on the other, reaching for the distant horizon. With an unprejudiced mind, I read first and second Corinthians carefully. The Corinthians had their disagreements alright; only ten verses deep in the first chapter Paul warns them against division. Every error that existed he set out to correct, not condone it. He said to purge out the leaven, not retain it in your fellowship. Do the Corinthian letters teach us that fellowship is not contingent upon agreement? I hardly think so. Of course, you understand we are talking about things where the conscience is violated, or the worship is unscriptural. How long, O' Lord, will it be until all can see some are drifting too far from the shore. How far is it now from this trend towards digression, until we are in it? It is my true and candid opinion, as the song suggests, "It is not very far."

—809 Lyons, Kansas City, Kan.

FIVE THINGS THAT ARE ALWAYS TRUE

By Wesley F. Roe

If you studied the books of wise men all of your life, you would find at least five things mentioned many, many times. Some of them, if not all, are found in Frank Betcher's book, *How I Raised Myself from a Failure to Success*. You also find them in Dale Carnegie's book, *Public Speaking*. One of these books has as its theme how to become rich; the other how to be able to succeed in public speaking. It makes no difference what you start to do, these five things will either make you a success or a failure. However, we do not present these thoughts for you to become rich in this world's goods, but in hopes that you will become rich in spiritual things.

First, listen to be wise. Dale Carnegie said that a man who listens and does not try to do all of the telling, not only learns, but when he speaks, people listen to what he has to say. Why? Because they know he is not the type who is free with his opinions, always talking. The Bible says in Prov. 1:5: "A wise man will hear, and will increase in learning; and a man of understanding shall attain unto wise counsels." This is not Dale Carnegie who was wise as the world counts wis-

dom. This was Solomon whom the Queen of Sheba traveled many miles to hear.

Notice these words: A wise man will hear. A truly wise man will listen and the inevitable thing is that he will increase learning. Again, the wise man Solomon, who asked wisdom of God, said in Prov. 9:9: "Give instruction to a wise man, and he will be yet the wiser; teach a just man, and he will increase in learning." Remember, no mind holds all the wisdom in this world. Just as no ocean holds all the water in the world, but as long as the basin has a capacity to hold more when you pour in more, it will retain it. This is inevitable. Your mind works the same way. Life is a continual process of learning. When you hear someone wiser than you, and listen and recognize this wisdom you note it and remember it. On the other hand, if you are busy trying to show what you know, you miss the bit of wisdom. You are like the basin mentioned above with a hole just above the water level, you lose what you receive.

Second, to become opinionated as to your own ability is foolish. Dale Carnegie says that a speaker portrays to his audience his true feelings. If he is opinionated as to his own ability, it will show. Solomon said in Prov. 3:7: "Be not wise in thine own eyes; fear the Lord, depart from evil." In the law of Grace, Rom. 12:16, we find these words, "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." We find these thoughts put into action in the words of Elihu in Job 32:6: "And Elihu, the son of Barahcel the Buzite, answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion." Certainly this man was young, and he had one trait that we all should have. He respected his elders. He listened to what they had to say. His opinion of his own ability was low in comparison with their age and experience. When we become opinionated, we are like the basin again, saying I have all the water in the world, or no other has as much water as I. Consequently, we come to a halt and remain stunted. Peter said in 1 Peter 2:2: "Desire the sincere milk of the word that ye may grow thereby."

Third, to envy is insanity. Dale Carnegie said, "It is foolish for someone to envy another speaker." He should not waste time and effort when he could study and perhaps excel this person. Of course, we know that emulation is a sin (Gal. 5:19), that we should "Study to show ourselves approved unto God" (2 Tim. 2:15), and not to excel others. Solomon said in Prov. 14:30: "A sound heart is the life of the flesh, but envy the rottenness of bones." Job said in Job 5:2: "For wrath killeth the foolish man, and envy slayeth the silly one."

We find envy classed in sins committed by the Gentiles in Rom. 1:29, as works of the flesh in Gal. 5:19. It was envy that sold Joseph into bondage (Gen. 37:11). It was envy that caused some to be consumed by fire (Ps. 106:16-18). Envy nailed our Saviour to the cross—"For he knew that the chief priests had delivered him for envy." We can see by the few cases mentioned that envy has had its part in all the tragic happenings in both the Old and New Testaments. Envy proves several things. In 1 Cor. 3:3, we read: "For ye are yet carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal, and

(Continued on page 8)

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EDITORS

Homer L. King.....1061 No. Pilgrim, Stockton, California
D. B. (Don) McCord.....757 N. Cedar Dr., Covina, California
Clovis T. Cook,809 Lyons, Kansas City, Kan.
Ronny F. WadeBox 564, Lebanon, Mo.
Edwin S. Morris905 Bluewood Dr., Dallas, Tex.

PUBLISHER

Homer L. King.....1061 No. Pilgrim, Stockton, California
Telephone: Howard 6-8894

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THIS AND THAT

Africa

May I take this opportunity to express the sincerest confidence that I have in Brethren James Orten and Jerry Cutter in this great work. For whatever it may be worth, I commend them unreservedly for their integrity, soundness of faith; they are Christian gentlemen, and worthy of the esteem and backing of all good men. I have always believed this. They are welcome to make progress reports to brethren through this journal anytime they so choose. Their reports follow:

A Progress Report On The African Work

The immediate response to the plan for the work in Africa as outlined by Brother James Orten in the April issue of the OPA has been tremendous. As things now stand, Lebanon, Missouri, is backing James and me congregationally in the African work. Lebanon will be contacting the congregations in our behalf concerning the support of the work, which will have to be financed jointly by a number of congregations due to the great expense involved in sending men to Africa.

Thus far, some 15 congregations have pledged support to me. No money is being sent at this time, but pledges are being made so that we will know exactly where we stand in reference to support and traveling expenses. A definite statement concerning the support will be made in future issues of the papers, with the amounts that each congregation has pledged. The congregations will be contacted for the money when it can be seen the plan can be carried through in its entirety, and when the time draws near for departure. When the amount is raised that is necessary to see the work through, the churches will be notified to send no more money, and will be encouraged to support the next two volunteers that are to follow. The pledges, as you can see, give us something definite to work from in making preparations to go to Africa.

We want to thank the brethren who have already agreed to help support the work and hope others will

hear the great call from Africa and will help in answering it.

—Jerry Cutter
Rt. 1
Crescent, Okla.

African Progress Report

The response given to the African plan submitted in the April O. P. A. has been most encouraging. I have been both thrilled and humbled. No less than twelve of our full-time evangelists have written or spoken words of endorsement. Some have labored assiduously in its behalf, for which we are profoundly grateful. The number of churches promising support grows increasingly larger.

The Lebanon, Mo. church has agreed to oversee the work. They will assist in raising funds and keep in touch with us while we are in Africa. If unforeseen needs or problems arise they will advise and aid.

As things now stand, eight congregations have promised approximately \$1,000.00 to me. Bro. Cutter's report is separate, since we are being supported directly. This number does not include several who have promised through the O. P. A. and otherwise. I feel sure they will contribute, but since I do not have the information at hand, I cannot include it in this report. Later, we plan a complete report of all monies, and when we return a report of expenses.

The little church at Alta Vista, Kansas was the first to send their contribution. They moved with commendable dispatch. It would be good if those churches that plan to contribute would do so soon. We will have to apply for visas some time this fall (it takes about three months to get them) and this is facilitated if the expense money is already on hand. Please note our address for the summer.

—James D. Orten
Rt. 2
Lawrenceburg, Tenn.

I now take the liberty to quote in full a communication from the church in Lebanon, Mo. relative to this matter. It is under date of May 7, 1963.

"A few weeks ago we wrote you that we favored sending Bro. James Orten and Bro. Jerry Cutter on the first six months mission to Africa; we did this primarily to get things off the ground because we realize the importance of such work getting underway. We also have the utmost confidence in these two brethren in being capable in every way in carrying the Gospel of Christ to a foreign land in this initial mission.

We will be more than glad if they will consent to our taking the oversight of them and count the Lebanon congregation their home base, so to speak, in that they report to us their various needs while they are gone and we will keep in touch with them and give them whatever assistance we can from here.

As to their finances we think something definite should be worked out and suggest that \$9,000.00 be contributed to these two brethren, \$4,500.00 to each one, and that they be allowed to use \$500.00 monthly for their and their families' needs plus extra for their major expenses as travel, etc. Then, after they are home, we suggest that they make out a financial report and if there is a surplus, that they make a personal donation of that surplus to the next two evangelists

selected to go to Africa or some other foreign field of labor.

We believe that some congregations should take the responsibility which we mention and we are willing to do so if it meets the desires of all concerned, especially these two brethren.

If we are chosen in this capacity, we will ask that these two brethren keep in constant touch with us on every phase of the work. We will also ask that as soon as they get back home that they report in detail to every supporting congregation either through the pages of the OPA or by personal letter.

Let us all pray for the success of this work in every way and do our very best to get it under way at the earliest possible date."

In Christian Love,
(Signed)
N. C. Smith
E. Wayne Robinson
C. W. Van Stavern

It is my sincerest feeling that this is the way this work must be arranged. This is not an individual endeavor; this is the work of the church. Let us not confuse them. In such a work as this, if a congregation does not have the authority, with the sanction of others, to choose men (since a choice had to be made), levy support, oversee, make plans, who does? May God bless these men, their wives, their children, their parents—for all of whom this is a sacrifice. May brethren back these good men in this good work! Support is being sent directly to them.

Must the church meet Saturday night instead of the day light hours Sunday? In our May issue, this question was dealt with; our main purpose in presenting an answer to the readers was to emphasize the answer to the question as "No." A brother, for whom I have a great deal of respect, writes expressing his fears that some will take liberties that are not theirs and set the meeting time of the church with their own convenience in mind. The writer did not intend, I am sure, to leave this impression. I know that Lord's Day morning is the first day of the week; for this reason my advice to all is to meet then, unless due to circumstances an afternoon meeting has to be scheduled. Any meeting time should not be set just to permit me to do other things, go places, etc. and thus have me put my Lord and His service second place. Serving the Lord can not be a matter of convenience.

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are either old or tried songs—65 cents per copy;
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Acknowledgment—Bro. and Sister Homer King
wish to acknowledge with their thanks the following
donations: Sacramento (64th St.), Calif.—\$200; Lee
Summit, Mo.—\$50; Healdton, Okla.—\$25; James Win-
chester—\$10.

Address—Even though I will be away in a meet-
ing when the copy for the July issue is being prepared,
please send all matter intended for publication to me
at my home, 757 N. Cedar Dr., Covina, Calif. It is
most helpful if our writers will communicate with us
as soon after the 15th as possible.

—D. B. McCord

OUR HELPERS

You will find listed below the names of those send-
ing us subs from April 20 to May 20, and opposite the
name the number of subs sent. We want to express
again our deepest appreciation for your continued in-
terest in behalf of this journal. May we count on you
to continue the good work? Please check the follow-
ing list and report any errors to us immediately.

Elizabeth Byford—15; Jesse Adams—6; Lela Phillips
—5; E. Wayne Robinson—5; Norman Thurman—5; E.
H. Miller—5; Bob Morrow—5; Barney Owens—4; Clo-
vis T. Cook—4; Everett Stephens—3; Louis Hopkins—
3; George Freeman—3; Orville Johnston—2; Elton L.
Mason—2; Taylor Joyce—2; Wm. Tracey Moore—2;
Jerry Cutter—2; Bill Roden—2.

Denver Garrison—2; Wallace Middick—2; Veta
Wissinger—2; Garry Macey—2; Ralph Meents—1; L.
M. Richmon—1; Mrs. W. E. Murry—1; George Lockard
—1; G. O. Schultz—1; N. Pozniak—1; Paul Deems—1;
Grover Cawthron—1; Tommy Bakert—1; Marvin Fitz-
gerald—1; Garland Lamb—1; E. L. Osterloh—1; Edna
Boss—1; George Masser—1; Mrs. Lloyd Anderson—1;
Gillis Prince—1; Ralph Kitson—1; Tempie Hall—1;
Neva Kuykendall—1; Bill Modgling—1; Vera Hartin—
1; Mrs. A. A. Joyce—1; Howard Hickey—1; J. W. Kor-
negay—1; Jerry Gilbert—1; John R. Scott—1; Mrs.
John H. Word—1; Goldie Helmick—1; C. W. Van
Stavern—1; Miles King—1; John Spradley—1; Stella
Barnes—1; Mrs. A. R. Osteen—1; J. D. Hopkins—1; T.
A. Hedrick—1; Melvin Crouch—1; Andy Shores—1;
Wayne Fussell—1; A. J. Mason—1; C. L. Williams—1;
J. B. Lane—1; L. H. Frizzell—1; Nadine Jones—1; Aur-
thur Wade—1; Ella Watterson—1; John Fisher—1; Ro-
bert Adams—1; Total—132.

ANNUAL SULPHUR MEETING

The church at Sulphur, Okla., along with Brother
Wayne Fussell and myself, takes this opportunity to
invite the brethren to the annual 4th of July meeting.
The Sulphur congregation, as always, will give careful
attention to make this a pleasant and spiritual occa-

sion. Over the years those of us who attend have come to look upon it as the high point of the summer. The songs, sermons and fellowship of good brethren from many parts make it so; and I am sure this year will be no different. Scenic beauty (and camping facilities for those who want them) are offered at nearby Platt National Park.

The first service will be on Wednesday night June 26th, with morning and night services following till July 4th. Talks by all the preachers present will be given on the 4th, as usual. Plan to come early and attend it all. If you are interested in advance motel reservations, write directly to one of the motels or to Bro. T. L. Rickard, Rt. 1, Davis, Oklahoma.

—James D. Orten

Bro. Jerry Gilbert, 1107 W. Tahlequah, Sulphur, Okla., writes under date of May 14: Dear Brethren, We, at Sulphur, want to take this opportunity to invite you all to the meeting this year. We pray that God will give you a safe journey. Come to worship God in spirit and truth.

THE ONE-CITY TIE

by Larry Parker

It was a bright sunny day. The breeze was warm—even hot. Shadows were intense on the beaten down green grass, and the reflections were piercing as shiny cars parked. The people came early—dressed differently. Stylish—yes, simple—yes; handsome and beautiful. The crowd began to grow, milling around as the time to start came nearer. Friendly handshakes, "hellos," "goodbyes," "God-bless you's" were heard and seen. All seats were filled; there was no more room. A quietness spread over the building as a man approached the platform. Intensely interested, he scanned the vast crowd. His enthusiasm was sensed among a great crowd of people—charming, elderly ladies; beautiful young girls; gentlemen and loving children. He spoke; things were underway. As songs were raised a feeling of unity with a purpose prevailed.

The speakers started: young ones, old ones—leaders today and of the future. Many short topics were talked on ranging from "Hypocrisy" to "Study." Soon a feeling of finality spread over the people. The enthusiasm had worn itself out. The songs had seemingly died. The last speaker had finished. The remarks of appreciation were made—a remembrance of our Brother King—and then as tears filled the eyes of many, it seemed as if Sulphur 1962 was history. But, no—just one more thing. The crowd was standing; through the rays of sunshine into Heaven's portals 700 voices raised in joyous harmony. No songbooks, no pitches given—but from the hearts of all kinds of people rang the heart-lifting words:

"Blest be the tie that binds,
Our hearts in Christian love.
The fellowship of kindred minds,
Is like to that above."

And thusly, Sulphur meeting was history for another year.

But, Brethren, one question must come from this sentimental remembrance of this joyous occasion. Why must this be a "one-city tie"? When Jesus prayed that we might all be one, He did not pray that we be

one, once a year—in one state, in one city. No, all of us know that this is not the case. We all know that there are cities which have different congregations, and the cause of these divisions are not for the purpose of growth or for the good of the Church, but simply because two brothers in Christ cannot get along. We all know of places where divisions have occurred because of this type of things, and sometimes over things of much less importance. Listen to the words of Jesus' plaintive prayer in John 17:20, 21: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Are we really united as Jesus prayed we would be? "And if a kingdom be divided against itself, that kingdom cannot stand." These are the words Jesus used in Mark 3:24. By our bringing divisions into the church, we are creating conditions conducive to its fall! We have too many major problems to solve for us to have to spend our time patching up divisions caused by the whims and fancies of mere men. Let us take the Bible as our rule and cast away our interpretations of it. If we take the Bible alone, there can be one union only and not different little groups of Christians—Brethren, this is what we preach to denominations! How true is it? Our logic is wrong if we think it will let us divide and condemn other religious bodies for their divisions. "Blessed are the peacemakers for they shall be called the children of God" (Matt. 5:9).

—LaGrange, Ga.

LINDSEY-WADE DEBATE

In our March issue, Bro. E. H. Miller commented on the Lindsey-Wade Debate which deals with the communion. Brother Lindsey has filed objections to the review to Bro. Miller and the editors of this journal. It is not our intention nor is it Bro. Miller's to represent amiss in any way, nor to take advantage. In fairness to Bro. Lindsey, therefore, we make these observations, and will leave the judgment to our readers.

Bro. Miller in the review said, in quoting from the debate: "Wade must think he has a great point when he says that 'Jesus never did mention one vessel to suggest the contents of more than one vessel, did he Bro. Lindsey?' No, Brother Wade, we have no record of where Jesus ever did that." Brother Lindsey, in a rebuttal sent to me (quoting from the debate) said: "Wade must think that he has a great point when he says that 'Jesus never did mention one vessel to suggest the contents of more than one vessel, did he Brother Lindsey?' No, Brother Wade, we have no record of where Jesus ever did that; but Paul did, as we have seen, in 1 Cor. 10:16. Did Paul know what he was talking about, Brother Wade???" Bro. Lindsey further adds: "I gave a qualified answer to Bro. Wade's question. There is no record of where Jesus did that, but this is not to say He never did (John 21:25)."

Other objections follow: Bro. Miller quoted Bro. Lindsey: "Individual vessels for communion were not invented until 1894." Bro. Lindsey objects that the rest of his argument, first given on page nine was not mentioned; that is, "Wade, when were plates, baptis-tries, and song books first used?" Bro. Miller quoted: "I don't claim to have a Scripture which mentions in-

dividual vessels." Bro. Lindsey objects that the following was not mentioned: "but neither do I claim to have a scripture which mentions plate."

Again, Bro. Lindsey objects to the quotation: "No, I will not affirm that 'the Scriptures teach' vessels," without it being completed which reads: "but neither will I affirm that 'the Scriptures teach' plates and the like. The Scriptures permit these things."

I hope in these observations that both brethren have been represented fairly. For those who wish to pursue this further, you may order a copy of the discussion from Bro. Ronny Wade, Box 564, Lebanon, Mo. I hope very sincerely that we can consider this matter closed.

—D. B. McCord

NOTICE

Brother Gene Hopkins, 1551 North Irvington Ave., Tulsa, Okla., requests that brethren be informed of the temporary meeting place of the congregation where he and the following brethren are leaders: Brethren Marlet Howard, Orville Lee Hopkins, Verlin Howard and Phil Franklin. These brethren wish to make it known that they are all agreed that Matt. 5:32 and Matt. 19:9 are a part of the New Testament, and therefore apply today. The temporary meeting place is 4524 North Lewis, Tulsa, Okla.; the time—10:30 A. M. and 6:00 P. M.

—D. B. McCord

OUR DEPARTED

Hughes—Brother Hughes of Memphis, Tenn., departed this life April 24th. The funeral was May 1st with Bro. Cicero Goddard conducting. Bro. Hughes was faithful to the end; he was always talking the good news of the gospel of Christ to his many friends he left behind in the Baptist denomination, of which he was once a member. I feel that Bro. Hughes will receive a crown of life. He is missed in the assembly in the praying and singing. We request the prayers of the brethren for Sister Hughes in this sad hour.

—Jim A. Canfield

IT CAN HAPPEN HERE

All you good people who, two years ago, said it couldn't happen here, should by all means read the speech made last fall by Fred W. Kern before the House of Bishops of the Episcopal church, and published by the "Living Church."

Mr. Kern, who is Director of the Religious Affairs Office of Civil Defense (You didn't know we had one?) made quite plain the plans of the government to take over and administer the churches of the land "in case of an emergency."

This speech is receiving considerable attention in religious circles. The reaction is mixed. Our own is that of sheer disgust. It is astonishing, to say the least, how quickly the government has moved in this field. And they do it with the support of some well-meaning but ill-informed brethren.

Under the Secretary of Defense—a military establishment if you please—this new department has been set up: Religious Affairs Office, Office of Civil Defense. Its Director, Mr. Kern, leaves nothing to be guessed at in his spelling out for us the duties of his

office. His speech is divided into three points. Here they are:

First: A blueprint for the co-operation of churches in time of disaster is presented. That blueprint does not come from the Bible; it comes from Washington. It is not the Lord telling us what to do; it is the government. We are told that first the right attitude must be assumed; and then the government tells us what that attitude must be. Many of us thought it would be a much longer time before the government of the United States would be passing upon the attitude of members of a church, but, alas, it is not so. This newly prescribed attitude is simply this, that because of the threat of Communism, Civil Defense is justified, and churches must fall in line—or else. Note well this sentence: "Civil Defense offers the church a way of expressing its commitment to the knowledge and love of God." Please note, good friends, and especially those who two years ago said it couldn't happen here, the government is going to offer the churches a way of expressing their commitment to the knowledge and love of God.

Then Kern turns loose the blockbuster. His second point is that all the clergy must register with the Office of Civil Defense. The average person will ask, what is so bad about preachers registering with a government bureau of religious affairs? Kern has the answer for you. He says: "If clergymen are to preserve their freedom of religion, and their freedom to administer to the dying and the distressed, it will be necessary for them to be registered with the civil defense organization." There you have it straight from the horse's mouth! In this land founded upon the principle of religious freedom, we have so voted away freedom that nobody can freely practice what his conscience and his Bible teaches him he should practice without being registered with, and having the permission of, the Bureau of Religious Affairs of the Office of Civil Defense! You thought it couldn't happen here? It has already happened here! If you practice your religion here you do it after having been allowed by the government, and after having been registered with this military office.

It was cut out of the article in "Living Church," but according to T. Robert Ingram, Episcopalian preacher of Houston, Texas, who said he heard the speech, and wrote down the quotation verbatim when it was given. Kern said that if a minister who is not registered with the Office of Civil Defense tries to enter a disaster area, even if he is wearing ecclesiastical clothing or is personally recognized, he will not be allowed. "If he insists, he will find a shotgun in his belly." Ladies and Gentleman, this is America today!

Then came Kern's third point: "Inasmuch as churches are established throughout the nation and possess more physical properties than any other category of society, (the wolves are almost drooling) it is to be expected that these resources will be in demand by state authorities." He is then quick to reassure us good but shocked people that of course the government should make arrangements to allow continued worship. Note well that word "should." Not "will" but "should." He has paved the way for a complete takeover of all church property by the state, and has indicated that any objection will be met with a shotgun in the belly. Can this be our America?

The fact that Kern goes ahead to describe how churches and church property will be managed and ordered by the government is of little interest. The main thing right now is that this is not something in the future; it has already been cut and dried—and we now have a government office for administering the churches.

—Editorial from Firm Foundation, August 28, 1962
(Submitted by Paul O. Nichols, Bakersfield, California.)

LAW AND LIBERTY—

(Continued from page one)

being dead wherein we were held; that we should serve in newness of spirit, and not in oldness of the letter." Free in Christ!!

Secondly, those who live under Christ are free from the guilt of sin. This is no doubt the principal reason the law is referred to as the "law of liberty." Space will not permit us to give these scriptures in full, so please read them for yourself: Gal. 3:26-27; 2 Cor. 5:17; 1 Pet. 1:22-23; Rom. 6:1-4, 16-18. Paul says " . . . But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Please notice the transition of Paul's thought. We were servants of sin, but through obedience we were made free, and then became servants of righteousness. We are still servants under law, but a different law, one that has granted us freedom from sin. Thank God!

The freedom which we enjoy in Christ must not be abused. We cannot claim more liberty than is ours. We must never use this liberty as a license to:

1. **Change God's Law.** The fact that the law freed us from sin does not mean that we have a right to alter or change the law to suit our own ideas; but, to the contrary, we must be subject to it. Gal. 1:6-9 and Rev. 22:18 strictly forbid anyone tampering with divine precepts. I do not care who we think we are, we have no right whatsoever to change God's law. Neither does this liberty in Christ give us a right to:

2. **Change the divine worship.** Some people seem to think that because they live under the "perfect law of liberty," they can change anything they want, but this is not true. Jno. 4:24 and Mt. 15:9 should teach the folly of such an idea with respect to the worship. Neither does this liberty give us permission to:

3. **Commit Sin.** Jesus plainly teaches that those who die in sin cannot follow Him to heaven (Jno. 8:21). To interpret our liberty in Christ as a license to sin would be disastrous. 1 Jno. 3:4-8 reveals sin in all of its ugliness and plainly tells us of its results.

If you are a Christian today you are enjoying the freedom and liberty that is in Christ. No one has more liberty than another. We are all heirs of the promise and recipients of its blessings. I am free in Christ from sin and the bondage of the law, but I am also bound by the law of the Spirit. I cannot go beyond that which is written and claim justification for so doing because I live under a law of liberty. In the words of a modern Patrick Henry may I say, "Give me liberty, and a deep respect for that Law which brings me liberty."

—Box 564
Lebanon, Mo.

FIVE THINGS—

(Continued from page 3)

walk as men?" It proves that we are carnal and lack growth, and that we lack love. Paul says in 1 Cor. 13:4: "Charity suffereth long, and is kind, charity envieth not." It proves that we are proud. "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings" (1 Tim. 6:4). Lord, help us to avoid the sin of envy.

Fourth and Fifth, to think failure is to fail, and to think success is to succeed. These words came from a man who retired a millionaire in his thirties. These thoughts governed this man in his quest for riches. He set a goal and worked to achieve that goal, always thinking success, never failure. Some years ago, I became associated with different sales organizations. One thing they all stressed was do not think failure. Such thoughts rob you of your zeal.

In the Christian life, negative thinking keeps us from being "meet for the Master's use." If we go into personal work with pessimistic thoughts, we are bound to fail. Just as in any endeavor, your mental outlook will make you, or break you. The Bible gives one cause of failure as not looking diligently. "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you and thereby many be defiled" (Heb. 12:15). Many deaths have been the direct result of not looking diligently. A glance from the road has caused tragic deaths on our highways. Our failure to watch for those roots of bitterness can end up in spiritual death. Thus we have failed. Just as Paul told how to keep from failing, Joshua gave the children of Israel the key to success: "This book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8). Certainly, this is the spiritual key to success, is it not? Watch for those tares sown by the evil one and depend entirely upon that which is written.

May I conclude by saying that to recognize these sayings as wise, does not accomplish anything, but to place them into our lives, which is difficult, is the only way we can be wise. Your writer does not count himself always wise, for there are times when I have a tendency to envy, and become opinionated and think failure. May God help you and me to succeed and have heaven as our eternal home.

—2913 S. 51st
Kansas City, Kans.

Money is an article which may be used as a universal passport to every where except heaven, and as a universal provider of everything except happiness.

Defeat is for those who acknowledge it.

If you can't make light of your troubles, keep them in the dark.

A retentive memory may be a good thing, but the ability to forget is the sure token of greatness.

—Elbert Hubbard



Louis Hopkins, Sentinel, Okla., May 2—We certainly enjoy the paper; here are 3 subs.

Arthur E. Wade, Rt. 1, Lebanon, Mo., April 22 — Please note my new address. Here is our renewal. Keep up the good work.

John Spradley, 2117 Cloverdale, Arlington, Tex., April 28—The church here is at peace and in unity. May God bless you in His work.

J. B. Lane, 700 S. 24th St., Waco, Tex., April 22—The church here is going forward. We ask the prayers. Here is a sub.

Garland Lamb, 2424 21st Ave., Forest Grove, Oreg., May 10.—Things are about the same here; please pray for the Cause at this place. Here is our sub.

Robert Adams, Rt. 1, Box 167, Wesson, Miss., April 27—All is well with the congregation here. Here is my renewal to the OPA; also send me 18 of the Old Path Hymnals.

Claude Williams, Eola, Tex., April 24—We enjoy the paper very much; here is our renewal. Sister Julia Kebena, of this congregation is very sick, and there is no hopes for improvement.

W. D. Goodgion, 1422 37th, Wichita Falls, Texas., April 23—We are having good crowds at church, and interest is fine. One was baptized today. Send me 6 of the new song books, "Hymns of Love."

M. E. Mountain, Rt. 4, Waterloo, Iowa, April 22—We received a \$25.00 contribution for our building from Oklahoma City; for this we are most thankful. This brings our total to \$500.

Timothy Phillips, Rt. 1, Box 31A, Pottsville, Ark., May 7—We attend church at Mt. Zion and enjoy worshipping with the faithful there. Bro. King, we hope you are still improving. Send us 2 copies of the new song book.

Wes Roe, 2913 S. 51st St., Kansas City, Kans., April 22—Here is our renewal; we enjoy the paper and do not want to miss a single issue. We feel that you are doing a wonderful job as editor, but we miss Bro. King.

Andy Shores, Rt. 1, Box 81, Coalgate, Okla., April 19—The church here is doing fine. Bro. Garry Macy and family have been here; he will conduct a meeting for us the last of July. Bro. Harvey Williams, formerly of Salinas, Calif., visited us recently. Here is our renewal.

Leon G. Parker, Rt. 2, Box 110, Baker, La., April 21—We are a small group here; with the help of other churches, we built a very nice building last year. We want to grow in good works and in number. We enjoy the OPA.

John R. Scott, 2620 East 8th, Joplin, Mo., April 23—The Burkhart congregation near Joplin, Mo., enjoyed a wonderful meeting with Bro. Wayne Fussell. We had good crowds all through the meeting; 5 young ladies were baptized. We have high esteem for Bro. Fussell.

M. E. Mountain, Waterloo, Iowa, May 14—The congregation here wishes to acknowledge 3 more baptisms since last report; they are Mrs. Roy Kaultenback and two daughters. We wish to express our thanks to the congregation at Cottage Grove, Ore. for \$25 to be used in paying for our building.

Barney Owens, 11312 Orchard, Cincinnati 41, Ohio, May 16—The work here in Roanoke, Va., continues to grow. We have had one confession of faults thus far, for which we are thankful. I was able to attend two nights of Bro. Ronny Wade's meeting at Cincinnati this week, and I enjoyed it very much. Pray for me in my work in His vineyard.

Jesus Rodriguez, Calle Venezuela No. 5142, Nuevo Laredo, Tam., Mexico, April 23—The work here is going ahead with God's help. Bro. Pablo Hernandez was recently added to the church. We hope all of our brothers will pray for us.

Tom E. Smith, Rt. 4, Box 1711A, Duncan, Okla., May 16—I am still improving. I have been assisting in the work, teaching, singing, etc. at Healdton and Graham, Okla. The doctor has released me to return to work June 1st, but by the time it makes the usual channels, it may be longer than that.

Wallace Middick, 1115 Cavender Dr., Hurst, Tex., April 27—It is always a pleasure to receive the paper and to read the news from over the brotherhood. The articles are good, too. We, at Warwick St., in Ft. Worth, expect to start work on our new building next week. We feel sure of much interest and new growth in the new location. Here are 2 subs.

George W. McCain, 1961 Pine St., Redding, Calif., May 16—I am now living with Bro. Jesse French and family. He is a preacher of the gospel, and he has done some very good preaching since he has been here. Jan. 30, I had a spell of sickness, and was in the hospital until Feb. 6th. My best regards to all of my brothers and sisters in Christ.

Gillis Prince, Wedowee, Ala., May 17—The church at Mt. Pleasant, near Gretna, Fla., is on the move. Both interest and crowds are growing. Recently, we have baptized one and had three confessions of faults. The meeting at Frederick, Okla., was a good one and I hope good was done. Their hospitality is unsurpassed. I am looking forward to seeing many of my brethren at Sulphur, Okla., July 4th. May the Lord bless the faithful. Pray for me and mine.

Ralph Kitson, Mozier, Ill., May 16—We are having good attendance at worship each Lord's Day. We are so thankful to have a man, 82 years old, return to the fold. Bro. Arthur Wade will hold us a meeting beginning June 4th, the Lord willing. I hope and pray that Bro. King is better. Pray for us. Here is my renewal.

D. B. McCord, 757 N. Cedar Dr., Covina, Calif., May 20—Brethren Richard Nichols and Luther Boek have recently preached here. My first meeting of the summer will be at Fresno (Orange Ave.), Calif., June 15-23. Enroute to Ardmore, Okla., for a meeting (July 5-15), we hope to be at a portion of the Sulphur, Okla., meeting. From Ardmore, we are scheduled at Springfield (Benton Ave.), Mo. We need your prayers and kindly request them.

George G. Freeman, Rt. 3, Box 190, Adkins, Ark., May 8—We have the new building now ready and invite all true gospel teachers and others to meet with us. We will be known as the Cedar Creek church of Christ instead of Mt. Zion. We are about a mile and a half west of Jerusalem, Ark. on Hiway 124 between Jerusalem and Appleton. Send us 50 of the "Old Path Hymnal."

Jerry W. Thompson, Box 3318, E. N. M. U., Portales, N. Mex., May 10—Since my last report, I have preached at the congregations in Pontiac, and Milford, Mich.; Crescent, Okla., and here. The church here is doing fine. My semester at the University ends May 30th. The Lord willing, I will return to Pontiac, Mich. for the summer. I am praying for the work in Africa.

Garry Macy, Rt. 3, Anderson, Mo., May 15—Since last report, we have been with the following congregations in Okla.: Stidham, Boynton, Crescent, and Legal. We plan to return to Legal and Stidham for meetings this summer. Our prayers are for the afflicted and for all those who are living soberly, godly and righteously in this life. Here is a sub. (Sorry this reached us too late for May issue.—DM).

Garry Macy, Rt. 3, Anderson, Mo., May 15—Since last report, we have been with the churches in Pocahontas, Ark. and Memphis, Tenn. We plan to return to Pocahontas in 1964 for a meeting. These are truly wonderful people. We heard two excellent sermons by Bro. Cicero Goddard this week. He is capable of handling the word of God. For the remainder of the Spring, our work will be in the southern states. Here is a sub.

Wm. Tracy Moore, 608 Buff St., Delta, Colo., May 8—We are a little larger in number here for which we are so thankful. The Arvin Phillips have moved here; he is such a fine young man, and is a great help in the work here. All is peace here. We plan some repairs on our building in the near future, the Lord willing. We extend an invitation to any of the faithful who may be passing through to worship with us. Here are 3 subs.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., May 13—I was in Stanford Hospital, Palo Alto, Calif., for 12 days; I am now home and feeling a little better.

I am still on medication. Infection was found in both lungs, but they found no trace of cancer in either. I want to thank the church at San Jose, Calif., for the donation to help with the hospital expense. Too, I thank all who continue to help me; I received \$140 in April. Keep praying for me.

Jesse W. Adams, 1616 19th St. N.E., Roanoke 12, Va., April 16—The church here is doing fine. We have several young men taking part in the teaching. We had a full house last Lord's day, with Bro. J. W. Kornegay doing the teaching. There were 3 confessions of faults. We appreciated visitors from Chesapeake, Ohio and Raleigh, N. C.; also Hampton, Va. Here are 6 subs. We wish the OPA the best of success and think it is the very best. (Note—Sorry this reached us too late for last issue.—Ed.).

T. A. Hedrick, Box 755, Rupert, W. Va., May 12—Since last report, I have visited Doanoke, Va., where I heard a wonderful message from Bro. J. W. Kornegay. That evening, there were several speakers; we had a wonderful time in the Lord's work. There were some from Raleigh, N. C. and Chesapeake, Ohio. May God's richest blessings be with them always. We plan to begin our new building, the Lord willing, very soon. We would appreciate any help that interested brethren could send to us. May God bless you all is our prayer. Here is a sub.

Namoya Kanyenga, C/O Chigamba N. A. Mabuka, Box 36, Luchenza, Nyasaland, Africa, April 17—I have been busy preaching in my field. Feb. 1, I was at Namibila with 17 baptisms; March 15, at Gulumba church with 10 baptisms; March 10, at Mlasa church with 17 baptisms; March 17, I was again at Mlasa church with 2 baptisms. The work of the Lord is making great progress in Nyasaland. Please, brethren, pray for us. Without your prayers, we can not do anything. While I was away, a parcel came for me and was returned to the sender, Bro. Frank Taylor. Please, return it to me.

F. H. Lichapa, Namphungo Church, c/o Namlenga Mission, P. O. Mikolongwe, Nyasaland, Africa, May 3—April 7, I was at Khonjeni with 4 baptisms and one restored. April 14, at Namphungo church with 7 restored. On April 21, I was at Chilemba with 15 confessions of faults and 6 obeyed the gospel. April 28, at Mzizila with 3 baptisms and 3 confessions. We are still patiently waiting for the missionaries. The work here continues and the few of us left preaching the gospel cleave to the Cause and will never stop crying for your help, for we know you will not leave us alone.

Luther D. Boek, 3606 Pio Pico Dr., Carlsbad, Calif., May 16—We continue to enjoy good fellowship here. Since last report, we have had several visitors. One was restored. The plans for the young people's meeting here are complete, and a great deal of enthusiasm has been expressed. It will be history when this report goes to press. I have recently spoken for the congregations at El Cajon, National City, Lynwood, Covina and San Luis Obispo, where one sister was restored. We are looking forward to our meetings in northern Calif., and Okla., this summer. May we all work for peace and truth in Christ. Please note my new address.

Cicero Goddard, Box 276, Samson, Ala., May 15—This is to inform you that I am in Memphis, Tenn., in a tent meeting. The interest is good; we request the prayers of the brethren. The church here among my people is small in number, but strong in faith. They need a place for worship. People generally do not like the church of our Lord; most will not come to a private dwelling for services. While I am here, I intend to try to find a place for them to worship. I believe much good can be done here. Bro. Jim Canfield is with me. Enroute home from Ky., on April 8th, we had a car wreck; no one was hurt, thanks to Christ. We have not heard yet whether or not our car can be fixed.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., May 11—I am now back at Memphis, Tenn. The meeting began here with fair crowds. The tent is in a nice location where many of my people live. Bro. Cicero Goddard is doing some good preaching. We close May 31st. Some are coming, bringing their Bibles, and following Bro. Goddard. We hope much good can be done. Sister Harris is in the hospital; we hope she will soon be able to attend the assembly; she is missed. I continue to thank the two churches who support me. I could not help teach my people the pure word of God if it were not for your help. May God continue to bless all the faithful in Christ.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., May 16—We visited the James Orten family in Alton, Ill., April 20th, in company with the Fritz family from this congregation. I preached for the church in St. Louis, April 21st. The brethren there, with James Orten, have done a good work. We visited the Kings in Stockton, Calif., and preached a week for the church while visiting there. We were pleased to see our many dear friends again, and to be associated with this fine church in a gospel meeting. Bro. King continues to make progress. I had many profitable talks with him. We arrived home May 12th, 6:00 A. M., and I preached twice that day baptizing two fine young people.

Irvin Barnes, Rte. 1, Box 211, Galena, Mo., May 14—Recently the Jamesville congregation began mid-week services; since that time two have been baptized. At present, I am in a meeting with them; interest seems good. Since last report, I have preached at Witts Springs and Hale, Ark.; and Fieldstone and Mt. Home, Mo. My next meeting begins June 7 at Blue Springs, Ky. Last week, I graduated from high school. At present, I do not choose to make plans for college as I am neither physically nor financially able to do so. Therefore, I extend to the brotherhood my availability and desire to do my best to preach the gospel. My time is taken until Sept. 1. After this, I am available for work. Brethren, I beg your prayers in my aspiration to become a full-time evangelist.

Paul O. Nichols, 1400 Adena St., Bakersfield, Calif., May 17—It was a pleasure to work with the congregation at Oklahoma City (21st St.), where I taught a singing school and preached several times. I am to hold a meeting for them next year, the Lord willing. April 26-May '5, we were in a meeting at Arvin, Calif. We closed with one confession and two baptisms. It is a real joy to work with this congregation, and we regret that our work will soon come to a close. We

have been here since last September. June 21-30, the Lord willing, we will be with the church at San Angelo, Texas. Later we are to be at Harrodsburg, Ind.; Fieldstone, Mo.; Kansas City, Mo.; Jacksboro and Graham, Texas. Brethren, I regret that the meeting at Yosemite and the meeting at Sulphur, Okla., are at the same time. There are some who would possibly like to attend both. I believe that better arrangements can be made in the future. The Lord willing, I shall be at Sulphur.

James R. Stewart, 1926 Connor Ave., Waco, Tex., May 10.—The church here is moving along slowly, but in peace. Interest is good. Bro. J. B. Woolsey, Mineral Wells, Tex., and Bro. Kenneth Hendricks, Eddy, Tex. come to help us. Bro. Wayne McKamie preached for us recently. Other preachers are invited to come our way. Recently, I have preached at Temple and Sand Grove. May 4-5, I preached at Abilene, Tex. (Huckleberry Lane) with good interest and a full house. These brethren are really working in the Lord's vineyard; they are growing and their future looks bright. We met many of our old-time friends. In the early evening, we visited the 15th and Oak congregation where we heard Bro. Johnny Snow give a wonderful lesson. We were glad to see Bro. Jesse French and family. We are to return for a meeting Aug. 17-25. June 14-23, we will be in Fruitland, Tex. If you are in these areas, plan to attend.

Jesus Rodriguez, Calle Venezuela No. 5142, Col. Matamoros, Nuevo Laredo, Tam., Mexico, May 6—Thanks to God the work of the Lord goes ahead here. April 29, we had a baptism and a marriage. For the work here, we are in need of a larger truck; I wish you could come to see the work here. The motor is burned out in the car that Bro. Otis Fowler gave us. Some of our brothers and sisters have to come a long way to the services of the church. Bro. Otis Fowler gave us help for the benches in our house of worship; may God pay him back. Bro. Larry J. Ballard, Houston, Tex. is helping with the rent; our Bro. H. F. Hinton recommended us to Bro. Ballard. Brother Joe Martinez, San Antonio, Tex. comes over and sees for himself the work of the Lord here; he can give you information. May God bless each and everyone of the brothers all over the world.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., May 17—Due to illness in my family, I had to leave the meeting in Fieldstone, Mo. early. The meeting was progressing nicely, and we regretted leaving, but we hardly had any alternative. I will be at Lawrence Road, Wichita Falls, Tex., May 18-19; Cassville, Mo., June 7-16; Broken Bow, Okla., June 21-30; Pearlhaven, Miss., July 5-14; and Jacksonville, Fla., July 19-28. We look forward to all these meetings. In these days when it seems so many do not live for the Lord and those who do are so unduly and unjustly persecuted and tried it is a great consolation to call to mind what Paul said in 2 Tim. 3:12: "Yea, and all that live godly in Christ Jesus shall suffer persecution." Many times it is almost unbearable from a human standpoint when things are written and said about us that are so untrue, yet when we think of this and the word of our Master, we take on new courage and faith and plod on. May God bless all. Pray for me and mine.

Peluse Kalongonda, Mkoiko Vg., N. A. Mkhumba, P. O. Palombe, Nyassaland, Africa, April 14-Mar. 30, we were at Zenje with 11 baptisms, 12 confessions, 158 present. April 1, at Nakhupe, with 16 baptisms, 13 confessions, and 118 present. Preachers helping me were Brethren Wahiya and Kusamale. Bro. Kusamale held a meeting at Changa with 11 baptized, 8 confessions, and 120 were present. April 7, we had some meetings at Khanaja with 16 baptisms, 18 confessions, and attendance of 185. Brethren Kusamale and Wahiya again worked with me. April 12, we were at Zenje with 13 baptisms, 8 confessions, attendance was 113; the two brethren were again with me. April 13, we were at Namata, 16 baptized, 13 confessed faults, attendance 138. Church here at Zenje is still progressing.

Bill Roden, 2953 Howe Ave., Sacramento, Calif., May 14—We continue to work with the fine group of brethren here. One lady returned to the fold last Lord's Day. April 28, I preached at Corcoran; had all-day services. The cooperation from surrounding congregations was wonderful. We were so glad to be with these brethren again. May 2, I preached at Lodi with good attendance. May 4-5, the church here was blessed with visitors from Manteca, Stockton and Lodi. Our singing was one of the best. Were indeed happy to have Brethren Homer King and Clovis Cook. It was our pleasure to attend some of the meeting at Stockton with Bro. Clovis Cook. We plan to be at the Sulphur, Okla. meeting again. We look forward to seeing everyone. Brethren, pray for us in the work. I realize there is only one important moment in our lives—that is now.

Ronny F. Wade, Box 564 Lebanon, Mo., May 16—May 3rd, we closed seven month's work with the brethren in Lebanon, Mo. Never have we enjoyed a work more. No finer people can be found anywhere. They are truly active, zealous, and agreeable group with which to work. Our work closed with a meeting Apr. 28-May 3 which resulted in 2 baptisms. The over-all results of our work were 4 baptized, 1 restored, 1 confession of faults and 1 coming from the Christian church. We trust that progress was also made in grace, knowledge and spirituality. At present, we are in a very enjoyable meeting in Cincinnati, Ohio; crowds have been fair, no visible results as yet. Preaching brethren Miles King, William Payne, Barney Owens, and Algie Adams have been in attendance at one or more services. Lord willing, from here we go to Huntington, W. Va., May 22-June 2; San Antonio, Tex. (Catalina), June 7-16; Fairview, La., June 21-30. May the Lord bless all with courage who fight the good fight of faith.

J. W. Kornegay, Rt. 1, Raleigh, N. C., May 14—The work in this area is progressing. There is so much to be done in these Eastern states. We are working hard to build a strong spiritual house that will be a light to this city and a beacon through the East. May God give us strength and knowledge as we work and build. Some of the leading members moved away; we miss them very much and hope they can soon be back with us. We are thankful for Bro. E. H. Hagwood's improvement; he was able to be at the assembly last Lord's Day. April 14, I was at Roanoke, Va. with 3 confessions. Bro. Algie Adams is to be commended for his desire to work and build the cause of Christ in that city; in spite of his many trials, he puts on the whole armour

of God and continues to fight sin and the devil. The following continue to show forth their love for Christ in supporting the work here: Huntington, W. Va.—\$100; Pontiac, Mich.—\$50; Flemington, Pa.—\$50; Greenville, S. C.—\$50; Flint, Mich.—\$25; Raleigh, N. C.—\$25; Roanoke, Va.—\$25. Huntington, W. Va. sent \$300 in April to make up for the months we were short on support. June 21-30, I will be in a meeting at Witts Springs, Ark.; all of July, we will be at Berryville, Ark., and Ponce de Leon, Mo.; then back to Raleigh to continue the work here.

E. H. Miller, Box 533, LaGrange, Ga., May 16—It was a pleasure to meet Mr. Abbey in Flint, Mich. We had a nice clean debate, but he could not prove his propositions or disprove mine. I gave out printed copies of my affirmative notes in the debate so he and others could keep up with my arguments, and let the people see if he replied to my arguments or not. They could see he did not; he could not meet those Bible proofs. Bro. Preston C. Brown, who was with the United Pentecostal denomination before learning the truth, was present and asked Mr. Abbey to debate him on the same propositions; at first, Mr. Abbey consented, but by the third night, he had changed his mind. Bro. Brown lives at 2502 Scott Ave., Panama City, Fla.; has preached for us a few times; he has time for meetings anywhere I understand. Brethren, let us encourage such men! He has a good article in Mar. OPA. Our second meeting of the year will be with Bro. Jerry Cutter. This will be his first work in this section, and we are looking forward to a wonderful meeting, and would be glad to have all who are near to be with us as much as possible. I have just returned from Okemah, Okla. with one confession of faults. It was so near the close of school that it was hard to get outsiders to come. We had visitors from Stroud, Sapulpa, Lexington, Oklahoma City, and other places perhaps that I do not recall. June 1-9, I will be at Flint, Mich.; then home for our meeting with Bro. Cutter; then to Hale, Ark. July 5-14. Wife and I plan to be at Sulphur, Okla. July 4th, and a few days prior if possible. We lost my wife's mother April 27th; she was 87, and a mighty good mother. Remember us in your prayers.

JUST A MOMENT!

You are strong and well?
That's fine.
You may not always be so?
That's likely.
You will one day die?
That's certain.
You ought to make preparation?
That's sense.

It takes some preachers twenty minutes longer to tell what he thinks than what he knows.

Memory seldom fails when its office is to show us the tombs of buried hopes.

Everything that exceeds the bounds of moderation has an unstable foundation.

You can't fool all the people all the time, but somebody is trying all the time.

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 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. 7

THE LITTLE FOXES

By Ronny F. Wade

"Take us the foxes, the little foxes, that spoil the vine: for our vines have tender grapes" (Song of Sol. 2:15). There are many lessons to be learned from the animal kingdom. More than once the Word alludes to the ant, coney, spider, ox, etc. in teaching valuable principles pertaining to Christian living. In the above text, Solomon, no doubt, had under consideration the real foxes that destroyed real vines. However, he draws a comparison between them and Christians today. These little foxes under consideration were hard to fence out. Because of their size and cunning they were more apt to get into the vineyard unobserved than other animals. When they did get into the vineyards they not only destroyed the ripe clusters of fruit, but the branches as well. For this reason the keeper of the vineyard had to be on guard against them at all times.

We are branches on the true vine of Christ (Jno. 15:1-5). Today, there are little foxes that steal into this moral vineyard sometimes unnoticed and unobserved, which if allowed to remain will destroy our fruit, and our ability to bear fruit. Let us notice a few:

The Fox of Irreverence—We are living in an age of irreverence. Many people who claim to be deeply religious have little or no respect for God and His word. It is common for many to change the Word to suit their ideas and wishes without giving it a serious thought. The irreverence of many for God is evident by their language. It is common to hear people take the name of God and his Son in vain. In many circles you are not accepted unless you can curse and swear. Some think that the only manifestation of manhood is foul language. The name of God Almighty is used so carelessly and irreverently by many that I shudder when in their presence. Have we forgotten the Bible teaching along this line? Ex. 20:7, Mt. 6:9 and many other like passages teach us to revere the name of God, and to speak respectfully of it. Not long ago I ran across this interesting article, I pass it on to you—In 1776 this order was issued: "The general is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of Heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean

(Continued on page eight)

"THAT YE MAY GROW THEREBY"

By Edwin S. Morris

Peter teaches us in 1 Pet. 2:2 that we are to desire the sincere milk of the word that we may grow thereby. God has commanded us as His children that we are to grow spiritually and become fully mature in the Christian life. It is very important that the Church provide for the edifying of its members that they may grow. Each individual is to study for himself, but it is also the duty of the Church to see that spiritual food is provided for each of its members. There are several passages of scripture that indicate this.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19). We are to follow the things of peace. We are not to look to selfish gratification, but to the well-being of all. Peace is so delightful and helpful that no thoughtful Christian will needlessly cause confusion and strife, but will give "diligence to keep the unity of the Spirit in the bond of peace." Edify is from two Greek words: one means a "house," and the other "to build"; Latin "a house" and "to make," means properly to build a house; then, it means simply to build, to build up, to establish, confirm. It is the act of one who promotes another's growth in Christian wisdom, piety, holiness, happiness. Peace with one another is necessary to edifying one another. Confusion does not edify anyone: it builds up nothing but strife and parties in the church. Thus Paul teaches us to follow things which make for peace and in so doing we can edify one another in knowledge, faith, and right living. Whereas, if there is envying and strife among us, we are carnal and do not grow as God requires. Brethren, it is the duty of the Church to edify, but when the church is in a turmoil, no one is edified. Therefore, let us strive for peace in the church that all may receive edification.

Again, in Rom. 15:2: "Let every one of us please his neighbor for his good to edification." We are to please him by edifying and instructing him in the truth of God. Anything that makes for the edification of a fellow-believer is good. To please my neighbor, in the sense of this verse, is not to comply with his desires only, but to act with a view to his lasting benefit. We are not to indulge men in mere whims and fickleness, yet at the same time, we should bear with their ignorance and their weakness, realizing that others had much to bear before we came to our present advanced state of religious knowledge. From these two scriptures, and we could give others, but these will suffice

for the present time, we can see that the church is to provide for the edification of its members.

There are several requirements for edification. The first I want to notice is: (1) All members are to be taught and this must be done regularly and in a systematic manner. Without this there can be no building up of the body of Christ. The Word of God is the food of the soul. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Paul said in Acts 20:32, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up." Thus we see that the word is able to build us up. The church is to teach regularly and teach all the gospel that all may be built up. Many times in our congregations when the church comes together we are not taught and many times, we do not meet but once a week. All congregations should meet more than once a week and on these occasions be taught and edified. It is good to study by subject, but it is also needful to study by chapters. In studying by chapters, many times we learn and study things that we would never otherwise study by subject. I think it is good to have at least one service each week where we study by chapter and then the other services by subject. We need to study the word of God in different ways so we can receive as much edification as possible. So the Church is to teach regularly and systematically so that all may learn. (2) Edification requires that all study the scriptures for themselves. Preaching and teaching are necessary to our growth, but all members must study for themselves in order to grow. No one ever became an eminent mathematician or philosopher by simply listening to a course of lectures. In order to excel, he must become a student. The same is true in religion. Too many people do not study for themselves, and all the teaching they receive is in the assembly. The best weapon we have against digression and error is a membership that is taught and has a knowledge of the word. If all will become students of the word and study daily, and search the scriptures as we are commanded, we will not be tossed to and fro with every wind of doctrine.

The third and last thing I want to notice is: (3) That every member should be engaged in the work and service of the church. There are too many members in the church who are doing nothing. Too many members are attending the services and that is all. It is very essential that we attend all the services, but there is more that must be done. Every disciple is to lead an active life. Here lies the great success in training and edifying a congregation; that is, to have every one of its members actively engaged in doing good in some way. A general in the army does not do all of the fighting. Neither should elders, deacons and preachers do everything. Let all do something. We need more of a system in which all will be doing something. When we reach the point that all members are actively engaged in some work, we will be so busy and so involved in our work that we will not have time for differences, and the church will grow. Let us find our work and be actively engaged in it.

—905 Bluewood Drive
Dallas 32, Texas

Tolerance consists in feeling and seeing things with your heart instead of your hands and eyes.

THE ABBEY-MILLER DEBATE

By Alton B. Bailey

This was indeed an interesting debate, with good attendance, good order and attention each night.

The first night Mr. Abbey affirmed: "The Scriptures teach that there is only one person in the Godhead; namely, Jesus; and water baptism is to be administered into the only divine name, Jesus." He said, "The Father of Jesus Christ is the Holy Ghost,—In the book of Luke 1:35—the angel said, The Holy Ghost shall come upon thee, and the Holy Thing that shall be born of thee shall be called the Son of God." Bro. Miller pressed him with the statement: He was "called the son of God," not the son of the Holy Ghost!—that "God—gave His only begotten Son," and that Jesus sent the Holy Spirit from the Father! He showed at the baptism of Jesus that He was on earth, that the Holy Ghost descended upon Him; but the Holy Ghost on Jesus did not say, "This is my beloved Son," but God the Father spoke from heaven and said, "This is my beloved Son!" Bro. Miller also showed that the three were not "only one person" for they were in three different places, doing three different things at the same time. Mr. Abbey could never harmonize his affirmative with his argument, which Bro. Miller took away from him.

Mr. Abbey said, "Baptism was always administered in the name, not names, but name." A few minutes later he gave Acts 8:16, and said, "You may add the word Lord." Bro. Miller showed, "In the name of the Lord Jesus" was by the authority of the Lord Jesus as given in Matt. 28:19. Mr. Abbey quoted Acts 10:48: "He commanded them to be baptized in the name of the Lord." Brother Miller showed this was contrary to what Mr. Abbey was affirming.

In Mr. Abbey's second speech, he said, "I said that the Holy Ghost was the Father of the baby, it begot it, and I'm still going to say it." This he could not prove. He did not meet Bro. Miller's proof he was wrong, because Jesus sent the Holy Ghost from the Father.

Bro. Miller showed that people should be baptized "into the name of the Father and of the Son and of the Holy Spirit" (Mt. 28:19 A.S.V.), three names. Mr. Abbey said, "Father, Son and Holy Ghost" was not a name. He wanted to give Bro. Miller a check for one thousand dollars, signed Father, etc. and see if he could cash it. Many thought he had a good argument, but Bro. Miller said, "If you sign that check, Mr. Abbey, I might not be able to cash it.—But I tell you what I will do, if you will put a thousand dollars in the bank, and put it in the name of 'the Father,' then endorse that check 'the Father,' I guarantee you I will get that thousand dollars; now you try and see." Mr. Abbey agreed that he could.

Mr. Abbey gave Eph. 4 to prove one God, and also said, "One baptism, just one, that is all, and that is the one in the name of Jesus Christ." Bro. Miller said, "Mr. Abbey said one baptism, he quoted it to you from the Bible. I have been wondering what he would do with this verse, 'one baptism'! His next proposition says, 'The Scriptures teach—two baptisms,' and now he says, there is one baptism, and that is all!" Bro. Miller called his attention to this at different times, but could never get Mr. Abbey to reply.

Mr. Abbey continued to say, "Father is not a

name!" Bro. Miller replied, "He said that Father is not a name! Did you get that? He said, Father is not a name! Why, I thought he would surely use Isa. 9:6, 'His name shall be called—The everlasting Father'!"

Mr. Abbey claimed baptism into the name of the Father and of the Son and of the Holy Spirit was not practiced until the Nicene Creed. Bro. Miller read from "The Ante-Nicene Fathers" (ten volumes), containing writings of Christians who died before A.D. 325 when the Nicene Creed was written. He read from one man who lived A.D. 145-220, who said, "The Father and the Son are two separate Persons" with "separate names as Father and the Son. Then there is the Paraclete or Comforter . . . even the Holy Spirit—the Third name in the Godhead!"—Thus proving three persons and three names in Mt. 28:19. Bro. Miller then quoted more from these volumes, "In the name," etc., implies as Jesus Christ commanded for the law of baptizing has been imposed and the formula prescribed: 'Go,' He saith, 'teach the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.' Thus baptize ye: Having first said all these things baptize into the name of the Father, and of the Son, and of the Holy Spirit!" Mr. Abbey could never meet this.

Mr. Abbey made another great effort to prove baptism into the name of the Father and of the Son and of the Holy Spirit was started "by the Roman Catholic Church," as a tract put out by his brethren say. He told the people to get one as they went out. Bro. Miller got one, and the next night started reading from page 3, which quotes from the "Encyclopedia Britannica" as follows, "Up until the third century, baptism in the Name of Christ only was so wide-spread that Pope Stephen, in opposition to St. Cyprian, said that baptism in the name of Christ was valid. But the Catholic missionaries, by omitting one or more persons of the Trinity when they were baptized, were anathematized by the Roman Church." Mr. Abbey's moderator forbade Bro. Miller to read more from the tract, but Bro. Miller showed it was the Pope, according to their own tract, that gave permission in the third century to baptize the way the Pentecostals baptize, because "baptism in the name of Christ only was so wide-spread" at that time, in opposition to the way Jesus commanded in Mt. 28:19.

Bro. Miller had his affirmative notes printed, and gave Mr. Abbey and all a copy, so they could see how much of his affirmative Mr. Abbey replied to. Mr. Abbey could not meet this affirmative, so called it "His documents." Bro. Miller read from Webster the meaning of "documents" as follows, "To equip with exact reference to authoritative information as proof of statements made"! He was glad to give out such "documents"!

Bro. Miller, to prove the Father was not Jesus, gave Mr. Abbey some typed questions: "Did Jesus have a Son?" Mr. Abbey answered "That is the most absurd question I ever heard." He thus agreed that Jesus was not the Father. "Did Jesus have a Father?" Mr. Abbey answered, "Yes, Jesus had a Father." He thus agreed the Father and Son were not the same person. Then, "Was God the only begotten Son of Jesus? Mr. Abbey answered, "Who ever heard of such a thing?" He thus agreed Jesus is not the Father, and the Son is not God who gave His Son.

Mr. Abbey in trying to prove that Jesus the Saviour was God the Father, gave Isa. 43:10-14, Bro. Miller gave Isa. 45:20-23, showing this was contrasting the Deity with "their graven image—a god that cannot save." He then gave Acts 5:30-32, showing, "The God of our fathers raised up Jesus—to be a prince and a Saviour"! Again, 1 Jn. 4:14, "The Father sent the Son to be the Saviour of the world." So God the Father was not "the Saviour of the world" that "God raised up" and "sent"!

Space will not permit a full review, but a tape recording of the eight-hour debate can be obtained for \$12.00 by anyone who wants it. Those "documents" can also be obtained for 10c to cover cost (eight large pages).

—New Airport Rd.,
La Grange, Ga.

SERMONETTES

By D. B. McCord

Christ—The Authority in Religion

In all fields of endeavor, men are accustomed to recognizing and abiding by rules and regulations which stem from some authority; that is, some source of authority dictates the actions of men in all walks of life. To hold the authority in proper regard results in order, progress and happiness for all concerned; to disregard the authority is to bring disorder, retrogression and unhappiness. The disregard of authority in the home produces a wayward, disobedient, delinquent child; a disregard for authority in the school produces a scholar who fails to achieve as he should; a disregard for authority in the nation produces social nuisances, criminals.

In religion, too, there is an authority. A disregard of the authority has resulted in religious division, chaos, spiritual heartbreak and decadence. When Christ preached the sermon on the mount, people were astonished "for he taught them as one have authority." God said of Christ, "This is my beloved Son—; hear ye him."

The church of Christ pleads with all men to recognize Christ as the authority in religion. Then, and only then, can men "be of the same mind" in religious matters; then, and only then, can religious unity, for which He so fervently prayed, be a reality.

If The Bible Is Not True

There are some necessary and unfortunate consequences if the Bible is not true. Some of them follow: (1) There is no credible history of the world. Of all the histories written, if the Bible is not true, none can be depended upon. (2) There is no sincerity or reward in martyrdom. Those who were "tortured," "sawn asunder," "slain by the sword" (Hebrews 11:35-37) lived and died in vain. (3) Falsehood, imposture and error are better than truth. (4) There is no God (Psalm 14:1). (5) At death, our hopes are dissipated. (6) We are without a guide in religion; we are without standards in morality; evil is as good as good; immorality is as good as morality. (7) The greatest of earth, such as Christ and His apostles, are made falsifiers. Surely, in view of all of this, the Bible must be true.

The churches of Christ believe without reservation in the inspiration and truth of the Bible, and commend it to all as the only safe guide in religion.

(Continued on page eight)

Old Paths Advocate

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EDITORS

Homer L. King.....1061 No. Pilgrim, Stockton, California
D. B. (Don) McCord.....757 N. Cedar Dr., Covina, California
Clovie T. Cook,809 Lyons, Kansas City, Kan.
Ronny F. WadeBox 564, Lebanon, Mo.
Edwin S. Morris905 Bluewood Dr., Dallas, Tex.

PUBLISHER

Homer L. King.....1061 No. Pilgrim, Stockton, California
Telephone: Howard 6-8994

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THIS AND THAT

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

Our Helpers — The number of subscriptions this month is much lower than usual. We regret this. We would hope that some brother or sister in every congregation would solicit subscriptions for this journal. We believe it deserves a monthly visit into the homes of all Christians. We would hope, too, that every preacher would mention the paper in meetings, publicly and privately. Won't you please put forth a little more effort in helping us as much as possible to do as

much good as possible in this humble endeavor. Thank you kindly.

Firm policy—Be not deceived, our firmness in this journal in dealing with error, digression, liberalism and all that is wrong is as strong as ever. We are striving to "speak the truth in love," "prove all things, hold fast that which is good," "love the brotherhood," "let love cover a multitude of sins," "support the weak," strengthen the strong, fight sin, be it in the form of digression, sectarianism, extremism or whatever. We do need the prayers of good brethren all the time!

The OPA not a work of the church—This is an individual undertaking; there is a work of the church, and there is a work of the individual; let us not confuse them. I am in receipt, recently, of a communication from a good brother with whom I have the fullest measure of fellowship, who parallels this journal with works of the church, such as the African work now under way. May I repeat this is an individual undertaking, not a work of the church. The church is not in the business of publishing religious journals. It appears that constructive teaching pointing out the differences between the work of the church and individual undertakings is necessary. There appears to be more confusion in our minds than is warranted.

What a religious journal is not—It is not a sleeve on which to hang our sensitive feelings. It is not a post to which some may bring a brother to whip, abuse and mistreat. It is not the product of an organization where policies are made to which men are asked to subscribe. It is not an organ, mouthpiece for the church. It is not a standard by which men are judged as worthy or unworthy by their subscribing to it or not. It is not a sounding board against which men may vent their wrath, air their quarrels, publicize matters that do not deserve being known outside the locality of their origin. It is not a medium through which a brother's good name is besmirched, the brother maligned and ostracized.

Broken Homes—In our days, statistically, we are told that 1 out of 4 marriages ends in divorce. My observations here are made with the realization that broken homes can be in the best of families, that it can certainly happen to us, that no man's family is immune from such heartache, heartbreak. That the parents, husband, wife, and children involved are objects of pity is always kept in mind. I think, of late, more than ever, I have been made to realize just how broken homes are effecting the church. When I ask, and when you ask, concerning families we once knew in places from which we have been absent for sometime, and we are told that too many are victims of broken homes, it makes us pause and ponder to say the least. It appears to become more of a problem. Let us humbly, realizing that we are not immune either, begin now to teach in the home and the church the sanctity and perpetuity of the marriage vows, the sanctity and value of the home and its eternal verities and values. It is no longer a social problem; it is now a church problem. When homes are broken, it is too late to say, "it might have been." We then must live with the pieces of broken hearts, hopes and aspirations. Let us undertake some preventive precautions against such an ill. In this case an "ounce of prevention" is vastly worth more than a "pound of cure."

Baptisms—I am well aware of the fact that it is impossible to put a chronological life age on the proper time for people to obey the gospel; that some are accountable before others is conceded. But, when we go to places and find that children in the full-bloom of innocence and purity, no older than 8, 9 or 10 life years have been baptized, we are beset with a flood of questions and bewilderment. In view of such innocence, we are prone to ask, "Where there is no sin, on what basis does one repent?" "Where there is no sin, how can there be remission?" Our preachers and teachers need to ponder this seriously in light of revealed truth.

Address for August—Please continue to send all matter intended for publication to me at 757 N. Cedar Dr., Covina, Calif.

—D. B. McCord

OUR HELPERS

You will find listed below the names of those sending subs from May 20 to June 20, and opposite the name the number of subs sent. We want to express again our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list and report any errors to us immediately.

Elizabeth Byford—20; Edwin S. Morris—10; Robert Falvey—10; Ronny Wade—7; Mrs. Hilda Meeker—5; John B. Snow, Jr.—4; R. A. Berry—3; Laura Kelley—3; Paul Carroll—2; Betty Aldridge—2; H. H. Coble—2; Mrs. J. H. Kizer—1; Buster Boyd—1; Mrs. Lowell Richardson—1; Mrs. W. C. Milner—1; J. H. Stegall—1; Veta Wessinger—1; Phillips Cox, Jr.—1; J. C. Wilson—1; Clint Webb—1; Troy Crisp—1; Ervin Jenkins—1; Elgie Thompson, Sr.—1; J. T. Brose—1; E. J. Smith, Jr.—1; J. C. Miller—1; E. H. Miller—1; Ted Head—1; C. E. Thomasson—1; J. D. Corson—1; Cleo Boek—1; Mrs. Ollie Nix—1; Della Hubbs—1; Everett Nichols—1; Gillis Prince—1; Mary Cook—1; Leo Burns—1; John Hickey—1; I. P. Stockton—1; J. C. Alexander—1; Roy Hamett—1; C. E. Pate—1; Omar Gadberry—1. Total—100.

WE NEED HELP!

The building in which we are now meeting is on the property given the church by a brother and sister in Christ, now deceased. I was not aware until recently that brethren in the past did not get legal ownership before the passing of the donors. We now have been notified to move. We need your help in getting another building; any amount however small would be very much appreciated. You may communicate with church of Christ, C/O Ernie Crisp, 615 Chicago, Caldwell, Idaho. Phone 459-9662.

—Ernie Crisp

AN OPEN LETTER

June 11, 1963

Dear Brethren:

Concerning the African work, we have a note from Brother James Orten informing us that in order to more easily obtain a visa for him and Bro. Jerry Cutter, contributions should be received by them within the next few weeks.

We, therefore, suggest that we set a target date of no later than Sept. 1, 1963. We ask that all of you, who are really interested in preaching the gospel to the lost

souls of Africa and other foreign lands, act with haste in taking care of the finances of this venture. There has been a lot of interest shown in this work, but not nearly enough to get it off the ground. We, therefore, ask that you contact Bro. James Orten, Bro. Jerry Cutter, or both, with a check at the very earliest date possible. Let us not be slothful; let us work while it is day; let us not only be prompt, but let us be cheerful in giving to this most worthy cause.

Let us all resolve now to be just as enthusiastic about this work, even in the finances of it, as we are going to expect our two evangelists to be, as they go about this mission, doing the things we can not do.

In Christian love,
N. C. Smith, Wayne Robinson,
C. W. VanStavern

(Note: These brethren's addresses are as follows: James D. Orten, Rt. 2, Lawrenceburg, Tenn.; Jerry Cutter, Rt. 1, Crescent, Okla.)

African Progress Report

Support, and promises of support, for the African work continues to come. Several new congregations have announced their intentions within the past month. At the present time, about \$1600 has been promised to me, \$500 of which has already been received. This represents an increase of \$600 from that which was reported in the June issue.

Acknowledgments are being sent directly to each church contributing and when the full amount is received, a complete report will be forthcoming.

The Lebanon, Mo. congregation, which is overseeing the work, is helping with vigor that is characteristic of the way they do their work. Bro. Jerry Cutter and I appreciate their backing immensely. We feel that with them behind us, and assistance from the brethren at large, we have every chance to succeed in the task before us.

—James D. Orten
Rt. 2
Lawrenceburg, Tenn.

AN OPEN LETTER TO A DO-NOTHING CONGREGATION

Brethren, have you ever had any dealings with a do-nothing congregation? One that takes up a collection each Lord's Day and lays it, the Lord's money, up to rust? One that will not repair the Lord's house when it is falling in decay? One that will not visit the sick, help the poor, care for the needs of a hospitalized widow? I ask you, brethren, should a church of that description be allowed to wear our dear Saviour's name? It seems to me that Christ is not the head of that congregation anymore. It has money in the bank and will not use it for what the Lord prescribes. This is a perfect example of the one-talent man. This church does not practice what it preaches. So sad will be the day when the members have to give an account of their deeds. Brethren, if the congregation where you attend fits this description, you had better do something about it. I think you will find all of the answers in the Bible if you should decide to give the church back to Jesus Christ Who died for it.

Yours in Christ,
C. G. Pontruff
Rt. 1, Box 215, Rockdale, Tex.

A WORTHY APPEAL

About May 26th, Brother Derssie Sumpter (son of Brother Pete Sumpter of Corcoran, Calif.) entered the Rinehart Research Clinic at Wheeler, Oregon. He has written that he is a little better than when he went, but the doctors say he should stay there for treatment three to six months and not do any work.

His medicine and treatments plus living expenses while there will be very high. This is his third time there in two years. The Church in Redding, Calif. is very small and we are barely meeting our present obligations. Brother Derssie needs financial help. It would be greatly appreciated if some could help him. We estimate his expenses will be somewhere between one thousand and fifteen hundred dollars.

Send all aid directly to him, Derssie Sumpter, Gen. Del., Wheeler, Oregon. Pray with us for his recovery.

—Jesse French
George McCain

NOTICE

This is to inform interested brethren that the church is still meeting at 1650 North 36th St., Phoenix, Ariz. We meet in the same way as always. The congregation here now consists of Bro. James Jackson, his family, two sisters who have recently come out of digression, and the writer and his family. I have been informed that there are others who will meet with us now that we have made this step. We need the help of our brethren, especially the preaching brethren. We ask the prayers of the faithful.

—Lawrence Permenter,
Box 55, Cashion, Ariz.

ABRAHAM LINCOLN'S WARNING

"The (Roman Catholic) priests, the nuns and monks who daily land on our shores under the pretext of teaching their religion, instructing in their schools, taking care of the sick in their hospitals, are nothing else but the emissaries of the pope, to undermine our institutions, alienate the hearts of our people from our Constitution and our laws, destroy our (public) schools, and prepare a reign of anarchy here as they have done in Ireland, in Spain, and wherever there are people that want to be free.

"Till lately I was in favor of the unlimited liberty of conscience, as our Constitution gives it to the Roman Catholics. But now it seems to me that sooner or later, the people will be forced to put an amendment to that clause toward the papists.

"Is it right to give the privilege of citizenship to men who are the sworn and public enemies of our constitution, our laws, our liberties and our lives?"

"The very moment that popery assumed the right of life and death on a citizen of France, Spain, Germany, England, or of the United States, those states then committed a suicidal act by allowing popery to put a foot on their territory with the privilege of citizenship.

"Two supreme powers cannot exist in the same territory; when popery will give up this power which it proclaims as her own, then alone, and only then, can it be tolerated and can receive the privilege of a citizenship in a free country.

"I am for liberty of conscience in its noblest, broad-

est, highest sense. But I cannot give liberty of conscience to the pope or his followers, the papists, so long as they tell me that their conscience orders them to burn my wife, strangle my children, and cut my throat when they find opportunity.

"If the American people could learn what I know of the fierce hatred, of the generality of the priests of Rome against our institutions, our schools, our so dearly bought liberties, they would drive them away tomorrow, from among us, or would shoot them as traitors." (From *Knighthood of Catholicism*, by W. J. Burbank, State Treas. of Iowa, 1923, pages 221-225. Also quoted by J. L. Brandst in *America of Rome*, pages 397-398. Selected here from "The Church Speaks," Jan., 1963, by Jesse French, Redding, Calif.)

SOME THINGS TO CONSIDER

By Ray Roe

The following is an analytical study based upon the second chapter of Titus. Paul began this chapter by saying: "But speak thou the things which become sound doctrine." To Timothy, in the second letter, chapter 4, verse 2, Paul said, "Preach the word." Before him, Jesus had said, "Sanctify them by thy truth, thy word is truth" (John 17:17). In the same vein, Peter said, "If any speak let him speak as the oracles of God" (1 Peter 4:11); and, "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God" (verse 10). To those to whom God has given gifts they must use them as God's, not as their own. As Paul continues, he taught the aged men, aged women, young women and young men as follows:

Aged men—They are to be sober and watchful. This is always necessary because the adversary, the devil, is going about as a roaring lion seeking whom he may devour. See 1 Peter 5:8. Aged men are to be grave; they are to be serious minded and have a thus saith the Lord for all things, and be free from speculation in things divine. They are to be temperate; that is, exhibit self-control at all times. They are to be sound in the faith, true believers, strict in life and in doctrine. They are to be patient, of long endurance against the ways of the wicked.

Aged women—They are to have holy behavior; in all they do, they are to keep in mind that they are to be holy, godly women. They are not to be false accusers, not slanderers, tattlers, doing unnecessary talking, making evil insinuations. They are not to be given to much wine; that is, they are not to be wine drinkers. To the Ephesians, Paul said, "Be not drunken with wine wherein is excess; but be filled with the Spirit" (Eph. 5:18). They are to be teachers of good things—these good things follow as we proceed to—

Younger women—The older women are to teach the younger women to be sober, wise, to love their husbands, to love their children. They are to teach domestic duties to the young. I daresay that if more aged women would train their daughters and others the responsibilities of making a home for their husbands and children, there would be fewer broken homes and orphan children. The younger women are to be discreet; that is, prudent and careful in speech and conduct. They are to be pure and chaste in life, remembering that Jesus said, "Blessed are the pure in heart, for they shall see God" (Matt. 5:8). They are to

be keepers at home. Those who are constantly "on the go" must neglect things at home. In this journal some-time back, Bro. A. L. Adams had a very good article on the home. Our readers should re-read it. The sanctity of the home is neglected in our day; this should not be! Yes, she is to be obedient to her husband. This does not mean that she must obey his every trivial whim, but she is to recognize him as head in whom is vested domestic authority. The reason for this is that the word of God be not blasphemed. So, we see that the word of God is involved in these matters. To blaspheme is to act or speak unbecomingly; let us be careful!

Young men—They, too, are to be sober-minded, level-headed, giving serious consideration to divine matters. They are to show themselves a pattern of good works, an example, that is. In doctrine, they are to be grave, uncorrupt and sincere; they are not to have their heads filled with foolishness. They are to have speech that is sound, and so much that it can not be condemned, and for this good reason, "that he which is of the contrary part may be ashamed having no evil thing to say of you." See Ephesians 5:4. Jesus said, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36-37).

—Stroud, Okla.

CHRISTIAN UNITY

By A. L. Adams

As we continue our study, we might do well to ask the question, What is the basis of union? No one can doubt the ability of Christ to form a plan of union. He was supremely wise and divinely good; hence, His system is perfect. The basis of union, as expressed in His plan, the word of the apostles, perfectly expressed the will of Christ. He says, "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me" (Lu. 10:16). "It is not ye that speak but the Spirit of your Father which speaketh in you" (Matt. 10:20).

This basis is authoritative. Jesus says, "All power is given unto me in heaven and in earth. 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—" (Matt. 28:18-20). The apostles spent their lives in compliance with this commission. The word of the apostles contains a perfect system. Paul says, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17). James says, "Whoso looketh into the perfect law of liberty—" (Jas. 1:25). Peter says, "According as his divine power hath given unto us all things that pertain unto life and godliness—" (2 Peter 1:3). Again, we are told that "the law of the Lord is perfect, converting the soul—" (Ps. 19:7). **This, then is the basis of union—the word of God.** The conventions among men that have been called for the union of different sects and parties have failed because they have never adopted this basis. They have always failed. The church, in which unity is so necessary, is a divine institution, and therefore it must have a divine constitution.

The fact must sooner or later be conceded by all that Christ is the light of the world, and that in His church He is the one and only sovereign head; that He alone has the power to decree articles of faith; that He alone has the right to ordain rites and ceremonies and to fix the terms of union and church membership; consequently, no ecclesiastical or earthly prince or potentate has power to make laws in His kingdom which shall bind the conscience of His subjects.

(To be continued)

—1616 19th St., N. E.
Roanoke, Va.

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Glenn D. Harris, 1311 S. Church, Lodi, Calif.

—Leslie Burns, Rt. 2, Ethridge, Tenn.

BONDS OF MATRIMONY

Wooster-Merkt—On the evening of June 8, 1963 in the church of Christ in Tucson, Ariz., Bro. Grant Wooster and Sister Linda Merkt were united in marriage in a beautiful double ring ceremony. Vows exchanged before a large audience of relatives and friends. Grant is the son of Bro. and Sister Earl Wooster, formerly of Clearfield, Pa. Linda is the daughter of Mr. Theodore

Merkt; foster-parents are Mr. and Mrs. Richard Crane. We wish for them a long useful life. The writer officiated.
—William Oxner

OUR DEPARTED

Jones—Bro. Martin G. Jones was born in Alabama, May 7, 1881, and died May 15, 1963 at the age of 82. He established the congregation at Olivehurst, Calif. His last thoughts were of the little congregation there. He had assisted many of the preachers with a home while they were doing personal work in the Yuba City and Olivehurst area. He is survived by his wife, Demie Jones, and 18 children and step-children.

—Earl Helvey

Briscoe—Sister Georgia Ann Briscoe departed this life Mar. 30, 1963 in Caldwell, Idaho at the age of 73. She was born June 12, 1889 in Portersville, Mo.; she was reared in that community. In 1907, she was married to Hudson T. Briscoe. They moved to Caldwell in 1939. Bro. Briscoe, a faithful teacher in the church here, passed away Jan. 19, 1961. She is survived by two sons, John and Duane Briscoe; and 2 daughters, Lena Eagan and Mary Liembert all of Caldwell, Ida.; one sister, Mrs. J. B. Hollingshad, Dupon, Ill. There are 7 grandchildren and 4 great-grandchildren. Services were conducted April 2; interment was in Canyon Hill cemetery, Caldwell.

—Ernie Crisp

THE BEAUTIFUL BODY OF CHRIST

(Col. 1:18; Eph. 1:23)

The body of Christ is beautiful indeed,
The head (Christ) sees to its every need.
Some members are feet, beautiful are they,
To take the gospel to those far away.

To take the gospel to those who are lost,
Never thinking of self or the cost.
Some are arms who hold up the hands
Of those who preach in other lands.

Some are ears who hold what they hear,
The truth may be stretched is what they fear;
Some are tongues who say nothing at all,
Unless it is good; it may cause some to fall.

Some are hearts so full of love,
They lead some to find heaven above,
Some members are often the great backbone,
Made to carry someone's load alone.

Some are fingers to point the way,
To Christ and God's eternal day.
Some members have only a simple part,
Fighting gossip, one of Satan's darts.

Some are eyes who see only good,
Reading only God's Word for food,
Some are joints holding the body together,
Holding tightly the weaker brothers.

Some are shoulders that push with their might,
Turning darkness for others to light,
Some are minds who spend their life,
Bringing peace to members in strife.

—By T. Nichols
602 Ellis, Belton, Tex.

THE LITTLE FOXES—

(Continued from page one)

and low, without any temptation that every man of sense and character, detests and despises it."—Geo. Washington. We thought the above interesting. Think how far we have come since then. We now live in a time when such language is actually considered fashionable by many. Not only should we watch our language in this respect, but also our by-words. Many times careless by-word expressions are nothing more nor less than a softened oath. These euphemistic substitutes are just as bad as actual expressions that deal irreverently with the name of God and His Son.

Another form of irreverence is manifested by some during worship. It is very distasteful, to say the least, when people cut up and disturb during worship services. I am of the opinion that parents should sit with their children until they are old enough to learn the lesson of reverence. I have seen some ten-year-olds who acted better in church than some 17 and 18-year-olds. In this case, I still suggest that these teenagers are too young and evidently too spiritually immature to be left to themselves during worship. I shall never cease to marvel at the ability of some who sit for hours enthralled at some sports spectacles, but who find it boring to spend 60 minutes praising God. Even if people do not enjoy church services they should at least have enough respect for others to sit quietly and reverently until they are concluded.

Another form of irreverence, rapidly growing today, is disrespect for older people and parents. Some teenagers seem to think that it is smart to speak to and act disrespectfully toward their seniors. Remember Paul said, "Honor thy father and mother . . ." What ever most of us are, we are because of our mothers and fathers. Augustine said, "If I am thy child, O God, it is because thou didst give me such a mother." John Q. Adams likewise said, "All that I am, my mother made me." Respect and kindness cost so little. It takes such little effort to be nice to people, it is a shame that we all do not practice it more. Likewise, ye younger, submit yourselves unto the elder . . ." (1 Pet. 5:5). I suppose that we all have been given to the vanity of youth at various times, but we should remember well the above words. Let us all be careful lest the little fox of irreverence creep in and destroy the very source of fruit in our lives. Think it over. More to come, Lord willing.

—Box 564
Lebanon, Mo.

SERMONETTES—

(Continued from page three)

New Things That Are Bible Things

All new things in religion are not necessarily Bible things. The following are some new things that are Bible things, too; that is, they are mentioned in and sanctioned by the Bible: 1. Christ, in speaking to Nicodemus in John 3, speaks of the new birth. It is a birth of water and the Spirit, and unless man is born anew, he can not see nor enter the kingdom of God. Christ said, "Ye must be born again (or anew)." 2. The prophet Isaiah spoke of a way which he called the way of holiness over which no unclean thing would pass, for the redeemed walk there (Isaiah 35:8-9). Christ said, "I am the way, the truth and the life—" (John 14:6). The

Apostle Paul spoke of a new and living way (Hebrews 10:20). The three authorities speak of only one new way. 3. In Christ, in His church if you please, we become new creatures or new men; all things become new (2 Cor. 5:17). As new men in Christ, we wear new garments (read of them in Colossians 3). 4. Men baptized into Christ, the way, are raised to walk in newness of life (Romans 6:3-4). 5. They wear a new name (Isaiah 62:2). 6. They have a new law (Jeremiah 31:31-33). 7. They look for new heavens and a new earth (2 Peter 3:13).

The church of Christ kindly commends to all men everywhere these new things that are also Bible things.

"Ye Must Be Born Again"

Our caption is Christ's directive to Nicodemus recorded in John 3:7. Christ pointed out to Nicodemus the necessity of being born again by declaring, "Except a man be born again, he can not see the Kingdom of God," verse 3; and, "Except a man be born of water and the Spirit, he can not enter the Kingdom of God," verse 5. We do not wonder then that He said, "Marvel not that I said unto thee, Ye must be born again." Our entering and enjoying the Kingdom of God depends upon it. The new birth is "of water and the Spirit." Respected commentators of the Scriptures, regardless of their religious persuasion, point out that water baptism is included here without doubt, along with the begetting function of the Spirit.

Therefore, churches of Christ kindly remind people everywhere of the necessity of obeying this injunction. "Being born again" is not a matter of choice. When Christ expressed Himself so emphatically, it became mandatory, once and for all.

FAITH

Faith is defined as "the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). A paraphrase would be: Faith is the ground or confidence of things for which we hope; it is a conviction of things we do not see with the natural eye.

Faith is a necessary requirement. Christ said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). The Apostle 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" (Hebrews 11:6). Coupled with faith are works, because the Apostle James said, "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe and tremble" (James 2:18-19); and, in verse 24, "Ye see then how that by works a man is justified, and not by faith only."

Therefore, the churches of Christ commend to people everywhere the scriptural fact that faith coupled with works is a necessary condition of salvation.

What Does It Mean To Be In Christ?

This should be a question of unusual interest, commanding the attention of all men. Briefly, to be in Christ means everything. In Christ, there is security and happiness that are not found elsewhere. In the Apostle Paul's letter to the Ephesians, he answers the question in at least eight particulars. **Only in Christ** are these blessings available. In Christ, we have free

access to all spiritual blessings; we are redeemed, bought again, through His blood; we have forgiveness so perfect that our sins forgiven as though they had never been committed; in Christ, we are sealed; we are a growing part of God's temple on the earth; we are built together for God's habitation; and in Him, we have a free and confidential introduction to God.

The churches of Christ kindly commend to all men the importance of being in Christ, and kindly suggest, in this respect, that all men heed the admonition offered in Romans 6:1-6. Furthermore, the above reasons are kindly offered in proof of the fact that it does mean everything to be in Christ.



D. Hubbs, 11244 E. Jefferson, Del Rey, Calif., June 18—I enjoy the paper very much; here is my renewal.

William Oxner, Tucson, Ariz., June 10—We surely look forward to the Old Paths each month. The last several issues have been good.

Angus E. Shelnett, 1005 Truitt, LaGrange, Ga., June 5—The church here on Murphy Ave. is enjoying the new song book "Hymns Of Love," we like the book real well. Pray for us.

Ernie Crisp, 615 Chicago St., Caldwell, Idaho, June 11—Things are much improved since Bro. Jim Thompson came. We are having to find another building in which to meet.

J. C. Miller, 3317 Juanita St., San Angelo, Tex., May 17—We go to Sonora, Tex. the first and third Lord's Days of each month to help carry on the work there. Here is our renewal.

Ervin Jenkins, Rt. 2, Box 188, Broken Bow, Okla., May 20—We, at Golden, are still striving to worship God in the right way. He have a good crowd every Lord's Day. Here is our renewal.

M. E. Mountain, Waterloo, Iowa, May 30—The congregation here is continuing to grow. We are looking forward to the time when Bro. Lee Boek will be with us, the Lord willing. Here is our renewal.

Everett Nichols, 1025 N. Main, Morro Bay, Calif., June 17—The church at San Luis Obispo is progressing. Bro. Lee Boek has lately baptized two young couples. The prospects look good for the future. Here is our renewal.

Ray Roe, Stroud, Okla., May 19—Last Lord's Day, we were at Marietta, Okla. for worship, where our 3 sons and their families met us. We are still working for the Lord here. There are so many cares and so much worldliness to attract so many.

J. H. Stegall, Strong, Ark., May 27—Here is our renewal to the OPA. It is always a pleasure to receive the paper, and we are especially glad Bro. Ronny Wade has become one of the editors. Success to all the staff members.

H. H. Coble, 5720 Midway, Ft. Worth 17, Tex., June 9—We are enjoying peace at the Warwick St. congregation. We had almost a full house this morning. We hope to have our new building ready by the middle of July. Here are 2 subs.

Ray Roe, Stroud, Okla., % Service Barber Shop, May 27—Things are about the same here, bad weather and sickness have hindered much it seems, in our attendance. Send us a supply of the "Old Path Hymnal," and one of the new books.

Readison Kaere, Ndungunya Vlg., N. A. Mkhumba, P. O. Palombe, Nyasaland, Africa, May 28—Here at Kokholi on May 12, 14 were baptized. April 21, 13 were baptized at Kuselema; May 26, we were at Namanga. I think that the work of the Lord is going on well here. Please send us the Old Paths Advocate.

Michael Chinga, James Vlg., Box 5, Ntondwe, Nyasaland, Africa, May 28—The work of God here in Zomba Dist. is going along very well. April 4, we were at Mdoka Vlg.; April 7, 2 were baptized at Masambuka church. There on May 21, 3 were baptized. April 18, at Maulama Vlg., 3 were baptized. May 26, we were at Teya.

Dennis W. Cox, 4378 Wilson Ave., San Diego 4, Calif., June 18—I will be traveling with Bro. Lee Boek this summer; I have prayed diligently for this opportunity and the Lord has made a way. Our meeting here conducted in behalf of our youth was a blessing to all. I hope to be at Sulphur, Okla.; from there, we will go to Waterloo, Iowa, the Lord willing.

Jesus Rodriguez, Calle Venezuela No. 5142, Col. Matamoros, Nuevo Laredo, Tam., Mexico, June 14—I want to tell you that the work of the Lord is going ahead down here, thanks to God. All will not accept, however, the gospel of our Lord. Some teach that man has to receive the Comforter as the apostles did, but the Bible does not teach this. See Eph. 1:2-14; Gal. 4:1-7; and Eph. 4:25-30.

F. H. Lichapa, Namphungo church, P. O. Miko-longwe, Nyasaland, Africa, June 6—The work here is progressing; in this year, we have had 12 new churches added. May 5, I was at Namphungo church with 4 restored; May 12, at Chiremba; May 19, I was back at Namphungo with 104 attending. May 26, with Brethren Modula and John Musa, I went to Khonjeni where 6 were baptized; 465 attended. Pray hard for us.

J. J. B. Malowa, Vlg. Pelusi, C/O F. E. H. Reavy, Box 12, Cholo, Nyasaland, Africa, June 13—The work in Cholo Dist. continues to go forward. May 5, I preached at Maone church; 96 were present, 4 were baptized and 2 confessed faults. May 12, I was at Pelusi; 3 were baptized. May 19, I was at Sitima. May 26, I was at Nameta Vlg. where the church is growing. May God bless all brethren in America. Christians here send greetings.

Jack Cutter, Rte. 5, Box 683, Springfield, Mo., June 17—We continue to do personal work with the Benton Ave. congregation in Springfield. Since my last report in February, four more have been baptized. I recently have held meetings at Houston and Ben Davis, Mo. The Houston meeting ended with one baptism. Being with these congregations again was truly enjoyable. If the Lord permits, we intend to attend a part of the Sulphur meeting.

Earl Helvey, 7608 Prince St., Citrus Heights, Calif., June 7—The congregation here on 64th St. continues to grow; we have had 3 baptisms, 7 restored, and 3 confessions since the first of the year. Bro. Roden will finish his work here the last of June and then we plan to send him to Washington for the rest of the year. Bro. Don McCord will be here the month of Aug. Pray for us that we may continue in unity and fellowship.

Walter H. Fisher, 3003 Luna Ave., San Diego 17, Calif., June 19—On June 15-16, the National City Congregation had a meeting for our youth. Freddie Lay preached Sat. night and Lord's Day morning and night. Sunday afternoon, the young men of several southern Calif. congregations gave short talks. There were seven young speakers at that meeting. The meeting was an unqualified success, and blessing to all who attended. There was one baptism during the meeting.

Robert Falvey, 3169 Gage, Huntington Park, Calif., June 9—We continue to enjoy the OPA and look forward to it every month. The congregation here seems to be at peace, and the interest has improved. One was restored last Lord's Day, and 3 were baptized the same week. Several outsiders continue to attend our services. Bro. Jim Hickey was with us today; his lesson was good. The brethren here think a lot of him, and enjoy his lessons very much. Here is a list of subscriptions.

Rodney Ray Ross, 629 Granada, Pontiac, Mich., June 10—Since last report, I have attended Bro. Fred Kirbo's meeting at Levelland, Tex.; this was indeed a spiritual feast. I also attended Bro. E. H. Miller's meeting at Flint, Mich. This, too, was a spiritual feast; everyone was lifted up in their devotion to God. In these days of indifference and sorrow, many seem to lose hope and faith. My sincere prayer is that the true followers of Christ will never take their eyes from the Lord.

Freddie Lay, 7844 Rancho Fanita Dr., Santee, Calif., June 12—Since last report, I have been preaching in the So. Calif. area, including Covina, El Cajon, Orange and El Centro. June 15-16, I will be preaching at National City, Calif. at a meeting designed primarily for the youth of the area. Prompted by Bro. Luther Boek, this area's youth are beginning to enjoy more the fellowship of one another. I have quit my job to devote full time to preaching the gospel. Please pray for me and the Lord's work.

Jim Hickey, 2419 Leafdale, El Monte, Calif., June 19—Since last report, I have preached at the following places one or more times: Orange; Siskiyou St., Los Angeles; Huntington Park; Carlsbad; and Sanger, all in Calif. The Lord willing, I will be at Modesto this

coming Lord's Day. At the present time, I am with Bro. Don McCord in a meeting at Fresno, Calif. I look forward to traveling in the east this summer. The Covina, Calif. congregation is making it possible for me to begin preaching the gospel. I am very thankful for them. Pray for me.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif., June 18—Our work with the congregation at Arvin has terminated. It was very enjoyable, and we regretted that we could not continue, but we have summer meetings to hold. However, we are making plans to return and work with them again, Oct. '64, the Lord willing, for an indefinite length of time. July 7-17, I am to be at Harrodsburg, Ind.; July 19-28, Kansas City, Mo.; Aug. 2-11, Fieldstone, Mo. (If any of these dates are incorrect, please let me know, brethren).

J. D. Corson, Rt. 2, Mahaffey, Pa., June 1—At this time, I am in Delta, Colo. for the month of June trying to help in the cause here. I just brought to a close about 11 months of work in Farmington, N. Mex. We wish to thank the brethren in various places who were so kind to make our stay possible. Farmington should not be without a preacher. A school teacher or one with another profession would find a warm welcome. I want to state that I did all that I knew to do to build up the cause; there are still prospects. God bless the laborers everywhere. We humbly ask your prayers.

Barney Owens, 11312 Orchard, Cincinnati 41, Ohio, June 15—I finished the work at Roanoke, Virginia on June 9. The brethren there decided to have a short meeting Wed. night through Lord's day morning. Four good sisters confessed faults. I taught for the congregation here in Cincinnati Wed., the 12th. We had two to confess faults and one to obey the Glorious Gospel of our Lord. For these we are most thankful. June 13-14, I attended Bro. Irvin Barnes' meeting at Blue Springs, Kentucky. Irvin is doing a commendable work. I enjoyed being with him.

E. Madula, Khonjeni church C/O Kumadzi Vlg., N. A. Chimombo, Cholo, Nyasaland, Africa, June 9—Everything is in a good way here. The reason for not reporting the past year is that I have been in the hospital. Mar. 31, we baptized 12 at Mlilima church. May 26, we were at Khonjeni church with 6 to be baptized. We have built a new church house at Khonjeni. June 2, I was assembled with the Mikate church. Now, you brothers from U. S. A., we beg you to send us those of whom you told us. This is to tell you that everything is going on well, but trouble is that I am very poor and need help from you brothers. Now, please be sending me Old Paths Advocate.

Ronny F. Wade, Box 564, Lebanon, Mo., June 15—The very enjoyable meeting at Cincinnati, Ohio closed May 19 with 2 restorations and 5 confessions of faults. Our next effort was with the congregation in Huntington, W. Va. It resulted in 3 baptisms and 2 restorations. Presently, we are in the midst of a very enjoyable meeting at San Antonio, Texas (Catalina St.). These are fine brethren; they are trying hard to keep the unity into which the Spirit leads us. The Lord willing, from here we go to Fairview, La., June 21-30; Claxton, near Competition, Mo., July 7-14; Lawrenceburg, Tenn., July 21-28; and Flemington, Pa., Aug. 2-11. Here are some subs.

Wayne Fussell, 5928 W. Canal, Shreveport, La., May 20—Our meeting at the Trentman Ave. congregation in Fort Worth was a most pleasant experience indeed. From service to service, our love and appreciation for these dedicated Christians grew deeper. Cooperation from neighboring churches was excellent. Preaching brethren Brosech, McKamie, Morris and Hendricks were in attendance once each to encourage us all. Our next meetings: Ada, Okla., June 7-16; Sulphur Meeting, June 26-July 4; West Monroe, La., July 6-14. (Sorry this reached us too late for our June issue.—D.M.)

E. H. Stamper, 212 S. 78th St., Birmingham, Ala., June 5—I have recently moved here and have a job, and am doing teaching and personal work with the brethren. There is considerable outside interest being shown. The members here are doing a wonderful work, visiting the sick, and needy, and most of all visiting each other. This shows the love and ties that bind the family of God together. July 7, Bro. Gillis Prince begins his meeting here with us. We are all hoping and praying for good crowds and that souls be saved and saved souls strengthened. We stand in need of the prayers of the faithful.

Peluse Kalongonda, Nyasaland, Africa, June 3—The work here goes forward and buildings are being built. May 12, we were at Saidi, 150 present, and one obeyed the gospel. May 19, at Nakhupe, with 11 baptized and 8 confessions. There were 158 in attendance, and Brethren Kusamale and Wahiya were with me. May 24, I went to Changa, 3 were baptized and 45 restored. May 26, I was at Naminjiwa with 5 baptisms and one confessed. Bro. Wahiya did the baptizing, with Bro. Kusamale. June 1, I was back at Zenje in a meeting. Preachers came and our meeting was well attended. June 2, I worshipped at Zenje. Pray for us. Best greetings to OPA editors and publisher.

Miles King, 2610 Brown, Alton, Ill., June 17—I held a meeting at Mt. Vernon, Ky., May 20-26. I was very glad to have Brethren Ira and Irvin Barnes with me during this meeting. In the Mt. Vernon court house, Bro. Irvin Barnes and I met Mr. James Cox, Charlottesville, Va. in public discussion on the subject of "Water Baptism." I have recently preached at Breeze Hill, Pleasant Grove, and Brazil (Jackson St.), Ind. For the past 10 months, I have been working with the church at Harrodsburg, Ind.; my work which has been enjoyable is now coming to a close. It has been a privilege to work here. We are to begin work soon with the church in St. Louis, Mo. Please note our change of address.

R. A. Berry, 4704 69th St. N., Birmingham, Ala., May 29—I have been sick and unable to write a report for the 60th St. church here. We had a very good meeting in April with Bro. Lynwood Smith doing the preaching. He baptized one and we feel much good was done. July 7-14, we will have another meeting with Bro. Gillis Prince doing the preaching and look forward to another good meeting. We have been blessed by having the Bro. E. H. Stamper family move here. He does most of the preaching and is a good personal worker. We feel he will be much help to us. We ask the prayers of the faithful and you will find a welcome here when you are passing this way. We meet Lord's day morning at 10:30, evening at 7:00, and Wednesday evening at 7:30. My phone is 836-4649.

J. W. Konegay, Rt. 1, Raleigh, N. C., June 10—The church here continues to grow in attendance. The last two Lord's Days, 4 have been baptized and 3 have confessed faults. We rejoice over this, and pray that others will soon see the light and obey the gospel. June 21-30, I will be in a meeting at Witt Springs, Ark.; and July 7-21, at Huff, Ark. These are few in number and need the prayers of the faithful that they may have the courage to face the trials before them, using the shield of faith to help them stand. The meeting at Ponce de Leon, Mo. has been called off; Bro. Barnes and family have sacrificed much to keep the good work going there and at Witt Springs, Ark. I pray their efforts will not be fruitless. May much good yet be done. We pray for the faithful.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., June 10—May 9-24, I was in Memphis, Tenn. during Bro. Cicero Goddard's meeting. A digressive preaching brother came wanting to help in the meeting, admitting he had no scripture for his practice of cups and classes. We agreed to go along with him and the other churches in Memphis if they would lay down their divisive practices, and practice what the Bible teaches. He did not return while I was there. Brethren, the word of God

will either draw or send you away. I had to leave a week before the meeting closed. I have been going to Shreveport, La. for treatment of my legs. They are better. My mother is now able to attend worship on Lord's Day; we are so thankful for your prayers in her behalf. I offer my thanks again to the brethren who continue to support me. May God bless all the faithful.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., June 17—I was at Lawrence Rd., Wichita Falls, Tex., May 18-19; I certainly enjoyed being with these good brethren again. They are at peace and seemed to be willing and desirous to do much for the Lord. I heard Bro. Wayne McKamie two nights in his meeting at Arlington, Tex.; I was asked to preach for him two nights when he lost his voice. I enjoyed hearing him and having him visit in my home. We enjoyed the Cassville, Mo. meeting very much. The attendance and interest were real good throughout. The cooperation of the congregations in that area was certainly appreciated. Enjoyed having Bro. Clovis Cook down for a week-end and a good visit with him. I feel the cause will move forward at Cassville as some of the younger men seem willing to take hold and move forward. I will be at Pearlhaven, Brookhaven, Miss., July 5-14; Jacksonville, Fla., July 19-28; Cincinnati, Ohio, July 31-Aug. 11. Pray for me and mine.

Cicero Goddard, Box 276, Samson, Ala., June 15—This to inform you that I have just closed a meeting in Memphis, Tenn. A week after I left, a preacher who had worked with the brethren who use Sunday School and individual cups confessed his errors to Bro. Cayson, and took his stand with the Lord's people. During the meeting in Memphis, I had him read for me, and he was convinced after we taught on women preachers and teachers. I would appreciate it very much if some of the preaching brethren would write to him and encourage him to continue in the faith. He is Bro. James Brooks, 3034 Chelsea Ave., Memphis, Tenn. I would like to return to Memphis soon; I feel we could convert the whole church there. I am now in a meeting at Lebanon, Mo. We are having rain nearly every night; therefore, the interest is not very good. We request your prayers that we may have success here. Bro. John Motley of Memphis passed away June 7; we buried him June 12. The church will miss him very much.

Lee Boek, 748 Grove St., San Luis Obispo, Calif., June 18—For the past 6 months, I have been working with the congregation here. Much of my work has consisted of canvassing and passing out tracts. Using this method, I obtained several appointments to study the Scriptures in people's homes and consequently have baptized 4 young people in the past month and a half. So, the congregation has two new young families for which all are thankful. We have several other very good prospects. Some have been restored to the faith, and others from digression meet with us. These are wonderful brethren, and they are willing to work. We hope to be able to continue this work very soon. Following my work here, I go to Sulphur, Okla.; then to Waterloo, Iowa, July 5-14; Montezuma, Iowa, July 19-28; Woodson, Tex., Aug. 2-11; Wichita Falls, Texas (Lawrence Rd.) Aug. 12-28. Please pray for our safety and success. I believe Bro. Dennis Cox, a fine Christian young man, interested in preaching the gospel, will be traveling with me.

Gillis Prince, Wedowee, Ala., June 17—The meetings at Florala, Ala. and Gretna, Fla. were enjoyable ones. The surrounding congregations cooperated nicely. We had visitors from Panama City and Jacksonville, Fla. The Lowery and Early congregations in Ala. were good to come. We feel that the seed sown will bring forth fruit in time. I enjoyed the association of Bro. David Macy at Florala. He is faithful and reliable; such men need to be kept busy in the Master's vineyard. Bro. Preston Brown at Panama City has done a good work there and is to be commended for his stand for truth. Brethren, call him; he is capable. June 30, I will close my work at Gretna, Fla. Let me say again that I

appreciate so much the brethren who have supported me in the work there. May the good Lord bless you all. Let us act like men in the faith; I warn you, we can not strengthen the weak, by weakening the strong. Of all sad words of tongue or pen, the saddest are these, "It might have been"; it might have been if we had so willed it. May the Lord bless the faithful. Pray for me and mine.

Bonnie B. Cayson, 1993 Burn Ham Ave., Memphis, Tenn., May 30—Among our visiting preachers here of late have been O. L. Smith, F. G. Fullmer, Garry Macy, G. B. Harrell and others. Bro. Cicero Goddard was with the colored brethren here in a meeting in May. Much interest was shown. Bro. Goddard is an able preacher and is worthy of support. The Lord willing, he plans to return this summer. Congregations supporting this work were Lawrenceburg, Tenn., Harrodsburg, Ind., and N. Watkins, Memphis. Lately, I have preached at Chapel Grove and Lawrenceburg, Tenn.; Batesville, and Denmark, Ark.; and both the colored and home congregations here in Memphis. Lawrenceburg has constructed a building that is a tribute to the Cause. In the past, due to my job, I have had to turn down some meetings and personal work. The American Bridge Co., where I have worked, will go out of business about July 31st. My plans, if it is the Lord's will, are to do more for the cause of Christ. I look forward to seeing many of my fellow-saints; may God continue to bless all is my humble prayer.

E. H. Miller, Box 538, LaGrange, Ga., June 17—We are busy getting things under way here for a good meeting with Bro. Jerry Cutter, June 22-30. Wife and I plan to go by Sulphur, Okla. for at least a day or two on our way to the meeting in Hale, Ark., July 5-14. We hope many nearby will be able to attend the meeting and help in this effort to build up the cause of Christ in that section. Bro. Morgan Simpson, one of our young preachers in Birmingham, Ala., plans to be with us at Sulphur and in the meeting at Hale. My wife was sick the entire time I was in the Flint, Mich. meeting, but she is better now. We had wonderful attendance and interest throughout the meeting; and as this is a young congregation the fine cooperation from Milford and Pontiac was certainly encouraging to me and the Flint congregation. There were some of them at every service, I believe; we had to rent chairs to seat them. I stayed in the home of Bro. and Sister Floyd Harris, and he was a great help in personal work as we visited day by day. Following the Ark. meeting, wife and I plan to be home the last half of July before leaving for the work in Arvin, Calif. (Aug. 4-18), where we had such a nice meeting last Aug. Pray for us and the cause of Christ everywhere.

J. Wayne McKamie, Route 1, McGregor, Tex., June 15—May 31-June 9, we were in Arlington, Texas for a wonderful meeting. Although we had met most of these brethren during meetings in Ft. Worth and Dallas, this was our first time to work with them in a meeting. We appreciate the fine cooperation extended by the congregation and all those in that area. During the meeting I was unable to speak for two nights; Bro. Morris, who happened to be at home, preached for us, restoring one. On the last night of the meeting five responded for which we were so thankful. On Wednesday night following this meeting, we were in McGregor for our regular service. Bro. and Sister Laney of Temple, Ga. worshipped with us; we appreciated their visit. At present (June 14), we are in Seymour, Mo. for another "first." We have, however, met many of these brethren in other places over the country. Certainly, we are looking forward to a good meeting. Our next work is in Wayne, W. Va., June 26-July 7; from there we will go to Chesapeake, Ohio, July 10-21; and from there to Pleasant Grove, Ind., July 26-August 4.

A necessity is something you can't get along without—but do. A luxury is something you ought to get along without—but don't.

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. XXXIV

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No. 8

"I BEHELD YOUR DEVOTIONS"

By Edwin S. Morris

Paul found the people of Athens with an altar with the inscription "to the unknown God." Paul said they ignorantly worshipped this but he would declare unto them the true God. Man has always been devoted to something whether it be right or wrong. He is either devoted to his job, family, God, himself or something. We can be devoted to our family, job, etc., but above all and foremost we are to be devoted to God. We have many Bible characters who were devoted to God and they leave us a good example to follow. One of these was Abraham. He was devoted to God always which is proved by his decisions when he came to different crises in his life. Abraham met with four great crises and each time his devotion to God in the matter was outstanding. We shall notice these four great crises, each of which involved a surrender of something naturally most dear.

(1) **His Country and kindred.** "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:" (Gen. 12:1). Paul shows us in Heb. 11 that in all this Abram had spiritual views; he looked for a better country, and considered the land of promise only as typical of the heavenly inheritance. God does not tell him what land it is, that he may still cause him to walk by faith and not by sight. Jesus teaches us in Matt. 10:34-39 that we, too, may have to forsake those of our household to serve God. Paul also teaches in 2 Cor. 6:14-18 that we must leave all to serve God. Abraham's great devotion caused him to leave his country and kindred and dwell as a stranger here upon earth to serve God.

(2) **His nephew Lot,** who was especially dear to Abraham by nature, as a possible heir and as a fellow believer. This separation is found in Gen. 13:1-18. Abraham did this because of his great love and devotion for God and also for Lot. He did not want any strife between him and Lot, and when God was to send fire and brimstone on those wicked cities, Abraham pleaded with God to spare the righteous. In 2 Peter 2:7-8, we find how these conditions effected Lot—"And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds. Vexed is to tire down with toil, exhaust with labor, to afflict or oppress

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THE LITTLE FOXES (II)

By Ronny F. Wade

As we promised last month, we are continuing our study of "The Little Foxes." Having already noticed the "Fox of Irreverence," we now pass to the:

Fox of Pride. Here is another of our arch enemies. He, like all the rest of his kind, slips into our lives unnoticed, and before we realize it we are slaves to his evil. We would do well to remember that "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:19). Humility is the opposite of pride, and the crowning virtue of a Christian. Jesus said, "Blessed are the meek, for they shall inherit the earth." It is humanly characteristic of us all to be lifted up at times. When this happens, may we remember that "a mountain shames a molehill until they are both humbled by the stars." However superior we may seem to be in our own estimation, in the sight of God, we are but frail creatures of the dust. I was recently impressed by the following from the pen of F. B. Meyer—"I used to think that God's gifts were on shelves one above the other, and that the taller we grow in Christian character the more easily we should reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower and that we have to go down, always down, to get His best gifts." How true! May God help us to never forget our humility, and should we become lifted up in our own conceit, may someone with loving care reach up and gently pull us down.

Fox of Envy—Here is an enemy of ours that not only saps us of our growth, but even interferes with our ability to grow. Of it Bullinger says, "It is always used in a bad sense; it is jealousy of another's success, depreciation of his worth, envy of his excellence." He also suggests that the Greek word translated envy is associated with the Greek word translated murder, both in sense and sound. If we are honest with ourselves, we cannot help but admit that those given to envy eventually, if not careful, become mental murderers. Envy is a terrible sin for many reasons. It not only destroys the object of our hatred and jealousy, but also destroys us. The man who becomes envious of another digs his own grave. Check your self, brother. Do you ever become jealous when someone enjoys more success than you? Do you have a feeling of resentment when someone has more than you? Do you depreciate another's value or worth to the Cause? Does it hurt you to admit that another is more excellent in some field

of endeavor? If you answer "yes" to these questions, or if there is room for doubt in your mind, you had better make some changes. The "little fox of envy" is stealing into your life, and will soon leave you stripped of every vestige of righteousness. I think I am safe in saying that envy has wrecked more homes, divided more congregations, and destroyed more friendships than any other sin.

Fox of Malice—This word means badness, and generically includes every form of evil, physical and moral; it is the wicked act of mind, malignity, vice, generally, in all its forms—Bullinger. Malice may be manifested in a lack of willingness to forgive. The parable of Jesus in Mt. 18 is a good example. It is said that Philip the Good, when some of his courtiers tried to persuade him to punish a man who had wronged him said—"It is a fine thing to have revenge in one's power; but it is a finer thing not to use it." AMEN to that a thousand times, but we do not even have the power of revenge, or maybe we should say the right of revenge, yet many times we thoughtlessly and carelessly use it. Here is another of those seemingly harmless little sins that can cause us so much spiritual distress. I fear that many times brethren become so intently interested in fighting adultery, murder, fornication and like sins that we forget that these "little foxes" are just as wrong and deadly. Some people, for fear that the church will fill up with what they consider to be a "big" sin, allow these little ones" to go unnoticed and unchecked. This should not be.

Fox of Neglect—Our closing consideration for this series is the sin of neglect. So many of us allow this little creature to "steal us blind" so to speak. It comes into our life, snatching golden opportunities from our grasp, and casts them carelessly aside. The state of neglect is one of not caring. How sad it is to see people who were once burning with zeal drift into a state of listlessness and neglect. In Heb. 2:3, our writer asks the all-important question, "How shall we escape if we neglect so great salvation?" You will notice that he does not say if we "fight" or "deny" this salvation, just "neglect" it. The horror of neglect is presented in Mt. 25 in the examples of the Ten Virgins and One Talent Man. May God help us to learn our lesson and never be deceived by this cunning, sly little creature.

—Box 564
Lebanon, Mo.

GOSPEL TENDERS

By Jim Hickey

We would like to notice briefly what we would call "Gospel Tenders." First, we might explain our title. The gospel is simply God's glad tidings or good news to man which contains the way to heaven. A tender is someone who tends. To tend means to "take care of, minister to; watch over, cultivate." I would like to point out three different classes of Gospel tenders. We might examine ourselves to see into which category we fit.

1. **Pretenders**—A pretender is sometimes called, in more stern language, a hypocrite. A hypocrite is a person who pretends to be what he is not; one who pretends to be better than he really is, or pious, virtuous, etc. without really being so. I also believe that we can be a hypocrite by pretending to be worse than we really are.

We can see these two kinds of hypocrisy in the events leading up to Christ's crucifixion. First, Judas, who was evil, kissed Jesus, appearing to be righteous (Matt. 26:49). Secondly, Peter, who was righteous, denied the Lord, making it appear that he did not know Him (Matt. 26:69-75). So, we can see that the first type of hypocrisy is hiding your sins so that people will think you are better than you really are, while the other type is parading your sins so people will think you are meaner than you really are.

2. **Intenders**—This type of person does not pretend, he simply intends. He would always have something in mind to do, he would always plan or purpose to do something, but he never does seem to get around to doing it. We have the Christian intender who plans in the future to shoulder his responsibilities in the church. We also have the person outside of Christ who someday intends to obey the gospel, and days go by, but this intender still refuses to take the initial steps.

Concerning such a person, H. W. Beecher once wrote, "What do you wait for? Do you wait for youth to pass? When I would bring to a friend a pleasant gift from my garden, I do not wait till the rose sheds its leaves, and pluck the remainder for that friend: I give it to him while it is in its highest state of freshness and beauty. And would you bring to God the greatest, the dearest, the noblest, the best of friends, your soul after the bloom of youth is dropped and you have come into the years of decay?"

3. **Contenders**—Jude tells us in his epistle that it is important to be contenders and not intenders or pretenders. Hear him: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Some might say, "Well, then, what does it mean to contend?" When we contend in the Bible sense we are striving in spiritual combat, or opposition, fighting and struggling. Our only weapon should be the sword of the Spirit which is the word of God.

Finally, to realize the importance of earnestly contending, we must understand that souls are passing off this stage of action every day, work is going undone, discord and distress are on the increase in many quarters of the religious world. "Behold, I say unto you, lift up your eyes, and look on the fields: for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together (John 4:35-36).

Let us all resolve to be contenders for the faith.
—2419 Leafdale, El Monte, Calif.

When a man is drifting through life seeking nothing outside of self-gratification, the world must become increasingly a barren and forbidding wilderness.

Parents who wish to train up a child in the way it should go, must go in the way in which they would have their child go.

The finest qualities of our nature, like the bloom of fruits, can be preserved only by the most delicate handling.

PUTTING AWAY CHILDISH THINGS

By Barney Owens

The Apostle Paul writes in 1 Cor. 13:11: "When I was a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." Just as Paul, all of us are to pass from childhood into adulthood; thus all of our actions, thoughts and affections must change. In studying this subject there are some traits of the child which we do not want to put away, and some that we must put away. First, let us notice some childish things that we are not to put away.

Please read Matt. 18:3-4. In verse 3, Jesus teaches that we must be converted, which is to change or turn. We all realize that repenting or turning is something that must be done in order to enter the kingdom. In becoming as little children we are to be humble, teachable, and free from any selfish ambition as is a little child. In verse 4, we learn and can easily see that the way to go up in this kingdom is to go down. Other scriptures indicate that the humble and meek shall be lifted up.

We find in Isaiah 12:2: "Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song. . ." Isaiah truly had great faith and we today need faith such as this. Far too often the children of today far surpass our faith. I know that we have all seen little children grasp the hand of a parent in time of danger. This indicates that they have faith in that one to keep them safe from harm. Let us learn a lesson and learn it well from the little folks, and apply such faith in God. Remember the words of the Hebrew writer: "Without faith it is impossible to please him" (Heb. 11:6).

We now notice that children are, more often than not, **sympathetic**. We must also have this in our lives. Paul says in Rom. 12:15, "Rejoice with them that do rejoice, and weep with them that weep." We are to take an interest in the prosperity, health, and happiness of others. When such good fortune comes in their lives to cause rejoicing, the same should take place in our hearts for them. On the other hand, when others are in distress we should have a sympathizing, compassionate heart. If it be at all possible, let us enter into their sorrows even to bearing part of the burden.

Again, in Eph. 4:32, we are commanded to be **tenderhearted**, which means to be compassionate, sympathetic, or pitiful. Let each of us try to help one another when help is needed and have a happy heart with those who, because of good fortune, do not need help.

Last of the things we ought not to put away is the forgiveness of a child. "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:13). Forbearing one another is perhaps one of the duties that is hardest for some of us. We must avoid all occasions of irritating or provoking one another. At times, it seems that some of my brethren do some things that I can not understand. Yet, when I think about it, doubtless it is that I, too, do things that they do not understand. I believe if we all bear this truth in mind, it will help us to bear with our brethren. Akin to forbearing is **forgiving**: we as soldiers of Christ must have a readiness to forgive as did our Captain.

Shall we not forgive as soon as acknowledgment is made?

Now, let us notice some childish things that we should not put away: first, is that of gossip. A child, a lot of times, will tell things he ought not. The people in Old Testament times were commanded not to be talebearers (Lev. 19:16). Exhortation is given to Timothy in 1 Tim. 5:13 concerning the young widows, in particular, but most certainly it has general application. It seems that the widows would wander or stroll about, having idle or free time, indulging in empty or foolish talk, and meddling in the concerns of others. In so doing they would sow the seed of discord, while lying, slandering, and backbiting their neighbors. Let us learn not to do such things. The Lord has put our tongue in a cage, so to speak; let us try to keep the door closed more often.

Then, too, a child does **desire attention**: often times, if he does not receive it by being good, he becomes bad in order to get it. Sometimes, he will resort to doing things which he thinks are big. This thought should be far from the Christian's mind. As has already been mentioned, we are to be a humble people. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Pet. 5:6). We know and understand that God will give grace to the humble, and in the time to come we shall be exalted.

A trait of a child that is found in the adult is the **craving for amusement**: We read in 1 Tim. 3:4 "that some were lovers of pleasure more than lovers of God." The people of God (Christians) are to have some pleasures in this life, but too often we actually serve pleasure as though it were our God. Some have been known to take trips, etc., and forget all about God. Then, too, there have been those who indulge year round in pleasures without restraint. Some even get so over excited with a picnic after service that they go through the worship service as though it were just a habit, and they would have skipped it if the members of the church were not the ones having it. These things and others are pleasures which handled in the ways mentioned make one a lover of pleasures rather than a lover of God.

Next, a child is often **fussy**: one who is always finding things wrong and complaining about them. Let us remember the words of Paul, "If it be possible, as much as lieth in you, live peaceably with all men." According to the language of Paul, I think it is only fair to say that there are some with whom we cannot live peaceably. Yet, if it is within the realm of doing good, that is what we are to do. We are not to let discord lie at our door. We have no control over our fellow man, yet over ourselves we do. Please notice Rom. 14:19 and Matt. 5:9.

Last, we all know how at times a child can be so **discourteous**. Peter says in 1 Pet. 3:8 ". . . be courteous." We are all to have a friendly mind and disposition. Remember the words of Paul in 1 Cor. 13:11, and let us grow out of these undesirable things. Shall we pass from childhood to adulthood as Christians? The challenge is ours. May God bless the faithful.

—11312 Orchard
Cincinnati, Ohio

The stars are beautiful only to those who look up and appreciate them. So with the gifts of God.

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EDITORS

Homer L. King.....1061 No. Pilgrim, Stockton, California
D. B. (Don) McCord.....17727 E. Benbow, Covina, California
Clovie T. Cook,809 Lyons, Kansas City, Kan.
Ronny F. WadeBox 564, Lebanon, Mo.
Edwin S. Morris905 Bluewood Dr., Dallas, Tex.

PUBLISHER

Homer L. King.....1061 No. Pilgrim, Stockton, California
Telephone: Howard 6-8894

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THIS AND THAT

Acknowledgment—Bro. Homer L. King wishes to acknowledge with his sincerest thanks the following help: Healdton, Okla.—\$25; Lee Summit, Mo.—\$50.

My new address—Would all of our readers please note my change of address from 757 N. Cedar Dr., Covina, Calif. to 17727 E. Benbow, Covina, Calif. We are requested to use our new postal code number which is 91723.

This issue—We are sorry that this issue is a little later than usual. Much of the material was sent to my home address; my wife in turn had to send it on to me; editing and arranging has been done in the midst of a very busy meeting schedule. We appreciate your understanding and patience; we will try to be more on schedule henceforth.

Africa—The African work continues to go forward. As we go to press, no recent word from Brethren James Orten and Jerry Cutter has come to us; we feel sure in the next issue they will have a report for brethren. The congregation at Lebanon, Mo., who is performing congregational functions in this work, along with these two worthy brethren would kindly urge that, if you have not done so, to please communicate with both of these brethren directly in behalf of this work.

Our helpers—Our subscription list this month is most encouraging. Won't you continue to help us in this work? Everything you say or do is most appreciated even though we do not always tell you so; our sincerest thanks to all.

Articles—Brethren and preachers have supplied us with some very good articles. For this we are very grateful. If yours does not appear as soon as you think it should, please be patient with us; we shall do our best for the cause of Christ and for you as we consider your words for publication, please be assured. As days go by, I am made more and more aware of the worth of my brethren, their help and good-will. May God bless them all. I do need your prayers!

—D. B. McCord

OUR HELPERS

You will find listed below the names of those sending subs from June 21 to July 21, and opposite the name the number of subs sent. We want to express again our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list and report any errors to us immediately.

Edwin S. Morris—21; Elizabeth Byford—20; Bill Roden—8; Luther Bock—6; John Stidham—5; Mrs. Bertie Newman—5; E. H. Miller—5; Tom E. Smith—4; Byron Kramer—4; Bennie Cryer—3; C. G. Pontruff—3; Norman Thurman—3; Mrs. Oscar Greer—2; Elmer Sutton—2; Hal Woodruff—2; Ruth Leonard—2; R. F. Nichols—2; C. A. Smith—2; Charles Everett—2; E. M. Studer—2; Melvin McElroy—2; James R. Stewart—2; Joe Spitzer—2; B. F. Leonard—2; Ronny Wade—2; Ray Lambert—2; Jim Hickey—2; Darlene Pennington—1; C. K. Smith—1; Phelan Thompson—1; Harvey Williams—1; Ray Meredith—1; Mrs. George Rozelle—1; Daisy Spradley—1; E. L. Nichols—1; F. G. Keele—1; Herman Fink—1; Glenn Elnore—1; Joe D. Elmore—1; Olan Heathcock—1; D. O. Fancher—1; W. A. Sneed—1; Thomas S. Smith—1; Orville Lee Smith—1; T. L. Rickard—1; Cleo Fancher—1; Taylor Joyce—1; Joe L. Norton—1; John Robinson—1; Cora Campbell—1; Clayton Fancher—1; Don Koons—1; James Hensley—1; Don Snow—1; Mrs. Ada Fields—1; Fred Jennings—1; Jim Oakley—1; Leonard McKinney—1; Cecile Cude—1; Howard Walker—1; A. R. Stover—1; L. M. Walker—1; Willadene Armstrong—1; Glen M. Lewis—1; L. A. Warren—1; Vivian Chapman—1; Mrs. Mae Allsup—1; James Orten—1; Byron W. Jones—1; Riley Phillips—1; Elizabeth Wilson—1; Dan Sexton—1; Lucille Jenkins—1; C. W. McKinney—1; Charles McClellan—1; John MacCollum—1; Mrs. Robert Kramer—1; W. S. Cummings—1. Total 170.

NOTICE OF INTEREST

Sometime ago I was at Oklahoma City in a singing school at which time Bro. Ted V. Head asked me to put a piece in the paper to let members of the church who are interested in adopting children (who are willing to open their hearts and their homes to children who need Christian homes and Christian parents), that he is in a position to give them information that will help them. I am sorry that I do not have his address, but he can be contacted by writing him in care of any of the brethren at Oklahoma City, Okla.

—Paul O. Nichols

MEET BRO. J. T. BROOKS

Several weeks ago, Bro. Cicero Goddard was conducting a meeting in this city, Memphis, Tenn., and I had a chance to learn the whole truth, only by trying to help him carry God's word. Now, we are able to see how God works things, and as soon as I learned the truth, I and others corrected our error. For many years I was a Baptist preacher, then I heard the truth and obeyed it and for many years, preached for the church of Christ in error. By our faith and works through the providence of God, we are going to try to purchase a place of worship. Please note field report in this issue.

—J. T. Brooks

1317 N. Willett St.
Memphis, Tenn.

A NEW CONGREGATION

There is now a group of brethren worshipping scripturally in Littlefield, Texas. We are meeting in the Seventh Day Adventist Building, on 9th St., just off the Levelland highway. We meet on Lord's Day at 10:30 A.M., and 6:00 P.M.; and Thurs. at 8:00 P.M. All are welcome.

—Harvey Williams

TEXAS MEETING

We take this opportunity to announce the Labor Day meeting at Graham, Tex., beginning Aug. 25 and continuing through Sept. 2, with Bro. Paul O. Nichols doing the preaching. Graham, with its suburban population of approximately 1,000, lies nestled in a valley surrounded by low hills; this gateway to scenic beauty is known as "the greatest inland summer resort." It has a lake of its own, and Possum Kingdom State Park, with its lake of more than 300 miles of shore line, is only 35 miles away. Why not plan to spend at least part of your vacation here, associated with fellow-builders, all ever striving to build up this spiritual house. Those desiring lodging, please let your needs be known. We have a listing of apartments, cabins, bedrooms, with or without kitchen privileges; all are at reasonable rates.

Our services will begin at 7:45 week nights; 10:30 Lord's Day morning and 6:00 Lord's Day evening. The church building is located at Second and Grove. On Labor Day, we will meet in the American Legion Building, south side of the square, beginning at 10:00 A.M. Speakers and teachers, will you please let us hear from you in advance? We will also need to know how many will desire lunch, to be served at the building, a complete meal for not more than \$1.00 a person. Please let us hear from you. You may communicate with the writer at 830 Virginia St., Graham, Texas, Phone LI 9-0429.

—Cleo Fancher

THEY NEED HELP

(The following two appeals have recently come to our attention. I know these brethren and consider them faithful to Him Whose we are. It is my hope that able brethren will answer their worthy appeals. Won't you do so right away? DMc)

Merced, Calif.—For the past several years, we have tried to repair our building and keep it nice, but due to the neighborhood conditions, we are unable to do so. We now have a chance to sell at a fair price, and purchase a nice building in a very good location, with good prospects for growth. We will have approximately \$3900. We will need \$1700 to close. Any contributions you can make would be most helpful and very much appreciated. The building is located on the corner of Sierra Vista and Drakely in Atwater, Calif. Contributions can be sent to the following addresses: Doyle Brown, Box 18, Livingston, Calif. or Eugene Broughton, 6651 Hwy. 152, Chowchilla, Calif.

Clintonville, W. Va.—We are getting started on our new building, but we are in need of help. Assistance from any of the churches will be most appreciated. You may communicate with the church of Christ, in care of Melvin Shortridge, Clintonville, W. Va.

THIS NATION (I)

By J. W. Kornegay

The Bible teaches how a nation can remain strong; it also teaches what will weaken a nation and cause its downfall and destruction. A nation's strength can be measured by the amount of righteousness found in it. When a nation becomes generally openly wicked, it is headed for certain destruction.

So long as the Israelites worshipped God and obeyed His commandments, God fought their battles for them and gave them a land that flowed with milk and honey. But, when the Israelites began marrying strange women, and worshipping their idols, God stopped fighting their battles and eventually allowed the Babylonians to take them into captivity.

What, we may ask, is the condition of this nation? Is it generally righteous or is it generally and openly wicked? Is its future bright or is it headed for a downfall unless some drastic changes are made? The answers to these all-important questions are evident.

This nation praises God with its lips. In Ps. 33:12, we read: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." This nation supposedly worships God; nearly all of our people say they believe in only one God.

In 1 John 2:3-4, we read, "And hereby we know that we know him if we keep his commandments. He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him." Just believing that there is only one God is not enough for a nation to remain strong and escape destruction. Our people must know God, at least, to some extent. To know God is to walk with Him; He positively will not dwell with sin. People who are engaging in sin cannot enjoy a blessed association with God. We can be sure that we know God if we keep His commandments.

In Exo. 20:3-4, we read, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath or that is in the water under the earth." God continues speaking in verse six: "And showing mercy unto thousands of them that love me and keep my commandments." When God gave the Ten Commandments to the Jews through Moses, He commanded them not to worship any God but Himself. He reminded them also that He showed mercy to those who kept His commandments.

This nation does not obey God. We do not expect the majority of the people to obey the gospel and be added to the Lord's church, but to escape a downfall, the majority of the people of this nation will have to at least obey the basic principles of righteousness that are found in God's word. We cannot be generally and openly wicked as a nation and always survive if the Bible is true.

In Jer. 7:28, we read, "But thou shalt say unto them, this is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction." God told this great prophet to stand in the gate of the temple and rebuke the Israelites because of their many sins—that they were a nation that had not obeyed the voice of the Lord and would not receive any correction.

Jeremiah cried out to the Israelites about their sins as they entered the temple to worship God. If it were necessary for a prophet to rebuke the Israelites

of their sins as they came to worship, we can see it is not enough just to worship God. We must obey the commands of God to escape destruction as a nation and as individuals. (To be continued)

—Rt. 1, Raleigh, N. C.

WORDS TO REMEMBER

"If we abide by the principles taught in the Bible, our country will go on prospering, but if we neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury us and our glory in profound obscurity."—Daniel Webster

—Selected by Jim Hickey

THE CHURCH OF CHRIST IN FAITH AND PRACTICE (I)

(The following is the complete text (in two installments) of a tract that is printed for free distribution by Bro. Robert Strain, Harrodsburg, Ind. As an added and helpful feature, Bro. Strain will have printed on the back cover the address and times of services in your local congregation. This service is yours for the asking. Bro. Robert Strain is to be commended for this work of faith and love. He would kindly urge that you write to him your needs; won't you do this, and then make every effort to distribute this informative tract, a compilation of brief articles by different brethren on various themes. Remember, these are free; won't you order them, and then use them every one to the best possible advantage for His cause.—DBMc)

THE NAME

Miles King

Is there anything in a name? Possibly you have heard people say that there is nothing in a name and that the name doesn't amount to anything, or that it is not important. If the name is not important why did God change Abraham's name from Abram to Abraham? Why did He change Sarah's name from Sarai to Sarah and Jacob's name from Jacob to Israel? (Gen. 17:5, 15; 32:27, 28).

If there is nothing in a name why do people not name their sons Judas or Nero or Lucifer? Or why do they not sign checks with the name of a friend? Here is the answer. NAMES ARE IMPORTANT!

Especially is the name of Christ important. Before his birth an angel announced to Mary, "And, behold, thou shalt bring forth a son, and call his name JESUS (Luke 1:31). Jesus pointed out to the apostles: "If ye shall ask anything IN MY NAME, I will do it" (John 14:14). Then Paul later said, "And whatsoever ye do in word or in deed, do all IN THE NAME OF THE LORD JESUS" (Col. 3:17).

Then Peter said when speaking of Christ, "Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved." (Acts 4:12).

In the New Testament the disciples were called Christians (Acts 11:26). They were commanded to glorify God in this name (1 Pet. 4:16). Now today we should strive to be nothing more or less than Christians. Would you not lay aside every human religious name and glorify God through the name of His Son? To do so you will need to become a Christian and wear the name of Jesus Christ our Lord.

FAITH

Johnny Elmore

WHAT IS FAITH? The writer of Hebrews states, "Faith means the assurance of what we hope for; it is our conviction about things we cannot see," (Heb. 11:1, Goodspeed). Prof. G. B. Smith defines it: "An attitude of confidence in the reality and trustworthiness of something that cannot be absolutely proved." I have never seen New York City, yet I am confident there is such a place. I cannot foresee the honesty and integrity of friends, yet I have confidence in them. Religiously, faith involves confidence that super-human powers will be exercised for one's good if proper conditions on the believer's part are fulfilled. Faith in the ability to trust God even when we cannot trace Him, to believe when others doubt, to endure when others falter, to sing when others lament, and to hope when others despair.

FAITH IN CHRIST IS ESSENTIAL TO SALVATION. When the Phillippian jailer implored, "What must I do to be saved?" Paul and Silas replied, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house," (Acts 16:30, 31). Christ said, "Ye believe in God, believe also in me," (John 14:1), and, "If ye believe not that I am he, ye shall die in your sins." (John 8:24).

HOW DOES FAITH COME? Faith is the result of testimony believed. The New Testament was written to produce faith. John wrote, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name," (John 20:30, 31). When the testimony of the witness is believed, whether preached (Rom. 10:17), or written, faith is the result.

FAITH ONLY WILL NOT SAVE. The New Testament teaches that we are not justified by faith only, James 2:24, that faith apart from works does not profit, James 2:14, that faith separate from works is imperfect, James 2:22, and that faith without works is as dead as a corpse, James 2:26.

BELIEVERS GIVEN POWER TO BECOME SONS. Although faith, mere assent of the mind, will not save, it gives authority or power. John declares, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name," (John 1:12). Jesus said, "Whosoever believeth in Him should not perish, but have everlasting life." Truly, believers in Christ should not perish. They have the right to become sons of God. If you are not a child of God but you are a believer, will you not exercise the right you have to obey the Saviour's voice in all things, and become a child of God?

REPENTANCE

Clovis T. Cook

It may be said that Repentance is as old as sin, because sin calls for, and demands Repentance. The only way to free ourselves of the guilt and consequence of sin is through Repentance. It seems to be the burden of John's preaching: his was, "Repent ye: for the kingdom of Heaven is at hand." (Matt. 3-2). Jesus taught it repeatedly by precept, parable, and exhortation. His warning is, "Except ye repent, ye shall all likewise perish" (Luke 13:3). It was a part of the great com-

mission. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem" (Luke 24:46). Paul declared, "The times of this ignorance God winked at but now commandeth all men everywhere to repent" (Acts 17:30). Peter reasoned, "The Lord is not slack concerning his promise as some men count slackness: but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

What is Repentance? Does the word of God define this important term? Some say that Repentance is sorrow. It is true that Godly sorrow is an essential element of Repentance, but it alone is not Repentance. Many people think that when tears flow freely they have Repented, this is not necessarily so. Some repent and never weep and some weep and never repent. Paul said, "Godly sorrow worketh repentance, not to be repented of" (2 Cor. 7:10). Repentance is an actual change of mind, purpose, inclination, and the amendment of ones ways; John, evidently with doubt in his mind as to the purity of purpose of some who came to him for baptism, called upon them to "bring forth fruits meet for repentance" (Matt. 3:8). This was right for genuine Repentance, like a good tree will always bear good fruit. Repentance must be, and this obligation is laid upon the sinner.

CONFESSION

Leon Fancher

Jesus said in Matthew 12:34, "for out of the abundance of the heart the mouth speaketh." This is true whether there is good or evil in the heart. If our hearts are evil we will speak evil; if our hearts are righteous we will speak forth righteously. This is in accord with Paul's statement, "for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." (Romans 10:10).

Confession, then, is simply faith stated. This may be the reason why confession as such is not specifically mentioned in many of the cases of conversion. Confession is not really a command, but it is the result of a command.

In dealing with cause and effect, the cause is always greater than the effect. Confession is an effort prompted by faith, the cause. Faith which is the cause is greater than confession, the effect. If a person does not truly believe that Jesus Christ is God's son he will not sincerely confess it. However if a person believes from the abundance of his heart he will want to make known this faith and will do so with his mouth.

Faith is a motivating power, but faith must have at its side love. One may have faith and yet because of a lack of love not be willing to confess his faith. This was true of the rulers in John 12:42, 43; "Nevertheless among the chief rulers also many believed on him: but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God." Let perfect love cast out your fears that true faith might move or motivate you to confess him.

Jesus said in Mark 16:16, "He that believeth and is baptized shall be saved." We are only authorized to baptize believers, but we cannot read the heart as does God. That is why in answer to the eunuch's question;

"Here is water; what doth hinder me to be baptized?" (Acts 8:36). Phillip answered: "If thou believest with all thine heart thou mayest." (Verse 37) Phillip would only know that the eunuch believed when the eunuch said so. When he stated his faith with these noble words, "I believe that Jesus Christ is the Son of God" I believe his mouth was speaking what his heart abundantly believed. He was then immersed. "With the heart man believes . . . and with the mouth confession is made" (Rom. 10:10). Whether this is in private or public, before one or a thousand, appears to be of little importance or no significance.

In the apostolic age they preached Christ, they told of his tragic death, his triumphant resurrection, and his ascension to God. When men believed this sufficiently to abandon sin they confessed it and were baptized. After which they were taught to observe all things commanded and continued to confess Christ daily. Confession does not cease at baptism but is a Christian attribute that should continue through out life. We should constantly tell the world of our faith in Christ.

BAPTISM

Edwin Morris

In Matt. 28:19, Jesus said, "teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost." Scriptural baptism is to be administered in the name of Trinity. There is but one baptism (Eph. 4:5). This one baptism is water baptism (Acts 10:47, Acts 8:36).

The word baptize comes from the Greek word "baptizo" and Thayer's (Greek-English Lexicon) defines it as, "immerge, submerge, immersion." Persons sufficiently taught are to be baptized, or immersed, in water in the name of the Father, the Son, and the Holy Ghost. Thus we see the mode of baptism is to be a burial. Col. 2:12 says, "Buried with him in baptism." Rom. 6:4, "Therefore we are buried with him by baptism into death."

Why should a person be baptized, or what is the purpose of baptism? The scriptures plainly teach us why we should be baptized.

1. It is a command from God (Acts 10:48).
2. It is for the answer of a good conscience toward God (1 Pet. 3:21).
3. It is for the purpose of getting into Christ (Gal. 3:27).
4. It is to get into Christ's death (Rom. 6:3).
5. It enables one to be raised with Christ (Col. 2:12, Rom. 6:5).
6. It enables one to walk in newness of life (Rom. 6:4).
7. By baptism we enter the Kingdom of God (John 3:5).
8. By baptism we have the forgiveness of sins (Acts 2:38, Acts 22:16).
9. By baptism we are saved (Mark 16:16).

In each case of conversion in the book of Acts penitent believers are taught to be baptized. In Acts 2:37 the multitude asked, "What shall we do?" In verse 38 Peter answered, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins." Verse 41, "Then they that gladly received his word were baptized." In Acts 8:12, 13 the Samaritans and Simon himself were baptized. In verses 36-39 the Eunuch was baptized. In Acts 10:47-48 Cornelius and

others were baptized. In Acts 16:14-15 Lydia and her household were baptized. In verses 30-33 the jailer was baptized. In Acts 18:3 the Corinthians were baptized. And in Acts 22:16 Saul was baptized. The scriptures teach that baptism is essential to salvation.

(To be continued)

OUR DEPARTED

Williams—Teresa Lee Williams was born Feb. 25, 1957; she returned to God who gave her life on June 13, 1963. She was the only daughter of Robert and Sue Williams, Salinas, Calif.; the grand daughter of Harvey and Lee Williams, Lubbock, Tex.; and the sister of Kenneth and David Williams. Under the title of "Another Angel Was Born," Bro. Melvin McElroy, Salinas, Calif., wrote the following and more: "The sunlight seems a little dimmer; the songs of the birds seem a little sadder; the smiles of all who knew her are a little slower. The Lord has taken a precious little girl into eternal rest and to be supremely joyful in His divine presence as she basks in the warmth of His smile."

—Adapted from church bulletin, Salinas, Calif.

Bigham—My brother in Christ, Claude William Bigham was born May 22, 1903 at Attala, Ala. He passed away July 14, 1963, having lived 60 years, 1 mo. and 22 days. His was a full, useful, happy life. He married his faithful companion and helpmeet, Grace Alice Grady, on Mar. 14, 1925 at Gadsden, Ala. She was the source of much of his strength, comfort and courage during the 38 years of their life together. They both obeyed the gospel in 1935. They moved to Greenfield, Calif. in 1950 and within a few short years, the weight of responsibility of that congregation became almost his alone. This man, though small in stature, stood firm, unbowed, and tall with the courage we knew and loved in him, as he served his God and his brethren. Bro. Claude's speech was plain with, as he said, "No fourteen dollar words," but his mind was sharp and he had, ever ready at his command, appropriate scripture and his own homespun parables that he taught and shared with us. This legacy I value very highly. Bro. Bigham was a poor man in this world's goods, but he had a wealth beyond most of our fondest dreams. I was deeply moved when I was allowed to witness this wealth when 8 sons and 3 lovely daughters virtually stopped their personal lives and came hundreds of miles to aid and comfort him. He surely "brought them up in the nurture and admonition of the Lord." These wonderful children are: James and Gene, Long Beach, Calif.; Thomas, Okanogan, Wash.; Carl and Joseph, San Francisco, Calif.; Clyde, Porterville, Calif.; Charles, USS Hollister, United States Navy; Terry Don, Salinas; the daughters are: Margaret Ann Plumb, Stockton, Calif.; Jewel Higdon, San Francisco; and Iva Gail Bigham, Salinas. One son, Buddy, preceded Bro. Bigham in death. There are also 4 sisters and 3 brothers, all of Ala. There are many grandchildren, for whom Bro. Bigham was the sun of their lives, and who will love him in their memories. Bro. Bigham, after years of poor health, suddenly became seriously ill at one of the beautiful moments of his life. In the company of his dearest friend, Bro. Marvin Teeters, he among many brothers and sisters in Christ, was enjoying 7 days of fellowship, study and prayer in Yosemite Nat'l Park, Calif. when he fell into a deep coma, from which he aroused for perhaps only brief periods

of time, before his passing. He was very precious to us all; no one can now fill his place, and we do not want it filled. He was ours for awhile, and we want his place for him alone.

—M. L. McElroy

"I BEHELD YOUR DEVOTIONS"—

(Continued from page one)

with evils. The vile lives of the people of these two cities wore Lot down as his soul rebelled against the filth he saw always about him. **Filthy conversation** is a manner of life. Wicked is lawless; it is used of one who breaks through the restraint of law and gratifies his lusts. When Abraham had given Lot his choice, he chose the plain of Jordan and the neighborhood of Sodom. When he made the choice it was said that "the men of Sodom were wicked and sinners against God exceedingly" (Gen. 13:13). When the results of his choice became apparent to him, it appears that he often desired to leave but was not able. Forced to live daily in the presence of gross and unrestrained licentiousness, and to see and to hear it constantly, he kept on tormenting his righteous soul with the lawlessness about him. It should be observed that it was Lot who tormented his own soul at what he witnessed. The words describe the pain that a naturally righteous man would experience at the sight of such ungodly lawlessness as that which existed in Sodom.

(3) **Abraham's own plan about Ishmael.** God told Abraham in Gen. 17:16: "And I will bless her, and give thee a Son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." Now, notice verses 17-18—"Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee!" Here Abraham no doubt is disappointed when God tells him that it will not be Ishmael but a son, Isaac, shall be born, and will be the one who is the heir. But even in this, Abraham was devoted to God and believed it would be as God said. Then came the greatest crisis of all:

(4) **He was to offer Isaac**—"thy son, thine only son Isaac, whom thou lovest" (Gen. 22:1-19). Abraham here believed God and carried this out by prompt obedience to God. No doubt, he had faith that God would provide the sacrifice. In Gen. 22:5, "And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." Notice that Abraham says that "I and the lad—will return again to you." Even though he was to do this it seems that Abraham had faith that the lad would be spared. However, he was willing if it be God's will to offer the lad as God commanded. These four great crises show his great devotion to His God.

Many Christians of old were devoted to God. Paul certainly is a good example as evidenced from 2 Cor. 11:24-28, especially in verse 28, where he says, "Beside those things that are without, that which cometh upon me daily, the care of all the churches." None but a conscientious person, who has at heart the salvation of souls, can enter into the apostle's feelings in this place. His physical sufferings and labors were not all; there were constant care and anxiety for the churches. Paul had the shepherd's heart.

I am afraid today that many are not devoted to God. They do not love Him and His cause as they should. They care not if they worship Him in a way to please Him; they care not if they miss the services of the church; they care not if some quit the church; they care not if some are discouraged because of the evil in their lives; they care not if we have good, edifying lessons in our services; they are unconcerned about the work of the church, the business meetings, place of worship, etc.; they care not if preachers are kept busy, supported, etc. Too much devotion to self and self-interest and not enough devotion to God is the rule of the day. May God help us to devote ourselves to His service.

—905 Bluewood Drive
Dallas, Texas 75232



F. G. Keele, Eola, Tex., July 19—Bro. John Modgling is to preach for us Lord's Day. We are doing about as usual. Here is our renewal. We enjoy the paper very much.

E. F. Mauwa, Box 15, Ntondwe, Nyasaland, Africa, July 12—June 9, I was at Mwenya Vlg. with 5 baptized and 4 confessions. June 16, I was at Kalino with 8 baptized and 3 confessed. June 23, I baptized 5 others and on July 5, I was at Mina Vlg.

Elmer Sutton, Bardley, Mo., July 1—The church here is at peace and in one accord. June 23, a young man and his wife made the good confession and were baptized into Christ. We take courage to keep pressing on in the work of our Lord. Here are two renewals.

L. Chidothe, Nzizira Vlg., N. A. Mthiramanje, P. O. Luchenza, Nyasaland, Africa, July 11 — My work is growing here. I do not have support. I have 6 children, and without sufficient clothing. Don't forget me, please. I baptize someone every week; I do not rest.

J. Harold King, 2352 So. Maryland, Springfield, Mo., 65804, July 12—We are looking forward to our meeting with Bro. Don McCord, July 19-28. Beginning Aug. 18, the church here on Benton Ave. will begin meeting at an earlier hour, 6:00 P.M. We hope those in our area will please take notice.

C. G. Pontruff, Rt. 1, Box 215, Rockdale, Tex., July 15—I wish to thank you for printing my "Open Letter to a Do-Nothing Congregation" in the last issue. I only hope it serves the purpose for which it is intended. Keep up the good work in printing the truth. Here are 3 subs.

Donald K. Snow, 70 Ruzelle Dr., S. W., Atlanta 15, Ga., July 8—Since moving to Atlanta, Ga., wife and I worship with the church at Marietta, Ga. The congregation continues to grow in faith and number. We have

a gospel meeting July 14-21 with Bro. Johnny Fisher, Lawrenceburg, Tenn. doing the preaching. I continue to preach at various congregations in Ga. and Ala. Here is my renewal.

Garry Macy, Rt. 3, Anderson, Mo., July 7—We enjoyed 5 days of the Sulphur Okla. meeting. Our meetings are: July 8-14, Stidham, Okla.; July 20-28, Legal, Okla.; Aug. 18-Sept. 1, Baton Rouge, La.; Sept. 7-15, Milford, Mich. Brethren, it is high time that we awake from slumber and prepare ourselves to meet God.

Witness Maloya, Box 15, Ntondwe, Nyasaland, Africa, July 12—On June 2, I was at Chikapa church with 6 baptized and 3 confessions. June 9, I was at Domazi with 6 baptized and 6 confessions. On June 12, I was at Mwala Vlg., with 12 baptized. June 16, I was at Kalino with 6 baptized; June 23, I was at Mwenye with 7 baptized.

M. L. McElroy, 2297 San Miguel Rd., Salinas, Calif., July 16—We, at the congregation here, continue to try to serve and obey God, serve our fellow-men, and live in peace with all men. Pray for us; we are so weak and need the strength of the love of our brethren to help us stand. We welcome all who fear God to come and worship with us.

J. J. B. Malowa, Pelusi church, Box 12, Cholo, Nyasaland, Africa, July 4—June 2, I preached at Nameta Vlg.; 46 were present. June 9, I preached at Pelusi church with 63 present, and 7 came forward to confess. June 16, I preached at Maoni church; June 23, I preached at Pelusi along with Brethren J. Mbela and N. Twanje; 16 were baptized here. I would be so thankful to receive a copy of Young's Analytical Concordance; I need it.

Peluse Kalongonda, Nkoko Vlg., N. A. Mkhumba, P. O. Palombe, Nyasaland, Africa, July 3—On June 8, we buried the son of Bro. Ebereson Lipwasa. June 9, we were at Zemje with 116 present. June 7, we had meetings at the Chief Manjola Likaka Area; 128 attended and 7 were baptized. June 24, we had great sorrow; Sister Maria Sikelo passed away. June 29, we were at Likaka with 14 baptized. My health is fine, but my wife is sick.

Jesus Rodriguez, Calle Venezuela No. 5142, Col. Matamoros, Nuevo Laredo, Tamps., Mexico, July 2—We try to pay attention to the sacred Bible here and teach it to others that they may teach it to others in turn. We need to stay in touch with our Savior; if we do not, we can do nothing. We must keep ourselves unspotted from the world, ask for our daily bread, and not spend foolishly on the enjoyments of this world. Read James 4:1-4.

Jim Hickey, 2419 Leafdale, El Monte, Calif., July 22—This past month, Bro. Don McCord and I have been with the brethren at Ardmore, Okla. and Benton Ave., Springfield, Mo. I have preached at the following congregations one or more times: Highway City, Calif.; Oklahoma City, Okla. (both at Capitol Hill and 21st St.); Ada, Okla.; and Lebanon, Mo. I am looking forward to being in northern Calif. the months of Aug. and Sept. I need your prayers.

Ernie Crisp, 615 Chicago St., Caldwell, Idaho, July 10—Bro. Jim Thompson has been with us for the past few weeks. There has been much accomplished. We have rented a nice building. It will be for sale at a later date. The rent will be applied toward the purchase. It is located at 13th and Fillmore. We are still in need of help. I wonder if we have read as we should 1 Cor. 16:1-2. I pray that we will get some help. We are now doing personal work; we will begin our meeting soon.

Irvin Barnes, Rte. 1, Box 211, Galena, Mo., July 15—I have recently attended and assisted Bro. Kornegay in the meeting at Witts Spring, Ark. From there we enjoyed three days of the meeting at Sulphur, Okla. Then we were back in Arkansas to attend the meeting at Hale, with Bro. Miller, which proved to be uplifting and successful. I am now looking forward to a month's work at Harrodsburg, Ind., and to a meeting at Chestnut Ridge, Ky., Aug. 16-25. I continue to enjoy the O. P. A.

Wallace Middick, 1115 Cavender Dr., Hurst, Tex., July 18—We consider the Sulphur, Okla. meeting another spiritual feast. The OPA remains very good. We, of the Warwick St. congregation, will soon be in the new building and we will be known as the Beach St. church of Christ, 3517 N. Beach St., Ft. Worth, Tex. All the faithful are welcome and encouraged to meet and worship with us. Bro. Taylor Joyce will hold our meeting Aug. 16-25. We are looking forward to a very good meeting.

Forrest J. Spitzer, Box 136, Dardanelle, Ark., July 11—We are now meeting in our new building, located between Jerusalem and Appleton, Ark., on Hwy. 124. We had a three-day meeting when we moved into the building with 3 baptisms and 5 confessions of faults for which we are very thankful. Aug. 16-25, Bro. Fred Kirbo will conduct a meeting here. We invite all who may be visiting in this area to come by. If you know of those we may contact here, please let us know. All are welcome; pray that we may all grow stronger in Christ.

F. H. Lichapa, Namphungo School, P. O. Mikolongwe, Nyasaland, Africa, July 8—The Lord's work is still going forward. We shall be very glad to have the missionaries. I am glad to receive the OPA. I would like to have two Bibles if at all possible; one Nyanja Bible and one English Bible. June 2, I was at Namphungo church with 2 obeying the gospel; 120 attended. June 9, I was at Manyumba with 2 baptisms; 90 were in attendance. June 16, I was at Namphungo; June 23, I was at Khonjeni. June 20, I was at Chilemba church.

James D. Hensley, 195 Wall St., Pontiac, Mich., July 11—We enjoy reading the OPA very much. I hope to send more subs in the near future. Several say they want to take the paper in order to keep up with the African work. The church here is doing fine. We are looking forward to our meeting beginning July 17; Bro. Barney Owens will conduct it for us. We were very sorry to hear of Bro. Motley's death in Memphis, Tenn. I am sure he will be missed by the church there. Help us all as Christians to strive to do more for the Lord and His church. Pray for the church here.

J. T. Brooks, 1317 N. Willett St., Memphis, Tenn., July 8—We are few in number, yet if God wills, we are going to buy a place to worship. Aug. 11, we will begin sponsoring a gospel meeting here on Hollywood St. with Bro. Cicero Goddard. We will need help in buying a place of worship, so any amount that brethren can send for this purpose will be appreciated. I am engaged in the shoe repairing business, but am not too busy to try to do God's will. We worship at the above address. Brethren passing through are invited to stop and visit.

Barney Owens, 11312 Orchard, Cincinnati 41, Ohio (45241), July 10—I have attended the meeting at Sulphur, Okla. for the second time, and I was certainly uplifted. I feel that everyone who attended will want to go forward in the work of the Lord. Such meetings as this are to be commended. Those who were in charge did a wonderful job. I am now looking forward to next year's meeting. I have been preaching here at Cincinnati since my last report. I will be in Pontiac, Mich., July 17-28. I will return here for Bro. Edwin Morris's meeting July 31-Aug. 11. I desire and need the prayers of the Faithful.

Roy Lee Criswell, Rt. 1, Purcell, Okla., July 17—Our meeting at Lexington, Okla. the last two weeks in June was a very enjoyable one. We believe the church was strengthened. Crowds were very good and 3 precious souls were restored. The Sulphur, Okla. meeting was a great spiritual feast; I believe it was one of the best in several years. On July 7, we were with the congregation in Dallas, Tex. for 2 services. Presently, we are back in Sanger, Calif. working with the congregation here and at Orange Cove. Remember us in your prayers.

Tom E. Smith, Rt. 4, Box 171-A, Duncan, Okla., July 11—I returned to work, but became ill again, and was hospitalized several days. On July 3rd, I was dismissed from the hospital, and was able to go to Sulphur, Okla., where I was able to receive visitors, and to attend one service of the meeting there. Again, I express my sincerest thanks to my brethren for their prayers, visits and other manifestations of interest in me; God bless them all. At this writing, I am at home and gaining strength. Please continue your prayers for me and mine.

Gillis Prince, Wedowee, Ala., July 17—I closed my work with the Mt. Pleasant congregation near Gretna, Fla., June 30th. My stay with them was an enjoyable one. The last two weeks, two elderly men were baptized and one came from the Christian church. July 7-14, I was with the church in Birmingham, Ala. Some of the best people on earth are in this congregation. They have peace and love among them, and are working. A man and his wife were restored. I was asked to return in Aug., 1964. July 21-28, I will be in Lubbock, Tex.; July 29, at Graham, Tex.; July 30, at Trentman Ave., Ft. Worth, Tex.; July 31, at 21st St., Oklahoma City. Aug. 4-11, I will be in a meeting at Neosho, Mo.; Aug. 18-25, at Temple, Ga.; Sept. 1-8, at Liberty, Ky.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., July 20—We attended some of the meeting at Sulphur, Okla. and enjoyed it very much. It seemed like peace and

good will pervaded the air—more like old times. A heavy load has been lifted from my heart due to the fact that a better understanding has been reached among us on the fellowship question. This is a blow to Satan, who would rather see us torn apart than working together. Let us blend hearts, and join hands and keep him on the run. I have recently preached at Lee Summit, Mo. Bro. Jack Cutter is to preach here Sunday night July 21st. This week we had the Foy Wades of Ft. Worth, Tex. as visitors in our home.

R. B. Roden, 406 S. Naches Ave., Yakima, Wash., July 18—We completed our work at 64th St., Sacramento, Calif. on June 23rd. Our stay with them was enjoyable. They are supporting the work here in the state of Wash. We are at Yakima where the brethren seem to be enthusiastic; we think we will like working in this part. While at home in Okla., we were at both Capitol Hill and 21st St. congregations in Oklahoma City, and at Sentinel, one or more times. It was good to be home again. I want to say that the Sulphur, Okla. meeting was one of the very best in a number of years; the crowds were good; the preaching inspiring. Please send names and addresses of those we may contact here. We will be calling from house to house, making phone calls, and generally doing the work of an evangelist. Do pray for us.

Cicero Goddard, Box 276, Samson, Ala., July 15—We closed a meeting in Lebanon, Mo. with 1 baptized; we feel that much good was done, although the weather was not the best for a tent meeting. At this writing, I am in Marion, La., in a meeting; two have been baptized. We were in Sulphur, Okla. for 4 days of the meeting there; words are not sufficient to express how much we enjoyed the fellowship of the brethren. The Lord willing, I return to Memphis, Tenn., Aug. 10th for a few weeks. We feel that since we have the preacher there converted from error in the communion and teaching, we might get more from the group in error from whence he came. We request your prayers for the success of the work we purpose to do. We hope before cold weather we can establish a work in Farmersville, La. The prospects look good.

Jack Cutter, Rt. 5, Box 683, Springfield, Mo., July 23—We enjoyed the Sulphur, Okla. meeting as much or more than any we have attended in the past few years. Since Sulphur, I have had some worthwhile visits with preaching brethren Ronny Wade, Arthur Wade, Clovis Cook and Don McCord. The Benton Ave. congregation here is presently engaged in a good meeting with Bro. Don McCord. The interest and attendance seem to be increasing as the meeting progresses. Last Lord's Day, we were in Kansas City, preaching for the Mo. congregation in the morning and the Kans. congregation in the evening. The fellowship and enjoyable time we had with these brethren will not soon be forgotten. We continue to do personal work in Springfield and have planned on the most vigorous visitation programs that I have ever undertaken. Pray for us.

James R. Stewart, 1926 Connor Ave., Waco, Tex., July 13—We closed a good meeting at Fruitland, Tex. on June 23rd. Our crowds were small on account of the illness of Bro. Beck of Bridgeport, Tex.; he was very much improved at the close of the meeting; our prayers are that he is much improved at this writing. There were no visible results, but we hope good was done. We had visitors from Ft. Worth, Jacksboro, Bridgeport, Tex.; and Frederick, Okla. These are fine brethren to work with; I enjoyed making my home with the Canslers and Parsons. For a while, now, I will be working with the congregations at Waco, Temple, Live Oak, Sand Grove and Hoyte. We plan to be at Temple, Tex., July 14; Arlington, Tex., Aug. 4th. The Lord willing, I will begin a meeting Aug. 17th at my boyhood home, Abilene, Tex. Pray for me and mine in the work. Here are 2 subs.

Ronny F. Wade, Box 564 Lebanon, Mo., July 19—The meeting at Fairview, near Marion, La. closed with one baptism and two confessions of fault. We enjoyed

our stay there very much, and the brethren are really working hard for the Cause. Bro. Billy Orten has done a wonderful work in that area, and is to be commended highly for it. From there, we went to the Sulphur, Okla. meeting. It was by far the best in years. More preachers were there than usual and it was a grand privilege to see them all. From Sulphur, we went to Claxton near Competition, Mo. for an enjoyable week's preaching; while there were no baptisms we trust some good was done. The Lord willing, we go next to Lawrenceburg, Tenn., July 21-28; Flemington, Pa., Aug. 2-11; Brazil, Ind., Aug. 12-18; and Stockton, Calif., Aug. 23-Sept. 1. May the Lord bless everyone.

Luther D. Boek, 3606 Pio Pico Dr., Carlsbad, Calif., July 7—The month's work at San Pablo, Calif. closed with a meeting. Two were baptized, two were restored and three confessed faults. This was a very rewarding month. The members seemed to have a greater care for the church and for one another. The young folks there were an inspiration. Bro. Ervin Waters and I met in San Pablo one day and spent the greater part of the afternoon together, ironing out our differences. I am greatly relieved and encouraged. May God help us all to have more of the mind of Christ. While in northern Calif., I spoke two nights at Winters and one night at Manteca and Modesto. It was a treat to be among these brethren again. Since returning to Carlsbad, one has been restored and one has confessed faults. The church here is enjoying harmony and fellowship. July 19-28, we will be in a meeting at Wilson, Okla. Pray for us. Here are two subs.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., July 12—I am still going to Shreveport, La. every Tues. for treatment of a vein ulcer on my leg; the doctors suggest that I continue treatment until Aug. 1. I certainly appreciate the brethren who continue to send support in this time of need. We are now in a good meeting with Bro. Cicero Goddard; 2 have been baptized and 1 has confessed faults. We will continue until July 19th if interest holds. We are happy that Bro. Brooks has come from digression. I would that other brethren and sisters would do the same. Bro. Brooks, we will give you a hearty welcome here at home with the faithful. I hope to be back in the field in Aug. I am so sorry to hear of the passing of Bro. John Motley, Memphis, Tenn. Thank God, there are others who can carry on. God bless Sister Motley and her family in this dark hour. Brethren, pray for us. We remember the faithful in Christ.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., July 16—My headaches had subsided for 2 months, so I thought I could preach again, so I preached at San Jose, Calif. two times recently; the headaches returned, and I had to consult my doctor again. I had planned to go back in the field by the first of the year. We regret the passing of Bro. Claude Bigham. In May, I received \$170; and in June \$170; for April, I received a \$10 check too late, so I added it to the May account. We had a wonderful time at Yosemite in July. Bro. Waters did some of the best preaching that I have heard him do. The fellowship was great. I want to thank the church for not sending me money above my needs. The churches at Stockton, and Aromas, Calif. helped me pay my hospital bill which was in excess of \$1,000 for 12 days. I am yet on medication which was \$72 in June. I thank God for the wonderful church. My prayer is for Bro. Fred Lathrom, Foreman, Ark. who was stricken with cancer; may he soon be well. Pray for me and mine.

Edwin S. Morris, 905 Bluewood Dr., Dallas, Tex., 75232, July 16—I was in a meeting at Broken Bow, Okla., June 21-30. There were 2 baptisms and 1 confession of faults. We enjoyed our stay very much in the home of Bro. J. R. Tidmore. Visitors attended from Mena, and Oak Grove, Ark.; Dallas, Tex. and possibly other places. Our next effort was with the Pearlhaven congregation in Brookhaven, Miss. One was baptized. This was really an enjoyable meeting, these people are some of God's best. Their hospitality is unsurpassed. We appreciated

the cooperation of the New Salem and Hillcrest congregations. Bro. Carlos Smith and Bro. John Smith, preaching brethren, were in attendance most of the meeting. I will be in Cincinnati, Ohio, Aug. 2-11; and in Bloomfield, Iowa, Aug. 18-Sept. 1. I want to commend the Sulphur congregation and Brethren James Orten and Wayne Fussell in the way they conducted the Sulphur meeting; to me it was one of the best in many years. Brethren, let us keep it that way. Why not make plans now to attend next year? What a spiritual feast!!! Pray for us.

Miles King, 2610 Brown, Alton, Ill., July 17—Our stay at Harrodsburg, Ind. holds many memories which will be long remembered. A week before we left, six obeyed the Lord in baptism. The meeting at Sulphur, Okla. was very enjoyable. Brethren James Orten and Wayne Fussell are to be commended for the way the meeting was conducted. As always, we were glad to see our many friends and brethren from different parts of the country. Thanks to the brethren at Sulphur and all the brethren who make it possible to have such a meeting. En route to St. Louis, I preached at Cedar Creek, Ark. These brethren are now in their new building which is nice and comfortable. The church in St. Louis is growing. We are looking forward to starting our new building soon. Last Wednesday night, I preached at Mozier, Ill. I was glad to be with these brethren again. Remember us in your prayers as we continue the work in St. Louis.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif., July 17—We had an enjoyable meeting at San Angelo, Tex. (Freeland Ave.), June 21-30. We appreciated the visiting members from the congregations at Lakeview, Eola, Menard, and Mullin, Texas. Also, we were glad to have my brother, Nelson Nichols and his family, with us for several services from the El Cajon, Calif. congregation. The meeting at Sulphur, Okla. was good. The crowds were large, and more preachers attended this year than usual. Tonight we closed a meeting at Harrodsburg, Ind. We appreciate the friendliness, hospitality, and enthusiasm of people in this church, and they are certainly good to the preacher. We have been enjoying the company of Bro. Irvin Barnes who arrived last night. We believe he is a fine Christian with a bright future as a fine gospel preacher. We had good crowds for the meeting, with visitors from many congregations, for which we are appreciative. There was one man baptized into Christ. July 19-21, I am to be at Sharronville, Ohio. The meeting at Kansas City, Mo. was called off because the congregation sold the meeting house. They are now erecting a new and larger building in a more desirable location. Aug. 2-11, I will be at Fieldstone, Mo., the Lord willing; Aug. 18-25, Jacksboro, Tex.; Aug. 25-Sept. 2, Graham, Tex. (including the annual Labor Day meeting).

Preston C. Brown 2502 Scott Ave., Panama City, Fla., June 19—The church at Panama City is doing fine. This is a tourist town, so we have visitors almost every Lord's day. When in Panama City, we invite you to worship with us. It was a privilege to visit in La Grange, Ga. and preach for the brethren there; also to spend the night in the home of Bro. and Sister E. H. Miller, and to attend the debate in Flint, Mich. I went with Brethren Miller and Alton Bailey. Bro. Miller did a splendid job defending the truth and exposing the error of Mr. Abbey. I am afraid that many underestimate the danger of this oneness doctrine. This doctrine is not easily defeated when it is in the hands of a skilled debator. I preached this for many years, before learning the truth, debated many Church of Christ preachers on the Godhead, baptism in the name of Jesus Christ, and divine healing. I believe I know this doctrine and see the danger of failing to be able to expose it and defend the truth, probably in a measure, that would at least equal some of my brethren. I, for one, am proud of men like E. H. Miller, who are willing to meet in public debate and defend the truth. I do not think any would go wrong in calling Bro. Miller to represent them. I will assure you the truth will not suffer in his hands. June 23-30, I will be in a meeting with the

church in Pocahton, Ark. July 14 I will be in a meeting with the church in Pansy, Ala. I have time for some meetings in Aug. and Sept.; if interested, please write or call me collect to make the arrangements. Phone Area Code 305 763-7570. (I am sorry this reached us too late for July issue.—DBM)

D. B. McCord, 17727 E. Benbow, Covina, Calif. 91723, July 20—The latter part of June, it was my privilege to conduct a meeting with the Fresno, Calif. (Orange Ave.) brethren. It was more than enjoyable to see them again, and all others who were so kind to attend. The Sulphur, Okla. meeting was one of the very best of all time. The brethren there, along with Brethren James Orten and Wayne Fussell, are to be commended. July 5-14, it was our privilege to be at Ardmore, Okla. in our first meeting with them. We were treated wonderfully, and it was a joy from beginning to end. Three young adults obeyed the gospel; may God bless them always. July 15, in answer to a cordial invitation, I preached to a most attentive group of people at a country school house, near Antlers, Okla. They received us so cordially for which we are grateful. July 16, it was my privilege again to be with the fine group at Golden, Okla. It is always a joy to see the folks who have meant a great deal to me for a long time. July 17, it was my joy to be among old home brethren at 21st St. Okla. City. Since July 19, we have been in a meeting at Benton Ave., Springfield, Mo. This is a very enjoyable experience. We close July 28 to go home for a few days, then to 64th St., Sacramento, Calif. beginning Aug. 7. From there, until Sept. 1, as I understand it, we are to be at Sonora, Calif., sponsored by 64th St., Sacramento. We need your prayers, please. Bro. Jim Hickey has been with me this summer; I believe he is worthy; brethren are receiving him well, and it is my hope that they will continue. I appreciate, as does he, and the home congregation, the encouragement brethren are giving him.

E. H. Miller, Box 538, LaGrange, Ga., July 15—We had a wonderful meeting June 22-30, with Bro. Jerry Cutter. Two weeks before the meeting, Bro. Foster Prince had been in a singing school, so the people were rushed for 3 weeks in succession. Vacation week followed the meeting; so many were planning for the Sulphur, Okla. meeting; outsiders were planning their vacations, too; all of this made our crowds smaller than they would have been otherwise. After the meeting here, wife and I left the next day for Sulphur, Okla.; I believe that this was one of the best, if not the best, meeting ever conducted at Sulphur. The crowds were overflowing several days before July 4th; it seemed there were more preachers present than ever before. Everyone was happy; the sermons were soul-stirring, edifying and uplifting. It was indeed a pleasure to see so many preachers at one time who seemed to be trying to do their best in lifting up the heavy-hearted, and keeping "the unity of the Spirit in the bond of peace." Of all of them present, I do not think these was one who could fellowship you at Sulphur, who could not fellowship you elsewhere. A few, I fear, are drifting that way; we need to realize there will always be a few personal things that we can not all agree upon, as we must agree in regards to items of worship in which each must take a part. Upon leaving Sulphur, wife and I went to Oak Grove, Ark., and began a meeting at the Hale congregation the next night; it closed the second Lord's Day morning, and we were with the Memphis, Tenn. congregation that night enroute home. The Ark. meeting was well attended from far and near; we had visiting brethren from Searcy, Ark., Raleigh, N. C.; Cassville, Mo.; Houston, Tex.; Clio, Mo.; and other congregations nearer Hale. One brother and his family from Mo. attended every service (driving over 900 miles back and forth). He saw the notice in the OPA which came the day the meeting started, or he would not have been with us at all. So, there is another reason why all of our preaching brethren should report meetings in advance so people will know about them before they are completed. Aug. 4-18, wife and I will be working with the congregation at Arvin, Calif. Here are 5 subs.

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

THE TREASURY

By Clovis T. Cook

The word "treasury" does not appear too many times in the Bible, but for some it seems to be a word rich, rare, and full of intrigue. What we call the church treasury, how the money is to be placed into it, how much, when, and how it may be used, has caused no small amount of anxiety and difference of opinion. Time and space will not permit a lengthy discussion of all the different aspects related to the church treasury. We shall, therefore endeavor to confine our remarks and study to the word "Treasury."

The Jewish Treasury

The Jews had a treasury. It was in the Temple, the part called "The Court of the Women." This, no doubt, is referred to in Jno. 8:20: "These words spake Jesus in the treasury, as he taught in the Temple." This must have been where he was when he saw the widow cast in her two mites (Mk. 12:41). It is said that chests into which the Temple offerings of the people were cast, were shaped like a ram's horn. There seemed to be several of these, each to receive an offering for different purposes. W. E. Vine says, "There were thirteen chests, six for such gifts in general, seven for distinct purposes." The Jews, then, knew the purpose for, and necessity of, a treasury. One of the main purposes for the treasury was to support and maintain the work of the Temple. The word carries the idea of a place or room where gold or silver bullion was placed for safe keeping. If and when the need arose, they had it ready to be put to use. Regardless of its origin, it served its purpose well.

The Bag

When the Lord began His personal ministry, he chose the twelve Apostles, as His helpers. They, too, soon established a treasury. Judas, one of the twelve, had the bag. This word "bag" is said to be compounded of two words, meaning "tongue," and "to keep or preserve." It was used by musicians to carry the tongues or reeds of their wind instruments. But, in time it came to mean any bag, but more especially a box or bag in which to place or carry money or other valuables. The "bag" mentioned in Jno. 12:6, 13:29 was a money bag, or temporary treasury. Judas kept the bag. What was contributed to the treasury was used to sustain the Lord's personal ministry, and to relieve the poor and distressed. Though this work lasted

(Continued on page 5)

MUSINGS IN BRIEF

By D. B. McCord

The Bible

Some Interesting Facts

The Bible was the first book to be printed; this was in 1445. Until that time, copies of the Bible had to be written by hand. The first version was translated by John Wycliffe in 1380. That one was followed shortly by other translations and revisions in 1388, 1534, 1535, 1539, 1557, 1582 and then the King James Version was as stated, "Translated out of the Original Tongues and with the Former Translations Diligently Compared and Revised" in 1611. The Revised Version came in 1885; the American Standard Version in 1901; the Revised Standard Version in 1952. Other versions and translations of note have appeared, too. It is to be remembered that the Bible is the most translated book in the world, having been translated into more languages and dialects than any other. The first complete Bible to appear divided into chapters and verses came in 1560.

The churches of Christ kindly commend the Bible to all as the best book in the world. It reveals the origin, mission and destiny of man. It must be studied, believed and obeyed.

For a period of about 1600 years, about 40 men were engaged in writing the Bible. Among the writers were one or more kings, farmers, shepherds, fishermen, physicians, tax collectors and men of other occupations. Some of the writers were from the city; some were from the country, some were rich and some were poor. The King James Version contains 66 books; 1189 chapters, 38,232 verses; 874,746 words, and 3,566,480 letters. The middle book is Micah. The middle and shortest chapter is Psalm 117, and when you have read through Psalm 18:8, you will have read one-half the chapters. Psalms is the longest book; Psalm 119 is the longest chapter. In the Old Testament, the middle book is Proverbs, the middle chapter is Job 29. In the New Testament, the middle book is 2 Thessalonians, and the middle chapters are Romans 13 and 14.

The churches of Christ commend the Bible to people everywhere as the Book of books. "Read it to be wise; believe it to be safe; and practice it to be holy."

The Word of the Lord

In the history of the world, it is fully revealed that God expects men to hold His word in reverent regard. Men who have failed to do so have been punished;

whereas, those who have done so have been abundantly blessed. The word of the Lord is like a fire; it warms, lights and penetrates. It is like a hammer; it is accompanied by divine power, having its effect upon the saint and sinner (Jeremiah 23:29). It is precious, indispensable (1 Samuel 3:1), and so much so that it should be esteemed more than our necessary food (Job 23:12). His word to Him is such that He said it would not return to Him void; it would prosper whereunto He sends it; it would accomplish that which He pleases (Isaiah 55:10-11). His word makes men wise unto salvation (2 Timothy 3:15); it is able to save the soul (James 1:21-25).

Therefore, the churches of Christ plead with religious people everywhere to restore to its proper place the Word of the Lord. It is the only safe and sure guide in religion.

God

Our term is difficult to define; the Being referred to is no easier to describe. The word "God" means "Mighty One." He is a divine Being; He is eternal, independent, self-existent. He is good, the most pure of all essences. He is eternally self-sufficient, needing nothing that He has made. The primary source of things pertaining to Him is the Bible, in which He is mentioned no less than 4200 times. The Bible teaches the following concerning Him:

"The Lord our God is one God" (Deuteronomy 6:4). In this sublime and incomprehensible unity, there is also embraced a 3-fold personality (Genesis 1:1, 2; 1:26; Matthew 28:19). God is a Spirit (John 4:24). He is omniscient, so much so that He can not err, can not be deceived (Acts 15:18). He is all-powerful (Matthew 19:26). He is everywhere present (Psalm 139:5-18). He, too, is infinitely just, holy and good (Psalm 145:9). He is eternal (Psalm 90:2), unchangeable (James 1:17), the Creator of all things (Romans 11:33-36). "This glorious God is ours, our Father and our Friend."

The church of Christ commends to all men everywhere this One; He is worthy of our adoration; His ways are past finding out; His laws are immutable and His commandments binding!

Worshipping God

God has always expected men to worship Him according to His directives. Christ said in John 4:23-24: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and truth." He thus taught that for worship to be acceptable, it must be according to the dictates of His Word—Truth, and with the proper spirit.

Christ speaks of worship that is not acceptable in Matthew 15:8-9: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men". We thus may safely conclude that worship based upon the directives of men is not pleasing to God.

Therefore, the churches of Christ commend to religious people everywhere the kind of worship that is in truth and in spirit, and kindly stress to all its importance.

Those who throw mud seldom have clean hands.

THIS NATION

(II)

By J. W. Kornegay

In Matthew 15:8-9, we read, "This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me." We definitely live in a nation which honors God with its lips, but the hearts of the majority are far from Him.

This is true of those in high places. President Kennedy recently held a prayer supper. The supper was held to pray for our nation and peace. Many of our public meetings are either opened or closed with prayer, yet the people who do the praying and say "amen" engage in all kinds of ungodly activities. It was reported recently that our president and another high official did the "twist" at a private party held in Washington, D. C. It was also reported that those present were quite surprised at the actions of the president and his official. Can this nation remain strong and escape a downfall with a twisting leadership whose worship of God is mere lip-service and certainly nothing more? Can we expect our leaders to make sober and wise decisions which are so badly needed in these perilous times when they have no more self-respect than to conduct themselves in this fashion. Dancers used to entertain the kings and presidents; it now appears that the opposite is true, the presidents seem to be doing the dancing themselves and entertaining their reveling guests.

In 1 Tim. 2:1-2, we read, "I exhort therefore that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." The only thing that Christians can do about the lamentable actions of our leadership is to pray that our leaders will come to their senses and lead this nation back to God instead of further away from Him. If God causes this nation to fall because of the disobedience of its leaders and people, we will be unable to lead quiet and peaceable lives in all godliness and honesty. Thinking people had better awake to this fact before it is too late. If a power which does not believe in God gains control of this country, we will not have the freedom of worship that we now enjoy. The only way we could worship God as He directs would be to worship Him in secret. Brethren, I am not telling fairy tales. Such a time as this could very well come and much sooner than we think if this nation does not turn back to God.

Sin will cause the downfall of any nation. In Prov. 14:34, we read, "righteousness exalteth a nation, but sin is a reproach to any people." As an example, we read in Dan. 5 about Belshazzar, the king of Babylon, the greatest kingdom on earth at that time. Belshazzar held a feast for the officials of his great kingdom, and while he was drinking wine and enjoying himself, he conceived the idea of drinking his wine out of the beautiful and precious vessels his father had stolen from the holy temple in Jerusalem when he destroyed the city. Belshazzar commanded that the precious vessels be brought to the feast so that he and his many wives and his guests could enjoy the luxury of drinking the wine out of such precious containers.

Belshazzar made a grave error in using the holy vessels of the temple at a drunken feast. These vessels had been made according to God's directions for use

only in the worship of God. God has never been pleased when holy things are used for common or evil purposes. When God makes a thing holy and sets it aside for worship, He will severely punish anyone who uses that consecrated thing for common purposes. You may remember that while Belshazzar and his guests were drinking out of the holy vessels, the fingers of a man's hand miraculously appeared before them and began to write on the wall of the king's palace. No one in Belshazzar's entire kingdom could read what was written on the wall except Daniel, the wise Israelite. Daniel in turn told Belshazzar that the mysterious handwriting meant that he had been weighed in the balances and found wanting, his kingdom was finished, and would be given to the Medes and Persians.

Now, the handwriting could be on the wall for this nation. The majority of the people have certainly rejected holy things and are enjoying themselves at drunken feasts and other unholy activities. God is no better pleased with the unholy conduct of our people than He was with the conduct of Belshazzar; neither will He be any more lenient with His punishment unless our people awake and repent.

As this writer sees it, there are two things that must be done if this nation is to escape the fate of every great nation that has existed since the creation of the earth. First, Christians must pray that our people and our leaders will come to their senses and begin anew to obey the basic principles of righteousness found in God's word. Secondly, great numbers of the people in this nation will have to begin doing more than merely paying lip service to God. In Lev. 26:3-4, we read, "If ye walk in my statutes, and keep my commandments, and do them, Then will I give you rain in due season and the land shall yield her increase, and the trees of the field shall yield their fruit." In verse 6, God speaks: "And I will give peace in the land, and ye shall lie down and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land." Even while the children of Israel were still in the wilderness, God told Moses to tell them that if they would obey His commands, when they reached the promised land, He would give them good crops, plenty of fruit and peace throughout the land.

In conclusion, the most powerful missiles and other military equipment will not guarantee this country peace and security if this is not God's will. The only way we can have any hope of continued peace and security is by doing what the Israelites were commanded to do; that is, obey the commands of God. The basic principles of God's word will have to determine the laws that are made, and other important decisions of our leaders.

—Rt. 1, Raleigh, N. C.

BONDS OF MATRIMONY

Inlow-Owens—On Lord's Day, June 23, 1963, wedding vows were exchanged by Bro. C. Richard Inlow and Sister Glenda F. Owens. The ceremony was at the Sharonville, Ohio church of Christ, where they are both faithful members. Bro. Miles King officiated. In attendance were many Christian friends and loved ones. They desire that everyone pray for them that they may have a Christian home.

—Barney Owens

THE TEMPLE OF GOD

The Bible use of the word "temple" signifies a house or dwelling of God, a building erected and set apart for the worship of the true God. In olden times, not only was the workmanship and material used in the erection of the temple perfect, but the main glory lay in those extraordinary marks of the divine favor with which it was honored. For instance, first, there was the ark of the covenant containing the tables of the Law, and the mercy seat which was upon it from which God was consulted in behalf of His people. Secondly, the divine presence of God was manifested by a visible cloud resting over the mercy seat. This temple was holy unto the Lord, and nothing unholy must enter there. In the time of Christ, He drove from the temple those who sold oxen, sheep and doves; poured out the changer's money, overthrowing the tables, and said to them who sold doves: "Take these things hence; make not my Father's house an house of merchandise" (John 2:14-16).

During Paul's time, he would say to a group of Christians to whom he was writing: "Know ye not that ye are the Temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are" (1 Cor. 3:16-17). Then, more directly, he would say: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20). Then, in the second letter to the same group, he wrote: "And what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6:16).

We come now to present-day applications. All of us must examine ourselves to see if unclean things enter our bodies, and unclean thoughts enter our hearts of which God would not approve. Are we gluttonous when we eat? Do we have habits which we permit to master us, such as using tobacco, drinking liquors, cold drinks in excess, or anything that may be injurious to our bodies, and thus tear down the temple of God? To keep our bodies and our hearts pure for our Lord, we must abstain from such things. Is it not true that money thus spent for those things which are against the purity of the body, His temple, could be given to the Lord? In conclusion, how do we measure up to the purity of body and heart that the Lord expects of us, His temple?

—Written by a faithful member, kindly submitted by Bro. K. C. Wilks, Wichita Falls, Tex.

MORE ABUNDANT LIFE

By R. B. Roden

"The thief cometh not, but for to steal, and to kill and to destroy: I am come that they might have life, and that they might have it more abundantly" (John 10:10).

The foregoing is one passage that we so often overlook and thus fail to understand its true value. Jesus came to make us more than what we are; to give us

(Continued on page 5)

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EDITORS

Homer L. King-----1061 No. Pilgrim, Stockton, California
D. B. (Don) McCord-----17727 E. Benbow, Covina, California
Clovie T. Cook,-----309 Lyons, Kansas City, Kan.
Ronny F. Wade-----Box 554, Lebanon, Mo.
Edwin S. Morris-----905 Bluewood Dr., Dallas, Tex.

PUBLISHER

Homer L. King-----1061 No. Pilgrim, Stockton, California
Telephone: Howard 6-8894

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THIS AND THAT

Acknowledgment—Bro. and Sister Homer L. King wish to acknowledge with their sincerest thanks the following donations: Lee Summit, Mo.—\$50; Healdton, Okla. \$25. Recently, I was happy to visit Brother King and to see him making steady progress in his recovery. May brethren always fondly remember him for his worth to the Cause of the Lord, past, present and future.

Tripoli, Libya, N. Africa—Recently, while we were in southeastern Okla., Bro. and Sister E. L. Jenkins, Broken Bow, Okla., informed us that something like 120 Christians are now meeting and worshipping scripturally in Tripoli. This is good and inspiring news to all of us. We hope, e'er long, to be in more direct contact with this work, which information we will be happy to pass on to Brethren James Orten and Jerry Cutter, who are making plans to go to that continent as soon as possible. Please notice elsewhere in this issue matters pertaining to this work. May more brethren respond very soon to this urgent need!

Belgium—Recently, while we were in northern California, Sister Hazel E. Brumfield, Lodi, Calif., who sometime ago visited in Belgium, related to us recent good news of the cause in that country. At our request, she shares the following with our readers: "Sister John Noel writes that the church in Pepinster, Belgium continues strong in the faith and is growing slowly but steadily. They have been in touch with a group of people in Poland for several years who are desirous of starting a congregation there among themselves. They are the relatives and friends of a young woman in the church at Pepinster. Through her help, the Noels have sent Polish Bibles and many translated articles and lessons to these people during the past few years. Living behind the Iron Curtain, as they do, it is not possible for them to go to Belgium. They applied for permission to send only one man there that he might be baptized and go back to teach and baptize others, but it was not granted to them. Bro. John Noel is now trying to get special visas for himself and the Polish girl, who must go along to interpret for him,

so they may go there for a short visit. The group in Poland now has 20 Bibles, and they write that 2 or 3 must study from the same Bible, so they have a fair-sized group interested.

The church at Brussels is still meeting on Lord's Day afternoons. Bro. John Noel teaches there every week after the morning services with his home congregation, except on rare occasions when one of the brethren in Brussels does the teaching. The zeal of this good man in the work of the Lord is something at which to marvel. He is not a young man and he works in a factory 5 days a week besides the many hours he spends visiting the members and prospective members of the church there and at Brussels. He has at last, however, succeeded in training a younger brother at Pepinster who is able and willing to take some of the load off his shoulders. He has been helping with the teaching and baptizing for some little time and will be a source of great help and encouragement to them there."

Our Helpers—Elsewhere you will find a list of those sending us subscriptions the past month. The list again is very encouraging. Would someone in every congregation please make it his or her business to see that the journal is in every home for the good we hope it is doing? We appreciate all that you do or say in this work.

Our address—Our new address is 17727 E. Benbow, Covina, Calif., 91723. If our writers can communicate with us as soon after the 15th as possible, our task is much easier. We continue to appreciate the increasing number of reports, articles, and other matters of interest for publication. We will continue to do our best for the cause of Christ, our brethren and all others, in this undertaking. We always appreciate the goodness, the understanding and the help of our brethren.

—D. B. McCord

OUR HELPERS

You will find listed below the names of those sending subs from July 20 to August 20, and opposite the name the number of subs sent. We want to express again our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list and report any errors to us immediately.

Elizabeth Byford—20; A. W. Fenter—20; E. T. Yarbrough—10; Ronny Wade—8; Charles Hurst—7; Taylor Joyce—7; Olive Wilburn—5; Carlos Smith—5; Edwin S. Morris—4; Max Huggins—3; Lynwood Smith—3; J. F. Graham—3; Edna Mae Clouse—2; Mrs. Robert Townsend—2; Mattie Lloyd—2; Wayne Fussell—2; James Orten—2; Cecil Tidmore—2; Allen Johnson—2; Mrs. E. Johnson—2.

R. G. Lemmons—2; Mrs. C. E. Hutchinson—1; Mrs. M. Broughton—1; Mrs. Don King—1; Ruth Pasley—1; J. B. Carter—1; Mrs. Wm. Wheeler—1; Eugene Kinser—1; Mrs. A. J. Plunkett—1; W. F. Little—1; Mrs. James Hawthorn—1; Pat Wilson—1; Mrs. Fred Ellis—1; Dorothy Logsdon—1; Jerry Little—1; Dairl McCracken—1; Ann McCracken—1; Sarah Hardin—1; Lester Bullock—1; Mrs. Tom Modgling—1; Carl Willis—1; Mrs. Ted Jones—1; Garry Macey—1; Ben Higham—1; J. W. Kornegay—1; Joe Howard—1; Cicero Goddard—1; Mrs. Frank Riggs—1; Glen Van Stavern—1; Jimmy Simms—1; Rex

Farthing—1; Howard Hefley—1; Lee Kenney—1; Fate Nichols—1; Ben Frentrup—1; Mrs. Ellen R. Lucas—1; J. C. Fry—1; Johnnie Stephens—1; Veda Meyers—1; A Brother—1. Total—152.

THE TREASURY—

(Continued from page 1)

about three and one-half years, it, too, like the work of the Temple, had to be supported. Every worthwhile venture is worthy of support. The most efficient method, of course, in which to do it, is through an established treasury, where the donations or contributions can be kept for their present or future use. One purpose of the treasury, then, is to keep the contributions safe and have them ready when needed. However, in the hands of Judas the money was not safe, for he was a thief (Jno. 12:6). This was an exception to the rule. Not many, if any, of those appointed treasurers in the church today, are like Judas.

Church Treasury

We have learned that the Jews understood the importance of having a treasury, from which they could draw to support their cause. Is it unreasonable to suppose that soon after the church was established, the Jews, knowing the need to support such an institution, quickly set up a treasury or pool into which they put their offerings? It is my firm conviction that the practice of contributing to a common or public treasury began in the early days of the church. I am not sure that the word "fellowship" in Acts 2:42 means a contribution as some claim, but from a careful study, you will learn that the word embraces a contribution. In one sense it means, "That which is the outcome of fellowship, a contribution, e.g., Rom. 15:26; 2 Cor. 8:4," and appears to be from the same Greek word as is used in Acts 2:42, though it may not be used in this direct sense, yet, the context of Acts 2 certainly embraces this meaning. In Acts 4:35-37, we notice a practice, which was neither commanded nor condemned, by Jesus or the Apostles. The act of selling their houses and lands, taking the proceeds and laying them at the Apostles' feet, to be used at their disposal, constituted a treasury. It was a matter of pooling their funds for equal distribution among the saints. Though there may have been some changes, and I am sure there were, the idea of a church treasury started early after the church's establishment.

The idea that the church treasury began with I Cor. 16:1-2, when Paul gave the Corinthian Church some special instructions concerning a special contribution, does not agree with the authorities. I believe the Church had a common or public treasury before I Cor. 16:1-2. The Living Oracles translation says, "On the first day of the week, let each of you lay some what by itself, according as he may have been prospered, putting it into the treasury. You could hardly put your offering into the treasury, if there were no treasury; this treasury was in existence when Paul gave the order. Now, we learn two things here: (1). That the first day of the week was a day set aside by the Christians as a day of public worship (examples Acts 20:7; Jnq. 20:19-26; Rev. 1:10); (2). That the offering or collection was a part of that worship. This offering was put into the public, or church treasury. Macknight says, "The word *thesaurizoon*, translated, in store, means, literally, put into the treasury." Mc-

Garvey and Pendleton say that the special collection ordered by Paul, I Cor. 16:1-2, "was put into the public treasury of the church, but kept by itself as a separate fund." If I Cor. 16:1-2 is the only authority we have for a church treasury, then the purpose for which it was ordered would be the only thing for which it could be used. How then will we support the preaching of the gospel, which was one of the first missions given to the Church?

Paul said, "that there be no gathering when I come" in verse 2, of I Cor. 16. He was not talking about their public treasury, but that which had been contributed to a special fund, to be taken to Jerusalem (v. 3), by whomsoever they approved. What could be more convenient than to have their contributions to this special cause, safely placed in the public treasury, but kept in a fund by itself so it would be ready, and that it would not be necessary to gather up what everyone had purposed, and given to this cause, when Paul came. To me, nothing could be plainer.

I believe in a Lord's Day contribution. I think it is inferred that such was practiced by the early Christians, some twenty years or so before I Cor. 16:1-2, since Paul's first visit to Corinth was about A. D. 52, and the Church was established about A.D. 33. During this period of some twenty years or so, I believe the five items of worship were observed and practiced, of which the contribution was one. I am very conscientious about the Lord's treasury, and give every thing I can into the treasury of the church. I would be afraid to do less. We need to swell the Lord's treasury, and if we all did our best we could do it. The gospel must be preached, and that responsibility is ours.

My conclusion, then, is that the Church has always had some method of pooling its resources, commonly called "The Treasury." I see no infringement on Paul's directive of I Cor. 16:1-2 to thus suppose.

—809 Lyons, Kansas City, Kan.

MORE ABUNDANT LIFE—

(Continued on page 3)

more than what we have. **More abundant** are the two words that Jesus used to describe the life He wanted you and me to have; not less, not diminishing, but more abundant life. We must have "A mind, through which Christ thinks; a heart, through which Christ loves; a voice, through which Christ speaks; a hand, through which Christ lifts."

A life of abundance is far more than wearing the label of a "Christian." It means living a life for Christ, a life in which you live best, act your best, and think your best each day, for there may be no tomorrows. Your life is rapidly running its course. It will be mispent if you reach the end of the road without Christ. Christ died for your sins and asks you to live for Him (John 3:16).

In this life, the more abundant life is found in the church, the avenue through which we walk to the heights of God. It furnishes the best examples of righteous living, the finest specimens of character of which the world has any knowledge. It exercises its influence in the work of reform; and, more than any other thing, makes and maintains the home as a place of virtue, love, righteousness, brotherly kindness and sacred honor (2 Peter 1:5-10).

—406 So. Natches, Yakima, Wash.

THE AFRICAN WORK

(Under date of Aug. 15, 1963, we are in receipt of a communication from Bro. C. W. Van Stavern requesting that the following letter written by Bro. Paul O. Nichols, under date of Aug. 10, 1963 be submitted in conjunction with the appeal that follows. This we are happy to do.)

Dear Brother Bill:

After talking to you on the phone the other day, I have been doing some thinking about the situation concerning the plan to send Brethren Jerry Cutter and James Orten to Africa.

As I told you on the phone, before the plan was submitted to the brotherhood I feel that there should have been more consultation about what was best. I am of the opinion that we would have offered some modifications before it was made public and come up with something more suitable. However, it was done differently and that is "water under the bridge."

Since there seems to be doubt in the minds of some of the brethren that conditions warrant sending and keeping men in the field in Africa for some longer period of time, perhaps it is advisable to send two men under this plan to verify what Bro. Gayland Osburn and I feel is true—that it is a good thing to send men to further the work in the African field; to help the members there to become even more rooted in the truth so that in time they may be more capable of carrying on their own work.

It seems that some are going to have to have proof that it is a good thing, so perhaps this is an answer to it—if the plans are made for capable men along with their families to be ready to go to Africa as soon as Jerry and James come back—if they are convinced that it is advisable for more work to be done over there by American missionaries.

While I do not think it is the wisest plan, leaving families behind while the men go so far away, and while I do not believe that six months is long enough, I would like to see Jerry Cutter and James Orten go to Nyasaland. Brethren who are trying to do the will of the Lord in that far-off little country need encouragement and need to be strengthened spiritually. The digressive brethren have four missionaries already there, so no doubt our brethren need to be assured that we in America have not forgotten them in their struggle to maintain the primitive worship as they have been taught.

It is a shame that brethren who have from several hundred to several thousand dollars in their treasuries, doing no one in the world any good, are not willing to share in a scriptural work. Many times they, meeting in their comfortable church buildings, let the money pile up in the church treasury, while lost souls, pleading for the bread of life, die of starvation. I am sure that if we are guilty, we will be held accountable in the day of judgment, if we do not remedy the situation before it is too late. Remember Judas Iscariot wanted more money in the treasury bag than he carried and his love of money was his downfall.

I hope that soon brethren, all over the brotherhood, will awake to the responsibilities that are ours to "preach the gospel" in all the world. I hope that more of the preachers are "set on fire" with a burning zeal to reach lost souls, and to hold the ground we have gained both in America and overseas. The mon-

ey that is in the treasury is not ours, but the Lord's. Brethren need to learn to use it for His work. I will be disappointed if James and Jerry do not go to Africa, Bill, and I am sure that you will be, too; but let's begin making plans to send capable and representative men to the African field for a longer period.

I appreciate you and your zeal for the cause of Christ very much.

Best Wishes, yours in Christ,

Signed: Paul

Brethren, we here at Lebanon, Mo., appreciate the above letter that Bro. Paul Nichols has written, relative to the work in Africa; and we see, as he does, that the next missionaries to Africa need to go for a longer period of time; and we plan to help send them, if all goes well on this initial try, and qualified men are selected for the next time. But, we are interested, now in getting this first venture underway. If there ever were a Macedonian call to the churches of Christ in America, we have it, now, and we think we should do something about it.

Bro. James Orten and Bro. Jerry Cutter, not only need pledges, but they need money, to finance this missionary journey—and it is needed now!

We, here at Lebanon, are going to do all we can to see this work through, and we ask that all congregations, in every state, respond to this call.

If you are not able to send finances just now, why not write to Brethren James and Jerry and tell them you are behind them both, all the way, with your prayers.

We, too, would appreciate hearing from you, with any suggestions you might have, as we do not understand why more interest has not been generated. We, here in Lebanon, look at this problem as we look at others that confront us as Christians. What if we were in Africa in those brethren's shoes, and they were here in our place, in a land of plenty, and would refuse to send us the Gospel?

In Christian love,

N. C. Smith, C. W. Van Stavern,
E. Wayne Robinson

African Report

Support for the African work continues to come in regularly. I think that it is especially noteworthy how many brethren are taking part in the African program. This shows that many churches are still interested in mission work and in seeing that the gospel is preached in "lands beyond." I know of no program in recent years in which so many have directly participated. Below is a list of the churches that have committed themselves to my support and have already sent money. California churches sending \$100 each are: Highway City; Orange Ave., Fresno; Millbrook, Fresno; Orange Cove; Woodlake, Armona; Corcoran; Poter-ville; San Jose; Yuba City; Modesto; Escalon; other churches sending \$100 are: Lebanon, Mo.; Earlytown, Ala.; Woodson, Tex.; Lubbock, Tex.; Cottage Grove, Ore.; Tucker and Crescent, Okla. Those churches sending \$150 are 38th St., Oklahoma City; 21st St., Oklahoma City; and Sulphur, Okla. Total—\$2350.

We wish to thank all of the brethren for their interest and support thus far. Other churches have said that they would support the work, but have not re-

ported their plans at this time. For the sake of accuracy, we will only include those who have made definite commitments. The amount reported is a little more than half the amount needed to carry out the plan. We would enjoy hearing from any of the brethren at any time with questions, comments, or criticisms concerning this work. Pray for us and the work.

—Jerry Cutter, Rt. 1, Crescent, Okla.

African Progress Report

Interest in the African work continues to be manifest. Since our last report in the July issue, several additional congregations have contributed. To date, about \$2800 have been promised to me; \$2400 of which is already on hand. Every church that originally pledged has contributed save two, and these will in due time I am sure. Several gave even more than they promised, and of course, many contributed who were not contacted at first.

Bro. Jerry Cutter, the Lebanon, Mo. congregation and I are all very grateful for this response. At least three congregations have contributed as much as \$300, and some promised even more later if it is needed. Such churches are proving their faith by their works. The above amount represents roughly two-thirds of what is needed. That is substantial progress. Could the congregation where you worship help us with the last one-third?

Since some do not seem to fully understand the plans, perhaps we should briefly re-state them. The church in Lebanon, Mo. is overseeing the work and helping us to raise funds. Bro. Cutter and I plan to leave for Africa in March to stay for 6 months. Our families will remain in America. We feel this will allow us to spend our time more fully in the work and give us greater mobility. When we return, we will make a complete report, and at that time the brotherhood can make plans to continue the work in the manner they think best, based on a recent report of conditions there.

—James D. Orten

Rt. 2, Lawrenceburg, Tenn.

THE CHURCH OF CHRIST IN FAITH AND PRACTICE

(The following is the second and last installment of the complete text of a tract that is printed for free distribution by Bro. Robert Strain, Harrodsburg, Ind. As an added and helpful feature, Bro. Strain will have printed on the back cover the address and times of services in your local congregation. This service is yours for the asking. Bro. Strain is to be commended for this work of faith and love. He would kindly urge that you write to him your needs; won't you do this, and then make every effort to distribute this informative tract, a compilation of brief articles by different brethren on various themes. Remember, these are free; won't you order them, and then use them every one to the best possible advantage for His cause. —DBMc)

SINGING

J. Wayne McKamie

Singing is a golden language, a heavenly music, and a way to express our deep emotions to God. Through the years God's people have expressed themselves in psalms, hymns, and spiritual songs; God sanctioned compositions.

WHY DO WE SING?

We sing because God teaches us to do so, not simply because "we like it" or "it's doing good." Notice the passages in the New Testament that teach on singing. Heb. 13:15, Heb. 2:12, I Cor. 14:15, I Cor. 14:26, Eph. 5:19, Col. 3:16, Jas. 5:13, Acts 16:25, Matt. 26:30, and Rom. 15:9. What do we learn from this?

TOLD WHAT TO SING

We may not assemble and just sing anything we please. God has spoken and limited. Psalms, Hymns, and Spiritual Songs.

1. A Psalm — a sacred or pious song.
2. A Hymn — song of praise directed to God; more directly.
3. Spiritual Songs — Songs of which the burden are the things revealed by the Spirit.

We should note that the word song is generic, thus the reason God specifies Spiritual songs.

PURPOSE AND OBJECT OF SINGING

The purpose certainly is not to cail the people together nor to let people know it is time to start worship. I Cor. 14:15 — "I will sing with the spirit, and I will sing with the understanding also." Let us not be more concerned over how it sounds, than how it pleases God and fulfills His commands. It must be worship, not entertainment!

WHAT INSTRUMENT TO USE

We are to make melody, make music, but in our worship of God, with what instrument is this to be accomplished? Notice Eph. 5:19 " . . . singing and making melody in your heart to the Lord." Many times we are taught to sing but not one single time are we told to employ or to play on a mechanical instrument of any kind. Vocal music is all the N. T. teaches. The first instrument was introduced by Pope Vatalian I, some 600 years after the Church was established. For many centuries men would not accept such in church work and hundreds of thousands do not now. Of all the things that may be said against such, the greatest is:

THE SILENCE OF GOD

There has never been a law so flagrantly disregarded, so abused, and violated, as the law of exclusion. In establishing Biblical authority we must remember that for any practice for which there is no precept, example, or necessary inference; we must lay it aside. God's silence must be recognized. When God specified the ashes of a red heifer (Numbers 19:2), for cleansing, he excluded all others and colors. A precept from God always includes and excludes. It includes what He said and rejects what He did not say. When God specified; sing, make melody in your hearts, etc., He included doing precisely that and excluded anything else. We must recognize this from both angles.

"Every plant which my heavenly Father hath not planted, shall be rooted up," Matt. 15:13.

THE TEACHING

Jerry Cutter

In the church of Christ we have a divine principle. We will speak where the Bible speaks; we will be

silent where the Bible is silent. We can safely do only that for which we have apostolic command. If there is no command or example for it, it is barred. We believe true teaching strengthens the church; false teaching jeopardizes souls. Hence, it is a proper conclusion to believe the Bible is not silent on such a vital subject as the teaching.

First, we notice the teaching in the Bible was always done in an undivided assembly. In the Old Testament the people were taught, men, women, and children in one assembly, Deut. 31:11-13, Neh. 8:1-3, Jos. 8:35. In the New Testament church the teaching was always done by a man in an undivided class. The women were commanded to keep silence in the church. In 1 Cor. 14:23, the whole church is spoken of as having come together in one place. In verse 26, Paul speaks of when they come together. What about when the whole church is come together in one place? Verse 31, For ye may all prophesy one by one, that all may learn, and all may be comforted. All may learn, according to divine authority, when the whole church comes together in one place. This is contrary to popular belief, but concrete Bible teaching. To deny this is to deny the Bible. Let me remind you that there is not one example of where the Lord, apostles, teachers, or preachers in the New Testament ever divided their assemblies to teach them. Not one. I do not believe man has ever formulated a better method of teaching the scriptures than that found in the Bible.

Next, what about women speaking in the church? 1 Cor. 14:33-35, "For God is not the author of confusion, but of peace, as in all the 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. 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." Again, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence," 1 Tim. 2:11-12.

May a woman teach anywhere? Yes. She may teach privately, Titus 2:3-5. Why do I say privately? Because the same writer, Paul, straitly commanded the woman to keep silence in the church, and we know the Bible does not contradict itself. Confusion comes from the doctrines and commandments of men, Matt. 15:9. Peter warned of the unlearned and unstable, who wrest as they do also the other scriptures, unto their own destruction.

I close this terse article with a prayer in my heart that the reader will read it carefully and prayerfully, and by so doing, that it will better help the reader to worship and serve God, John 4:24. 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).

CONTRIBUTION

Wayne Fussell

One of the ancient practices of Apostolic Christianity that should be restored to our age is New Testament liberality. We see in 1 Cor. 16:2 the answers to several questions about giving. Let us examine that verse which says, "Upon the first day of the week let everyone of you lay by him in store, as God has prospered him, that there be no gatherings when I come."

I: **WHEN** should we give? He says, "upon the first day of the week," or as authorities agree, "every week." We should give on Sunday, and not during the week. This is God's pattern. This also suggests that our giving should be done regularly and systematically.

II. **WHO** is to give? Paul states, "everyone of you." That does not leave a single Christian without responsibility to contribute. No Christian is exempt.

III. **WHAT** is to be done? "Lay by in store." God requires that we should lay by in a common store or treasury of our means for His work. This suggests purposeful and not thoughtless giving, as we further see in 2 Cor. 9:7. "Every man according as he purposeth in his heart, so let him give." When we plan our budgets, God should be placed at the top of the list.

IV. **HOW MUCH** should we give? The Bible says, "as prospered." This shows proportionate giving. Old Testament adherents gave ten percent; however, we are not subject to that law. But has God lowered His standard of giving? We should be willing to give more than they did, because we possess more. The question should not be, "How much must I give?" but "How much can I give?"

V. **WHY** should we give? Our text says "that there be no gatherings when I come." Necessities will arise; we should be prepared. Further, we give to prove our love for God, for love loves to give. Also, it pays to give. Read Luke 6:38. Give, and you shall receive an hundred fold now and eternally.

We see, therefore, that the church should be composed of the most liberal, warmhearted, sacrificial givers — constantly giving of their time, talents and money to God and His Cause.

THE LORD'S SUPPER

Ronny F. Wade

Memorials have been erected since the beginning of time. None, however, are greater or of more significance than the Lord's Supper. It is a solemn reminder to every Christian of the Lord's suffering and death. All that we know about this memorial we learn from the Bible. Such questions as how and when it is to be observed can only be answered when we allow the Bible to do it. It shall be our purpose in this brief article to discover as much as we can about this great feast.

In Matt. 26:26-29; Mk. 14:22-25; and Lk. 22:15-20 we read of the institution of this great Supper. A careful study of these verses will clearly teach that the Lord used a cup containing the fruit of the vine and a loaf of unleavened bread when He instituted this Supper. But, someone will say, "I have been to the church of Christ and they didn't observe the communion that way." I am sorry to say it, but this is true. Now everyone knows what a pattern is. A pattern is something we follow or duplicate. The Lord's Supper as the Bible records it is a pattern and we should try and follow it as much as possible. Even though we recognize the above statements as true there are some churches of Christ who refuse to follow the divine pattern concerning the communion. And as a result instead of one cup containing the fruit of the vine and a loaf of unleavened bread they have

many loaves. But someone might say "those who contend for one cup are hobby riders." Think about this friend—does following a Bible example make one a fanatic or hobby rider? What could be better than doing things just the way the Lord did them. Another reason, we believe that the Lord wanted His Supper observed in this fashion, is that fact that when the Holy Spirit delivered the Supper to the Apostle Paul in 1 Cor. 11, it was delivered in the very same way. Read it and see.

Now that we have learned how the communion is to be observed let us learn when it is to be observed. In Acts 20:7 the disciples came together on the first day of the week to break bread. Not only do we learn when it is to be observed from this passage, but also who is to observe it. Thus we learn from the Bible how the supper is to be observed — As the Lord did it. When it is to be observed—the first day of the week. And Who is to observe it—the disciples. May these thoughts help you in your quest for eternal life.

PRAYER

Jerry Cutter

We believe that prayer is as much of a command of God as any command in the Bible, and, in order for us to be saved we must be a praying people. Prayer was stressed constantly by the Bible writers. In 1 Tim. 2:8, we read this: I will therefore, that men pray **everywhere, lifting up holy hands, without wrath and doubting.** Notice also 1 Thes. 5:17: **Pray without ceasing,** and then in Luke 18:1: And he spoke a parable unto them to this end, that men ought always to pray and not to faint. In 1 Cor. 14:15, we are told how to pray: I will pray with the spirit, and I will pray with the understanding also. And then 1 John 5:14: and this is the confidence we have in him, that, if we ask any thing according to his will, he heareth us.

By the above statements we get an insight of prayer and its importance to us. Let us notice briefly how to approach God in a manner that will be acceptable, well pleasing in His sight.

1. One must do His will (1 John 5:14-15).
- a. To do the will is to keep the commandments (Ps. 119:172, Jas. 5:16, 1 Pet. 3:12, John 9:31).
2. One must pray to God through Christ (Eph. 5:20, Col. 3:17, Heb. 7:25, John 14:14).
3. One must be humble (Jas. 4:10, Ps. 95:6).
4. And, one may pray for a number of things:
 - a. All men — 1 Tim. 2:1-5.
 - b. Wisdom — Jas. 1:5.
 - c. The sick — Jas. 5:14.
 - d. Enemies — Mt. 5:43-46.
 - e. Food — 1 Tim. 4:3-5.
 - f. Forgiveness of sins — Jas. 5:16, 1 John 2:1-2, Acts 8.

In conclusion: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him (1 John 5:15).

CARD OF THANKS

We wish to express our sincere thanks to everyone who sent cards and letters during the illness of my wife. She is now at home, but is still under the doctor's care. Too, we are so thankful for the financial help which we received. May God bless you all. May He have the glory in the improvement of her health brought about by the many, many prayers from all

parts of the brotherhood. We ask a continuation of your prayers until she is well again.

—R. B. Roden

OUR DEPARTED

Hammett—Sister Mae Della Hammett, wife of Brother Roy T. Hammett, who resided at 5311 W. Mission in Fresno, Calif., departed this life August 4, 1963 in the Fresno General Hospital after a brief illness. She was 69 years old and had been a member of the Church of our Lord for many years. She attended the Orange Ave. congregation in Fresno. Final services were conducted amidst a beautiful floral offering, in the presence of many relatives, friends and brethren in Clovis, California where she was laid to rest. She was the mother of Brethren Paul, Sam and Milton Hammett, also Sisters Shelby Buchanan and Ruby Parker. She and Brother Hammett had been married 50 years lacking only a few days. Their home had been on many occasions the preacher's home. The writer spoke at the final service.

—Billy J. Ivey

Gadberry—Brother Omar C. Gadberry, husband of Sister Bessie Gadberry of Clovis, Calif., departed this life on August 7, 1963 in the Fresno General Hospital after numerous operations and a long siege of illness. He was 66 years old and had been a member of the Church of Christ for many years. He attended services at the Orange Ave. Congregation in Fresno. A host of relatives, friends and brethren attended the final service in Clovis, California where he was laid to rest. He was the father of Bro. Glen Gadberry, Carl Gadberry; and Sisters Leola Blanton of Stockton, Joyce Denchfield, Pauline Buddle, Lois Mann and Imogene Coberly of Clovis. Their home had been the resting place of many saints visiting in the Fresno area. The writer spoke at the final service.

—Billy J. Ivey

Morgan—Sister Mary Morgan, Birmingham, Ala., passed away peacefully on the Lord's Day, August 13th. She was a victim of cancer and had been seriously ill since April. She, a native of Birmingham, was born May 15, 1912. She had requested that an all-male quartet sing at the final services; to honor her request, the following talented singers were asked to perform this service: Brethren Foster and Chester Prince of LaGrange, Ga., Bro. Calvin Prince, Napoleon, Ala., and Bro. Jerry Anderson, LaGrange, Ga. The writer officiated.

—Elmer H. Stamper

Patterson—Sister Leona Patterson, Menard, Tex., was born Dec. 21, 1908; she departed the life at the age of 54 years. She is survived by her husband, Joe, whom we all love so much. She is also survived by two daughters, Mrs. Howard McClintey and Mrs. Raymond Kathmann; and one son, Milton. She is the daughter of Sister Miller of San Angelo, Tex.; the sister of J. C., M. J. and Russell Miller and Mrs. Eston Cates. This was one of the saddest funerals I have ever conducted. My heartfelt sympathy goes out to the bereaved.

—Fred Kirbo

Smith—Bro. Tony Smith, Graham, Tex., was born at Chetopia, Kans., June 21, 1885 and departed this life at the age of 77 years. He was married to Edna Stevens in 1909. To this union 7 children were born: Mildred Dove, Mammie Emerson, Freda Winger, Loise Delong, Furman, Frank and Lynn Smith; 23 grandchildren and 19 great-grand children. Bro. Tony was baptized at the age of 17 and was a God-fearing man; I believe he lived as close to God as he knew how. To know him was to love him. He was a brother of our beloved Bro. Tom E. Smith; only Tom and John are now left. I was made sad when I found out that Tom could not be there. I hope the circle will not be broken in heaven. I felt highly honored to preach your brother's funeral, Tom, and if I go before you, then you can preach mine. My sympathy goes out to the bereaved, especially to his wife.

—Fred Kirbo



Joe H. Howard, Dora, Mo., Aug. 14—I think you are doing a fine job with the OPA. Here is my renewal.

Charles Hurst, 15800 Patton, Detroit 23, Mich., July 17—The church here is making progress, and we are very thankful for this. Here are 7 subs.

J. J. B. Malowa, C/O F. E. H. Reavy, Box 12, Cholo, Nyasaland, Africa, July 17—Will you please send 2 or 3 Old Path Advocates. I need them. Best wishes to all brethren in America.

Ben Higham, Mozier, Ill., Aug. 14—The church here is doing fine. We have 80 to 90 on the Lord's Day. Bro. King, I am very sorry for your illness, and hope you get better; I wish you well. Here is our renewal.

John Nichols, 709 Garnett, Kansas City, Kans., Aug. 15—The church here is still striving to uphold the cause of Christ and follow the ordinances as they have been delivered. Our address is 113 Frances, Kansas City, Kans.

Elmer H. Stamper, 333 Glynn Dr., Birmingham 15, Ala., Aug. 13—We had a good meeting with Bro. Gillis Prince. Two were restored and everyone was built up and strengthened by Bro. Gillis's preaching. We pray for the continuance of the gospel.

Antonio C. Severe, Muhiriri church of Christ, C/O Dinala Ntonyo, S. N. A., Mbiza P. O. Magomero, Zomba Dist., Nyasaland, Africa, Aug. 3—On June 22, we had a meeting at Wendewende. We are in need of the missionaries. Brethren in America, please pray for us.

E. T. Yarbrough, Cherokee, Tex., Aug. 7—We enjoy the OPA very much for it speaks where the Bible speaks and is silent where the Bible is silent. Bro. Edwin Morris's "That Ye May Grow Thereby" was very good. The reports from the field are always good. Enclosed are 10 subs.

Ray Roe, Stroud, Okla., Aug. 15—We are still keeping house for the Lord at this place. We are looking forward to our meeting with Bro. Johnny Elmore, Ada, Okla., Sept. 20-29. We are happy that Bro. King is improving; we pray that he continues. Our love to all Christians.

Peluse Kalongonda, Nkako Vlg., N. A. Mkhumba, P. O. Palombe, Nyasaland, Africa, Aug. 7—The work is going along well here. In the month of July, I was at Buleya, Zenje, Lasa and Manyamba churches; 17 were baptized in all. I am still glad to get the OPA monthly. Please pray for us.

Carl Willis, Pontiac, Mich., Aug. 13—Barney Owens held us a good meeting in July. Two people were baptized, and there was one confession. Two have been baptized since the meeting; for this we are very thankful. May God continue to bless us all. Here is our renewal.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., Aug. 11—Our meeting here with Bro. Lee Boek begins Aug. 18 and continues thru the 25th at least. We heard him preach 3 times at Woodson, Tex., last week-end. He grows better, and promises to make one of the best of preachers.

N. Kanyenga, Chigamba Vlg., Box 36 Luchenga, Nyasaland, Africa, July 30—June 16, we baptized 9 at Liponda church. On June 30, I baptized 12 at Chikhandwe. We are happy to receive the OPA. We are looking for brothers from America to visit us. May the Lord bless you all; please pray for us.

M. E. Mountain, Rt. 4, Waterloo, Iowa, 50701, Aug. 15—The congregation here enjoyed a good meeting with Bro. Lee Boek doing the preaching. There were no visible results. Bro. Dennis Cox also preached one sermon which was enjoyed by all. There was a nice couple baptized Aug. 4th, Mr. and Mrs. Bert Robinette.

F. H. Lichapa, Namphungo Vlg., Namphungo church, P. O. Mikolongwe, Nyasaland, Africa, Aug. 9—During the month of May, I was at the following churches: Namphungo, Chinga, and Nyaminga. The church in our country is doing fine. We would be glad to know when we can expect missionaries to visit the churches. Happy greetings to all.

Barney Owens, 11312 Orchard, Cincinnati 41, Ohio, 45241, August 17—Since last report, I have been in a meeting at Pontiac, Mich., with two obeying the gospel and one confessing faults. I have also preached at Bandy, Ky., and Cincinnati, Ohio. Bro. Edwin Morris held us a good meeting here which brought forth much good for the Lord.

Hundison Livitiko, Liponda Vlg., P. O. Lucherza, Nyasaland, Africa, Aug. 3—On June 9, I was at Milambe church with 9 baptized; June 16, at Liponda with 12 baptized; June 21, I was at Malila church; June 26, I was again at Liponda with 15 baptized. Please, brethren, in America, we need the missionaries. Bro. A. C. Severe was here and is going everywhere preaching. Pray for us.

Cicero Goddard, Box 276, Samson, Ala., Aug. 15—Since my last report, 11 have been baptized, thanks to Christ. I am going to work in Memphis, Tenn., if the Lord permits. I believe much good can be done. In last month's OPA, an appeal came from Memphis for help in purchasing a place to meet; I am firmly opposed to helping people who have not first proved that they can and will help themselves.

Garry Macy, Rt. 3, Anderson, Mo., Aug. 6—July 20-28, we enjoyed the meeting at Legal, Okla.; one confessed faults. We are now at home, enjoying the preaching of Bro. Gillis Prince at Neosho, Mo., our home congregation. Our next meeting will be at Baton Rouge, La., Aug. 18-30. Brethren, let us remember, "He that loveth not, knoweth not God, for God is love." May we all have love toward each other.

Donald Brittain, 20 - 2nd Ave., N. E., Ardmore, Okla., July 31—This summer, we have enjoyed hearing Brethren Luther Boek, James Orten and Lynwood Smith in this part of Okla. Our meeting here with Bro. Don McCord was a good one. We younger members found it an inspiration. Larry and Lonny York, young brethren here, have recently given lessons and did very well. Please pray for us.

George F. Scott, Temple, Ga., Aug. 2—Our meeting here begins Aug. 18, with Bro. Gillis Prince. Lately, we have been in Greenville, S. C. where Bro. Lynwood Smith was in a good meeting. We plan to be at Napoleon, Ala. this week-end to hear Bro. Arthur Wade. The church at Marietta, Ga. is doing fine; they have bought their building, and have several more members. All is quite well here. We need your prayers.

Jesus Rodriguez, Venezuela No. 5142, Col. Matamoros, Nuevo Laredo, Tam., Mexico, July 27—We hope our heavenly Father keeps our dear brothers and sisters in His hands; as for us, we are well, thanks to Him. The work of the Lord is going ahead down here. We serve Him by word of mouth and deed as well. We must present our bodies to God approved. My hope is that our brothers and sisters remain faithful to Him to the end.

Eugene K. Lockard, Starford, Pa., Aug. 4—The eastern Labor Day meeting will begin in the evening of Aug. 27 and close with services on the Lord's Day preceding Labor Day. We extend a special invitation to all to come and enjoy the fellowship of Christians from several states. Bro. Lynwood Smith will conduct the meeting. (Note: I am sorry this reached us too late to make special announcement in our Aug. issue; I extend sincerest apologies. —DMC).

Jim Hickey, 2419 Leafdale, El Monte, Calif., Aug. 18—Since last report, I have preached at the following congregations: Seymour, Mo.; Covina, San Luis Obispo, Stockton, Yuba City, and Manteca, all in Calif. This Lord's Day, I plan to be at Merced. At the present time, I am at 64th St., Sacramento, Calif., where Bro. Don McCord is in a fine meeting. I have enjoyed visiting at Stockton and meeting Bro. Homer L. King, a truly fine person. We pray that he will further improve.

Philip H. Cox, Jr., 6600 Pecan Ave., Little Rock, Ark., Aug. 13—During the week of July 28 - Aug. 4, I conducted a meeting at Oak Grove, ten miles north of Foreman, Ark. There were no baptisms, but my prayer is that some lasting good was done. I wish to express my appreciation for those who came from other congregations to give their assistance and encouragement. We had visitors from Broken Bow, and Golden, Okla.; Mena and Texarkana, Ark. My special thanks go to Bro. J. R. Tidmore of Broken Bow for his help.

Tom E. Smith, Rt. 4, Box 171-A, Duncan, Okla., Aug. 14—Since returning home from the hospital, I have made a steady improvement. We had the privilege of hearing Bro. Don McCord in his meeting at Ardmore once, and Bro. Luther Boek a few times at Wilson, and we only missed two services of Bro. James Orten's meeting at Healdton. We enjoyed being associated with these men in the Lord's work. Our grandson, Mark Teel, is in the hospital at Duncan, Okla., at the present time; we solicit your prayers, both on his and our behalf.

R. B. Roden, 406 S. Natches, Yakima, Wash., Aug. 15—The work here continues and outside interest is good. We are thankful for the zeal these brethren manifest in the Lord's work. We are making house to house calls, preparing for our meeting Aug. 23 Sept. 1. We appreciate our visiting brethren; they encourage us in the work. We would like now to extend to all an invitation to attend the meeting at Kennewick, Wash., over the Thanksgiving holidays. Do pray for me and mine. The wife is improving slowly. Thanks for the prayers.

E. J. Smith, Jr., 326 Rockwood Dr., Wichita Falls, Tex., Aug. 5—The congregation formerly meeting at No. 6th and Broadway Sts., is now worshipping in its new building, at 3320 Valley View Rd. A cordial welcome awaits all visitors. Bro. Lynwood Smith recently visited us in our new home. Bro. Billy Orten held the first gospel meeting for us. We were very happy to have them. They did some inspiring teaching. We are looking forward to having Bro. Wayne Fussell visit us for a day or two in Nov. Pray for us in our new efforts to build up the cause of Christ in our community.

R. A. Berry, 4704 - 69th St., No., Birmingham 6, Ala., Aug. 5—The church here is doing well. July 7-14, Bro. Gillis Prince held us a wonderful meeting. We certainly appreciate him; we think he is a wonderful preacher. He stirred us up. We had 2 confessions during the meeting, and one since; it was due to seed sown during the meeting. We are glad to have Bro. E. H. Stamper and family with us. He is a good gospel preacher. We invite all passing our way to worship with us. You will be welcome at No. 9 So. 60th St. church of Christ. We ask the prayers of all the faithful. My phone No. is 836-4649.

J. F. Graham, Washington, Okla., Aug. 7—Here are 3 subs; we do not want to miss the paper. We feel that you brethren are doing a wonderful job with it.

The congregations at Lexington and Washington are doing well; any faithful preaching brethren would be welcome any time. We would like to see and hear Brethren Tom Smith and H. L. King again. Our prayers are that they both will soon be in the field again preaching. Lexington had a good meeting in June with Bro. Roy Criswell. In July, Bro. Johnny Elmore held a wonderful meeting at Washington. Both of these brethren are to be commended for their good preaching. We ask the prayers of the faithful.

H. R. Goodman, Huff, Ark., July 31—We just closed our meeting here with Bro. J. W. Kornegay doing the preaching. We are thankful for his wonderful sermons. Satan's helpers caused many to stay away; they have now had the opportunity and invitation so I feel we are clean in God's sight. In Deut. 18:20, we read of the false prophet in these words: "But the prophet which shall presume to speak a word in my name which I have not commanded him to speak or that shall speak in the name of other gods, even that prophet shall die. We want to thank Bro. Mack Watkins for the wonderful help he was during our meeting. Here is our renewal; we think the OPA is a wonderful paper.

Cecil Tidmore, Box 224, Sunray, Tex., Aug. 5—We now have a place to meet for worship. We bought lots and have moved our building on to them. We are 3 blocks east of Hwy. 87, at the corner of Tascosa and Aspen. For information, you may call Ray Lackey, 249-2302. We have had several visitors, and are expecting more. We sincerely invite any passing our way to come by and worship with us. Too, we would appreciate a visit from faithful preaching brethren. We do need all of the prayers and encouragement otherwise that we can get. It is a hard, slow road establishing a congregation in a new place, but I believe we can with the Lord's help along with our brethren's. Here are 2 subs.

Freddie Lay, 7844 Rancho Fanita Dr., Santee, Calif., July 31—Since last reporting, I have been very busy in the Lord's work. I attended the meeting at Sulphur, Okla. and enjoyed it very much. I am currently traveling with Bro. Billy Orten. During his meeting at Wichita Falls, Tex., I preached both Lord's Days at the Lawrence Rd. congregation. July 26-28, I preached at Conway, La., and at West Monroe, La., on July 21st. July 30, I preached at National City, Calif. During the Sulphur, Okla. meeting, it was my privilege to preach at Ada, and Healdton, Okla. We soon go to W. Va., Lord willing, Aug. 25, I will be with the Garden Edge congregation, Wichita Falls, Tex.

Carlos B. Smith, Rt. 1, Box 150, Wesson, Miss., Aug. 1—Bro. Edwin Morris did some fine preaching, both for the home and the church, in our meeting at Pearlhaven, July 5-14. There was one baptism. I wish we had more preachers like Bro. Morris; he is to return next year. It is strange to me that worldly men list television as one of the ten things that is ruining our children, but some gospel preachers see no wrong in it. By their fruits ye shall know them, so says Jesus. We were glad to have Bro. John Smith preach for us while he was at home; also, Bro. Norman Tarter, Summit, Miss. I was glad to see Bro. Ervin Waters take the step he did; I would that others do likewise.

Edwin S. Morris, 905 Bluewood Dr., Dallas, Tex., 75232, Aug. 15—July 17, I preached in Dallas. I was with the congregation on Lawrence Rd., Wichita Falls for both services, July 21; and at Arlington, July 28th. We enjoyed all of these services. The meeting at Cincinnati, Ohio, Aug. 2-11, was indeed a spiritual feast. There were 3 baptisms and 16 confessions of faults. We feel conditions here are much better now. I was glad to have preaching brethren Barney Owens and Irvin Barnes in attendance at one or more services. Visitors from Pontiac, Mich. and Harrodsburg, Ind., attended some. I am preaching 2 nights in Kansas City (10th and Ray), and will be at Bloomfield, Iowa, Aug. 17-28; Blue Springs (Mt. Vernon), Ky., Sept. 13-22; Wayne, W. Va., Oct. 2-13; and Sulphur, Okla., Oct. 18-27. Pray for me and mine.

Irvin Barnes, Rt. 1, Box 211, Galena, Mo., Aug. 15—My stay in Harrodsburg, Ind., was most enjoyable. The people there I highly esteem for their zeal and genuine hospitality. While there, I enjoyed visiting with several preaching brethren, Paul and Richard Nichols, David Macy and Wayne McKamie, with whom I had not been formerly well-acquainted. I especially enjoyed attending two nights of Bro. Paul Nichols' meeting, and was impressed by the simplicity and integrity with which he preaches. It was also my pleasure to hear Wayne McKamie at Pleasant Grove, Ind., Edwin Morris at Cincinnati, Ohio, and Ronnie Wade at Brazil, Ind. My work, Lord willing, will continue as follows: Chestnut Ridge, Ky., Aug. 18-25; Odom, Mo., Sept. 6-15; Clio, Mo., Sept. 20-29; then to Alton, Mo., and Advance, Ark., for meetings. In Nov., I will be in Cincinnati, Ohio for an extended period of time. I solicit your prayers.

J. W. Kornegay, Rt. 1, Raleigh, N. Caro., Aug. 11—Since last report, I have conducted meetings at Witts Springs, and Batesville, Ark. I was asked by digressive brethren in Witts Springs to preach in their building; I believe much good could be done there. I enjoyed having Brethren Mack Watkins and Irvin Barnes with me. We enjoyed the Sulphur, Okla., meeting very much; I plan to take my family next year. Since my return home, I have conducted a meeting here which closed Aug. 11, with 4 baptisms and 2 confessions. I baptized one the first Lord's Day that I was home from Sulphur meeting. That makes 9 baptisms, 8 confessions and 2 restorations since my work began here in the East. We are expecting others to obey the gospel soon. I wish to thank again all who have helped in the support of the work here. I believe that some day the church here will be strong enough to help in other fields; the future looks brighter. Pray for us. We enjoy the OPA. Here is a sub.

Wayne Fussell, 5928 W. Canal, Shreveport, La., July 17—The meeting at Ada, Okla., was marked by excellent preparation, made by a congregation of willing workers, good crowds and interest, and two baptisms. Association with Bro. Johnny Elmore, the fruits of whose labors are clearly shown there, was to me a blessing. I, without reservation, commend him to all. John Wilson, of Shreveport, a young man whom we would like to see preach, accompanied me. The meeting at Sulphur, Okla., evidenced a spirit of love, unity and spiritual maturity that encouraged us all. We have just concluded a meeting with the strong, faithful brethren of West Monroe, La., with good crowds and interest. Watch this congregation grow! Bro. Johnny Elmore conducts a meeting here in Shreveport, July 26 - Aug. 4. You are welcome. My next meeting: Lee Summit, Mo., Aug. 2-11. I appreciated a one-night visit from Brethren Erwin Waters and Jimmy Terrell during the W. Monroe meeting. (Sorry this was too late for the August issue—D.M.)

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Aug. 12—By the time this reaches the readers, I hope to be with the faithful in Memphis, Tenn. Doctors think I will be well by late Aug. July 7-19, we had a wonderful meeting with Bro. Cicero Goddard; 14 precious souls were baptized into Christ, and 7 confessed faults. Interest was good throughout the meeting. Bro. Adams from Mississippi came and brought a truck load; what a time we had in Zion with good singing, preaching and basket lunch. Bro. Goddard and Bro. Adams did the preaching that evening, July 14. We are glad to know that you are improving, Bro. King. May God, through Christ, continue to bless you. Mother is much better; thanks to a kind, precious heavenly Father. The Lord willing, I hope to go to W. Va. and Ala., this fall, meeting more of the faithful brethren and sisters in Christ. I had intended to go this summer, but due to my illness could not. I am so thankful to the faithful who have stood by me in my trials. I am still thankful to my brethren who continue to stand by me and help in time of need, here at home and in the field. May God continue to bless all the faithful.

Lee Book, 748 Grove, San Luis Obispo, Calif., Aug. 13—This summer, we have been very busy preaching the word; we hope with many lasting, good results. We enjoyed our meetings at Waterloo and Montezuma, Ia. immensely. We made many new friends and were re-united with others. I believe both meetings were profitable. Two were baptized at Montezuma. Bro. Dennis Cox, who accompanied me, stayed on to contribute his talents to the work there, at the brethren's request. I have found him to be sincere, dedicated and an asset to the church. We have enjoyed visits at Tulsa, Oklahoma City, and Haldton, Okla. We were also happy to visit with several of our preaching brethren: my father, Luther Book; Jerry Cutler; Taylor Joyce and James Orten. Aug. 11, we closed an enjoyable meeting at Woodson, Tex. One brother confessed that he had been away from his Lord and desired forgiveness. We all prayed for him. We are presently at Wichita Falls, Tex., for a meeting Aug. 16-25. We plan to return to San Luis Obispo, Calif., and continue our work there, in Sept. Please pray for us; our love to all the faithful.

D. B. McCord, 17727 E. Benbow, Covina, Calif., 91723, Aug. 20—The meeting at Benton Ave., Springfield, Mo., closed without visible results. We hope, however, that good was done. It was a joy to work with these brethren. Bro. Jack Cutler is doing and has done a good work there; brethren such as he are to be commended. I was home for one Lord's Day, which I enjoyed, before coming to 64th St., Sacramento, Calif. One was baptized here. It was a joy to work with these fine folks again. May God bless them all. This is the home of Bro. Orvel Johnson, whom many of our readers will remember through the years. Bro. Homer L. King was able to attend two services; this we appreciated. It was good, too, to have Bro. Benny Cryer attend from Yuba City. We are now in Sonora, Calif., having come here yesterday; this is made possible by the help of 64th St., Sacramento, and the willingness of the Sonora brethren to receive me. The future looks very bright in this part of the Lord's vineyard. I would that all areas held the promise that this one does. The Lord willing, I go home for the school year from here. Brethren have been good to me this summer; may the Lord bless them all.

J. Wayne McKamie, Rt. 1, McGregor, Tex., Aug. 14—Our meetings in the Wayne, W. Va. and Chesapeake, Ohio areas were well attended. It was good to work with them again and to enjoy the fellowship of several preachers who were working in the area. Lynwood Smith, Leon Fancher and Paul Nichols were among those there. During the Chesapeake meeting, three were baptized and Bro. Glenn Graham, a preacher who worked among the brethren using individual cups in the communion, made his stand for the truth as respects this institution. July 24, we had the privilege of preaching in St. Albans, W. Va. to a very nice audience. July 26, we began a meeting at Pleasant Grove, near Brazil, Ind. Here we enjoyed visitors from Harrodsburg, Clinton, St. Louis, and from both congregations in Brazil. Our stay in the home of Bro. and Sister Butts was most enjoyable. Several preachers were in attendance; Irvin Barnes, Miles King (and perhaps others that I cannot now recall) were a help and encouragement to us. We have done a great deal of work in Indiana, and I believe that some of the Lord's finest are there. Aug. 7, I preached at my home congregation (McGregor, Tex.); now, I am in Mt. Grove, Mo., and we will be here until Aug. 18. Our next is in Oklahoma City, Aug. 21 - Sept. 1.

Ronny F. Wade, Box 564, Lebanon, Mo., Aug. 17—The meeting at Springer Ave., Lawrenceburg, Tenn., was very successful and enjoyable. Two were baptized into Christ. These brethren have built a nice building that would be a tribute to the Cause in any community. During the meeting, preaching brethren J. Ervin Waters, James Orten, Paul Walker, Johnny Fisher, Jimmy Terrell, and Orville Smith were in attendance one or more times. It was a pleasure to have them all. On our way to Pa., we were privileged to hear Bro. Ervin Waters one night in his meeting at Fairmont, W. Va. It was a pleasure to hear him preach and visit with him again. The meeting at Flemington, Pa., was enjoyable as usual. The hospitality of the Byron Kramer home is unsurpassed. We were glad to have Bro. Tommy Shaw present at three services. Presently, we are at Jackson St., Brazil, Ind. Thus far, crowds have been good with visitors from several congregations each night. Preaching brethren Paul Nichols and Irvin Barnes have been in attendance once each. The Lord willing, from here we go to Stockton, Calif. August 23 - Sept. 1; then, to Lebanon, Mo., to begin our work there for the winter. In Oct., we are scheduled to conduct meetings at Claxton, Mo. and LaGrange, Ga. Here are some subs.

Billy Jack Ivey, 4283 No. Emerson St., Fresno 5, Calif., Aug. 15—Presently I am working full-time with the congregation meeting at 757 Orange Ave., Fresno, having moved here to make our home for the next school year, Lord willing. My health is much improved and I am no longer under the doctor's care. I am still in the work of the church full-time and plan to continue into the foreseeable future. My next scheduled meeting outside of Calif., is at Washington, Okla., over the Thanksgiving holidays. The past week-end, it was my privilege to conduct the young people's gathering at the Yuba city congregation. Bro. Bonnie Cryer and the beloved brethren there are doing a fine work. The California Labor Day gathering is to be conducted by the Orange Ave., congregation in Fresno and plans indicate a very successful gathering. The studies on fellowship shall resume in Fresno in October, and I will say thus far they have been very profitable, leading us, not in the direction of liberalism, but away from such. The Yosemite Camp Meeting was one of the most enjoyable and successful meetings of its kind I have attended.

Richard F. Nichols, 849 Wilcox Ave., Hollywood, Calif., Aug. 14—The fourth Lord's day in June, I preached for the El Cajon, Calif., congregation. June 28, I preached at Trentman Ave., Ft. Worth, Tex. It was then my privilege to enjoy the most inspirational Sulphur, Okla., meeting in years. July 7, I spoke at LaGrange, Ga., in their morning worship. That evening, I was in Marietta, Ga., preaching for these good brethren. For three weeks, during the month of July, Bro. Dean Crossman of Carlsbad, Calif., and I attended the Stamps School of Music in Greenville, S. C. It was a privilege to have this fine Christian young man with me. July 14, I had the pleasure of preaching for the Temple, Ga., congregation, both morning and evening. I was at Mt. Pleasant, Fla., on July 21. This little group told me of the good work of Brethren Lee Book and Gillis Prince in this area, for which the Lord will reward. During the time we were at Greenville, S. C., we had the opportunity of attending a singing school conducted by Bro. Foster Prince and a meeting by Bro. Lynwood Smith. We found this church to be filled with zealous Christians, whom we learned to love and appreciate for their warm hospitality. July 31, I preached at Harrodsburg, Ind., Aug. 4 at Wilson, Okla. I am now at San Antonio, Tex., working with the Catalina St. congregation for three weeks; we will close with a ten-day meeting. My next work, the Lord willing, will be at Manteca, Calif. Let us not forget that we may EARN a living, but God GIVES us the health to work; do not forget Him!

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

DO WE GO TOO FAR THE OTHER DIRECTION?

By Edwin S. Morris

We must be very careful in our opposition to a false practice that we do not become wrong in neglecting our duty. I fear that many of my brethren in opposing what is termed the "pastor system" have gone to the extreme the other way. I want to go on record as opposing what is commonly referred to as a "pastor system." I would oppose a congregation having a preacher to do all the teaching; employing one preacher right after another to do their teaching for them and depriving the brethren of the opportunity to do their teaching. On the other hand, I would oppose the practice of not letting a preacher preach at all or just now and then. I oppose the "pastor system," but I also oppose the "no system." I would oppose a congregation not having any preaching at all.

Sometimes I wonder just what brethren do oppose and sometimes if they really know themselves. For example, many would oppose a preacher's doing more of the teaching than any other brother, yet in many congregations we have one brother who either does all the teaching or a majority of it. I very seldom, if ever, hear anyone say anything against this. It is only when the preacher happens to do a little more than someone else. It seems that when a brother gets it in for a preacher or becomes jealous over his influence and teaching that he begins to talk about the "pastor system." Of course, this immediately arouses the brethren because these words scare them. I feel and believe that it is the duty of the elders, teachers and preachers to edify and teach the church. Paul said in Rom. 1:15 that he was ready to preach the gospel to them that are in Rome also.

Some seem to have the mistaken idea that a preacher should have his suitcases packed and be constantly travelling from coast to coast preaching. I believe in gospel meetings but I believe also that a preacher can preach to people near home. I know of an area where there are approximately a million and a half people and only one of our preachers in that area. Do you mean to tell me that he could not evangelize and do the work of an evangelist in that area?

We have examples where men remained in localities for an extended period of time. For example: (1) Acts 8:40; Acts 21:8—Philip maintained a home here; (2) Acts 11:26—They assembled with the church for a whole year and taught much people; (3) Acts 14:27-28—

(Continued on page 3)

"COME UNTO ME, AND LEARN"

By Ronny F. Wade

Jesus is the world's master teacher. Those who listen to His matchless words declared "never a man spake like this." Wherever He went and whatever He said, made an impression on people. In Mt. 11:28, while addressing a certain group we hear Jesus as He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." When we come to Jesus, there is so much that we can learn. Any subject with which He deals is made clearer. Presently, we are interested in His attitude toward those lost in sin. We can learn a great lesson if we will only observe what Jesus said and did relative to the lost.

One of the very first things we notice is that Christ was interested in all men. His love for man knew no boundaries. His concern was universal and impartial. The invitation of our text was extended to all men. There were no lower classes or forbidden hearers. The Gospel message which contained power to save was distributed to all. Perhaps this is why Peter said in Acts 10:34 "Of a truth I perceive that God is no respecter of persons:" Here is a lesson that we all desperately need to learn. God is not limited by national boundaries, or languages, or color. He is interested in all men, regardless of their financial or social standing. In fact, in Mk. 12:37, we are told that "the common people heard him gladly." He was a friend to the poor and outcast. He ate with publicans and sinners. None sank so low or drifted so far that He did not love them. And yet, in view of this, He never neglected the rich. Nicodemus came by night and was received by Him. A rich, young ruler received sound advice, but failed to accept it. Jesus saw in each man something worth saving. So many times we are prone to give up too soon and mark someone off "our list." Our lack of patience and longsuffering many times leads us to premature rejection. With Jesus it was different. As long as there was hope He was willing to try. When a man wanted to dig up a tree because it wasn't coming up to expectations, He suggested digging around it and waiting another season. There is so much for us to learn if we will only come to Christ and receive it.

Another thing interesting about Christ and His dealings with the lost, is that His laws were uniform. Jesus required the same of all men. He expected each to give all in order to be His disciple. No one received

special favors. The rich ruler learned that he could not buy his way into heaven. Nicodemus learned that even though he was an important man, he too, had to be born again. And so the story goes on and on, rich man, poor man, beggar, thief,—all had to meet His law before salvation was theirs.

But next, we learn of man's universal need. The need of man was as great as the gift of God, which was given to meet it. Concerning this, Paul says, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18). Again, "That at that time ye were without Christ being aliens from the commonwealth of Israel, and strangers from the covenants of promise having no hope, and without God in the world" (Eph. 2:12). In the teachings of the Spirit, we see ourselves as we really are—sinful, rebellious, and of all men most miserable. And to add to all of this, we were without God and without hope. The sad, degenerate state of man leads us to another great truth learned in Jesus, which follows.

His love and sacrifice to meet man's need is one of the greatest stories ever told. God so loved that He gave. Jesus left the glory-world with all its glitter and charm to die in our behalf. He came not as a king adorned in carnal majesty and splendor, but rather as a common man. He rode not in a chariot drawn by royal horses, but on another's beast. His crown was not bedecked with jewels, but thorns. The only earthly throne He knew was a cross, and all of this for man. He Who was rich became poor that we might through His poverty be rich (2 Cor. 8:9). While here on earth He said, "the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." My, what a lesson! Can we ever realize how much He did for us?

Let us briefly summarize the main points of this study. First of all, we learn from Jesus of his universal and impartial love for man. Next, we learn of man's lost and undone condition, only to remember that Jesus has suffered and died that we might be saved. Since, He has provided for our salvation, let us spare no effort in telling others of His great love. What man cannot be touched by the wonderful love of Jesus? It is no wonder He became the spring of every believer's life, the basis of his hope, and the theme of his message.

—Box 564
Lebanon, Mo.

THE AFRICAN WORK

By Gayland L. Osburn

I would like to say something to encourage the African work. I have encouraged my home congregation to get behind this work. Soon after we received word that James Orten and Jerry Cutter were planning to go to Africa, this congregation sent them \$100.00 each, and told them that, if needed, we would help with more money, the Lord willing.

The need for missionaries in Africa is great, and the word of God teaches that we have a responsibility toward this need. I am confident that good can be accomplished. Two evangelists have volunteered to go. There is a need for more financial help. What have you done to help send Brethren Orten and Cutter to this field where the harvest is in need of labourers?

I believe that almost all of the brethren to whom

has been explained the condition of the church in Africa, and also the type of work the evangelist does there, now concur that the evangelists that go to Africa when James and Jerry return, should go to stay for a longer period than 6 months. We will need some volunteers to carry the work on after James and Jerry have finished their time there.

Some seem to be bothered about families going to Africa because our baby almost died with a combination of dysentery, malaria, and pneumonia soon after we arrived in Nyasaland. The conditions under which our baby became ill could be eliminated by other families. Our baby developed dysentery on the ship from England to Africa because of poor sanitary conditions aboard. I would estimate that half or more of the passengers developed the same illness. Aboard ship, we had no choice of doctors, and the medical service was unsatisfactory. The baby was sick when we arrived in Nyasaland, and after she had been ill for about 3 weeks, she developed pneumonia from her weakened condition. Adding malaria to this made her condition very critical.

Agents of the boat company had promised that such things as Carnation canned milk would be furnished for our baby. After we got aboard ship, canned milk of any brand could not be found. The airline companies have a much better service as pertains to sanitation and taking care of the needs of a mother with small children. If a person does develop some illness in transit by plane, it only takes 2 or 3 days to get to Nyasaland from the United States, and there were good doctors available in Nyasaland when we were there. After a family gets to Africa, they can then set up a means of providing sanitation in their home.

I am not saying that a family going over there now will not get sick, nor die in that country because disease in almost every form is more prevalent there than here. But, brethren, where is our faith? How come the denominations and even our digressive brethren are more willing to make a sacrifice and endanger their lives for the cause they uphold. Through all of the political trouble while we were there, we never heard other missionaries talk about plans for stopping their work. To the contrary, the Sunday School preachers were talking about starting another mission in Nyasaland, close to where we were. Missionaries going back to the States because their time had expired were being replaced by other missionaries, their wives and children coming with them. I am ashamed because there has not been more zeal manifested among our preachers and our brethren. We are too easy to give up and become defeatists in the face of great odds. Or, even if the odds are not there, we are afraid they might be! This reminds me of the 22,000 who returned home from the battle with the Midianites and the Amalekites because they were afraid, Judg. 7:3.

If there is such a thing, let us now make up for lost time. Let us get behind James and Jerry with words of encouragement, with financial assistance, and with prayers; that God's care, blessings, and protection will be with them in the work, and that souls might be saved to the glory of God.

From among the preachers, let us have some volunteers from those who would be willing to carry the work on after James and Jerry return home.

—1630 S. 9th St., Cottage Grove, Ore.

AFRICAN REPORT

The support continues to come in for the African mission work. We have now received enough support so that we can say we are definitely going to Africa. We plan to leave next March, barring the unforeseen, and the Lord willing. The Lebanon, Mo. brethren, sponsors of the African work from a congregational viewpoint, appreciate the help of the other congregations across the United States as well as brother James Orten and myself. But don't forget, we still need financial support. Supporters added to last months \$2350 are as follows:

Margaret Ratcliff, Oakland, California	-----\$ 5.00
Council Hill, Oklahoma	5.00
Sand Grove, Texas	----- 25.00
Bardley, Missouri	----- 25.00
Flint, Michigan	----- 50.00
Pontiac, Michigan	100.00
Lowery, Alabama	----- 150.00

Total ----- \$360.00

Thus, we lack about \$1800 having the \$4500 which it is estimated it will take for my support and traveling expenses for six months. Brother Orten's report and support is separate from mine. Thanks for your interest in the African program and continue to pray for us and the success of the work.

—Jerry Cutter
Rt. 1
Crescent, Okla.

WHICH WILL IT BE?

By Bud Hash

My neighbor is very much concerned, and errands for me run;

For me, they could not do much more; it is favors by the score.

Go to church? No! They do not think they have the time.

They say their soul is faring fine.

They seem to think their deeds will much succeed

That of the Christian breed.

One day there will be a choice between them and my brother.

Which will it be? It has to be one or the other.

My neighbor asks about my brother, and truthfully says, "I thought you were to love one another";

I can only answer, "According to the Book we really should;

That is the way it is understood."

I am sure my brethren think of me night and day,

But just how long it has been since some of them have called to say "hello";

It has really slipped my mind; I really do not know.

I have a friend, as do we all, upon Whom I can depend;

I am sure from Heaven one day He will descend; and

I am sure He will take with Him one or the other.

Which will it be? My neighbor or my brother?

These words now I can see, what Jesus said on Calvary, Words that ring out very clearly, "Why hast thou forsaken me?"

For this I know He will pursue; please, Father, forgive —they know not what they do.

Comment

May God make me big enough to set the pattern. This is written, not for criticism, but for better love and

understanding among the brethren. May you accept this simple little poem for nothing but good, and may it bring forth fruit as intended.

—223 W. Lime, Monrovia, Calif.

(Note: In the early morning hours of a recent, restless, painful night, Bro. Bud Hash penned the above words. As we go to press, he, seriously ill, has entered a San Francisco, Calif. hospital for further treatment of cancer. It was my privilege several years ago to baptize this good man into Christ; it has been my added privilege to see him grow and grow in the Faith we love. He is one of the strongest Christians it is my privilege to know and work alongside in the church. May many more just like him be added to our Lord's church the world over is my sincere prayer.—D. B. McCord).

DO WE GO TOO FAR—

(Continued from page one)

"and there they abode long time with the disciples; (4) Acts 18:11—Paul taught there a year and six months; (5) Acts 20:31—Paul spent 3 years at Ephesus; (6) Paul spoke of the elders of the church in Acts 20 which was about A.D. 60 and he told Timothy in 1 Tim. 1:3, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." This was in about A.D. 65 or some five years later. So, it is evident that there must be some type of work at times the evangelist can do even with elders in a congregation.

I once heard a preacher say that he knew of no better place to seek for elders than among preachers because of qualifications concerning the teaching, etc. I do feel that we could find elders and train them from the preaching ranks but how are we going to accomplish this if we do not let the preacher have a home congregation and work with it at times in order to train himself. Would it be wrong for a preacher, with the desire of becoming an elder, to live in a place and work with the congregation in various ways while he is not in meetings, etc? Would it be wrong for that congregation to be training men to be elders and deacons and some of these men be preachers?

Let me state further that I do not believe in the "pastor system," "kingdom of the clergy," or call it what you may. I do believe in "mutual edification," but not in "mutual dead-ification." I believe in brethren studying and giving good, edifying lessons but I do not believe in putting a brother in the pulpit just to say that we had more than one teacher. I do not believe in putting a brother in the pulpit to teach who has no ability or desire and has not studied his lesson. We come together to be edified and not worn out and bored. Sometimes we preachers who are working with a congregation are made victims of circumstances. We may not be scheduled to talk and some brother calls and has some worldly entertainment he wants to attend or something else he wants to do and wants us to take his place. On the other hand sometimes we come to services and the brother who is to teach does not come and sometimes does not even call anyone to say he will not be there. I, for one, if I come to services and the person who is to give the lesson is not there and people have come to be taught, I am going to do my duty and teach them. I have had that very thing

(Continued on page seven)

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EDITORS

Homer L. King.....1061 No. Pilgrim, Stockton, California
D. B. (Don) McCord.....17727 E. Benbow, Covina, California
Clovis T. Cook,.....809 Lyons, Kansas City, Kan.
Ronny F. Wade.....Box 564, Lebanon, Mo.
Edwin S. Morris.....905 Bluewood Dr., Dallas, Tex.

PUBLISHER

D. B. (Don) McCord.....17727 E. Benbow, Covina, California
Mrs. D. B. McCord, Assistant

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THIS AND THAT

Acknowledgment—Bro. and Sister Homer L. King acknowledge with sincerest thanks the following donations: Lee Summit, Mo.—\$50; Healdton, Okla.—\$25; Eugene Kinser, Harrodsburg, Ind.—\$24; L. G. Laycock Printing Co.—\$10.

"A Good Soldier"—This is a book containing a part of the writings of Bro. Homer A. Gay, a long-time co-editor of this journal, published by Bro. Ronny F. Wade. It is \$1.00 a copy; you may either order it from me or Sister Susie Gay Perser, 2706 Merrill St., Shreveport, La. If you do not have this book, you need it.

Do you need these?

Old Paths Pulpit, 33 sermons and essays:

Price, postpaid.....\$2.50

Clark-Harper Debate (Communion)......25

Clark-King Discussion (Communion)......25

Miller-Alexander Debate (Divorce and Re-marriage)......50

Song Books: Hymns of Love (all purpose, 1963, 183 songs, 65 cents per copy; 2 or more copies, 50 cents, postpaid).

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

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

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

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

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

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

A correction—In two of our recent issues, we have published a very good article in series on "This Nation." It was credited by mistake to Bro. J. W. Kornegay,

Raleigh, N. C. It was written and submitted by Bro. David Macy, Florala, Ala. I assume all responsibility for this error. My sincerest apologies to Bro. Macy, and my thanks to both brethren for correcting me.

Church directory—May we remind our readers again about Bro. E. M. Miller's efforts in compiling a directory of churches. If you have not done so, would you please send to him immediately pertinent information concerning the congregation where you attend. Preachers are asked to submit names and addresses, too. Let us help Bro. Miller in this good work. His address is Box 538, La Grange, Ga.

California directory—Bro. Luther D. Boek, Box 323, Carlsbad, Calif., in collaboration with Brethren Dick Crockett and Boyce Alexander, has compiled a directory of California churches. The directory is 35 cents per copy and may be obtained by writing to Bro. Boek at the above address.

When you move—If our subscribers would please notify us immediately of a change of address, it would be most helpful in cutting down our expenses. Everytime a copy of the paper goes to an address from which the subscriber has moved, the receiving post office returns a notice to the post office in Lebanon, Mo. where the paper is mailed; they in turn notify us, and we must pay ten cents every time this is done. We have had many the past month. We kindly ask your help in this matter.

Change in the masthead—By written request of Bro. Homer L. King, his name has been replaced by mine in the masthead as publisher. In our next issue, I hope to have more to say about Bro. King and his diligent, tireless work in publishing this journal for something like 30 long years. Under my name, I have entered the name of my wife as assistant. If it were not for her bookkeeping and other clerical help, we would find it necessary to hire someone every month for this work. My time, filled with teaching school, preaching, editorial responsibilities, etc. would not permit me to do all that she does, too. She spends several hours every month handling mail, keeping necessary books and records, preparing address rolls, etc. Sister Veta Wis-singer continues in a commendable way with the mailing out at Lebanon, Mo. We would not forget to mention again the help of Sister Homer King; during Bro. King's incapacity, her assistance has been most valuable. All editorial responsibilities—what articles to use, editing, etc. have been mine, and I assume fully all responsibility for errors, and ask your forgiveness. I always appreciate, too, our brethren who are so understanding; the other editors who help so much with articles, and otherwise; and our brothers and sisters who are so diligent and consistent in sending subscriptions. Thanks to all! This must not be construed to be a work of the church; it is an individual work.

Supporting preachers — Donations and support to preachers is a direct endeavor; that is, the support goes direct from donor to recipient; there may be a messenger or messengers involved, but the congregation as donor never loses its identity. The Scriptural record pertaining bears this out. Read the following: "Now ye Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but

ye only. For even in Thessalonica ye sent once and again unto my necessity" (Phil. 4:15-16). "Have I committed an offense in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself" (2 Cor. 11:7-9). From such evidence, the only way that I know brethren can be sure in this matter is to support the preacher direct. Brethren can cooperate in mission work, but why not be safe, and send your support to him direct? There is no scripture for congregations funding their contributions and preachers being supported out of that common fund. This is the missionary society principle at work. If not, why not? This does not only have the seeds of apostasy, it is apostasy in full-bloom. Brethren, beware!

Sunday School Classes Too Short to Do Job—In our daily newspaper recently, an article, a United Press International release, appeared with this caption. Here are some interesting observations in it: "You can not expect a child to learn much about the Christian faith in a class which meets for half an hour a week. This hard truth is slowly impressing itself on the millions of families who rely on Sunday school to provide all or most of the religious training which their children receive. —A young person spends more time in one year studying arithmetic than he spends in five years of Sunday school classes—. Under these circumstances, it is hardly surprising that Christian training and experience gradually retire to a dusty corner of the child's thinking."

Classification for instruction, at best, is a most difficult job. This is true in public school education, and must be a flexible thing. I have never seen the wisdom nor the rationale of classifying a 70-year-old babe in Christ with men who have been in the church for 50 years; nor can I see the sense in classifying a child with a lot of Bible knowledge gained from parental teaching with children who know scarcely anything about the Bible. God's plans do not pose such problems. Such a system was not known in the early church. Why? Because the church assembly was always taught in one assembly with the teachers teaching one at a time. There was not nearly so much confusion either concerning the functions of the home and the church. These are two God-ordained institutions and they each have their peculiar functions. The church was never given the responsibility of training and rearing children.

Young Men, Notice, please! The following appeared in our Aug. 1, 1950 issue, and we publish it now 13 years later for the benefit of our young men who may be concerned: "Many of our Christian boys, reaching 18 years of age, are being called upon to register, and some have made inquiry about how to file their position with the government. On January 26, 1928, R. F. Duckworth, of Dallas, Texas, and others, filed our position, as being opposed to Christians' engaging in carnal warfare, with the Secretary of War, in Washington, D. C. and this protest and position was acknowledged by the Adjutant General. Following is his statement:

War Department,
Adjutant General's Department
Washington, D. C., Feb. 1, 1928

Mr. R. F. Duckworth,
4819 East Grand Ave.,
Dallas, Texas.

Dear Sir: I am requested by the Secretary of War to acknowledge the receipt of your letter of January 26, 1928, and the inclosed statement, which has been filed in accordance with your request.

Very truly yours,

Lutz Wahl, Major General,
The Adjutant General

File Number AG 000.31 Church of Christ (1-26-28)
The above file number should be preserved and kept in mind, and inserted on your papers to the government, if you want to register your convictions on carnal war, for this shows our position of long standing, filed in Washington, D. C.

The above communication from the War Department appeared in the "Apostolic Way" in the February issue, 1932."

We should never cease to thank God for such a wonderful country as is the United States of America; a country where we can act religiously as we sincerely believe without fear. We can be thankful that our government recognizes the position of those who are opposed to carnal warfare, and has provided a way for them to express their convictions and be so classified by the Selective Service System.

—D. B. McCord

OUR HELPERS

You will find listed below the names of those sending subs from August 20 to September 20, and opposite the name the number of subs sent. We want to express again our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list and report any errors to us immediately.

Edwin Morris—24; Elizabeth Byford—20; Clovis T. Cook—11; Johnny Elmore—7; Ronny Wade—5; James R. Stewart—5; Paul Nichols—4; Bertha Middick—4; A. B. Ruth—3; Bob Kornegay—3; F. K. Reeves—3; Ruth Leonard—3; Al McQueary—3; Ethel Parks—3; Mattie Lloyd—2; L. C. Dent—2; Ray McCarty—2; Lina Halstead—2; Charles M. Cline—2; Clarence Claypool—2; Bill Roden—2; E. H. Miller—2; W. E. Joslin—2; Barney Owens—2; Dee Aldridge—1; Virgil Mullican—1; Ethel Chancellor—1; Ruby Willis—1; Ola Holland—1; M. G. Starrett—1; Molly Wright—1; Warren Arnett—1; James McQueary—1; Samuel Carroll—1; Leon McQueary—1; Roy McQueary—1; Myrtle Sims—1; Pat Johnson—1; Gilbert Wilson—1; Charles Denchfield—1; J. W. Koneg—1; James Vannoy—1; Leon Hill—1; Garry Macy—1; A. J. Mason—1; K. G. Wilks—1; Earl Bunner—1; Mrs. H. F. Cope—1; W. H. Jones—1; Mrs. Leon Parker—1; George Powell—1; John R. Scott—1; Mrs. Tony Smith—1; Jack West—1; M. S. Whitehead—1; Robert Falvey—1; Elizabeth Agnew—1; Pearly Marshall—1; Oscar Bradford—1; Howard Hefley—1; Luther T. Cryer—1; Robert H. Chancellor—1; Howard Jacobs—1; Christine Walkup—1; Hugh Milner—1. Total—159.

ACKNOWLEDGMENT

Bro. Derssie Sumpter, who is under a doctor's care at Wheeler, Ore., wishes to acknowledge the following help received as a result of an appeal in his behalf in a recent issue of this journal: Betty Aldridge, \$5; Garland, Lamb, \$10; church of Christ, Alta Vista, Kans., \$50; church of Christ, Forest Grove, Ore., \$50. He wishes to express his thanks for prayers in his behalf. I might add that he is not able to work, but has informed me that it looks as if he must find work of some kind in order to continue treatment as he is out of money.

—Jesse French
Box 1266, Redding, Calif.

SPECIAL ANNOUNCEMENT

You may now receive our 1963 song book, "Hymns of Love," for a saving of \$10.00 per hundred. Instead of 50 cents per copy for 2 or more, postpaid, they are now \$45.00 per hundred. This book contains 183 songs, about one-third are from the favorite, tried songs that have stood the test through the past 20 years or more; about one-third are the good old hymns; the remaining songs are from the latest songs published in 1962 and 1963. They are the favorites of the song leaders and gospel preachers who assisted in compiling this all-purpose book, designed for all religious services. It is guaranteed to give satisfaction. Send all orders to Old Paths Advocate, 1061 N. Pilgrim St., Stockton, Calif.

—Homer L. King

ANOTHER BATTLE WON

Brethren Cicero Goddard and David Shanks met in public discussion Aug. 26th and 27th in Memphis, Tenn. Bro. Goddard affirmed that when the church of Christ comes together to break bread one cup (drinking vessel) is to be used in distributing the fruit of the vine to the members. Bro. David Shanks denied. The debate was to continue for as many nights as Bro. Shanks desired. The second night he desired to stay no longer; to those present it was evident why he could not stay. Bro. Goddard is a powerful man in the Scriptures, both in Greek and English usage. He knows how to meet the other man. One preacher has accepted the truth; this issue must be met. Bro. Goddard is to debate another this week. A large crowd witnessed this victory. The writer moderated for Bro. Goddard.

—Bonnie B. Cayson

A NOTE OF THANKS

We, the members of the Cedarhurst church of Christ, Jacksonville, Fla., would like to take this opportunity to thank all the churches for their contribution toward our new building; and also for the prayers of those who were not able to contribute and their kind letters we have received. We would like for all to see a prayer that has been answered. We will move into our new building the second Lord's Day in Oct. It would make our hearts rejoice if all could be there and worship with us that day. The church is located on the corner of Kingsbury and Lenox Ave. You may contact Bob Kornegay at 765-0153; W. G. Fulmer at 384-4154; Carl Hurd at 733-0585, or Bill Atkinson at 389-5066. All of us will be more than happy to have you visit in our homes as well as in the church.

We have received \$1120 from various churches

throughout the United States. We have acknowledged each contribution. If for any reason a congregation has not received one of these letters, please let us hear from you at once.

—Cedarhurst church of Christ
Bob Kornegay
Rt. 1, Box 847
Dinsmore, Fla.

YOUNG MEN'S MEETING AT EL CAJON, CALIF.

The church at 517 Pepper Drive, El Cajon, Calif. plans to have services Saturday, October 26, 7:30 P.M., and Lord's Day, Oct. 27, 10:30 A.M., 2:30 and 7:30 P.M.

Bro. Richard Nichols will preach at three services. After "basket lunch," at the Sunday afternoon service, we will have singing and talks conducted primarily by the young men of the Church. We hope that young men from all the faithful congregations in So. California will come prepared. We would like to extend an invitation to all, young or old, to attend all of these services.

—Carl Nelson Nichols, Jr.

PROPOSITIONS FOR DISCUSSION

(The following are propositions that will be discussed by Bro. E. H. Miller and Mr. D. L. Welch in the state of Louisiana at a place and time to be set later. For further information, our readers are referred to Bro. Miller's field report.)

Proposition 1. The Scriptures teach there are three distinct individuals or persons in the Godhead: the Father, one; the Son, a second; and the Holy Spirit, a third; and water baptism must be administered into the name of the Father and of the Son and of the Holy Spirit.

Affirmative: E. H. Miller
Negative: D. L. Welch

Proposition 2. The Scriptures teach there is only one individual or person in the Godhead: namely, Jesus; and water baptism is to be administered into just one name, and that name is Jesus.

Affirmative: D. L. Welch
Negative: E. H. Miller

Proposition 3. The Scriptures teach that people today should receive only one baptism (water baptism). The baptism of the Holy Spirit, and the signs and wonders, and divers miracles, and gifts of the Holy Spirit are not intended for God's people today.

Affirmative: E. H. Miller
Negative: D. L. Welch

Proposition 4. The Scriptures teach people today should be baptized with the Holy Spirit, and the signs and wonders, and divers miracles, and gifts of the Holy Spirit are intended for God's people today.

Affirmative: D. L. Welch
Negative: E. H. Miller

ANNOUNCEMENT

We would like for the brotherhood to know that there are two faithful congregations meeting in Dallas, Tex. Several families from the Denley Drive congregation have actuated a second congregation meeting temporarily in the Carpenter's Union Hall at 1330 N. Industrial Blvd. The initial service was Lord's Day, Aug. 18th, with Bro. Bill Harmon, Wichita Falls, Tex.,

delivering the gospel message which resulted in 4 baptisms and several confessions of fault. To the gratification of all the members here, Bro. Harmon has expressed his willingness and desire to work with this congregation one Lord's Day each month. A cordial invitation is extended to all who would desire to worship our Lord regularly or whenever you are visiting or traveling through the Dallas area. All gospel preachers are invited and encouraged to route their travels through Dallas whenever possible so that you can meet with us and edify us in the spirit of Christian love. For further information please contact the following brethren: Ben Roe, 1632 Shady Glen Ln., phone FR 4-3855; Earl Roe, 3212 Community Dr., phone FL 7-3050; or Wallace Bradford, 4535 Malden Ln., phone FR 1-2135.

—Rex Burton, Earl Roe, Wallace W. Bradford
Ben Roe

OUR DEPARTED

Yates—Sister Hazel Yates of Olathe, Kansas passed away Sept. 6, 1963, and was laid to rest in the Olathe Cemetery. Bro. Billy Orten assisted in the singing and in other ways as we had need of him. Final services were held in the Fries Funeral Chapel. Singers from the 10th and Ray Sts. church did the singing. Sister Yates learned the truth on her sick-bed, from which she never recovered. During Bro. Lynwood Smith's meeting last Oct., Sister Hawk, who was responsible mostly for teaching Sister Yates the truth, asked us to go see her. She was unable to go where there was a suitable place to be baptized so we borrowed a stock tank, took it to her bed-side, filled it with water and baptized her, after which her husband expressed the desire to be baptized, so we also baptized him. Sister Yates was never able to leave her sick-bed nor attend church services, but read the Bible and remained true to its teaching to the best of our knowledge. Her husband of the home, and one sister, survive her. One son preceeded her in death. The writer made the talk.

—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 (Acts 5:29; Matt. 22:37).

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

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

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

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

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

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

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

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden

—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

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

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

—Fred Stanford Hamrick, 314 Vernon Ave.,
Lubbock, Tex.

—Milton Ray Lewis, 1018 Jepson Ave.,
Corcoran, Calif.

—James Alexander, Box 104, Chilcoot, Calif.

—Norman L. Helm, 489 Kenilworth, Pontiac, Mich.

—Danny Eugene Cline, Rt. 1, Tonasket, Wash.

—Darrell Wayne Cline, Rt. 1, Tonasket, Wash.

—Delmar Vaughn Cline, Rt. 1, Tonasket, Wash.

DO WE GO TOO FAR—

(Continued from page three)

happen to me many times and often the very one who did not come was the first to say "pastor system."

I believe there is a scriptural pattern set forth by Paul in Eph. 4:11-12: "And he gave some apostles; and some prophets; and some, evangelists; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The apostles have completed their work and we have no need for inspired prophets as we have the written word, but there will be a need for evangelists, elders and teachers as long as the world stands. So, in the church each should do his duty and when he does, the church will grow.

I have no desire to practice something unscriptural, but neither do I want to neglect the things we are commanded to do. My desire some day, if I meet the qualifications, is to be an elder in the church of my Lord. If I attain these qualifications, I had rather have the honor this office bestows than any earthly glory that man might have. May God bless all of my brethren.

—905 Bluewood Drive
Dallas, Texas 75232

The shortest rule in the world is the one we use to measure the height of other people.

He who has no inclination to learn more will be very apt to think that he knows enough.

Negligence is the rust of the soul, that corrodes through all her best resolves.

The stars are beautiful only to those who look up and appreciate them. So with the gifts of God.



F. K. Reeves, Marion, La., Sept. 3—We are now meeting in our new building. The church is doing well. Here are 3 subs.

C. A. Smith, 1312 Alpine, Andrews, Tex., Sept. 15—The church is doing real well here. We are growing and have several plans for the future.

Virgil Mullican, Vian, Okla., Sept. 17—It seems the paper gets better all of the time; we would not want to miss it. Here is our renewal. Please pray for us.

Hugh Milner, 2220 Hawthorne, Middletown, Ohio, Sept. 19—We look forward to the OPA each month. I think you are doing a fine job; keep up the good work. Here is our renewal.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., Sept. 12—During Bro. Lee Boek's meeting here, he did a commendable job at personal work and preaching, too. Here is my renewal.

Luther T. Cryer, 356 East 47th, San Angelo, Tex. 76901, Sept. 16—The Lakeview church of Christ, on the corner of 42nd and Bowie St., is doing fine. We invite all Christians passing this way to meet with us.

B. C. Severe, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Aug. 26—We want the brethren to come and help us with the work. The work is going along well here. Some have followed error and are no longer with us.

Peluse Kalongonda, Nkoko Vlg., N. A. Mkhumba, P. O. Palombe, Nyasaland, Africa, Aug. 28—The work still progresses here. Aug. 11, at Naminjiwa, 19 were baptized. Aug. 16, at Makokola, 13 were baptized. Please pray for us.

A. J. Mason, 488 Beck Ave., Watsonville, Calif., Sept. 16—My condition has not changed since last report. My headaches seem to be getting worse. I am still under the doctor's care. Here is my renewal. Pray for me and my wife.

Jesus Rodriguez, Venebuela No. 5142, Nuevo Laredo, Tamps., Mexico, Aug. 26—It is our hope that the peace of our Lord lives in the heart of each one of our brothers and sisters. Aug. 18, two more were added to the church here. I hope you pray for all of us.

Geo. W. McCain, 1526 Cottonwood Ave., Redding, Calif., Sept. 16—The meeting at Fresno on Labor Day was enjoyable. We are in great need of preaching in this part of Calif. It needs to be over an extended period of time. It would need to be from house to house.

C. Walkup, Box 1011, Greenfield, Calif., Sept. 18—The church continues here though small in number. We are planning a meeting in the winter. We always enjoy the paper so much; so many good articles. I enjoy the field reports too. It is good to hear concerning Bro. King's improvement; God bless him.

Geo. G. Freeman, Rt. 3, Box 190, Atkins, Ark., Sept. 10—The church here known as Cedar Creek church of Christ, about 1½ miles west of Jerusalem, Ark. on Hwy. 124 is moving along nicely. Aug. 16-25, we had a very good meeting with Bro. Fred Kirbo; three were baptized and two confessed faults. We meet on Lord's Day, at 10:30 and 7:30. Sat. night, at 7:30, we meet for singing.

John R. Scott, Rt. 2, Box 197, Neosho, Mo., Sept. 18—The Burkhart congregation, near Racine, Mo., just closed a wonderful meeting with Bro. Ervin Waters. One was baptized and we had good attendance. Bro. Waters did some excellent preaching. Please send me the OPA.

E. Madula, Khonjeni Ct., Vlg. Kumazi, P. O. Cholo, Nyasaland, Africa, Sept. 2—On July 17, 11 were baptized at Mulilima church; July 24, 8 at Khonjeni church; Aug. 4, 11 at Sitima; Aug. 17, 15 at Khonjeni church; Aug. 25, 15 at Mikate; and Aug. 16, at Muhurah, there were 11 baptized.

Glenn Lewis, 556 E. San Jose, Fresno 26, Calif., Aug. 19—The churches here are doing fine. We are sad at the loss of Bro. Omar Gadberry and Sister Roy Hamett of the Orange Ave. congregation. Bro. Howard Hickey recently baptized 7 at the Highway City congregation. Remember us in your prayers.

Robert Falvey, Box 163, Huntington Park, Calif., Aug. 28—This month one has been baptized, one restored and one confessed faults. Two families are moving away; we will miss them very much as they both have several children. Here is my renewal. Remember us when you pray.

W. H. Jones, Box 43, Alta Vista, Kansas, Sept. 12—We are still serving the Lord, and are always glad to have others meet with us; some from Kansas City met with us a week ago Lord's Day. We are few in number and ask the prayers of the faithful that we may ever remain faithful. Here is my renewal.

Geo. W. McCain, 1352 East St., Redding, Calif., Aug. 19—Last Lord's Day, the Bumgardners from Modesto, Calif. were with us. We are happy to have the Carsons from Mt. Shasta worship with us. I really enjoyed the Sulphur, Okla. meeting. Our place of meeting here is 2332 Pine St.; we meet at 10:30 and 6:30 each Lord's Day. (We are sorry this reached us too late for last issue. DM).

Jerry Gilbert, 1107 W. Tahlequah, Sulphur, Okla., Sept. 17—The church here is doing fine and looking forward to our meeting Oct. 18-27 with Bro. Edwin Morris. Little progress has been made on the tabernacle work that was mentioned at the meeting this summer. Dallas, Tex. has sent \$50.00 to help. At a meeting at Wynnewood, Okla. on the 29th, some plans will be made, so you may hear more soon concerning this.

Johnston Matimati, Vlg. Nakuta, Ndunde L. Court, P. O. Chiradzulu, Nyasaland, Africa, Sept. 9—June 2, I was at Munlo with 3 baptized; June 9, I was at Malekwa with 165 present; June 16, I was at Mkwaira with 8 baptized; I was again at Malekwa on June 23 with 190 people present; July 14, I was at Mkhunyeriwa; July 21, I was again at Malekwa with 3 baptized; July 28, I was at Mkhunyeriwa with 96 present.

Barney Owens, 11312 Orchard, Cincinnati, Ohio, 45241, Sept. 13—Since last report, I have been at the following places: Aug. 18, Blue Springs, Ky.; where I was baptized; Aug. 18, Cincinnati, Ohio with 2 restorations and 1 confession; Sept. 8, San Angelo, Tex., with 1 baptized; Sept. 11, Odessa, Tex. I am now making a tour of some of the congregations in Tex., Okla. and Mo. I ask the prayers of the faithful.

Edwin Muyayah, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Sept. 9—The work here is continuing. Aug. 4, at Munlo church, 6 were baptized. Aug. 11, I was at Mkhunyeriwa the home church with 72 present; Aug. 18, I was again at Munlo which is a new place. Aug. 25, I was at Khanyepa. Please, missionaries, hurry and help us. Even though we are poor, we do not abandon the gospel. We beg your prayers.

F. H. Lichapa, Namphungo Church, Namlenga Mission, Nyasaland, Africa, Sept. 9—We anxiously await the arrival of the missionaries. Aug. 4, 9 people confessed their sins. Aug. 11, 4 were baptized at Cilemba church. Then we made my 150 miles journey to the central region of Nyasaland where on Aug. 17, at Manyesa church, I baptized 9. On the 18th, I was at Makanjila where 110 attended. Aug. 25, I was at Khangepa church. Yours always true.

Dee Aldridge, Box 163, Paden, Okla., Sept. 15—In Aug., my wife and I spent 2 weeks in Iowa, worshipping at Bloomfield, the 11th; and at Oskaloosa, the 18th. We heard Bro. Edwin Morris at Oskaloosa. We are now at home, worshipping at Okemah; there is sickness in 2 of the homes. We are still continuing in the faith, striving to do as Paul said in Rom. 12:21. Bro. Elmo House preached for us last Lord's Day on the subject, "Words on the Cross."

Freddie Lay, 7844 Rancho Fanita Dr., Santee, Calif., Sept. 11—Since last report, I have been in W. Va. with Bro. Billy Orten. I preached at Huntington and Twelve Pole while there. On the way home, I preached at Wichita Falls, Tex. It was my privilege to attend the Labor Day meeting at Fresno, Calif., and to preach at Orange Cove while there. It was a good meeting. I am currently in a meeting at Broken Bow, Okla., closing Sept. 15. I am enjoying the fellowship of these brethren, and working with Bro. J. R. Tidmore.

Lawrence Permenter, Box 55, Cashion, Ariz., Sept. 17—The congregation at 1650 N. 36th St., Phoenix is still slowly growing. We appreciate the visitors who have come by for worship and visited in our homes. Oct. 13, the Lord willing, Bro. Ralph Mustard will be here to work with us. We hope he will be able to spend some time here. We, few in number, are not able to engage him for long, and are hoping there will be others who see fit to help in this work. (Bro. James Jackson, 1173 N. Dakota, Chandler, Ariz. also signed this report.)

Jim Hickey, 2419 Leafdale, El Monte, Calif., Sept. 5—The past month, I have preached for the brethren at Covina, Modesto, Waterford, Lodi and Sanger, Calif. Sept. 14-15, I plan to be with the church at Stockton. This year's Labor Day meeting at Fresno was inspiring, with some 450 or more present. Recently, I have enjoyed visiting with Bro. John Reynolds, one who has done much for the Cause in Calif. I have also enjoyed visiting in the home of Bro. Billy Jack Ivey. Brethren, let us sincerely "love one another with a pure heart fervently."

John Nichols, 709 Garnett, Kansas City, Kans., Sept. 10—I would like to announce to the brotherhood that I and all the brethren who took part in disfellowshipping the congregation at 10th and Ray, Kansas City, Kans. have made a public confession of faults. The brethren here, with a forgiving spirit, have forgiven us and welcomed us back. God be thanked. We pray that we have learned from our past mistakes, and in the future learn to love one another more, to be more humble, to stamp out division and strive for peace and unity in the body of Christ.

Cicero Goddard, Box 276, Samson, Ala., Sept. 13—I have baptized one since last report. I have debated David Shanks and W. J. Braddock on cups and breaking bread in the communion. Sept. 16, I will meet W. J. Braddock in public debate on the Sunday School in Memphis, Tenn. I have put out several tracts on cups and Sunday School, and they are bringing some results. Sept. 8, I met with brethren at Georgina, Ala. They want me to teach them, so on Sept. 23, I will move my tent there for the remainder of Sept. We request your prayers that God will give us the victory with this people.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Sept. 14—Since last reporting I have preached at the Mt. Home church (near Galena, Mo.), Lee Summit, and at both congregations here in this city. Billy Orten is presently engaged in a meeting here at the 10th and Ray Sts. church, on the Kansas side. We are having a good meeting. Billy is a sound preacher, a good reasoner, a fine illustrator, and a master in the art of pressing his point. It has been good having him and his family with us. He closes tomorrow night. The Mo. church has cooperated wonderfully.

R. B. Roden, 406 Naches Ave., Yakima, Wash., Sept. 16—Our work here continues with interest. The meeting closed Sept. 1 without visible results. Last Lord's Day, we had 5 confessions which encourages us. I feel that these brethren will some day be able to support their own work, and we pray they will be able to help in other fields. This work is being supported by 64th St., Sacramento, Calif., for which we are thankful. Our next efforts will be at Kennewick, Wash. Do pray for us. Again, we want to thank all for the prayers and financial help given during my wife's illness. She is still under the doctor's care, but is much improved at the present time. Here are 2 subs.

Roy Lee Criswell, Box 243, Sanger, Calif., Sept. 19—Since last report, we have been busy in the Lord's work in this area. We are still working with the Sanger congregation; one Lord's Day a month, we are at Orange Cove. At Sanger, we have rejoiced lately over one baptism and 3 restorations. We are visiting from house to house and putting out a weekly bulletin. The last of Oct., we plan a series of meetings. The last 3 weeks in Aug., I had the opportunity of attending a singing school at Fresno conducted by the Stamps School of Music. The Labor Day meeting in this area was a great spiritual feast. Remember us in your prayers.

Leon Hill, Rt. 1, Bernie, Mo., Sept. 9—Bro. Preston C. Brown held us a very good meeting at the Powe congregation, Aug. 18-27. A man and his wife were baptized and there was one confession. Two have been baptized with one confession since the meeting. So much interest was shown that we are making arrange-

ments for Bro. Brown to return Nov. 10-20. We plan to rent a building and hold the meeting at Bernie; we invite all to attend. We of the church here had the pleasure last week of attending several nights of the meeting at Pocahontas, Ark. conducted by Bro. Jerry Cutter. We enjoyed very much the fellowship of the brethren there, and the fine preaching of Bro. Cutter. Our love to all Christians.

Irvin Barnes, Rt. 1, Rox 211, Galena, Mo., Sept. 14—The meeting at Chestnut Ridge, Ky. was good with 3 baptized and 2 restored. These brethren seem to be increasing in zeal. Preaching brethren Barney Owens and A. L. Adams attended a few services of the meeting; this was a great asset to our efforts there. From there, I attended the Eastern Labor Day meeting at Lovejoy, Pa. I shall never forget the wonderful fellowship at that place. Presently, I am at Odom, Mo. where crowds are fair and the singing is wonderful. We close here Sunday night and go to Clio, Mo., Sept. 20-29.

Ronny F. Wade, Box 564, Lebanon, Mo., Sept. 18—The meetings at Brazil, Ind., and Stockton, Calif., closed without visible results. The meeting at Stockton was our fourth there, and as usual we enjoyed it immensely. It was our pleasure to see and visit Bro. Homer L. King for the first time since his illness. He looks good and was jolly as always. Upon returning from Calif., we began our work here in Lebanon for the winter. It is good to be back home again, and a pleasure to work with these zealous brethren. On Wed. night Sept. 4, we were privileged to hear Bro. Billy Orten the last night of his meeting at Richland, Mo. The Lord willing, we will hold a meeting at Claxton near Competition, Mo. Oct. 6-13; and La Grange, Ga., Oct. 19-27. Pray for us.

Stuart Mkweza, Netuli Vlg., S. N. A. Mgokwe, P. O. Ntaja, Nyasaland, Africa, Sept. 1—We are happy now to worship in peace, after having struggled a long time to get ourselves away from digression and denominational attacks. We regret that we lost the congregation at Ndambala Vlg. Half worship in a house now that their house was taken by digressives. June 9, I was at Netuli where 2 were baptized. June 30, I was there again, immersing 2 more. In all the area around here we are of one mind and are patiently waiting for the missionaries. I am thankful for the copies of Old Paths Advocate I receive. Brethren are happy to hear and read. Chinyanja Bibles are in need over here. We shall be grateful if some brother would be kind enough to send us a few. Brethren, pray for the church and our labors.

Geo. L. Powell, 1509 Laguna, Farmington, N. Mex., Sept. 18—The church here is still striving to carry on the work of the Lord in spirit and truth. I am the only male member to carry on, but we have one consolation that Christ said where two or three are gathered in His name, He would be in their midst. In Aug. it was a privilege to have the Bob Chancellor family from Ft. Worth, Tex. and the Frank Meents family from Lebanon, Mo. visit with us. Words fail to express our joy and thanks for Brethren Barney Welch, Glenn Bray and Elbert Phillips who, while on a hunting trip, visited us Lord's Day, Sept. 15th. Bro. Welch preached two very encouraging sermons, one that was very uplifting, "Let Us Go On Unto Perfection." We extend a hearty welcome to all to come and worship with us and visit in our home. Pray for the faithful here. Here is my renewal for 2 years.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Sept. 10—We are yet having good services here. Brethren Gatson and I give the lessons on the Lord's Day; we meet on Wed. evening, too, at which time the young brethren do well with the lessons. Since our meeting last July, 3 have confessed faults. I have to delay my trip to Memphis, Tenn. until Sept. 25 due to my leg condition. I am still so thankful for my brethren who have helped me in these trying times. The Lord's people are the best on the earth to call on in time of need.

Again, we are sorry we can not help the many who write to us for help on their buildings. It seems we may have to ask for help on ours. We have not to date because of so many appeals by others to brethren for help. By the time the readers receive this, I hope to be back in Memphis and Mississippi. May the Lord continue to bless all the faithful here and in that faraway land, Africa.

James P. Vannoy, 1448 Kinsale Ct., Wichita Falls, Tex., Sept. 15—The Lawrence Rd. congregation here is making progress for the Lord. Bro. Lee Book recently closed a wonderful meeting, baptizing two. He is a good personal worker as are some of the local members here. The congregation is growing in knowledge and faith as well as in numbers. We are blessed in having fine teachers, and have had several visiting preachers. We have recently had Brethren Edwin Morris, Freddie Lay, Leon Fancher and Charles Goodgion. Brethren Barney Owens and Tom Smith are scheduled to come soon. While on vacation recently, I held a meeting in west Texas. The visible results are to be credited to the advance preparation of Brethren Harvey Williams and Ray McCarty, and others. If the seed is planted, surely God will give the increase. We solicit the prayers of the faithful that He may guide us in working in His vineyard.

Garry Macey, Rt. 3, Anderson, Mo., Sept. 13—Our meeting with the Baton Rouge, La. congregation ended with three precious souls being converted and baptized into the most glorious church of our Lord. One was a Mormon, one a Baptist and the other a young adult. A professor of La. State College was with us several nights of the meeting. He is interested in the church of our Lord. Our hope is that he will obey the gospel in the near future. We had visitors from Brookhaven, Miss., and Hammond, La. for which we were grateful. We are now in a series of gospel meetings with the church in Milford, Mich. Thus far, there have been 3 baptisms and 1 restoration. One was a Catholic. We are looking for others to come and give their souls to their Creator. Our next meeting will be with the Oak St. congregation, Abilene, Tex., beginning Sept. 28. We send our love to all. Here is a sub.

Jesse French, Box 1266, Redding, Calif., Sept. 17—Since my last report, my family and I enjoyed attending the Sulphur, Okla. meeting. It was truly a wonderful meeting. Bro. Geo. McCain went with us. We worshipped with the faithful in Denver, Colo. both enroute and on our return. It was good to see our many friends in Colo., Tex., and Okla. It was also my privilege to preach at Healdton and Frederick, Okla. It was here that I spent my boyhood days and it was wonderful to be with those who helped me learn the truth. Since returning home, we have attended the Labor Day meeting at Fresno. We were happy to see our many friends there once again. Here at home, we are thankful for the assistance that Bro. Carson is giving us. He and his family are truly an inspiration; they have filled a vacancy in our lives. We have had many visitors from other parts of the state for which we are thankful. Remember us when you pray.

Ray McCarty, Box 857, Bovina, Tex., Aug. 26—My family and I worship at the new congregation on Bula Hwy. in Littlefield, Tex. We just closed a wonderful meeting with Bro. James Vannoy doing the preaching. The house was full almost every night. There were 2 baptisms. The Levelland and Lubbock congregations supported us grandly. Our worship is as follows: In the communion we believe of necessity that in one assembly there is one cup and one loaf on the Lord's Table. We believe this to be the only Scriptural practice. I hope Bro. Cicero Goddard sees this report. I had the pleasure of working with him some at Littlefield, and since that time we have established a congregation here. It would be my suggestion that if you are not acquainted with Bro. Goddard you should meet him; he is a giant among men. We would like for you to pray for us at Bovina, for we are being pressed very

hard by our digressive brethren, with about 2 or 3 hours study with them 2 or 3 nights a week.

Tom E. Smith, Rt. 4, Box 171-A, Duncan, Okla., Sept. 14—The work in these parts is progressing, but there is always room for improvement. We should never be satisfied with our achievements in the Lord's work (Lu. 17:10). We attended practically all of the Graham, Okla. meeting conducted by Bro. Lynwood Smith. It was fine from the standpoint of preaching, attendance, singing and good fellowship. Two precious souls were restored to the Lord's fold. We also attended the Labor Day meeting at Graham, Tex. which was enjoyable indeed. The good fellowship in the meeting, the good way in which it was handled by Brethren Paul and Richard Nichols, the good talks by a number of brethren, the good song service, and the wonderful hospitality of Graham and surrounding churches made it a day to be long remembered. I would to God that we could always work together as we did that day; and we can if we will put our hearts into the work, and leave envy and malice out. On with the good work!

Lee Boek, 748 Grove, San Luis Obispo, Calif., Sept. 14—The meeting at Lawrence Rd., Wichita Falls, Tex. was a very inspirational one. The brethren and sisters showed a great deal of enthusiasm. Special interest was shown in personal work and how to do it, so much so that we had a special Sunday afternoon session on the subject. Outsiders were present at every service. Two were added to the body of Christ. It is my prayer that these fine people continue to work diligently for the Cause; I am sure they will. On our way back to San Luis Obispo, we enjoyed preaching at Carlsbad and Bakersfield, Calif. The Calif. Labor Day meeting was wonderful. We have now begun our work in San Luis Obispo, Calif. It is off to a good start; one was baptized last Lord's Day adding another family to the congregation. We wish to thank all the brethren who have been and are presently supporting the work here. It has not been in vain. We have much yet to do. We look forward to Lynwood Smith's meeting with us, Sept. 20-29. Our love to all.

D. B. McCord, 17727 E. Benbow, Covina, Calif., Sept. 20—Our work at Sonora, Calif. was most enjoyable. I have never worked with a congregation with more zeal and interest in the Cause. There were 3 baptisms and 2 restorations, the fruit of their labors in private and public teaching. The 64th St. congregation, Sacramento, Calif. supported the work here. The congregations in the Valley were wonderful to come and help us. Sonora has some of the best singing anywhere. They sponsor a 30-minute radio broadcast every Lord's Day which is very helpful. May God bless these people; they are worthy. It was a joy to have my wife and our five children with me. We enjoyed the Fresno, Calif. Labor Day meeting very much. My brethren with whom I worked this summer have been a source of inspiration. Wherever we have been they have opened their hearts and doors to us. We are home now for the school year. We need your prayers. Lord bless our brethren all over the world.

James R. Stewart, 312 E. Nugent, Temple, Tex., Sept. 9—The meeting at Huckleberry Lane congregation, Abilene, Tex. closed Aug. 25. This was a very enjoyable meeting. One was baptized and 3 came from digression. During the meeting, two came to me and said they had quit smoking, having learned from my strong preaching that tobacco is the filth of the flesh and a very bad habit. We give God the glory. These are fine brethren with whom to work. We had visitors from Oklahoma City, San Angelo and Anson, Tex., and other places. The cooperation was good from the churches in Abilene. Many of our old-time friends were present. Aug. 18, I preached at the Oak St. congregation; and Aug. 25th at North First St. I enjoyed being at all of these places, and with these good brethren. The Labor Day meeting at Graham, Tex. was a good one. I am now laboring with the small congregation at 29th St., Temple, Tex., doing personal work. There are no lead-

ers, and they are needing help so badly, I plan to stay with them. Please note my new address. Here are 4 subs.

J. W. Kornegay, Rt. 1, Raleigh, N. C., Sept. 9—The church here continues to grow in spirit and in number. We have new ones every Lord's Day. The Labor Day meeting at Love Joy, Pa. was very enjoyable. We came home with a greater zeal to do more for the Lord in the future. It is a shame to be slothful in the Lord's work while Satan and his forces are going about to destroy the faith that was given to the saints of God. Sept. 27, we begin a mission meeting at Roseville, N. C., 15 miles from here. Prospects in that area look good. We must work to get the seed sown if we expect an increase. The field is the world; we should awake and go everywhere preaching the gospel, sowing the seed of the kingdom. May every member be blessed who is supporting me in the work in this area. I am thankful for their desire and zeal. They are Huntington, W. Va., \$200; Greenville, S. Caro., \$50; Pontiac, Mich., \$50; Flemington, Pa., \$50; Flint, Mich., \$25; Raleigh, N. C., \$25. Sept. 8, we were glad to have Bro. Jim Kuchera and family from Norfolk, Va. Here is a sub.

Cleo Fancher, Graham, Tex., Sept. 12—The Labor Day meeting here was a very successful one. All were filled with the Spirit and many were the thoughts that glorified our Lord in earthen vessels! More than 200 were in attendance for the morning service. We thank each and every one for every effort put forth in coming to this place to unify our forces against sin! May we always "love as brethren, be pitiful, be courteous" to one another. May all soldiers of the cross wield a good warfare against Satan, with his forces of malice, hatred, envy, jealousy, strife and heresies, and let us fill our hearts to overflowing with love, joy, peace, longsuffering, gentleness, goodness, kindness, godliness; thinking only on whatsoever things are true, honest, just, pure, lovely, and of good report, not looking back to what has been, but with a determination to stay close to the Lord by diligent study of the word, and effectual, fervent praying to Him, meditating on His word and will day and night. We hope to have the Labor Day meeting again in Graham sometime.

A. L. Adams, 1616 - 19th, N. E., Roanoke 12, Va., Aug. 29—During Aug., I preached twice at N. Little Rock, Ark. with 2 confessions of faults; and 3 times at Memphis, Tenn. We were happy to have Bro. and Sister Harris from Flint, Mich. attend one service. It was good indeed to see all of these people again. I then preached at Blue Springs, Walnut Grove and Bandy, Ky. These congregations are doing a wonderful work for the Lord. While there I attended two nights of Bro. Irvin Barnes' meeting at Chestnut Ridge; he brought us good food for thought. I wish him continued success in the work of the Lord. I then preached 3 times for the Sharonville, Ohio congregation. It was good to again be with my friend and brother, Barney Owens. He is growing in knowledge and wisdom; it would be good for any congregation to use such men as he. I grew to love all of them. I ask all of the faithful to pray for, and help in all other ways, those who are trying to spread the "good news." I also ask the prayers of the faithful as I do what I can for the cause of the Lord.

R. L. Chapman, Box 252, Hebbronville, Tex., Sept. 13—The Old Paths has been very good lately, so full of good articles and reports from the field. It is encouraging to us to read of other faithful congregations. The work progresses here. We have bought a lot and are moving a house on to it; we hope to have it ready by the end of the year. Bro. Wentworth Cope and family drive from Alice (50 miles) each Lord's day to worship with us, as we are the only known congregation south of San Antonio. They are so much help in the singing and teaching service. Their presence has been a blessing to us. Bro. Cope and I drove to Laredo, Mexico yesterday and took the group worshipping there some usable items which the church here had

collected. We enjoyed meeting Bro. Jesus Rodriguez, wife and family. Although our Spanish was limited and he does not speak English, we could see that he seemed sincere in the work. Today we ordered some of the nice tracts Bro. Strain so graciously offered in the Old Paths. I believe that much can be done by distributing them among the digressive members.

Edwin S. Morris, 905 Bluewood Dr., Dallas, Tex., 75232, Sept. 9—I was in a meeting at Bloomfield, Iowa, Aug. 17-28. The interest and attendance were generally good. I was happy to become acquainted with Bro. Adrian Swindler, one of our preachers whom I had not met before. He came from Ill. and attended 3 services. I preached at both services here in Dallas, Sept. 1; and at Lawrence Rd., Wichita Falls, Tex. for both services, Sept. 8. The Labor Day meeting at Graham, Tex. was one of the most enjoyable I have attended. Several preaching brethren were there, along with a large gathering of people. The Graham congregation, especially the Cleo Fancher family is to be commended for their fine work in planning for this meeting. Bro. Paul Nichols did a fine job directing services on Labor Day. I will be at Blue Springs, Ky., Sept. 13-22; Wayne, W. Va., Oct. 2-13; and Sulphur, Okla., Oct. 18-27. I will preach in Arlington, Tex., Nov. 3; there will be a singing in the afternoon. If you are nearby, why not plan to attend. May God bless all the faithful. Remember us when you pray.

E. H. Miller, Box 538, La Grange, Ga., 30240, Sept. 14—The meeting at Arvin, Calif. was a good one indeed; we had visitors from far and near. My wife, grand daughter and Bro. Larry Parker went with me; they enjoyed being with the Christians in that section of the country, too. Bro. Parker preached one time at Arvin, and a few times at other places. There were 2 baptisms and 5 confessions and restorations. After returning home from Calif., I received a call wanting to know if I would debate D. L. Welch of the United Pentecostal denomination on the question, Is Jesus Christ the Father, Son and Holy Ghost?—as they teach. I agreed to do so, and am now in Hammond, La., and will preach over the week-end. I will debate Mr. Welch in this section about the last of Oct. Those desiring to know the date when set, and the exact location may contact me or Bro. John H. Lemmon, Rt. 1, Box 270, Hammond, La. Please notice propositions elsewhere in this issue. I have hopes of getting the church directory finished by about the first of 1964. I still do not have all churches reported; very few preachers have sent names and addresses. I want the directory to be as complete as possible.

David Macy, Rt. 1, Box 2, Florala, Ala., Sept. 10—I have been working with the church at Gretna, Fla. since the last of Aug. We are really enjoying the work here and the brethren have been wonderful to us in every way. Bro. Lloyd Kornegay and his wife are to be commended for the sacrifices they have made to establish a faithful congregation here and keep it going. The congregations in Tex. and Calif. are to be commended, too, for supporting the preaching of the gospel here as this congregation is not large enough to support a preacher alone, and one is very badly needed. A young man from Chatahochee, Fla. has been restored since I moved here. We are hoping that eventually we will be able to take a leading part in the work here. We are looking forward to a fall meeting with the good brethren at Healdton, Okla., scheduled to close on Thanksgiving Day. I will try to report the exact dates soon. The new congregation at Florala, Ala. is holding its own. The members are very faithful at every service. The last of May, Bro. Gillis Prince held a wonderful meeting here. We had several outsiders visit nearly every night and the crowds were real good. The brethren here plan to build a modest, but attractive building as soon as possible.

Bonnie B. Cayson, 1993 Burn Ham Ave., Memphis 27, Tenn., Sept. 8—Since last report, I have preached at Roanoke, Va., enjoying my stay in the home of Bro.

Jessie Adams, a wonderful Christian. I then went to Raleigh, N. C. where I preached to a nice crowd. Bro. and Sister Kornegay are doing a good work here. I would like to commend Bro. Hawkins here, too. To the congregations supporting this work, I would say you are using the Lord's money wisely; indeed, the future looks bright for the church there. We enjoyed Bro. Ervin Waters at Chapel Grove, Tenn. where he preached to a packed house. May the Lord continue to bless him in his work for the Lord. Recently, I was at Pine Bluff, Ark., both morning and evening. The church there is growing. We have been at Batesville, also, where the church is holding out for the faith. I have preached at my home congregation; one came from digression; another confessed faults. Bro. R. C. Pinegar preached recently, too, with another coming from digression. Bro. Cicero Goddard is here in a tent meeting and doing much good. He will debate Bro. David Shanks, beginning Aug. 26, for as many nights as Bro. Shanks wishes. The church here has enjoyed preaching brother Elgie Adams of Roanoke, Va. He preached some wonderful sermons. Brethren J. W. Kornegay, E. H. Miller, Arthur Wade, David Macy and G. B. Harrell and others have preached here. Preacher, come our way; we love to have you.

J. Wayne McKamie, Route 1, McGregor, Tex., Sept. 16—The Mountain Grove, Mo. meeting closed with one baptism. We could not have asked for better cooperation from brethren in that area. Arthur Wade was with us for several nights and rendered valuable assistance. Leaving there, I went to Tulsa, Oklahoma for two nights; in that this was my first time there, I certainly enjoyed meeting a good number of the brethren and we truly had some good studies together. The following night, I began in Oklahoma City (NW 21st); this was August 21 and the meeting continued through Sept. 1. Brethren from the Capitol Hill congregation and those from surrounding congregations all came to assist us in this work. This was a wonderful work (I think) and we all rejoiced together as the Lord blessed our work. Fifteen responded to the invitations extended. I left there on Sunday night after services, enjoyed a short mid-night visit with the Goodgions in Wichita Falls, Tex. and then to the Labor Day meeting in Graham. This was an enjoyable day as we reaped the benefits of a well-planned day; Bro. Nichols and the brethren at Graham are to be commended for this spiritual feast. Since then, I have preached in Ft. Worth and McGregor. Bro. Wayne Fussell is to soon conduct us a meeting here in McGregor (Oct. 25-Nov. 3); if you can come, please do!

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif., Sept. 17—Since my last report, I have held meetings at Fieldstone, Mo. (two baptisms); Jacksboro, Tex. and Graham, Tex. We were at Graham for the annual Labor Day meeting, which was a great success. Everything was well-planned by the small congregation that meets there, and we appreciate everyone who cooperated in the meeting. I am sure that no one could have anticipated such a wonderful meeting except those few Christians in Graham who by faith were willing to act as hosts. I enjoyed what little part I had in the meeting and enjoyed working with my brother, Richard, who was in charge of singing arrangements. We were gratified by the large crowd that attended, representing three or four states. In a previous report, I forgot to mention that we baptized two at San Angelo, Tex. (Freeland Ave.). I am to return for another effort at a future date, the Lord willing. We are at home now and enjoying the work with the church at Bakersfield. Oct. 6th, we are to begin a new congregation in another part of town, a realization of plans made by the church here some months ago. We believe that there is room for a number of faithful congregations in this city of more than 50,000, and we are getting ready to do something about it, the Lord being our helper. We will meet in the Panama Grange, Cor. South H St. and Fairview Rd. (between old Hwy. 99 and new freeway). Services: Sunday, 10:30 A.M. and 7:00 P.M.; Friday, 7:30 P.M.

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. XXXIV

LEBANON, MISSOURI, NOVEMBER 1, 1963

No. 11

THE PASSING OF AN ERA

By Ronny F. Wade

The announcement in last month's paper regarding the change of publishers carries many implications. With the change, an era of some 31 years passes. During this time Bro. Homer L. King has discharged his duties faithfully and well.

As many of you know, Bro. H. C. Harper started a publication in Jan. 1923, known as "The Truth." In August, 1930, Bro. King was added to the editorial staff of this paper, and continued in this capacity until Jan., 1932. In the Dec., 1931 issues of "The Truth," Bro. Harper writes as follows:

"Why The Change?"

We are changing the location from which to mail out the paper to a more central place, and it will go out from Lebanon, Mo., with Bro. Homer L. King as the publisher. And since the task is one of calling spiritual Israel back to the "Old Paths" (Jere. 6:16) as the true prophets did for the old-covenant Israel, it has been deemed best to name the paper the "Old Paths" to better express its mission.

We have run the paper for four full years now and will be all paid up as soon as we pay for this last issue. It has been a pleasure to me to act in the capacity as publisher of the paper, but no light burden, and I desire to thank the brethren for their unstinted support both financially and in maintaining our Bible footing for the church of Christ. And I am asking the same earnest spirit for maintaining the paper.

It was not possible for me to change locations; neither did I deem it necessary for the success of the paper to do so, for it goes directly into the hands of competent brethren, and it is my desire to see it well cared for while I have an opportunity to advise and establish it on an enduring basis. Brethren will please donate to the extent of their ability and willingness and to work for subscriptions as heretofore. Many subscriptions expire at the end of the year. These should all renew promptly in order that there may be funds to meet the printing bills. Brotherly,

H. C. Harper

In the January 1, 1932 issue of the "Old Paths Advocate," there is the following from Bro. King:

"From the Publisher of 'Old Paths Advocate'"

I have reluctantly accepted the responsibility as publisher of this religious journal, for I have thought that if I had any ability in the services of my Master,
(Continued on page six)

THE CHRISTIAN HOME

By Roy Lee Criswell

We today can have happy homes because homes were meant to be happy. As we look across our nation, we can see a higher divorce rate, and more juvenile delinquency than ever before. There is one basic reason for this—broken homes. It has been God's law from the beginning that homes were to be happy, and the people in those homes were to serve Him (Gen. 2:21-24).

In essence, it is taught in the Bible, and great men of our nation have said, that "the home is the foundation of all human stability and progress. As goes the home, so goes the nation." We have heard it said that history repeats itself. In view of this, we can not help but see that our nation in many ways is becoming very corrupt. Several centuries ago there was another nation just as strong, but that nation fell. It was the Roman Empire. It fell because the people were living corrupt lives; their homes were becoming places of immorality. If our nation is not careful, it may find itself in the same condition.

From our pulpits today, we need to cry against sins of all kinds; we need to try to persuade people to repent of their evil living, and renounce their evil habits. Relatively speaking, this nation was once a God-fearing one, but today God is left out of the lives of many. Many of these were once strong members of the body; this is a shame to any people.

In the home, we all play a great part; we all have our responsibilities. As parents, we must do our duty. Every organization must have a head to insure stability, peace and order. This position was given to the man by God. Paul wrote in Eph. 5:23: "For the husband is the head of the wife, as Christ also is the head of the church." So, God has commanded that the husband be the head of the wife. In living up to this obligation, man must be the ruler, provider, and protector of the home. Husbands, we must remember that no man can successfully control another who is not able to control himself. See Pro. 16:32; 1 Tim. 3:4.

The husband is to love his wife. Paul wrote in Eph. 5:25: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." We must remember that love is longsuffering, kind, humble, patient, unselfish, and courteous (1 Cor. 13:4-8). No marriage can be happy without a strong mutual love.

After God made man, He saw that it was necessary to make him a helper. This helper was woman. In her creation, she was taken from Adam's side. This

was done that she might be his companion and helper throughout life. It is by man's side that she can realize her greatest usefulness and sweetest joys. It should be the ambition of every Christian young lady to be a wife and mother. This involves some of her greatest tasks in her service to God.

In the home, the wife has many duties to perform. She is to be an obedient wife. In Eph. 5:22, we read, "Wives, be in subjection unto your own husbands as unto the Lord." This does not mean that her intellect is inferior to man's. It only means that she, with her feminine and tender qualities, is not as endowed for rulership as the man.

Another duty of the woman is to bring children into the world. Certainly no home is complete without the patter of little children's feet. Many times when a child is born into a home, it will bring about a closer relationship between and among those in that home. Motherhood is a wonderful distinction. The woman who so chooses should not look upon her work as inferior to the careers of others. This is a great work, and we need more women who are willing to do it.

The woman, too, is to be a keeper at home. Paul wrote and commanded the older women to train the younger woman for such occupations (Titus 2:5). It appears that many of our older sisters in the church have fallen down on this necessary task. Being a keeper at home involves ability to manage financial affairs, prepare the meals, keep the house as tidy as possible; she must provide an atmosphere of love, happiness, friendliness, cheerfulness and cooperation.

It seems that many women today think that it is necessary for them to hold down a job outside the home. In doing so, they often let yesterday's luxuries become today's necessities. The Bible indicates that it is the man who is to make the living (1 Tim. 5:8). In holding down a job, many lose sight of their duties as mother and home-keeper. The children are left with others who do not provide the motherly love that should be given. It seems that if a woman is truly devoted to her home and her family, she will not have time to work outside the home; home duties are a full-time job.

In the home, it becomes our duty to correct our children. Paul wrote in Eph. 6:4: "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." We are not to correct the child to provoke him; correction is to have lasting purpose. Solomon tells us in Proverbs 13:24: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Children should not be permitted to do everything they wish; they should not be permitted to be disobedient and unruly. Under the Law of Moses when a child failed to do what was expected of him, he was stoned to death. Many young people of today should be thankful that they do not live under that law. In our instruction, we must be sure to give to our children a spiritual education. We need to have daily Bible reading and prayer in our homes. We are to be a good example before them. We must ever watch our habits, lest we lead our children astray.

In dealing with a theme such as this, we would not forget our youth. In the world today there is a tendency among young people to be disrespectful toward parents and other elders. I realize to a great degree that parents are to blame, but this is not entirely true. Some young

people seem to think that their parents are survivors of an out-moded age, and unlearned are they. Mark Twain once said something like this: "When I was sixteen I thought my father was the most ignorant man I had ever seen; but ten years later I decided he was very brilliant and I wondered how the old man had learned so much in ten years." Paul tells us in Eph. 6:1-2, "Children, obey your parents in the Lord; for this is right. Honor thy father and mother, which is the first commandment with promise." This command prohibits all hurtful acts and cruel speeches to parents on the one hand, and enjoins all necessary acts of kindness and filial respect on the other hand. The child can honor the parent by helping with his substance in case the parent is in need. When separated from them, we can honor them by writing to them; we can honor them, too, by being the kind of men and women we should be.

In conclusion, our observation is that a man can travel the world over in search of what he needs and then return home and find it. Let us resolve to make our homes a place of peace, love and happiness.

—Box 243, Sanger, Calif.

BRIEFS

By D. B. McCord

The Church That Christ Built

Nearly 2,000 years ago, Christ promised: "Upon this rock, I will build my church" (Matthew 16:18). By analyzing this promise, we may answer the following questions: (1). Who is the builder of the church? It is clear beyond question and doubt that Christ is the builder. He did not leave the building to others. (2). How many churches did Christ promise to build? Since He used the noun in the singular number, we logically conclude that He built one, and no more. (3). To whom does the church belong? It belongs to Christ; He called it "my church." It is not "my church," "your church," "our church," "their church;" it is Christ's church. It is His unique possession.

Now, after nearly 2,000 years, the church that Christ built still exists. It sincerely wishes to kindly commend to the world a complete return to the New Testament in religious faith and practice. In church membership, there is every thing to gain and nothing to lose by being a member of the church that Christ built.

The church of Christ is of divine organization, free from all human traditions, bearing the following marks of identity: (1). Its Founder was born in Bethlehem (Micah 5:2; Matthew 2:6). (2). Christ is the Founder (Matthew 16:18). (3). He is the foundation (1 Cor. 3:11). (4). Christ is its head (Col. 1:18). (5). The church is one body, each individual Christian being a member of that body (Ephesians 4:4; Colossians 1:18). (6). Jerusalem is the place where the church began (Isaiah 2:1-3; Lu. 24:47; Acts 1:1-26; Acts 2:1-47). (7). The church has a well-defined law of admission (John 3:5; Matt. 28:19-20; Mark 16:15-16; Acts 2:38). (8). It has one system of worship (Luke 22:19-20; Acts 20:7; 1 Corinthians 16:1-2; Hebrews 10:25; Ephesians 5:19-21).

The church of Christ wishes to commend to all people everywhere these identifying marks.

There are various terms in the Scriptures that identify or describe the church. Christ called it "my church" (Matthew 16:18); Luke speaks of "the church" (Acts 8:1); it is called "the church of God" or "the church of the Lord" (Acts 20:28); Paul refers to more

than one congregation or assembly of the church and calls them "the churches of Christ" (Romans 16:16); Paul speaks of it again as "the church of the living God" (1 Timothy 3:15), and "the church of the firstborn" (Hebrews 12:23).

It is the desire of the churches of Christ in these modern days "to speak where the Bible speaks and be silent where the Bible is silent;" and to call Bible things by Bible names. The church that Christ built wishes to commend to the religious world only Scriptural names whereby the church is designated.

There are various names in the Scriptures by which God's children are known. We commend to the religious world a few of these, as follows: 1. The disciples were called Christians (Acts 11:26; 26:28; 1 Peter 4:16). 2. Paul addressed God's children as saints (1 Corinthians 2:1; Colossians 1:2). 3. He also addressed them as brethren (Galatians 1:2; Colossians 1:2). 4. God's children all, not just a select few, are called priests (1 Peter 2:5, 9). 5. They are called members of the Body of Christ (1 Cor. 12:27). 6. God's heritage or clergy (1 Peter 5:3). 7. Sheep of one sheepfold with one Shepherd (John 10:16). 8. God's children are known as subjects of the kingdom of Christ (Colossians 1:13).

Churches of Christ kindly suggest that religious people everywhere divest themselves of religious names that are not found in the Scriptures. The church that Christ built advocates a complete return to the New Testament in all phases of religion.

Must

This is one of the most forcible words in the English language. It is expressive of absolute necessity. It is found a number of times in the New Testament, teaching the following truths: 1. Christ must, and did, suffer and die for many (Mark 8:31; Luke 24:7). 2. Christ must, and did, arise (John 20:9; Luke 24:7). 3. Christ must sit in judgment where we must all appear (2 Corinthians 5:10). 4. Christ must reign triumphantly (1 Corinthians 15:25). 5. All men must believe in order to please God (Hebrews 11:6). 6. All men must be born again, of water and the Spirit in order to enter and enjoy the blessings of the kingdom (John 3:1-7). 7. All men, in order to please God, must worship Him in spirit and in truth (John 4).

Truths that are so obligatory should arrest the attention of all men; and to the extent that all would study the Scriptures in order to understand their full import. The church of Christ kindly suggests these truths to all for exhaustive study and diligent application.

Baptism

The word baptism comes from a word in the original text meaning: "—a rite of sacred immersion, commanded by Christ by which men professing their faith in Christ are born again by the Holy Spirit unto a new life, come into the fellowship of Christ and the church." It is defined as a burial in and a resurrection from water in Romans 6:4: "Therefore, we are buried with him by baptism into death—" and in Colossians 2:12, "Buried with him in baptism, wherein also ye are risen with him—."

The purpose of baptism is as follows: (1) In order to obtain salvation, Mark 16:16 and 1 Peter 2:21; (2) In order to have remission of sins, Acts 2:38; and (3) in order to have sins washed away, Acts 22:16.

Its essentiality in salvation is further proven in Christ's statement: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16:16.

The churches of Christ kindly commend to all men everywhere these purposes and the essentiality of baptism in salvation.

The Holy Spirit

The Holy Spirit, the third member of the Godhead, is a divine person. He is not some influence or feeling that some experience and others do not. He is never referred to as "it" in the Scriptures. He is referred to as the "Holy Ghost," the "Spirit," "Spirit of God," "Spirit of the Lord," "Spirit of Truth," "My Spirit," "Spirit of Jehovah," and the "Comfortor."

Christ introduces the Holy Spirit in John 16 as a divine person who would come unto the Apostles; he would be sent by Christ; he would reprove the world; he would guide the Apostles into all truth; he would not speak of himself, whatever he heard that would he speak; he would glorify Christ.

The Holy Spirit is mentioned in 23 books of the Old Testament; 57 times in Acts alone; 132 times in the Epistles, and of the 27 New Testament books, he is mentioned in 24 of them.

The church of Christ commends to the world truths concerning the Holy Spirit, whose functions in the scheme of redemption are of great importance.

Is Christ Divided?

Our caption is a question asked by the Apostle Paul nearly 2,000 years ago. A condition that existed then, and still exists, caused him to pose the question. To the Christians at Corinth, he said: "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?—" By expressing himself with a question, he simply emphasized that Christ is not divided. All concede that religious people are divided, yet Christ is not; furthermore, all concede that this is not good, and advise that men be one as Christ prayed they would be. Since Christ is not divided, the parties, sects and denominations in religion are not pleasing to Him. The one and only way that men may be one is to accept Christ as the authority in religion, doing more than paying lip service to this deal, and thus restore His word to its proper place as the rule of faith and practice in religious matters.

Therefore, churches of Christ kindly urge that religious people everywhere divest themselves of all creeds, disciplines, confessions of faith, and recognize Christ, and Him alone, as the authority in matters religious. Truly, Christ is not divided.

"The important thing is not how long we live, but how."

We ought not to raise expectations which it is not in our power to satisfy; it is more pleasing to see smoke brighten into flame, than flame sinking into smoke.

Pride, like the magnet, constantly points to one object, self; but unlike the magnet, it has no attractive pole, but at all points repels.—Colton.

Old Paths Advocate

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EDITORS

Homer L. King.....1061 No. Pilgrim, Stockton, California
D. B. (Don) McCord.....17727 E. Benbow, Covina, California
Cloris T. Cook.....809 Lyons, Kansas City, Kan.
Ronny F. Wade.....Box 564, Lebanon, Mo.
Edwin S. Morris.....905 Bluewood Dr., Dallas, Tex.

PUBLISHER

D. B. (Don) McCord.....17727 E. Benbow, Covina, California
Mrs. D. B. McCord, Assistant

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

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

Directory—Bro. E. H. Miller, Box 538, La Grange, Ga., 30240, is still in the arduous process of compiling a directory of churches. Several have not as yet responded to his pleas for up-to-date information concerning the churches' locations, times of meetings, etc. If you have not done so, won't you please send Bro. Miller pertinent information so he may have the directory as complete as possible, as he desires.

Our Helpers—Our sincerest thanks are tendered to every one who helped us this month by renewing and

sending subscriptions for others. We have 189 this month; this means that our subscription list is ever-growing, the circulation is ever-increasing, and our chances for doing good through the printed page are being multiplied. Special thanks are due Sister Elizabeth Byford, a widow of Waco, Tex., for consistent help in sending a good list of subscriptions every month. We really can not express how helpful this is; our many thanks to her. We are doing our very best to keep the price at \$1.00 a year, hoping to keep the paper in reach of all. We believe, with your help, we will succeed.

Preacher obligation—It appears to this writer that it is every preacher's obligation to leave a congregation where he preaches at least as well off as he found it. "Follow after the things that make for peace;" "blessed are the peacemakers;" "peace" is fruit of the Spirit; these should be the watchwords of every preacher of the gospel. I can only speak for myself, brethren, but if my coming your way will tear you down, cause trouble, arouse hard-feelings, bring division, do not call me! I am not the man for you and the cause. Call a man who can build you up, promote peace among you, leave you better than he found you. If the preacher leaves havoc, unrest, division in his wake, most likely something is wrong with the preacher, too; he is not to blame entirely, perhaps, but he is to be blamed nonetheless.

Our expressions—In reference to Bible things, we are prone so often to use sectarian expressions, and other expressions foreign to God's will. We adopt the language of those about us. It is difficult to be consistent in this respect, but we should be found trying. In reference to endeavors designed to study God's word, we use such terms as "lecture," "seminar," "workshop," "school—these terms definitely leave connotations no where found in the Scriptures. When we refer to men in such endeavors as "leaders," "coordinators," "lecturers," we use terms of substitution which, to say the least, are not necessary. We know that brethren are scripturally called teachers, preachers, evangelists in their functions; why can we not be content to use such terms and leave others in sectarianism where they are and rightly belong.

Congregational Functions—In the public work of the church, when congregational functions are overlooked, we go astray. We know that it is scriptural for a congregation to engage one man for a meeting to study God's word; by the same token, we know, too, that it is scriptural for a congregation to engage 2 men, 3 men, or 4, or as many as are necessary for a meeting designed for study. Such a work has every earmark of being public work of the church. It is teaching, and it could hardly be classified as "house to house;" in public proclamation of the Word, there are Bible regulations that inhere. A congregation can choose the preachers, make the plans, control and order such a work, and all have the assurance of such endeavors being scriptural. When it is otherwise, there is a question for sure. Why not, in arranging for meetings designed for study, put such under congregation control, and give assurance that such is the case, and let us not take chances of violating a principle.

Chattanooga, Tenn.—As we go to press, a good brother from this city writes for information concerning

anyone of our acquaintance who may live there who is interested in true worship. If our readers know of those so interested, would you please communicate with Bro. W. T. Walker, Sr., 2004 E. 39th St., Chattanooga, Tenn., 37407.

—D. B. McCord

OUR HELPERS

You will find listed below the names of those sending subs from September 20 to October 20, and opposite the name the number of subs sent. We want to express again our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following list and report any errors to us immediately.

Elizabeth Byford—20; Edwin S. Morris—18; Church of Christ, Huntington, West Virginia, by B. F. Leonard—10; Earl Roe—9; Norvel Ellerd—7; Floyd Lechner—7; E. H. Miller—6; Mattie Lloyd—6; J. D. Corson—5; Noah Langley—5; Taylor Joyce—5; Crockett Byars—5; Wm. Tracy Moore—5; Ronny Wade—5; Homer Sallee—4; Clovis T. Cook—4; Paul Walker—4; Arthur Wade—4; Bud Hash—3; Pete Howard—3; H. A. Sifford—3; Preston C. Brown—2; Earl Wooster—2; John L. Reynolds—2; Leon Fancher—2; Carlos Smith—2; Richard Nichols—2; Irvin Barnes—2; Vira Ward—2; Mrs. W. W. Bates—2; Garland T. Smith—1; W. A. Macy—1; Gene Cumbaa—1; D. L. Davis—1; Earl Helvey—1; R. V. Criswell—1; A. R. Noack—1; T. R. Chappel—1; James A. Davis—1; Elmer Snow—1; T. L. Modgling—1; Miles King—1; Edgar Claywell—1; Lucille McVey—1; Jim Canfield—1; Ralph Kitson—1; Mrs. Marion Swadley—1; Alta Massengale—1; Leonard Hendrickson—1; Mrs. Otto Herron—1; D. L. Pence—1; Claud Ridenour—1; Viola Hopkins—1; Veta Wissenger—1; Mrs. Earl Butts—1; Carl Rodden—1; Tom E. Smith—1; James R. Stewart—1; Arvel Brumfield—1; Wayne Fussell—1; James D. Hensley—1; Larry Conner—1; Garry Macey—1. Total 189.

SPECIAL NOTICE

Several congregations have contacted me lately, wanting one of those beautiful communion cups that I order from England. The cup is a nice size, silver plated; there is a matching plate, 8 inches in diameter. I now have an order which I should receive in a few weeks. A few extra will be in this order; if you want one, please contact the writer.

—E. H. Miller

Box 538, La Grange, Ga.

BROTHER CARL NICHOLS

Brother Carl N. Nichols, 840 Wilcox Ave., Hollywood 38, Calif. is known by many of our readers. As many of you know, too, for sometime his eyesight has been failing, and to the point that this year he has undergone corrective surgery. He hopes to have partial restoration in time so that he can see to drive his car once more. I hope that our readers who know him and his family will send him a word of cheer; he will appreciate it.

Brother and Sister Nichols have an outstanding record concerning their children; of nine born to them, they have reared 7, five boys and 2 girls, to adulthood. All of these are members of the body of Christ, wor-

shipping scripturally. The six who are married, are married to companions in the church. The five sons are preachers of the gospel who are known by many of the brethren. They are Paul, Ray, Nelson, Ed and Richard. One daughter, Louise, is married to a preacher of the gospel, Bro. Chester King; the other daughter, Betty, is married to Bro. Winston Middick, who was reared from infancy in the church. All of the grand children at the age of accountability are members of the body of Christ, and those who are married are married to members.

I do not know of a man who has driven farther to, and showed more interest in, gospel meetings in reach of him than has Brother Nichols through the years. In this he has set an admirable example.

—D. B. McCord

AFRICAN PROGRESS REPORT

Since last reporting the progress of the African program, I have received several contributions and promises of more. We continue to be encouraged. The Lebanon, Mo. congregation has stated that it stands ready to see the work through, even to borrowing money if necessary. This is an admirable attitude and Jerry and I are very fortunate to have such a church backing us. However, I think it would be a shame to let one congregation assume so much of this burden. For, after all, mission work is the responsibility of all.

At this writing, I have \$3370.00 promised of the \$4500.00 needed. Of this amount, \$2770.00 is already on hand. This means we have 75% of the needed finances accounted for. To me, this is noteworthy; and I have no doubt but that the remainder will be ready by the time it is needed. In order to avoid making two reports, I will wait until the finances are in (or about so) before publishing a list of the contributing churches.

We have recently been in touch with people in Lybia, and are in the process of contacting others in England. Perhaps by next month we will be able to either confirm or disqualify reports of faithful brethren in those places. Please note our new address.

—James D. Orten

3025 Lakeshore Dr.
West Monroe, La.

BLESSING

Father, bless my work today;
Each co-worker, too, I pray.
Let Thy will be done in me,
Let me serve Thee faithfully.
Guard my speech, and all I do;
Let me to Thy Truth be true.

—Selected by Mrs. Otto Herron

A WORTHY SISTER

Sister Laura Job, Butler, Pa. is sick. We humbly ask the prayers of the faithful that she might be able to return to her home soon to care for her two teen-aged children who need her guidance and loving care. Sister Laura has been a widow for some time, a faithful Christian. Her home was a place of hospitality to the brotherhood. May God bless her. She is a daughter of Bro. Ferd Roberson, Butler, Pa.

—J. D. Corson

OUR DEPARTED

Montgomery—Bro. William Montgomery, 5114 Ave. F., Austin, Tex., departed this life, leaving to mourn his passing his good wife, Sister Hattie Montgomery; and three sons, Clyde, Thera and Curtis. Bro. Montgomery was loved by all and will long be remembered by the church here. He was a member of the body for many years. The writer offered words of comfort.

—T. R. Chappell

Bruner—Sister Anna Mary Bruner was born Nov. 20, 1899; she quietly departed this life Aug. 29, 1963. She was the victim of a lingering illness. Sister Anna was a member of the Indiana, Pa. congregation where she is sadly missed. She leaves her loving husband, Fred, and ten children. The writer spoke words of comfort to her family and friends; she was laid to rest in the quiet little cemetery at Blairsville, Pa. We sorrow not as those who have no hope. The flowers were beautiful. The very pretty singing was by Bro. Tommy Shaw and Bro. and Sister Jimmy Shaw.

—J. D. Corson

Roberts—Brother Elmer Roberts was born at Jewett, Texas, January 21, 1880 and departed this life Sept. 28, 1963 at Sentinel, Okla., where he had lived since 1918. He was married to Nettie Nelson on Sept. 4, 1904. He is survived by his wife, of the home; five sons, Ernest, of Wichita Falls, Tex.; Raymond, of Mangum, Okla.; Clarence and Kenneth, of Ennis, Tex.; and Roy, of Wharton, Tex.; and two sisters. Bro. Roberts was one of the oldest members of the church at Sentinel, and for many years served as a deacon and a song leader. He will be missed. The writer was called to conduct the funeral.

—Johnny Elmore

Ingram—Brother Edward C. Ingram was born in Kentucky, December 2, 1880 and departed this life Sept. 30, 1963. He was married to Mrs. Ola Mackey in 1956 at Sulphur, Oklahoma. He is survived by his wife, of the home; two daughters, three sons, two step-sons, two brothers, 7 grandchildren, and 1 great grandchild. Bro. Ingram was a member of the loyal church in Sulphur, where he was faithful to attend all the services. Bro. and Sister Ingram's home was always open to all faithful gospel preachers, and they loved to hear the gospel. My sympathy is extended to Sister Ingram, and the family.

—Johnny Elmore

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—John Wesley Modgling, 204 N. Cornell, Fullerton, Calif.

—Jimmy Charles Criswell, Rt. 1, Purcell, Okla.

—Darrell O. Smith, Rt. 1, Box 218, Wesson, Miss.

ANNOUNCEMENT

The following information is taken from a brochure sent to us by Bro. James W. Russell, requesting we make the announcement. "The Keys to Deeper Spiritual Life and Teaching" is the theme of a meeting designed for studying various topics at Fresno, Calif., Dec. 23-Jan. 4 with Brethren Ervin Waters, Benny Cryer, Bill Harmon and Bro. James Russell as teachers. It will be conducted at the meeting house of the Millbrook church of Christ, 728 Millbrook Ave., Fresno, Calif.

THE PASSING OF AN ERA—

(Continued from page one)

it was in the evangelistic field. This I still believe, but it seems to be the will of the editors that I undertake the arduous task of publishing the paper, and to this will I resign.

I appreciate very much the confidence manifested in selecting me to undertake this responsible duty, and I trust that I may ever merit this confidence. I feel very keenly my inability to carry on the work in the splendid way in which Bro. Harper has served as publisher of "The Truth." I have nothing to promise you but a conscientious effort to give the best there is in me, and to the best of my ability, give to all a square deal." (Bro. King continues by mentioning the editorial staff and his helpers, then concludes the article by saying:)

Finally, brethren, I ask you to be patient with my humble efforts and mistakes; pray for me that I may ever strive to keep the "Old Paths Advocate" true to the name, and that it may be a means of bringing us all closer together and of learning more of the Lord's will concerning us. To Him who loved us and died for us be all the praise, glory and honor.

Yours for the "Old Path,"

Homer L. King

Thus it was done, and thus it has been 31 years.

I personally feel that Bro. King is to be commended for his work. It has not been an easy job by any means. When one publishes a paper there are decisions that must be made, which eventually may have far-reaching effects; and it is almost impossible to please everyone. No one knows exactly what a publisher goes through until he sees the abundance of mail and articles that must be properly sorted before publication. If one is only interested in publishing, as such, it is not too difficult a job. If, however, one is interested in the success of a "Cause," then the job becomes much more arduous. One who accepts such a responsibility leaves himself open for a great deal of criticism—some justified and some not. Nevertheless, Bro. King has done his job well and to him, many of us owe a great debt. Who can say where the church would be today if it were not for him and many more like him. May God richly bless him in his declining years, and spare him yet a little while to instruct us even more.

The job of publisher has been passed on into competent hands. It is our prayer that in the coming years the paper will remain true to its name and mission. May God continue to bless it.

—Box 564
Lebanon, Mo.

FATHER'S ADVICE

My dad and I, long years ago, were walking down the street.
When suddenly a little dog came yelping 'round our feet.
He snapped and snarled so viciously — that angry little pup
Appeared to me as though he thought he could eat us up.
I turned and threw some stones at him, which always
missed the mark,
But when I tried to drive him off, the louder he would bark.

"Now, my son," my father said to me, "just plod along your way.
Don't turn your head for yelping dogs. Remember what I say!
You'll notice if you pay no heed to him and hold your peace,
That little dog will soon grow tired and all his noise will cease.
But every time you stamp your foot and shout to him; 'Begone,'
You show that he's annoying, and keep him following on.

"It takes a dog to fight a dog! Post that above your shelf!
When canines come and snarl at you, don't be a dog yourself.
And later, when you're older grown, and petty men attack,
Don't stoop to pick up stones to throw, don't try to answer back;
Just walk right on and pay no heed to anything they say,
And soon they'll give it up and turn and run away.

"It is a very ancient dodge those petty minds employ,
They say that gods first angry make the man whom they destroy.
And little dogs and little men who snarl behind your back
Will only snarl the louder if you answer their attack:
And they'll have done the very thing they started out to do;
If, being yellow dogs themselves, they make one out of you!"

—James E. Laird, via "Franklin Road News and Views"



Noah Langley, Rt. 1, Box 150, Woodland, Ala., Oct. 15—Our fall meeting at Napoleon begins Nov. 2 with Bro. Johnny Elmore. Here are 5 subs.

Otto Herron, Rt. 1, Box 60, Council Hill, Okla., 74428, Oct. 12—We think the paper is wonderful. Here is our renewal. Please pray for us.

Earl Wooster, 205 W. Jacinto, Tucson, Ariz., Oct. 16—We appreciate the news concerning our fellow-Christians as reported through the OPA. Here are two subs.

T. R. Chappel, 1006 E. Riverside Dr., Austin, Tex., Sept. 30—You are doing a splendid job with the paper. Hope Bro. King is still improving. Here is our renewal.

Claude Ridenour, 1008 Nevada, West Plains, Mo., 65775, Oct. 18—We enjoy the OPA so very much; we do not want to miss one issue. Keep up the good work! Here is our renewal.

Carlos Smith, Rt. 1, Box 150, Wesson, Miss., Oct. 8—The last OPA was excellent. We are doing very well; the doctor seems to have found my trouble. Here are 2 subs. Remember me when you pray.

Leon Fancher, 2315 Lincoln, St. Albans, W. Va., Oct. 6—We enjoyed a wonderful meeting at New Salem, near Brookhaven, Miss. The work around here moves forward. Pray for us. Here are two subs.

Norvel Ellerd, 2381 So. Carpenter Rd., Modesto, Calif., Oct. 14—Enclosed are 7 renewals. In Oregon next month, I shall try to get more.

George H. Sharp, 594 Cloverdale, Cincinnati, Ohio, Sept. 27—We are getting along fine; still able to serve the Lord. The church is getting along fine. Send us 4 song books, "Hymns of Love." Pray for us.

Pete Howard, 427 White Oak St., Marshfield, Mo., 65706, Oct. 2—We at the congregation at Seymour continue to carry on in God's appointed way. Oct. 4-14, Bro. Johnny Elmore will be here for our meeting. Here are 3 subs.

John L. Reynolds, 3434 - 9th St., Ceres, Calif., Oct. 15—I hope Bro. King is still improving and will be able to be out in the gospel field again. I am doing as well as could be expected. I am thankful to the Lord for sparing my life.

H. A. Sifford, Alton, Mo., Oct. 7—Bro. King, I hope you completely recover from the stroke. We are having our meeting with Bro. Irvin Barnes; he surely is giving us some good lessons. Remember us when you pray. Here are some renewals.

Crockett Byars, 22308 Ave. 152, Porterville, Calif., Oct. 15—We are planning to either re-model or rebuild here. While in Kansas this summer, I ran across some old issues of the "Apostolic Way," dating from 1920 to 1928. They were very interesting. Here are five renewals.

A. R. Noack, 722 N. E. 32nd, Grand Prairie, Tex., Sept. 30—The Arlington congregation at 721 Woodrow St. continues to grow in love and peace. We plan to purchase new pews. Let us all labor together in the Lord's vineyard. We enjoy the OPA very much; here is our renewal.

Jerry Gilbert, 1107 W. Tahlequah, Sulphur, Okla. 73086, Oct. 11—The church here has lost two brethren in a short period of time; they are Brethren Archie Gentry and Edward C. Ingram. They will be deeply missed. Bro. Clarence Moore of this congregation is very ill. We ask the prayers of the faithful.

Floyd Lechner, Box 542, Imperial, Calif., Oct. 14—The church here is doing fine. We have done some remodeling to our building; it looks better. Last Lord's Day, Bro. Richard Frizzell preached for us. In Sept., Bro. Tom Wright, who formerly lived here, visited us. He is now 79 years old. Here are 7 subs.

Ray Roe, Stroud, Okla., Oct. 18—We had a very good meeting with Bro. Johnny Elmore; he did some fine teaching. There were no visible results, but we trust much good has been done. Some from Okla. City, Tulsa and Okemah congregations attended for which we are thankful. We solicit the prayers of the faithful.

J. B. Carter, USAF Hospital (Clark), APO No. 74, San Francisco, Calif., Oct. 16—My family and I now reside in the Philippines. There is no true congregation here of which we are aware. We do not want to lose contact with the faithful. We do enjoy reading the OPA, and miss it very much when it fails to come.

Cecil A. Tidmore, Box 224, Sunray, Tex., Oct. 8—In a recent issue of the paper, we announced the location of the church at Dalhart, Tex.; we apparently did not make this clear, because some visitors came recently thinking the church was at Sunray, Tex. We apologize for this. We meet in Dalhart, 3 blocks off Hwy. 87 north, on the corner of Tascosa and Aspen.

Earl B. Helvey, 7608 Prince St., Citrus Hts., Calif., Oct. 5—Bro. Don McCord's meeting at 6th St., Sacramento, was a good one; we had good interest from outsiders and good attendance from other congregations. We enjoyed having Bro. Don and his boys in our home. We enjoyed hearing Bro. James Orten at the meeting Labor Day at Fresno. Here is our renewal.

Peluse Kalongonda, Nkoko Vlg., P. O. Palombe, Nyasaland, Africa, Oct. 10—On Sept. 1, 2 obeyed the gospel at Zenje church; Sept. 8, I was at Nakhupe church with 2 baptisms. Sept. 15, 22 were baptized at Naninjiwa church. Sept. 22, 5 obeyed the gospel at Changa church. We anxiously await the coming of the brethren to help us. We are busy fighting for the gospel. Please pray for us.

Ralph Kitson, Mozier, Ill., Oct. 10—We are having good attendance; Lord's Day, the 6th, we had 94, with 2 baptisms; we expect another next Lord's Day. Oct. 18, Bro. Miles King will begin a meeting here. My wife is in the hospital; she underwent surgery last Mon., and is getting along nicely. Here is a sub.

D. L. Davis, 714 San Jose Dr., Abilene, Tex., Oct. 1—The church here at 1152 No. 1st St. is doing well. We have full unity here, but in need of preaching. Brethren Bud Lowery, Gene Robertson, Bill Offill and the writer invite all of the brethren to worship with us when passing this way. We also ask the preaching brethren to stop and work with us at all possible times. We pray for Bro. King's fast recovery. We beg your prayers. Here is one sub.

E. H. Miller, Box 538, LaGrange, Ga., 30240, Oct. 17 The Lord willing, Bro. Ronny F. Wade begins our third meeting of the year next Sat. night. It will be his second meeting here; all are looking forward to a wonderful meeting as before. We find that three meetings a year (Feb., June and Oct.) are a great help to the cause of Christ. We need to keep sowing and reaping more and more. Here are 6 subs.

Moses Mkwapatira, Mdyanyama Vlg., N. A. Mkan-da, Magomero P. O., Nyasaland, Africa, Sept. 22—The work of the church here continue to move forward. Aug. 11, I worshipped with the home church and 8 were baptized. Aug. 18, I worked with the church at Scot Vlg.; 22 were baptized. Sept. 15, I moved to Ehawi Vlg. where I worked to establish a new congregation; several from the Lutheran denomination obeyed the gospel.

R. L. Fox, 3700 Virginia Ave., Lynwood, Calif., Oct. 15—The congregation here is planning a meeting for Dec. 29th through New Year's Day, with Bro. R. B. Roden. New Year's Day, services will begin at 10:30 A.M. with 15-minute talks. At noon, lunch will be served; singing will be from 1:30 to 2:30 P.M. There will be no night service. Please note our new meeting times: Lord's Day, 10:30 A.M.; 7:30 P.M. and Wed. 7:30 P.M.

Arthur E. Wade, Rt. 1, Lebanon, Mo., Oct. 3—There is a new congregation meeting at 520 Missouri Ave., West Plains, Mo. We meet on the Lord's Day at 10:00 A. M., and 7:30 P.M.; Wed. 7:30 P.M. Everyone passing this way is cordially invited to worship with us. To contact the brethren here see or call Bro. Carl Beavers, 420 Leyda, phone 256-4451. I am working with the congregation here; the future looks good. Here are 4 subs.

Gene Cumbaa, Rt. 1, Box 205, Maitland, Fla., Sept. 30—The brethren at Longwood have asked that I write an account of our meeting with Bro. M. Lynwood Smith. Bro. Smith's preaching was no less than superlative; it had a most stirring and inspiring effect. Two came forward; one for confession of faults and one was immersed into His name. Refreshed and enriched by the meeting we now press forward in greater unity and harmony. We are thankful for all of the dedicated heralds of the the gospel. Here is my renewal.

Roy Lee Criswell, Box 243, Sanger, Calif., Oct. 19—The past month, I have had the privilege of speaking at the following congregations: Sanger, Orange Cove, Corcoran, Woodlake, Covina, and Lynwood, all in Calif. We enjoyed wonderful association and fellowship at all of these places. Oct. 25, we begin our meeting here. Our prayers are for the faithful.

James R. Stewart, 312 E. Nugent, Temple, Tex., Oct. 9—The little faithful band of Christians at 29th St. here is progressing nicely. I have been working with them for one month. We have some new ones attending, and have had two confessions recently. I am training the brethren to take part in the singing and reading and we hope to have some of them giving lessons soon. Pray for us and the work here. Note my new address.

D. B. McCord, 17727 E. Benbow, Covina, Calif., Oct. 20—Since last report, I have preached here at home, at Norco and Orange. We have recently had Bro. Roy Lee Criswell preach for us here; it was a pleasure having him and his family here and in our home. We anxiously look forward to our meeting with Bro. Wayne Fussell, Nov. 22-Dec. 1. We will be glad to have him and Carolyn with us for their second meeting here. My next meeting will be at Stockton, Calif. in Dec. We need and kindly request your prayers.

James D. Corson, Rt. 2, Mahaffey, Pa., Oct. 1—After leaving Farmington, N. Mex. the last of May, we spent six weeks with the brethren at Delta, Colo. They are making good progress in building up the membership. They have also made some improvement on their building; it is very comfortable. Folk making their home there or passing that way will find a warm welcome. We also spent 6 weeks with the little group at Casper, Wyo. They are striving hard to keep the cause faithful. Please remember them when you pray.

Barney Owens, 11312 Orchard, Cincinnati, Ohio 45241, Oct. 20—In September I preached at the following congregations in Texas: 13th and 14th at Midland (Spruce Street), 15th at Midland (Terrall Street), 19th and 20th at Wichita Falls (Lawrence Road); also Tulsa, Oklahoma, Sept. 22; Seymour, Missouri Sept. 29; Huntington, West Virginia, October 9; Twelve Pole, West Virginia, October 13, and Cincinnati, Ohio, Oct. 20. I was with Brother Edwin Morris during a meeting at Wayne, West Virginia, Oct. 2-12. This, as always, was enjoyable. Beginning October 14, I attended Brother Lynwood Smith's meeting at Cincinnati. Lynwood's job was commendable. God bless the faithful.

Donald K. Snow, 70 Ruzelle Dr., S. W., Atlanta, Ga., 30315, Oct. 16—The church at Marietta, Ga. is doing fine with continued interest from outsiders. We are in the process of remodeling our building. There is great interest and enthusiasm among the brethren here for the cause of Christ; it is my prayer that we may never become stalemated. Nov. 24-Dec. 1, Johnny Elmore will be with us in a meeting. We invite all to come and be with us. Last Lord's Day, I preached at Temple, Ga., baptizing one into union with Christ. I am attending law school, working and trying to keep busy. May we all, by Christ's authority, continue to faithfully work in His vineyard.

James D. Corson, Rt. 2, Mahaffey, Pa., Sept. 30—We arrived home in time to attend the meeting Labor Day; we were glad to see and be with our old friends in the gospel and meet new ones. About 350 saints were grouped together from 8 states and 16 congregations; the meeting was an inspiration to all of us. It did us good to see and hear again Bro. Lynwood Smith. Since my return from the middle west, I have met with the faithful few at Washington, D. C. They are to be commended for their courage and need your prayers. May God help the Cause everywhere.

G. M. Everett, Rt. 1, Box 442, Richland, Wash., 99352, Oct. 5—We wish to express our thanks to the 64th St. congregation, Sacramento, Calif. for sending Bro. Bill Roden to the Northwest for the latter part of 1963. He was at Yakima, Wash. until Sept. 26 with considerable interest shown. He is now in a series of meetings at Cottage Grove, Ore. where Bro. Gayland Osburn attends. Oct. 8-Dec. 1, he is to be at Kennewick, Wash. Nov. 22-Dec. 1, we will have a series of meetings, embracing our meeting on Thanksgiving Day, Nov. 28th. Bro. Roden will be in charge. We invite all who will to come and be with us during this meeting. We look forward to the work here.

Richard Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 16—The meeting at Catalina and Viendo in San Antonio, Tex. closed with one restored to the fold. Sept. 13-22, I was engaged in a most enjoyable singing school at Manteca, Calif.; then Sept. 26-Oct. 6, I held an eleven-night meeting there. I must say the hospitality there was wonderful. Bro. Jim Hickey was at Manteca during part of the work. While in that area, it was my privilege to speak at Modesto, Stockton, and Lodi. At present, I am doing personal work in the Los Angeles area. The fourth Lord's Day of this month, I am to be at El Cajon for their meeting in the interest of the young people. Here are two renewals.

Irvin Barnes, Rt. 1, Box 211, Galena, Mo., Oct. 14—I have just closed a good meeting at Oak Forest, near Alton, Mo. Though they are few in number, the trying of their faith only makes them more patient. The meeting at Clio closed with fair interest and no visible results. It was especially good to have Bro. Barney Owens stop and visit with us as he traveled through these parts. My association with him lead me to see a growing improvement in his ability and an unquestionable sincerity. My next efforts will be three week's work near Advance and Arkana, Ark. Here Bro. James Howard and I plan to work together; at Arkana, Oct. 18-30; and Advance, Nov. 1-10. Here are 2 subs.

John Modgling, 204 N. Cornell, Fullerton, Calif., Oct. 16—During the past two months, I have preached at Norco, El Cajon and Lynwood. Norco (my home congregation) is doing fine. We are looking forward very much to Bro. Fred Kirbo's ten-day meeting on Revelation, Nov. 1-10. It is my fervent desire to become a preacher of the gospel of Christ. I hope to travel to various congregations. I feel this would be of benefit and encouragement to me. I recently sustained an injury to my eye; I was in the hospital for awhile. For the prayers of the brothers and sisters in Christ, I express my heartfelt thanks. Please continue to pray for me.

Jim Hickey, 2419, Leafdale Ave., El Monte, Calif., Oct. 14—Since last reporting, I have preached in the northern part of Calif., at Manteca, Modesto and Atwater (formerly Merced). I also enjoyed attending a singing school conducted by Bro. Richard Nichols at Manteca, Calif. I am presently in Mo., having stopped enroute at Wichita Falls, Tex., and Oklahoma City, Okla.; I preached at the Capitol Hill congregation in Okla. City. Fred Lay and I are in the Lebanon, Mo. area preaching. The 6th, I was at Lebanon; the 13th at Lee Summit. I plan to be at Cassville this Lord's Day. I have enjoyed associating with Bro. Ronny Wade and family here. I enjoy the paper very much. May the Lord bless the faithful.

Luther D. Boek, Box 323, Carlsbad, Calif., 92008, Oct. 18—Since last report, we have had one baptism and two have been restored and two have confessed faults. I appreciated Bro. Morris's article, "Do We Go Too Far the Other Direction," I feel that we could use much teaching on this subject. The studies at Fresno have been very interesting. Brethren could be helped a great deal by attending. The next is to be at Highway City congregation. May God forgive us for our inconsistency of reasoning, and help us to "press toward the mark for the prize of the high calling of God in Christ Jesus," Eph. 3:14. The directory of Calif. churches can be obtained by writing to the writer at the above address. They are 35 cents a copy. They have been well received.

Edwin S. Morris, 905 Bluewood Dr., Dallas, Tex., 75232, Oct. 17—The meeting at Blue Springs, Ky. was very enjoyable. As I look back over the years since my first meeting there, I can certainly see a spiritual growth in these brothers and sisters. I am to return in 1965. Our next effort was at Wayne, W. Va., Oct. 2-13. These brethren, too, have shown a spiritual growth. This was an enjoyable meeting; I enjoyed having Bro. Barney Owens with me in this meeting. He is progressing nicely in his work as an evangelist. We appreciated having preaching brethren B. F. Leonard and Leon Fancher for one or more services. Oct. 18-27, I will be at Sulphur, Okla.; at Arlington, Tex. Nov. 3; and at Lawrence Rd., Wichita Falls, Tex., Nov. 17. Pray for me and mine.

A. L. Adams, 1616 19th St., N. E., Roanoke, Va., Sept. 19—I would like to say that I certainly enjoyed the articles on "This Nation." They were true and timely. I wish more were published on things such as that. During Sept. I have been working here at home; on the 15th, I preached for the faithful at Chesapeake, Ohio. It was good indeed to be there again, to meet old friends and to make new ones. They are doing a fine work in that section; I pray that they will never grow weary in well-doing. We continue to remember Bro. King and all others of the household of faith who are ill. Brethren, let us never grow slack in the cause of the Lord. Please pray for me and mine. (Sorry this reached us too late for Oct. issue.—DMC)

Tom E. Smith, Rt. 4, Box 171-A, Duncan, Okla., Oct. 15—I am working again and so far have not felt any ill effects. I appreciated what Bro. Don McCord had to say concerning the support of preachers in the current

issue of the OPA. We are happy to report that the churches in the southern part of our state are putting forth an effort toward helping the weaker congregations, and Oklahoma City (21st St.) will work toward establishing new congregations. Nov. 20-Dec. 1, Bro. David Macy will conduct a meeting at Heaton, Okla. We will spend the whole day together Thanksgiving Day. All who can are invited to come. Here is my renewal; I hope to be able to send more. I appreciate the high plane on which the paper continues.

R. B. Roden, Gen. Del., Kennewick, Wash., Oct. 17—Our work closed at Yakima, Wash. with 7 confessions of faults. It is rewarding to see the work as a whole, marked with definite growth and development; one of which none can be ashamed. It causes my heart to rejoice when I remember the very fine way in which the congregation labored together. Sept. 28-Oct. 6, we were at Cottage Grove, Ore. It was good to work with Bro. Gayland Osburn in this meeting. We enjoyed so much the hospitality in his home and in the homes of others. It was the best. We were happy to have Bro. A. G. Smith and family attend some of the meeting. We are at Kennewick, Wash. at this writing. We pray that God will bless us here as He has done elsewhere with many dear friends and a productive work. Pray for us.

E. O. Rice, Okemah, Okla., Oct. 12—I am still worshipping with the Council Hill congregation. The congregation is to be highly commended for its standing firm for the faith once delivered the saints, and for the unity that prevails here. Since I have been working with this congregation, seven have been baptized; everyone seems to be striving for the right. Sept. 29, I closed a meeting at Fairview, Ark. Interest was the best; some nights the house would hardly hold the crowds. We had visitors from the outside, and from those in digression. One young man was baptized and his wife was restored to duty. I feel there was good done in showing the truth to some who were in error. I desire the prayers of the faithful that I may keep my health and be able to do more for Him Who died for me.

Paul O. Nichols, 1400 Adena St., Bakersfield, Calif., Oct. 15—We are very much encouraged with the new work in the Southwest part of Bakersfield. The crowds on Lord's day mornings have been good, and the fine contributions help prove that the members have their hearts in the effort. We are enthusiastic in our hopes of building up a strong congregation in this part of town, if the Lord wills. We meet in the Panama Grange Hall on S. H St., but hope in the not too distant future to have our own place of worship. Our mid-week service is on Wednesday evening, 7:30, instead of Friday night as was formerly reported. We have had one confession of faults.

Wm. Tracy Moore, 608 Bluff St., Delta, Colo., Oct. 17—The congregation here has grown in number the last year, and all is at peace. We have made needed improvements on our building. This summer, my wife and I visited in Mo. and Tenn. We enjoyed hearing two wonderful sermons by Bro. E. Waters at Chapel Grove, Tenn. on July 20th and 21st. We had the privilege of meeting other preaching brethren whom we had never met. We also enjoyed a wonderful sermon by Bro. Jerry

Cutter at Mena, Ark., July 28th. We certainly appreciated the hospitality shown us by our brethren. We hope to have the opportunity to repay them for their kindness. We extend an invitation to the faithful brethren to visit and worship with us at any time. We ask the prayers of the faithful.

Freddie Lay, 7844 Rancho Fanita Dr., Santee, Calif., Oct. 14—The meeting at Broken Bow, Okla. closed with one confession of faults. I then journeyed home preaching at El Cajon, Calif. Sept. 22; Covina, Calif., the 25th; and Lynwood, Calif., the 26th. It was my privilege to attend the meeting in the interest of the young people at San Luis Obispo, Calif., with Bro. Lynwood Smith doing the preaching. I believe he was at his best. Currently, Bro. Jim Hickey and I are at Lebanon, Mo. for a month of study. Ronny Wade is a great help to us. I go with him to La Grange, Ga. for his meeting Oct. 19-27. On my way here, it was my privilege to speak at 21st St., Oklahoma City. Those people really love the Lord and His work. I have preached at Lebanon, Mo., Oct. 9; and at Lee Summit, Mo., the 6th; and at Winnepeg, Mo. the 13th. Let us "never grow weary in well doing."

J. W. Kornegay, Rt. 1, Raleigh, N. C., Oct. 9—Sept. 14-15, I enjoyed being with the faithful at Greenville, S. Caro. They are zealous in the Lord's work. While I was away in Greenville, Bro. Jerry Harris baptized one here. He attends college here, is a fine young man, and a faithful worker in the church. Sept. 27, we began a meeting at Rolesville, 15 miles from here. Four were baptized last evening; one has confessed faults, and others have spoken of baptism and the need of a church in that location. We are here to tell the good news and preach the gospel to the lost. The Boling and Owens families from Greenville, S. Caro. were with us last Lord's Day; we are glad to have them. Preaching brethren, passing this way, we would be happy to have you with us. We were glad to have the Frank Taylors from Chesapeake, Ohio with us last week. We always enjoy the OPA.

Wayne Fussell, 5928 W. Canal, Shreveport, La., Oct. 15—The meeting at Lee Summit in Missouri was blessed with good crowds and interest throughout. It was a pleasure indeed to work with this strong band of Christians after an eight year interlude. Our next endeavor was with the faithful at Houston, Mo., where we had a daily radio broadcast that brought added interest to our meeting. Bro. Jimmy Terrell, who is rapidly advancing as a gospel preacher, rendered valuable assistance during this gospel effort. Jimmy is willing to work one or more months with a congregation. You will find him an enthusiastic worker. Preaching brethren Ronny Wade, Jack Cutter, Arthur Wade, and Barney Owens were with us one or more services in the above meetings. My next meetings: McGregor, Texas, Oct. 25-Nov. 3; Covina, Calif., Nov. 22-Dec. 1; National City, Calif., Dec. 6-15.

Miles King, 2610 Brown, Alton, Ill., Oct. 14—This past summer we have enjoyed visiting and preaching at several congregations in Texas. We were with the brethren at Beaumont, Medina, Houston, San Antonio, Waco, and McGregor. Since then I have held a meeting

at Bardley, Mo. These brethren are few in number but outside interest was good. At present, we are living in the St. Louis area. The work here looks encouraging. Two have been restored recently and we have a number of outsiders attending our services. We now have our lot paid for and are ready to start our building. We have purchased an all-metal building and are now in the process of taking it down and moving it to our lot. We would be very glad to have you contact us if you have friends or relatives living in this area. Yesterday, we had the privilege of attending the meeting in Missouri where plans for mission work were considered. This meeting was encouraging and these congregations are to be commended for their interest in mission work. It would be very good for others to consider this type meeting for planning mission work. Brethren, let us be optimistic when it comes to the Lord's work!

Lee Boek, Rt. 3, Box 183, San Luis Obispo, Calif., Oct. 16—The meeting held here by Bro. Lynwood Smith was wonderful. The little congregation has been greatly inspired by the results of the meeting and the association with brethren from other parts of the state. Gospel meetings can be the source of great accomplishments for the Lord. Two men who had been out of duty returned while three others confessed to lukewarmness. All are working harder here; it is wonderful when brethren will share the burden and be co-workers "together with God." Many, primarily young people, from all over the state attended the last Lord's Day. We had services in the afternoon at which six able young men gave inspiring talks. We believe that potential preachers and leaders are being developed in such meetings. Last Lord's Day, we attended a similar meeting at Stockton, Calif. We enjoyed hearing Bro. Benny Cryer twice; I spoke at Manteca that night. In regards to foreign mission work, if brethren wish to send me, I am willing to go. This can be the only attitude of a gospel preacher. Pray for us and the work here.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Oct. 12—Sept. 28-30, I was with the faithful at Memphis, Tenn. They are continuing for the one faith. How uplifted I was to see their progress. I am thankful for the prayers of my brethren that have been so helpful in my being able to continue preaching to my people. Several weeks ago, I received a letter from Andrews, Tex. informing me that a few of my race were worshipping there the Bible way. I would go there if my expenses could be taken care of; I do not fail to go where it is possible for me to go. Could good brethren there investigate and inform me? I have been to places where only one brother had written me to come. When I arrived, the church had not been informed. This is the reason good brethren should talk it over with the church before they write me to come for mission work among my people. I plan to be with the good brethren near Brookhaven, Miss. the first Lord's Day in Nov. If the weather permits, I will be there a week. Brethren, pray for me. God bless all the faithful.

David Macy, Box 27, Greta, Fla., Oct. 15—One has been restored and two have confessed faults since I began working with the congregation in Mt. Pleasant, Fla. We hope to have several more responses before too long. We will have a meeting here Nov. 3-10, the

Lord willing. Our plans are for a different preacher to preach each night. The tentative schedule is as follows: Nov. 3, Bro. Gillis Prince, Wedowee, Ala.; Nov. 4, Bro. Preston Brown, Panama City, Fla.; Nov. 5, Bro. Alton Bailey, La Grange, Ga. (not yet confirmed); Nov. 6, Bro. Bob Kornegay, Jacksonville, Fla.; Nov. 7, Bro. Edward Harrison, Florala, Ala.; Nov. 8, Bro. Chapman Grimes, Opp, Ala.; Nov. 9, Bro. W. G. Fulmer, Jacksonville, Fla.; Nov. 10, Bro. E. H. Stamper, Birmingham, Ala. We want to take this opportunity to invite any brethren who can possibly attend this meeting to do so. All will receive a warm welcome. The Seminole, Ala. congregation will soon move into a new building in Robertsdale, Ala. It is on the main highway and in a beautiful location. Lord willing, I preach there Oct. 20th. Nov. 20-Dec. 1, we will be at Healdton, Okla. We look forward to being in that area again.

James D. Orten, 3025 Lakeshore, Dr., West Monroe, La., Oct. 15—After the Fourth of July meeting we held meetings at Earlytown, Ala.; Healdton, Okla.; and Woodlake and Fresno in Calif. It was a pleasure to work with all these good brethren; and the experience made me appreciate them even more, though we already held them in esteem. Earlytown, of course, is our old home, and our friends there are many. The meeting at Orange Ave. in Fresno immediately preceded the California Labor Day affair which was conducted by the same church. It had been over ten years since I was present at a West Coast Labor Day Meeting and I had forgotten how grand they are. I hope it is not that long before we can attend another. We are now working with the churches in northern Louisiana, and living in West Monroe. Strong, Ark. also is helping in this work. All of the churches in this area are doing well. My brother, Billy, has worked patiently with these churches for the past four years, and his labor is being rewarded.

Garry Macy, Rt. 3, Anderson, Mo., Oct. 15—The Milford, Mich. meeting closed with one baptism and one restoration. We extended the meeting 2 days in hopes others would obey. We had wonderful cooperation from the brethren; crowds were good and a working spirit was present. Unsaved souls were warned to flee the wrath to come. We plan to return here for future work. Enroute to Abilene, Tex., I preached for the congregations in Cincinnati, Ohio and Harrodsburg, Ind. Was the singing ever enjoyable at Cincinnati! In Harrodsburg, we had an enjoyable stay with Jerry Cutter and family. The meeting at 15th and Oak, Abilene, Tex. was very enjoyable. The brethren treated us wonderfully; one was restored, and we trust saved souls were strengthened. We next spent three enjoyable days at Midland, Tex. We were happy to see Bro. and Sister Orville Smith; they have recently moved to Midland where Bro. Orville is working part-time in the furniture business. We were also very happy to see Bro. and Sister Ervin Waters. We enjoyed two services in their new church building. Enroute home, we preached at Graham, Okla. We have learned to love these brethren and enjoy their fellowship. Nov. 1, we begin work at Flint, Mich. If you know of those in that area whom we might contact, please let us know. You may write to my home address if you like, and your letters will be sent to me. Let us love one another. Here is a sub.

Cicero Goddard, Box 276, Samson, Ala., Oct. 1— I would like to report my work from Feb. until Sept. 30, and state my plans for the near future. Twenty-five have been added to the church; 15 have come from digression; this does not include the 2 preachers who have confessed they were in error. Thanks to Christ; I feel that God has blessed our efforts. We request your prayers for us and work we are trying to do. Here are some of my plans for the next year. If it meets with the approval of the brethren, I plan to go to Kansas City, Mo. for an extended period of time. I have been there and checked on the potential, and feel that much good can be done. There are over 100,000 negroes in the Kansas City area. I have received a letter from Los Angeles, Calif. concerning an effort there; it may be that for the winter months, we may go there from Kansas City. I will keep you informed as to our intention. The brethren in Andalusia, Ala. are having a difficult time paying for their building. I would like to make an appeal for \$20.00 a mo. With this help, the brethren could make the payment. Wages there are low for my people. I know these are doing their best, and need the help of able and interested brethren. You may send to church of Christ, in care of Bro. Robert Matthews, Rt. 2, Shavertown, Andalusia, Ala.

Preston C. Brown, 2502 Scott Ave., Panama City, Fla., Oct. 10—The church here is showing progress. We have visitors most every Lord's day. We are looking forward to a gospel meeting sometime this winter, probably with different speakers nightly. Since my last report, I have held a meeting in Pocahontas, Ark., June 23-30. The brethren there had been challenged by the "Jesus Only" sect for a debate. I preached a week on the persons in the Godhead over the radio in Pocahontas, and presented propositions. So far, there is no response. There were no visible results, but I believe everyone was encouraged. It was a great uplift to wife and me to visit and share the wonderful fellowship of the saints there. We will never forget the kindness shown us. July 14-21, I was in a meeting in Pansey, Ala.; wonderful attendance, and three were baptized. Everyone was so nice to us. This was our second meeting there. We were in Powe, Mo. Aug. 18-27, in a meeting. Two were baptized, a man and his wife. The church in Powe is on the march; the house was filled almost every night; the best attendance, so far, in Powe. Everyone was so kind to me it made me want to move back to the good old state of Mo. I am to be in Bernie, Mo. for a meeting Nov. 10-20. The church in Powe is trying to raise money to sponsor this meeting. Bernie is only nine miles away. I believe much good will come from this meeting. If anyone could help the brethren there, it would be appreciated. May the Lord bless the faithful. Pray for me and mine.

Love can be planted and cultivated in every heart without fear of an overproduction.

Sometimes we go to the grave of a friend, saying
a man is dead but angels throng about him
saying a man is born.

The man with but one idea in his head is sure to exaggerate that to top heaviness, and thus he loses his equilibrium.

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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BRO. HOMER L. KING — A SMALL TRIBUTE

By D. B. McCord

As most of our readers know, Bro. Homer L. King, who is now recovering from a stroke he suffered in March, 1962, was for many years the able publisher and senior editor of this journal. Some years ago, Brother King's son-in-law, Clovis T. Cook, told me that he knew of no one who would sacrifice for this journal and its good like Bro. King. Truly, the sacrifices have been many. There have been times when he and his family used of their own means in order for the paper to continue. We would not forget to mention here our departed Brother Homer A. Gay, who, too, sacrificed for the Cause and the good of this journal for many years, until the time of his passing in 1958. To both of these men, who for many long years stood together and strived for the right, along with many others, we owe a debt of sincerest gratitude. They proved that men do not have to agree in all particulars in order to work together. One example of this is that these men never agreed on the marriage question, but they, for many years, fellowshiped each other and labored as one man in the Cause we love. In this matter, may I deviate from my theme long enough to observe, if all concerned will be willing to respect the consciences, the sincere convictions of those with whom they disagree on this matter, there is a common ground. May we all, regardless of how we feel about this issue, find that ground, and see how close we can get to each other.

Brother Homer L. King was born April 4, 1892 in the state of Missouri. Here he was educated, grew to manhood, married, reared his children, taught school, obeyed the gospel, and worked in the Lord's Vineyard. Bro. King has reared four children, all Christians, whom I consider among my dearest friends. They are Velma Cook, Nola Milner, Howard King and Don King. During Bro. King's illness, I have never witnessed greater respect and concern than has been shown him by his children. They are setting an admirable example.

Brother King has been known for his sunny, seemingly carefree disposition. Many have said of him as Bro. John L. Reynolds, another great soldier of the Cross, once said, "Bro. King lives in the sunshine." I am sure, however, that his heart has suffered wounds the world has never seen. His life has not been free from care and sorrow. He has not always drunk the cup of joy; there have been many times when the cup of sorrow and despair has been his to quaff. The mother

(Continued on page 8)

NOTHING BUT LEAVES

By Taylor A. Joyce

"And he left them, and went out of the city into Bethany; and he lodged there. Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away" (Matt. 21:17-19).

Every action of Jesus had significance. Everything He did taught some lesson. Jesus washed the disciples' feet to teach them a lesson of humility. However, Peter was not perceptive enough to understand the meaning of the "foot-washing" until Jesus also gave him an explanation. It was frequently necessary for Jesus to follow His object lessons with an explanation to be sure His followers understood what He was attempting to teach them.

When Jesus cursed the barren fig tree, He explained to the disciples that they would be able to perform similar miracles, "If ye have faith and doubt not." Jesus wanted the disciples to know that unlimited resources are available to the man who prays, believing "that those things which he saith shall come to pass" (Mark 11:23).

The student of the above verses of scripture will observe another lesson there—a lesson so obvious that Jesus did not bother to explain it. The cursing of the fig tree teaches that Jesus will not tolerate barrenness—either in trees or in His disciples! Fig trees were created to produce figs—not foliage; and the fact that this particular tree may have had a bumper crop of leaves could not offset the fact that it bore no fruit.

Jesus had seen this "fig-tree afar off having leaves." Inasmuch as He was hungry, He drew near expecting to find ripened fruit to eat. This was a natural expectation for "on this kind of fig-tree the fruit forms before the leaves, and should be full grown when the leaves appear" (McGarvey's Commentary on Matthew and Mark); but on this occasion, as is so often the case, looks were deceiving. Closer inspection revealed no fruit at all. Indeed, there was "nothing but leaves." Jesus then pronounced a curse upon the tree and it immediately withered away.

Have you considered how much like the fig-tree you may be? The tree was covered with leaves which indicated that there would be ripened fruit on it. As a Christian you are to "adorn the doctrine of God" (Tit. 2:10). Anyone who observes your manner of life should

be able to see the leaves of doctrine with which you are adorned. God requires such adorning, but He requires more! He requires us to bear fruit.

You say you "go to church twice on Sunday and once in the middle of the week?" Fine. You say you sing, pray, give and remember the Lord in His own appointed way? Very well. You say you "receive the word with all readiness of mind and search the scriptures daily whether these things be so?" Wonderful. You are producing a bumper crop of leaves. **But where is the fruit?**

Where are those lost ones whom you have won to Christ? Where are the benighted souls whom you have brought to a "knowledge of the truth." This is fruit of the choicest kind. It is the fruit which the Apostle had hoped to bear in Rome (Rom. 1:13-16). Nevertheless, it is a fruit which very few of us are bearing today, as evidenced by the few conversions reported in the pages of this journal.

Where are those among us who bear the fruit of sacrificial giving? (Phil. 4:14-17). There are many givers, of course. There are even some who give quite liberally. "These have of their abundance cast in unto the offerings of God" (Luke 21:4). But few there be who give as did the poor widow: "She of her want did cast in all that she had, even all her living" (Mark 12:44).

Where is the fruit of the Spirit being born today? "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23). God sees the despicable way we treat each other when we should be bearing the fruit of love. He looks for the fruit of peace, but is confronted with the spectacle of "brother warring against brother." God wants fruit—not just foliage. We may put on a pretty good front for our fellow human beings, but God's all-seeing eye can pierce the leafage and discover our barrenness!

We are deceiving ourselves if we think we can yell at each other, have temper tantrums, manifest rudeness, create a sort of hell on earth, and still go to heaven when we die. If heaven is to be our portion, then the fruit of holiness must be our passion! No amount of doctrinal soundness can make up for diabolical sterility! It is not just what you believe, but what you bear that counts. What a tragedy to be found of the Lord with "nothing thereon, but leaves only."

—2305 Mustang
Oklahoma City 15, Okla.

"ONLY IN THE LORD"

By Edwin S. Morris

A sister writes requesting that we write some articles dealing with dating, marrying in the Lord, association of young people with Christians, etc. We feel this is a subject that we can not teach too much. Today, as we view the increased number of broken homes and divorces in the land and even creeping into the Church, we can see a great need for much teaching to the ones who have never entered into marriage.

There are several points that should be considered in choosing a companion. One of the first I would like to mention is that every one should enter marriage realizing it is to be for life. Many times today, young people have the idea that they will marry, and if it is not a success, they can divorce and later re-marry. I do

not believe God ever intended for it to be this way. Each one should enter marriage realizing that it is an exchange of sacred vows, and is to be for as long as both live. In choosing a companion, one should choose one with the same ideals and ideas in life. Certainly this would require one to choose a companion who is a Christian. If both are Christians then both will have things in common. If one is a believer and the other an unbeliever, that will certainly present problems as to their ideas and ideals in life and what life really is. One will have certain interests, while the other has other ones. Naturally, the Christian wants to associate with Christians and do things that Christians enjoy, while the one who is not a Christian wants to do the things the world enjoys. Another point to be considered is the responsibility that goes with marriage. The husband is to love his wife and the wife is to be in subjection to her husband. They are to cooperate and work together as partners. Their home is to be a Christian home. When children are born, they are to teach them and bring them up in the nurture and admonition of the Lord.

In choosing a companion one should choose one of like precious faith. This would mean that one should not be unequally yoked together with an unbeliever. I believe the scriptures teach that God's people should not marry unbelievers. Let us notice some scriptures that teach this. In Gen. 6:1-7, the marriage of the "Sons of God" with "daughters of men" caused sins which brought on the flood. In verses 5, 6 and 7, the scriptures say: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth." This was after "the sons of God" had taken the "daughters of men" as wives in vs. 2. God had said in vs. 3, "My spirit shall not always strive with man." Again, in Deut. 7:1-4, alien marriages were forbidden in Israel. In verse one, there are named seven nations, and in verse 3, he gave the law, "neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." In verse 4, he gives a reason for this injunction: "For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." In Judges 14:1-3, it was the downfall of Samson when he chose a wife from among the uncircumcised Philistines. In Numbers 36, they were not to marry out of their tribes.

Now, we come to 2 Cor. 6:14-17. I am fully aware of the fact that these scriptures include other things besides marriage but I know of no other way that two might be any more yoked together than in marriage, so marriage must be included. Let us study beginning with vs. 14; unequally is to have fellowship with one who is not an equal. This is a military term: keep in your own ranks; do not leave the Christian community to join that of the heathens. The meaning is that Christians are not to pair off with unbelievers. All intimate associations are forbidden (Deut. 22:10). The unbeliever belongs to one species, Christians to another. They will not work in your way; you must not work in theirs. **Fellowship**—What sharing is there unto righteousness

and lawlessness. How can righteousness and iniquity harmonize in the same person and in the same life? Righteousness dwells in the heart and directs the life of the Christian; iniquity in that of the unbeliever. Communion—what in common has light and darkness; Vs. 15 — concord — agreement, accordance. Belial, a heathen god like Beelzebub, is used as a synonym for Satan. As Christ has nothing in common with Satan, how can a believer in Him have a close intimacy with one who is still under the dominion of the prince of this world? What part—The believer serves God, the unbeliever Satan; hence, with God directing the one and Satan the other; there can be no harmony or common feeling and interest between them. Surely, we can understand that a Christian should marry a Christian.

Christian boy or girl, since you are to marry a Christian you certainly would only keep company and date with one that is a Christian. If you date the one who is not a Christian and then fall in love, it could lead to marriage, the very thing forbidden. So, do not date any one whom you would not want to marry if you fell in love with them. In 1 Cor. 7:39, Paul says that a widow is to marry only in the Lord. If this is true with a widow, certainly a single person should only marry in the Lord.

Many times I am confronted with the fact that in some congregations there are either no boys or on the other hand no girls. Let me say, first, that this does not change plain teaching. May I suggest, parent, that you make every effort possible to give your children Christian association. It may mean sacrifice of time, money and effort but it will be worth it. See that they get to attend meetings, get-togethers, etc. Boys and girls, look upon marriage as something that is of God and sacred and then choose a companion from one of God's people and live with them until death parts you.

—905 Bluewood Drive
Dallas, Texas 75232

THE DOCTRINE OF CHRIST

By Clovis T. Cook

"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" (2 Jno. 9).

With the above quotation in mind, it should be no problem to realize the importance of the doctrine of Christ. Our salvation depends on it. We cannot deny the doctrine of Christ and expect to be saved. But, since the doctrine of Christ consists of words, dare any of us deny them. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness; He is proud knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, etc" (1 Tim. 6:3-4). Now brother! there is one thing sure, the words and doctrine of Christ were intended to be received. There is no escape from this conclusion.

The question with many is: Did the Lord teach His doctrine while He was here on the earth? Did He spend three and one-half years in His personal ministry, yet nothing He said or did was to be a part of His doctrine? If we cannot go to the teachings of Christ to learn His doctrine, then where can we go to find it? In the New Testament, the Revised Version almost uni-

versally translates the word doctrine, teaching. The word doctrine is from the Greek *didache*. "it denotes teaching." We conclude, therefore, that the Lord established His doctrine through teaching; His teaching especially. Since we have learned that we cannot please the Lord and abide not in His doctrine, and that His teaching and doctrine are the same, we cannot deny His teaching and please Him.

How many times have we taught our children the importance of the teaching of Christ? For example, the sermon on the mount. In Matthew chapters 5, 6, and 7, comes some of the most appreciated teaching the Lord ever did. In this sermon, some of the earliest and fondest lessons of my childhood were learned. If one should take away the contrastive teachings of the sermon on the mount, claiming they applied elsewhere, and deny that such teaching belonged to the doctrine of Christ, such a person would not only violate 1 Tim. 6:3, but also 2 Jno. 9. If the sermon on the mount delivered by the Lord is no part of His doctrine, where would one go to find it? If it does not belong to the doctrine of Christ, then to whose doctrine does it belong? It certainly is not the doctrine of the Pharisees and the Sadducees (Matt. 16:12). It contradicted theirs. It does not fit the doctrine of Balaam (Rev. 2:14). It could not be the doctrine of the Nicolaitanes (Rev. 2:15). It does not fit the Law of Moses. There is but one conclusion; it was the doctrine of Christ, setting in order the principles of His coming Kingdom. "And it came to pass, when Jesus had ended His sayings, the people were astonished at His doctrine" (Matt. 7:28). These people were familiar with the law of Moses; to have heard it again would not have astonished them. The next verse shows that the Lord had the authority to teach His doctrine. Brother, will you take what the Lord says and abide in it?

One final question: How can one abide in the doctrine of Christ, if he does not know what it is, or where to find it? If we deny His words, which is His doctrine, hardly could we abide in it.

—809 Lyons
Kansas City, Kan.

It is in leisure time men are made or marred.

The more we study the more we discover our ignorance.

Hundreds would never know want, if they had not at first known waste.

The giver always lives a richer life than the miser.

We hope to grow old, yet we fear old age, we are willing to live, and afraid to die.

Sunday is the golden clasp that binds the volume of the week.

Ruins are the milestones on the road of time.

Prejudice breeds hatred, hatred begets division, division makes faction, and faction brings ruin.

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EDITORS

Homer L. King.....1061 No. Pilgrim, Stockton, California
D. B. (Don) McCord.....17727 E. Benbow, Covina, California
Clovis T. Cook,809 Lyons, Kansas City, Kan.
Ronny F. WadeBox 564, Lebanon, Mo.
Edwin S. Morris905 Bluewood Dr., Dallas, Tex.

PUBLISHER

D. B. (Don) McCord17727 E. Benbow, Covina, California
Mrs. D. B. McCord, Assistant

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THIS AND THAT

Acknowledgment—Bro. Homer L. King acknowledges with sincerest thanks the following donations: Graton, Calif., by Allen Miller—\$75; Bob Strain, Harrodsburg, Ind.—\$50; Lee Summit, Mo.—\$50; Healdton, Okla.—\$25.

Our Helpers — Our subscription list this month reaches 221. For this we are most grateful. We wish that time would permit us to personally express to one and all our thanks for your help and concern. We take this means of expressing to you our gratitude. We want you to know that you are helping us keep the subscription price at \$1.00 a year; we believe this keeps the paper in reach of all, and this is our sincerest desire. Our subscribers can always help by renewing promptly. Why not send another for a friend when you renew?

With this issue, we must request the printer to increase the number of copies; this is the first time we have had to do this in months. This is tangible evidence that our circulation is growing, and our chances of doing good in this endeavor increase. To Him be all the praise. May He use us all as instruments in His hands for good!

Samples—Last month, due to our increase in subscriptions, we had to send fewer sample copies to those receiving them. We take this means of explaining why you did not receive your usual number. This should be remedied this month with our increased order to the printer.

Articles on file—We now have more good articles on file than ever before. For this we are grateful. Some of our readers have had theirs on file for months, and we have not been able to use them due to a lack of space. We ask your patience, please; and, as soon as possible we will use your article if at all possible in the interest of truth and in keeping with the policy of this journal. Thank you kindly for your understanding.

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Old Path Hymnal (240 gospel songs, most of which are either old or tried songs—65 cents per copy; 2 or more copies—50 cents.)
Send all orders to Old Paths Advocate, 1061 N. Pilgrim, Stockton, Calif.

—D. B. McCord

OUR HELPERS

You will find listed below the names of those sending subs from Oct. 20 to Nov. 20, and opposite the name the number of subs sent. We want to express again our deepest appreciation for your continued interest in behalf of this journal. May we count on you to continue the good work? Please check the following and report any errors to us immediately.

Elizabeth Byford—20; W. T. Walker—15; Clovis T. Cook—10; Edwin S. Morris—9; Lloyd Lankford—8; Ronny Wade—7; John E. Spradley, Jr.—6; Marvin Fisher—5; Louis P. Howsman—5; Polly Smith—5; Don Meents—5; C. Kenneth Smith—5; C. L. Mullican—5; Taylor Joyce—5; Kenneth Howard—5; Mrs. Ray Clark—5; Noma McCracken—5; Miles King—4; John J. Van Stavern—4; Chapman Grimes—4; Arlene Williamson—4; Adron Boggs—3; Dewey Best—3; E. H. Miller—3; Byron Kramer—3; Laura Smith—3; Gillis Prince—2; C. W. Payne—2; Van Butts—2; Glenn Bray—2; Alma Lamkins—2; Lynwood Smith—2; Carl Oettle—2; C. W. Van Stavern—2; Ray Pafford—2; Hugh Milner—2; Ferd Roberson, Jr.—2; Crockett Byars—2; Bobby O'rear—2; Mrs. T. L. Modgling—2; Jack Leverett—1; Mrs. Ina Martin—1; A. H. Cutter—1; Joe Koller—1; L. A. Shipley—1; Noah Graham—1; Clarence Kessinger—1; Doris Bunner—1; Cecil Miller—1; W. D. Goodgion—1; J. E. Jones, Jr.—1; Nina Newman—1; Francis Holt, Jr.—1; Al Wilburn—1; Earl Helvey—1; Barney Owens—1; W. F. Sifford—1; Veta Wissinger—1; Don Krider—1; Ralph Kitson—1; A. G. Mumford—1; Hartman Fitzgerald—1; Carl Witty—1; Boyce Wooster—1; Garry Macy—1; Clell Kendrick—1; King Fields—1; Jess Tipton—1; Alex De La Rosa—1; Mrs. Frank Walker—1; Wm. Oxner—1; W. W. White—1; L. F. Upshaw—1; Mrs. Herbert Gilley—1; Richard Nichols—1; Don Bledsoe—1; Leland Bradley—1. Total 221.

PROGRESS REPORT ON AFRICA

Support continues to come in for the African work. At present, I have had \$3550 absolutely promised or received. This means that I lack \$950 of the proposed \$4500 that has been estimated it will take to cover traveling expenses to and from Africa, including six

months wages. Brother Orten has been in contact with a travel agency in Monroe, La., and I plan to compare the prices with an agency in Bloomington, Ind. Prices look favorable, and it does not seem obtaining a visa will be difficult either. Summing up, this means, barring the unforeseen, we will be leaving for Africa in early March of next year.

Listed below are the congregations and individuals that have contributed to the work since my last report. Some congregations are contributing for the second time; such as, Lebanon, Mo., and 21st Street, Oklahoma City. It is difficult to express our appreciation for such great interest.

Lebanon, Mo. -----	\$250
Okla. City (21st) -----	150
Montebello, Calif -----	100
Garr Corner, Okla. -----	25
Covina, Calif -----	100
Harrodsburg, Ind. -----	100
Brookhaven, Miss. -----	100
A Sister, Flemington, Pa. -----	5
	<hr/>
	\$830

Our sincere thanks to all for your interest in the work. Pray for us.

—Jerry Cutter
Rt. 1
Crescent Okla.

MEETINGS AT NEW YEAR'S TIME

Lubbock, Texas—The brethren here have decided to cancel our meeting for this time.—Harvey Jackson, 2914 -2nd St., Lubbock.

Samson, Ala.—The churches of Lowery and Early have cooperated in a meeting at this time for the past two years. This year it will be at Early, Dec. 26-29, with Bro. Johnny Elmore. We wish to extend to all a cordial welcome.—Jim Coale, Box 3, Samson, Ala.

Oklahoma City, Okla.—This meeting will be conducted Dec. 27-Jan. 1 with Bro. M. Lynwood Smith at the 21st St. congregation, 3440 N. W. 21st St. Services will be at 10:00 A.M., and 7:00 P.M. The young men will be given the opportunity of speaking and conducting the singing and prayers. Arrangements are being made for lodging.—R. W. Bray, 2613 N. W. 38th St.

SINGING SCHOOL PROPOSAL

Members of the church in Dallas, Ft. Worth and Arlington, Texas are presently formulating plans for an area singing school to be conducted sometime in 1964. The exact date will be announced later.

In the event that the interest demands, plans will then be projected for a much larger school in 1965. This is definitely not an endeavor of the church and is in no way under church sponsorship, but is rather an effort on the part of individual members who are looking toward improvement and greater interest in singing by providing the necessary instruction.

We would like to hear from members of other congregations expressing their thoughts in regard to a program of this nature so that we will be in a position to determine just what to plan for in 1965, since it is felt that some throughout the nation might be willing to

attend if we have something worthwhile to offer them. Our intentions are to provide some of the best instruction available and since this is an individual effort, a nominal tuition fee will be required to defray the expenses.

(Signed by the following brethren: S. Wallace Lea and H. D. Hinton, Denley Dr., Dallas; J. B. Spradley and T. L. Evitt, Trentman Ave., Ft. Worth; Grady Coble and H. C. Morrison, Beach St., Ft. Worth; and John E. Spradley, Jr. and A. R. Noack, Woodrow St., Arlington.)

—Grady Coble
716 Greenway Drive,
Hurst, Texas

ACKNOWLEDGMENT

We, the members of the church at Atwater, Calif., wish to thank the following churches for their contributions toward our new building: 64th St., Sacramento, Calif. \$1500; Waterford, Calif. \$100; Modesto, Calif. \$100; Manteca, Calif. \$50; Montebello, Calif. \$25; Capitol Hill, Okla. City, Okla. \$25; Tulsa, Okla. \$5; Sanger, Calif. \$5. We thank everyone for their prayers, too. We are located at the corner of Sierra Vista and Drakley Avenues. Everyone always welcome.

—Eugene Broughton

ANNOUNCEMENTS

Memphis, Tenn.—We, at 2755 N. Watkins St., have changed our meeting times as follows: Lord's Day—9:00 A.M., and 5:30 P.M.; Thurs., 7:30 P.M. If you plan to visit and worship with us, and need further information you may write or call the writer, Bonnie B. Cayson, 1993 Burn Ham Ave., Phone EL 73665; or, Carlton Waymon, 335 N. Worthington Dr., Phone RE 55216.

Tucson, Arizona—We wish to announce that a new congregation has been established at 2917 E. Grant Rd. We are faithful to the teachings of the Scriptures, and welcome all faithful gospel preachers. We see a great deal of work which needs to be accomplished, and we are anxious to be about the Master's work. There are nearly 300,000 souls in this area who need to be taught the gospel. We would be glad to communicate with anyone who would be interested in helping us to build the church in this city. Brethren and their addresses follow: William R. Oxner, 126 W. Alturas St., Phone 624-2209; Earl B. Wooster, 205 W. Jacinton St., Phone MA 4-0939; Ronald DeWitt, 509 E. Radburn St., Phone 297-3054.

Kansas City, Mo.—The congregation formerly meeting at 43rd and Michigan has moved to 85th and Euclid, one-half mile west of U. S. 71 on 85th St. We expect to begin meeting in the new building about mid-December. Meeting times follow: Lord's Day, 10:00 A.M.; 7:00 P.M.; and Wed., 7:30 P.M. To begin the New Year in the new building and in a new area we plan a week-end meeting Jan. 3rd, 4th and 5th. The Lord's Day, the 5th, there will be worship at 10:30 and lunch at noon. Plan now to come. For further information you may contact: Virgil Hogland, 6608 Sterling, Raytown, Mo., Phone FL 3-3507; Earl Caffey, 24 E. Concord, Kansas City, Mo., Phone JA 3-4013; Clifford Thomason, 5701 E. 102nd St., Kansas City, Mo., Phone SO 3-0632.

IN APPRECIATION

I wish to send my warmest thanks to all of the many good brethren and sisters in Christ for their cards and letters which I have received during my illness. My vision has not been completely restored, but I am doing well at present.

I am sure that things would not have gone as well for me as they did, if it were not for my brethren. The Bible says that the effectual fervent prayer of a righteous man availeth much, and I am sure that many righteous men's prayers were offered up to our Father in my behalf. For this I am truly thankful.

Let us all be more thankful to God for the many blessings we receive. I still wish an interest in your prayers.

—Carl N. Nichols,
849 Wilcox Ave.,
Hollywood 38, Calif.

A COMMENDATION

I wish to give a loud Amen! to Bro. Edwin Morris's article in the last issue of this journal. There are too many fighting the "pastor system" that do not understand it. We all know that elders and deacons have certain qualifications; but it seems that some, yea, many brethren fail to see that there are qualifications for the "teachers," too! We find these qualifications in 2 Tim. 2:2—"Faithful men, who shall be able to teach"! My home congregation has practiced this for years. We always have preachers working in this congregation and in others as well; preachers that this congregation has developed by letting the young brethren hear some preaching, and then develop their talent by putting into practice what they have both seen and heard. No one with such a talent, who is faithful, is ever denied the chance to develop that talent. We never drive brethren away by trying to force those who are not "able," and who have no such talent in the pulpit. Such brethren forced into the pulpit are often driven from the church, and along with them others are driven away, or starve for the lack of spiritual food needed to keep the spiritual man strong and healthy. May God help more brethren and congregations to awake to this fact is my prayer.

—E. H. Miller, Box 538,
LaGrange, Ga.

STUDY AT FRESNO, CALIF.

By Ray Fox

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed. I have recently had the privilege of attending and taking part in a meeting designed for study of the Bible by men of like precious faith. It was conducted in Fresno, Calif. during the first week-end of Oct. with Bro. Luther Boek moderating. The meeting provided a detailed examination of church government and the eldership. For us, newer in the faith, it supplied a learning ground, and for the older ones, it furnished an opportunity for re-learning and edification.

I have been distressed to learn that some have stayed away from these meetings because they believe erroneously that they are closed meetings, that they provide a sounding board for certain segments of our

brotherhood, and that person attending will become tainted.

By way of clarification, may we state that these meetings have never been closed. They have been widely advertised and they are not designed for preachers and teachers only. They are open to all of like precious faith who have a desire to learn. Different speakers are assigned topics. In the assembly, after the speaker has delivered his lesson, male members question him in detail and discuss with him various points; therefore, making it impossible to provide anything but scriptural soundness.

The congregation on Millbrook St., Fresno, has graciously provided quarters for the last three meetings. We can never attain what Paul wrote in Ephesians 4 until we are willing to study together. I sincerely believe that only through such an interchange of ideas can we keep ourselves pure. We observe that some have fallen by the wayside due to a lack of interest and sincerity brought about by lack of knowledge in those who teach. Brother, when was the last time you arranged a meeting for study in homes of brethren to strengthen them; when was the last time you were asked a question that you failed to answer readily or instantly; are you growing spiritually?

The next meeting, of this kind, will be conducted next year at Highway City, Calif. Fri. night, Feb. 28, and Sat., Feb. 29th. This will be concerned with innovations and the liberties belonging to the Christian. The writer will be moderating and would appreciate knowing who will attend so that topics can be assigned at an early date in order to provide necessary time for research and study.

—3700 Virginia Ave.
Lynwood, Calif.

A FOOL SPEAKS

"The fool hath said in his heart, there is no God" (Ps. 14:1).

Says an atheist: "Ascending to outer space, I encircled the globe—again and again. Aided by a powerful telescope, I scanned the sky—the region above and below and all around. With all of my scanning, I did not see God. Therefore, there is no God."

With as much intelligence he could also say the things that follow: "I explored the brain of man, cutting it into a thousand parts. Aided by a microscope, I searched for a thought; but failed to find a thought. Therefore, there is no thought. I searched for the mysterious thing called 'life'. In the search I examined a seed, in which life's germ is said to be embedded. I broke the seed into pieces. I pulverized it—reduced it to powder. But I failed to find any sign of life. Therefore, there is no life. We talk about the air or atmosphere. With all of my efforts, aided by scientific equipment, I was unable to see the atmosphere. Therefore, there is no atmosphere. We talk about electricity. I have never seen electricity. Therefore, there is no electricity."

With more intelligence he could say the things that follow: "Though I cannot see a thought, I can see marvelous manifestations of it on every hand. Therefore, thought is real. Though I cannot see a germ of life, I can see the plant that springs from it and the fruit that grows from it. Therefore, the germ of life is

a reality. Though I can not see the atmosphere, I can see trees swayed by it and mountains moved by it. I can feel the gentle pressure of it on my brow. When it is shut off, I suffocate. Therefore, atmosphere is very real. Though I can not see electricity, I can see objects moved by it and light caused by it. Therefore, electricity is a reality."

Says a Christian: "Though I have never seen God with my natural eye, I have seen things innumerable that tell me that God is. In the world about me I can see design; and where there is design there must be a Builder. I can see portions of the universe—a universe wonderfully regulated; and where there is regulation, there must be a Regulator. All around me I can see beings endowed with life; and where there is life there must be a Life-giver."

—Selected

WATCH YOUR LANGUAGE!

Words are vehicles of thought by which the thoughts of one mind are conveyed to another. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air" (1 Cor. 14:8-9).

Not only are our words to be plain, but we are always to use sound doctrine: correct scriptural teaching, otherwise our words will mislead. "But speak thou the things which become sound doctrine: —" (Titus 3:1). "Holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 2:9).

Here are a few "do's" and "don'ts" to consider in watching your language. Do not say, "Church of Christ people;" but say, "Christians" or "God's children."

Do not say, "Church of Christ preachers;" but say, "Gospel preachers or evangelists."

Do not say, "He joined the church;" but rather say, "He obeyed the gospel," or "He was added to the church."

Do not say, "Church of Christ doctrine;" but rather say, "New Testament doctrine," or "the doctrine of Christ."

Do not say, "Come and hear what the church of Christ teaches;" but rather say, "Come and hear what the Lord says."

Do not say, "The authority of the church;" but say, "The authority of Christ."

Do not say, "I am teaching him our position;" but say, "I am teaching him God's word."

Do not say, "Congregations of the church of Christ;" but rather say, "Churches of Christ."

Do not say, "Non-instrumental church of Christ;" but rather say, "Church of Christ," and if music is under consideration, explain that the Scriptures do not authorize instrumental music in the worship of the church.

Do not say, "No Sunday School church of Christ;" but rather say, "Church of Christ," and if teaching is under consideration, explain that the Scriptures do not authorize the Sunday School system.

Do not say, "One cup church of Christ;" but rather say, "Church of Christ" and if the communion is under consideration, explain that the Scriptures do not author-

ize the use of more than one cup in the distribution of the "fruit of the vine" in the assembly of the saints.

Do not say, "Sects or segments factions of the church or Christ;" you thus infer that all churches of Christ are segments, sects or factions; but rather say, "Church of Christ," because regardless of what men say the church that Christ built is not a sect, faction or segment. True, there are brethren who are sectarian, who segmentize, and who form factions. Remember there are brethren who are not so classified, and they resent, and rightly and scripturally so, being referred to other than as members of the Body or the church of Christ. "Don't put all of your eggs in one basket."

—Selected

OUR DEPARTED

Phillips—Bro. Russell Phillips was born Feb. 7, 1890, and departed this life October 27, 1963. In 1911 he was united in marriage to Susan Chastain, and to this union 6 children were born. All but one survive to mourn his passing. Bro. Phillips obeyed the gospel in 1958, and at the time of his departure was a faithful member of the Lebanon, Mo. congregation. The writer was asked to conduct the last rites.

—Ronny F. Wade

Lamkins—On Oct. 28, 1963 little Monica Jean Lamkins, infant daughter of Donnie and Jean Ann Lamkins, was stillborn. Donnie is the son of Bro. Clyde Lamkins, a preacher of the gospel in southwest Missouri. We were all saddened by this event, which called to our minds the fact that death is no respecter of persons. However, we feel sure that somewhere in the arms of Jesus this little child is safely nestled. The writer conducted the funeral.

—Ronny F. Wade

Moore—Bro. Clarence H. Moore, of Sulphur, Okla. was born at Asher, Okla., on Sept. 21, 1908, and departed this life on October 15, 1963. He was married to Naomi Hines, July 19, 1941 at Sulphur, Okla. He was a member of the Tishomingo Ave. church of Christ in Sulphur. Surviving are his wife, Mrs. Naomi Moore; two sons, Billy Jack and Donald Ray Moore; five sisters, Mrs. Laura Taylor, Mrs. Ollie Bates, Mrs. Myrtle Parks, Mrs. L. V. Frantz, and Mrs. Fay Musgrove; three brothers, Robert, Homer, and David Moore. Bro. Moore will surely be missed. The writer spoke at the final services.

—Johnny Elmore

Spradley—John E. Spradley, Sr., of Houston, Texas, was born July 28, 1885, in Coryell County, Texas, and died October 10, 1963, being seventy-eight years of age. He was married to Lula Florence Ponton in Milam County, November 11, 1906, and to this union were born ten children, two daughters and eight sons. He was baptized about forty years ago. He spent several years at Hatchel, Eola, and Wichita Falls, Texas, moving to Houston in 1943. One son, Glen, died tragically in 1948. Elmer, Theron, Ed Ray, and Kenneth live in Houston; Gillis in California; J. B. in Fort Worth, Texas; and John E., Jr., in Arlington, Texas. The daughters are Martha Myrle Snodgrass of Claremont, Calif., and Doris N. Fancher of Graham, Texas. He is survived by thirty-six grandchildren and twenty-two great grandchildren. Three brothers also survive. His wife, Lula F. Spradley, 6722 Ave. P., Houston, Texas, is faithfully serving her Lord and is in rather delicate health. Much could be

said about the widespread influence for good wielded by the descendants of "Uncle John" and "Aunt Lula" throughout many congregations in several states. This family is widely known and respected. "Aunt Lula" is my departed mother's sister. My memories of them reach back to the dawn of my conscious memory. Their home was ever hospitable, sheltering and succouring to many. I was called upon to speak words of comfort at the Boulevard Cullen Chapel in Houston. Burial was at the Forest Park Cemetery.

—J. Ervin Waters

CARD OF THANKS

We are indeed very grateful, and thank you one and all so very much, for each act of kindness you bestowed upon us as individuals and as a family in the recent loss of our husband, father and grandfather.

—The family of John E. Spradley, Sr.

BRO. HOMER L. KING—A SMALL TRIBUTE—

(Continued from page one)

of his three oldest children died before all were full-grown. She was Sister Maybelle Massey, who, I have been told, was so devoted to her family that their welfare was her chiefest earthly concern even until life ebbed away.

After the death of his first wife, Brother King was married to Sister Helen Buck, a girl who had once gone to school to him. A wife could not be more faithful and helpful than Helen has been through the years. She has truly been a "preacher's wife." During Brother King's illness, she has been most devoted, as all who have observed, can attest.

During Brother Homer A. Gay's lifetime, both he and Bro. King were interested in the future welfare of this journal, their personal co-endeavor for so many years. It was their concern that the paper remain true to its mission. I mention the following as a matter of public record to whom it may concern. In 1952, both Brother King and Brother Gay signed a statement regarding the disposition of the paper in case of their incapacity due to poor health or death. This request was also made by word of mouth, but we are thankful they were fore-thoughtful enough to put it in writing. It was their request that the writer become recipient of their responsibilities in this endeavor when they could no longer carry on. For this confidence, I shall be forever grateful; it is my prayer and desire that I shall never betray their confidence and trust; nor the confidence, first and foremost of my Lord, and my brethren, too. About a week before Bro. King's stroke, he had sent the copy for the April, 1962 issue to the printer. By the time the copy for the May issue was to be made up, Bro. King was very ill. We could have skipped an issue, but we felt this would not be Brother King's wishes; so Sister King, in consultation with Bro. King's oldest son, Howard, in view of Bro. King's expressed wishes, acted in his behalf in asking that the writer take on the responsibility of preparing the copy for the May, 1962 issue. Before time for the June issue, Bro. King was able to be more expressive, so Sister King wrote, "Don, Homer wants you to put a notice in the paper this time having the material sent direct to you."

In Dec., 1962, Bro. King, on his own volition, signed a statement requesting that Brethren Clovis T. Cook, Edwin Morris and Ronny F. Wade be added as editors.

This met with my unreserved approval. In Sept. of this year, Brother King asked that Sister King write requesting that my name replace his as publisher. This we did. I have tried to carry out Brother King's wishes inasmuch as I have been able, with my limitations and imperfections.

I pledge myself, the Lord being my Helper, to do my best to carry on my part in this endeavor as fairly, scripturally, humbly and devotedly as I know how. I know that I am not always understood; I only ask that our readers and brethren give me credit for having good motives, a pure heart, in all that I do and say, even though you may not agree, and I may be wrong the way I assume this responsibility in some respects. Mistakes have been made, but unintentionally; likely, more will be made. I, therefore, need and ask the prayers and understanding of my brethren. We do not judge a man's loyalty to God by his loyalty to this journal. I think our actions prove this. We do not seek a personal following; we do not seek to exercise control over the thoughts of others. God help us all to be true to Him and our brethren. This is not a work of the church; it is an endeavor of individuals.

May Brother King continue a long time with us yet. May he continue to improve physically. He is worthy of the remembrance of all brethren with whom he has labored for so many years. May we not forget him and his needs.

—D. B. McCord

Indolence is the sleep of the mind.

To know how to grow old is the master-work of wisdom, and one of the most difficult chapters in the great art of living.

Do not think of knocking out another person's brains because he differs from you in opinion. It would be as rational to knock yourself on the head because you differ from yourself ten years ago.

An obstinate man does not hold opinions—they hold him.

He who gives advice has to learn to take it first.

Our worst misfortunes never happen, and most miseries lie in anticipation.

Don't blame the idea for the people who hold it.

No one really becomes a fool until he stops asking questions.

The stupid condemn what they do not understand.

Free thinkers are generally those who never think at all.

The stars are beautiful only to those who look up and appreciate them. So with the gifts of God.

Life is a flower of which love is the honey.



McMillan Mkwanda, Ndoka Vge., P. O. Ntondwe, Nyasaland, Africa, Oct. 19—We have waited so long for help; when are the evangelists coming?

Wm. Oxner, 126 W. Alturas, Tucson, Ariz., Nov. 12—We surely look forward to the paper each month, and enjoy the good articles. Here are 2 subs.

W. F. Sifford, 328 S. High St., El Dorado, Kans., Nov. 8—I still enjoy reading the good lessons in the OPA. Keep up the good work. Here is my renewal.

Hugh Milner, 2220 Hawthorne, Middletown, Ohio, Oct. 22—Bro. Lynwood Smith has just closed a very edifying meeting at Sharonville, Ohio; may he return soon. Here are 2 subs.

W. D. Goodgion, 1422 37th St., Wichita Falls, Tex., Oct. 21—The church here on Lawrence Rd. is doing fine. We are glad to hear that Bro. King is doing better. Here is our renewal.

L. A. Shipley, Rt. 2, Wynnewood, Okla., Nov. 7—The church here is progressing nicely. Bro. Johnny Elmore held our meeting; two were immersed for which we are thankful. Here is my renewal.

Bobby Orear, 718 N. Washington, Dixon, Calif., Oct. 21—The church at Winters, Calif. is doing fine. We plan to have Bro. Roy Lee Criswell with us the first half of the new year, the Lord willing. Here are 2 subs.

Cleo Fancher, 830 Virginia, Graham, Tex., Oct. 29—The OPA is a welcome visitor each month in our home. We keep in touch and are edified by the brethren. May we all strive to live peaceably with all men as much as lieth within us.

Joe Koller, 1448 N. Washington St., Ardmore, Okla., Nov. 13—We hope the paper continues as good in the future as it has been in the past. It is our way of knowing what is going on in the field, and the activity of the preachers. Here is our renewal.

L. H. Lichapa, Namphungo church, P. O. Mikolongwe, Nyasaland, Africa, Oct. 14—We are very pleased that the evangelists are coming. We can not understand why they do not come sooner. All the members here send greetings to all of you there.

John Spradley, 2117 Cloverdale, Arlington, Tex., Nov. 14—The churches here are doing well. We have purchased new pews. We are at peace here. The spirit in the entire area is generally good. The church at Denley Dr., Dallas, is building a new meeting house. We feel the paper serves in a very important way.

J. J. B. Malowa, Pelusi church, care of F. E. H. Reavy, Box 12, Cholo, Nyasaland, Africa, Nov. 4—The work of God in Cholo District continues. Oct. 6, 4 were baptized at Pelusi; Oct. 13, I was at Maoni church; Oct. 20, at Nameta, 10 were baptized. Please send "Old Paths Advocate." Greetings to all in America.

Alex de la Rosa, 313 Davis St., Kerrville, Tex., Nov. 17—I am now in the Veterans' Hospital with rheumatic heart. We enjoy reading the wonderful lessons in the OPA. My desire and prayer is that the churches of Christ will be of one mind and one spirit as was the church in the first century. Here is my renewal.

T. A. Hedrick, Rupert, W. Va., Oct. 21—Our new building is coming along fine. We did not receive much help from others, but what we did receive, we appreciate with all of our heart, and may God bless the brethren everywhere. We are glad to know that Bro. King continues to improve. The OPA is wonderful. Pray for us.

Marvin Fisher, 3003 Luna Ave., San Diego 17, Calif., Nov. 10—El Cajon's (Calif.) meeting with Bro. Lynwood Smith began last night with good attendance. In general we are well. We look forward to our meeting with Bro. Wayne Fussell the first part of Dec. Remember us in the Lord's work when you pray; this we surely need.

Jack Leverett, 1501 So. 11th St. Duncan, Okla., Sept. 8—We certainly look forward to the paper's coming every month, and do not want to miss an issue. The admonition and thoughts to be found in this paper should be pondered and cherished by God's family everywhere. We commend Bro. McCord for his timely comments under "This and That." May God bless everyone.

C. J. Freeman, Rt. 1, Douglassville, Tex., Oct. 23—The church at Texarkana, Ark. is doing very well now. We meet in the home of Bro. and Sister Lee at 102 Argyle St. at S. State Line, Texarkana. We have bought a lot and plan to build next year. Those coming our way are invited to worship with us. We meet at 10:30 Lord's Day. Brethren and Sisters, pray for us.

Jesus Rodriguez, Venezuela No. 5242, Col. Matamoros, Nuevo Laredo, Tamps. Mex., Oct. 17—We continue to work the works of the Lord here. We must remain faithful with the Lord and respect His commandments and follow them, according to the talents He has given us. We would be happy to have visitors anytime. (We are sorry this reached us too late for Nov. issue—D.M.)

Barney Owens, 11312 Orchard, Cincinnati, Ohio 45241, Nov. 18—Since my last report I have preached at Cincinnati, Oct. 27; Nov. 10, at the Pleasant Grove congregation near Brazil, Ind.; Nov. 7, I was at Wayne, W. Va. Nov. 3, I attended the last day of Bro. Lynwood Smith's meeting at Pontiac, Mich. This I enjoyed very much. Please pray that the younger receive wisdom.

Ray Fox, 3700 Virginia Ave., Lynwood, Calif., Nov. 21—The congregation here is looking forward to our meeting Dec. 29-Jan. 1, with Bro. Bill Roden. We are re-modeling the interior of our building and will have it completed by mid-December. The congregation is growing in spiritual strength and in numbers with the addition of 2 families moving into the area. We would appreciate names of families to visit in the Los Angeles area during the 6 months that Bro. Roden will be here.

C. W. Pane, Rt. 1, Box 44, Mt. Vernon, Ky., Oct. 29—The church at Walnut Grove, Ky. is getting along fine. We have had some wonderful meetings in this part of the country; Bro. Morris at Blue Springs; Bro. Orville Lee Smith at Walnut Grove, and Bro. Gillis Prince at Bandy. I preach among these three churches. The first Lord's Day in Oct. I preached at Liberty, Ky. In May, I was at Harrodsburg, Ind. for one service. Here are 2 subs.

Adron Bogg's, Rainelle, W. Va., Nov. 11—We wish to announce that we are meeting in our new building. The church is located at Clintonville, W. Va. We were glad to have Bro. Leon Fancher as our first speaker on Nov. 3rd. We wish to thank the following congregations for the nice donations they sent: St. Albans, W. Va., Roanoke, Va., Lovejoy and Flemington, Pa. We yet owe \$3,000.00; if other congregations would like to help us, it would surely be appreciated. We need the prayers of the faithful. Here are 3 subs.

Dee Aldridge, Box 163, Paden, Okla., Nov. 13—We, at 621 N. 7th, Okemah, are still striving against the adversary. There is much sickness among the congregation. Bro. Mott Welcher, Rt. 4, Okemah, Okla., is still confined from a stroke; cards or letters to him would be much appreciated. He is helpful in the service when able to work. "Cast not away therefore your confidence which hath great recompense of reward," Heb. 10:35. "For ye have need of patience that after ye have done the will of God ye might receive the promise," Heb. 10:36.

Garry Macy, Rt. 3, Anderson, Mo., Nov. 17—Nov. 1, we began with the congregation at Flint, Mich. We feel that much good has been done and God's name glorified. There has been one conversion and one restoration. We expect others to obey. We have been doing a great deal of personal work which is so necessary in converting the lost. The zeal of the brethren is great and a shining light to those in darkness. We enjoyed two nights of Bro. Lynwood Smith's meeting at Pontiac, Mich. We will be working with the Flint and Milford congregations this winter, alternating each month. Pray for us. Here is a sub.

Richard Nichols, 15102 Jersey Ave., Norwalk, Calif., Nov. 19—Last Lord's day I closed a short meeting at Montebello, Calif. It lasted seven nights. Interest was good and crowds picked up toward the last. I plan to continue here until Dec. Lord willing, I go next to Mena, Ark. for two months; then to Harrodsburg, Ind. in March. I have plenty of extended work for a while, but could hold a few meetings. Notice my change of address above. My folks have sold the old home in Hollywood and have not found a permanent location to

live yet; so I am having my mail sent to my sister's home to be forwarded to me. I request your prayers in the work.

E. H. Miller, Box 538, LaGrange, Ga., Nov. 18—There has been much sickness in this section of the country the past few weeks. Oct. 19-27, we had a wonderful meeting with Bro. Ronny F. Wade. This was his second meeting here, and even though the first one was good, this one was better. We need more like him in the field sowing the seed of the kingdom. The meeting was well attended; interest was good; the last two services chairs had to be used to take care of the overflowing crowds. There were 16 confessions of faults, and the church left stronger than it has been for a long time.

Taylor A. Joyce, 2305 Mustang, Oklahoma City 15, Okla., Nov. 18—My last meeting for the year was the first meeting in the new building recently completed at Norman, Okla. I have been working with these brethren since the congregation began almost 3 years ago. We are pleased with the progress thus far, and are optimistic about the future. During the year, I have also conducted meetings at Little Rock, Ark.; Sentinel, McAlester (Rt. 4), and Tucker, all in Okla.; Beach St., Ft. Worth, Tex.; and Huntington, W. Va. We tried faithfully to sow the seed and the Lord gave the increase where He pleased to do so.

Van Butts, 911 N. Hodge, Sapulpa, Okla., Nov. 16—Since last report, I have preached at Oak Grove near Foreman, Ark.; Choteau, Okla. with a good service; Boynton, Okla. with 1 baptized and 1 restored; and at my home congregation, Stroud, Okla. I am looking forward to a meeting next year at Foreman, Ark. Jesus said to preach the gospel; Paul, in Gal. 1:8, said that we are to preach nothing else. If there were ever a time for its preaching, it is now. I am glad that Bro. King is improving. I enjoy the OPA a lot; it is good to hear what the preachers and churches are doing. Keep up the good work. Here are 2 subs. May the Lord bless all of us.

James R. Stewart, 312 E. Nugent, Temple, Tex., Nov. 16—The work with the brethren at 29th St., Temple continues with good interest. We are few in number, but everyone is happy and working together with unity. We still have new ones attending our services. Bro. Lloyd Spradley has been with us for about 2 weeks, and is a great help. We hope that he can find C. O. work here. Bro. Chester Spoonts is very useful also; he gives some very good lessons. Bro. Kenneth Hendricks visits and preaches for us. He is improving with his lessons. Any loyal preacher passing this way should not forget to visit, worship and preach for us. Visitors are always welcome.

Gillis Prince, Wedowee, Ala., Nov. 18—Since my last report, I have preached at Columbus, Ga., Sept. 15. Sept. 26-29, I held a short meeting at Early, Ala. Oct. 6-13, I was with the church at Bandy, Ky. I surely did enjoy this meeting. I was asked to return next year. Presently, I am doing personal work in Birmingham, Ala. We have some from digression who are showing interest. We have received the following sup-

port for the work here: Early, Ala. \$50; Temple, Ga. \$50; Nacogdoches, San Antonio, Tex., \$50. We do thank the brethren who are having a part in this work; may the Lord bless them. The Lord willing, I will be with the church in Memphis, Tenn., Dec. 8-15. May the Lord bless the faithful. Here are two subs.

Clovis T. Cook, 809 Lyons, Kansas, City, Kan., Nov. 10—Since last report, I have preached at several different places. I have several monthly appointments, two of which are out of town. We have had one baptism here recently. Things are going rather well with both congregations here in the City. The new building on the Missouri side is nearing completion. I have been receiving calls for meetings, and would like to hold them, but due to circumstances over which we have little or no control, we may have to postpone such a pleasant venture, yet a little while. But, I assure you, brethren, I am very busy in the Lord's work.

A. J. Mason, 488 Beck St., Watsonville, Calif., Nov. 3—In the last two months, I have received \$300. Would the churches please not send anymore, and for this reason, in my name: I am receiving \$41.90 old age pension and due to the money I have been receiving, they have refused to pay any of my medical bill, my greatest expense. If the brethren wish to send money in my wife's name, that will be alright with the authorities. When the state and county get my medical and doctor bills straightened out, I will make a complete report. May God bless all who have helped us. I am improving. Pray for us.

Jim Hickey, 2419 Leafdale, El Monte, Calif., Nov. 14—I have enjoyed being with the Lebanon, Mo. congregation this past month and appreciated the opportunity to study and preach in that area. This is certainly a progressive congregation. Since the close of last month, I have preached at Crescent, Okla.; Capitol Hill and 21st St. in Okla. City; Ardmore, Okla., and Catalina St., San Antonio, Tex. I have recently enjoyed associating with Bro. Jimmy Terrell. The next few months, I plan to be in Calif. My thanks to all those who have been so hospitable to me.

Edwin S. Morris, 905 Bluewood Dr., Dallas, Tex., 75232, Nov. 12—We enjoyed the meeting at Sulphur, Okla. very much, Oct. 18-27. Oct. 27, we enjoyed a wonderful singing at Ardmore, Okla.; the house was filled and the singing was inspiring. It was good to see many good people from various congregations. We look forward to the one at Healdton, Okla. in Dec. I was at Arlington, Tex. for both services Nov. 3; here in Dallas, both services, Nov. 10th. I will be at Wichita Falls, Tex., Nov. 17; Ardmore, Okla., Nov. 24; Arlington, Tex., Dec. 1; and Dallas, Dec. 8th. The congregation here is doing fine. We have begun work on our new building and hope to be in it no later than Feb. 1. Pray for me and mine.

J. W. Kornegay, Rt. 1, Raleigh, N. C., Nov. 13—The church here is on the move. There are visitors at every service. Since last report, there have been 1 baptism and 2 confessions. I want to express my thanks again to those who are supporting this work. There is

so much to be done; we need another full-time evangelist in this area. The field in this area is ready for harvest. The future for the church here looks brighter. Pray for us in His kingdom. The church formerly meeting at Norfolk, Va. is now meeting in the home of Bro. Jim Kuchera, 175 N. Holland Dr., Virginia Beach, Va. His telephone is 497-4258. Va. Beach is at the edge of Norfolk. Everyone is welcome to come by here and worship at Raleigh. In the last issue of the paper, I enjoyed Bro. Roy Lee Criswell's "The Christian Home."

Tom E. Smith, Rt. 4, Box 171-A, Duncan, Okla., Nov. 12—Sept. 15, we had a very enjoyable visit at Fairview church, Lawrence Rd., Wichita Falls, Tex. I preached at both services to an attentive audience. These brethren are at peace and working faithfully. They have potential strength; there are older brethren for guidance and counsel; and a number of younger ones full of enthusiasm. They deserve the love and respect of all faithful Christians. We are still looking forward to strengthening the churches in Okla., both large and small. Feb. 2, 1964, we will have our next meeting to make more definite plans toward our goal. Bro. Jimmy Terrell preached at Wilson, and Healdton, Okla. recently. We were well impressed with him, both as a preacher and a Christian. Bro. Jim Hickey recently preached at Ardmore, Okla.; we, too, think he has potential strength. God bless our young preachers.

Cicero Goddard, Box 276, Samson, Ala., Nov. 13—Since my last report, I am happy to report that another congregation has come from digression. On the first Lord's Day in Nov., they set the Lord's Table according to the pattern and threw away their Sunday School books. These brethren are at Crestview, Fla. I had planned to move to Kansas City, Mo. the first of Nov., but thought it best to stay here and do more teaching before moving on. The first of Dec., the Lord willing, we plan to go to Kansas City. We request your prayers for the people who have accepted the truth; call our name, too, when you pray. Would some of the brethren please write and encourage the brethren who have come from error that they may continue in the faith once delivered unto the saints. You may write to Bro. Willie Jones, 800 Griffin, Crestview, Fla. I thank you for your interest in the work that I purpose to do.

A. L. Adams, 1616 19th St., N. E., Roanoke, Va., Oct. 29—The work here continues to go forward. The latter part of Sept., Bro. J. W. Kornegay held a meeting at Rolesville, N. Caro. with 5 baptisms and 3 confessions of faults. Since last report, I have preached in Searcy and Pocahontas, Ark., and visited some of the faithful at N. Little Rock, Ark. and Memphis, Tenn. Bro. B. B. Cayson is doing a fine work in Memphis in leading the fight against sin in that city. Bro. Wiley and the small band at Searcy are strong in the faith. The brethren at Pocahontas are now building a much larger house in which to meet; these are some fine people. Brethren, there is so much that needs to be done; and so few that seem to be willing to spend and be spent for the One Who died for us. Do not forget for one minute about the sin of omission in James 4:17; are you too busy for the Lord, my friend? Remember that He was not too busy for you. I ask the prayers of the faithful everywhere.

Jimmy B. Terrell, 3714 Dilg League Dr., Shreveport, La., Oct. 15—I have traveled with Bro. J. Ervin Waters since the first of June. We have visited many congregations in many states and during the past month we were in a meeting in Conway, La. This was a good meeting with good Christian people. Brethren Billy and James Orten now live there and were present throughout the meeting. Bro. Wayne Fussell of Shreveport, La., was present twice and during this meeting I left and went to Houston, Mo. with Wayne where he held a very inspiring meeting. I was in Houston, Tex., for the weekend and am now in Bro. Waters' home in Odessa, Texas. I shall be here until the middle of Nov., and shall study under his careful supervision. While here. I shall spend weekends in Midland and San Angelo, Tex., Wilson, Okla., and other surrounding towns working with the congregations there. I am to be in a meeting in Waterford, Calif., Nov. 30-Dec. 8. I look forward with much anticipation to this meeting and encourage all to attend. Brethren, pray that I may learn much from the Word of God as I am tutored by this highly capable teacher.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., Nov. 12—Oct. 30-Nov. 6, I was with the faithful at Brookhaven, Miss. How happy I was to be with them again! Brethren Robert Adams and Fred White are doing a good work there. Several have obeyed the gospel since I was there in May, 1962. In Oct., 1945 when I was first there, this church was small. There are now over 100 members; although all of them are not faithful, we can see the fruits of the Spirit. While in Miss., I visited in the home of Bro. Prince Varns; he is past 92. His age does not hinder him from talking the Bible; he loves the Lord and His church. He was a Baptist for 50 years; a deacon for 35. When he heard the true gospel, he obeyed it. I would that there were many more like him. I am well enough to be preaching again. I am sorry to hear that Sister Laura Jobe, Butler, Pa. is ill; I have spent many happy days in her home. The last of the month, I hope to be back with the faithful in Memphis. Pray for me, brethren. I need your prayers.

R. B. Roden, Gen. Del., Kennewick, Wash., Nov. 18—The work at Kennewick, Wash. has been very enjoyable. The brethren have been wonderful in every way. Dec. will complete our work in the Northwest. We wish to express our sincerest gratitude to 64th St., Sacramento, Calif. for the support in this work. I realize that mistakes have been made, but we realize this will always be true regardless of where we work; it is rewarding to visualize the work as a whole, one of definite growth for which none can be ashamed. Dec. 29-Jan. 1, we will be at Lynwood, Calif. Though we are sad at the thought of leaving the Northwest, we look forward to the work at Lynwood. We pray the Lord will bless us the coming year. There have been sad moments in the past year, but these have been lost in oblivion; there are many moments I want to remember always. Whatever our past has been we have a spotless future. The New Year offers us 52 Lord's Day appointments with God. Will we keep them? The right use of today is the best preparation for tomorrow.

Ronny F. Wade, Box 564, Lebanon, Mo., Nov. 15—The work in this area continues to move along at a satisfactory pace. Our telecast thus far has been very

rewarding. According to the Station, we are preaching to upwards of 40,000 each Lord's Day. We have been very gratified by the response, both written and verbal. Brethren, where or how else could you reach 40,000 lost people for \$150.00 per week? We hope to continue. Oct. 6-13, we enjoyed another meeting with the brethren at Claxton, Mo. Although there were no visible results, crowds and interest were good throughout. Preaching Brethren Clovis Cook, Jack Cutter, Freddie Lay, and Jim Hickey were present for one or more services. Oct. 19-27, it was our privilege to be at La Grange, Ga. for our third series of meetings. This one was wonderful. The building was filled several times. Some sixteen souls confessed wrongs or were restored to duty. The association with Bro. E. H. Miller was very rewarding. Bro. Freddie Lay, a young preacher, was also with me. It was a pleasure to have Fred along, and we predict a bright future for him in preaching the gospel. At present, we are back home trying to enlarge the Lord's kingdom here. Pray for us.

You Can Run on a Foul, but You Sho' Can't Sco'

The Bible compares our efforts toward heaven to a race or a game of contest in which all competitors are striving for victory. 1 Corinthians 9:24 warns, "So run, that ye may obtain." The apostle Paul, in Philippians 3:14 wrote: "I press toward the mark of the prize of the high calling of God in Christ Jesus." In Galatians 5:7 Paul rebuked Christians in Galatia thus: "Ye did run well; who did hinder you that ye should not obey the truth?" And the writer of the Hebrew letter (Heb. 12:1) urged, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." In each instance attention is called to the fact that to win the trophy one must contend according to the rules, whatever he may think about the matter. It may be a foot race, a tennis game, football, baseball or going to heaven—but still we must contend according to the rules. If you ask, every boy would say he wants to go to heaven; most of them would tell you they plan to get there. But boys who lie, and boys who curse, and boys who fight and fuss and cheat and steal are not running according to the rules. I think it could be they are running on a foul!

A colored preacher once was preaching about "The Christian Race," comparing it to a baseball game. Vehemently he spoke of the utter folly of trying to get to heaven following a false religion. His point was made when he finally said with assurance, "You can run on a foul, but you sho' can't sco'." That's true regarding the futility of following false religions, as nearly everybody will admit, but the same thing is true in every phase of our efforts to get to heaven. Whether it be in matters pertaining to our faith or to our language, our citizenship or our aims in life, our habits or our desires, "You can run on a foul, but you sho' can't sco'." Parents need to teach this lesson while their children are young. The time is rapidly approaching, Mother and Daddy, when that precious boy of yours will be beyond your help, 'way out beyond your reach—maybe lost! And in parenthood, too, "You can run on a foul, but you sho' can't sco'." And boys, I beg you (and young ladies, too), remember this: Whatever you do with your life—in business—in profession or occupation—in play—and in religion—"You can run on a foul, but you sho' can't sco'."—St. Pierre H. Hoge, "The Black Belt Beacon"