

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. XXXVIII

LEBANON, MISSOURI, JANUARY 1, 1967

No. 1

BROTHER PAUL MACKEY

As we go to press, Brother Paul Mackey is very much in need of our prayers. I hope when our readers receive this issue that you will pray for him; I know he would appreciate a word of cheer from his friends and his brethren. It makes me so sad that such a man as Paul — a man who is needed so much by so many—should be so sick. We need to pray for Paul's wife and children, too. Paul's address is 748 Grove St., San Luis Obispo, Calif. —Don McCord.

PUBLIC CONFESSION OF SINS

(The following two articles under this caption were written by very good friends of mine, and esteemed brethren. The first one was written by Bro. Del Bumbalough; the second, a reply, by Bro. Edwin Morris. Both articles are presented here together in order that readers may get both points of view. All we want is the truth; the reader now is left to ferret it out. — Don McCord).

It seems that with appalling frequency we are reading in our religious journals and hearing from our preachers that public confessions are made necessary for those who have done some wrong. I would like to point out some of the inconsistencies of the adherents of public confessions. Perhaps the inconsistencies do not make public confessions unnecessary but at least I hope to cause some of our readers to stop and consider whether the Bible is being taught, or if it is a lot of think-so and opinion on the part of those who teach that public confessions are necessary.

First, many people go to James 5:16 to show that public confessions are necessary. Read this verse of scripture very carefully. Does this pertain to the public worship service, or does this pertain to the privacy of individuals? The Bible says there that we are to confess our faults one to another. In our public confessions we find this verse of scripture violated from start to finish. A person may come forward to confess during the invitation. The speaker takes his hand and asks him, "Do you confess that you are a member of the church of Christ as though this in itself is a sin and that you have done wrong and want the prayers of the church on your behalf?" The person answers yes. Most of the time the one taking the "confessions?" does not even know what the person has done that is

(Continued on page three)

IN FAITH UNITY, IN OPINION LIBERTY

The unity that pleases God requires of those united that they all speak and believe the same thing. This, of course, is required in matters of faith or "the Faith" in which the mind or will of God has been revealed and what man must believe, speak and do in order to be well pleasing to God has been made known.

There is a realm certainly where God has left the choice to man and in this realm there is liberty. This realm is where the mind or will of God has not been made known and man has been given freedom of God to move in the course chosen by his own opinion, judgment, preference or conscience. This is the realm of expediency. It is the realm of which Paul wrote in Romans, chapter 14, where he defines "faith," as he used it in this context, as "full persuasion" (Rom. 14:5). No one has the right in this realm to demand unity of the brethren except upon the ground of the Bible doctrine of "expedience."

In this realm belongs the eating of meat and herbs, the personal attachment of significance to some particular day because of the event which occurred upon that day or for some other personal reason, etc. Along with these would rank a multitude of personal decisions and practices which God has left to the choice of the individual. These should not be made matters of fellowship or the grounds for condemning those who do not agree with us as Romans 14 abundantly shows. There must be liberty in the realm of personal opinion and conscience. This grants no right of compromising the Word of God. Where the Will of God has been made known, man has no choice but to obey and conform, or rebel and disobey.

While the individual is granted the right to "observe days" significant to him personally, God denies the right to the church or a group of Christians to make a day holy in His honor and service, which He has not made "holy" and consecrated by His Will (Gal. 4:10-11). This is the distinction. There may be a good many things belived (matters of full persuasion) by the individual which he has no right to introduce in the practice of the church or bind upon the brethren. Let him keep these convictions to himself (Rom. 14:22) and observe them so as not to violate his conscience even though he may be "weak" in his understanding of the proper application of the principles involved (1 Cor., chapters 8 and 10).

He must, of course, in the exercise of his personal

liberty in this field neither violate his own conscience or lead a brother by his example to violate his conscience (1 Cor. 10:28-33). We cannot for the sake of our liberty in eating meat "destroy our brother for whom Christ died" (1 Cor. 8:7-13; Rom. 14:15). In this realm we must exercise good conscience in all love and generosity toward others and this attitude will make it possible for brethren to dwell together in peace and harmony.

In this realm of "full persuasion" in one's own mind, there can be concessions made for the sake of peace and harmony and they should be made. The rule of limit to such concession is that one must not violate his own conscience in any matter for this weakens one's resistance against sin and is therefore wrong. When any man engages in anything about which he is not "fully persuaded," he sins (Romans 14:23).

Many decisions are to be made upon the basis of one's own understanding and the course of conduct chosen according to one's own conscience and for such he becomes responsible to God (Rom. 14:7-12). For conduct in this realm we are not responsible to others but to God alone. This is true, of course, with the additional consideration that no one is free to exercise himself in any matter, even of indifference so far as righteousness is concerned, when by the exercise of his liberty he puts a "stumbling block or an occasion to fall in his brother's way" (Rom. 14:13; 1 Cor. 10:23-32).

Another consideration that must be kept in mind in this field of individual liberty, is that nothing can be expedient that is not first lawful (1 Cor. 10:23). If anything believed, taught or practiced either in the life of the Christian individual or by the church violates the righteousness of God as revealed in the Gospel, it cannot be expedient. It must first be in harmony with the divine will.

Eating the meat, about which Paul wrote in 1 Cor. 8, 1 Cor. 10, and Romans 14, was a matter of indifference so far as God's Will was concerned (1 Cor. 8:8). Paul says we are not better if we eat nor worse if we do not eat. This simply meant that it did not involve any principle of righteousness and therefore could and should be determined upon the basis of (1) one's own understanding and conscience in the matter, and (2) whether or not it would lead a brother to violate his conscience.

Someone inquires, "What belongs in this realm of expediency and how can we know where to draw the line between matters of faith and opinion?" This is sometimes difficult and perhaps there is no simple rule that makes the decision always simple and easy. However, there are some guide lines that would considerably simplify the problem.

1. Is the matter concerned one upon which the Will of God has been plainly revealed?

2. Can I state my position concerning the matter in question in Bible language without straining the clear import of the language or violating the context?

3. Is it a matter which concerns the whole community of Christians (the church) and in which there must be agreement because it affects the practice of the church, or has God left it in the realm of the individual's personal understanding or conscience?

When we inject into the teaching, work, or worship of the church our personal judgments or opinions to the disruption of its peace and unity, we sin. This is

why Paul said for us to keep our persuasions to "ourselves before God." Expediency demands that the result must be edifying—strengthening to others and to the church. We must not in this realm "put a stumbling block or an occasion to fall in (our) brother's way" (Rom. 14:13). On the other hand if a brother is "grieved with thy meat" walk not "uncharitably" by destroying with your meat your brother for whom Christ died (Rom. 14:14-15). These matters of personal persuasion, private convictions and conscience should be regarded as God has left them—matters of indifference in the Kingdom of God. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God" (Rom. 14:17-18).

However, in matters of faith, in which the Will of God has been made known and God has made the choice, man has no choice but to obey or disobey. There can be no compromise. Deviation is irreverence and disobedience. Here is the error of man today. Compromise with sin and error for the sake of peace and harmony means buying peace with men at the expense of peace with God (Matt. 10:32-39). In matters of faith we must unite upon the Word of God. In matters of opinion our lives must be lived in all good conscience but we must exercise proper consideration and love for one another.

Comments—The above article was written by Bro. Roy E. Cogdill, and appeared in the Oct. 16, 1966 bulletin sent out from the church where he preaches. It is so timely, and so scripturally and astutely written, that I want to share it with our readers. It is the best commentary on Romans 14 that I have read anywhere. It is simply written, and in such a way as to apply so effectively to present day matters that concern brethren.

The three guide lines the writer proposes toward the close of his article are definitely in harmony with scriptural evidence pertaining to these matters. The brother would not agree with me on how the items of worship are to be implemented, but in many other things we would agree, I know. I am convinced more all the time that singing without an instrument, teaching in an undivided assembly, communing with only one cup and one loaf on the Lord's table can not be matters of opinion or indifference, and cannot therefore be under consideration in Romans 14. Let us apply the guide lines our brother here has outlined: The matters stated above concerning public worship are matters "upon which the Will of God has been plainly revealed"; our position concerning these matters can be stated "in Bible language without straining the clear import of the language or violating the context." These matters are certainly matters of faith. Please see "Here and There" in this issue for further observations on these important matters.

Now, let us look further at guide line number 3— "Is it a matter which concerns the whole community of Christians (the church) and in which there must be agreement because it affects the practice of the church or has God left it in the realm of the individual's personal understanding or conscience?" Bible principles are stated here by our brother. This is the point, now, that I would like to make, please. Matters pertaining to the worship certainly concern the whole com-

munity of Christians, and here there must be agreement because it affects the practice of the church — the teaching, the singing, the communion. Certainly, these things concern everyone, not just the individual. Why is it we are asked that we can not fellowship those who preach and practice the use of instrumental music, cups and loaves on the Lord's Table, a divided assembly, yet, we can work with and worship with those who do not agree on such things as the covering of 1 Cor. 11, the war question, divorce and remarriage, worldliness and a host of other things. The reason is simple: those things pertaining to the worship effect the church and its practice; the other things just mentioned effect the individual. For instance, I believe a woman's long hair is the one and only covering imposed in 1 Cor. 11, but I can work with and worship with a man who believes otherwise so long as he does not "cause divisions and offenses" (Rom. 16:17); I do not believe that a Christian can engage in carnal warfare, but I can work with and worship with a man who believes differently as long as he does not "cause divisions and offenses." The worship, affecting the whole community of Christians, the church's practice, and not just the individual and his understanding, cannot be placed in this category.

It is now my hope that every brother and preacher who reads this will re-read and study seriously, meditatively and prayerfully, what Bro. Cogdill has said in this superb article. —D. B. McCord

PUBLIC CONFESSION OF SINS —

(Continued from page one)

wrong. James 5:16 is violated from stem to stern by this example. This is not a confession of any fault nor was it as one to another as that scripture calls for. In fact, this is no confession even in the faintest glimmer. If Joe robs a man, goes to the police and says, "I confess that I broke the law," will the police arrest Joe? NO. The police will have to know what law Joe broke. They will have to have details. They want to know which law was violated or else they will not take Joe's confession. Joe cannot confess that he broke the law unless he tells which law he broke.

It is said by some that we are to make a public confession when we commit a public sin. This is pure assumption. A sin is a sin. What it takes to be forgiven of one sin it takes to be forgiven of another sin. If a public confession is required for forgiveness of one sin, then a public confession is required for forgiveness of all sins. John says that if we say we have no sin we make Him a liar. Since we are binding public confessions in order to be forgiven of sins, then we all must make public confessions each time that we come to the services.

In our private prayers we ask God to forgive us of our sins. Do we mean here for Him to forgive us of our private sins, and we will have sins of a public nature to confess later and ask forgiveness for them later? When we ask God to forgive us of our sins, do we believe that He does it, or do we believe that He only forgives us of our little ones and stores up an account of the public ones for later public confessions?

If a brother steals one penny he is not expected to make a public confession. But if he steals \$10,000 this is so terrible that he must make a public confession. In

God's eyes there is no difference. The brother had the intent to steal and that is wrong.

Suppose in 1950 I was a Christian, but I got drunk one night, then saw my wrong, and asked God to forgive me, and I have been living right since that time, now I decide that I should make a public confession. Now remember that during the years I have been asking God to forgive me of my sins. Does God forgive me of all of them except the one when I got drunk in 1950? Now in 1966 when I make a public confession He finally forgives me of drunkenness? When was I forgiven?

I'll tell you, brethren, it seems to me that we have just brought the Roman Catholic confessional service into the church.

Confession does not bring forgiveness but repentance does. We may confess a wrong every time we do it, but if we do not repent and stop doing that wrong, then God is not going to forgive us just because we are willing to confess.

We can please God by private confessions or confessing wrongs one to another and then repenting but our good brethren require more. You require more than God does when you require these human doctrinal confessions.

Some of our writers and preachers have been excited during the past several months about those Christians who come from the Sunday School and cups congregations. These brethren are saying that those who come to our congregations must make public confessions before they can be used. The good brother may show by his life that he is opposed to those innovations, but he will be left sitting until he makes a public confession. Well, here we go with another inconsistency. We have one preacher who has been preaching for years now. He came from the group which uses cups, classes, supports organizations, etc., and he has never yet made a confession of a public nature as to these wrongs. I am not attempting to "knock him" because I have his permission to use this example and the reason I use it is to show that these brethren of mine who want public confessions are not being consistent.

A few months ago a preacher of ours was holding a meeting. One night he took a young woman's confession. She had been living with a man in the community for some time. She was always in church so when she made her confession everyone present knew that she was confessing the wrong of living with this man while they were not married. The next day another preacher who was working there at the time visited with her. He found out that her confession was not for the fact that she had lived with a man out of wedlock, but because she had used bad language a few days before. She has never made right the other wrong. This is cited only to show that we do not know what we are doing with our public confessions. Our public confessions are inconsistent and without scriptural basis to say the least.

May I briefly cite you 3 events of confessing faults as they are recorded in the Bible. 1. Matt. 3:6. Here we find the people coming to John the Baptist to be baptized and the Bible says they came confessing their sins. The word confess comes from the Greek word 'exomologeō' which means to 'confess openly and free-

(Continued on page nine)

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879. Send Form 3579 to D. B. McCord, 1414 North Albertson Ave., Covina, Calif. 91723.

EDITORS

Homer L. King1061 No. Pilgrim, Stockton, Calif. 95205
D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722
Clovis T. Cook809 Lyons, Kansas City, Kan. 66104
Ronny F. Wade ..Box 3636 Glenstone Sta., Springfield, Mo. 65800
Edwin S. Morris....105 N. McKinley, Oklahoma City, Okla. 73114

PUBLISHER

D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722

SUBSCRIPTION RATES

Single Subscription One Year\$2.00

Printed by Laycook Printing Co., Jackson, Tenn.

THIS AND THAT

This I Believe—I wish to take this means to let my brethren everywhere who may read this, know my stand concerning certain vital issues of our time. These are the convictions of the writer and are put down as a matter of record for those who, in these uncertain times, may have reason to wonder.

1. I believe the Scriptures teach the use of one cup of the fruit of the vine, and one unleavened loaf, broken by each participant, on the Lord's table in one assembly, and no other way is authorized (Matt. 26:26-29; Mk. 14:22-25; Lu. 22:19-20; 1 Cor. 10:16-17; 11:23-29).

2. I believe the Scriptures teach that in one public, undivided assembly of the body of Christ there is to be one male speaker speaking at a time, and no other way is authorized (1 Cor. 14:23-35; 1 Tim. 2:11-14).

3. I believe the Scriptures teach that the only kind of music to be used in the assembly of the body of Christ is vocal (singing), and no other kind is authorized (1 Cor. 14:15; Col. 3:16; Eph. 5:18-20).

4. I believe these matters mentioned in 1, 2 and 3 above are matters of law, and not matters of opinion or indifference.

5. Therefore, since the Scriptures include those matters mentioned in 1, 2 and 3, I believe they necessarily exclude the following: individual cups and more than 1 loaf on the Lord's table in one assembly; the Sunday School system of teaching; Woman teachers in the public assembly; and instrumental music.

6. I believe in "marking and avoiding" (Rom. 16:17) those who teach and practice differently than the Scriptures teach on these matters—as Paul directs us to do to those who "cause divisions and offences contrary to the doctrine . . ." I do consider them brethren, if they are members of the body of Christ, but they are brethren who are in error, and in need of instruction and admonition to be rendered wisely, and in the Spirit of Christ.

7. I believe that only when a person becomes a penitent, baptized believer, having confessed Christ, is he a child of God, a member of the body of Christ, added to the church, and to be so considered (Mk. 16:16; Acts 2:38; Rom. 10:9-10; Matt. 10:32; Rom. 6:3; 2 Cor. 5:17; Acts 2:47).

8. I believe when brethren worship in error, they should repent of and confess these faults just as they do other faults of which men are guilty, and that such confession is not only to their advantage, but to the advantage of the cause of Christ. (James 5:16; 1 John 1:9-10). This is not the easiest thing to do, (I know from experience), but it is the noblest and the safest.

9. I believe that "contending earnestly for the faith" (Jude 3); and insisting that men "must worship him in spirit and in truth" (John 4:24) does not make a man a factionist, and that a stand for truth and expression of a conviction does not constitute "a party cry," or the platform of a faction.

Encouraging reports—I am encouraged by reports coming from others concerning Bro. Ervin Waters and his present convictions. May I mention to our readers **Restoration Thoughts**, the journal published by Bro. Waters. There is no set subscription price. Bro. Waters' address is Box 5164, Midland, Tex. 79701.

Convictions expressed to me, and convictions expressed in writing by Bro. J. D. Phillips have been to me very encouraging of late. May I mention **The Truth**, published by Bro. Phillips at 2901 E. 2nd, Austin, Tex. 78702. The subscription price is still \$1.00 a year; I do not know of another religious journal that has been able to maintain this low subscription rate.

While mentioning to our readers other religious journals, I would not want to forget **Proclaimer of Truth**, published by Bro. L. G. Butler, 7785 Florida, Denver, Colo. 80221; the subscription price is \$2.00 per year.

So much for so little—By sending a word of cheer to someone in real need is one way to do so much for so little. These are among those faithful ones of my acquaintance who are sick and need your prayers; a word from you will mean more to them than you know: Jack Mansfield, 16264 E. Doublegrove, Valinda, Calif.; Bertha Smith, 311 W. 7th, Corona, Calif.; Mrs. J. R. Tidmore, 311 W. 5th, Broken Bow, Okla.; Lynn Nesbitt, M. D., 1726 Barton Springs Rd., Austin, Tex. 78704; Thelma Vaughan, Sentinel, Okla. 73664; Thelma Middick, Davidson, Okla. 73530.

Correspondence—All correspondence intended for **Old Paths Advocate** should be sent to 1414 N. Albertson, Covina, Calif. 91722. Your sending subscriptions, reports and other material intended for publication to the above address will save time and trouble. Please always include your zip code.

If you know of those who have subscribed for the paper, but are not getting it, would you please notify us? We do our best to enter every subscription that is made, but we are human and we err. Your help in this respect would be very much appreciated. If you do not get your paper at anytime, please do not neglect to let us know. We need new subscriptions, so when you re-new, why not send a subscription for someone else? It might help save a soul.

—D. B. McCord

DO YOU NEED THESE?

Clark-Harper Debate (Communion)	.25
Clark-King Discussion (Communion)	.25
The Communion by Ervin Waters	.35
Miller-Alexander Debate (Marriage)	.50
Song Books: Gems of Gladness (all-purpose, 1965, 65c per copy; 50c for 2 or more).	
Star of Hope (all-purpose, 1964, price, same as above).	
Hymns of Love (all-purpose, 1963, 183 songs, 65c per copy; 2 copies, \$1.00; 45c for all over 2 copies).	
Singers Choice (all-purpose, 1961, same price as above).	
Songs We Love (all-purpose, 1960, same price as above).	
Joyful Praises (all purpose, 1959, same price as above).	
Old Path Echoes (all-purpose, 50c per copy; \$5.00 per dozen; \$40 per 100, postpaid).	

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

OUR HELPERS

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

Elizabeth Byford—10; Mattie Lloyd—5; J. E. McGownd—3; Floyd Morrow—3; Lora Patrick—2; Cecile Johnson—2; Eugene Kinser—2; Paul Nichols—2; Clovis Cook—2; Larry Conner—2; Jim Hickey—2; R. C. Koller—2; Joe Hisle—2; Glenn Hatter—1; W. O. Boling—1; Edwin Morris—1; J. J. Walding—1; Lowell Smith—1; C. W. Sherwood—1; O. L. Barnes—1; Tom Smith—1; H. L. Bullard—1; Fern Jenkins—1; J. E. Jones, Jr.—1; Jesse C. French—1; Laura Smith—1; Joe Crowder—1; O. B. Casey—1; Ray Lackey—1; T. E. McBride—1; Ronny F. Wade—1; Dalton Whigham—1; Larry Parker—1; James D. Shaw—1; Joe Koller—1; Dennis Fenter—1; Warren Arnett—1; Carl Rodden—1; Dewey Best—1; Luther Boek—1; Betty Barnett—1; Jessie Watts—1; Carl N. Nichols—1; Al Hamilton—1; Oscar Alexander—1; Lee Trigg—1; D. L. Perkins—1; C. E. Thomason—1; L. D. McKinney—1; Dale Buchanan—1; Bill Offill—1. Total—77.

OPEN LETTER TO THE BROTHERHOOD

The church in Walterboro, S. C. has been meeting in the home of Bro. Frank McClendon with only a few members for sometime. In Sept., Bro. Alton Bailey of LaGrange, Ga., was here in a meeting at which time a small congregation renounced their unscriptural practice in worship, uniting with us. Now that we have outgrown the living room, the home is no longer sufficient for our worship service. We are in desperate need of a meeting house. We have a lot paid for, and about \$1200 in the treasury. We have been able to secure a loan of \$5000.00. To complete the building, we will need your help. Bro. F. J. Boling, Greenville, S. C., who has been in the building business for many years, has agreed to take the lead in building our meeting house. We would greatly appreciate help from any church and/or individual that can assist. We are not trying to erect an elaborate building, but a simple, nice one to aid us in the Lord's work. For further information, you may contact Brethren Alton B. Bailey, E. H. Miller, Preston C. Brown, or most any congregation in the deep south. Send all donations to Bro. David Crosby, Rt. 3, Box 53, Walterboro, S. C. 29488.

Signed: D. F. Crosby
R. F. McClendon
Wayne T. Owens

COMMENDATION

Brother Edison Thompson, Rt. 1, Box 205, Maitland, Fla., is a member of the church of Christ, Longwood, Fla. He has been teaching in the assembly for about eight years. As a member of the congregation here, I would like to recommend Bro. Thompson as one of the best teachers of the gospel. Any member of the congregation here would give him the same high commendation. I feel it would be beneficial to him as well as any congregation that might use him, for brethren to call him for a gospel meeting. This coming summer, he will be free for a couple of weeks, and desires to conduct a gospel meeting. If interested, please contact Bro. Thompson at the above address.

—Dalton Whigham, 314 Rhodis St.,
Mt. Dora, Fla.

BACK ISSUES NEEDED

I am interested in having all back issues of the OPA bound into volumes for my own use. For some unknown reason several of the papers were missing from the files we had stored back in Mo. At one time our files were almost complete. Now, we need the following papers: 1965 - June; 1960 - Oct.; 1943 - Feb.; 1944 - July; 1943 - May; 1941 - May; 1940 - Sept.; 1939

- April; 1938 - Aug. and June; 1937 - Dec.; 1936 - Jan., Feb., Mar., Apr., May, June, Sept. and Oct. The files for 1935 were complete, but everything back of that is gone, and we would be glad to have any papers you have, especially 1932, which is the year I took over the paper as publisher.
—Homer L. King

IN MEMORY

(The following was submitted for publication by Barbara Watts Reddick of St. Louis, Mo., a niece of the late Bro. Perry Allen, Sr., whose obituary was in a recent issue of this publication. We are happy to publish this as a memorial to one of the finest men it was my privilege to know. —Don McCord)

In Memory of My Uncle Perry Allen

Always so true, unselfish and kind; few in this world are equal to find.
A beautiful life came to an end; he died as he lived, everyone's friend.
He was so nice to all whom he met; not one single friend will ever forget.
How good he was to everyone here; his memories we hold very dear.
His heart was so jolly and gay, scattering sunshine all along the way.
We will remember you, dear Uncle, when our Lord closed your eyes,
And the angels came that day to carry you beyond the skies.
And we will pray for the day we will meet above, in God's eternal home of love.

BONDS OF MATRIMONY

Stanley-Freeman—On the night of Dec. 3, 1966, in the midst of brethren, friends and relatives, Bro. Howard Newton Stanley, formerly of Porterville, Calif., now of West Sacramento, Calif., and Sister O'Vera Elizabeth Freeman, of Sacramento, Calif. were united in the bonds of holy matrimony at the meeting house on Chestnut Ave., Olivehurst, Calif. Bro. Howard is the son of Bro. Clark Stanley of Porterville, and the late Mattie Stanley. Sister O'Vera is the daughter of Bro. and Sister George G. Freeman of Rt. 3, Box 190, Atkins, Ark. We wish for them a long, happy and peaceful life in the service of the Lord. The writer officiated.

—Ted E. Stewart

THE AFRICAN WORK

Bro. Byron Kramer of the Flemington, Pa., congregation sent us an interesting report that we would like to pass on: "We here at Flemington believe that the African work is one of the best things that the brotherhood could be doing. We are giving you some figures for your consideration. We have been sending aid to Africa for many years and here are the results over a ten year period. We sent \$1,080 per year or a grand total of over \$10,000. The native preachers receiving this gave us a monthly report and the total for that time was 528 souls baptized into Christ. In that same ten-year period we spent \$10,800 at Flemington for an average of three meetings each year. We gained 29 souls here, so you can see the money spent in Africa had better results. We are not sending this to boast but for these two reasons: If the brotherhood hears these figures they would see there are riper fields and richer rewards a little farther from home; There are some brethren and even preachers that are sowing discord about our foreign work. You may quote these figures any time that they will further the gospel in foreign fields. It is a wonderful work. May we ever be willing to send the glad tidings to regions beyond."

We want to thank Bro. Kramer for this information and the interest they have taken over the years in this work. Bro. Roy Lee Criswell is scheduled to leave in Jan., for Africa. Everything is in order for his trip and entrance into Malawi. By the time this reaches our readers he will either be in Africa or ready to depart. Bro. Jerry Cutter will be home in about a week. Bro. Bennie Cryer will come home in the latter part of

1967. We will soon be seeking a replacement for Bro. Cryer.

About 70 congregations sent donations to Bro. Criswell for his fare and other expenses in getting to Africa. Some 25 or 30 congregations wrote that they were interested in the work but for various obligations they could not help. It is most encouraging to see this good increase in the interest in the foreign fields.

After a replacement is chosen for Bennie we will again have to raise the money for his fare to Africa. We will not have to raise a return fare for Bro. Criswell as he now has it on deposit designated as return fare only.

We at the Northwest 21st. St. congregation in Oklahoma City would like to express our deepest appreciation to our sister congregations for their help, co-operation and encouragement in this work. Brethren, let us do even more as this great work grows. We understand that we now have about 140 congregations in Africa. You can see the work continues to grow. Pray for the work.

—Edwin S. Morris,
10520 N. McKinley,
Oklahoma City, Okla. 73114

MEXICO

Since last report, Bro. Joe Martinez of Dallas has been forced, due to the illness of his wife, to give up making periodic trips into Mexico. We are quite upset by this turn of events but realize that such things will happen. Bro. Joe has done an excellent job during the time he has worked for the Mexican effort and we will sorely miss him. We have somewhat expected that this might happen as Sister Martinez has been ill for some time.

We have selected Bro. Juan Rodriguez of the Garza Garcia Congregation near Monterrey to take over the duties of Bro. Joe. He is well qualified both as to experience and inclination. He has accompanied both Bro. Joe Martinez and the brethren from San Antonio on most, if not all, of the various visitations among the congregations. We trust his judgment and expect that the work will be carried right along.

However, Bro. Juan is badly in need of a pickup truck to visit the various congregations. Although we have some money toward the purchase of the truck, we are in need of considerable more. It is impossible to buy a truck and send it down to Mexico. It must be purchased in Mexico at much higher cost than in the States. Some of the San Antonio brethren plan a visit to Mexico the latter part of January. At that time we hope to help Bro. Juan make a deal for the truck.

A summary of the progress in Mexico for the year 1966 will soon be ready, together with a statement of funds received and disbursed. It is almost impossible to send copies to everyone but you may have a copy by writing to one of the brethren listed below:

The writer at 1747 W. Huisache Ave.; L. M. Crouch, 220 Reesler Road; E. E. Perkins, Rt. 13, Box 483; R. A. Perkins, 126 Hillcrest, all of San Antonio, Texas.

—W. B. Coleman

OUR DEPARTED

DeMasters—Sister Mary DeMasters departed this life Sept. 20, 1966 at Joplin, Mo. She was born April 6, 1907 as Granby, Mo., and lived in the Joplin area most of her life. She was a member of the church at 46th and Range Line in Joplin. Survivors include; two sons, one daughter, and five grandchildren. A group from the Neosho and Burkhart congregation sang. The writer officiated.

—Jack Cutter

Statzer—Sister Susie Statzer was born April 26, 1885, in Va. She passed from this life Nov. 10, 1966, at Greenville, Tex., being 81 years of age. She was a faithful member of the church for many years. She is survived by her husband, B. B. Statzer; three sons; one sister; 3 grandchildren; 5 great grandchildren; and several nieces and nephews and a host of friends. She will be missed by all, but especially the congregation at

Melissa, Tex. where they have attended for sometime. The writer tried to speak a few words of comfort to the ones present.

—Maxie R. Crouch

Perry—Bro. Harmon Lee Perry departed this life Nov. 24, 1966, after several months illness. He was born Nov. 30, 1920 at Childress, Tex. Survivors are his wife, Billie, of the home; four sons, Jonnie Ray, Jerry Max, Jimmie Lee and Jackie Lynn, and one daughter, Nancy Kay, all at home; his parents, Mr. and Mrs. Tobe Perry, Broken Bow, Okla.; three brothers and three sisters, and many friends. Harmon will be missed both in the home and the church. He is well-known in this part of the state; he met at the congregation at Broken Bow, Okla. Bro. Ray Lambert and the writer conducted the funeral at Broken Bow; entombment was at Roseland cemetery nearby.

—Maxie R. Crouch

Brown—Bro. E. R. Brown of Stilwell, Okla. was born Feb. 7, 1885, in Crawford Co., Ark. He peacefully slipped from this life in the early morning hours of Nov. 30, 1966 in the Stilwell hospital after suffering 3 weeks of much pain. He had been quite ill for the past three years. He leaves to mourn his passing his wife and 8 children, many grandchildren, and many friends. He had accomplished over 59 years of faithful service in the vineyard of the Lord. He was a pillar in the church here. Although we are going to miss him very much, we realize that our loss is God's gain. The writer officiated, being honored that the family thought me worthy to speak words of comfort on this occasion. Your prayers for this family and the church are requested and will be appreciated.

—James L. Morgan

High—Bro. A. B. (Bert) High was born Feb. 2, 1885, in Hood Co., Tex., and passed away Oct. 23, 1966. He had spent most of his life in and around Wilson, Okla. where he was a member of the church meeting on W. Main St. He is survived by his wife, Bertha; 2 sons; 3 daughters; 1 brother; 3 sisters; 11 grandchildren and 1 great grandchild. The writer spoke words of comfort. Our prayers in behalf of Sister High will continue. She, too, is a faithful member of the church.

—Tom E. Smith

Rose—Bro. Henry Clay Rose was born in Parker Co., Tex., Oct. 16, 1885 and departed this life Dec. 17, 1966 at the age of 81. His wife, the former Clema Aldridge, preceded him in death in 1961. Bro. Rose was a faithful member of the Lord's church, Sulphur, Okla. He is survived by his step-daughter, 3 grandchildren, 3 great grandchildren and a host of nieces and nephews. Bro. and Sister T. L. Rickard, the writer's wife, and singers from Tishomingo Ave. congregation, Sulphur, Okla. rendered the song service. Interment was at Oaklawn cemetery. The writer was the officiant.

—Tom E. Smith

Nicholson—Bro. Bennie Ambrose Nicholson was born Jan. 25, 1894 at Hallettsville, Tex., and passed away Dec. 13, 1966, the result of a car accident. He was married to Bertha Spears in 1913 at Elmore City, Okla. He was a member of the church at Healdton, Okla. Bro. Nicholson is survived by his wife, who was seriously injured in the accident that took his life, but is recovering; 1 son; 3 daughters; 16 grandchildren and 9 great grandchildren. Words of warning and comfort were spoken by the writer. Our sympathy and prayers are on behalf of this family. Interment was at Mt. Olive cemetery, Healdton, Okla.

—Tom E. Smith

Anderson—Bro. Wilkerson Newson Anderson was born April 24, 1895 and departed this life, Nov. 21, 1966, while living at LaGrange, Ga. He was a member of Murphy Ave. congregation, that city, for a number of years. He was the father of Jerry Anderson, one of the singers in "Gospel Lamplighters." He is survived, too, by his wife, and an older son, Junior Anderson. Bro. Anderson was in failing health for a number of years; his labors, suffering and pains of sickness are over now. Even though being confident of his salvation, he will long be missed by the church, family and those who loved him. The writer assisted by Bro. E. H. Miller spoke words of comfort to those that remain.

—Alton B. Bailey

THE HOUSE TO HOUSE TEACHER

By Billy Orten

(This is a continuation of material intended for Bro. Orten's forthcoming book. Here he closes the section on qualifications of the house to house teacher. Please refer to our preceding numbers for the material that leads up to this installment. The material, all read in one setting, will have the continuity, clarity and cohesion that Bro. Orten has given it.—D. Mc).

6. **Wisdom**—When Jesus sent forth his disciples under the limited commission, he said to them, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matthew 10:16). Wisdom for the personal worker means using "common sense" or "good judgment in teaching. There is such a thing as teaching the right thing in the wrong manner and at the wrong time. It is not good judgment to argue and wrangle with a prospect over doctrinal differences. Paul warned Timothy about this in 2 Timothy 2:14, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." The servant of Christ should not strive or argue just to win an argument. Rather, he should instruct his prospect in gentleness and patience. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (2 Timothy 2:24-25).

Have you ever heard anyone make a statement about a Bible discussion similar to this: "I tied him up so he could not say a word," or "When I put that argument on him, he couldn't move." Let us grant that this individual won an argument and made himself look good and the other person foolish; but, did the other person ever obey the gospel? Was a soul saved from this discussion? We win an argument at a high cost, if the other person is so shamed and angered that he never accepts the truth. Remember the rhyme: "Convince a man against his will, and he is of the same opinion still." Never force a man to agree too quickly to truths he has not yet been able to comprehend. You may win an argument, but your objective is to win this lost person to Christ.

The wise Christian worker will not be drawn into a discussion of questions that are not pertinent to the person's salvation. Many times people will ask "loaded" questions during a study. These are questions about subjects over which there is a lot of controversy and prejudice. If the teacher leaves the lesson he had planned to teach this individual and goes into discussion of a subject the prospect is not ready to study, prejudice may be aroused and an atmosphere created where no teaching can be done. It requires some wisdom to handle this situation, but do not allow yourself to be drawn into an argument over matters that will not profit the lost person's condition. Here is Paul's advice to Timothy, "But foolish and unlearned questions avoid, knowing that they do gender strife" (2 Timothy 2:23). Also, he wrote to Titus, "But avoid foolish questions, and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain" (Titus 3:9). This does not mean that we are to refuse to

contend for the truth, but that we should avoid questions that do not apply to the salvation of the lost.

God's word is to be taught by reasoning, not by arguing. "Come, let us reason together. . ." (Isaiah 1:18). When Paul was on trial before Felix, "He reasoned of righteousness, temperance, and judgment to come" (Acts 24:25). There is no example of Paul striving with anyone when he was trying to teach them the gospel. We have an example of a man trying to break into Paul's lesson and side-track him from his objective. Notice how Paul handled the situation. He was preaching to King Agrippa, when Festus the Roman governor broke in saying, "Paul thou art beside thyself; much learning doth make thee mad." Festus could see that Paul's lesson was having an effect on King Agrippa, and he wanted to break it up. Paul answered, "I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." Paul now turns his attention right back to King Agrippa and asks, "King Agrippa, believest thou the prophets? I know you believe." Then Agrippa answers, "Paul, almost thou persuadest me to be a Christian." When Festus interrupted Paul with an irrelevant statement, Paul answered him politely; then immediately turned his attention back to his prospect and his lesson. This is the course of wisdom that any personal worker should follow.

How is the personal worker to acquire wisdom? The apostle James answers in James 1:5, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." The servant of Christ obtains wisdom through prayer. He will depend on prayer for guidance, and not on his own resources. We are brought now to the last qualification of the Christian worker to be considered here.

7. **Prayer** — Another characteristic of the soul-winner is his life of prayer. He realizes that man may plant, and man may water; but, only God gives the increase. "I have planted, Apollos watered, but God gave the increase," said the apostle Paul in I Corinthians 3:6. The teacher is to be kept in the background, and the power of God in conversion is to be exalted. Paul warns the servant of Christ against depending on himself when seeking to win souls. "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (I Corinthians 3:7). Pray for your prospect, and pray for God to direct you in teaching His word. Pray before going to a study, and pray with your prospect during the study. Many personal workers like to begin a home study with prayer. Call upon God often for guidance. Remember, you do not labor alone. "We are laborers together with God," says Paul in I Corinthians 3:9. Be assured that your co-laborer, God, is ready to assist you when you ask Him. You can face any situation with more confidence when you know God is with you.

There are yet many things that should be said to the beginning house to house worker, however, space forbids it here. A few general suggestions to the teacher will be found in the chapter headed "Some Do's and Don'ts." We close here by saying: Be prepared when

you go to a study; have your lesson ready. Be courteous, be friendly, and be humble in your delivery. Be honest; say, "I don't know" if asked a question you do not know how to answer. Dress neatly; concentrate on the other person; and always remember, your goal is to win this individual to Jesus Christ.

THE INSIDE OF THE CUP

By Homer A. Gay

(This is a fifth in a series from Bro. Gay's tract by the same title. Please make reference to our Aug., Sept., Nov., and Dec. issues for material leading up to this installment.—DMC).

Somebody says, "They didn't know how to keep the fruit of the vine back in that day without it fermenting." I noticed in one of the religious papers the other day that one of the sisters said she didn't know there was such a thing as grape juice until 1919. Well, of course, there are some people over in the hills, maybe, that don't know the war is over, but that doesn't mean that everybody is that ignorant. The Lord knew how to preserve that fruit of the vine without it becoming intoxicating. In Matt. 9:17, Jesus says, "No man puts new wine into old bottles." The new wine, as we have seen, is that that is found in the cluster. No man puts new wine into old bottles or else the bottles are broken and the wine is spilled, but, He said, "We put new wine into new bottles and both are preserved." Jesus said that both the bottle and the "new wine" will be preserved. The idea that some folks have, that the grape juice was allowed to ferment,—make fermented, intoxicating wine,—in those skin bottles is absurd. In the process of fermentation, we are told by the ones who make fermented wine for sale, pressure is generated to as high as 500 pounds per square inch. Talk about a skin bottle holding it,—it would take a PRO-PANE TANK! They had a way of preserving the fruit of the vine in an unfermented state. In a little book titled, "Bible and Wine," which I consider to be one of the best I have seen along this line, we notice the following: "S. Robinson, missionary at Damascus, when writing on the food of the country, says, "The fruit of the vine is a substantial part of the people's food from August to December'. The fruit of the vine is preserved in a substance as thick as honey, and is called "Dibs."

"Pliny, who lived in the Apostolic age, says, "The first of the artificial wines has wine for its basis; it is called ADYNAMON (i.e., without strength), and is made in the following manner: twoney sextarii of white MUST be boiled down with half that quantity of water until the amount of water is lost by evaporation. This beverage is given to invalids (stomach wine that Timothy was advised to take a little of) to whom it is apprehended that WINE (i.e., fermented wine) may prove injurious." (Book 14: ch. 19).

"Sir James Miller, Professor at Edinburg, Surgeon to Queen Victoria, said to an extensive wine grower on the Moselle: 'Have you any unfermented wine—juice of the grape?' "And received for reply: tuns, ten years old."

The juice of the grape has been preserved in an unfermented state in all grape-growing countries, and in some for 3,000 years, and it has been called 'wine.'

It is called 'wine' by nearly all the great travelers and in ancient and modern dictionaries. It is sometimes called 'new' or 'sweet wine' in the Bible."

A short time ago I met a missionary who is laboring in Syria, and said, 'Do the natives preserve their grape-juice in an unfermented state and use it as drink and food?' And the answer was, 'Yes, they do; it is thick and very sweet, and is in common use in villages in Syria. They make us presents of it, and we eat it with porridge and drink it mixed with milk,—also use it as you use golden syrup with bread.' Here we have the same custom continued to our day, referred to by the prophet Isaiah (55:1), where he says, 'Come, buy wine and milk without money and without price.' I have drunk some of this myself, and it is a delightful drink. It is simply the Greek GLUKOS, or the Latin MUSTUM or DEFRUTUM, mixed with milk" The Bible and Wine, pages 30-31.

From this we surely should learn that in our Lord's time they knew how to preserve and use their grape juice in an unfermented state. "In our Lord's time there was always an ample supply of the pure 'fruit of the vine', which was preserved in an unfermented state." Bible and Wine, page 19.

From this same book (pages 22 and 23) we notice the pharmaceutical analysis of the juice of the grape BEFORE and AFTER fermentation:

Before —	After —
1. Gluten	1. Alcohol
2. Gum	2. Acetic Acid
3. Aroma	3. OEnanthic Ether
	4. Extractive
	5. Succinic Acid
	6. Glycerine
	7. Boquet
<hr/>	
4. Albumen	8. Albumen
5. Tannin	9. Sugar
6. Tartaric Acid	10. Tannin
7. Potash	11. Tartaric Acid
8. Malic Acid	12. Potash
9. Lime	13. Malic Acid
10. Sulphur	14. Lime
11. Phosphorus	15. Sulphur
	16. Phosphorus

In his explanation he shows that the first three (3) properties on the left side are wholly destroyed in the process of fermentation, and that thus the food value of the grape is destroyed. And that out of these three substances (gluten, gum, and aroma) there are SEVEN foreign substances (alcohol, acetic acid, OEnanthic ether, extractive, succinic acid, glycerine, and boquet) which are MANUFACTURED, NONE OF WHICH ARE FOUND IN THE ORIGINAL GRAPE. He then concludes, "Thus it will be seen that by a triple process of destruction, addition, and abstraction—the result of fermentation—GRAPE JUICE LOSES ALL OF THE ESSENTIAL QUALITIES OF THE FRUIT OF THE VINE. * * * Thus it is demonstrated that ALCOHOLIC WINE is not the FRUIT OF THE VINE."

The wise man doesn't expect to find life worth living; he makes it that way.

GOSPEL HERALD

Gospel Herald is a compilation of songs, old and new, suitable for all phases of church work. It is compiled and published by Bro. M. Lynwood Smith, Rt. 1, Box 151, Wesson, Mississippi 39191. The prices are: Under 50 copies—75c each; over 50 copies—65c each. If you do not have this book, you would not go wrong in getting it. If you have it, you might want to inquire of Bro. Smith concerning other song publications. Why not write to him?

The record albums of "The Gospel Lamplighters" are highly acclaimed. They deserve a place in every home. Why not inquire concerning them, too? Every song is beautifully sung; the singers are among the very best anywhere. —Don McCord

PUBLIC DISCUSSION

The Lord willing, on the nights of Jan. 23, 24, 25 and 26th there will be a religious discussion in the American Legion Bldg., Huntsville, Ark. The propositions to be discussed are as follows:

Resolved: The scriptures teach that when the church comes together for the purpose of observing the Lord's Supper, only one cup (container) may be used in the distribution of the fruit of the vine. (Jan. 23, 24)

Affirm: Ronny F. Wade
Deny: Ralph Gage

Resolved: When the word cup is used with reference to the Lord's Supper, it is a memorial of the blood of Christ; therefore, any number of containers may be used in the distribution of the fruit of the vine.

Affirm: Ralph Gage
Deny: Ronny F. Wade

NEW TRANSLATION

Good News for Modern Man is the name of a new translation of the New Testament. It is as it purports to be "The New Testament in Today's English." It is published under the auspices of the American Bible Society, New York. The translation of the basic text is by Dr. Robert G. Bratcher. Bro. E. H. Miller writes they are available at 25c each plus 10c postage. This is a bargain! Bro. Miller's address is Box 538, LaGrange, Ga. 30240.

ACKNOWLEDGMENT

We, at the Marietta, Ga. congregation, would like to acknowledge the help we have received on our new building as of Nov. 20th. It is as follows: Waterloo, Iowa—\$25; Harrodsburg, Ind.—\$200; Montebello, Calif.—\$25; Jacksonville, Fla.—\$50; El Cajon, Calif.—\$150; Stroud, Okla.—\$10; Garden Grove, Calif.—\$200; Samsom, Ala.—\$50; Modesto, Calif.—\$50; Piedmont, Ala.—\$25. Total—\$785.

—Louis Mearse, 419 Rt. 1,
Roberts Rd., Marietta, Ga.

SPECIAL NOTICE

The last part of a shipment of **COMMUNION SETS** (1½ pt. cup and matching saucer large enough to use for bread plate) is due to reach me from England any day now. These sets will be about \$30.00 postpaid, but I am not sure of the price at this time as I do not know if customs tax will be charged. Since I sell to churches at cost, this tax at times is left off, but at times I have to pay it.

The type is now set for my new book on "Fermented Wine" or "The Fruit of the Vine" on the Lord's table. The type is also set for the "Langston-Miller Debate Concerning Fermented Wine or Unfermented Wine in 'The Lord's Supper'." Both books should be ready to mail by the last of next week, and I think I will be able to let them go at 25c each. Another book is planned within the next month or two, if possible, on "The Bread Breaking Question." I hope to give the material to the printer next week. This book proves there is no Bible authority for anyone to break the bread except to obtain the part he is to eat, that

there is no Bible for anyone to break more times than he eats, or to eat more times than he breaks. I hope to be able to sell these for 25c, too. I now have a large 4-page tract on "Faithfulness; Digression and Liberalism" at \$10.00 per 100, or 50 for \$1.00 postpaid. This is needed in many places at this time.

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

PUBLIC CONFESSION OF SINS —

(Continued from page three)

ly. Thus we may very well have a public acknowledgment of sins but if we do, remember that the sins were confessed openly and freely. 2. Acts 17:20. Here we find the people showing their deeds. We have an example of public confessions here, the word used is 'exomologeō' and they did show their deeds. 3. James 5:16. Here we have private confessions and this comes from the same Greek word which means we are to privately confess openly and freely.

From whence is our presently practiced doctrine of public confessions?

—1912 Lamey, Bakersfield, Calif.

A REPLY

In the above article, the writer has attempted to do away with the public confession made by a brother or sister who has sinned. We wish here to consider this matter further.

The writer refers to James 5:16, and says, "Does this pertain to the public worship service or does this pertain to the privacy of individuals? The Bible says there that we are to confess our faults one to another. In our public confessions we find this verse violated from start to finish." Now, would the reader please refer to the last paragraph of our brother's article and notice the mention made of the three events of confession of faults. Notice, first of all that the writer says the first two examples in which the Greek word is used is public and in the other it is private. Evidently, this is his own opinion as he cited no proof for his statement. Since he went to the Greek word let us go to the authorities for the meaning of the word. **Confess** —(Greek—exomologeō): Arndt and Gingrich Greek-English Lexicon, page 276—confess, admit; confessions to the Lord; confess transgression in the congregation; make a confession of transgressions. Matt. 3:6; Mark 1:5; James 5:16; Acts 19:18. Notice, it says "confess transgression in the congregation"—that is, public, and James 5:16 is included.

In W. E. Vine's **Expository Dictionary of New Testament Words** — to confess forth, i. e., freely, openly, is used (a) of a public acknowledgment of or confession of sins, Matt. 3:6; Mk. 1:5; James 5:16; Acts 19:18. Notice, it says "public acknowledgment," and James 5:16 is included.

In **Cruden's Concordance** — (3) to own our sins, and offences, either in private or public; Josh. 7:19; Ps. 32:5; Matt. 3:6; Acts 19:18; James 5:16; 1 John 1:9. Notice, it says "public," and James 5:16 is included.

In **Word Studies in the New Testament** by Vincent — The preposition *ex* forth, out, implies full, frank, open confession, and so in every case of its use in the New Testament.

We can readily see that the Greek word means the same in all three references. The confession is to be just as public as the sin. The Bible plainly teaches in Matt. 5:23-24 that the offender is to go to the offended

and in Matt. 18:15-17 that the offended is to go to the offender. This plainly teaches we are to go to the one involved. Should John Doe offend me I am to go to John Doe and not to Jack Blank. If I offend John Doe, I am to go to him and not Jack Blank. We are to confess to the one we offend. If I offend an individual, I go to him. Now, if I sin against several individuals, as a group, to whom am I to go? If I sin against two individuals, I am to go to both, not just one. If I sin against the church, I am to go to the church, not just one or two members.

In the article, the writer is wanting to justify taking into our ranks those who have worshipped with the cups and classes, and want to come in without making a confession of their wrongs, or take them in if they have confessed to some individual. Let me reason about it this way: A person who has worshipped unscripturally using individual cups and practicing the Sunday School system of teaching has not wronged me as an individual. In fact, I can be a good friend personally to one in error, but can not worship with him. I can visit with him, and associate with him and love him dearly. His wrong to me is as a part of the body of Christ. The writer of the above article could not worship with the cups and Sunday School brethren because he believes them to be wrong and in error. This means that these brethren are wronging the church that uses one cup and no Sunday School. They are doing the church wrong, and not an individual; therefore, they need to confess to those whom they wrong. It would be useless if I had wronged John Doe and went to Jack Blank to confess the wrong, and never went to John Doe.

Now, to the writer's example of getting drunk in 1950, confessing, living right since, then deciding he should make a public confession in 1966, when does God forgive? First, if he got drunk in 1950, and no one knew it, and he asked God's forgiveness, God forgave him. But if in 1950, he got drunk and the public knew it, and he never did ask the church's forgiveness for this shame and reproach he brought upon the body of Christ, God did not forgive him. Remember our brother's own admission that confession is before forgiveness. I would further say that if he were sorry that he got drunk and was truly sorry for the shame and reproach he brought upon the church, and was truly penitent, he would not wait 16 years to make it right. True, repentance is a change of mind and when we change our minds we will do what it takes to get things right.

Again, to the woman who had lived with a man in the community out of wedlock, confessing publicly, not for this sin, but for using bad language, our brother says, "This is cited only to show that we do not know what we are doing with out public confessions." Well, I know of people who have said they believe, repented, confessed Christ, and were baptized for the remission of sins, and then turn around and say they really did not mean it. Did that make the plan of salvation wrong? This same woman could have told that night that she had been living with a man out of wedlock, and was sorry and wanted the forgiveness of the church, and then turn around two weeks later, or even the next night, and live with him again. She was sorry what she was doing was known, not sorry for what she was doing.

The writer implies that we are to specifically mention our sins. If this is true, what about a person who has been a member for ten years, and then changes and comes back? He could not begin to remember all the sins he has committed. Remember, if we must specify sins, we can not obtain forgiveness unless we do. I ask what sins the younger son in Luke 15 specified. He just said I have sinned. His father received him without asking any questions. The writer implies that we are making it hard by requiring a public confession, but who is making it hard when they advocate enumerating the sins?

Concerning the brother who steals a penny or \$10,000, I would say in view of what the Scriptures teach, that which is known publicly must be corrected publicly.

The writer refers to a preacher of his acquaintance who came from digression but who never made public confession of such wrongs. Should he make a confession? I want to ask, "Does time alone correct an error?" Again, we can simply say that if a person sees cups, classes, instruments of music, etc. are wrong, and he is truly penitent, he will not have to be begged, persuaded, forced or any other way to make it right; he will simply want to confess his wrong to those whom he has wronged, which in this case is the church. Remember what John said in 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Yes, we positively do have to make a public confession for a public sin, and those sins that are private or against individuals we make right with them. If only against God, we make our sins right with Him only.

Yes, and conclusively, our practice of public confessions of sins is in order, and from the word of God.

—10502 N. McKinley,

Oklahoma City, Okla. 73114

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.

- Randy Heath, Rt. 5, Box 120, Bloomington, Ind.
- Donald Ray Hunter, Rt. 1, Heltonville, Ind.
- Chester E. Spoonts, 110 W. Virginia, Temple, Tex.
- David Risener, 3556 N. W. Main St., No. 6, College Park, Ga.



Lowell H. Smith, Hines, W. Va. 25967, Dec. 12—I enjoy the OLD PATHS ADVOCATE very much. Here is my renewal.

W. F. Sifford, 328 So. High St., El Dorado, Kans. 67042, Nov. 8—I still like to read the Old Paths Advocate, and learn more about the Bible, and know how the church is doing all over the country. Here is my renewal.

Paul Walker, 1328 Santee Dr., San Jose, Calif., Dec. 19—I enjoyed a good sermon by Bro. Hood Wilkins at Escalon recently. We look forward to our visit at San Pablo, Jan. 1. Interest is good here at San Jose. We have had one addition since last report.

Tom E. Smith, 302 Phillips St., Healdton, Oklahoma, Dec. 21—Bro. Bill Roden preached here the third Lord's day in Nov., at both services. On Saturday, Nov. 19, we were at Dougherty for the funeral of Sister Johnnie Drew. We do not have her obituary. She was a member of the church at Dougherty. Our sympathy to her husband, Frank, her sisters and nephews and nieces. Bro. Bill Roden and I assisted.

Clarence W. Claypool, 333 N. Greenmeadow Dr., S. E., Grand Rapids, Mich. 49508, Nov. 28—Due to the urban renewal project in downtown Grand Rapids, the church which was meeting in the Houseman Bldg. has moved to 2453 - 28th St., S. W., Wyoming, Mich. Since moving here one has been restored to the faith, and we are hopeful that others may be added. We meet every Lord's Day at 11:00 A. M. Visitors always welcome.

Curtis Smith, Box 1002, Corona, Calif., Dec. 1 — We at the church at Norco, Calif., are continually striving to be about the Master's business. In the past two months we have been blessed with 2 confessions, one being Bro. Ira McVey; he is indeed a great help in the work and worship, being a good speaker and song leader. We indeed appreciate his help. We continue to have our 4th Lord's Day singing; everyone is cordially invited to attend. Pray for us that we might continue to grow.

Jack Cutter, Box 522, Huntsville, Ark., Dec. 20 — The work continues to progress nicely in this area. This is a fine group, and it is a privilege to work with them. We have begun trying to develop the teaching talent. There are four who now are giving lessons. I believe in time they will become adequate and capable enough to carry on the work. Attendance is averaging between 35 and 40 on Sundays. In Nov. I had the privilege of attending the debate between Ervin Waters and Jessie Jenkins on the communion and classes. It was an educational and worthwhile experience for me. Pray for us and the work.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga., Dec. 20—Nov 6, I preached in Montgomery, Ala. Nov. 12-20, I was in a meeting at Marietta, Ga. There were some confessions of faults. It was good to be associated with Bro. David Macy again. I think Atlanta, Ga. has one of the finest fields to work of any place I know. Nov. 27, I was back with the church at Greenville, S. C., at which time a fine young man of 17 was baptized. The work continues to look bright. I do so much appreciate the backing of these brethren. I will continue to work with them every week until my meetings begin in April, 1967. I have very little time open for meetings next year. The brethren have been very good to me; for them I thank God every day. Remember us in your prayers.

John R. Scott, Rt. 1, Box 292, Neosho, Mo. 64850, Nov. 29—The three congregations in this area, Burkhardt, Joplin and Neosho are still working together in love and unity. We are now supporting Bro. Garry Macy in an evangelistic effort in this area. We are indeed reaping the fruits of our labors. Of late we have baptized 5, and have had 1 restored at Burkhardt; at Joplin, 6 restorations and 1 baptism; and at Neosho, 1 baptism. For this we give God the praise. Bro. Ron Courter has just closed an inspiring meeting at Joplin with 1 restored. When a congregation functions as God intended, it will grow. Here is my renewal.

H. A. Sifford, Alton, Mo. 65452, Nov. 16—We had our meeting in September, with Bro. Barney Owens doing the preaching, and I want to say he surely did some fine preaching. If brethren want a good, humble preacher, they will not go wrong in calling Barney Owens. We learned to love him and his wife. We were made sad in the loss of one of our sisters in Christ, also a sister-in-law. She died Oct. 29; she was Sister Grace Richardson, 61 years old. Bro. Gareld Stumpff of St. Louis preached the funeral. I want to thank Bro. Don McCord for the good job he is doing with the OPA; I always enjoy reading it. Please pray for us; we are trying to serve the Lord in the way the Bible teaches.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., Dec. 2—We traveled with Brethren Ronnie Wade, Arthur Wade, and Jack Cutter to Midland, Tex. to attend Bro. Ervin Waters' debate with Bro. Jenkins. Bro. Waters did a splendid job in defending the truth. We had the honor of staying in their home, and were treated fine. I have preached at Pontiac, Mich.; Springfield, Mo.; Mt. Home, Mo.; Odessa, Texas; and Cincinnati, Ohio since my last report. There are some fine brethren at these places. Bro. Robert Hays' daughter was baptized into Christ here last Wed. night. Brethren, let's stay together in this great battle. Amen!

Louis Mearse, 419 Rt. 1, Roberts Rd., Marietta, Ga. 30060, Nov. 22—The church here continues to grow. Since Bro. Macy came here in Sept., one has been baptized, as a result of Bro. Macy's home studies; it has been my pleasure to go with Bro. Macy in these studies. Bro. Alton Bailey of LaGrange, Ga., just closed a meeting with us, Nov. 20; 4 confessed faults. I believe the church was made stronger. Bro. Bailey went into the field full time the first of 1966. He is presently working with the Greenville, S. C. congregation. He is an able preacher of the gospel. He has done some good work for the Lord in the Southeast part of this

country. Pray for us that we may continue to do the will of God. Here is my renewal.

Edwin S. Morris, 10520 N. McKinley, Oklahoma City, Okla., Dec. 17—I was in a very enjoyable meeting at Houston, Missouri, November 12-21. These brethren have shown a spiritual growth over the years for which we are thankful. We attended a singing at the Fieldstone, Mo., congregation on Nov. 13, where Bro. Lynwood Smith was closing a meeting. I preached in Pontiac at both services Nov. 27. On Friday night Nov. 25, I attended a study on the "Eldership" and enjoyed it as well as the association with several of my preaching brethren. I am now doing personal work in the area here. We had a two-night study at the Capitol Hill congregation on how to improve our teaching from the pulpit. It proved quite beneficial. Our 2nd Sunday singing was at N. W. 21st St., in Dec., and we had the largest crowd that has attended one of these singings in sometime. We look forward to the New Year's meeting which will be at Norman, Dec. 25-Jan. 1. There is a report elsewhere in this issue that will bring us up to date on the African work. Pray for us.

R. B. Roden, 112 Kelley Dr., Moore, Okla. 73060, Dec. 20—When this report is read, 1966 will be history. We have so much to be thankful for. As the old year fades out, we can see so many mistakes we have made, but pray that we can overcome these mistakes by working harder for the Lord in 1967. The church here has been blessed with good teachers and preachers this month. The lessons have been inspirational, and we feel they have brought good results. Bro. Johnny Elmore was with us the second week end of this month; we have had 1 baptism, 2 restorations, and 7 confessions since last report. The third week end of this month, we were with the W. Monroe, La., congregation. It was indeed a pleasure to meet and visit with these brethren and those from nearby congregations. We were happy to visit in the Billy Orten home, and others while in that area. The hospitality was wonderful. Pray for us in the work of our Master.

J. W. Kornegay, Box 105, Belle Mead, N. J., Dec. 12—We had a good meeting in Detroit, Mich., Nov. 6-13; I was baptized and 1 confessed faults. The nearby congregations, Pontiac, Flint and Milford attended most of the meeting; they all work together for the Master's cause. Brethren Ron Courter and Rodney Ross are doing a fine job at these congregations; all are fine people to work with. The church here has recently enjoyed having Brethren Jerry Harris from Raleigh, N.C. and Frank Sloan from Bakersville, Calif. We are always glad to have brethren visit us. We are also glad to have Bro. Jim Coleman and wife who live in Philadelphia, Pa.; they drive 65 to 70 miles. There are 11 meeting in Bro. Bob Denton's home in Bricktown, N.J.; they formerly met here but it is a 60-mile drive, so for health reasons they began meeting at 175 Princeton, Bricktown. I plan to be in Raleigh, N. C., Dec. 18. Jerry Harris has been doing a fine job teaching and admonishing the congregation there. May we all work harder in '67 to teach the gospel to those who hunger and thirst after righteousness.

D. B. McCord, 1414 N. Albertson, Covina, Calif. Jan. 1—Today, I close a short series of meetings with Brundage Ln. congregation, Bakersfield, Calif. We have appreciated such fine cooperation from Planz Rd., Bakersfield, and Arvin and Porterville. Association with these brethren and with preaching brethren Verlin Elliott, Paul Nichols, Wayne De Gough and John Smith has been a real source of encouragement. I have lately preached at El Cajon, Calif., where it is always a pleasure to preach. At home, Covina, we have enjoyed hearing the following in the last several weeks: Orville Smith, Jerry Harris, Luther Boek, Jim Thompson, Walter Fisher, Don Brittain and our regular teachers. We enjoy peace, good crowds, and a contribution as good as ever and increasing. Soon, we expect young preaching brethren Larry Lay and Tom Lehmann; too, we

expect Richard Nichols during his short stay in the West. Jim Hickey will conduct our spring meeting; we look forward to this. In our meeting with Orville Smith, our neighboring, sister congregations cooperated wonderfully; it was never better. We enjoyed lunch and singing at Norco, Calif., Dec. 25. We need your prayers!

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif. 93306, Dec. 16.—We had an enjoyable meeting at Fredrick, Okla., Oct. 14-23. The hospitality of the Clayton-Fancher and the Dow Fancher homes could not be excelled. It was a pleasure to be asked back for another meeting, although we did not book a definite time. It was certainly good to be back with my home congregation, Southwest Bakersfield, for a few services before going to Sonora, Calif., for a meeting, Dec. 4-11. We appreciate the few there striving to build up the cause of Christ in that mountainous area. We had some visitors during the meeting from around Sonora, and the good brethren from the San Joaquin Valley helped encourage us by their presence several services, for which we were grateful. Brethren, I am opposing liberalism publicly and privately. In the Southwest Bakersfield congregation the brethren made a decision (in a regular business meeting while I was away in a meeting) that liberal preachers (those who advocate loose fellowship of digressives and people of the denominations) are not welcome in our pulpit. We do not extend our fellowship to include digressives of any stripe. Before we call on any man to take a public part in our services he takes a stand. We welcome all faithful brethren.

E. H. Miller, Box 538, LaGrange, Ga. 30240, Dec. 23—There is so much to be thankful for that we can never thank God enough. Just five months ago tomorrow night we were with you Bro. Don McCord in a meeting in Marietta, Ga., and on our way home we had the wreck. Three died, and it was thought the three of us would die, but the Lord saw fit to spare our lives for a little more service in His vineyard. The Dr. thought after I passed the danger point that it would be Christmas before I could walk on crutches, but it was only six weeks instead of five months, and the Dr. now thinks that a month from now I can begin to put my weight on the broken hip, and then a few more weeks I can lay the crutches aside. Bro. Shellnut has been back at work for two weeks now, and my wife has been back at work several weeks. The Dr. and others are amazed at our fast improvement. They know the Lord had to be with us in order for us to be so wonderfully blessed. Wife and I are leaving today for a week-end meeting in Greenville, S. C.; and we are looking forward to a full meeting in Ohio beginning, perhaps, the last Lord's day of April. We hope to be able to be at Sulphur, Okla., a day or two in July. Bro. Johnny Fisher of Summertown, Tenn., was with us for three wonderful services last week end. He certainly brought three wonderful lessons. It is wonderful to have such able men working for the Lord. Bro. Edwin Morris of Oklahoma City is to be with us for a nine-day meeting Feb. 4-12. We would be glad to have all who can visit us that week, or any time; our doors are always open to fellow Christians. The Church at Marietta, Ga., is doing fine, interest and attendance increasing, and they hope to be able to build a nice meeting house on their large lot within the next few months. The meeting house they are now meeting in is over 100 years old, and is also too small for such an ideal place for a congregation to grow. Any congregation or individual that can send them a small donation to help in their work will be helping save many souls I feel sure. So will each of you who read this send them a donation on their building! They are worthy. See special notice of COMMUNION SETS (a 1½ pt. silver plated cup with a matching saucer large enough to use as the bread plate; both silver plated on a nickel silver base) and books on the fermented wine and bread-breaking elsewhere.

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. XXXVIII

LEBANON, MISSOURI, FEBRUARY 1, 1967

No. 2

DOES YOUR CONSCIENCE HURT?

By Jim Hickey

(I Corinthians 8:7-13)

God has blessed us with a marvelous instrument. It is working for us every waking hour. Sometimes it even works "overtime" and won't let us sleep. Our conscience can make us very uncomfortable and sometimes we may wish we didn't even have one. Most of us probably fail to realize how valuable our conscience really can be.

I like this definition by Alexander Cruden of the conscience. "Conscience is that faculty, within us which decides as to the moral quality of our thoughts, words, and acts. It gives consciousness of the good of one's conduct or motives, or causes feelings of remorse at evil-doing. A conscience can be educated or trained to recognize good and evil, but its action is involuntary. A good conscience is one which has no feeling of reproach against oneself, doesn't accuse oneself of the wilful wrong."

The Apostle Paul lived such an honest life that he could say in his defense, "Men and brethren, I have lived in all good conscience before God until this day" (Acts 23:1). This simply meant that he had never defiled his conscience by doing things that he believed to be wrong. The sincerity that guided him in Judaism was still guiding him in this newly revealed truth. Read I Timothy 1:5, 19.

In Hebrews 13:18 Paul beseeches, "Pray for us: for we trust we have a good conscience, in all things willing to live honestly." This last phrase defines the term good conscience.

Not only should we strive to have a good conscience, but we should also be considerate of him who has a weak conscience. In this connection Paul again wrote the Corinthians, "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?" I Corinthians 10:27-29. He is weak about something that he believes in though the scriptures do not teach it. **The thing involved would not hurt the Christian should he do it or give it up.** So

(Continued on page seven)

WHATEVER HAPPENED TO THE DEATH OF GOD?

By James Orten

Approximately a year ago the "death of God" movement was riding a crest of publicity. Christian Atheism, as the idea was called, supposedly originated with a college teacher-theologian named Altizer. But it quickly caught on and spiritual malcontents of various hues were espousing it as the doctrine of the future. Magazines did feature stories on it; television networks prepared documentaries; orthodox ministers preached against it; and in the space of a few months no less than twenty books fairly leapt into printing as different publishing houses hurried to cash in. Some sincere Christians were frightened by its apparently alarming popularity.

So, what happened to the death of God? One is reminded of the poet's words: "The gale, it plies the saplings double; it blows so hard, 'twill soon be gone." And the movement surely is gone. Today, only a few months after the storm there is hardly any sign of aftermath in religious circles. There have been no articles, T. V. documentaries, not even a letter to the editor in recent months. A soul with a poor memory would be tempted to ask, "Who is Altizer?" and "What was Christian Atheism?" Apparently Christian Atheism was too Christian(?) for the atheists and too atheistic for Christians for it died the death of a doctrine which like many of its foolish predecessors was "full of sound and fury signifying nothing." The only mention made of it in print recently was when a reporter printed Reinhold Niebuhr's reply when he was asked what he thought of it. The noted minister put it succinctly when he said, "It was a stupid idea."

It would be easy at this point to recall many of those atheists of one type or another who predicted the demise of God or His influence in human societies. There is even a more recent example than Altizer and Christian Atheism. Just six months ago there was the Beatle who asserted that his musical group was more popular than Jesus Christ. They never were, of course, but only six months later there are no Beatles (except the relatively harmless kind). There are people who do not believe in God, as there always have been. If any of these movements, however, have had any discernible effect on Christian faith or church attendance, close observers cannot detect it.

Perhaps this sounds traitorous to the cause of

Christianity but the chances are these flash-in-the-pan movements are beneficial. They do arouse an occasional lukewarm believer from his complacency. Such Christians evince what could be called a kind of practical, as opposed to theoretical, atheism. (Does that shock you?) They mentally acknowledge God but do not bestir themselves to discharge any of the responsibilities associated with Christianity. For practical purposes their actions are indistinguishable from the other kind of atheists. "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matt. 15:8).

For some 1966 may be remembered as the year of the birth and death of the "death of God" movement. Christians ought to have their faith increased by the fact that their religion silently moved on while another in a long train of human onslaughts garishly beat itself to death on the shores of time. (Our God was never dead; He was only unemployed.) But alas! Americans are such religious fadists that one does not have to be a seer to predict that 1967 will bring some new religious craze. It may be that we have just gotten a preview of what it will be. The swoon theory of Christ's resurrection, which we thought was disproved a long time ago, seems to be experiencing a revival. Already one book has appeared on the subject. Briefly, it argues that Jesus did not really die on the cross, He only went into a death-like faint and later came to in the cool of the tomb causing His disciples to believe in a miraculous resurrection. There are variations but most frequently powerful drugs are alleged to have induced the swoon. Wouldn't it be ironical if the same people who spent 1966 insisting on the death of God should spend 1967 denying the death of Christ? Chances are they wouldn't even see the incongruity. By-the-way, on that swoon theory there have previously been four other books written, all eye-witness accounts. Why don't you read them? They are called Matthew, Mark, Luke and John.

—232 Willow Lane
Nashville, Tenn.

PACIFISM

How does it apply to a Christian? It concerns him in a very vital manner. Inasmuch that all true followers of our Lord Jesus are left no choice but to imitate the divine example lived and taught by our master while he was here on earth.

The dictionary tells us a pacifist is one who is inclined toward peace; one who is opposed to war. Our Lord was claimed to be the Prince of Peace. He taught peace in every sense. He taught peace with God through the expiation of sin, for which sin He died, though that sin was not His but ours. He died for our sin, that we might have peace through reconciliation with our heavenly Father by His sacrificial death.

At Jesus' birth, did not the heavenly hosts praise God saying, peace and goodwill toward men (Luke 2:14)? As through His life, Jesus, just before His death, had to teach Peter the futility of war. Peter tried to deliver Jesus out of the hands of the high priests and elders by using the sword, cutting off the ear of the High Priest's servant, Malchus. Jesus immediately performed his last miracle on this earth by restoring the ear, thus providing the sternest rebuke of arms one could find. Jesus told Peter (Matt. 26:52), "Put up

again thy sword into his place: for all they that take the sword shall perish with the sword." Consider these words, along with those spoken of Jesus by the prophet Isaiah (9:6-7). We ourselves can testify to the accuracy of this prophecy. He is the Prince of Peace. We do wisely to follow His example. In this present age, we need to be peaceable. Does not peace in any age tend to plenty and prosperity? Paul, writing to the Hebrews (12:14) says, "Follow peace with all men and holiness without which no man shall see the Lord." Yes! this is the same Jesus speaking through the apostle, even to us today. In His sermon on the mount Jesus said, "Blessed are the peacemakers for they shall be called the children of God." "Blessed are the meek, for they shall inherit the earth." Here we see God's way for His children is one of peace, not war. Also we are assured that those who are meek are the ones who will live and possess the earth. They who war, Jesus assures us, will die. Peter, who was so hasty to draw the sword when trying to prevent the arrest of our Lord, after learning more fully the teaching of Jesus wrote, "For he that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile. Let him eschew evil and do good, let him seek peace and pursue it" (I Peter 3:10-11). This should be the desire of everyone who claims the Lord Jesus as his King.

We have referred to quite a few instances from God's word where Christians are exhorted to follow peace, but fail to find one to support war, only many to condemn it. Thus it becomes certain that every true Christian is a pacifist as was Christ Jesus.

—J. A. Gregory,
37 Alfreton Rd.,
Codnor, Derby, England

THE INSIDE OF THE CUP

By Homer A. Gay

(This is the final and sixth in a series from Bro. Gay's tract by the same title. Please make reference to our Aug., Sept., Nov., Dec. and Jan. issues for material leading up to this installment. This tract should be in print. It was one of Sister Susie Gay Perser's desires to have it re-printed. Now that she is gone, what a noble work for someone financially able to undertake.—DMc).

Some brethren try to tell me that they had fermented wine at the Passover. They say they had four cups of it, and that these cups held approximately three pints all told. Now listen: For thirteen men (Christ and the Apostles) to have drunk three pints of INTOXICATING WINE at one sitting, every one of them would have been too drunk to hit the ground with his hat. Shame! Shame! Shame on a theory that would accuse our blessed Lord and Master, and His Apostles of any such a thing. I remember quite well the last time I tasted that kind of stuff. It was in the Communion, down in Arkansas, and, gentlemen, that was STRONG. It would raise your hair up on your head. I told the brethren there and then that three drops of that stuff would make a mouse fight a lion; and that if the good Lord would forgive me for that day, I would never touch the stuff again,—and I am keeping that promise.

When it gets to where when they uncork the wine bottle, the whole meeting house smells like a saloon;

when after the Communion, smelling ones breath, you can't tell whether he has been to workshop or to the saloon,—brethren, there is when and where I take out.

The road of "strong drink" is the longest, roughest, and most dangerous road ever travelled by man. It is travelled by murderers, and rapists; by cut-throats, and robbers; it is a jagged treacherous road from which very few weary travellers return. There are so many hard things said about intoxicating wine in the Bible that it seems to me that they should want to shun it. Solomon says, "Wine is a mocker; and strong drink is raging, and whosoever is deceived thereby is not wise" (Prov. 20:1). But, again, "Look not on the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things" (Prov. 23:31).

Over this road of strong drink hover in endless procession, the vultures of character, — like boney-fingered ghosts, coming ever closer and closer to grasp the throats of its innocent victims. There is not one happy, contented home along all of its stretches. It is marked with tears and sleepless nights; with the cries of hungry children; with the sad wailings of broken-hearted wives and mothers; with heart-rending regrets.

I have lived long enough to see the results of strong drink. I have known a happy Christian family to start drinking home-brew "for their stomach's sake," and seen them wind up in the booze business,—in shame, separation, and disgrace. I have known of Christians starting in with FERMENTED WINE in their communion services, and winding up in the strong drink business, and with houses of ill-fame. Please! Oh, please do not try to tell me that a drink that will cause men to whip their wives, and starve their children; that will break up homes; that will encourage murder, rape and prostitution;—that a drink like that should be placed on the Lord's table, there to represent or stand for the innocent blood of the sinless Son of God. No! No! A thousand times NO!—not until we have a different Lord, and a different Bible. TELL ME WHY people will contend for something on the Lord's table that they keep hid from their CHILDREN AT HOME! It is the same soul-destroying, God-dishonoring stuff in the Communion Cup as when peddled in a fruit jar in a back alley.

The Twentieth Century Translation renders Matt. 26:29 thus: "I will drink no more of the juice of the grape." Moffatt translates it, "I will not drink any more of the produce of the vine."

The drink on the Lord's table should be what the vine produces,—not what man manufactures.

Grape juice is the FRUIT OF THE VINE; fermented wine is a manufactured product.

May God help us to "hold fast to that which is good" and to "have no fellowship with the unfruitful works of darkness." I certainly hate for anyone who claims to be a brother of mine to cast his or her lot with the breweries, distillers, and booze-guzzlers;—there is a higher and a nobler road for us to travel.

If this should be my last, I truly hope that it gets into print in time to save some dear soul from the downward road of strong drink.

CONCERNING MEXICO

By K. G. Wilks

On New Year's Day we worshipped with brethren in San Antonio at Viendo Street. One person was restored, a lady who came to meeting with the intention of correcting her practice of forsaking the assembling.

We had a very enjoyable visit and lunch with brother Coleman and wife and their two sons and wives. Most of the time was spent in discussing the mission effort in Mexico. My convictions were confirmed that the brethren in San Antonio are doing an excellent job of coordinating the work in Mexico and of organizing the efforts of the preachers in Mexico. Brother Joe Martinez of Dallas has sacrificed heavily in order to travel and work in Mexico. Brother Coleman and his wife told us that it took an average of two nights every week writing letters, reports, and other business connected with the work. Brother Crouch, who is a very busy man, also spends much time on this work. Decisions affecting the work are made in meetings held for the purpose which are attended by brethren from both congregations, Viendo Street and Nacogdoches Road. It is necessary to call very frequent meetings to keep up with the work. The brethren have responded well to these calls. Trips into Mexico to oversee the work and make decisions have been costly in time and money. Brethren Raleigh Perkins and Phil Fender have been good to go with brother Coleman on the numerous trips. No doubt the efforts of others are worthy of more mention that I know of.

The sum of the matter is that I am thankful to the Lord we have these brethren in San Antonio to look after the work and that they are doing an energetic, capable, and zealous job of it. They should receive the thanks of many who are interested in seeing the gospel go abroad and thanks from those who contribute to the support of the work for having dedicated men to keep us informed and the work coordinated. Without them no one would know anything about how much any one preacher was receiving or not receiving. There would be no capable "care of the churches," as Paul described his godly burden (2 Cor. 11:28). We should be thankful for the efforts of brother Joe Martinez of Dallas for his guardianship of the Mexican congregations and the preachers of Mexico.

MAY THE WORD OF THE LORD BE MULTIPLIED AT HOME AND ABROAD! Those who have "purposed" to contribute any given amount should be as regular in sending as they would to pay a bank or monthly installment. Men in dire need run out of food and other necessities when you fail to send according to your purpose. Members and congregations who are or have been contributing to the needs and support of brethren in Mexico are certainly to be commended for their nobility, and for their participation in this fellowship. "He that knoweth to do good and doeth it not to him it is sin" (Jas. 4:17). Support of the gospel and charity are good works.

—109 Dundee Dr.,
Wichita Falls, Tex.

We seem to be able to resist everything but temptation.

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879.

Send Form 3579 to D. B. McCord, 1414 North Albertson Ave., Covina, Calif. 91723.

EDITORS

Homer L. King1061 No. Pilgrim, Stockton, Calif. 95205
 D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722
 Clovis T. Cook309 Lyons, Kansas City, Kan. 66101
 Ronny F. Wade ...Box 3636 Glenstone Sta., Springfield, Mo. 65800
 Edwin S. Morris....10520 N. McKinley, Oklahoma City, Okla. 73114

PUBLISHER

D. B. (Don) McCord... 1414 N. Albertson Ave., Covina, Calif. 91722

SUBSCRIPTION RATES

Single Subscription One Year\$2.00.

Printed by Laycook Printing Co., Jackson, Tenn.

THIS AND THAT

Statement of Ownership—I am requested to make a statement of ownership of *Old Paths Advocate*. It is jointly owned by its editors who consider it a work of individuals concerned and not a work of the church.

My hopes—As publisher of this journal, it is my desire, as it is everyone's concerned, to get the paper to our readers earlier than we have been able to of late. This spring, I hope to be able to again ask that material be submitted as soon after the 15th as possible, so we can get the paper to you as near the first of the month as possible. The reason for my sending the copy to the printer after the first of the month is that it puts me in a much better position to make up the deficit in costs the months there is a deficit. Expenses above subscriptions submitted are borne almost entirely by my wife and me; with 5 growing children and meeting the demands of modern living, this is difficult. Since fall we have had a 40 per cent increase in printing cost. Our books we keep show just how much this has affected us financially. I am not complaining; I deserve, however, to be understood. I forgive and pray for those who criticize, for I know that they can not possibly understand the situation since they have never experienced it. In the five difficult years that I have served as publisher, people could not have been nicer, more understanding and helpful than Homer and Helen King; I shall always be grateful for this. I can never praise my wife enough either in this undertaking; no one knows what an asset she is to this work—she is the one who has made it possible for me to carry on with it, teach full-time and assume my responsibilities as a teacher and preacher in the church. Our subscriptions are not far below their peak of all time; and if we may judge by what our brothers and sisters write and say, the paper is appreciated.

Please, please when you hear of those who have subscribed and are not getting the paper, won't you tell us their name and we will do all we can to rectify the situation. We hear too often these days about people not getting the paper—not from them, but from others—just that people are not getting the paper, hardly ever a specific name mentioned. It only helps when we know specifically who is not getting the paper. We do make mistakes unintentionally; that is why we need your help to keep us straight. Be assured, that every penny of subscription money is used in publication expenses. My wife and I spend hours and hours and hours every month, for which we get no pay, and want none. Again, I am not complaining or boasting;

I am struggling to be understood. Under the circumstances, I am doing the very best that I can and will continue.

Sister Susie Gay Perser—How sad on the afternoon of her death to have John Spradley, her son-in-law, call us to leave the sad news. Sister Perser we considered one of our warmest, truest friends. Scarcely three weeks before her passing she wrote us one of her characteristically encouraging, uplifting letters. In it she said lots of nice things about several, and closed with these words: "Just remember whether you hear from me or not, I love you very much; my heart is with you in the burden you carry both in preaching and compiling the paper." Such words from such a woman help so much, and they will be missed. To Bro. Perser, a fine Christian gentleman, to Sonny and Luvilla and their children, we extend our sympathy and regrets.

—Don McCord

OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press (some of these were inadvertently overlooked last month—please check with extra caution that you are included if you have sent subscriptions the last two months; for this oversight I apologize) and opposite the name the name the number of subs sent. We want to express again our appreciation for your continued interest in this journal. May we count on you to continue the good work? Please check the following list, and report any errors to us immediately:

Elizabeth Byford—10; Fred Lay—7; Mattie Lloyd—6; Bertie Wall—6; Mrs. D. E. Stone—6; Ouida Greenwood—5; B. F. Leonard—4; E. H. Miller—3; Elmer Sutton—3; Rod Moyer—3; Paul Walker—3; Ovid Faust—3; Clovis Cook—3; Rhuel Stumpf—2; John R. Scott—2; Joe T. Davis—2; Jewell Briggs—2; Richard Nichols—2; Tim Dougherty—2; Miles King—2; Earl Butts—2; Wilma Williams—2; Lavern Lum—2; Eva Hunt—2; Dee Aldridge—2; Georgia Smith—2; Jim Wilson—1; Belle Adkins—1; Mrs. W. A. Macy—1; Paul Campbell—1; Leland Bradley—1; Francis Holt, Jr.—1; Zelta Borrell—1; Novel Baize—1; Bill Van Stavem—1; Mrs. Jim Tedlock—1; J. C. Derden—1; L. B. Carroll—1; J. Wayne McKamie—1; Wallace Middick—1; Wayne Sutherland—1; Raymond Bunner—1; Jim Canfield—1; Raymond Orner—1; O. B. Holman—1; Laurine Webster—1; Fred C. Pryor—1; Emmett Offill—1; Mrs. Olan A. Taylor—1; Mrs. L. F. Upshaw—1; Mrs. O. L. Krider—1; Garland Lamb—1; Mrs. Jessie Tobey—1; Grady Coble—1; Gary Macy—1; Mrs. Emma Tucker—1; Mrs. Mabel Fulton—1; John Sharp—1; Mrs. Esil Thompson—1; Nora Stone—1; Frances Kubena—1; Geo. K. Stover—1; Lloyd Peacock—1; Johnny Elmore—1; Barbara Osburn—1; Gerty Rigenberg—1; W. C. Milner—1; Laverna Oxley—1; Edison Thompson—1; C. G. Rives—1; Veta Meyers—1; Elgie Thompson, Sr.—1; Theron Spradley—1; Mrs. Ray Baxter—1; Lonnie Kent York—1; Vernal Bumgardner—1; Mary Householder—1; W. F. Joslin—1; Lone Elkins—1; Ray Stephens—1; Gilbert Wilson—1; Noel Hogue—1; Howard Sharp—1; R. C. Spoons—1; L. D. McDonald—1; Pearly Marshall—1; A. H. Cutter—1; T. L. Modgling—1. Total—150.

TABERNACLE, SULPHUR, OKLA.

The brethren at Sulphur, Okla., Bro. Tom Smith and I agreed we would report through the columns of *Old Paths Advocate* each month how much we have received for repairs on the tabernacle. We acknowledge the following: New Salem, Miss.—\$200; Capitol Hill, Okla. City—\$100; Lompoc, Calif.—\$100; Montebello, Calif.—\$25; Bro. Zade McClure, Mt. Vernon, Ky.—\$10. With the amount on hand this gives a total of \$1239.33. We pray that others will soon send a contribution so we will be able to complete the work. Thanks to all who are willing to help in this work. Please send all donations to C. M. Reynolds, C/O Reynolds Gro., Sulphur, Okla.

—R. B. Roden

JAMES R. AND MARY STEWART



Brother and Sister James R. Stewart of 601 South 4th, Waco, Texas, will celebrate their 50th wedding anniversary on February 23, 1967. The couple met at the Church of Christ at Dudley near Abilene, Texas, and they were married on February 23, 1917 in Abilene. She was the former Mary Darden. Both were church members at the time.

Brother Stewart, still active as a faithful gospel preacher, has been in the field full-time for the past 47 years. Having preached from coast to coast, he is well-known throughout the brotherhood as one who has established numerous congregations and as one who has baptized hundreds during his career. At Chapel Grove near Lawrenceburg, Tennessee, he baptized 60 during one gospel meeting.

Still active in the field, he preaches a great deal in the Central Texas area. He also has a grandson, Brother Chester Spoons, who preaches in the Central Texas area.

The Stewarts have three children—Mrs. Annabel Spradley, Mrs. Velma Spoons, and Mr. James Howard Stewart.

Brother and Sister Stewart would be very happy to receive cards and letters from their many Christian friends as they celebrate this very happy occasion.

—J. Wayne McKamie

THE CHURCH DIRECTORY

I am putting the finishing touches on the Directory, and contacting printers. The price of printing has gone up along with everything else, but I hope to be able to get out a good directory, at 50 cents each. The Directory should be ready for distribution in January. I will accept advance orders at 50 cents each and will mail the directories as soon as I receive them from the printer.

The following changes and additions may be made: **ARKANSAS:** The congregation that has been meeting at Crow Mountain near Pottsville, has their own location: **POTTSVILLE, ARK.** (Pope County) ½ mile East of Pottsville—200 yards south of Highway 64 and Interstate 40—Sun. 10:30 A.M. & 6:30 P.M. Timothy Phillips, Rt. 1, Pottsville, Ark. 72858, Phone (501) 478-2507; Kenneth J. Croxton, Rt. 1, Pottsville, Ark., 72858—Phone (501) 478-2153; Harley Nichols, Dover, Ark. 72837. **ST. LOUIS, MISSOURI,** 2309 Hickory St., (colored). In the home of Bro. Will Banks, 2309 Hickory Street, St. Louis, Mo. 63104. Contact Bro. Banks for time of services. The congregation meeting at **VIRGINIA BEACH, VIRGINIA** is no longer meeting for worship. Although the Directory is being published, please

keep me informed of any changes or additions, or places discontinuing services, and I will keep the information up-to-date and inform the brotherhood through the O. P. A.

The following congregations have just come in but they will be in the new Church Directory: **MONAHANS, (Ward County) TEXAS**—610 South Allen Street, Sun. 10:30 A.M. & 6:00 P.M.—James Vannoy, 908 South Ike St., Monahans, Texas 79756—Phone (915) WI 3-4629. A. C. Moore, 204 South Gail St., Monahans, Texas 79756—Phone (915) WI 3-3995. **HARLINGEN, (Cameron County) TEXAS,** 502 Marjory St., (Spanish), in the home of Bro. Gomer, Sun. 10:30 A.M. & 7:30 P.M., Wed. 7:30 P.M., Ralph Gomer, 502 Marjory Street, Harlingen, Texas. **RADNOR, (Wayne County) WEST VIRGINIA,** Sun. 10:30 A.M., Raymond Ross, Radnor, W. Va. 25556.

Can anyone give me information of any one having scriptural worship in or near **SHENANDOAH, IOWA,** or in southwestern Iowa or eastern Nebraska? If you have any information on this please drop me a card as this is urgent.

Mail all correspondence and orders to Ray Asplin, 2440 SW 54th St., Oklahoma City, Oklahoma 73119.

NEW CONGREGATION, MONAHANS, TEXAS

Jan. 1, 1967 was an eventful day in this west Texas town; a new congregation was planted. Bro. Ervin Waters, through his personal work, with the encouragement of Bro. A. C. Moore, and others, made this possible. We were thankful to have Bro. Waters preach at the opening service. There were four other congregations represented at the afternoon song service, Andrews, Odessa and the two congregations at Midland. The Monahans congregation has received help in many ways, and we wish to acknowledge the following: Andrews, Tex.—\$100; Graham, Okla.—\$100; Olney, Tex.—\$50; Fruitland, Tex.—\$50; Seymour, Mo.—\$25; Arlington, Tex.—rostrum, communion table and set; Terrell St., Midland, Tex.—seats and song books. Without these donations it would have been impossible to get as good of a start as we have. We are in a comfortable building and at a good location. We are blessed to have such men as Brethren C. A. Smith, Ervin Waters, and two fine speakers who were converted from digression during Bro. Waters' last debate. Please pray for us that we may succeed in this endeavor. When you are traveling in west Texas, please come by. Monahans is on Highway 80.

—James Vannoy

SULPHUR, OKLAHOMA CAMP MEETING

Bro. Tom Smith and I have been asked to conduct the Camp Meeting at Sulphur, Okla., this year beginning June 23, and closing July 4. We are making this brief announcement early so that you may arrange your vacation time to be with us. We look forward to working with Bro. Tom again in this capacity and seeing all of you there. Look for more detailed announcements later.

—Homer L. King

NEW YEAR'S MEETING

The Oklahoma New Year's meeting was held at Norman with overflowing crowds. There were brethren here from eight states besides Oklahoma, and 21 congregations represented from the state.

The theme of the meeting was "Jesus Is The Answer." And, oh, what spiritual stimulation! We began each service with the theme song written by Bro. Lynwood Smith. The singing was some of the best I've heard in a long time.

Services were held both morning and evening throughout the meeting. Lynwood, who directed the meeting, did the preaching the first part of the week but as preachers began to arrive they were asked to preach. We counted some 18 gospel preachers in attendance.

As in years gone by this meeting was centered around activity of young people—and what a fine group of young people we had this year! After services in-

stead of participating in a lot of questionable activities, they were content to be together, eat together and sing together. This is as it should be.

As we approached the New Year, at the mid-night hour, again the church building was full. Johnny Elmore led that beautiful old song *Rock Of Ages*, then a few moments of quiet meditation, after which Bro. Tom Smith stepped forward and led us in prayer. Isn't this a wonderful way to begin a New Year?

On Sunday, Jan. 1st, regular worship services were held in the morning. Later we all gathered at a lodge building for lunch. Sisters in this area did a wonderful job in preparing and serving a good meal. In the afternoon appropriate lessons were given by preachers in attendance. The young boys had their lessons prepared for the evening services. Again we must commend them for doing so well in their song-leading and presenting the teachings of God's word.

Before this meeting closed an invitation song was sung and 10 or 12 responded to the Lord's invitation, confessing their sins, rededicating their lives to the Lord; and four young people were baptized the same hour of the night.

With this good results; the spiritual instruction we all received and the enjoyable association with those of like precious faith, the church at Norman can say it was well worth every effort put forth for the meeting.

—Miles King

SONG BOOKS NEEDED

We are in need of 50 to 100 Old Path Hymnal song books. We will gladly buy these from any congregation who has them to spare. Please correspond with the writer, if you can help us.

—G. M. Everett, Rt. 1,
Box 442, Richland, Wash. 99352

OUR DEPARTED

Thoes—Frank Thoes, was born Aug. 20, 1884 near Alma, Kansas. Passed away Dec. 16, 1966, being 82 years of age. He was a member of the Alta Vista, Kan. church of Christ where he was very active until his health failed. A very large crowd was present for the funeral services. The Jones brothers, from North Kansas City, did the singing. The writer was called to conduct the services.—Clovis T. Cook.

Pollock—Ralph Pollock, almost 82 years of age, passed away recently. He spent many years around Hardy, Ark., but the last few years were spent in Kansas City. He was a member of the 10th and Ray Streets church of Christ, having been baptized in his later years. Singers from this congregation and from the 85th and Euclid congregation did the singing. The writer conducted the services.—Clovis T. Cook.

Pearson—Bro. Audrai (Dude) Pearson departed the physical abode Oct. 28, 1966 at the age of 52. His death came early in life, yet his preparations were sure. A wife, four daughters and a son remain of Bro. Pearson's home. Those of the Mich. area will remember well the efforts of his life. The writer stated in the services for him that Bro. Pearson "was charitable to those who knew not charity and he gave to those who took from him."—Ronald Courter.

(My sincerest apologies to Bro. Courter and the family for misplacing this—DMc.)

Hill—Sister Liza Viola Hill was born Nov. 9, 1881 and departed this life Nov. 15, 1966 at Ft. Worth, Texas. She is survived by her husband, W. E. Hill, 5 daughters, 1 son, 7 grandchildren, and 9 great grandchildren. Three of her daughters worship at the Trentman Ave. congregation in Ft. Worth, and are known to many. They are: Sister Inez Wade, Sister Georgia Johnson, and Sister Johnnie Wiginton. The writer spoke in services from Crosier-Pearson Chapel in Cleburne, Texas with burial in nearby Bono Cemetery.—Johnny Elmore.

Carden—Mina B. Carden was born in Laclede Co., Mo., Feb. 11, 1887; passed away Jan. 7, 1967. She was the wife of the late Joel Carden who preceded her in death Feb. 14, 1964. She was the mother of six daughters,

five of whom are survivors: Miss Nita Carden, of Kansas City, Mo.; Mrs. Thelma Ennes, of Kansas City, Kan.; Mrs. Gladys Stout, of Kansas City, Mo. and Mrs. Glennis Faust, and Mrs. Bernell Caffey, of Phillipsburg, Mo. The funeral services were conducted at the Lee's Summit Church of Christ. The singing was done by the Lee's Summit congregation with help from other churches. The floral offering was profuse and beautiful. A large crowd assembled for the services which were conducted by the writer, assisted by Ronnie F. Wade.

—Clovis T. Cook

Curry—Bro. John Thomas Curry was born Sept. 5, 1893, near Cloud Chief, Okla. He passed away Jan. 1, 1967. He was married to Sarah Helvey, Jan. 12, 1914 and leaves 3 surviving children: Ray Curry, Sacramento, Calif.; Lucy Golden, and Fay Wakefield, both of Stockton, Calif. There are also 6 grandchildren and 2 great grandchildren. He was married to Thelma Harmon, April 1943, and leaves two stepsons, Jack Harmon, Bethany, Okla., and Billy Harmon, Gracemont, Okla.; there are 12 step grandchildren, also four sisters and one brother. Bro. Curry was baptized in 1924, and remained faithful until death. The funeral was at Hinton, Okla. He attended worship at the Deep Dale congregation near El Reno, Okla. The writer spoke words of comfort and warning to those present.—R. B. Rodan

Dodd—Brother Henry Edward Dodd was born Oct. 31, 1890 in the Sand Grove community near Milam, Tex.; he departed this life Dec. 7, 1966 after a prolonged illness. On Sept. 22, 1912, he was married to Sister Maudie McLean. Eight children were born to this couple. One son preceded him in death. His five sons are Clinton, William, Harland, John and James Dodd. Miss Lula Lois Dodd and Mrs. Mary Katheryn Mason are his daughters. Bro. Dodd will be greatly missed in the central Texas area in that he has been a member of the Sand Grove church since 1908. The funeral was conducted in Rockdale and burial was in the Sand Grove cemetery just outside the church house where he was in attendance for 59 years. Chester Spoons and Joe Norton assisted in the singing and funeral service. May the Lord bless Sister Dodd and family in these days.—J. Wayne McKamie

Horn—Sister Mattie E. Horn was born Feb. 20, 1881 at Bonham, Texas and departed this life Dec. 1, 1966 in an Ardmore, Okla. hospital at the age of 85. She is survived by 1 son, H. C. Horn, of Marietta, Okla.; 2 daughters, Mrs. Ophelia Bledsoe of Anaheim, Calif. and Mrs. Ruth Hodges of Marietta; 1 sister, Mrs. Annie Lemaster of Marietta, 2 grandchildren and 3 great grandchildren. Sister Horn was one of the four women to leave digression when Bro. Lynwood Smith and I held a mission meeting at Marietta about 15 years ago, thus forming the nucleus of the tiny congregation there. She continued firm until death and was instrumental in leading others to Christ. I will never forget how she contributed \$100 out of her need to help build the present building there. The writer conducted services Dec. 3 in Marietta. Burial was at Waurika.

—Johnny Elmore

Werner—Bro. Albert Sidney Werner was born Mar. 4, 1887 and departed this life, Dec. 29, 1966. Bro. Werner obeyed the gospel in Sept., 1915, being baptized by Bro. Shorty Alford, a Texas preacher of the church of Christ, and preached his first sermon in April, 1916, almost 51 years ago. He preached much in Santa Anna, Eastland and the Odessa areas besides meetings and appointments at many other places. He was married to Eunice Irene Wood, Jan. 27, 1951, at Sweetwater, Tex. They moved to Odessa where they resided until his death. Bro. Werner was an inspiration to all who knew him. When men normally are thinking about retiring, Bro. Werner was making plans and executing them whereby he could be of more use in the Master's Vineyard. We are certainly going to miss him in this area. It will be a long time before we find a man with as much zeal and willingness to spend and be spent for the cause. The funeral was conducted at the Clements St. building, Odessa. The writer and Bro. Ervin Waters attempted to speak words of warning and comfort to

the great throng present. The beautiful singing was rendered by faithful saints from Odessa and Midland, Tex.

—C. A. Smith

Mrs. (Homer A. Gay) Perser Passes

On Saturday, January 14, about 1:30 in the afternoon, the spirit of Susie (Gay) Perser slipped quietly across the great divide. Death was the result of a heart attack. Sister Susie was born on Oct. 11, 1903 in Austin, Texas. At the time of her passing she was sixty three years of age. She is survived by her husband, Will P. Perser; a son, Homer A. Gay, Jr.; a daughter, Mrs. John Spradley; one brother, four sisters, and her grandchildren. She was laid to rest beside her former husband, Homer A. Gay, in Restland Memorial Park, Dallas, Texas. Some eight and one-half years ago this writer stood in the same place along with Bro. Homer L. King, and Fred Kirbo and assisted in conducting the service for Bro. Gay. How time passes!! Some four years after his death Sister Gay was married to Bro. Will Perser, a fine Christian, and spent the remainder of her years with him. He is an outstanding Christian gentleman and was most kind and considerate of her during their brief marriage.

Many memories flood my heart as I write these words. At the young age of 15 I started trying to preach the gospel, mainly at the suggestion and encouragement of Bro. Gay. I traveled with him and Susie for several summers. They both were among the very best friends and counsellors I had. Much of what I shall amount to in the Lord's work must be credited to their interest and faith in my potential. As many of you know, Bro. Gay was for years an editor of this journal. May they both rest in peace, and awake to meet each other on the glad shores of deliverance, is my prayer. The writer, assisted by Bro. Fred Kirbo and Wayne Fussell, conducted the service.

—Ronny F. Wade

Brother Raymond Lee Osburn Passes

In mid-afternoon of Tuesday, Jan. 24, 1967, Bro. Raymond Lee Osburn so suddenly and unexpectedly slipped from this life. He was only 41 years old. Ray was born April 30, 1925 at Willard, N. Mex., the firstborn son of Otis L. and Brunette Osburn. He was 3 years old when the family came to Calif., where Ray was reared and educated. As a lad in his early teens, in 1938, he was baptized into Christ. Ray was at the time of his passing a strong, staunch member of the church meeting at Covina, Calif., one of the very best teachers I ever heard, truly a preacher of the gospel in his own right. As a young man of 21, he was married to Carrie Elizabeth Smith, at Azusa, Calif. He is survived by his wife of 221 E. Dexter, Covina; three sons, Ron, Les and Stan, 17, 15 and 13 years old respectively; his parents Bro. and Sister Otis L. Osburn; one brother, Evangelist Gayland L. Osburn, Cottage Grove, Ore.; one sister Mildred (Mrs. Richard) Wolford, Conoga Park, Calif.; several nieces and nephews, other relatives, many brethren in Christ, and many friends.

Weeping, as I have so many times this past week and a half, I try to pen these words; so inadequate they are. Next to my wife and children, I suppose Ray Osburn was the closest on earth to me. We were married to sisters; when I married he was my best man; we were married by the same preacher, his brother, Gayland; we reared our families together, and worked side by side in the church for so many years. He was the kind of man you can not easily give up. He will be missed so much at home, and in the church where he was such a dedicated worker. He was always at his post, even when discouraged, and misunderstood, and even mistreated. You could depend upon Ray to be on the right side in the battle between right and wrong, good and evil. I know, for I have seen him tried, and seen him pay the price. When the smoke of the raging battle finally cleared away, Ray was found on the Lord's side. I am thankful he lived to see his three sons baptized into Christ, and to see the church where he worked so hard and so long once more at peace. He was the kind of man, who anyone that really tried, could work with in the church. Boys never had a better example of stalwart and noble manhood to emulate than his boys have found in their Dad.

At noon, Friday, Jan. 27, at Memory Chapel, at beautiful Forest Lawn, Covina Hills cemetery, we, a very large and sorrowing concourse, gathered to pay our respects to Ray. The flowers were many and beautiful; the singing by members of the church was beautifully rendered. It was my difficult lot to try to find words adequate for this most sad occasion. The words of a plaque, hanging on Ray's bedroom wall, that I have admired for many years, and words that will be inscribed on his marker, read, "Earth hath no sorrow that heaven cannot heal." How true!

—Don McCord

DOES YOUR CONSCIENCE HURT? —

(Continued from page one)

then, if necessary, the Christian should give it up in order to save the weak brother's soul.

We, of course, cannot violate any command in order to accommodate a weak brother. Even so, many times today there is a middle ground that two opposing opinions can conscientiously hold. Also notice these instructions are directed to the strong brother. Read Romans 15:1.

We can see how a person can be conscientious and still be mistaken. Paul was. While we should harken to our conscience we cannot always "let our conscience be our guide." Webster defines conscience in this way, "The consciousness of the moral goodness or badness of one's acts or motives; a feeling of obligation to do what one holds to be right and to avoid what is wrong." No man's mind is an infallible guide but the Word of God is.

The scriptures and reason teach us that to be useful, our conscience must be informed and educated. A weak conscience is caused by a lack of knowledge. Therefore, to have a reliable conscience, we must educate it with God's word, "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Hebrews 5:14. In Acts 24:16 Paul also wrote, "And herein do I exercise myself, to have always a conscience void of offence toward God and toward men."

The scriptures teach that if abused or ignored our conscience may grow insensitive to our action and fail to function. This would constitute a seared conscience. In I Timothy 4:2 the young Evangelist was warned of ungodly men, "having their conscience seared with a hot iron." When anyone continually ignores and tramples over the warnings of his conscience he sears or renders his conscience insensitive.

Whether our conscience is sensitive or dull depends on how much we heed it. When our conscience hurts us, it probably is warning us that we are doing wrong or are not doing right. "Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin" (Romans 14:22-23). It is sin to him because he is doing it under a conviction that it probably is wrong. So then if a person believes something to be wrong and does it anyway, he not only acts as a hypocrite, but sins as well.

Finally, in I Peter 3:21 we read, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

How do we answer a good conscience? Simply by doing what it dictates. Baptism is involved in this

connection. If we have reached the age of accountability and haven't obeyed the Gospel, being baptized, then we cannot have a good conscience. Thus if no further action is taken we will stand condemned. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Tim. 1:5).

Some people can do wrong and their conscience doesn't seem to bother them while others can upset their conscience even when they don't violate any scripture. Our conscience is properly trained when it hurts us when we do wrong and approves of what we do that is right. May we all make sure our conscience doesn't hurt.

—5012 Cranfill Dr.,
Dallas, Tex. 75241

MALAWI, AFRICA

Brother Cryer and I have not always been able to write monthly reports to all the churches personally, however, we have tried to keep the brethren informed. We appreciate the help of the OPA and other papers in helping us do this. As most of you know, I lived abroad for more than 2½ years, spending most of this time in Malawi, Africa. Now that my direct participation in that work is finished, I wish to thank all who helped make my part as pleasant and successful as it has been. My fellow workers in Africa included Bro. James Orten, Bennie Cryer and many African brethren. Here at home Bro. Bill Van Stavern cared for my affairs, especially those of a financial nature. Bro. Van Stavern is a remarkable man. He is one who believes in getting things done for the Lord and backs up his belief with productive results. I have worked directly for the Lebanon church for almost three years. I can only say, I do not believe I could have worked for a better and more agreeable group of brethren. Of course for the past year and a half my co-worker has been Bro. Bennie Cryer. Few will ever know his value to the African work. He not only is a pleasant and agreeable Christian, but an imaginative and industrious worker. But all of us know that a work of the size of that in Malawi (and there are now more than 140 churches) is a joint effort, made possible by the help of many brethren. Our thanks go out to all in America, England, Scotland, and Africa, that helped make the work what it is. May all the good done be to the glory of God.

Year-End Report From Malawi

Brother Cryer and I have made it a practice to write year-end reports on the African work. Brother Cryer will be writing about the progress of the work whereas I wish to point out some of the future needs if the work is to continue on its present high level.

The work in Malawi is going to require a greater outlay; in short, it is going to require some building in Blantyre, some additional transportation, and in the future possibly more workers from abroad. To be completely forthright, the work is going to require more money. We are trying to do in Malawi more on less than any religious group I have ever known. This is no fault of brethren in America. It is the fault of us who have been in the field. I have never once found brethren unwilling to support any effort when shown it was a worthy one. So in this report we wish to point out some definite immediate needs.

First, there is the matter of additional transportation. We have already reported on the new work in Northern Malawi. You may remember that we reported we could get no closer to the church than eight miles in the caravan, after this rainy season, it may be 15 miles, for we went seven miles past what was considered open roads. Brethren Cryer and Criswell will need small motorcycles to commute daily from the caravan to the study next June. The cost will be less than \$400. This is a real and immediate need.

Another very pressing need is a church building in Blantyre. The church is growing rapidly in the Blantyre-Limbe area. A building should be built this very year. It would be used for the printing equipment as well as a place for studies during the rainy season with the young English speaking African Christians. A building in Blantyre, though, will have to be built according to city code specifications, which are as strict as any here in America. I estimate the cost will be around \$9000, although Brother Cryer's estimate is somewhat less. The trusteeship, of course, will have to be in the hands of preferably the American preachers in Malawi until it is certain faithful African brethren can take over.

Other needs in the not too distant future should be the building of two houses for preachers and their families from America. Rent alone on the two houses now being used is \$225 monthly and we are fortunate to find even these. Houses would soon pay themselves out, and that much extra money would be made available for the work.

There are many small but important ways the churches in America can help the work in Malawi. Money can be sent directly to the Blantyre church of Christ to be used as the church there thinks best. Or if you wish to help on some specific project, you can send money directly to the preachers there and specify what area you wish to help in. For instance, one may wish to help with the correspondence courses (and there are two now to be printed in three languages). More money for these courses would permit them to be advertised more often in the paper, and would help pay for local help in grading and mailing. The brethren need more and better printing equipment, both for the courses mentioned and for a monthly journal. Up to this time Bro. Cryer and I have bought all the paper and ink, etc. out of the work fund supplied for us. From this same money we paid our translators, traveled among the churches, and did various other things. However, this was a limited amount of help, and one can do only so much on the combined \$200 we received. Also, it should be mentioned the Blantyre contribution was used in the work to support three or more preachers monthly as well as to pay all the preachers taxes yearly.

Finally, this report is not a plea for money. My purpose is to point out some of the immediate needs in the African work, and then trust brethren everywhere will think they are worthwhile projects. It is the duty of the churches involved to take care of any business involving finances. I am sure, though, that if they should call on you to help them in this great work that any thing you do will be appreciated beyond words. May the Lord bless you all and may our concern for work everywhere in the world continue to grow.

—Jerry Cutter

From The Fields

T. E. McBride, Woodson, Tex., Dec. 21—Here is our renewal. I am feeling pretty good now and hope to live until our Lord comes. Bro. Jack Cutter will hold our meeting in 1967, June 14 - 24. The church here is doing as well as we could expect. Bro. K. G. Wilks visits us each third Lord's Day.

Gary Macy, Rt. 3, Anderson, Mo., Jan. 6—Since beginning work with the three congregations in Mo., we have had 7 baptisms and 8 restorations. We are endeavoring to plant a new congregation in the Goodman area. We enjoy the OPA, and hope it will continue to stand for truth. I have time for a couple more meetings in the summer of 1967.

G. M. Everett, Rt. 1, Box 442, Richland, Wash. 99352, Jan. 19—Bro. Jim Franklin is doing some good work here. At least two new families are attending who were not before he came. We hope he can do much good for the cause of Christ in the Northwest. Pray for the work here and for us that we may continue to hold high the banner of Christ.

Charles Everett, 8536 Noel Dr., Orangevale, Calif., Jan. 30—Richard Nichols just finished preaching here at Orangevale, 64th St. at Sacramento, and at No. Sacramento, during the week of Jan. 22-29. We had good crowds at all services even though the weather was bad. We surely had some good preaching, too. We were certainly sorry to hear of the passing of Raymond Osburn at Covina. Here is our renewal.

Chester E. Spoons, 318 W. Nugent, Temple, Tex., Jan. 17—The work in the McGregor area is progressing well. We worship with the brethren there almost every service. On the second Lord's Day of each month, as the Lord wills, we preach at Hoyte, Tex. at 10:00 A.M. and then we are with the brethren at Sand Grove, Tex., at 2:00 P. M. Jan. 8, we had one baptism at Hoyte for which we are very thankful. Remember us in your prayers. May God bless the faithful everywhere.

Joe Rivers, Jr., and Willie W. Harris, 1332 N. Watkins St., Memphis, Tenn., Dec. 10—The congregation at 1317 N. Willett St. is doing very well under the circumstances. We have a new addition. Bro. Mack Smith; he was formerly a member of the church of God, in Christ. We are in need of help here, so if brethren have an opportunity, we would welcome you gladly in our midst. We are the two male members able to teach; we are still striving to worship the Lord in spirit and in truth.

Tom E. Smith, 302 Phillips, Healdton, Okla., Jan. 20—The meeting New Year's at Norman, Okla., was a wonderful one. We enjoyed every moment we were able to attend. The fellowship and hospitality were the best, and the cooperation between Brethren Miles King and Lynwood Smith in directing it was unexcelled. Our hearts were saddened recently at the news of the passing of Sister Susie Gay Perser. Many of our comrades will be conspicuous at the camp meeting in July by their absence; we expect to meet them in a land far fairer than this, never to say goodbye.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Jan. 16—I have recently preached at the 21st street and Capitol Hill congregations in Oklahoma City; also, at Norman, Okla., during the New Year's meeting. We

enjoyed that meeting where there were about eighteen preachers present one or more times. We spent one night in the Edwin Morris home, which was enjoyable. Word came this weekend about the sudden death of Sister Susie Gay Perser. Many memories flood my soul when I think of my early days as a gospel preacher and the inestimable value she was to us in so many ways. I doubt there has ever been a more willing and efficient set of hands in aiding the sick than were hers. Being so closely connecting to gospel preaching during the most of her life, she never lost interest in this field. My sympathy goes out to her two children, and the family.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va. 25701, Jan. 20—The church here is doing real well at the present. We had the honor of baptizing 4 into the Lord in Dec. here at home; three of them were from the same family. That is about the highest honor to be bestowed on any teacher. Bro. Tommy Shaw was by one Lord's Day and taught some fine lessons. Come again, Tommy. We have also had the honor of hearing Bro. Jack Cutter who is a fine teacher and worker in the Master's field. We need your prayers when you talk with our heavenly Father.

F. H. Lichapa, Nampungo Vlg., P. O. Mikolongwe, Jan. 2—The work here in Malawi is going forward. There are 136 churches for sure. We are pleased for your sending men to preach to us the word of God continually. We need your support, please. Dec. 4, I was at Sochi, a new place with about 41 present. Dec. 11, I was at Blantyre where two were baptized; Dec. 18, I gathered here in Blantyre, and one member confessed. Dec. 25, I was at Nampungo church. Some last words—Bro. Handola is dead; Bro. Gohn has gone to the north for preaching.

Bonnie B. Cayson, 1993 Burn Ham Ave., Memphis, Tenn.—We have enjoyed preaching brethren Preston Brown and Jack Cutter. Bro. Elmo House is doing personal work here in Memphis. We have preached at West Plains, Mo., Duncan, Okla. and Batesville, Ark. Bro. Arthur Wade and the Christians at West Plains have made wonderful progress. To the congregations that are supporting this work, you are doing a good work. We look forward to our meetings this year with Brethren Bill Roden and Richard Nichols doing the preaching. May the Lord continue to bless all is my prayer.

D. J. Young, 3036 Flora, Kansas City, Mo., Jan. 30—We remain faithful and loyal to the truth. We thank God for Bro. Cicero Goddard who came here and brought the truth to us. Since his leaving, we are striving on. We have been blessed with three baptisms for which we give God the glory. We are thankful for Brethren Duane Jones and Wilbert Rutledge who do most of the teaching. We plan to purchase land soon upon which to build a meeting house. We solicit your prayers in our efforts; we hope to preach much to those who are lost. As we look out over the fields, we can see the harvest is white, but the laborers are few.

Dennis Smith, 4227 Harrison, Kansas City, Mo. 64110, Dec. 15—The work here in Kansas City, Mo. has been going on for about a month now. Thus far it has been very enjoyable. We have hopes of good results in the near future from the interest that is being shown presently. We are scheduled to begin a series of radio broadcasts on one of the local stations very shortly. The church in Kansas City, Kansas will also be helping sponsor this. Bro. Clovis Cook and the brethren of the Kansas congregation have been doing a lot of good. They have had several baptisms in the last few weeks. If the Lord is willing, I will be in Harrodsburg, Ind., Dec. 28 to conduct a New Year's meeting. I ask for your prayers. (My sincerest apologies for overlooking this for our last issue—D. Mc).

Warren Arnett, Tuolumne, Calif., Dec. 29—We had a real good meeting with Bro. Paul Nichols, Dec. 4-11, with 1 baptism. We had visitors from various congregations in the Valley for which we are real thankful. Paul preached things that are needed in these days of liberalism. I especially enjoyed and appreciated his lesson on Rom. 14. This chapter does not teach "to him that esteemeth anything to be clean, to him it is clean", as some would have us believe, but the contrary (v. 14). Read 2 Peter 3:15-16. The truths found in Isaiah 55:8-9 and Prov. 14:12 seem to fit real well in regards to all the modern trends in the church today. What next?

Jim Hickey, 5012 Cranfill Dr., Dallas, Tex. 75241, Dec. 15—Since last report I preached at the following congregation, all in Oklahoma; Graham, Healdton, and Broken Bow. We enjoyed our visits at each place. We are continuing to get more prospects here in our evangelistic program. We are getting up a series of correspondence courses for outsiders, as well as for brethren. Most people will take and study a course on the Bible. It seems to be a good system for personal work. Recently three persons who had been out of duty made public confessions acknowledging their errors. I had a good private discussion on "cups" and "Sunday Schools" lately. A digressive preacher recently challenged us to debate our differences. Last spring, several of his members took their stand with us on the truth. Our prayers are for the faithful. (My sincerest apologies for misplacing this; it was intended for Jan. issue —D. Mc.)

Ronald Courter, 7120 Banks St., Union Lake, Mich. 48085, Dec. 15—We have finished our meetings for 1966, since last report. Meetings at Odessa, Tex.; St. Albans, W. Va. and Joplin, Mo. were quite enjoyable. There were a number of confessions and we were very thankful for the 4 young men in their teens who were baptized during the St. Albans meeting. The general interest has been prompting us to reflect with all watchfulness and the visiting of preaching brethren has been appreciated. The work in Mich., continues slowly, but steadily as we see spirits lost and saved amidst the shadows of industry and urban patterns of life. They seem powerful in making man remember the "now" and forget the spirit. (My sincerest apologies for misplacing this; it was intended for our Jan. issue).

Lonnie Kent York, Ada, Okla., Jan. 3—I had the pleasure of attending the meeting New Year's at Norman, Okla. Everything seemed to harmonize to make it one of the best meetings that I have ever attended. Four were baptized and many confessed faults the final service. A spirit of great interest prevailed; without this not nearly so much would have been accomplished. How wonderful it would be for us to have such meetings all over our country so that our young, especially, could have the joy that God wishes for us all. I appreciated so much the hospitality extended to me. Let this be a note to the young in Christ; no matter how bad things look in your life, or how lonely you may be, there is great joy, and never lonely moments in God's love. I ask your prayers that the Lord will guide me in His work.

Frank McClendon, Rt. 3, Box 73, Walterboro, S. C., Jan. 12—The church here is doing fine although bad weather and sickness hindered. We enjoyed two very good lessons, Jan. 1, by Bro. E. H. Miller. The weather was real bad, but Bro. Miller drove the distance alone from LaGrange, Ga., to be with us for the opening of our new building; it was so inspiring to hear him. He is to hold a meeting for us in June, 1967. We have also enjoyed good lessons from Brethren Alton Bailey, David Macy and Fred Boling. As soon as I can, we will compile for publication a list of those who have helped us on our building. We thank God for the help received, and may God be with all of you is our daily prayer. The work here is plentiful, as is true everywhere. Let us continue to do His will, lest we be caught short in the end. We are trying to make plans

for someone to move here and do personal work and preach on the radio; if you know of those interested please write to me. Once again we appreciate all the help.

J. Wayne McKamie, Route 1, McGregor, Tex., 76657, Jan. 17—Since last writing we have been to San Antonio for a week-end of preaching and visiting with the brethren in that area; two were restored while there. We have been to both congregations in Ft. Worth and plan to return this month for week-ends of preaching. The work in this area is still being carried on and with promise. We have been greatly encouraged by the coming of Joe Norton to our area and congregation. He and Chester Spoons are doing a splendid job in studying, preparing, and delivering sermons in the church here. This winter we have conducted a most intensive and profitable study of the book of Hebrews; Joe, Chester, and I speaking alternately. From such studying one emerges happily; the wells of salvation have been reached; the cords have been lengthened; and the worth of the labor almost rivals the gratification of the water reached!

Marvin Fisher, 3003 Luna Ave., San Diego, Calif. 92117, Jan. 12—The old year with its good deeds, or the lack of them is past, and a brand new year lies ahead. Just what it holds we know not, but we trust that our heavenly Father's name will be glorified more than ever before. The goals of the church at El Cajon, Calif. were by no means fully realized, perhaps never are, but we certainly are thankful for the brethren here, for their willingness to give of their money, and we are so thankful they have hearts of compassion. During the past year the church here has helped the needy in the amount of \$2,260.82, and has sent \$625.90 to help other congregations. The preaching of the gospel has been supported \$1,630. In addition to this, we have met \$200 per month on our building; and brethren, we are made glad as we read of the fine accomplishments of many of our sister congregations. May God receive all the glory.

R. B. Roden, 112 Kelley Dr., Moore, Okla., Jan. 18—The New Year's meeting at Norman, Okla. was well attended. There were 14 confessions and 4 baptized the last night of the meeting. The young men were in charge the last night. We heard some of the best talks by our young men that we have ever heard. A number of preachers were present this year, and we are looking forward to another good meeting next New Year's day at Capitol Hill congregation in Okla. City. Begin to make your plans to be with us at that time. I was at Arlington, Texas the third Sunday of this month. On Saturday while there, our hearts were made sad to hear of the passing of our beloved Sister Susie Gay Perser. The wife and I stayed over for the funeral in Dallas, Texas. There was a large crowd to pay their last respects to her and the family. I will preach at Washington, Jan. 22, and at Sulphur, Jan. 29. I also had the privilege of being at Stroud, Okla. and preaching the 11th of January. The new year is starting off with a lot of work to do in this area. Do pray for us in the work.

Jerry L. Cutter, 3108 S. E. 14th, Oklahoma City, Okla., Jan. 10—On Dec. 24, I arrived home from Africa. On my return, I enjoyed pleasant visits with brethren in both England and Scotland. During my time in Scotland, I enjoyed the hospitality of many brethren, but made my home for a few days with the Andrew Forbes. I also had a pleasant visit with Bro. Scott in London. Since arriving home, I have preached at Crescent, and Wynnewood, Okla. and at both Capitol Hill and 21st St., Okla. City. We were able to attend the meeting New Years at Norman, Okla. It was a pleasure to see so many brethren and preachers again. Brethren Lynwood Smith and Miles King are to be commended for the excellent way the meeting was conducted; a high spiritual level was maintained throughout and 4 were baptized the last night. During the month of Jan., I hope to finish most of my part of the African work

here at home. At present I am working on reports, letters to churches, etc. A little later I hope to visit among the churches telling brethren more about the work abroad. Pray for the work.

Miles King, 1533 Camden Way, Norman, Okla., Jan. 23—It has been several months since I have reported to *Old Paths Advocate*, so I would like to make mention of some meetings the latter part of 1966. In October, I returned to Blue Springs, Ky. for a meeting. After two years it was good to be with this congregation again. This was my 10th meeting at Blue Springs, and it is so good to know that they continue to grow stronger. While in that area I went to West Chester, Ohio and preached one night. I was encouraged by their zeal—they had moved to a new location and their building had been remodeled to look very nice. In Nov. I held two meetings in Calif.; first at Bakersfield (Brundage Lane). While there I made my headquarters in the home of Bro. Paul Nichols. Good hospitality was shown by all these brethren. The Thanksgiving meeting was held at Sacramento (64th Street). It was also enjoyable to be associated with these brethren. While in California, I also preached at Manteca. One week-end I preached at Las Vegas, Nev. It was good to see Wayne Fussell and George Carter again, also other brethren that I met in years gone by. The work in Okla. is progressing. Recently one was restored at Norman. Now we are concentrating on our mission effort at Chickasha. The church is meeting there in the Odd Fellows Hall, Sunday at 10:30 and 6:00 o'clock. Last week two were restored at Chickasha. After being out of the church for several years, a brother 89 years old returned. This was certainly encouraging to our efforts put forth there. March 4-12, we plan a meeting at Marietta, Ga. and March 18-26 at Brazil, Ind. (Jackson Street).

Jim A. Canfield, Rt. 3, Box 86, Marion, La. 71260, Dec. 14—The church here at home and in Farmerville, La. is doing fine in growth and in the knowledge of the Bible. Nov. 17, Bro. Gatson, my sister and I were with the church near Brookhaven, Miss.; both Bro. Gatson and I preached. We came back to Port Gibson, Miss. and taught a lesson on the New Testament practice of the church. These are fine people, and we hope to convert them to the truth on the teaching and communion. Bro. Gatson met them while working at Port Gibson about 3 years ago. They gave me a warm welcome. It is hard for them to get preachers from the brethren who worship as they do because they do not have the money to pay what they require. Bro. Gatson and I would not take their money; we admonished them to believe and practice Christ's words of Life. We are thankful for the many sympathy cards from many of the faithful brethren and sisters in the loss of our loving mother. Pray for me, brethren. (My sincerest apologies for overlooking this for the Jan. iss.—D. Mc).

Jim A. Canfield, Rt. 3, Box 86, Marion, La. 71260, Jan. 15—Lord's Day, Dec. 25, we had a good meeting at the church for the last time in the old year. We are thankful the Lord has let us live until now. Every father and mother should be God-fearing Christians in their homes and in the church, and let the outside world know that we believe in fearing God and keeping out bad company, and not going in for worldly pleasure. Many of our friends will come to our houses but not to the Lord's house to hear a gospel sermon (Rom. 1:16; 1 Cor. 15:1-4). I have heard some say that when their children get to a certain age they can not make them go to church; they should not have to be made go if the proper example has been set by the parents. May we do more this year for the cause of Christ, trying to make more contacts, working with a willing mind, with faith and courage in the word of God, and with kindness toward all. Some will surely obey the gospel with this approach. Once again, I thank all brethren and sisters for their support of me in preaching the gospel. God never does wrong when he takes our loved ones. Here is our renewal.

Dee Aldridge, Box 163, Paden, Okla. 74860, Jan. 30 —We still meet for worship in Okemah at 621 N. 7th St. Dec. 25, being Lord's day, we had quite a surprise, a happy one to be long remembered. There were the Criswells from Purcell, Okla., Bro. Roy Lee Criswell, who preached for us; Bro. C. C. Kessinger of Ada, Okla.; Bro. Barton; the James Roe family from Dallas, Tex., and another family whose name I cannot recall. We were so overjoyed, we did not think to count. We hope to have Bro. Barton with us often; he will preach for us the fourth Lord's Day. Bro. Ray Merideth preaches the second Lord's Day of each month, and Bro. Jim Fowler preached for us the third Lord's Day until he moved to Waco, Tex. Bro. J. M. Welcher, Rt. 4, Okemah, Okla. is still confined to his home; get-well cards would be cheerfully received by both him and his wife who is ailing from heart trouble. "My Father which gave them me is greater than all and no man is able to pluck them out of my Father's hand. I and my Father are one—" (John 10:29-30). With brotherly love for all the saints is my prayer.

Donald Brittain, 8539 Ramona Ave., Bellflower, Calif., Jan. 12—It has been some time since I last wrote a report to *Old Paths Advocate*. During Sept., it was my privilege to work with the congregation at Sanger, Calif. This was my first endeavor of that type. It is truly a fine congregation. During that time I stayed in the home of Bro. Billy Jack Ivey; I learned to love and appreciate him and his family. Nov. 13-26, I was in a meeting at Cottage Grove, Ore. This included the annual Northwest Thanksgiving meeting. I enjoyed the hospitality of the brethren there, especially Brethren Gayland Osburn and Early Fenter in whose homes I stayed. There are many fine Christian people in that part of the country. My prayers are with them and Bro. Jimmy Franklin, that their labors might prove fruitful. New Years week-end, I had the opportunity of attending the meeting in Fresno at the Millbrook congregation. It was the most inspiring and uplifting meeting I have ever attended. A good Christian spirit prevailed throughout. Edifying talks and thoughts were the order of the meeting. I appreciated the opportunity of being the speaker Lord's Day morning, Jan. 1. Dec. 28, I spoke at Highway City, Calif.; Jan. 8, at Ceres, Calif.; Jan. 11, at Winters and the 15th at Waterford. I am thankful to God and the brethren for these opportunities. I look forward to chances to speak and work for the Lord. Brethren, let us strive to manifest more of the Spirit of Christ in 1967, that the cause of Christianity might move forward. I ask your prayers for me and all men everywhere.

Tom Lehmann, 11417 Post Hill Pl., Lakeside, Calif. 92040, Jan. 18—The close of 1966 has brought future goals one year closer for me. This coming Friday will mark the end of another semester of school. I hope to have completed my formal schooling by mid-summer 1968, and if at all possible I plan to devote all of my time to preaching, starting in Aug. of that year. At this time, I can only guess at the time when I will be able to preach full time, but I think Aug., 1968 is a close guess. If you are planning a meeting or need a young preacher to work with your congregation around that time then please remember me in your plans. I am looking forward to traveling with a preacher again this summer. I traveled with Bro. Billy Orten last summer, and was very encouraged as I became acquainted with many congregations in states that I have never been before. I am still looking for a preacher who can take me with him as he preaches this summer. Since last report I have preached at the following places: Carlsbad, El Cajon, and Arvin, all in Calif. I enjoyed very much my short stay in the home of Bro. Paul Nichols on the week-end I preached at Arvin. I would like it to be known that I am opposed to liberalism. I have taught against it both publicly and privately, and will continue to do so. I am not ashamed of the LAW OF CHRIST, and I am concerned over our brethren that are placing opinion where LAW has already been placed. What the Bible teaches on fellowship is not hard to understand,

and we cannot afford to let feelings overpower us as we preach the truth. Regardless of how much we would like to let those in error teach and be in fellowship with the "True Worshipers" (Jno. 4:23-24), we must put the Law of our Master first, and "MARK THEM WHICH CAUSE DIVISIONS AND OFFENCES CONTRARY TO THE DOCTRINE WHICH WE HAVE LEARNED; AND AVOID THEM" (Rom. 16:17). We should pray for our brothers that are in error, and try to teach them out of their error. Please remember me in your prayers; let us all pray for one another.

Barney Owens, 4250 Linden, Ave., Cincinnati, Ohio 45236—During the time that has elapsed since my making a report such as this, we have continued to work with the congregation here at Temple, Ga. Things seem to be going fairly well, when we stop to consider the sickness prevailing much of the time we have been here. We are thankful that all have thus far recovered. As we have been able to have a week-end a month to go other places we have had the privilege of being with brethren elsewhere from time to time. We have met and spoken for the following places one or more times: Greenville, S. C., being our first time there it was enjoyable; Marietta, Ga., being able to meet with them from time to time as they have their mid-week service on Thursday and we here on Wednesday; also, for the faithful in Cincinnati, Ohio, our home. These brethren continue to stand for the things written, and have been good to us beyond measure. I am reminded of Paul's letter to the Philippians (Phil. 4:10-18) as these have certainly done the same in my behalf, helping me understand the Apostle's feelings completely. Too, I wish to thank all who have remembered my mother in prayers and by cards and letters. She is improving greatly, and perhaps will be home in a few more months. Pray for us, that we may grow in Him.

Bennie Cryer, Box 573, Malawi, Africa, Jan. 10—We pray for a happy New Year for all of you, and we send special greetings to all of those individuals and congregations showing concern for this work over here by participating in the program. The Lord has richly blessed the brotherhood in Malawi. The brethren are working hard and beginning many new churches. I sent Bro. Asplin a list of 138 churches and since that time more than a dozen have come to our attention that have not been listed. It appears there are near 150 churches in the program now. The list has been sent to all of the African preachers for checking its accuracy. I believe this growth indicates the good judgment Bro. Cutter and Bro. Orten used in directing the preachers over here into a period of peace and labor. I pray that when Bro. Criswell arrives we can continue working within the program with the African preachers and churches in such a way that will show that the work in the past has not been in vain and God's name will be glorified. So far as the new churches here are concerned, I do not believe any preacher that comes over here would take credit for beginning any of them since we usually do not even know one is being planned until the village preacher brings us the information to send to the Native Authorities for registration. The new growth is therefore the results of the efforts of the local preachers. We are happy with the progress they are making, and it looks like, should the present growth rate continue, we will have near 200 churches in Malawi by the end of 1967. This year we have written a study course for the Acts of the Apostles to use in the teaching program. This has ten lessons in it. It is already printed in English and its translation into Chinyanja is almost completed. Bro. Joe Muyaya is translating the course for us as he did last year. He is a young man 20 years old that we expect to help the church greatly in the coming years. Politically, Malawi is at peace. We are grateful for this. We know that God has been working in many wonderful ways for us over here, and our trust is in Him to guide us and protect us while we do the little we can. May He bless all of you throughout this New Year.

E. H. Miller, Box 538, LaGrange, Ga. 30240, Jan. 25.—The work in this section is still pressing forward; there have been several confessions at the LaGrange congregation in the past few weeks; the latest, last Sunday night, was a Sister recently moved here. She had been attending where they use cups and classes; she took her stand for the way that is right and cannot be wrong. We are looking forward to a good meeting beginning the first Saturday night in Feb. with Bro. Edwin Morris doing the preaching. We are so thankful that we who were injured when the car slid into us on our way from Marietta, Ga. last July are still improving. My wife was the first one able to be on the job again, then Bro. Shelnett was able to go back to work about 5 weeks ago, and I've been back in the pulpit at home for some time, and able to visit a few each day, but not yet able to do the work needed. My first long trip was to Greenville, S. C. where I preached Dec. 25. I was glad to be with the congregation in Walterboro, S. C. Jan. 1 for the first services in their new building. That congregation is to be commended! It started with just one family, then another was added; later Bro. Alton Bailey went there for a mission meeting and converted the digressive congregation in that town. They are all low in cash but rich in faith. They borrowed enough, to add to the little outside help received, to make the down payment on a building which they were able to build at a great saving by doing a lot of the work themselves. Bro. Fred Boling of Greenville, S. C. worked three weeks on the building. They now have high payments to make and need more help, so if any individuals or congregations could send them a small donation to help in the work there it would certainly be to a worthy cause. I am to be at Reading, Ohio congregation, April 30-May 7. This is the meeting I was to have held shortly after the wreck; the brethren were kind enough to put it off until 1967. We were sorry to hear of the death of Sister Susie Gay Perser whom we loved so much for her work's sake. She was, as we read in 2 Kings 4:8, "a great woman"! Our sympathy goes out to her loved ones left behind; let us rejoice that she has been a great help to Christians and congregations across the nation, and that her works will follow her.

Preston C. Brown, 2502 Scott Ave., Panama City, Fla. 32401, Dec. 7—This finds my wife and me back in sunny Fla. for the winter, the temperature is running around 70 degrees, and the sun shining. After travelling hundreds and thousands of miles this year and preaching meetings in Roanoke, Va., Chesapeake, Ohio, Lawrenceburg, Tenn. (Union Hill), St. Louis, Mo., Fairmont, W. Va., and week-end meetings in Montgomery, Ala., Chapel Grove, Tenn., Springer Lane, Lawrenceburg, Tenn., Little Rock, Ark., Batesville, Ark., Memphis, Tenn., Pansy, Ala., and others, it is good to be back with the congregation in Panama City, Fla. There are some wonderful, faithful people in the congregation here, and they have been so nice to wife and me that we will never forget them. The same can be said about all the churches that we visited. I still have some time open for meetings next year. The month of June is the only month that I am completely booked. We met many brothers and sisters, and brethren in the evangelistic work that we had never met before. It was indeed a pleasure to make the acquaintance of Bro. Ralph Mustard, while in the meeting in St. Louis. Bro. H. L. Jackson, formerly a minister with the United Pentecostal Church, which teaches only one person in the Godhead, was converted in the meeting that I conducted in Union Hill, Tenn., and took his stand with us, after many years teaching for that church. He is now doing some teaching at Union Hill, some at Chapel Grove, and I understand at Springer Lane, all these in and near Lawrenceburg, Tenn. Brethren, let us use men like Bro. Jackson; he can be a great help in converting others who are of that faith. His address is: H. L. Jackson, Rt. No. 2, Ethridge, Tenn. 38456. God help all of us to keep up the good work. Remember us in your prayers. (My sincerest apologies for overlooking this for our Jan. issue—D. Mc).

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. XXXVIII

LEBANON, MISSOURI, MARCH 1, 1967

No. 3

CONFESS, WHEN?

By Clovis T. Cook

Lately, much has been said and written on the question of confession as being a part of God's plan of salvation. Some even deny that God had a plan for the salvation of man in the form of four prerequisites to baptism, viz., Hearing (Rom. 10:1, 17); Believing (Rom. 10:10, 14; Heb. 11:6); Repenting (Lk. 13:3; Acts 17:30); and Confessing (Matt. 10:32-33; Lk. 12:8-9; Rom. 10:9-10). One may deny the order above as being so mentioned in the Bible, but a little thinking on this matter will teach us that they must fall into place as mentioned above. But, there is one thing for certain, they are unto salvation and therefore must preach baptism.

Confession means "to declare openly by way of speaking out freely, such confession being the effect of deep conviction of facts" (Matt. 10:32; Lk. 12:8) from the Greek, Homologeō—W. E. Vine, (c) P. 224. The confession under consideration in this article is the one in which a man confesses his faith in Christ. This confession is imperative, for many reasons, some of which we now attempt to show.

The idea has been advanced in the past that one cannot prove that the confession must be made before being baptized. They reason that the confession of Matt. 10:32, Lk. 12:8 and perhaps other passages, do not teach that the confession mentioned precedes baptism, that it can be done after baptism by word of mouth or deed. One of their contentions is: The confession made in Acts 8:37 by the eunuch, which states, "And Phillip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God," is said to be an interpolation, and perhaps not to be found in the original manuscripts. Now, we know that the confession of Acts 8:37, if it is authentic and genuine, which I believe with all my heart, definitely precedes baptism. If it is true that what the eunuch said in Acts 8:37 is an interpolation, meaning something inserted in between, it is also true that what he said is the truth, and no man can go to heaven who does not believe that Jesus Christ is the Son of God, and who refuses to confess the same. If some scribe (?) of Western origin inserted verse 37 between verses 36 and 38, which some claim is likely, he certainly cannot be charged with inserting error. Is it wrong to confess that Jesus Christ is the Son of God before baptism? Is not this exactly what we be-

(Continued on page nine)

A MOTTO OFTEN ABUSED

By Barney Owens

During the so-called Restoration period, a statement made by Thomas Campbell which has stood the test of time, yet is often misused and as the title suggests even at times abused, was: "Where the Scriptures speak we speak; and where the Scriptures are silent, we are silent." We are persuaded that this has stood because it bears out scriptural truth. Hear Peter: "If any man speak, let him speak as the oracles of God—" (1 Peter 4:11). When God makes an utterance, we must of necessity speak it forth; when he makes no utterance, we likewise speak nothing. There are those today who would abuse Mr. Campbell's statement and use it to suit their own fancy by saying that "anything that is not specifically mentioned as being sin in the Bible is a liberty." We affirm that this is not the meaning of this aged motto, neither is it Bible teaching, we are sure. Let us notice carefully a few things wherein this motto, and the scriptural import of it, are abused in our day.

First, let us consider the public worship of the church. In John 4, Jesus, conversing with the woman of Samaria declared: "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." To worship is to render homage to a person or thing; under consideration here, of course, is homage to God. How is this done? Jesus says "in spirit," and means simply the inner man doing those things in the way that are taught of the Holy Spirit through the word of God (Rom. 8:16), a man doing those things he sincerely believes to be true as the Spirit dictates them. The Lord also stipulated "in truth." Jesus said in John 17:17, "thy word is truth." We worship in truth when we worship as the Word directs. Will a man be so bold as to say the Scriptures are silent on this matter? Can we accept those into the ranks as some would have us do, who show no knowledge or repentance of wrongs committed in worshipping God in other ways than truth; I hardly think so. This does not mean we do not love them, and do not consider them brethren, for we do; this does not mean they are not sincere, and this we do not question. Certainly, in things the scriptures are silent, so are we to be silent; yet, on these matters there is not silence, but they have been spoken, loud and clear, and so must we so speak.

Secondly, we mention teaching His word. I was impressed by an article in this journal sometime ago, stating, and refuting the doctrine that just because a man teaches some of the gospel, he is to be considered a gospel preacher, such as Billy Graham, who perhaps is sincere, I would not say, yet who does not preach the gospel of Christ as it is; he thus leads people astray. We do not attack the man; we merely assert the facts of the matter. A teacher, yes; a gospel or scriptural teacher, no!! Jesus said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned" (Mk. 16:15-16). If the gospel in its purity and completeness is not preached, can salvation be attained? The scriptures speak too loudly for us to answer yes.

Thirdly, we mention singing to the Lord. The Bible directs the Christian to sing, making melody or music in his heart (Eph. 5:19; Co. 3:16). Anytime we sing to God, we are to sing this way; these passages cited of course refer to our daily lives, too, but must be applied to the assembly when we sing there (see Heb. 2:12). To say that since the Bible is silent about the use of instrumental music when we sing makes it a matter of liberty is not to "speak where the Bible speaks," or to "speak as the oracles of God." Be it always remembered, the silence of a thing does not make it permissible or scriptural. The scriptures speak loud and clear on the kind of music to be used in the church, so must we speak.

Fourthly, may we refer to 1 Cor. 11:20 where Paul affirmed: "When ye come together therefore into one place, this is not to eat the Lord's supper" (1 Cor. 11:20). The scriptures speak loudly and clearly as to how we are to commune; we are not left to do as we please. We must commune in remembrance of Him Who died for us; that is, with the right spirit—this fact we have never denied. Let us remember that truth comes in to play here, too. We believe certainly that if one partakes unworthily (not discerning between that which is holy and that which is common, as eating the Lord's supper with no more regard for it than if eating a common meal at home), not in spirit, he will be condemned. At the same time, we must prescribe to the demands of truth—what the Word reveals: namely, bread which to us is His body; fruit of the vine which likewise to us is His blood; the cup containing the fruit of the vine which Jesus says is the New Testament ratified by His blood. They all drank of the cup (Mk. 14:23) containing the fruit of the vine (Mk. 14:25), and ate of the bread (1 Cor. 11:24). Also notice 1 Cor. 10:16-17. Is there one who in the light of Bible truth who will stand publicly or privately and gainsay what God has here affirmed by His Spirit, and with the same breath affirm "where the Scriptures speak we speak, and where they are silent we are silent." Their number is legion! Shame, shame!!—4250 Linden, Cincinnati, Ohio.

TODAY'S GREAT NEED

By Dale Buchanan

The church today is lacking something. We are not growing as the early church did, the facts are that we are growing hardly at all. We have little or no contact with the world. We are isolated by our self-righteous and overbearing ways. We make little or no

effort to reach those who are lost. The early church did. We are divided into many different sects and groups; the first Christians were not.

We exhibit spite, anger, and malice, but very little love, patience, and kindness. We find it impossible to agree about anything; therefore we never accomplish anything.

Why are these things so? Because we are lacking in one great thing that all early Christians had and that is a need; yes a need. They felt and had a genuine need for Christ and the things He had to offer. Throughout the New Testament we find examples of men and women with no place left to turn, no one else to have faith in, and really nothing else to hope for, but they had a need and they found what they needed in Christ.

Today we, too, have a need; but somehow I don't think we realize it. We are the most prosperous people the world has ever known. We are not hungry, sick, and desolate but we do have a need, else our land and our people would not be in such a frenzy and turmoil all of the time. Look about you at the violence and unrest. Look at your own life. Are you satisfied? Look at the church and its constant turmoil and upheavals.

Yes, we are lacking in a need. We have everything: cars, homes, jobs, money, T. V., radios, medicine for our sickness, pills for every conceivable thing, luxuries undreamed of 50 years ago. Yet we have more divorce, crime, mental illness, unrest, discomfort and strife than ever before. Why? Because we have grown to think we have no need for Christ.

The world does not need Him. They have gone so far as to say God is dead. We, in the Body of Christ today, wouldn't say that God is dead, but I suspect that all too often God is dead as far as we are concerned, because we just don't need Him.

We need a good job, friends, conversations, education, vacations, recreation, and a thousand other things, but not God. We need new song books, new church buildings, new preachers, more money, more activities, but not Christ. Beloved, the time is now for us to recognize our great need. We need to stop running pell mell after the things of the earth in a search for happiness that they cannot offer. We need to stop using our own methods and ideas about running the Church.

In short, we need to stop trusting in ourselves and Man and his devices, and develop a true and genuine need for Christ Jesus rather than the shallow and empty lipservice we have so long paid to this One Who came to give hope to the hopeless, and life to the dying.—3059 N. Bryan, Fresno, Calif. 93705

A HISTORY OF THE CHURCH IN MALAWI

In an earlier report we gave a brief history of the beginning of mission work in Malawi. We showed how the first missionaries were from the C. C. A. P. (Presbyterian) church out of Scotland. Their work began in the 1860's and was an example of courage and perseverance. This article, though, will consider the origin of the church of Christ in Nyasaland (now Malawi).

George Hubert Hollis was born in Lillydale, Australia in 1876. Hollis was not an atheist but was termed a "disbeliever." He in time migrated from Australia to Cape Town in South Africa where he served as a policeman. He also served in the Boer War and in short was considered a "rough liver." However, Hollis

came in contact with the gospel and was converted. And it is from this man Hollis that we have the origin of the church of Christ in Malawi.

Brother Hollis was determined to do something for the Lord. He was willing to sacrifice anything necessary to see that others received the gospel that had saved him from his disbelief and his sins. He made up his mind he would be a missionary and go to Nyasaland, and if necessary live as the natives. We do not know his financial status, however, we do know that he opened some small stores and traded with the Africans. He also was able to at times dispense of his salary from his supporting churches. It is said that at first he had no more than an African-style mud hut to live in with his wife. The year was 1908.

Through the early years of the work Bro. Hollis gradually "alienated" himself from the other missionaries and European authorities. He was "different" in that he did not fit the established pattern, was too closely associated with and was too much in sympathy with the local African, to suit the whites. He also was a pacifist.

So from 1908 to 1916, Bro. Hollis established a number of churches, local mission stations, and schools. But in 1915, an important event in the history of Malawi took place. A man by the name of John Chilembwe (who is now a national hero) led a rebellion against what he considered the oppressive white rule. The uprising was a failure and was soon crushed; a few Europeans died. But the real sufferers were the Africans. The authorities were determined to get anyone connected with the uprising. Consequently, many Africans were brought in, tried and hanged. Others were beaten and imprisoned. Chilembwe was also killed trying to escape. The authorities also brought Bro. Hollis and his family and the other church of Christ workers into Zomba. The mission was closed. Apparently, they thought this was a good time to get this "non-conformist." Their excuse was that Bro. Hollis had had previous knowledge of the uprising and had not reported it. He explained he had heard rumors, but nothing the authorities had not also heard.

At the time of the 1915 uprising there were five European church of Christ workers in Nyasaland. There were Hollis and his wife, Mary Bannister, and Henry and Etta Philpot out from England; the Hollises also had 4 children, ages one to five. All these workers were brought to Zomba and placed in tents in a special camp, and here they suffered. It was the wet season and the bedding would not dry. The children became sick, and although after a week all the other Europeans

(Continued on page ten)

FROM AFRICA

Bro. Criswell and his family arrived safely in Malawi, Jan. 30. We thanked God for their safe journey and we thank all the brethren who made their coming possible, and for the confidence you manifest in this great work. We hope we can continue to merit your support and interest. There are so many areas in Malawi where the church is not known. Due to this, there will be a need for our continued efforts for several more years. It is heartening to watch the growth of the African brethren and to see their zeal increasing the number of churches.

Brother Criswell has been very busy getting settled.

Even though we retained the house and some of the furniture, he has found it difficult to buy the few items necessary to complete furnishing the house. Business establishments here are not geared to take care of the rapid growth of this country; so even though you have the money to purchase, you can not always find what you need and want.

It is summertime in Malawi. Everything is decorated beautifully in the greenery of God's creation. You can now go into the fields and get fresh corn and other produce. The air has the appearance of having been washed clean by the rains and from the many high vantage points along the road you can see the verdant plains, checkered here and there by the subsistence farms of the villages merging with the horizon into the murky waters of Lake Chilwa or stopping abruptly at the base of the towering and massive monolith called Mt. Mlanje. It is the season when God shows, as He has done in eons past, that He still lives and blesses the people of the earth so bountifully. May He bless all of you.—Bennie Cryer, Box 573, Blantyre, Malawi

MEXICO

Bro. Raleigh A. Perkins and the writer completed a three-day trip into Mexico the latter part of January. A small trailer load of used clothing sent by various Christians was taken to Laredo and left at the home of the sister of Bro. Marcial Corpus. The brethren of the Nuevo Laredo congregation are then able to cross into the United States and wear the clothing back. A carload of clothing was taken on into the interior and divided among the congregations. Bro. Jesus Rodriguez and Bro. Marcial Corpus are establishing another congregation in Nuevo Laredo in the home of Bro. Corpus.

Twelve hundred and fifty dollars has been collected from among the various congregations and individuals to purchase a pick-up truck for Bro. Juan Rodriguez. This money has been deposited in the bank in Monterrey so that he may buy it there. Since he is serving so widely in Mexico it is an absolute necessity that he has some transportation.

Two hundred seventy-two dollars and thirty cents was collected to help Sister Cruz to complete the purchase of the building in which the congregation in Monterrey meets. In return, a notarized statement allowing us to meet in the building has been obtained.

Bro. Raul Hernandez of the Guadalupe Victoria congregation is working with a group of people at San Juan del Retiro. He has converted several and feels that six more will be baptized soon. Bro. Jose Rodriguez who established this congregation has converted a young Pentecostal preacher who has in turn converted his congregation. If this young man proves as sincere as his words and appearance, he will be a wonderful asset to the cause. Bro. Juan Rodriguez will shortly visit with him and his congregation.

The brethren in San Antonio are highly encouraged by the progress made among the Mexican brethren in spite of discouragements from time to time. If you do not receive a copy of the Progress Report for Mexico, 1966, please write to any of the following brethren: the writer at 1747 W. Huisache Ave.; L. M. Crouch, 220 Roesler Road; E. E. Perkins, Rt. 13, Box 483; R. A. Perkins, 126 Hillcrest, all of San Antonio, Texas.—W. B. Coleman

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879. Send Form 3579 to D. B. McCord, 1414 North Albertson Ave., Covina, Calif. 91723.

EDITORS

Homer L. King1061 No. Pilgrim, Stockton, Calif. 95205
D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722
Clovis T. Cook809 Lyons, Kansas City, Kan. 66101
Ronny F. Wade ..Box 3636 Glenstone Sta., Springfield, Mo. 65800
Edwin S. Morris....10520 N. McKinley, Oklahoma City, Okla. 73114

PUBLISHER

D. B. (Don) McCord... 1414 N. Albertson Ave., Covina, Calif. 91722.

SUBSCRIPTION RATES

Single Subscription One Year\$2.00

Printed by Laycock Printing Co., Jackson, Tenn.

THIS AND THAT

An encouraging letter—Brother Elbert McAnear in behalf of the brethren at Jacksboro, Tex. writes the following: "Dear Bro. McCord: The brethren at Jacksboro have been reading *Old Paths Advocate* for a long time. We all enjoy reading it each month; all of us get it, and we do not complain when it is late. We think you deserve to be understood. We, at Jacksboro, are thankful for all that you and Sister McCord have done for the paper and the cause of Christ. The church here is sending you a check for \$30; it is our desire for you to use this money any way you see fit; there are no strings attached. This is not too much, but if fifty churches would do as much that would help a lot." The \$30 check sent to us will be given to help on the printing bill and other items. I am so thankful to these brethren for this gift. May God bless them for being so considerate. My brethren here at home in a recent business meeting have offered to help me in any way I need them in publishing the paper. How I do appreciate this! The peace and good-will that I enjoy with these brethren I would wish for every brother everywhere. My thanks to them, to Jacksboro, and all of my brethren—and I for one, can say my brethren have been good to me, and this I appreciate more than they will ever know.

A matter out of perspective—In the Jan., 1967 issue of *Mission Messenger*, St. Louis, Mo. appears the following note: "It is evident from reading the *Old Paths Advocate* that the plea for fellowship across artificial sectarian lines is affecting some of those within the party for which it is the journalistic organ. This becomes apparent in many other magazines as well. Satan is going to take a beating."

Our brother's perspective is out of line to say the least. As publisher of this journal I categorically deny his charge that the *Old Paths Advocate* is an "organ" for any "party." I further challenge this to be proven by any man. Just because brethren contend for and sincerely practice what the word of God prescribes does not make them constitute a "party," nor does it make a journal published by an individual or individuals an "organ." I deny having respect for sectarian

lines, artificial or otherwise. This charge cannot be proven. Everyone, it appears, who does not see things as our brother sees them is a sectarian, a member of a party of some kind, and on Satan's side. How sectarian in your thinking can you get!!!!

Since our brother has taken the liberty to make observations on matters he knows so very little about, an observation of fact is here in order. May I kindly, and sincerely say that it is most likely, that an unbiased concensus among the "disciple brotherhood," as some choose to call us today, would prove that brethren of the *Mission Messenger* persuasion have been more responsible, than any other group of brethren, for more division, heartache, trouble and strife, than any other group since all of the havoc caused by the instrumental music advocates. In view of this, these brethren preach love, tolerance, understanding and peace. Strange, indeed!!!! To these high and holy principles they pay only lip service. The record they have made, and will leave to posterity, so proves, *Mission Messenger*, briefly, advocates fellowship of erring brethren and even some sectarians in utter defiance of what the Scriptures teach on fellowship and other matters. To be more detailed here would be to no profit.

It is true (and I suppose this is no secret) that a very few brethren among us have been somewhat influenced by what *Mission Messenger* teaches. I still have confidence in them that they will not be carried too far by this "wind of doctrine." I pray for them, love them, and long for their rescue. The strong leadership in congregations, and they are very few that are affected, will see that "this shall not pass."

We all need to search our hearts diligently and remove every root of bitterness, all malice, hatred and strife. If my heart deceives me not, there is no ill-will, malice, hatred, toward any man in my heart. We can "love the brotherhood" which we must, but we do not have to throw to the four winds every principle we have ever learned, and tolerate all the error among brethren and in the world. We need to "mark well Zion's bulwarks," "contend earnestly for the faith," but we do not do it by becoming weak and compromising! Let us love, love, be tolerant, understanding, but let us hold the line, too. There is such a thing as doing this. Let us stop accusing the man who "holds the line," and "marks well the bulwarks" of being sectarian, unkind, unloving, ungodly. So many today preach love, kindness, mercy, tolerance and turn right around and show so little of it toward the cause of Christ. People with love do not trouble Zion; they love less, however, who trouble her and then try to lay the blame at the feet of others—those who will not digress, weaken, and leave the ancient landmarks to decay in the grime of sectarianism, denominationalism, digression and indifference. Yes, there is such a thing as digressing—leaving the truth; and, yes, he who digresses is a digressive. Regardless of our love for him, tolerance, mercy, until he changes, he is a digressive still, yet our brother beloved.

Other journals—May I sincerely suggest to our readers the following journals to which you might want to subscribe if you are not presently a subscriber: *Restoration Thoughts*, edited by Bro. J. Ervin Waters, Box 5164, Midland, Tex. 79701. The subscription price is a freewill offering. *The Truth*, edited by Bro. J. D.

Phillips, 2901 E. Second, Austin, Tex. 78702. The subscription price is \$1.00 a year. **Proclaimer of Truth**, published by Bro. L. G. Butler, 7765 Florida, Denver, Colo. 80221. The subscription price is \$2.00 a year.

Field Reports—The printer suggests that if those writing field reports would condense them, for as much could be said in fewer words, they would be able to get the paper out for us sooner, and it would save us money. I would agree wholeheartedly. The "Field Report" section is one main attraction, if I may judge from our readers' comments, but brevity should be exercised. I am not discouraging the submitting of field reports, rather I am encouraging them, but they should be written in a way that the "meat of the coconut" can be reached with greater ease. Would you please see what we can do about this matter?

Your paper—If for any reason you have not received an issue lately, or at any time, or if there is some irregularity, please drop us a card, and we will see what can be done. Please send your zip code when writing. Thank you. We hope soon to be back on schedule; your bearing with us in this difficult time will be, and is, very much appreciated.

Articles on hand—I do not really realize how many very good articles we have on hand until I have to delve into our unpublished files. I ask again that our contributors be patient and understanding. My, how we need to enlarge the publication, but costs, time limitations, and other matters hinder. We must do the best we can, and without your help our load would be much heavier.

So much for so little—Why not before you forget it send a card of cheer to Bro. Paul Mackey, 748 Grove St., San Luis Obispo, Calif., or just write him a note; he needs your interest shown and your prayers. Too, Lou Smith, the young wife of Bro. John Smith, one of our preachers, is very sick. Her address is 301 Plumtree, Arvin, Calif. Why not remember her, too?

Brother Foster Prince—How sad the day after his passing to have Bro. Alton Bailey call to inform us. I shall long remember last summer during my meetings in the deep South sitting and just listening to that voice—not many like it any more, and a better leader of songs the church never had. Our sympathy goes out to his wife, daughters and theirs, daughter-in-law, the brothers and sisters, among whom I have some true friends. Last, but not least, to his mother, Ruthie Prince, Woodland, Ala., one of the sweetest ladies I have known, and truly a mother in Israel.—Don McCord

OUR HELPERS

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

Elizabeth Byford—10; Tom Cohea—8; Cleo Gaston—6; Mattie Lloyd—5; B. F. Leonard—5; Edwin S. Morris—5; Ernie Lewis—4; Wallace Middick—4; O. C. Davis—3; Mardell Hash—3; Ronny Wade—3; Jerry Cutter—3; Wilda Egurrola—3; B. S. Rawls—3; J. F. Graham

—3; Clovis T. Cook—3; Wendell C. Webb—2; James R. Stewart—2; W. F. Orten—2; Miles King—2; H. C. McElroy—2; Bill Van Stavern—2; Mrs. John Spradley, Jr.—2; Joe Hisle—2; Jim Hickey—2; Arley Fancher—2; Paul Walker—2; L. A. Anderson—2; E. H. Miller—2; Don Puryear—2; Alice Garrison—2; Ciell Kendrick—2; James S. Anders—2; Larry Ballard—2; Mrs. Wm. B. Weed—2; John Hall—1; John O'Donnell—1; Thomas R. Chappell—1; Carlos B. Smith—1; Joe Allen—1; Belle Adkins—1; Coy Agnew—1; Bertha Permenter—1; Geo. Berry—1; Mrs. C. A. Skaggs—1; Veta Wissinger—1; Mrs. Charlie Warren—1; Lowell H. Smith—1; Robert Potts—1; W. F. Roe—1; Shirley Samson—1; Amos Doud—1; Byron Mitchell—1; Charley Carlile—1; Obara Perry—1; R. G. Morris—1; Mrs. Boyce Wooster—1; Doris Reynolds—1; Bob Cargill—1; Margaret Bibens—1; R. E. Bumgardner—1; Wayne T. Owens—1; M. G. Spigener—1; M. D. Byrd—1; M. F. Cisco—1; Mrs. Alice Sipes—1; B. E. Shepard—1; Verle Seeley—1; M. S. Whitehead—1; Mrs. Albert Brown—1; Whit Voorhies—1; Mrs. D. O. Ercanbrack—1; W. R. Guthrie—1; Marshall A. Barefoot—1; F. J. Boling—1; J. C. Franklin, Jr.—1; Faye Rowe—1; C. T. Springs—1; Don Loveless—1; Jerrell Caffey—1; Mrs. C. C. Cantrell—1; Florence Blanton—1; Roy Smalling—1; Mrs. Wanda Sloan—1; T. J. Shaw—1; Larry Thompson—1; Gene D. Hopkins—1; Eunice Wright—1; J. A. Brewer—1; Ida B. Hunter—1; H. D. Matheson—1; Annette Jones—1; Chas. S. Carlo—1; James Stevens—1; Mrs. W. E. Murry—1; A. J. Kemmerling—1; Corine Thomison—1; Fred Cromer, Jr.—1; Boyd Pilkinton—1; Martin Wright—1; Mrs. Carl Chambers—1; Timothy Phillips—1. Total—176

BACK ISSUES NEEDED

We are still in need of the following back issues of OPA before we can have them bound. Several have been good to send copies in, and we want to especially thank Bro. Lynwood Smith for sending us his copy of the Jan. 1932 issue which he had been saving for his files. If you have a copy of this issue I am sure he would appreciate having it. Bro. Ronny Wade has also been a great help in this matter. Please check the following list and help us if you can: Feb., Apr., May, and Nov. of 1932 — August of 1934 — Dec. of 1937 — Aug. and June of 1938 — April of 1939 — Sept. of 1940 — May of 1941 — May of 1943 — July of 1944.

—Homer L. King

OLD PATH HYMNAL

We have had so many calls for the Hymnal that we have decided to have it reprinted and enlarged, and have made a number of changes. By the time this reaches the readers the printers will be working on it. We would appreciate as many advance orders as possible to help pay the printing bill. They will be sent to you direct from Dallas, Tex. Since printing and postage have gone up and it is an enlarged book, the price per single copy will be 75c, over one copy, 65c. Send all orders to 1061 N. Pilgrim, Stockton, Calif.

—Homer L. King

NOTICE, CHANGE IN PRICE

The following books which we have in stock will be 65c per single copy and all over one copy, 50c: *Gems of Gladness*; *Star Of Hope*; *Hymns Of Love*; *Singers*

Choice; Songs We Love; Joyful Praises; and Old Path Echoes.

Tracts—Clark-Harper Debate (Communion)—25c; Clark-King Discussion (Communion)—25c; The Communion by Ervin Waters—35c.

Send all orders to 1061 N. Pilgrim, Stockton, Calif.
—Homer L. King

PUBLIC DISCUSSIONS

Snow-McGuire — A discussion between Brethren John B. Snow, Jr., and Arved McGuire was held in Abilene, Tex., Jan. 23-24. Bro. McGuire affirmed that classes with women teaching some of them is scriptural; Bro. Snow denied. Bro. McGuire affirmed the scriptures teach a plurality of drinking vessels on the Lord's table in the distribution of the fruit of the vine; Bro. Snow denied.

Brother McGuire claimed no specific authority for his position. He overworked the word "generic," putting his practice on a par with incidentals, such as song books, meeting houses, seats, etc. Bro. Shaw repeatedly pointed out to Bro. McGuire that the scriptures he used were irrelevant to his propositions, and asked for a thus saith the Lord for his practice. Bro. McGuire could never do this.

Brother Snow gave scriptural evidence supporting our practice. Bro. McGuire denied, but did not disprove the Scriptures used. He admitted that our practice is scriptural. A friendly spirit prevailed throughout the discussion. Bro. Elmer Moore moderated for Bro. McGuire and I for Bro. Snow. I have a friendly feeling toward Bro. Moore and Bro. McGuire. I have a very deep love for Bro. Snow for his conscientiousness and love for the truth.

We were shown love and hospitality in the home of Bro. and Sister John B. Snow, Sr., where we made our home. We also appreciated the love and consideration shown us by the Huckleberry Lane congregation, Abilene.—Tom E. Smith

Wade-Gage—Bro. Ronny Wade and Bro. Ralph Gage discussed the cup question at Huntsville, Ark., Jan. 23-26th. Real good crowds attended the first two nights, bad weather hindering some the last two. Bro. Gage affirmed that the cup was the fruit of the vine, or that the cup was a memorial of the blood of Christ, contending that the word "cup" was a metonymy in almost every place it was used. Ronny showed what a metonymy was and where it was used as such. With all due respect to Bro. Gage, I do not believe that he understands metonymy, or else he realized that to admit the word "cup" was used literally, would mean defeat according to his proposition. All seemed to be well pleased with the masterful job turned in by Ronny. He was in complete control all the way, for he could read his practice, which was a thing the opposition was never able to do. There were at least twelve of our preachers present one night or more.

Brethren, do not be afraid to call Ronny if you have to discuss these matters in your town or congregation. He is quick and alert and very sincere in this business. He believes in preparing for matters like this. The writer moderated for Ronny, and Bro. Gage's brother in the flesh moderated for him. They were both nice fellows. Perfect peace prevailed throughout the dis-

cussion. May I add that Bro. Jack Cutter is doing a fine work in Huntsville. The brethren there were very hospitable.—Clovis T. Cook

ACKNOWLEDGMENTS

Sulphur, Okla.—We wish to acknowledge the following donations for the repair of the tabernacle: Mt. Home, Mo.—\$50; Joplin, Mo.—\$25; Southwest, Bakersfield, Calif.—\$100; Wilson, Okla.—\$20; Washington, Okla.—\$100; Sulphur, Okla.—\$400; Kennewick, Wash.—\$25; Lakeview, San Angelo, Tex.—\$50; 235 Cardiff, San Antonio, Tex.—\$5; Freland Ave., San Angelo, Tex.—\$50; Catalina, San Antonio, Tex.—\$50; Fairview, Wichita Falls, Tex.—\$100; Shreveport, La.—\$50; Delta, Colo.—\$50; J. C. Agner, Manteca, Calif.—\$20. Total received as of Feb. 10, 1967 is \$1530.

We express our thanks, too, to those congregations who could not send, but wrote letters of explanation.
—R. B. Roden

Pottsville, Ark.—We wish to acknowledge the following help received on our building: Kansas City, Kans.—\$500; Montebello, Calif.—\$25; Outside help as follows: Dr. R. D. Willard—\$250; Massey Co.—\$10; Pope Co.—\$147; Paul Combs Movers—\$100; Mars Hill Cumberland Pres. church—\$100; Western Ark. Telephone Co.—\$75; Bethel church—\$50; Benton Jones—\$5; Harold Jones—\$20; Wilikers—\$65; Mobley Constr. Co.—\$5.50. Total: \$1352.50. We are thankful indeed for this help. We began meeting in the building Dec. 25. It is located on Hwy. 64, south of Pottsville Interchange on Interstate 40. We extend our invitation to all visitors.
—Timothy Phillips, Kenneth Croxton

Walterboro, S. C.—The church here wishes to acknowledge the following contributions: La Grange, Ga.—\$100; Ft. Worth, Tex.—\$25; Washington, D. C.—\$25; Jackson, Tex.—\$50; Galena, Mo.—\$50; Wayne, W. Va.—\$50; New Salem, Miss.—\$200; Houston, Mo.—\$100; Montebello, Calif.—\$25; Temple, Ga.—\$50; Arlington, Tex.—\$25; Fairmont, W. Va.—\$50; Kenova, W. Va.—\$25; a bro., Anson, Tex.—\$25; a bro., Atlanta, Ga.—\$25; a brother, Greenville, S. C., for leadership and much labor in the construction of the building. We greatly appreciate all the help. We have the building up, but it is yet not complete.—David Crosby, Rt. 3, Box 53, Walterboro, S. C. 29488.

Armona, Calif.—We acknowledge with gratitude the following help we have received on our new building: Harrodsburg, Ind.—\$100; Chelsea church, Memphis, Tenn.—\$25; Mt. Home, Galena, Mo.—\$50; Houston, Mo.—\$50; Modesto, Calif.—\$50; Ceres, Calif.—\$50; Anson, Tex.—\$25; Fairmont, W. Va.—\$50; Coalgate, Okla.—\$50; Oak Grove, Ark.—\$50; Mena, Ark.—\$50; Porterville, Calif.—\$50; New Salem, Miss.—\$100; Huntington, W. Va.—\$100; Sunset Hts., Houston, Tex.—\$50; Beach St., Ft. Worth, Tex.—\$25; Ray Lackey, Ada, Okla.—\$300; Delta, Colo.—\$50; Southwest, Bakersfield, Calif.—\$100. Total: \$1325. We also appreciate the many letters of encouragement from those who could not help financially. May God be glorified in this effort.

—Ernie Lewis and brethren

CAN YOU HELP?

Brethren: We are appealing for financial help to build a new building; our present one is too small and is badly in need of repairs. The city and some local

contractors advise that repairs would cost more than it would to build a new one.

We estimate the building will cost \$20,000. Our present building is paid for, and we have some savings in the bank. We plan on doing some of the work ourselves. A professor of architecture at the University of Calif. and his class designed the building at no cost to us (we gave them \$100 to cover expenses). The professor directed us to an engineer who did the engineering for \$300, half the normal fee; so, for \$400 we received over \$2,000. worth of architectural and engineering work. None of these people are members of the Lord's body, so we are especially thankful for their contribution.

Brethren Bennie Cryer, Don King, James Winchester and Paul Walker and others who have labored here think the present building is holding back the cause in San Pablo and we wholeheartedly agree.

All contributions will be gratefully appreciated and acknowledged. With the help of all interested brethren and the grace of God, we will build soon. Send contributions to: Perry Allen, Jr., 718 Allview, El Sobrante, Calif. 94803. Signed: Albert Brown, Eldon Campbell, Larry Conner, John Brown, Leo Baldwin, Edgar Williamson, Jack Jackson, Robert Bumgardner, Doyle Campbell, Oscar Greer, Perry Allen, Jr.

OPEN LETTER TO THE BROTHERHOOD

Dear Brethren:

For nearly 16 years, I have been a member of the church. Ever since I can remember we have been told to follow the Scriptures, follow them in work and worship, and follow them in our lives; all of this I have tried to do. I have been taught to oppose any departure from the teaching of Christ and the apostles; this, too, I have tried to do. I know, too, that we are to stand against all modernism and liberalism. Now, to the point—there is something going on in many places where I go for which I find no scriptural authority, and that is women cutting their hair. Some tell me they are trimming it, not cutting; others will tell me they are cutting off "the dead ends" to help it grow. What I wish to know is this: Is there one passage that teaches such a practice is scriptural? In spite of well-written articles in our publications, preaching and teaching on the subject, the practice continues, being approved by some. I know we walk by faith and not by sight; that faith cometh by hearing and hearing by the word of God. What saith the scriptures is our question; we want the truth.

To those who read these words, I say in all humility, let us accept the challenge we read in Jer. 6:16. —Algie Adams, 1616 19th St., N. E., Roanoke, Va. 24012

CAN YOU HELP?

Recently my sister's husband passed away, leaving her with 8 minor children. She is able to get Social Security and County Welfare financial assistance each month. Insurance covered a debt on their car, but she now has about \$8,000 in other debts with no insurance to cover them. Local brethren and friends have been very good to help, but more is needed. She is a member of the Joplin, Mo. church. Any help she receives will be greatly appreciated by her. If you can help,

her name and address follow: Pauline Branham, 4312 Pearl Ave., Joplin, Mo. 64801. If you prefer, you may send for her in care of the writer and I will see she receives it.—Orville Lee Smith, 2113 Potter, Modesto, Calif. 95351.

MONAHANS, TEXAS

Since our last report of donations to the new congregation here, the following have helped, too: Healdton, Okla.—\$50; Bro. S. W. Lea, Brookhaven, Miss.—\$20. For this we are very thankful. A family of five have started worshipping with us since our beginning. Pray for us that we may reach more souls.

—James Vannoy

CORRESPONDENCE COURSE

We have received notice from several people that they did not receive their last lessons. If you did not, and have not notified us, please do so. The response to this course is very good. It is yours for the asking; interested brethren defray all expenses for which we are thankful.

Quite often questions are asked of us; I do not answer them as promptly as I would like. Please be patient with me; besides the course with about 200 taking it, I have a regular job as well as my work with the church here. I will answer your question in time.—Jesse French, Box 1266, Redding, Calif. 96001

IN MEMORY OF BRO J. FOSTER PRINCE

"Called home from service to reward,
Called home from toil to rest;
Thy soul from earthly scenes hath gone
To dwell among the blest."

Bro. Foster Prince was called home very unexpectedly Feb. 6, 1967, leaving many friends and loved ones. He was loved and admired by all who knew him, both as a dear friend and a devoted Christian. Bro. Prince filled the most honorable office any Christian could hold in this world—an elder in the church. He not only possessed all the qualifications of an elder and a Christian, but an abundance of each. Bro. Prince was a great inspiration to me and to all who knew him. Memories of him and his good works will follow him through many generations. Truly he will be missed by those who loved him and by those who were affected by his kind and unselfish deeds.

May God bless his devoted family in their moments of grief and sorrow.—Larry Thompson, 1007 Truitt, LaGrange, Ga.

MEETING, BIRMINGHAM, ALA.

Our annual spring meeting will be conducted Mar. 19-26 with Bro. Jack Cutter. All visitors will be welcomed; we will give the preachers in attendance a chance to speak. We will care for as many in our homes as we can. A good motel around the corner from the meeting house gives a discount every year during our meeting. For reservations you might contact the writer at 4704 - 69th St., No., Birmingham, Ala. 35206 or phone 836-4649.—R. A. Berry

OUR DEPARTED

Anderson—Bro. George Wm. Anderson, Wichita Falls, Tex., was born May 6, 1918, and departed this life, Feb. 10, 1967 at the age of 48 years. He was baptized into Christ in 1946, and was a faithful member of the Lord's church. Bro. George is survived by his mother, Sister Cora Anderson; his father, Alvin Anderson; one brother, Carl; one sister, Mrs. Alva Tabor, all of Wichita Falls. The funeral was conducted at the Owens-Brumley Chapel, Wichita Falls, with burial in Crestview Memorial Park. It was the writer's privilege to speak words of comfort to the family.—Arley D. Fancher

Beck—El Dee Beck was born Oct. 19, 1892, and departed this life, Jan. 24, 1967. Bro. Beck obeyed the gospel in 1926, and was a member of the church at Fruitland, Tex. He is survived by his wife; 2 daughters, Mrs. Murel Bolding and Mrs. Maricelle McAnear of Bridgeport, Tex.; 1 son, Charlie Beck, Kermit, Tex.; 10 grandchildren, 12 great-grandchildren, 3 sisters and 1 brother. He also reared 2 nieces, Kate McAnear, Jacksboro, Tex. and LeNell Gurnard, Ft. Worth, Tex. The funeral was conducted by the writer at Bridgeport, Tex., Jan. 26. Bro. Beck was loved by all who knew him. He will be missed.—Edwin S. Morris

Whigham—Bro. Bertie Franklin Whigham was born Jan. 26, 1887 and departed this life Feb. 1, 1967 at Opp, Ala. Bro. Whigham obeyed the gospel in 1905 at Lowery, Ala. For the next 62 years he was a faithful member of the church. Although the void he has left cannot be filled, we trust his works do follow him. The writer spoke a few words of sympathy and comfort. Interment was at the cemetery at the Lowery meeting house.—Joe Hisle

Wood—Sister Dessie Wood was born Mar. 15, 1887, and passed away Feb. 10, 1967. She was married to Jim Wood in 1903; to this union 2 sons and 2 daughters were born. She was a faithful member of the Lord's church at Daugherty, Okla., where she attended regularly, I am told, until she became an invalid. I visited in her home quite frequently the last two years; she was always anxious to hear God's word read; she always asked that we pray. Singing was rendered by members of the church at Sulphur and Daugherty, Okla.; the writer and his wife assisted. We paid our respects to her memory this way. She was loved by all who knew her; we feel her passing is a distinct loss to the church, the community and the family. Our sympathy goes out to Uncle Jim, her husband, to her children and grandchildren. May her devoted life as a Christian influence all of them.—Tom E. Smith

Clark—Bro. James Blucher Clark was born Nov. 10, 1888 in Ark. and was a resident of the Wilson, Okla. area since 1905. He passed away Jan. 16, 1967. Bro. and Sister Clark were well known in the Healdton-Wilson area, having been members of the Lord's church for so long. They attended the first meeting this writer held 50 years ago; I later baptized them, and they have been very close to me since. There was a large crowd at the funeral, conducted at the church of Christ, Healdton, Jan. 19. The many beautiful flowers bespoke the high esteem in which he was held. There are 2 sons, 1 brother, 2 sisters, 13 grandchildren and 8 great-grand-

children also surviving. Our sympathy is extended to Sister Clark and the children and others remaining. May they wend their way to a better country where partings never come. See Rev. 21:1-7. The writer spoke words of warning and comfort, with singing by members of the Healdton and Ardmore, Okla. congregations.

—Tom E. Smith

Watson—Bro. James Watson was born Dec. 9, 1886 in Indian Territory, now a part of the state of Okla. He passed away Feb. 4, 1967 at the age of 80. Bro. Watson was a staunch supporter of the Lord's church, having become a member in his early 30's. He was baptized by our late beloved Bro. Walter Bray. He lived a devoted Christian life and was loved by all who knew him; he was a very useful man; a good teacher and always exemplified his teaching by practicing what he taught. The esteem in which he was held was evident at his funeral which was attended by a large concourse of friends, relatives and brethren who came from far and near. The flowers were many and beautiful and the large singing group from surrounding congregations rendered a beautiful service that he would have appreciated. The writer spoke words of comfort from the source of all comfort, the word of God. See 2 Cor. 1:3-4. His good works and godly influence will follow after him. See Rev. 14:13; 1 Tim. 5:25. God bless his memory and give comfort and consolation to his children. May they all live in a way so as to meet him in the air with all the redeemed "to ever be with the Lord" 1 Thess. 4:13-18. Surely this is an incentive for all of us to live a little closer to God. His wife, Flora, preceded him in death in 1956. There are 4 daughters, 1 son, 2 brothers, 3 sisters, 7 grand children and 2 great grandchildren. At the suggestion of his son, Gene, Harold Watson assisted the writer at the service. The funeral was conducted Feb. 7, 1967 from East Healdton, (Okla.) church of Christ, with interment at Mt. Olive cemetery.

—Tom E. Smith

CARDS OF THANKS

Osburn—We wish to express our sincere thanks for all the cards, letters and beautiful flowers, and most of all for the prayers which ascended in our behalf, in the recent loss of our beloved husband and father, Raymond L. Osburn. Without Christian friends and loved ones at such a time as this, our loss would seem unbearable.—Liz Osburn and Sons

Prince—We express our sincere appreciation for all of the telephone calls, flowers, cards and letters which we received at the passing of our beloved father and husband, J. Foster Prince. We appreciated especially the prayers that were offered in our behalf. Please continue to pray for us.

—Mrs. J. Foster Prince and Daughters

Perser—Since it is impossible for us to thank each one individually, we would like to take this means of expressing our gratitude to all who were so kind in the loss of our loved one, Susie Gay Perser. At a time such as this you appreciate the comforting words and acts of kindness from others more than words can express. The sisters from the congregations in and around Arlington, Tex. deserve a special word of praise for preparing and serving the food that was brought to

the Spradley home. Those from Dallas and Ft. Worth took their turn; this kind of cooperation is a good example for all to follow. In these days of high cost of living, we realize it was not easy for those who traveled great distances, and who missed their work in order to attend the funeral. To those who participated in the funeral service we owe a special thanks; each did a splendid job. Bro. Will Perser, Luvilla Spradley and I say thanks so much to all of you for your cards, flowers, kind words, and thoughtful deeds in our sorrow.

—Homer A. (Sonny) Gay

BONDS OF MATRIMONY

Whitworth-Fancher—Mike Whitworth and Lynda Fancher, both of Frederick, Okla., were united in marriage, Jan. 20, 1967 in the church of Christ, at Frederick. It was a beautiful wedding. Mike was a handsome groom and Lynda a very beautiful bride. It was meticulously planned and well-coordinated. The floral offering was attractive and very fitting in its background setting. A large crowd attended the ceremony which was said by the writer. May God bless them as they set out on their long journey through this world towards the open city that is called heaven.

—Clovis T. Cook

Spoons-McGaughy — In an atmosphere of holy solemnity, Chester Spoons and Doris McGaughy were united in marriage at 8:00 p. m. on Dec. 27 in the McGregor, Tex. church. Doris and Chester are faithful members of the Church and have been for some time. The Christian home they have established will be a valuable asset to the church here or wherever they may be. In that Chester aspires to preach the gospel and has a wife who will help fulfill his purpose in life, we believe they will have what we wish for them—a long happy life together. I officiated.

—J. Wayne McKamie

Johnson-Smith—Carl Melven Johnson and Phylis Kay Smith exchanged wedding vows in the presence of near relatives, friends and brethren in Christ, in the evening of Dec. 13, 1966 at the Texas Ave. church of Christ, Healdton, Okla. Both are devoted Christians, having been reared and trained in the church. We predict a bright future for them. May God bless them with a long and happy life together, "Laying up in store for themselves a good foundation against the time to come that they may lay hold on eternal life" (1 Tim. 6:19). The writer had the honor of being their officiant.—Tom E. Smith

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

—Troy R. Miller, Rt. 2, Box 307, Galena, Kans.

—Kerry W. May, Rt. 1, Box 1, Galena, Mo.

—David Hendrickson, 11351 E. 36 N., Tulsa, Okla.

—Dwight Hendrickson, 11351 E. 36 N., Tulsa, Okla.

CONFESS, WHEN? —

(Continued from page one)

lieve? I have done no small amount of research on this question in recent months. I do not find among the material that I have consulted enough evidence to indict the King James translation for the wording of Acts 8:37. With no more knowledge than the average person has of Greek manuscripts, we must dig a little deeper and trust a little more. Paul said, "For we are not as many, which corrupt the word of God;" (2 Cor. 2:17). This was written about A.D. 60 before the day of translations; hence, the act of changing and using the word of God for personal advantage and gain began with the earliest manuscripts and continues with us until this day.

The Received Text, which was used as a basis in translating the King James Bible in 1611, was a collection of canonical manuscripts written in the Greek language and did not receive the name Textus Receptus until the days of the Elziver Brothers in 1633. In the preface of that Greek New Testament was printed these words: "Therefore thou has the text (textum now received (receptum) by all, in which we give nothing altered or corrupt." It is very difficult indeed, if not completely impossible, to pinpoint a date when the Received Text came into existence. The gathering of the sacred, God-inspired manuscripts which fixed the Bible canon, seems to have been directed by a special act of God's providence. It was not done by the decree of any church council, nor by formal agreement of men. The process seemed to be gradual, Spirit-directed, and genuine. It is only reasonable to assume that the closer one gets to the fountain head, the purer the stream. Mr. Jasper James Ray says in his Eye Opener Publication titled "God Wrote Only One Bible" P. 78: "At first the

Received Text was known as the Greek Vulgate (Ref. 30, P. 102). Vulgate means that which is popular, the usual or best known and most used by the majority of the people. This was the text used by the Apostles in separate manuscript form." If this is true, and I doubt it not, you cannot get much closer to the Apostles than this. So, my conclusion is: Acts 8:37 relating the confession that the eunuch made could very well be genuine, for it is recorded in the Received Text.

In Rom. 10:9-10, Paul says, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Now let us use a little common sense and see if we can determine when this mouth confession is to be made. Paul reverses the order inverse 10, and puts faith before confession, and this is right. How could a person confess that he believed that Jesus Christ was the Son of God, if he did not yet believe? The confession is to verify his belief. Now we have learned that confession comes after faith. By the same law of reason, the confession must precede baptism, or else we would have no way of knowing if when we go to baptize a person, we are baptizing a believer or unbeliever. "He that believeth and is baptized shall be saved" so said the Lord, teaching us that baptism is for believers (Mk. 16:16). When a man confesses his faith in Christ, he is telling us that he has become a believer. If he refused to do it, then by what authority could I baptize him? What is our conclusion? (1) We have learned that there is more proof for the confession of Acts 8:37 than there is against it. And, that if it is an interpolation other passages of Scripture certainly make the confession essential, and a part of God's plan of salvation; (2) That the mouth confession of Rom. 10:9-10 is real and comes after faith; (3) That in order to baptize believers (Mk. 16:16) one must confess his faith in Christ (Rom. 10:10) before baptism. In reality, this is what we teach and believe. We always have, and I think that we always will. Why should anyone want to teach otherwise and gamble with men's souls?—809 Lyons, Kansas City, Kan.

A HISTORY OF THE CHURCH IN MALAWI —

(Continued from page 3)

were allowed to leave for home, the church of Christ people were forced to stay. They were moved to better quarters but still suffered. Mary Bannister wrote: "Last night was a wild cold night. I wrote the governor asking for permission to go out but have not yet received any reply—it is wretched in here." Mary Bannister was ill; the Philpotts were ill; Hollises children were ill. They watched over the weeks as prisoners were brought in. Some were their workers. This also added to their distress, for some were hanged, and others imprisoned.

Finally, after being confined from Jan. 25, 1915 to Mar. 19th, they received news from the officials. They would be released but on one condition — that the Hollises leave the country. The others could stay providing they did no teaching, held no meetings, and remained in the district they were in, unless otherwise granted permission to leave. At the mission stations, schools were closed, some houses were burned, and

worship forbidden. Still other wretched things happened, but this is enough to show the suffering that was endured to get the church of Christ started in Malawi.

It looked as if the officials had put a complete end to the church of Christ. However, such was not the case. Indeed the cause suffered for several years, but today the church of Christ is a prominent religious group in this country, showing that it takes more than physical force to stop the work of the Lord.

There are several hundred churches of Christ in Malawi today. And as far as I know, they all had some connection, to begin with, to the original work begun by George Hollis. True, there was a lull in the work for several years; however, we hope today the work is going forward in such a way that if Bro. Hollis were alive he could feel his efforts were not in vain. We can never emulate the sacrifices of these early workers, but we do trust we can do our small part without complaining and without thinking we are sacrificing anything, for we are not.—Jerry L. Cutter



James R. Stewart, 601 So. 4th St., Waco, Tex. 76706, Feb. 6—The church here at Circle Rd. is doing fine. Recently, there have been 5 baptized, and 4 confessed sins for which we are so thankful. Recently, I have preached at Circle Rd., Live Oak, Hoytt and Sand Grove. Two have been baptized at Hoytt lately.

J. F. Graham, Rt. 1, Box 118, Washington, Okla. 73093, Feb. 25—Here are 3 subs. I appreciate the job Bro. McCord is doing in publishing *Old Paths Advocate*. Our meeting at Lexington, Okla. will be Mar. 31-April 9, with Bro. Leon Fancher, Mena, Ark., doing the preaching. We ask the prayers of all the faithful.

George Berry, 436 Russell St., Winters, Calif. 95694, Feb. 9—We do love the messages we read in *Old Paths Advocate*. We miss Roy Lee Criswell since he left us, but the brethren from Lodi and Sacramento help us each Lord's Day. Johnny Long helps us on Wed. evening; he also brings other young teachers to help. Pray for us; here is our sub.

Clovis T. Cook, 809 Lyons, Kansas City, Kan. Feb. 13—Since last report I have preached at Frederick, Okla. and also Stroud. Preached here at home several times to large crowds. We had Bro. Jerry Cutter, here at 10th and Ray Streets congregation on the Kansas side this weekend. We baptized one young man last night. I am well pleased with the way things look over the brotherhood.

Paul Walker, 1328 Santee Dr., San Jose, Calif., Feb. 25—We recently enjoyed a good sermon by Bro. A. J. Mason. In addition to the work here, I have recently

enjoyed visiting and preaching at 64th St., Sacramento, San Pablo and Stockton, all in Calif. I am very happy to see San Pablo making steady progress toward their new meeting house. It is my sincere opinion that a new building there will be a great step forward in the Lord's work in the San Francisco Bay area. Here are 2 subs.

Gene D. Hopkins, 1551 N. Irvington Ave., Tulsa, Okla. 74115, Feb. 20—The congregation at 11th St. Acres is still faithful in worship. We are still small in size; we hope to grow. A few of our preaching brethren have come our way the past several months: Brethren Billy Orten, Garry Macy, Jack Cutter, Richard Nichols, Ronnie Wade and Jerry Cutter. Bro. Van Butts comes once a month. We are glad to have faithful brethren come our way. May God bless all the children of his Son's kingdom.

F. H. Lichapa, Namphungo Vlg., P. O. Mikolongwe, Malawi, Africa. There are about 50 Christians now meeting here in Blantyre. We need a meeting house; please help us. I am with Bro. Cryer, and am very, very glad that Bro. Criswell arrived Feb. 3. Jan. 7, I associated with the Solhi church; Jan. 16, I was at Chakwajana where I was baptized; Jan. 23, I was at Rochi church where 2 were baptized. The work here continues to progress. I need your good will, and kindly, humbly request your prayers.

R. B. Roden, 112 Kelly Dr., Moore, Okla. 73060, Feb. 15—This month has truly made us realize how suddenly things can happen; we send our sympathy to the family of Raymond Osburn, Covina, Calif., and the family of Foster Prince, La Grange, Ga. We know these brethren will be missed so much; this writer highly esteemed them both. The work here continues to keep us busy. We plan to be at Houston, Tex., the third week-end of Feb., and at Arlington, Tex., Mar. 19. Lord willing, I will be in a meeting at Columbia, La., April 7-16. Do pray for the work.

Miles King, 1533 Camden Way, Norman, Okla., Feb. 16—The church here does well, with visitors at our services. The past week, Bro. Richard Nichols and I have been showing some color slides on baptism; this seems to be a good way to enter homes and teach the truth. I can certainly see the need of our stressing personal work. We are glad to have Bro. Jerry Cutter again in our area. He plans to work with the church here during Mar. We express our sincere sympathy to the families of Brethren Raymond Osburn and Foster Prince in their great loss. Truly two devoted workers in His vineyard have passed on.

Jim Hickey, 5012 Cranfill Dr., Dallas, Tex., Feb. 14—The church here is doing fine; we enjoy working with the brethren. Royce Shelton, a new convert here, has begun teaching, and does real well. In the last few weeks, a couple of families have moved here. Last week, Joe Martinez baptized a young man here. Last Lord's day I enjoyed visiting with and teaching for the brethren at Arlington, Tex. Our work here will end the last of May. Mar. 17-26, we will be at Covina,

Calif. for a meeting. June 9-18, we will be at La Grange, Ga. Joe Hisle will hold our meeting here in June. Paul Nichols will come in Aug. When coming through Dallas, stop and worship with us.

Ralph E. Mustard, 8592 W. 63rd Pl., Arvada, Colo. 80002, Feb. 1—May I commend the nearly 200 brethren and friends who are taking the two Bible correspondence courses. I continue to receive letters of thanks and commendation from brethren throughout the brotherhood. May I again remind brethren that these courses are free to those truly interested, yours for the asking; all we need is your name, address and zip code. Several congregations take the course in numbers for the benefit of their young and their old. Please designate the course you prefer, "Studies in the Bible," or "Foundations of Faith." Both are excellent. I enjoyed the Jan. issue of the paper very much. Brother McCord does an excellent job.

Rodney R. Ross, 902 S. 10th, Duncan, Okla. 73533, Feb. 6—The work at Pontiac, Mich. ended Jan. 29. During our period of stay there were nine confessions of faults and three baptisms. Two of these baptisms came on Jan. 22. We are expecting much from this young couple who have three young children. Already they have been an inspiration to many in Pontiac and the surrounding congregations. We enjoyed so much the time spent in Pontiac, and look forward to visiting with the brethren there from time to time. We have now begun working with the Duncan, Okla. congregation, and expect to be here through Aug. We have plans for several things, and as they materialize, we will report them. Pray for the work here, and everywhere throughout the world.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif. 93306, Feb. 24—The congregation in Southwest Bakersfield continues to keep busy in the Lord's work. We now have about ten teachers, and we have been having some good teaching by these men. We have been having results all along, and this week we had one restoration. We continue to teach publicly and from house to house. We are now in our fifth year of radio teaching over the same station, KUZZ, Bakersfield. Arvin and we jointly support this program. God has been good to us. The Lord willing, I will be in a meeting at Porterville, Mar. 3-12; Lodi, April 16-30. I have been asked by the church at Oklahoma City if I would agree to go to Africa again the first of 1968, and I am considering it. May the Lord bless all the faithful everywhere.

Jesse French, Box 1266, Redding, Calif. 96001, Feb. 14—The work here goes on with greater interest and a desire to please Him Whom we serve. In the past few months several of our young people have obeyed the gospel; we are proud of them. The boys take an active part in the worship. Bro. Mike Campanes not long since gave a real good lesson; every third Lord's Day, Bro. Newman from Yuba City is with us. Those passing this way will find a welcome. We ask your prayers that we may do all things according to the pattern. In

the past elections in the state of Nevada, a new governor was elected, and a new warden of the state prison was appointed, so we hope and pray conditions will be better, as there are still boys who want to be baptized. We ask the prayers of all in this effort. May God watch over us all.

Edwin S. Morris, 19520 N. McKinley, Oklahoma City, Okla. 73114, Feb. 20—The work here at 21st St. continues to progress. One man was recently baptized, and his wife was restored. We are studying with another family that we feel will soon obey the gospel. We plan a study on the "Eldership" in Mar. Bro. Cutter and I will conduct it. Jerry is living here now, and he and I will be working together in this area for some time; I enjoy being with him. The meeting in La Grange, Ga., Feb. 4-12, was hindered by the unexpected death of Bro. Foster Prince who was an elder in the congregation. He had been a member for many years. He will certainly be missed, especially in his song-leading. Our sympathy goes out to his wife and children and other loved ones. There were visitors from several neighboring congregations during the meeting. We made our home while there with Bro. and sister E. H. Miller and they certainly made us feel at home. Bro. Miller is able to walk with a cane now instead of crutches. God was certainly watching over them in the accident. Pray for us.

Jimmy Franklin, 6308 Yellowstone, Kennewick, Wash., 99336, Feb. 17—Since we began work here Dec. 1, we see progress; members are showing greater interest in working for the Lord; we are happy, for this is the first step in the growth of the church. After having studied with the McDonald family here, we were successful in restoring her and baptizing him into Christ; she had believed in Sunday School and more than one cup in the communion. At least seven people who attended services are not members, but are showing interest in becoming such. Should anyone know of those in this area who are interested in the church, please let me know. I preached in Yakima, Jan. 29; this week-end, Feb. 19, we plan, Lord willing, being at Tonasket. We hope to schedule meetings for these congregations this year and help in any way possible. Your prayers are earnestly requested for the work in this area. May God's blessings rest upon all the faithful.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Feb. 23—The church here has suffered one of the worst blows since it was planted many years ago; Bro. Foster Prince passed away Feb. 5. It was the first day of Bro. Morris' meeting here; the family and church can long remember his last day; he was present at both services Lord's Day, and enjoyed the social gathering for lunch with most of the members in the afternoon. He closed the morning service with the song, "The Lord Be With Us;" shortly after retiring that night, Bro. Prince passed away. Others will hold his position, others will stand in his place and the work will go on, but he will never be replaced. The work in Greenville, S. C. is still going on; we baptized another young man this last month. We plan to be with the church in Walterboro, S. C., Feb. 26, then back to Greenville for one more month before leaving for the field for meetings. April 9-16, we will be at Bandy, Ky.; April 22-30, at Mtn. Grove, Mo. We look forward to the work this year, and hope to meet many more brethren. Pray for us and our efforts.

Roy Lee Criswell, Box 573, Blantyre, Malawi, Africa, Feb. 13—Since last report the Lord has permitted us to travel many miles safely. We left Calif., Dec. 19, arriving in Okla. for a brief visit with our loved ones. While there I had the opportunity of preaching at Washington, Norman, Okemah; Capitol Hill and 21st St., Okla. City. It was certainly good to visit with so

many preachers during the meeting at New Years. In the afternoon of Jan. 16, we left Okla. City by plane for Malawi; it was wonderful to see so many brothers and sisters who came to see us leave. Enroute, we stopped in Scotland to visit and worship with the brethren. Their hospitality was wonderful and to be with them was strengthening. We flew from Scotland to Jerusalem, staying 3 days. We visited Bethlehem, Bethany Jericho, the river Jordan and the Dead Sea. We made our way to Malawi, Jan. 30. Since arriving we have been busy getting settled in our new home. Malawi is very beautiful this time of year. It is good to be associated with Bro. Bennie Cryer and his family. The African brethren are very concerned and interested in the work of the church over here. We hope and pray the work can be carried on for several years to come. Though the church has grown considerably here, it is yet in its infancy. Our love to all in America. Pray for us here that the Lord's will be done in all things.

E. H. Miller, Box 538, LaGrange, Ga. 30240, Feb. 24—We had three wonderful services Feb. 4-5, as Bro. Morris began our first 1967 meeting; everything was looking good. After Sunday night's service, we visited and talked until near mid-night; another good meeting was now in progress! But then, about 1:00 A.M. the telephone rang! Bro. Foster Prince had passed away in his sleep. Oh, what a shock it was to us all! The third elder of the LaGrange congregation had been called to rest. He had worked with the LaGrange congregation for about 35 years. We had worked together as Christians for a long time, then he had been ordained a deacon when I was ordained an elder more than 20 years ago; then later he was ordained an elder and other deacons were ordained. We continued working together with the deacons and other elders, protecting the flock from the wolves, feeding and doctoring the lambs and the sheep, leading back to the fold those who had drifted astray. He will be missed by this congregation and the nearby congregations for years to come. The meeting was discontinued Mon. and Tues. nights, then continued through the following Sunday night's service. Bro. Morris brought us some wonderful lessons; there was one confession of faults, and I feel sure all were strengthened. I am now off the crutches, and on a walking stick. I am so thankful! Just a few more weeks and the Dr. thinks I can lay the walking stick aside, too. The Lord has wonderfully blessed each of us. I understand the boy that slid into us is to be tried next month for speeding and driving on the wrong side of the road. The law didn't hold us accountable in any way, for which we are thankful. Wife and I are looking forward to meeting many of our old friends in the Reading, Ohio meeting, April 30-May 7: We are also to be with the congregation at Milford, Mich., April 26-28, where we will meet many more of our old friends of years gone by. We still have two of the communion sets made in England. The cup and matching saucer which is large enough for a bread plate is made of nickel silver, then silver plated, and sells at \$31.00 per set post-paid. We also have a few of the books, "Proof Cups and Classes are not Scriptural," at 30c each. The type is now being set for the book on, "Do We Break Bread Like Jesus Did?" It will be the same size as the books on "Fermented Wine or the Fruit of the Vine?" and "The Langston-Miller Debate Concerning Fermented Wine or Unfermented Wine in 'The Lord's Supper'" (those two are 15c each, or both for 25c).

There are thousands hacking at the branches of evil to one who is striking at the root.

If we take care of our characters, our reputations will take care of themselves.

A moment of worldly pleasure may be followed by an eternity of regret.

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. XXXVIII

LEBANON, MISSOURI APRIL 1, 1967

No. 4

SISTER NELSON NICHOLS' ILLNESS

At this writing, Sister Carlene Bednar Nichols, wife of Bro. C. Nelson Nichols, Jr., lies gravely ill in an Oklahoma City, Okla. hospital where she has undergone surgery for removal of a massive brain tumor. By way of long distance telephone, we have permission from her husband to mention this to our readers. Such a tragedy in any family is a time of crisis in more ways than one; one of the crises is most usually financial, and why not with so many specialists, round-the-clock professional nursing care in an intensive care unit, transfusions, and many other necessary, expensive items. It is my hope that brethren will respond to Carlene's hour of need. By several congregations sending in this necessity, much of the burden can be lifted, and no one will lose anything, but gain a little more to redound to our account over yonder. What will you do, brethren? Whatever it is, won't you do it immediately for her? This is most urgent! The address: C. Nelson Nichols, Jr., 107 Briarwood, Moore, Okla.

—Don McCord

DISTINGUISHING BETWEEN FAITH AND OPINION

In distinguishing between faith and opinion, as they affect the individual's obligation to unity, one of the main difficulties is the problem of making a proper, clear-cut distinction. There must be unity in matters of faith; but in the realm of opinion there must be liberty, generosity, proper consideration and the right attitude toward one another in order for the "unity of the Spirit" to be kept in the "bond of peace." The realm of faith is the realm where there is no choice—"Faith comes by hearing and hearing by the Word of God" (Rom. 10:17)—for God has chosen and man is not at liberty to follow his own pursuits or make his own decisions. He must either decide to obey or disobey. This is the alternative in the realm of faith.

In the realm of opinion God has not spoken, but has left man free in keeping with the principles of righteousness to make his own decision, follow his own choice, and exercise liberty. There are certain restrictions to be observed in this liberty: 1. One must not violate his own conscience (Rom. 14:23; 1 Cor. 8:7). 2. One must not by his example lead a brother to violate his conscience and thus to sin (Rom. 14:13-16, 19-21; 1 Cor. 8:7-11, 1 Cor. 10:28-33). 3. One must extend to

(Continued on page 8)

OUR HERITAGE RESTORATION

By Orval B. Johnson

For many years I have been engaged in the preservation and restoration of many historic buildings in California. In all this work a constant reminder has been the great need of saving our heritage in spiritual and religious things, too. The great truth of a building, fitly joined together with all members of God's great family, has been a guiding factor for whatever success I may have attained, in efforts to restore old historic buildings to their original nature.

A few years ago school children donated nickels and dimes to restore a little red brick school house in its setting, at the top of a hill, in one of the old mining towns of California. One day a little girl was at the site with her parents and brother. She had donated her dime, along with some three hundred thousand other school children, to save this part of our heritage. Her prime concern was, "What will my dime do in restoring this old historic building?" It was explained to her that her dime would apply in properly securing one of the old hand-made bricks into its rightful place in the building. That this brick, along with all the other bricks properly secured, would make the building fitly joined together, for many years. The little girl was overjoyed at the part her dime would play and exclaimed as only a wonderful child would, "My brick will help hold all the other bricks together; they will all be friends with one another, doing something good for our country. What words of wisdom from the mouth of a child! Could we not well use this simple principle of understanding to know our part, in the Great Building of God? Faith, purpose, determination, never faltering, clean, broad and deep, as the purest blue lake.

Restoration and preservation of our heritage in Bible things present a spiritual satisfaction that is somewhat difficult to explain. It could be the overwhelming desire to delve into the past and even attempt to live over and do things the way they were done years ago. There is decidedly one definite truth in restoration. A person must be interested in doing something, have a measure of faith in this type of work, let it get into his blood to be able to accomplish the desired result.

The accumulation over a period of years of thick layers of false work is a common characteristic of many religions. When one is willing to dig through this false work day after day, just to find out how true religion

came into being, there is evidently more to it than just a job.

In most instances, workmen who stay with this type of work could be just as gainfully employed in new and modern methods of religion. They would not have to continue with the sometimes unpopular task of Bible practices. Their work could be laid out for them days in advance. Authenticity would become the exception rather than the rule. They would not have to worry about digging into Bible facts for the real truth. Leaving a skeleton standing until reinforcing with truth to secure the faith would be of small matter. What if the walls of a false work did crumble? Another could be builded like it in short order.

Of course, the easy thing to do, the most simple, the path of least resistance would be to demolish the old tried and true structure of religion, clear away the remnants and construct a replica of the original or authentic structure. In following this course of action, a popular course could be followed. It would make little difference how far deviations were made from the original. For when this is done, that which remained of the past is destroyed. That which represents the early Church or the early religion is forever lost. The sweat, toil, tears and disappointments represented in each stone in the Great Temple of God, the deft craftsmanship in true finishes are laid to naught.

It has been said that in reading a book of great interest the characters seem to actually come to life in the mind of a person. Nothing could be truer of a person whose interest is in the preservation and restoration of the Church of our Lord. It is so easy to see the workmen of old, all intent and with that definite purpose in heart of building this great family, determinedly pursuing their labor. Every act performed in shaping the image, every bit of false work removed, and every stone precisely cut to God's pattern represents a few steps farther in the glorious work of restoration of the church to its real glory. When you can almost hear the ring of the voices of the apostles proclaiming the Gospel, hear the ripple of the water as those who dared, are born of water and the Spirit, as you methodically search the Scriptures and the hearty singing of Christians, then we would say you are headed toward making a good workman in the restoration movement.

The character and charm embedded and deep-rooted in God's truths, work and practice of the Church, the manner in which things were done, or the lack of a complete understanding of the principles involved, from a modern standard, all have a very deep meaning in authenticity. It is impossible, scripturally or spiritually, to measure God's building by modern standards.

Questions may arise in the course of the restoration movement for which an answer is difficult to find. However, there is one solution that should govern. Authenticity must govern above everything else. When a sacrifice is made even on one thing that we know to be authentic, we have then defeated the purpose and intent of restoration.

First of all, with the decision to have an active part in this great restoration of our heritage, one must understand the basic principles involved and determine what is to be the guideline; also the purpose of one direction must be fully projected toward the end result to be attained.

Determination is a characteristic that must be re-

flected in the lives of those who would preserve the true Church and have a part in the great restoration. We could very well say that, once this is the intent and purpose, with the proper projection, the authentic period of this great building of God will present the appearance it did at the beginning. We mean by this that in every aspect it will appear the same as it did when it was first built.

One important thing to remember, what we are today, we owe to those gone before. Because of this, no attempt to improve the authentic original should be made for any reason. When this is done we would be compelled to ask the questions: Why bother at all to find out how the early Church was built? Why go to the trouble of actual research on our activities? Why endanger the work of others who energetically and faithfully pursue their labors, by weakening the frame work, which could become a pile of rubble at their very feet? The many, many, painstaking hours that are required in research is well worth the time and effort. Again, can we justify deviations from the original for our likes and dislikes?

What then is our course of action? Is there a method to follow, and if so how? There is most decidedly a course of action and methods to follow especially where there are fragments of the past and the early Church still standing firm in many places. Have you ever heard the expression about an old building, "If these walls could only talk?" Would you believe it if someone told you they really could? Strange as it may seem to some, an old building, an old photograph, a stone, a piece of wood, brick and adobe walls can tell us a lot about the past. Of course we must know how to listen. It is so easy to make this application to religious restoration efforts.

It requires a great deal of training and wanting to learn, to find out about something hundreds or thousands of years old. A casual glance now and then just simply does not provide the training required to properly restore. Observation is good and perhaps needed but it does not tell us the steps to take. How easy it would be if it were that simple! We believe that in almost every instance the right answer can be found, if the proper course is followed.

Becoming acquainted with our task at the outset is an important factor. One should never discredit the memories of the stalwart soldiers of the Cross. Gaining their faith and confidence and leading them on to recall the "good old days" of their labors in God's vineyard may lead to many an important finding of great religious historical value. Every lead might not be entirely accurate, but a fragment of the correctness of the recollection may bring to light a very important discovery. Again may we say, "Never discount the story of an old soldier." It could turn out to be accurate.

By all means we should welcome the knowledge of Bible historians. A person who builds a house would beyond doubt need the services of trained craftsmen. Likewise, we who restore, to be historically correct cannot afford to do without the Great Architect's guide book. Obtaining authentic data is just as important as applying authentic finishes to a structure. The touch of the skilled workman who believes in his task being done well, adds a lot to the authentic finish.

The combined effort of many is useful and necessary in a successful program. Evangelists, bishops, deacons,

leaders and members of congregations must apply their skills for a successful end result. In restoration of an historic building, even though the architect or designer has been gone many years, the old building tells the story of its authentic nature. Even the smallest detail must be studied. Once this detail is destroyed its meaning is completely lost. How true this is in the great task of spiritual restoration! So many times details are either overlooked or destroyed that help to tell a part of the story. All the things we have mentioned are just as necessary as the restoration itself. Without them time would be uselessly spent and the restoration never completed.

You perhaps have gathered by now that we favor authentic restoration. We would ask, "Why not?" We have the perfect Guide, an infallible specification—and the drawings all laid out for a true restoration. No greater course can be followed, no nobler task performed, with such great satisfaction; here and finally the reward of eternal life for a job well done.

With this in mind, we go forward to preserve and restore a part of our precious religious heritage. (Reference: New Testament).

THE BIGGEST JOB ON EARTH

By Luther Boek

The biggest job on earth today is not the task of winning the war in Vietnam nor finding the solution to the racial problems existing in the United States; neither is it finding a solution whereby we can peacefully co-exist with Russia and Communism. The biggest job in the world today is found in Eph. 3:9. "To make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

Jesus said, "my work is to do the work of him that sent me"; we should seek no less. He also said, "I am come that they might have life and that they might have it more abundantly." The apostle James is consistent with this when he says in James 1:21, "Wherefore lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted word which is able to save your souls." In Eph. 1:3, we hear the Apostle Paul saying, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

With such God-blessed promises, why should not we be content to lay aside the excesses of life in the hope of a brighter future? Instead, we can hear God's reproach to Israel upon our own generation—Jer. 2:19 says: "Thine own wickedness shall correct thee and thy backslidings shall reprove thee, know therefore and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. For of old time I have broken thy yoke and burst thy bands, and thou saidst, I will not transgress, when upon every high hill and under every green tree thou wanderest playing the harlot. Yet I planted thee a noble vine, wholly a right seed, how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre and take thee much soap,

(Continued on page 8)

HISTORY OF CHURCHES IN MALAWI

David Livingstone was a missionary doctor. He first reached the shores of Lake Nyasa in 1859 (now named Lake Malawi) and was to shortly see what was to tear his spirit and change his life and that of this little nation of Malawi. He saw Africans that had been sold to Arab slave traders for a bag of salt, a goat, a little cloth, or some other worthless object being led to the slave market with necks tied to a long pole. He watched as these helpless captives were forced to watch as their homes were burned to ashes before being transported to Zanzibar.

So through the compassion and concern of Livingstone (and soon after others) missionary efforts began in Malawi. These efforts were first conducted by the CCAP (or Presbyterian church). And although we would differ with these people on certain doctrinal points, we can do nothing but admire their early work in this country. Drs. Livingstone, Laws and others were convinced the immediate need was the gospel and education. They were convinced that through these means the slave trade could be stopped. One would be wrong to say they single-handedly ended the sale of men, but they certainly contributed more than their share to its demise. The slave trade ended in 1896.

Other missions opened up late in the 19th century. The Dutch Reformed Church came in 1889 as well as the Roman Catholics. The Seventh Day Adventist Mission came in 1891, and the Seventh Day Baptist in 1899. The churches of Christ have a history dating from 1909.

Our greatest interest must naturally lie with the history of the church of Christ. However, at this time brevity is of prime importance, so we will wait until a later report to enlarge on our history in this country.

As I have already mentioned, we must truly admire the early work of the Presbyterian church in this country. I feel we have much to learn from them when it comes to determination and perseverance. The following will indicate what I mean. In 1880 concerning Dr. Laws, it is reported, "It was very difficult for him to get the consent of the people at home. Many thought that the mission had become a failure. By this time there were five graves at Cape Maclear, 20,000 pounds (about \$55,000) spent in 5 years, much hard work—but only one convert." They did not give up. Money was received and more missionaries. Churches were built, schools and hospitals opened as well as the Bible being translated into Chinyanja. And today, after almost a century has passed, the Presbyterian church is the most prominent church in Malawi, and if there was a state religion it would be the Presbyterian. Their influence reaches every corner of this land. It is felt in religion, education, government and business.

Now to digress from my main theme a little, I think there is a good lesson for us to consider in this, the above mentioned. Scripture says, "Where there is no vision, the people perish." More and more the churches are using long-range plans. More and more are willing to spend and be spent. But how many of us are planning on leaving lasting imprint on people living 100 years from now? How many times instead do we lose heart unless we get some spectacular early results. For us who may, we should (if nothing more) consider our predecessors in fields like this. Consider

(Continued on page 9)

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879. Send Form 3578 to D. B. McCord, 1414 North Albertson Ave., Covina, Calif. 91723.

EDITORS

Homier L. King 1061 No. Pilgrims, Stockton, Calif. 95205
 D. B. (Don) McCord... 1414 N. Albertson Ave., Covina, Calif. 91722
 Clovis T. Cook 809 Lyons, Kansas City, Kan. 66101
 Ronny F. Wade .. Box 3636 Glenstone Sta., Springfield, Mo. 65800
 Edwin S. Morris..... 10620 N. McKinley, Oklahoma City, Okla. 73114

PUBLISHER

D. B. (Don) McCord... 1414 N. Albertson Ave., Covina, Calif. 91722

SUBSCRIPTION RATES

Single Subscription One Year \$2.00

Printed by Laycook Printing Co., Jackson, Tenn.

THIS AND THAT

Back on schedule—Would our readers and contributors of material, field reports, etc. please take notice that with the June issue we plan to be back on schedule; that is, material for June issue should reach us as soon after May 15 as possible so we can go to press in time for you, our patient readers, to receive your June 1st issue as soon after June 1 as possible. The way is not yet clear how we can accomplish this and have the time to do it, but the Lord will help us make a way, I know. The May issue, Lord willing, will not reach you much ahead of the June issue. Your patience and understanding are certainly appreciated, be assured. To those who could not understand our being off schedule, and were upset at not getting your paper on time, we offer a special apology.

"Fellowship and Recreation"—In Bible Herald, Aug. 15, 1956, Bro. Fred E. Dennis under this caption says some things that will surely interest our readers; he says them so well, and expresses my convictions so completely, I want to share them with many others, who, too, will benefit from them. Hear him, please: The two words that stand at the head of this article are certainly being bandied about with reckless abandon in these days. The word "fellowship" is being used without any regard to its connotation in the Bible. One preacher said it was getting so that when he heard the word "fellowship" he could smell the coffee! If you use it in a Bible sense you will "smell no coffee." Brethren will provide for a recreation hall and call it a "fellowship" hall." Why not call it what it is?

Don't worry about fellowship. Just preach and teach the gospel and get people to walk in this light and the fellowship will take care of itself. We have "full fellowship" when thus we walk. Maybe we had better read it: "But if we walk in the light, as he is in the light, we have fellowship one with another" (1 John 1:7). Dear brethren, that is the "fellowship" that all Christians are interested in.

I can't find anything in the Bible about "recreation" or I would write a little on that. I suppose that folks need a little recreation, but this I know that the church

is not in the recreation and entertainment business. The great business of the church is to preach the gospel and care for worthy poor. This "recreation business" should have no connection with the church in any way either by public announcements, through church bulletins, gospel radio programs, etc. Providing recreation belongs to the home and to individuals and not to the church as such. It seems to me that some brethren have gone almost "stark crazy" and "hog wild" over these adjuncts which belong to the home. Let us keep them where they belong. And we hear much about our "youth problems" and "youth programs" and "youth meetings." Did they have any youth in the early days of the church? Folks back there were more prolific than they are now, but it seems that the brethren were so busy going everywhere preaching the gospel that the "youth" created no special "problems." It is my candid judgment that one of the greatest "problems" facing the "youth" of our day is the way that the "adults" behave in the church of God. In some places elders and preachers are leading the "parade" with their skating rinks, ball clubs, swimming parties, etc. Shame and more shame! Brethren, let the church be the church. These are perilous times. May the good Lord help us to keep our feet on solid ground. Get busy with the old sword of the Spirit.

"A Plea for Simplicity"—Under this caption recently in Apostolic Doctrine, Irvin Himmel presents an "eye-opener"; those who love simplicity that is in Christ, "old-time religion," plain, gospel preaching will like this. The last 2 paragraphs are especially interesting. Here him, please: The pulpits of America are filled with Doctors of Divinity and men who aspire to be theologians. The masses of the people who attend religious services hear philosophical lectures presented in long, theological terms that have little meaning. The Doctors parade their ecclesiastical titles. These theologians quote everybody except Peter, Paul, and Jesus. John Doe sits in his pew and wonders what it's all about.

Many religious journals abound in the same philosophical-ecclesiastical jargon. John Doe needs an unabridged dictionary at his side to decipher the technical terms, and about all he can do with the Latin, Greek, and Hebrew is to skip over it. It is no wonder that he limits his reading to the news reports.

How refreshing when an old-fashioned gospel preacher takes the stand and presents a down-to-earth Bible lesson! He fills his sermons with scripture quotations and urges his hearers to obey God. John Doe knows exactly what the point is and why it is being made. The truth is not hidden in obscurity. People go away with their minds on Jesus Christ, not on the skill and knowledge of the speaker.

The people of our generation need the bread of life. Too long have they been fed with the husks of human philosophy. While souls hunger for pure, simple, nourishing food, seminary-trained shepherds choke them on indigestible material. Let us go back to the simplicity of the gospel. God's power to save. Preach the word. Expound the scriptures. Enlighten minds with Bible truth.

Brother Paul Mackey—As we go to press, Bro. Paul Mackey is somewhat improved. He is nearly at the

completion of a series of treatments at the University of California Medical Center at Los Angeles. He very much appreciates the prayers and interest otherwise that good brethren and sisters have shown him, and continue to show. He still needs our prayers. What an inspiration in faith, outlook and strength is Paul! God bless him and may his tribe increase the world over.

"Our Heritage Restoration"—May readers pay particular attention to the article under this caption by Bro. Orvel Johnson. Bro Johnson wrote this at the request of Bro. Homer L. King who had read an article by Brother Johnson describing his work for the state of California in restoring historical landmarks. What Bro. Johnson says will surely interest those who love "the old paths to dwell in," who contend for the faith, who are "repairers of the breach."—Don McCord.

Brother Ralph Kitson—A personal letter from Sister Beulah Shireman, the daughter of Bro. Ralph Kitson bears the following news concerning our aged and faithful brother: "My father, Ralph Kitson, would like the prayers of the faithful. He wasn't able to attend worship yesterday; this is two Lord's days he has had to miss. He can not report to the paper as he once did, but he still enjoys it, and can hardly wait from one issue to the next. Dad was 86 Mar. 14." We appreciate hearing from Sister Shireman, and are sorry that Bro. Kitson is not well. We pray that he soon will be much better, and able to be at the Lord's house. God bless him!—Don McCord

OUR HELPERS

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

Elizabeth Byford—10; Mrs. Claude Williams—8; Mattie Lloyd—5; Wayne Pearce—5; Pless Wiley—4; Preston Brown—4; Louis P. Housman—4; J. R. Tidmore—4; Earl Joy—3; Earl Butts—3; Mrs. Darrell Franklin—3; Taylor Joyce—3; Ross Shannon—3; Sam Rollins—2; Mrs. Lloyd Kornegay—2; Irvin Barnes—2; Edwin Ball—2; Bill Roden—2; Bobby Pepper—2; Bob Terwilliger—2; Miles King—2; Lynwood Smith—2; Marlin Hamaker—2; Mrs. J. M. Perkins—1; Nollan Beck—1; John Bennison—1; Earl Helvey—1; W. A. Harless—1; Russell Owens—1; Jimmy Franklin—1; Mrs. James Stevens—1; Ollie Howard—1; Veta Wissinger—1; Bob Orear—1; Veta Meyers—1; Ethel Walker—1; Jim Hickey—1; Norman Helms—1; Pansie Keele—1; Michael Shelton—1; L. R. Thomason—1; Roscoe Brown—1; Wm. J. Bunner—1; Bruce Caskey—1; Mrs. P. D. Coble—1; Helen Jones—1; B.B. Cayson—1; John J. Van Stavern—1; Tom McGee—1; Ron Alexander—1; Sarah Grimes—1; Fred Lay—1; Paul Nichols—1; Addie Barker—1; Vera Hartin—1; Everett Agnew—1; Paul Washburn—1; Frank Lunn—1; E. H. Miller—1; Freeda Burkhart—1; Wm. A. Joyce—1; Larry Ballard—1; Paul Roy—1; Larry Parker—1; Jerry Harris—1; Wm. Oxner—1; Minnie Foster—1; Clovis Cook—1; Elmer Pierce—1; Wayne Towe—1; Barney Owens—1; Jerol Moore—1;

Curtis Waymon—1; John Rogers—1; Robert Hayes—1; Elizabeth Hill—1; Emily Boesch—1; Viola Taylor—1.
Total—134

OLD PATH HYMNAL

The printers are now working on this book. It is revised and enlarged and among other good songs it will contain: "Dwelling in Beulah Land," "Pray the Clouds Away," "Jesus, Hold My Hand," and "The Love of God." We will appreciate advance orders. The price will be 75c per single copy; over that, 65c. Send all orders to 1061 N. Pilgrim St., Stockton, Calif.

—Homer L. King

NOTICE, CHANGE IN PRICE

The following books which we have in stock will be 65c per single copy and all over one copy, 50c: **Gems of Gladness; Star Of Hope; Hymns Of Love; Singers Choice; Songs We Love; Joyful Praises; and Old Path Echoes.**

Tracts—**Clark-Harper Debate (Communion)—25c; Clark-King Discussion (Communion)—25c; The Communion by Ervin Waters—35c.**

Send all orders to 1061 N. Pilgrim, Stockton, Calif.

—Homer L. King

FOR GOD?

"Suppose God granted you a life of 70 years, how would it be distributed? How would you spend it? Statistics divided these 70 years in this way:

"Three years would be spent in education;

"Eight years in amusements;

"Six years at the dinner table;

"Five years in transportation;

"Four years in conversation;

"Fourteen years in work;

"Three years in reading;

"Twenty-four years in sleeping.

"How much time do you give to God? If you went to Church every week and prayed for five minutes every morning and evening, you would be giving five Months to God; five months out of 70 years of your life."—The Monitor. (Via The Truth, Austin, Tex.)

LORD'S DAY WORSHIP

We're saints in church each Sunday morning;

We serve the Lord with zeal.

We sing and pray and worship Him;

We know that He is real.

The house is full on Sunday morning

With few seats to spare;

But Sunday night there's few who come

There's few who really care.

The Lord commands communion

On Lord's day it is true;

But if He expects me back at night

Why doesn't He look for you?

We can't be saints just Sunday morning

And still believe we're right.

If we're sincere on Sunday morning

Then why not Sunday night?

—by Glenda Williams

Burkhart Congregation, Joplin, Mo.

DID JESUS LIE?

These are statements of the master: Luke 10:2, "The harvest truly is great, but the laborers are few: Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest;" John 4:35, "Lift up your eyes, and look on the fields: for they are white already to harvest.

This is my statement and surely you will agree. We have the greatest preachers of any faith. I will put them up against Mr. Graham, Allen, Baxter or any other. So if we have the best preachers what is wrong?

No! Jesus did not lie when he said the harvest is great, white and plenteous.

Last summer, I completed six weeks of surveying, prospecting, etc. at Lafayette, Colo. This is in 20 miles of Denver. In this short six weeks I talked Bible to more than 1000 people; I was in more than a 100 homes, I had regular Bible studies with more than a dozen families. I have promised to continue to study by mail with four families. There were three families who promised faithful attention, one of which was from digression. I had four 3-hour studies with the S. S., cups preacher and at his request we will continue our study by mail. One family of 6 was restored.

I had about 30 leads. Some I did not have time to study with; in 6 weeks I had enough leads that to study with one per night it would take a month to make a repeat call. Just as I shifted to high gear my time was gone. I now know how the Apostle Paul felt in Acts 20 when he departed from the Ephesians. Those people gave me the same farewell. Then there is a sad part. The brethren there will not agree, but God knows as I know, I did not do my best. I was sick and under the doctor's care for one week; my wife and children were with me one week. This was their vacation; I did not hinder that. For the other four weeks I was lonely, homesick and maybe a little lazy.

I have heard brethren say preaching on Lord's Day morning and evening was equivalent to working all day. I don't believe this; I have done both. I have also heard brethren say they have worked in an area three or four months and there was nothing there; I don't believe this. Jesus did not lie. I have heard it said that "Ball clubs get all the breaks." I believe they make their own breaks. I also believe if we get any leads we will have to get out and get them. **PREACHERS!** Let us gird up our loins and at 'em, and, brethren, let us send forth the laborers.

If you are interested in me or the work that was done in Lafayette, Colo. you may write to Bro. Bill Miller, Rt. 1, Lafayette, Colo. or to any of the other brethren there. Eddy Bullard, 1018 West Walker, Denison, Texas.

PREACHER NEEDED

The congregations at Montebello and Lynwood, Calif. are looking for a preacher to work jointly with the two congregations for a period of 6 months.

The work would consist of personal work in the Los Angeles area; preaching and teaching at some of the regular Lord's Day and mid-week services of the 2 congregations and possibly at other congregations in the area also; and holding a 10-day or 2-week meet-

ing at one or both congregations sometime during the 6-month period.

The support would be \$125 per week for the 6 months, including living quarters and utilities (lights, gas, and telephone). The living quarters we have would house a couple and 2 small children, but not a larger family.

Any preacher who is interested in this work, please write Gerald L. Rowland, 129 No. Greenwood, Montebello, Calif. 90640, stating when you could begin this 6-month period of work. The brethren at the 2 congregations will then make a decision and notify the various ones who have applied.

ANNUAL SINGING SCHOOL

Officers of the Gospel Singers Association are planning the fourth annual singing school in Arlington, Tex., for July 10-22 this summer. Teaching at the school again this summer will be Robert S. Arnold, well-known music teacher, and one other teacher whose name will be announced later. The officers are again planning morning and night sessions for the school which will feature classes in rudiments of music, song directing, harmony, and voice.

So that the school will be on sound footing when it begins, the officers request that contributions be sent early this year. The burden of supporting the school financially in the past years has fallen heavily upon a few in the Fort Worth-Dallas area; yet students from many different states attend the school for which there is no tuition charge. The officers hope that more throughout the brotherhood will contribute to this project so that it can be continued in coming years; it is open to everyone. Please send contributions to Grady Coble, 5720 Midway, Hurst, Texas.

—Joe Norton

THE CHURCH DIRECTORY

After many delays due to illness, deaths, etc., the Directory, after some delay by the printer, is now ready. As I stated before, I was trying to get a Directory for 50c, but after checking with several printers which took time, I will have to ask 75c. The Directory is much larger than the 1965 Directory; it contains 84 pages and has zip codes and area telephone zones.

The VIRGINIA BEACH, Virginia congregation is still meeting. I had stated in the February O. P. A. that they had discontinued, due to information sent to me. The following congregations came in too late for the DIRECTORY: COWDEN, (Shelby County) ILLINOIS, Sun. 10:30 AM & 7:30 PM., Lewie D. Lorton, Rt. 1, Cowden, Ill. Phone 3276, Leon Lorton, Rt. 1, Cowden, Ill. 62422 - Phone 3284; Otis Lorton, 104 Patton Ave., Pana, Illinois 62557. LIVE OAK CHURCH OF CHRIST, (Milam County) TEXAS Turn south from Rogers, Texas on Farm Road 472 to Verde Store, 6½ miles and then 1½ miles East. Sun. 10:30 AM. - Q. L. Cryer, Rt. 2, Belton, Texas 76513; Phone (817) WE 9-5757; W. W. Cryer, Rt. 1, Bartlett, Texas 76511. Phone (817) LA 7-3506; W. D. Bales, Rt. 1, Buckholts, Texas 76518. Phone (817) LY 3-2559. EVERSON, (Whatson County) WASHINGTON, in the home of Bro. G. O. Schultz - 12 miles from Bellingham, Wash. - on Mt. Baker & Deming Highway - just across the Nooksack River after you leave the Bellingham Free-

way Contact Bro. Schultz in advance as he often visits other congregations - G. O. Schultz, Rt. 2, Box 171, Everson, Washington - 98247 Phone (206) 592-2925. Please let me know of any place where the worship is scriptural, for I know there are a lot of places that I do not have. If there are any changes in your home congregation please let me know. Directories are for sale at 75c each, by ordering from Ray Asplin, 2440 S. W. 54th Street, Oklahoma City, Okla. 73119.

A CALL FOR HELP

We brethren at Ft. Lauderdale, Fla., though few in number, yet rich in spirit, are still in need of help in a financial way in order to get started on a much-needed meeting house. The lots are paid for. We are very thankful for help received, but until we get more, we are at a complete standstill. Won't you come to our aid? You may send either to Bro. E. R. Stephens, 6840 N. W. 21st St., Hollywood, Fla., or Bro. J. V. Bryant, 3480 S. W. 15th St., Ft. Lauderdale, Fla.

ACKNOWLEDGMENTS

Monahans, Tex.—In acknowledging help received in a previous issue, we overlooked a donation of \$15 by Bro. K. G. Wilks, Wichita Falls, Tex. His was one of the first gifts we received, and we certainly want him included. —James Vannoy.

Marietta, Ga.—We would like to acknowledge the help we have received toward paying off our old loan so that we might build (from Nov. 20, 1966 thru Mar. 12, 1967): Bakersfield, Calif. — \$100; New Salem, Miss. — \$200; Beech St., Ft. Worth, Tex. — \$25; Kennewick, Wash. — \$25; Houston, Tex. — \$100. —Louis Mearse

Sulphur, Okla. — The church at Sulphur, Okla., wishes to acknowledge the following donations for repairs to the tabernacle: Jacksboro, Tex. — \$100; Arlington, Tex. — \$25; Ardmore, Okla. — \$100; Wynnewood, Okla. — \$150; Houston, Tex. — \$100; 21st St., Okla. City, Okla. — \$100; Trentman Ave., Ft. Worth, Tex. — \$200; La Grange, Ga. — \$100; Stroud, Okla. — \$25; Earl K. Caffey, Raytown, Mo. — \$5. Total received as of Mar. 16, 1967: \$2435.00.

Thanks to all of you for helping make this possible. The work is begun, and will be finished as far as finances will provide. —R. B. Roden

FROM AFRICA

Bro. Roy Lee Criswell and I have visited several churches during the last month, and as usual, the services were attended by many people. The churches are mainly at peace now and working hard to strengthen themselves and to begin new churches. The brethren in England have been participating in the work program by sending used clothing to some of the preachers and their families, and are anxious to send more just as soon as arrangements are made.

By the time you read this, we should be in our studies. We have a meeting at the Manjolo church to discuss the places the studies will be held, and also to make appointments for the Lord's Day gatherings through next Sept. This meeting will be held on Mar. 30th.

Ordinarily, the rainy season in Malawi begins in Nov. and begins tapering off in Mar. However, it has

been comparatively dry until Mar., and now the rains come. In one 12-hour period, 12 inches fell in the Blantyre area. I do not know how much rain has fallen in the last two weeks, but many roads have been washed out. The railway link to the coast was disrupted, and many homes were destroyed. In the Ciromo district along the Shire River, hundreds have been homeless because of the flood waters. Here is the Blantyre district scores of the mud huts the Africans live in were melted down by the torrential rains.

Bro. Criswell is fitting into the work real well, and anxious to begin the studies. We should all be thankful there are preachers willing to go anywhere in the world to work for the Master. We continue to be grateful for those who are manifesting their interest in the Malawi work by their support and prayers.

—Bennie Cryer, Box 573, Blantyre, Malawi

OUR DEPARTED

Lydic—Sister Margaret Shovestull Lydic was born July 1, 1884, and passed from this life, Feb. 21, 1967. Sister Lydic was formerly married to Jon Shovestull to which 2 daughters were born; she, after his death, became the wife of Bro. Hale Lydic, whose first wife, Grace, had passed away leaving him with 2 daughters and 3 sons. Sister Lydic was a member of the Lord's church at Love Joy, Pa. Bro. and Sister Lydic were an active, happy couple, and loved by all who knew them. The grim reaper tarried close to her many times in the last few weeks she lived, during which time she would have welcomed the relief of weakness and suffering. On a cold, wintry day, she was laid to rest. Words of comfort and warning were spoken by the writer. God bless Bro. Lydic, who now very old, must be alone, uprooted and heart-broken. We thank God for his family.—J. D. Corson

BONDS OF MATRIMONY

Nichols-Smith—In the afternoon of Feb. 24, 1967, at the meeting house at New Salem, Miss., Bro. Richard Nichols and Sister Joy Smith were united in marriage. A host of friends and relatives were present. Richard is one of our evangelists, and is the youngest child of Bro. and Sister Carl Nichols, Lakeside, Calif.; and Joy is the daughter of Bro. and Sister Grafton Smith, Brookhaven, Miss. and a first cousin to Bro. M. Lynwood Smith. The writer was happy and honored to be their officiant. May God bless these, two of the finest people I know.—Miles King

MY POSITION ON CARNAL WARFARE

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

1. My duty and obligation to my God is superior to all other obligations (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.

—Melvin Blalock, 1110½ N. W. 97th St.,
Oklahoma City, Okla.

—Billy R. Eaves, Rt. 3, Chickasha, Okla.

THE BIGGEST JOB ON EARTH—

(Continued from page 3)

yet thine iniquity is marked before me, saith the Lord God." In the words of verse 36: "Why gaddest thou about so much to change thy ways?"

Why is it that the rebellionists of today, thrashing around for reforms, feel they must tear down and destroy, even the foundations of everything they attack? Today the Constitution of the United States is constantly under attack. The riotists left to themselves would tear a city to the ground, destroying the very foundation of their own livelihood, bringing on themselves even greater distress. The religionist is bent on the same course. Seeking greater freedoms, they are willing to tear down the bulwarks of faith.

It is readily acknowledged we haven't attained unto perfection. Christian knowledge and wisdom is a constant need in order to grow into the stature of a perfect man; but why must we tear down and destroy the very foundation of the church? God is the foundation of life, and Christ the chief corner stone. In Him will all the spiritual blessings be found. God "put a difference between Israel and Egypt," which is to say there is a difference between good and evil. Out of Christ, there is no good and there are no blessings.

Jesus, when He commissioned His disciples to this great task of converting the world, said, "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 the Holy Ghost" (Matt. 28:19:20). "As many as received him to them gave he power to become the sons of God, even to them that believe on his name." "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). If a man will believe this, God will not ignore him. He will not only give him power to become a son, but will, according to His own word make

him a son and give him a place to start anew. Is this merchandising baptism? No! "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." (2 Cor. 5:17). He may always have been a "brother in prospect," but ONLY IN CHRIST will he become a brother in fact.

To be in Christ is not merely being born of water, but of the Spirit also. Without both, Jesus says "HE CANNOT ENTER INTO THE KINGDOM OF GOD." To be born again constitutes an exclusive fellowship. To deceive anyone with a lesser doctrine is to destroy his hope of life. What could possibly be wrong with being "a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light, which in times past ye were not a people, but are now the people of God, which had not obtained mercy but now have obtained mercy"? (1 Peter 2:9, 10).

The desire of many preachers today to put no difference between the foundation of their faith and the faith of others, in my mind, is a dangerous trend. Our failure to add (to truly add) and excel in Christian graces may well be as dangerous, as the former, but not being able to anchor ourselves to a solid foundation appears to be even worse. To embrace all faiths, because of inconsistencies among brethren is to give birth to even greater confusion, and deceives even those who are floundering in indecision.

Let us agree with Paul in 1 Cor. 15:58, "Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

DISTINGUISHING BETWEEN FAITH—

(Continued from page 1)

others the same liberty which he exercises in such matters (Rom. 14:3-6, 10-12). 4. One must follow after those things, in faith and practice, that make for peace and that will edify (Rom. 14:19).

In seeking some elementary principles by which such decisions may be made we have already suggested that (1) we ask ourselves, "Has God revealed His will in this matter?" We surely recognize that if God has revealed His will, it must be accepted and followed by all, whether it concerns a matter of practice by the church or of personal righteousness in the life of the individual. Christianity is a way of life and attitude of heart that says about all matters concerning which the will of God has been made known, "Thy will be done, not mine." When we violate the faith and practice prescribed by the Lord for His church, we are guilty of lawlessness and the same thing is true when we refuse to live in our own personal lives in harmony with the will of God in any matter. We compromise with error in the first and with sin in the latter and condemn ourselves in either case for not respecting the will of God.

When one can state his position or conviction in plain Bible language, it is safe to say it is a matter of faith in which there is no personal liberty to teach or practice anything else and no compromise can be made. But when a persuasion or position is taken that necessitates the use of imagination, presumption, human sophistry, etc., then it cannot be sustained by Bible

teaching or expressed in Bible language and therefore cannot rightly be held as a matter necessitating common faith and practice, required or bound upon all or made a matter of fidelity to God or fellowship among brethren. We should be able to state in plain Bible language what we believe or teach to be essential matters of faith and practice and that which we can rightly make matters of fellowship. Circumstances do not alter the principles of truth and righteousness which God has revealed to be His will and man's duty. In this realm there is not compromise except with sin and error.

Whether or not God has made a choice, revealed His will or spoken on a particular matter is pertinent and material in whether it is a matter of personal liberty or whether a contrary persuasion or practice may be tolerated and fellowship remain intact. Let us illustrate:

1. The Word of God does not teach that "how one may be baptized" is a matter of the "convenience and preference of the candidate" as some human creeds express it. Rather than that, God has made the choice in this matter and He has made it known. Baptism is immersion. The meaning of the original word, the unvaried practice of New Testament days, the circumstances surrounding the action, and the Bible description of the action, all demand this conviction and practice. When any man teaches pouring or sprinkling, he has denied the faith, defied the will of God and exercised a choice where God has not given man the right to make one. To fellowship such teaching or practice is rebelling against the will of God as much as to practice it. We can choose whether to be baptized in a natural or artificial pool, the hour of the day or night, and in a good many other matters, but we have no choice as to how it shall be done, whether by immersion or by some human substitution therefor. We either obey God or we do not obey Him.

2. God does not allow a choice about which day of the week is the day of assembly for the saints in memory of Christ. The New Testament plainly teaches that the saints assembled on the first day of the week, upon which Christ arose from the dead, to commemorate His death by observing the breaking of bread as He ordained (Matt. 26:26-30, Luke 22:15-20, 1 Cor. 11:23-30, Acts 20:7). When a Christian neglects or forsakes this assembly he commits a willful sin (Heb. 10:25-26), and such cannot be tolerated in a spirit of generosity and God be pleased. We can choose the hour of the day, the place of assembly, etc., but we either obey God or disobey Him as to the day in which it shall be done.

3. God has made the choice and man does not have one, in the question of what kind of music shall be used in praise to Him in Christian worship. All that the New Testament teaches is, "sing" (Matt. 26:30; Rom. 15:8-9; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; James 5:13). When we add another kind of music we are guilty of transgressing divine authority and doing our own will and not the will of God. Such an attitude cannot be tolerated, for it is sinful, however sincere and honest men may be. We can choose whether to sing with or without a book, the part we sing whether bass, tenor, soprano, or alto; but when we choose to use instrumental music to accompany our singing in worship to God, we transgress the commandment of God.

4. God has given the church an organization through which to accomplish the divine mission assigned to it upon the earth. Divine choice has been made in the organization of the church and its government and that choice has been revealed in the scriptures. It is the local church, made up of saints in its own community, with its elders and deacons (Acts 14:23; Phil. 1:1; Acts 20:17-28; 1 Peter 5:1-2). Men have no choice but to respect the will of God by following this pattern of organization and do the work of the church through this organization or like Korah (Num. 16), rebel against the sovereignty of God. When human societies are substituted for God's organization to do any work of the church the same sin has been committed as when springling is substituted for immersion, instrumental music is added to the worship, or another day of the week is substituted for the Lord's Day. We can choose particular methods, details, and in other matters where God has not chosen, but the organization to do the work of the Lord's church has been chosen by the Lord. We either confine ourselves to it or we rebel against God. Such rebellion cannot be tolerated and fellowshiped.

Editor's note—This very good, penetrating article was written by Bro. Roy Cogdill and was in the Dec. 25, 1966 bulletin that comes to me from the church where he formerly preached. Whatever Bro. Cogdill says against sprinkling and pouring for baptism, other days than the first day of the week being the Lord's day, instruments of music in worship, societies and organizations doing the work of the church can just as aptly and logically and scripturally be said against individual communion cups on the Lord's table, fermented wine in the cup, more than one loaf on the table at one time, unscriptural ways of breaking the bread, the assembly divided into classes to edify the church, and women teachers. May I close my brief observations with his statement: "When one can state his position or conviction in plain Bible language, it is safe to say it is a matter of faith in which there is no personal liberty to teach or practice anything else and no compromise can be made." One reason why we contend for the worship as we have it is because the conviction can be stated "in plain Bible language," and is therefore a matter of faith—not liberty."

—Don McCord

HISTORY OF CHURCHES—

(Continued from page 3)

the Presbyterians here in Malawi, the money spent, the lives lost, the sacrifice of homes and friends, the hundred years' labor and today's results.

Many countries await our help in the world today. We are able to give it and thus we should. There is Mexico, Canada, the Central American countries, South America, Africa and others. The fields are ready, but where are the reapers? The Lord said to pray for them. We can and we must leave a lasting imprint of the everlasting gospel on future ages.—Jerry Cutter

"The traffic moves faster on the road to ruin than on the road to success."

Idleness is the sepulcher of virtue.

From The Fields

H. C. Smith, Box 1002, Corona, Calif., Mar. 20—Since last report, 3 more precious souls have renewed their vows to Christ. It is indeed gratifying to see the church at Norco grow. We are blessed with peace and unity for which we give God the glory. Pray for us that we may continue steadfast and unmoveable. The crowds at our fourth Sunday singings continue to grow.

Ross Shannon, Vanzant, Mo., Mar. 28—It is with pleasure that the time to renew our subscription to *Old Paths Advocate* has rolled around again. Bro. Joe Hisle is here at Fieldstone, Mo. in a meeting; he is a fine young man and an able gospel preacher. We attended the funeral of Bro. Joe Howard of Dora, Mo., Mar. 27; another gospel preacher will be sadly missed. Here are 3 subs.

Ron Alexander, 4004 Constellation Rd., Lompoc, Calif. 93436, Mar. 17—The church at Lompoc is doing very well. Two weeks ago 2 were restored; last Lord's day one was baptized. Outside interest is pretty good and the church has a bright outlook at present. We pray that God will continue to bless the work here. Paul Mackey has been a great inspiration to us since we moved to Calif. Pray for us in this area.

James D. Corson, Rt. 2, Box 222, Mahaffey, Pa., Mar. 20—I enjoy the good reports from the fields. During the winter months in Pa., progress is slow, but aside from sickness, the services are always in order and active. I have been preaching each Lord's day at the churches nearby. We are sorry to hear of so many passing on; seems as though the meeting house seats are being emptied faster than we can fill them. May the Lord renew our power and strength for the gospel's sake in the future.

Jim Hickey, 5012 Cranfill, Dr., Dallas, Tex. 75241, Mar. 29—We just concluded a very enjoyable meeting with the brethren at Covina, Calif. Tho the church seems incomplete without Bro. Ray Osburn, we had quite a few outsiders to attend. Two were baptized into Christ. We were happy to see preaching brethren Paul Mackey, Don McCord, Ron Alexander, Chester King, Larry Lay, Tom Lehmann and B. S. Rawls during the meeting. Tonight I begin a meeting for 5 nights duration at El Centro, Calif.

Miles King, Norman, Okla., Mar. 20—I was at Marietta, Ga. for a meeting Mar. 3-12; how I enjoyed being with the brethren in the deep South! At present, Mar. 18-26, I am in a meeting at Brazil, Ind. (Jackson St.). May 14-21, Bro. Richard Nichols and I will be at Mozier, Ill. for the opening of their new meeting house. Brethren there extend an invitation to all brethren who can be with them. The latter part of April,

Bro. Jerry Cutter and I plan to go to Mexico along with some of the brethren at San Antonio, Tex. Pray for us, please.

Jim A. Canfield, Rt. 3, Box 86, Marion, La., 71260, Mar. 27—Bro. Cleo Gatson and I were in a meeting at Farmerville, La., March 5-10, with good cooperation from the members; bad weather hindered outside attendance. Brethren and sisters were all good to me; it was a joy to be in the home of the Gatsons and the Jenkins. How wonderful it is for the people of God to live in peace according to the Words of God, obeying the apostles' teaching (Acts 2:42; Jude 1:17; 1 Pet. 1:12-25). The Scriptures will guide us right (2 Tim. 3:15-17). The word of the Lord will keep us saved (1 Cor. 15:1-4). Lord willing I go to Memphis, Tenn. in April.

Louis Mearse, Rt. 1, Roberts Rd., Marietta, Ga. 30060, Mar. 13—The church here continues to grow; we have just closed a meeting with Bro. Miles King; it was a wonderful meeting. We had visitors from Greenville, S. C., LaGrange, and Temple, Ga., Napoleon, Ala., Piedmont, Ala., and Birmingham, Ala.; there may have been others I do not recall. We appreciate the help from others, some as far as 150 miles away. We certainly enjoyed having Bro. King come our way. Continue to pray for us that we might be able to do the Lord's will in all things, not ours.

Joe Hisle, Rt. 4, Ada, Okla., Mar. 8—We closed the work in Samson, Ala. with a short meeting. I certainly enjoyed working with the brethren at Earlytown; I do not know when I have seen Christians who were more interested in spiritual growth. These people opened their homes and hearts to me; it makes one appreciate even more the opportunity we have to work together in Christian love. The work in Ala. ended with 10 baptisms and several confessions as well as much renewed interest and determination to fight the good fight. The Lord willing, I shall be at Fieldstone, Mo., Mar. 24-April 2, followed by work at Liberty, Ky., April 4-13.

Gary Macy, Rt. 3, Anderson, Mo., Mar. 28—The work here in southwestern Mo. continues to be fruitful. The Lord is giving the increase. Brethren John Scott, Don Gorham, Tex Burkhardt and Don Renier and others are contributing greatly to this work. Brethren, if we can get the whole church working, we would have no problem converting the lost! We have had some good preaching of late. Bro. Leon Fancher preached one of the best meetings I have ever attended. We look forward to a productive summer. We are planning a tent meeting in the Spring with Bro. Joe Howard in the Seneca, Mo. area. I predict great things for this area.

C. J. Freeman, Rt. 1, Douglassville, Tex. 75560, Mar. 8—The *Old Paths Advocate* is just wonderful; I can hardly wait from one issue to the next. Bro. McCord, I would not worry about being late and a few mistakes now and then; just keep up the good work. At last we have a new meeting house in which to carry on God's work; we are so thankful. We have not asked for help, although Bro. Will Perser, Shreveport, La. gave us \$100. We are small in number and

old, but trying to serve God in spirit and truth. We need a good personal worker, and are not financially able to support one; who is willing and able to help us? Texarkana is a city of some 40,000 to 60,000; I believe a man's time and money would not be wasted here.

Paul D. Mackey, 748 Grove St., San Luis Obispo, Calif., Mar. 14—I wish to send an open letter of thanks to the brethren for the many kindnesses shown me. I have received many beautiful and well-selected cards, many letters and notes telling me of the many prayers that have been offered in my behalf, and financial aid that has been more than adequate for present needs. At the present time, I am 'between' treatments and am able to work about four hours a day. I am unable to stand up very long or walk very far, but otherwise, I have felt fairly well. The doctors seem to think I have a tumor near my stomach and are hoping to control it with x-ray treatments. Please continue your prayers for me. Brotherly love is a wonderful thing.

R. B. Roden, Moore, Okla., Mar. 16—The past month, I have preached at Davis, Washington, and Capitol Hill, Okla. City, all in Okla., and at Houston, Tex. We baptized 1 and 1 returned to the fold at Washington; there have been 7 confessions at Capitol Hill, and I baptized 1 at 21st St., Okla. City. Bro. T. L. Rickard, formerly of Sulphur, Okla. whom so many know, suffered a stroke Mar. 5, and has been in serious condition; at this time he seems to be better. Bro. Bob Cargill of Washington, Okla. suffered a heart attack, Mar. 14, but seems to be recovering nicely. I will be in meetings at Wynnewood, Okla., April 21-30; Memphis, Tenn., May 5-14; and Jerusalem, Ark., May 19-28. Do pray for the work.

Tommy Shaw, 219 E. Lincoln, New Castle, Pa., 16101, Mar. 7—Several months have elapsed since I reported to this paper. I have preached at various places in 1967 and have enjoyed the fellowship of Christians at home and away. Of particular interest was the New Year's meeting at Norman, Okla. The Lord willing, I plan to return to full-time evangelism in June. Betty, Bart, and I will be living in St. Louis and working with the congregation there. We will have time for some meeting work, so if you are interested, write me at the above address. The Keystone Quartet will have a long-play record available soon. You may order from Leon Fancher, Mena, Ark. The price is \$4.00.

Bill H. Davis, 2725 Knox Ave., St. Albans, W. Va., 25177 Mar. 10—After an absence of two months we are back with the congregation in Rochester, New York. The work here has progressed moderately well. At the present time we have five families meeting for worship. We have prospects of gaining others in the near future. This section of the country is most difficult to work in, but with time and proper effort I am sure such work will be advantageous. I want to express my appreciation for all the interest and support that has been given in this endeavor. The need for preaching the gospel in this part of our nation is tremendous and I appreciate brethren that are willing to

support mission efforts such as this one. I will be here until about the first of June at which time I will return to St. Albans.

Tom Lehmann, 11417 Post Hill Pl., Lakeside, Calif. 92040, Mar. 15—Since last report I have had the opportunity of speaking at the following places: Arvin, Covina, and El Cajon, all in Calif. I enjoyed very much the short visit I had in Bro. Don McCord's home. I always feel stronger in faith after visiting in homes with families as strong in the faith as Don and his family are. Last Lord's day, I enjoyed hearing Bro. Larry Lay preach at Huntington Park. Bro. Rawls taught there Sat. night. I have taken special interest in the articles of the O. P. A. lately. I would especially encourage you to go back and read the series of articles that were reprinted from Bro. Homer Gay's tract, "THE INSIDE OF THE CUP." I have learned many things in a few minutes spent reading the tract that would have taken much longer to learn in private study with no outside helps. Please remember me in your prayers.

Larry Lay, 7844 Rancho Fanita Dr., Santee, Calif., 92071, Mar. 27—Since last reporting, I have kept busy preaching at various congregations in southern Calif. These include: Norco, Huntington Park, Orange, El Cajon, El Centro, and Covina. These brethren are to be commended for the efforts they are putting forth for the Lord. Recently I was privileged to stay in the home of Bro. Don McCord and attend the last weekend of Bro. Jim Hickey's meeting at Covina, Calif. Bro. Hickey is to be commended for his good lessons. The hospitality shown me by the McCords and the entire congregation at Covina was certainly appreciated. My plans at present are to attend the fourth of July meeting at Sulphur, Okla. After that I will travel with Bro. Alton Bailey and preach as opportunity presents itself. I appreciate my home congregation at El Cajon, Calif., for the good teaching and encouragement given me through the years.

Rodney R. Ross, 902 S. 10th, Duncan, Okla., 73533, Mar. 23—The work at Duncan is progressing well. The men are gathering on Tues. nights to discuss the chapter to be studied on Wed. evening. Friday evenings we are having singing practice. Saturday afternoon all the young folks are getting together to play softball. Interest in the Church is increasing. Thus far there has been one confession of faults. Recently we enjoyed attending the study of "The Eldership" at 21st St. in Okla. City. I am getting to work with Bro. Tom Smith some. This is enjoyable. Also, I enjoy studying with Bro. Edwin Morris, and attending 21st Street's chapter studies on Mon. nights. We look forward to being with these brethren: Capitol Hill, Okla. City, March 26; Sentinel, April 9; Heaton, April 23 (PM); McGregor, Texas, April 28-30; Sulphur, Okla., May 26-28. Pray for the Master's work everywhere!

D. B. McCord, 1414 N. Albertson, Covina, Calif., April 1—Our good meeting with Bro. Jim Hickey closed Mar. 26 with 2 baptisms and 2 confessions of faults. It was good having Jim and Nellie back home again; God bless them in their dedication to the Cause. We are growing here in number; and in love, zeal, concern and respect for others. How wonderful it is

to worship where there are no unkind words or looks, no evasions, no signs of disrespect for leadership and those who watch for souls, or disrespect for anyone. We can truly worship in spirit and in truth; thank God for such a blessing!! Our regret is that Bro. Ray Isburn is not here to further reap the benefits of his labors; who knows but what he in the great "somewhere" is not aware of our joy in the Lord after all. We need your prayers. I have cancelled all of my meetings for 1967 and 1968; I beg the understanding of all my brethren. This is best for more reasons than one; this does not mean I will not be working, preaching and doing whatever little I can for Him. God bless the brethren!

John J. Van Stavern, 705 S. W. 3, Moore, Okla., Mar. 17—Recently, I had the privilege of attending the Lord's Day worship at Denison, Tex., the home of Bro. Eddy Bullard, who quit a good-paying job about 2 years ago in Midland, Tex. and came to Denison to begin the work, with promise of very little, if any, support. Bro. Harley Ballard also lives in Denison. Although they are few in number, their sights are set high. They have purchased 2 lots in a nice location. They made an appeal recently in the OPA for help in building, but have received little support. This is a real promising area, population over 22,000, just 10 miles from Sherman, Tex. with about 40,000 people, and an expected 100,000 in 10 years. The field is white to harvest; they need help in their building. Why not send help for them in care of Bro. Bullard at Rt. 2, Box 178-A, Denison, Tex. Here is my renewal; keep up the good work.

Cicero Goddard, 3229 E. 116th St., Cleveland, Ohio 44120, Mar. 20—A report to let you brethren know that I have not forgotten you, and inform you of the work in Cleveland; the work here slowly comes to life; Cleveland is the hardest town I have ever worked in; it is almost impossible to reach the masses; people are indifferent to anything constructive; they are like people of the jungles. We are making progress; the first Lord's day in Mar., we baptized a lady, thanks to Christ; we have a doctor and his family interested in the church, and by the next report we hope they will have cast their lot with Christ. We are using films from house to house; this seems to have more interest than anything we have tried, except our radio broadcast. We request your prayers. We have heard so very much about Bro. Homer L. King that we are wanting to meet him badly; we were happy to know that he will conduct the meeting at Sulphur, Okla. this year. We look forward to meeting you all there this year, if the Lord permits.

Ralph E. Mustard, 8592 W. 63rd Pl., Arvada, Colo., Mar. 21—I have just returned from a very enjoyable trip which carried me to Washington, D. C.; Ft. Lauderdale, Fla.; Panama City, Fla., and Houston, Tex. The meeting at Ft. Lauderdale was a very enjoyable one and the spirit manifested by the brethren was great. I next had the pleasure of being at Panama City, where I spent many enjoyable hours discussing many Bible subjects with Bro. P. C. Brown, indeed a true man of God. Bro. Brown was a great inspiration to me. Next, I spent several days preaching for the brethren

in Houston, Tex.; this was my first and a very inspiring one. Their spirit and attitude are wonderful. I will leave in a few days for a month's work in northern Calif. Brethren. I am now free and available for full-time evangelistic work; I have time open May, June, the last week of July and part of Aug. and Nov., and all of Dec. If I can be of service, please call me. I was indeed grieved to learn of the death of Bro. Raymond Osburn; he was indeed a man of God with great ability and courage. May God bless his wonderful family.

Tom E. Smith, 302 Phillips, Healdton, Okla., Mar. 18—The past few months have been very busy ones. We now have Bro. Rodney Ross at Duncan, Okla. doing personal work; he is proving himself a good worker. When he must move on, we hope to have someone else to carry on in strengthening places in need. We appreciate the interest of the brethren in this work. We are grateful too, for the cooperation of brethren in repairing the tabernacle at Sulphur, Okla. It has indeed been a pleasure to work with Bro. R. B. Roden and the Sulphur brethren in this. We are fortunate in having Bro. Harvey Frizzell oversee the work; he is a capable and trustworthy man. When camp meeting time rolls around, we expect to have everything in readiness; the dates remember are June 23-July 4. I feel honored to have the opportunity of being associated with Bro. Homer L. King in directing the meeting. Let us all work and pray that it may be a harmonious and fruitful meeting that God may be glorified (see John 15:8). When we all learn we must be "laborers together with God" and seek to build on the sure foundation which is Christ, the work will prosper. Please read 1 Cor. 13; o' yes, we are all familiar with the Scripture; all we need to do is to put it into practice.

Persistent people begin their success where others end in failure.—Edward Eggleston.

Sarcasm is the language of the devil; for which reason I have long since as good as renounced it.

The foolish man seeks happiness in the distance; the wise grows it under his feet.

We take greater pains to persuade others that we are happy, than in endeavoring to be so ourselves.

We first make our habits, and then our habits make us.

Habit is either the best of servants or the worst of masters.

Greatness lies not in being strong but in the right use of strength.

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

Who gives a trifle meanly is meaner than the trifle.

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. XXXVIII

LEBANON, MISSOURI, MAY 1, 1967

No. 5

SISTER CARLENE NICHOLS

Under date of April 30, 1967, the following comes from Bro. C. Nelson Nichols, 107 Briarwood, Moore, Okla. concerning his wife, Carlene: "Carlene seems to rest well most of the time and is in good spirits most of the time. She is not able to use her left arm at all and her left leg is of little use at this point. Through God's help, with physical therapy and the Cobalt treatments each day, we hope she will eventually be able to walk some. Help us to thank God for hearing our prayers and helping us this far.

"The doctors were somewhat surprised that she responded as well as she did after surgery, however they do not allow much for the prayers of the faithful or the power of God.

"We are thankful that we finally found doctors who could help. We went to some of the best in Calif. and Oklahoma City and some of them even tested for this problem. The neurologist that operated said that this tumor was extremely difficult to diagnose because it mimicked other ailments. He said he doubted if he would have operated sooner had he seen her sooner. He ran tests all day for two days and called in other specialists and still was not sure and operated on a hunch and was correct."—Don McCord

"IF YE LOVE ME"

By Tom Lehmann

The words of our Saviour echo down the stream of time. "IF YOU LOVE ME, KEEP MY COMMANDMENTS." It is my wish that all men everywhere would understand the full meaning of the above quote from the Master's lips. It seems impossible for any to misunderstand this simple statement, but the actions of the majority of the people show just how much they mistake the meaning of it.

Our love for Christ is to exceed any feeling we may have for other things (Luke 14:26). "If any man come to me, and hate not his FATHER, AND MOTHER, AND WIFE, AND CHILDREN, AND BROTHERS, AND SISTERS, YEA, AND HIS OWN LIFE ALSO, HE CANNOT BE MY DISCIPLE." Too many people think of love as being a strong feeling or emotion only. However, after a study of the subject we see love consists of more than this. It is true, true love involves a strong feeling for something or someone, but this feeling or emotion is to be expressed by some action by the one

(Continued on page ten)

THE PROPER APPROACH

By Billy Orten

The proper approach might be referred to as the groundwork for doing personal work. Finding a person with a sincere heart who is willing to study with you, and setting up the appointment is many times one-half the battle. Two questions are of concern in laying the groundwork. 1. How do I find a good prospect with whom to study? 2. How do I get the appointment set up with him?

Jesus gave a general answer to the first question in John 4:35. "Say not ye, there are four months and then cometh the harvest, behold I say unto you, lift up your eyes and look on the fields; for they are white already unto harvest." When we lift up our eyes and look, we get a spectacular vision. We see the whole world as a field of grain to be harvested for Jesus Christ. Every man, woman, boy, or girl who is not saved is a prospect for reaping. Our greatest trouble is that we have never had this vision. We do not realize that all about us are people who need teaching. It is true, they will not all listen; but it is not true that all will not listen. Some of your friends and acquaintances are good prospects with whom to conduct home studies.

Christ wants us to lift up our eyes and see three things: 1. The world is lost. 2. The gospel is the power of God to save the lost. 3. We have been entrusted with the gospel; therefore, the responsibility is ours to take it to the lost. The weight of this responsibility caused the apostle Paul to say in Romans 1:14, "I am debtor both to the Greeks, and the Barbarians; both to the wise and the unwise." Paul knew his responsibility was to all men. Having received the salvation of our souls through the gospel makes us debtors, also, brethren. This debt is paid by doing all we can to give others the opportunity of hearing the gospel.

The first concern of the personal worker is finding someone who is willing to study with him. There are lost people about us everywhere we go, but only a few

(Continued on page eight)

BROTHER PAUL MACKAY

As we go to press, Algene Mackey calls that Paul will enter Bel Air Memorial Hospital, Bel Air, Calif., in the afternoon of May 7, for a new kind of therapy. Paul needs our prayers, as do his wife and children. Paul's address in the Los Angeles area is 6547 Clybourn, North Hollywood, Calif.—Don McCord

"CATHOLIC MASS MAY ROCK"

"VATICAN CITY, March 7 (AP)—Pope Paul VI has changed the rules for Roman Catholic church music, opening the way to use of beat rhythms and jazz for sacred services.

The new regulations, issued to implement parts of the Vatican council's 1963 decree on liturgy (public worship), are expected to revolutionize the music of the 2,000-year-old church. They go into effect on Pentecost Sunday, May 14.

The papal document calls for more singing in services, permits translation of Latin hymns into modern languages, recommends the use of instruments native to individual countries and cultures, and authorizes a period of wide experimentation to adapt modern musical forms and compositions to church use.

Beat music and jazz were not mentioned specifically. But there was no prohibition against them."

The above was copied from "The Atlanta Journal" of March 7, 1967 (first article on page 1). Please notice the first and last paragraphs together with the last quoted first: "Beat music and jazz were not mentioned specifically. But there was no prohibition against them." SO, "Pope Paul VI has changed the rules for Roman Catholic church music, opening the way to use of beat rhythms and jazz for sacred services." Was that "open the way to use of" all other things that "were not mentioned specifically?" That is the way many people seem to take the Bible and many of us are sitting quietly by as such creeps in among us.

I heard one of the preachers in a meeting near LaGrange, Ga. a few weeks ago (in a faithful congregation). He put it this way: "Let's see if Jesus likes instrumental music: let's see if He likes it; so we go and we start looking, and you know, I can't find that He likes it. Some one says, 'Well, do you find where it says that He doesn't like it?' No I don't. I don't find where it says that He doesn't like it in so many words, but the fact (you see) that I can't find where He likes it is enough to say, well, I'm not sure. . . . I know, there's no doubt in my mind, there's no question at all, I know!, that the Lord Jesus Christ, as His church when we assemble to worship, likes gospel singing; I know He likes that, but I don't know whether He likes playing an instrument or not; so we just leave it out."

Brethren, several of the faithful are drifting LIBERAL on the above grounds. They know the Lord likes singing without "playing an instrument;" they know He likes "the assembling of ourselves together" and "the fruit of the vine" contained in "a cup;" so at present they contend, as the above brother, for what they "KNOW!" But they seem to feel this way about it: "I know! that the Lord Jesus Christ, as His Church when we assemble to worship, likes 'the assembling of ourselves together,' 'the fruit of the vine' contained in 'a cup,' 'singing' without 'playing an instrument'; I know! He likes that, but I don't know whether He likes 'arranging into classes,' 'individual communion cups' filled with 'fermented wine,' and 'playing an instrument' or not; so WE just leave those things out; but since WE don't know whether God likes those things or not WE don't know the brother that uses them is displeasing God; so We are willing to fellowship all such brethren."

Brethren, just like the first quotation from the

newspaper teaches, because "Beat music and jazz were not mentioned specifically. But there was no prohibition against them" (by Pope Paul VI) "Pope Paul VI has changed the rules for Roman Catholic church music, opening the way to use of beat rhythms and jazz for sacred services." It seems many people think because there is no prohibition against "arranging into classes, individual communion cups filled with fermented wine, playing an instrument, and other things that are not mentioned specifically, that God has opened the way to use such things in our service to Him." Some, like the preacher quoted, won't use such things themselves, but they are against disfellowshipping anyone for using anything with no Biblical "prohibition against them" because they "were not mentioned specifically." If we on those grounds can use such things or fellowship those who do, (then, because "Beat music and jazz were not mentioned specifically but there was no prohibition against them.") we can use such "rhythms and jazz for sacred services," or fellowship those who do. Brethren, to where are some drifting?

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

ON CARNAL WARFARE

(Note: The first under this heading comes to us under date of April 8, 1967 from young brother James Hensley who has just completed his civilian work in lieu of military service. He says some things that I feel our readers will appreciate, and will help other young men who are draft-age. That we love our country, and that we are law-abiding citizens in spite of our objection to carnal warfare on scriptural grounds, is made evident in the second under this series, "Conscientious Objector Public Statement," by David and Dwight Hendrickson, twin sons of Leonard Hendrickson, Tulsa, Okla. This is published by permission. Since a young man, applying for consideration as an objector to carnal warfare, must indicate that he has made public his opposition, I thought it might be of some help to other young men to share this statement with them. Too, they point out some matters in the statement that will help clarify our position, that our opposition is truly on religious grounds, and that our country does mean as much to us as to others. We hope our readers will read now with an unbiased mind, and compare what you read with the scriptures.—Don McCord)

"On Mar. 31, this year, I completed my civilian work by serving at Deaconess Hospital, Detroit, Mich. The administrator informed me that he was seeking other religious objectors to work there. I very much appreciate and admire the young men who stand fast on God's word in opposition to carnal warfare. I always read the names of such fine young men, listed in *Old Paths Advocate*.

In a work-service program, there are some things that the objector becomes aware of very quickly. As can be expected, a young man will have to take criticism occasionally by the people of the world. Such criticism of necessity must be met with satisfactory Bible answers. The objector must learn to adjust to a new way of thinking. No longer can he call a committeeman to plead his case, or quit his job if he feels he has not been treated fairly. He will be asked to do much more than his part, because his boss will tell

him, "Is that not your duty as a Christian?" You will be asked to work overtime, to work on your days off many times, again under the heading of "your responsibility." The objector does all this with a willing spirit, not feeling that undue advantage is being taken.

You might possibly be told something like this, "Son, I have been associated with a lot of people who work here now, or who have worked here, who make claims of being Christian, but their actions prove they are not. But for the two years that I have known you, you have always maintained a Christian spirit in all the circumstances with which I have seen you faced." The people who make statements like this are not members of Christ's church; maybe not members of any church. It is not easy to follow Christ as an objector to carnal warfare, but when a statement like the one just quoted was made, it made all the trials worthwhile. I had almost forgotten that the world was still watching, finding fault sometimes, but still secretly admiring the Christian as he goes about performing his daily duties. I have found that older people especially respect and encourage the young man whom they see trying to do God's will.

While on such a job, you will have a fine opportunity to meet and talk of Christ to those who may inquire of your beliefs. When I began my work two years ago, I was the only Christian to my knowledge working there. Before I left, there were 3 others who were members of the church working there, two of them having been converted in the meantime. This makes us realize the fact that no matter where we are, there are still many people waiting for someone to bring to them the truth. Let us never shun our duty in this as is found in Acts 20:27. We must often defend the gospel to those who dare trust and follow the ways of the world. An objector must learn humility, self-control, trust in God, in prayer, for he often stands alone for God and for Truth. He must learn temperance, patience, godliness, brotherly kindness and charity that we read about in 2 Peter 1:5. It is possible that these qualities lay dormant before his trials as an objector, but became alive and active for the experience.

It is not my purpose to discourage anyone. Most people cannot be aware of all involved, or what it is really like; at one time, I did not. I could have told you it is easy, maybe it will be for you, but if you had discovered that it was not while expecting it to be, then you would have been discouraged for sure. In any case, I have tried to write truthfully from my point of view.

The two years that an objector serves are to some just two years of life wasted. You should not view it that way. God has blessed us with this way of peacefully serving our country for a purpose; therefore, I can commend it highly. Even though alone, you must face and overcome the world on its terms; you gain a self-confidence, and a certain closeness to God that comes about as the principles you stand on prove themselves to be true, and the world is forced to agree with you. If a young man has missed such an experience, then part of his life, as well as a part of this service to God, are missing, as I see it."

Conscientious Objector Public Statement

"Before you, the congregation of the church of Christ at 3733 East Latimer Place, Tulsa, Okla., we,

David Hendrickson and Dwight Hendrickson, on this date present our Christian convictions that under the Selective Service laws of our nation we cannot conscientiously perform military service in either a combatant or non-combatant position, finding all such military positions to be in conflict with our religious training and belief.

As Christians, however, we do believe in obeying the laws of our country and in performing service to our fellowman if such obedience and service does not require of us that we disobey God's laws or the conscience we have acquired through our particular understanding of His laws.

Selective Service provides classification for, and service in, alternative civilian service when by sincere conscience a Christian cannot serve in some branch of the country's military service. Through fellow Christians, the church leaders here at our home congregation, our churches nationally, our national publication, and the National Service Board for Religious Objectors in Washington, D. C., we are familiar with the existence of a number of places where religious objectors can perform alternative civilian service under our country's draft, we both know some and we know of some who are performing these services, and we presently believe we can serve our country conscientiously in some of these services, for we believe that performing such services which are for the benefit of our fellow man is also, and at the same time, the performance of a service to our country.

Although we would like to continue our education at this time, and we hope this privilege may be extended to us by our local draft board, nevertheless we recognize our duty to keep and observe God's laws. And, insofar as His laws permit, and therefore insofar as our conscience will permit, we are instructed to be subject to "the powers that be," namely, our country's laws. We see alternative civilian service as a way to be subject to the laws and requirements of our government, and therefore a way to abide by our conscience under our present draft laws, and we shall therefore not refuse to serve our country in this civilian capacity if directed to do so by our draft board. On the other hand, we shall have to refuse to comply with any directive to enter either combatant or non-combatant military service.

We want it clearly understood that we have high regard for our country. We are religious objectors only. We are not social or political objectors, and we would no more propose to tell our country how to run the government than we would allow the government to spell out how it thinks we must live the Christian life. While church and government can serve the good of each other, yet they are two separate things under God. We therefore shall not be found associated with some of today's demonstrations and marches, but shall object to wrong done under government as well as wrong being done under Heaven. Our guide on such matters shall be God and His word, the Bible. God is supreme over all, and shall someday judge every man according to how man has observed His law, and we shall hold that only God through that portion of His Word applicable to Christians can, and does, determine what is right or wrong for man to do.

While we are but human, and we're therefore sub-

(Continued on page eleven)

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879.

Send Form 3579 to D. B. McCord, 1414 North Albertson Ave., Covina, Calif. 91723.

EDITORS

Homer L. King1061 N. Pilgrim, Stockton, Calif. 95205
D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722
Clovis T. Cook809 Lyons, Kansas City, Kan. 66101
Ronny F. Wade ..Box 3636 Glenstone Sta., Springfield, Mo. 65800
Edwin S. Morris.....10520 N. McKinley, Oklahoma City, Okla. 73114

PUBLISHER

D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722

SUBSCRIPTION RATES

Single Subscription One Year\$2.00

Printed by Laycook Printing Co., Jackson, Tenn.

BACK ON SCHEDULE

With the June, 1967 issue we are striving to be back on schedule. Our plans are to go to press as soon after May 20th as possible with the June issue in order to get the paper to our readers as soon after June 1 as possible. This issue (May) will not reach you many days ahead of the June issue, Lord willing. Your patience has been so very much appreciated, and I thank you sincerely.

Would our contributors, preaching brethren and others, do your very best to get material to us as soon after the 15th of the month as possible. This will help so much.—Don McCord

OUR HELPERS

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

Elizabeth Byford—10; Mattie Lloyd—5; Elmer Sutton—5; Orvel Johnson—5; Howard Hickey—3; B. F. Leonard—3; Jewell Brown—3; Fred Lay—3; Mrs. John Spradley—2; Mrs. F. B. Lance—2; Mrs. Edgar Claywell—2; Mrs. Henry Turner—2; Grady Coble—2; Robert Chancellor—2; Olive Wilburn—2; Louis Hopkins—2; Edwin Morris—2; Gerald Johnson—1; M. J. Condon—1; Wanda Taylor—1; L. M. Crouch—1; F. B. Futch—1; Ruby Proctor—1; David Maury—1; George Guinn—1; Bertha Smith—1; Clarence O'Dell—1; Rial Barnett—1; Ellis Cozad—1; Carl McCormick—1; Elsie Shafer—1; C. A. Smith—1; Myrl Dean—1; Franklin Staggs—1; Ferd Roberson, Jr.—1; Richard Garbrick—1; Clovis T. Cook—1; C. C. Kessinger—1; Archie Carey—1; R. B. Roden—1; C. W. McKinney—1; G. O. Schultz—1; Flora Lamkins—1; Ray Roe—1; Ray Asplin—1; Tom Smith—1; Bruce Caskey—1; Robert Blevins—1; Floyd Staniford—1; Ed Menasco—1; Don Krider—1; Claude Smith—1; S. J. Bryant—1; Mrs. J. H. Kiser—1; Bill Lambert—1; Berta Wright—1; Anna Mae Southern—1; C. R. Willingham—1; Edna Wyatt—1; Boyd Billings—1; David Hays—1; Dayton Clouse—1; Belle Adkins—1. Total—101

OLD PATH HYMNAL

The printers are now working on this book. It is revised and enlarged and among other good songs it will contain: "Dwelling in Beulah Land," "Pray the Clouds Away," "Jesus, Hold My Hand," and "The Love of God." We will appreciate advance orders. The price will be 75c per single copy; over that, 65c. Send all orders to 1061 N. Pilgrim St., Stockton, Calif.

—Homer L. King

NOTICE, CHANGE IN PRICE

The following books which we have in stock will be 65c per single copy and all over one copy, 50c: *Gems of Gladness*; *Star Of Hope*; *Hymns Of Love*; *Singers Choice*; *Songs We Love*; *Joyful Praises*; and *Old Path Echoes*.

Tracts—Clark-Harper Debate (Communion)—25c; Clark-King Discussion (Communion)—25c; The Communion by Ervin Waters—35c.

Send all orders to 1061 N. Pilgrim, Stockton, Calif.

—Homer L. King

BACK ISSUES NEEDED

We are still in need of the following back issues of OPA before we can have them bound. Several have been good to send copies in, and we want to especially thank Bro. Lynwood Smith for sending us his copy of the Jan. 1932 issue which he had been saving for his files. If you have a copy of this issue I am sure he would appreciate having it. Bro. Ronny Wade has also been a great help in this matter. Please check the following list and help us if you can: Feb., Apr., May, and Nov. of 1932 — August of 1934 — Dec. of 1937 — Aug. and June of 1938 — April of 1939 — Sept. of 1940 — May of 1941.—Homer L. King

AFRICAN REPORT

John Mussa, the main translator in the Malawi work, comes from Mulowe Village about sixty miles south of Nkata Bay on the shore of beautiful Lake Malawi. There were no churches of Christ in that area and it has been the plans of past workers to begin churches there. Bro. Cutter and I planned for a long while to fulfill these plans and after you brethren in America purchased the caravan (camper) for the work here we knew it was possible to accomplish a beginning of this work at least. We drove 520 miles. It took two and one-half days to make the trip. However, even though this was eight miles beyond the "No Through Road" sign we were still eight miles from Bro. Mussa's village. Bro. Mussa and his family walked to the village to make sure proper arrangements had been made for us to enter the area. While he was doing this we swam some in the lake and talked with the people in the village where we were camped. When Bro. Mussa sent a report back I walked to Mulowe with the messengers, studied with the people, and for the trip back to the caravan I borrowed a bicycle and tried to ride but this was worse than walking since there was a shoulder of a mountain I had to come over. I arrived back after dark. Bro. Cutter had arranged a study in Zilakoma Village where we were staying. The school teacher was very interested in the church of Christ and because of that study there is an opportunity to begin a church in that village. It began raining and

the chief wanted us to leave on Friday but we explained the work was not finished. On Sunday Bro. Cutter and I walked to Mulowe for church services. More than forty people were present. Bro. Mussa's brother is a member of the church and we hope he can become a great asset to the work in that area even though he is old. Bro. Mussa will remain in that area to spread the true gospel down the lake shore to Nkhota-kota. The government plans to build a road through there and we hope that in two or three years we can drive to all that area. Our prayer is, though, that when the road is opened the churches of Christ will already be there. It appears that two trips will be required next year for intensive studies. We left on the next day. The rain was still threatening and the Chief explained that we would have to leave the caravan in there until next June if we did not get out as soon as possible. We drove to Blantyre in two days.

After we arrived home from this journey we were encouraged to receive a letter from Wallacestone church in Scotland saying they had sent eight of the African preachers and their families parcels of clothes. Their desire to participate in this work manifests a spirit of love for souls less fortunate than they and we commend them for this and hope their example will lead more churches in America to participate in the African work as well as other mission fields. The work here continues to go well.—Bennie Cryer.

MEXICO

Bro. Miles King and Bro. Jerry Cutter accompanied Bro. Raleigh A. Perkins and the writer on a visit to Mexico on April 21. Six baptisms have been reported since February 1 between the two congregations meeting in Nuevo Laredo. Bro. Jesus Rodriguez has asked for a pickup truck to take the place of the old station wagon which he has used for so long. In view of the fact that a large part of his congregation lives several miles away and have no means of transportation to church, we agreed to consider his request that the pickup be purchased from special funds. Money for some benches was left with Bro. Marcial Corpus as he did not have enough chairs for the members of the congregation which meets in his home.

Bro. Juan Rodriguez met the brethren from the States with his 1955 Chevrolet pickup. The pickup was purchased with contributions from a number of congregations and individuals. He has already used it to make visits to various congregations in the interior.

The congregation which meets in the home of Sister Jose Ruiz Cruz was visited. Bro. Juan meets with these people at 4:00 P.M. each Lord's Day. He has requested that we begin supporting Bro. Rafael Falcon so that he would be able to do more effective work for the congregation. He recommends \$50.00 per month. Bro. Falcon has been meeting with and preaching for the brethren here since moving from Nuevo Laredo.

Since last report, Bro. Jose Salazar has been working hard at both Cosme and Tortuga. Bro. Juan highly recommends this young preacher convert. We have been helping him with \$40.00 per month. Bro. Jose Rodriguez was visited in Saltillo. He has asked us to consider the purchase of a lot close to the building where he now lives and meets. The lot seemed reasonable enough

but Bro. Rodriguez was asked to inquire how much the present meeting place could be bought for, as it is an excellent meeting place.

The brethren were on the way to visit Bro. Raul Hernandez in Guadalupe Victoria when they had an accident. Although no one was hurt, the damage to the front end of the automobile was sufficient to necessitate leaving it in Mexico for repairs. A missing stop sign which had been stolen was the cause of the accident.

It was necessary to return to San Antonio by bus without visiting the other congregations. However, the two San Antonio brethren plan to return to Saltillo and pick up the repaired automobile. If possible and time permits, the other congregations will be visited and the clothing taken to Mexico distributed.

Please pray for the safety of those who travel in foreign places that they may be secure from harm. The brethren in San Antonio are now mailing a report each month to those who contribute to the effort in Mexico. A report of progress is included along with a financial statement of funds received and disbursed.

For information on the Mexican effort, please contact the writer at 1747 W. Huisache Ave.; L. M. Crouch, 220 Roesler Rd.; E. E. Perkins, Rt. 13, Box 483; R. A. Perkins, 126 Hillcrest, all of San Antonio, Texas.

—W. B. Coleman

CAMP MEETING

By the time you read this, preparations will no doubt be under way to start for Sulphur, Okla. and the camp meeting. Remember June 23-July 4 are the dates.

Bro. Homer L. King and I have kept in close contact for several months by mail. It is our prayer and sincere desire that all who attend will enjoy the meeting to its fullest extent. The Sulphur brethren are doing everything possible to make your stay an enjoyable one.

It will be our responsibility to see that all things are done decently and in order, as has most generally been the case in these meetings. May we all conduct ourselves as true followers of Christ Who said, "Have salt in yourselves, and have peace one with another" Mk. 9:50; and "Peace I leave with you, My peace I give unto you" (John 14:27). We will be looking for you.—Tom E. Smith

ACKNOWLEDGMENTS

San Pablo, Calif.—So far contributions to help in erecting our building have been slow. We have received the following: Addie Barker, Modesto, Calif.—\$5; 17th St. church, Cassville, Mo.—\$10; Floyd Staniford, Lodi, Calif.—\$100; Church, Montebello, Calif.—\$25; Church, Mena, Ark.—\$25. Total—\$165. We are having a difficult time getting a loan. A savings and loan company here will loan us the rest of the money we need if we can raise another \$3,000 in addition to the \$6,000 we already have. If all the congregations would just send five or ten dollars each, we would very soon have the needed amount. In June, the cost of the building will be raised if we can not take advantage of our bid; it will then be revised due to rising labor and material costs. There are 4,000,000 people living in this area. The field is white. Our thanks to all.—Leo Baldwin, 2669 Kevin Rd., San Pablo, Calif. 94806.

Walterboro, S. C.—The church here wishes to acknowledge the help we have received on our building in addition to what was printed in Mar. issue of *Old Paths Advocate*: San Angelo, Tex.—\$25; a brother, Hebronville, Tex.—\$10; Wynnewood, Okla.—\$100; Kennewick, Wash.—\$25; LaGrange, Ga.—an additional \$100; Napoleon, Ala.—\$100. Total as of April 2—\$1,185. We have ordered 10 benches; they are due this month.

Again, we greatly appreciate all the help we have received. We have a nice building. All visitors are warmly invited.—David Crosby, Rt. 3, Box 53, Walterboro, S. C. 29488.

Sulphur, Okla.—The church here wishes to acknowledge the following donations for the repair of the tabernacle: Duncan, Okla.—\$10; Mena, Ark.—\$25; Healdton, Okla.—\$100; Boulder Dr., Dallas, Tex.—\$50; Sentinel, Okla.—\$100; Beech St., Ft. Worth, Tex.—\$50; Columbia, La.—\$10; Norman, Okla.—\$50; Washington, Okla.—\$100; A brother and sister, Wynnewood, Okla. \$152.25. Total received as of April 20—\$3082.26. Thanks to all who have made donations.

—R. B. Roden for Sulphur congregation

CHURCH DIRECTORY

The Church Directories have finally arrived. I had to wait a long time for the brethren to send in the information and then I had to wait two months for the printer to get them published and I am filling my back orders first. The printer thought it would be 64 pages and that I could sell it for 50c, so I advertised it in the O. P. A. for 50c; but the Directory when completed had 83 pages and sells for 75c.

Can anyone give me any information on the church at TAMPA, FLORIDA? Does anyone know of anyone meeting in the TACOMA or SEATTLE area in Washington? If you have any information on these places please let me know.

Add the following congregation to the Directory: THIBODAUX (La Fourche Parish) LOUISIANA in the home of Bro. C. M. Lemmon, Sun. 10:00 A.M., C. M. Lemmon, Camelia Terrace, Thibodaux, La. Phone (504) HI 7-9468.

Send all orders and information to Ray Asplin, 2440 SW 54th St., Oklahoma City, Okla. 73119.

—Ray Asplin

THANK YOU

I want to thank you for publishing in *Old Paths Advocate* the letter my brother, Orville Lee Smith, wrote concerning the loss of my husband, and of our financial problems.

We have heard from many congregations and individuals from all parts of the country. It is so comforting to know we have so many friends who care about the welfare of my children and me. We receive a Social Security check for \$225 each month which has to take care of the needs of a family of nine, so you all can understand how much we appreciate the help everyone has given us. Without this help, I would not have been able to pay any of the debts we owed. I am gradually getting the debts paid, and I can thank my brothers and sisters in Christ for lifting this great burden off my shoulders.

I thank God every day for answering my prayers for help, and may He always bless each and everyone of you for this Christian deed that you have done.—Mrs. Pauline Branham, 4312 Pearl Ave., Joplin, Mo. 64801

SPECIAL NOTICE

My latest book, "How Should We Break The Bread? Why?" has just come from the press. It is 15c. The one on "Fermented Wine or 'The Fruit of the Vine'?", and the debate on "Fermented Wine or Unfermented Wine?" are selling fast. They are also 15c each. I plan to put out other books as I am able.

I still have two of the communion sets made of nickel silver, then silver plated at \$31.00 postpaid.

A price sheet on the books and tracts I now have in print will be sent to those requesting it.

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

CARD OF THANKS

We wish to express our thanks and appreciation for all the nice cards, sweet letters and beautiful gifts we received for our fiftieth wedding anniversary. We had a wonderful day!—James R. and Mary Stewart.

CORRECTION

In a recent issue of *Old Paths Advocate* \$300 listed as sent to brethren at Armona, Calif. should have read as being contributed by the congregation formerly meeting at Dahart, Tex., instead of from the writer personally. Thank you for making this correction.

—Ray Lackey

NEW CONGREGATION

We would like to announce the establishment of a new congregation in the Atlanta, Georgia area. This congregation is meeting in the Kiwanis Club Center, 91 South Avenue, Forest Park, Georgia. Services are at 11:00 a.m. and 7:00 p.m. on Sunday. Mid-week services will be announced later.

Forest Park is a suburb of Atlanta and is easily accessible by expressway. For information contact: Larry Parker, 1362 Athens Avenue S.W., Atlanta, 753-7077; Don Snow, 2493 Old Colony Road, East Point, 766-1837; Paul Burson, 305 Batiste Way, Jonesboro, 478-2082.

We at Marietta, Ga. are happy to announce along with these brethren the planting of this congregation. This congregation was started wholly by the brethren who are now meeting at Forest Park, and is not financially supported by the Marietta church at the request of the Forest Park brethren; they have our very best wishes, and the full backing of Marietta brethren. Brethren have looked forward to this time. Sincerely, Lee Burson, Ollie L. Nix, David Macy, Claude Collins—brethren at Marietta, Ga. congregation.

GOSSIP TOWN

Have you ever heard of Gossip Town,
On the shores of Falsehood Bay,
Where old dame rumor, with rustling gown,
Is going the livelong day?

It isn't far to Gossip Town
For people who want to go;
The idleness train will take you down
In just an hour or so.

The thoughtless road is the popular route,
And most people go that way;
But it's steep downgrade; if you don't look out,
You will land in Falsehood Bay.
You glide through the valley of vicious talk,
And into the tunnel of hate;
Then, crossing the add-to-bridge, you walk
Right into the city gate.

The principle street is called "they say,"
And "I've heard" is the public well,
And the breezes that blow from Falsehood Bay
Are laden with don't you tell.
In the midst of the town is tell-tale park;
You are never quite safe while there,
For its owner is madam suspicious remark,
Who lives on the street don't care.

Just back of the park is slanders' row;
'Twas there that good name died,
Pierced by a shaft from jealousy's bow,
In the hands of envious pride.
From Gossip Town, peace long since fled;
But trouble and grief and woe
And sorrow and care you'll meet instead,
If ever you chance to go.

—Harvey M. Barr

(Selected by Ralph E. Mustard)

EASTERN LABOR DAY MEETING

We are pleased to announce that this meeting will be conducted at Indiana, Pa., a community of 15,000 people, located in the west central part of Penna.

Bro. Lynwood Smith will be the guest speaker. Bro. Lynwood is well-known throughout the brotherhood for his ability to build up and strengthen the church wherever he travels. We plan on having Chris-

tian fellowship for everyone in the afternoons and evenings.

On Sat., Sept. 2, after the evening service there will be conducted a meeting for projecting the cause of Christ in the eastern area of the country.

The meeting will start Aug. 29, 1967, and end Sept. 3, Lord's Day evening. Services will begin at 8:00 in the evening and 10:00 Lord's Day morning.

Arrangements are now being made to lodge as many as possible. Do try and come and enjoy the spiritual food of Christian association. Your attendance will be important to the success of this meeting. Yours, Church of Christ, Indiana, Pa.

A MACEDONIAN CALL

Recently our granddaughter and her husband, Charlene and Al Solomon, moved to the state of Washington to be near his father who was in an airplane accident, claiming the life of his daughter and her friend, leaving him in a critical condition. Both Charlene and Al are Christians, and have a sincere desire to build a Christian home. They would like to see a church in their vicinity. I wrote to Bro. Jimmie Franklin, Kennewick, Wash., having seen his report in the OPA. He immediately went to the Seattle area where the Solomons live, and encouraged them to begin meeting; there are others who are potential members.

May I suggest that if you are interested in this work you contact J. C. Franklin, Jr., 6308 Yellowstone, Kennewick, Wash. 99336, as he will be familiar with conditions and circumstances.

Charlene wrote to me lately: "There are three churches in Wash., and only one man who travels around and preaches. They really need help. He is a real nice man. Why don't you see if you can get some help up here by writing in the OPA?"

Isaiah answered a stirring call. See Isaiah 6:1-8. It is true that God does not deal with us now as He did then (Heb. 1:1-2), but "whatsoever things were written aforetime were written for our learning" (Rom. 15:4). Who will answer the call and go, or help support the one who is there, who, according to reports is a willing worker? The Solomon's address is: Mr. and Mrs. John A. Solomon, 418 49th Ave., Apt. 1, Puyallup, Wash. 98391—Tom E. Smith, 302 Phillips, Healdton, Okla.

SHOULD A CHRISTIAN DANCE?

Before me is a clipping from the Daily Mail, printed in Hagerstown, Maryland. The article tells of a recent party held by the president at which one woman had to be sent home because she was "half dressed." Another State Department official's wife showed up with a transparent lace dress on with no slip and had to be sent home to put one on. Her husband said, "I was shocked at first when I saw the dress but then I said, 'Oh, well it's fashion, let her wear it—'"

The article tells how the president's former White House Secretary (who is an ordained Baptist preacher) seemed to be the main "Frug" and "Watusi" dancer. This of course seems to be the usual schedule for the White House anymore. Should our leaders set such an example to the nation? Narrowing it down a little further, should a Christian dance? I know of no better answer than the following quotations taken from Vol. III, No. 4, Spring, 1965 Word and Life Fellowship and reproduced by Tennon Bros. Steel Co. of Texarkana, Arkansas.

What Law Enforcement Officers say: J. Edgar Hoover, FBI head: "Most juvenile crime has its inception in the dance hall, either public or private."

Dr. Phelps, New York Police Dept.: "It is estimated that in New York City, four thousand women are living the life of infamy, and that three-fourths of these are started on their life of infamy through the dance."

Chicago Vice Commission Report: "Of three hundred prostitute girls asked, 'What led you to go wrong, what led you to become such a sinner; what led you to become what you are today, a scarlet woman?', eighty five per cent replied: 'My first step wrong was caused by the dance.'"

What Physicians say: Dr. E. S. Donners, eminent nerve specialist of Chicago and Los Angeles said: I attack the modern dance as a revision toward savagery. As a medical man, I flatly charge that modern social dancing is fundamentally sinful and evil. I charge that dancing's charm is based upon sex appeal. I charge that it is the most insidious of the maneuvers preliminary to sex betrayal. It is nothing more or less than damnable, diabolical, animal, physical dissipation. Do brother and sister dance like that? Do father and daughter? Mother and son? The basic spell of the dance is the illicit physical contact. I tell you frankly, it is not safe to subject even the strongest men and women to the subtle temptation of the dance. A trail of broken homes proves this!"

Dr. Thomas C. Whitfield: "The modern dance is condemned precisely at this point. It is not wrong solely because it might lead one to the physical act of fornication, but it is sinful to the degree that it arouses unrestrained desires that cannot be fulfilled under present relations and conditions. When such desires are aroused, the dancing is within itself sinful because it is then a lascivious act."

Dr. Winfield Scott: "All specialists in this field without a single exception, concur in the belief that the dance is a device of the devil."

Dr. Howard Crosby: "The foundation for the vast amount of domestic misery and domestic crime, which startles us often in its public out-croppings, was laid when parents allowed the sacredness of their daughter's person and the purity of their maiden instincts to be rudely shocked in the dance."

What Educators say: Prof. W. C. Wilkerson of Chicago University calls the modern dance "a system of means, contrived with more than human ingenuity, to excite the instinct of sex action."

Dr. Lita Hollingsworth, Professor of Education at Columbia University, and this quote is from an article written by her as an attempt to "defend" the modern dance: "Dancing is an exciting and pleasurable recreation as it affords a partial satisfaction to the sex impulse."

What a Fashion Designer says: Christian Dior, famous Paris designer said: "For the first time I have done away with corsets, even for dance dresses. I have often heard men complain that in dancing they couldn't feel a living form under women's corsets."

What Dancing "Experts" say: T. A. Vogner, former supervisor of the Dancing Academy of Los Angeles and former president of Dancing Masters Association of the Pacific Coast said: "No woman can waltz well and waltz virtuously."

Louis J. Guyon, owner and operator of the Paradise, one of Chicago's largest dance halls said: "We know that sex is the strongest impulse planted in the human race. You can just picture the effect on a boy or girl of 18 or 20 when this hunger is keenest, when knowledge and experience are lacking in the foundation of judgment, of one of these dances which calls for close bodily contact and frequently bring the cheeks together and entwining the limbs. Yet, we find thousands of boys and girls dancing this way who do not realize they are doing anything out of the way, and whose fool parents look on complacently. The form of dancing is a menace to the future of our Nation."—(Via The Voice in the Wilderness, Aug. 1966).

OUR DEPARTED

Wallace—Bro. Harry Wallace, born July 21, 1891, in Greene Co., Mo., departed this life Mar. 9, 1967, being at the time of his passing 75 years, 8 months and 9 days. His wife, Myra, preceded him in death, July 19, 1961. He is survived by one daughter and 2 sons. He was a member of the church in Cassville, Mo. He had been ill sometime before death came. It was a sweet release from the pain and trouble of this life. The service was conducted from the Culver Chapel by this writer. The singing was rendered very ably by the Mt. Home congregation.—Ronny F. Wade.

Cargill—Bro. Bob Cargill was born at Wilburton, Okla., and passed away Mar. 22, 1967. Bro. Cargill was

a faithful member of the Lord's church at Washington, Okla. He will be missed. There was a large crowd at the funeral and the many beautiful flowers bespoke the high esteem in which he was held. He leaves to mourn his passing, his wife, Sister Effie Cargill, 3 sons, 3 daughters, 18 grandchildren and 28 great grandchildren, and a host of other relatives and friends. The writer spoke words of warning and comfort. Singing was by members of Capitol Hill and N. W. 21st St. churches, Oklahoma City.—R. B. Roden

Howard—Joseph Henry Howard was born at Dora, Mo. on July 19, 1898, and departed this life March 25, 1967. He was married to Helen May Kirkland in 1918 and to this union eight children were born. His wife, four daughters, three sons (one of whom is a gospel preacher), and his mother are survivors. Joe Howard was a gospel preacher for many years. He baptized many people in southern Missouri and northern Ark. I moderated for Joe many years ago in what I think may have been his first public debate. He was a very able man. Joe must have had many friends and sympathizers, in view of the very large crowd that gathered at the Ball community church for the services. The singers were from different congregations in that part of the country who did their singing well. There were many flowers. So, the curtain falls on the life and activities of another gospel preacher. The writer was called to conduct the services. Joe was laid to rest not far from where he was born.—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 (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.

—Henry David Morehead, Rt. 2, Box 139,
Purcell, Okla. 73080

—Gene Youngblood, 3405 E. Guernsey,
Stockton, Calif.

—Timothy Ray Peek, Box 71,
Harrodsburn, Ind.

BONDS OF MATRIMONY

Solomon-Teel—Bro. John H. Solomon and Sis. Nancy Charlene Teel were united in marriage at 7:30 P.M., March 24, 1967 in the church at Duncan, Okla. John obeyed the gospel shortly before the wedding, a step which we pray will be continued faithfully with Charlene in God's service. May God's blessing and protection be with them as they serve Him. Bro. Tom E. Smith, Charlene's grandfather, and the writer officiated.
—Rodney R. Ross

McKinney-Morris—David Ray McKinney and Mary Lou Morris, both of Indiana, Pa. were united in marriage, Mar. 25, 1967, in a lovely evening ceremony at the meeting house of the church of Christ, Indiana, Pa. David was a handsome groom, and Mary Lou a very beautiful bride. Both are devoted Christians, having been reared and trained in the church. The Christian home they have established will be a valuable asset to the church wherever they may be. The meeting house was filled to capacity to witness this event in which Bro. Tommy Shaw, uncle of the groom, officiated, doing a most commendable job. (Note—I personally appreciate Ron and Beryl Morris's sending information for this announcement; may God bless these two, David and Mary Lou, a fine Christian couple. David is the grandson of Bro. and Sister T. J. Shaw, Commodore, Pa., two of the most dedicated people to the primitive cause of Christ that I know.—Don McCord).

THE PROPER APPROACH—

(Continued from page one)

will take time to study about spiritual matters. The soul-winner will labor with patience and perseverance if there is hope that a sinner will be brought to Christ, but he does not want to force himself on someone who has no interest in his salvation. There is nothing gained by doing so. Be alert for good prospects all the time. Anytime someone is mentioned who has shown some interest, get his name and address. Every personal worker will want to make a list of his prospects, and work systematically from this list. The following suggestions may be helpful in preparing that list.

Non-Believing Companions of Christians

The non-believing husband or wife of a Christian is a good prospect because he (or she) has likely attended services of the church and heard the gospel, or discussed it with his companion. Many times the appointment to study can be set up by speaking to the non-believer's companion who is a Christian. However, this approach should never be used if you know the person you are trying to win is prejudiced against the church. The non-member may think he is going to be pressured through his companion, to become a church member. His prejudice could become intensified. When this antagonistic attitude toward the church is present, it is necessary to gain the confidence of the person before you try to teach him. More will be said about this under the "long-term" approach.

Delinquent Members

Delinquent members of the church should not be overlooked as prospects. Christians who have strayed will often be restored after a few studies with them. Backsliding Christians are lost, and need to be brought back to Christ. The apostle James tells us we have saved a soul from death when we restore a backslider. James

5:19-20: "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Make a list of all the people you know who have become unfaithful. These people probably need to be taught again the principles of the gospel. Peter says they have forgotten they were purged from their old sins (2 Peter 1:5-9). Paul spoke of those that need to be taught again the first principles of the oracles of God in Hebrews 5:12.

Visitors at Services of the Church

Visitors at the regular services of the church and at gospel meetings are good prospects. Anytime a visitor attends a service, see that you greet him and make him welcome. Learn his name and address, and when you are aside, write them down before you forget. If a person has enough interest to attend a worship service or a gospel meeting, it is likely he would be interested in studying further with you.

Newcomers to the Neighborhood

Prospects may be attracted by making it a point to get acquainted with every newcomer to the neighborhood. People who are new in a neighborhood appreciate any acts of friendliness shown them. You should make the first move to develop the new friendship. The simple act of inviting them into your home for some cake and coffee may begin a friendship that will result in someone being baptized into Christ. Any deed of neighborliness is very effective when someone is new and has few acquaintances in a locality. Enlarge your world by adding new friends to your life all the time. The friends you make may be won to Christ. What better way can you be a friend to anyone than by introducing him to Christ?

The personal worker should be making new friends constantly. If we are willing to put forth a little effort, we can initiate friendships with people that are only "speaking acquaintances" at present. It may require a little of our time, but the more friends we have means more opportunities to influence people for Christ. Use your home as a place of hospitality to win new friends. Here is a work in which the sisters in the church can be most useful. A woman can do great good by cooperating with her husband when he invites prospects into their home. Creating a warm and friendly atmosphere for the developing of friendships and the study of God's Word is a work in which every wife should try to excel. Gradually one's every act becomes a service to God. Even as you make new friends you will be thinking, "How may I influence this person to an interest in the Bible, and to ultimately becoming a Christian?" When we begin to think in this manner, we can be sure that we are laborers with God.

It deserves to be pointed out here that many times we Christians spend all our time visiting with other members of the congregation, and never cultivate any friendships outside the church. Christian fellowship is very enjoyable and strengthening to us, but by excluding everyone except Christians from our association, we can have very little influence over the sinner. The friendship of people who are not Christians should be sought; these are the ones that need saving. Jesus was criticized because he was keeping company with sinners, even eating and drinking with them. His answer was, "They that be whole need not a physician,

but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Jesus made it clear that he was associating with sinners because they were in need of salvation. He showed compassion to them. The sinners could see that Jesus was sincerely interested in them. They found in Him Someone they could trust and approach with their cares. He never scorned any or turned any away, regardless of how wicked. He was called the friend of sinners.

Some sincere Christians believe we are becoming "worldly-minded" when we associate with non-Christians. No thought could be more wrong, if our keeping company with sinners is with an eye single to winning them to Christ. If we hold ourselves aloft from the people who need Jesus, we cannot reach them. Let us go to these people, show a genuine interest in them as Jesus did, and we will be a lot more successful in saving them. It is hardly necessary to mention that our association with sinners must be in things that are wholesome and right. Should we partake of evil with them, we have not only given up any chance of winning them to the Lord, but we have jeopardized our own souls. The foregoing paragraph should not be interpreted to mean that a Christian is going to choose as his "bosom buddy" someone whose habits are vile, and whose conversation is corrupt, but that we should go out of our way to be friendly to people in need of the Savior. Love is a powerful force, and when the sinner sees that you really love him, he will be more anxious to listen to you.

Relatives and Friends of Church Members

The personal worker should get the entire congregation helping him find prospects with whom to study. Encourage all members to set up at least one appointment with one of their friends or relatives. The person who made the appointment may go with the personal worker on the first visit. The good effect of this will be two-fold. First, it will make the prospect more at ease on the first visit. Second, it will cause the Christian who set up the appointment to become more involved in the work. When he sees one of his friends or relatives converted to Christ, he may have a desire to become a house-to-house teacher, also. One enthusiastic worker in a congregation may stir all into action. Enlist the help of your fellow-Christians in finding your prospects.

Benevolent Work

There are many ways the local congregation may be helpful in attracting people with whom the personal worker can study. If the congregation does benevolent work in the community, those who have been helped will usually be anxious to learn more about the church. Helping people in need is a good work that brings glory to Christ and His church. Jesus taught this in Matthew 5:16, "Let your light so shine before men, that they may see your good works, and glorify the father which is in heaven." The good attitude created by the benevolent work makes teaching the gospel an easier task. The teacher should take advantage of the opportunity to instruct someone who is ready to listen.

Ministering To The Sick

Ministering to the sick is another good work that impresses people with the genuineness of the Christian's

faith. Here is another way in which the sisters can be of great service. If the people in the community have seen these and other good works practiced by the members of the church, it will be no trouble for the personal worker to find people with whom to conduct studies. The church will be respected, and there will always be people who are ready to hear the message proclaimed by the church. However, our message is likely to fall on deaf ears if true Christianity has not been demonstrated in the community. The personal worker should be active in visiting and helping people in his neighborhood, and he should encourage other members of the congregation to do the same.

Visitation Program

Another thing the Christian women may do is conduct a visitation program to the hospitals. Two ladies may go together and visit from room to room. Spend a few moments with each patient, speaking a few words of comfort and cheer. Ask if there are any small errands you can run for them, such as mailing a letter, making a phone call, or taking someone a message. Visits of this nature are truly appreciated by someone confined to a hospital bed. While there, tell them who you are and the church of which you are a member. If they show any interest in the church, and many will, write down their name and address and give it to a personal worker. Some may be interested enough to ask questions about the church. When they do, leave some tracts explaining the steps into Christ, and suggest to them that someone from the congregation will be happy to come to their home and discuss the scriptures when they have regained health.

Visitation programs must be organized if they are to be successful. The visits should be made regularly about three days a week. If six ladies of the congregation will set aside one afternoon a week, three visits a week can be made to a hospital; two people going together on each visit. No one will be burdened, and a useful work will be done.

Bible Correspondence Course

The congregation can help the personal worker in another way: Make available to the people of the community a series of Bible lessons that can be taken by mail. The people who complete the Bible correspondence course are good prospects for home studies. These courses are an excellent way to reach the lost, because many people will take these Bible lessons by mail that would not attend a service of the church. To secure copies of a Bible correspondence course contact Brother Ron Courter, 7120 Banks St., Union Lake, Mich., or one of the brethren in the Bible and book business. (At this writing, Brother Courter is compiling a Bible correspondence course that will be available to all congregations soon.) Suggestion: Secure a series of Bible lessons, then send out a letter to every family in the area around the church asking if they would be interested in having lessons from the Bible mailed to them. The letter should explain the course, and contain an addressed card to make it easy for them to reply. The ones who finish the course may then be approached with the idea of someone coming to their home and studying with them.

Advertise The Church

A small ad once a week in the newspaper will often bring visitors to the services, or cause some to call and inquire about the church. These people are

good prospects. The advertisement should clearly state the location of the church building, the time of the services, and a phone number for interested people to call for more information about the church. Radio and television programs will produce many inquirers. These programs are much more effective if they are backed up by a good plan of house-to-house work. (This is a continuation of the material that has already appeared in this journal; it is intended for Bro. Billy Orten's book on "personal evangelism."—DMc)

"IF YE LOVE ME"—

(Continued from page one)

with this feeling. We are quick to see this in many areas of life, but then fail to apply the same principle to our love for the Master.

In regards to the marriage relationship the Bible says, "HUSBANDS, LOVE YOUR WIVES, EVEN AS CHRIST ALSO LOVED THE CHURCH" (Eph. 5:25). Husbands are to have a strong feeling or emotion for their wives, but they must also show their love by their actions. Christ showed His love for the church by giving Himself for it. If a husband never made an effort to show his love, his marriage would soon begin to fall apart. Not a one would believe a man truly loved his wife if he made no effort to support her, feed her, clothe her, and supply her with the needs of this life (I Tim. 5:8). "But if any provide not for his own, and specially for those of his own house, HE HATH DENIED THE FAITH, AND IS WORSE THAN AN INFIDEL." The fact is, if a husband truly loves his wife, he will show it by his actions.

From the above truth, a lesson must be learned by all men, for the same principle applies to our love for Christ, and even more so because our love for Him is to be stronger than for our wife, father, mother (Lk. 14:26). If we show our love for our wife by actions, it is even more important that we show our love for the One Who died for us by our actions. "IF YOU LOVE ME, KEEP MY COMMANDMENTS."

Surely you will agree that most people feel that they love Christ, but fail to "KEEP HIS COMMANDMENTS." Have you ever heard someone say, "I love my Lord, but I don't need to go to church;" or, "I love my Lord, but I don't have to do all He has commanded as long as I am sincere." These thoughts are not based on the Bible, and even after they are sincerely stated, the words of Jesus remain the same: "IF YOU LOVE ME, KEEP MY COMMANDMENTS."

Let us look more closely to the words of our guide in religion. "IF A MAN LOVE ME, HE WILL KEEP MY WORDS: AND MY FATHER WILL LOVE HIM, AND WE WILL COME UNTO HIM AND MAKE OUR ABODE WITH HIM" (Jno. 14:23—THUS THIS MAN FINDS FAVOR IN GOD'S SIGHT. Now, notice verse 24: "HE THAT LOVETH ME, NOT, KEEPETH NOT MY SAYINGS." —In other words, Jesus is teaching us, "IF WE DON'T LOVE HIM, WE WILL SHOW IT BY NOT KEEPING HIS WORDS." Therefore, a person cannot truly love the Savior unless he keeps the words of Christ, faithfully till death.

Now observe this same principle being applied in different ways. 1. (Jno. 3:16) "FOR GOD SO LOVED THE WORLD THAT HE — GAVE HIS ONLY SON." 2. (Eph. 5:25) "CHRIST LOVED THE CHURCH AND—GAVE HIMSELF FOR IT." 3. (Jno. 14:23) "IF A MAN

LOVE ME HE WILL — KEEP MY WORDS." In each case above, love is shown by an action. There is a strong feeling of emotion involved, and an action to prove the sincerity of the feeling. Again, "IF YOU LOVE ME, — KEEP MY COMMANDMENTS."

Just think, if all men who claimed they love our Lord would "KEEP HIS COMMANDMENTS," and ALL of his commandments, there would be unity in the religion of Christ today. Men would be members of the church that Jesus bought with His own blood, and men would be, once more, worshiping God the way the church of Christ always has since the day of Pentecost. There would be no more denominational divisions or man-made doctrines, but all would be showing their love for Christ by "KEEPING HIS COMMANDMENTS."

I wonder why men are doing differently today? Could it be they love their MAN-MADE CREEDS more than they love the COMMANDS OF CHRIST? It has been the plea of the church of Christ for nearly 2000 years that men would put aside all teaching foreign to the Bible, and follow Christ by KEEPING HIS COMMANDMENTS and not those of men.

Will you join us as we strive for Bible unity, by obeying the Gospel of Christ and being added to His church? Remember the words of Jesus, "IF YOU LOVE ME, KEEP MY COMMANDMENTS."

—11417 Post Hill Pl., Lakeside, Calif. 92040

ON CARNAL WARFARE —

(Continued from page three)

ject to making mistakes, yet we have lived before you of this congregation for several years, and we are confident you will commend us as being Christians. Several here saw us baptized, and you have since seen us for some time perform certain acts within our public church services. Some of you already know our convictions on war, and therefore know that these are our own sincere feelings and beliefs about this matter. We do not know as much about this subject as some of you, but we do know enough about it to say that we stand on our own learning and conscience and while we shall ever learn from you, yet in this matter the stand we take is not now dependent upon any of you. We feel we see clearly the course God demands of us—just as from history we know that very early Christians saw, and took, this same course regarding military service, refusing to have any part of it, or to be identified with it. These early Christians, under the guidance of the apostles, set our example by learning, even from Peter who in his early life with Christ weakened and used the sword, that in anticipation of the second coming of Christ every Christian must "be diligent that ye may be found of him in peace" (II Peter 3:14).

While Christians about the world may, and do, vary in their convictions on this matter, and while we do not propose to compel Christians in general to our convictions and practice, yet there are numerous Christian teachings from the Bible which confront us, and which we personally believe compel us to have no part with combatant or non-combatant military service. We here present a few of these in support of our belief:

Follow peace with all men (Heb. 12:14).

Obey God rather than man (Acts 5:29).

Thou shalt not kill—thou shalt love thy neighbour as thyself (Rom. 13:9).

Love your enemies (Mat. 5:44).

Christ's servants do not fight (Jn. 18:36).

A Christian's weapons of warfare are not "carnal" (2 Cor. 10:4).

The spirit of Christ is love and peace. If any man have not the spirit of Christ, he is none of his (Rom. 8:9). They that make use of the sword "shall perish with the sword" (Matt. 26:52).

Christians live in the flesh, but they "do not war after the flesh" (2 Cor. 10:3).

Christians do not "wrestle (or fight against) flesh and blood" (Eph. 6:12).

Recompense to no man evil for evil (Rom. 2:17).

The wisdom that is from above is—"peaceable, gentle" (James 3:16).

Do violence to no man (Lu. 3:14). (This is said to soldiers, and would have the effect of disarming them).

Christians are to "be diligent that ye may be found of him in peace" (2 Peter 3:14).

Seek peace and ensue it (1 Peter 3:11).

No murderer (manslayer, says the Greek) hath eternal life abiding in him (1 John 3:15).

Abstain from all appearance of evil (1 Thess. 5:22). Requires disassociation from individuals, groups, or organizations involved in doing wrong).

Be not unequally yoked together with unbelievers (2 Cor. 6:14). (Must be unbonded from individuals, groups, or organizations whose actions manifest disbelief in God's teachings to Christians).

Have no fellowship with the unfruitful works of darkness, but rather reprove them (Eph. 5:11). (Works not conforming with God's will are of darkness. They must be spoken against, both by word and by disassociation (or disfellowship)).

Christians are not to take an oath (not to swear) (Matt. 5:34).

Christians are not to forsake the assembling of themselves together for the regular public worship each Lord's Day, which includes communion (Heb. 10:25).

In public worship, Christians must worship God in both "spirit and in truth" (John 4:23, 24). (They must therefore be near a church every week-end where, according to the details of their belief in worship, they can in good conscience so serve God).

Some Christians, receiving mistaken assurance regarding what they could have by way of opportunity or privilege if drafted into combatant or non-combatant military service, have gone into one or the other of these branches of service only later to regret doing so, finding requirements made of them to be in violation to some or all of the teachings we've just noted. But, we are well aware that in military service Christians of like faith to ours have found themselves, even in non-combatant service, to be subjected to commands and demands requiring action in violation to their conscience if obeyed.

Being realistic, therefore, we do not give so much as a thought to any suggestion or demand that we allow ourselves to be drafted into either combatant or non-combatant military service. Our judgment and conscience can be satisfied only, in the event we are drafted, with our induction into alternative civilian service under the classification of I-O, which, of course, becomes I-W when we begin performing alternative civilian work."

From The Fields

Carl W. McCormick, 2501 Morett Way, Sacramento, Calif. 95821, April 17—The church in north Sacramento, Calif. meets at 2354 Oakmont. We welcome visitors. Bro. Orvel Johnson will be with us the month of May; he will have a 4-day meeting, May 25-28, Lord willing.

E. H. Miller, Box 538, LaGrange, Ga. 30240, Mar. 27—The congregation is still working here, and we look forward to a good week-end meeting the first 2 days of April with Bro. Edison Thompson, Rt. 1, Box 205, Maitland, Fla. I understand he has a little more time open if you are looking for a worker.

Paul Walker, 1328 Santee Dr., San Jose, Calif., April 24—Since last report we have had one confession. I have enjoyed hearing Paul Nichols in a very good meeting at Lodi. Lord willing, we will begin work July 1 in Birmingham, Ala. Recently, we enjoyed a wonderful week-end meeting at Orangevale, Calif.

Lonnie Kent York, Sta. 1, Box 692, Ada, Okla. 74820, April 17—During the first part of this month I was in Mo. April 1-2, I had the privilege of speaking at Seymour, Mo., and at Mt. Grove, Mo., the 3th. The congregation here is doing fine. I look forward to the summer months. I ask your prayers for guidance.

Franklin J. Brown, Rt. 1, Stilwell, Okla., April 17—The Noel Chapel church of Christ is still having services each Lord's Day and evening, and Wed. evening. Among our visitors lately were Sister Roden (Bro. Bill Roden's mother), her daughter and son-in-law. Bro. Van Ebits was with us April 9-9; he preached 2 wonderful lessons. Those passing by feel welcome to worship with us. Remember us in your prayers.

F. H. Lichapa, P. O. Mikolongwe, Malawi, Africa—We hope brethren will heed our plea for help in getting the meeting house in Blantyre. Would you brethren remember Bro. Jordan Kasendah, a very good preacher and interpreter. We are very happy to have him. All of Feb., I was at Blantyre. In Mar. I went to Nampungu church; Mar. 12, I was at Blantyre where 3 were baptized. On Mar. 19, we were with Bro. Roy Lee Criswell and family; Bro. Kasendah was interpreter.

Curtis Smith, Box 1002, Corona, Calif. This is to introduce Bro. Rial Barnett who recently made his confession before God and the church at Norco, Calif., with his wife and child, for practicing erroneous doctrine and wishes to be recognized with the loyal church. Bro. Barnett is a very good speaker and very humble. The church would do well to call on him for speaking, as he is available any time.

Ronny F. Wade, Box 3636, Springfield, Mo., April 25—The work in southwest Mo. moves along at a satisfactory pace. We hope to start on new building here soon. We will be located at the corner of Fremont and Seminola in the south part of the city. Recently, 3 have been baptized in Ark. and one here. We enjoyed hearing Edwin Morris 3 times in his meeting at Lebanon. Presently we are in a meeting at W. Monroe, La. From here we are scheduled at Olney, Tex., May 7-14, and Hillcrest, near Brookhaven, Miss., June 2-11.

Rodney R. Ross, 902 S. 10th, Duncan, Okla. 73533, April 12—The work here continues. There is some sickness in the congregation. We hope and pray that these are soon well again. We look forward to Duncan's meeting with Paul Nichols, July 28-Aug. 6. I have a week-end meeting scheduled with Sulhrur, May 26-28. Also a full ten-day meeting in Anson, Texas, June 16-25. Everyone in the surrounding areas are invited to these meetings. You will be welcome and appreciated. Pray for us here, and for God's work everywhere.

Franklin E. Stages, 359 E. Gillespie, Flint, Mich. 48505, April 13—We thank God for the young men we now have taking a leading part in our services. We have visitors often, and that is always encouraging. April 2-9, we were privileged to attend a meeting at Farmington, Mich. congregation. It was an unusual one, with local talent being used, a different speaker each night. Bro. Ron Courter continues to give the weekly Old Testament survey lesson and they are strengthening the cause. We are so thankful to God that He has given us a man who is trying his utmost to prevent a famine of the Word in Michigan!

David Macy, 479 Austell Rd., Marietta, Ga., April 10—The work is coming along nicely in Marietta. The new congregation begun in Forest Park in Mar. is off to a good start. We are real happy for them; this is a suburb of Atlanta, and brethren have looked forward to this for a long time. I preached 2 nights at the Peachhaven church in Miss. in Mar. I really enjoyed this; I also held a week-end meeting at Jackson, Miss. They are still small in number but they have a wonderful attitude and are completely united. I feel there will be a strong church there in the future. I will be in a meeting at Temple, Ga., June 18-23, and at Oak St., Abilene, Tex., July 7-16.

E. H. Miller, Box 538, LaGrange, Ga. 30240, April 25—Wife and I were with the Chesapeake, Ohio congregation Mon. and Tues. nights, then at Milford, Mich., Wed. night (last night), and will be here 2 more nights before going to West Chester, Ohio for a meeting April 30-May 7. It is certainly a pleasure to meet our old friends and work with them as in years gone by. Bro. Jim Hickey will be in a meeting at LaGrange, June 10-18, and we invite all who can to be with us at that time; yea, at any time. Wife and I will be at Bowie, Tex., July 30-Aug. 6; then at Walterboro, S. C., Aug. 27-Sept. 3. We look forward to laboring with these congregations again. Remember us in your prayers.

Allon B. Bailey, 909 Truitt Ave., LaGrange, Ga., April 20—At this writing I am enjoying a very good meeting in Mt. Grove, Mo. with all the nearby congregations coming from night to night; our crowds are good. April 8-16, we were in a very inspiring meeting in Bandy, Ky. There were two baptized and 6 confessions. We were glad to see Bro. Joe Kisle while in Ky. He was in a meeting at the Hill Top congregation, also Bro. Richard Nichols came down from Ohio one night. May 1-2, we will be with the brethren at Pocahontas, Ark. We plan to be with the 21st St. congregation, Oklahoma City, May 6-14. We look forward to meeting many brethren there. Remember us while praying.

Edison Thompson, Rt. 1, Box 205, Maitland, Fla., April 12—The work continues at Longwood congregation; growth is slow, but the faithful never tire of striving to do more for the Lord each day. We were with the LaGrange, Ga. congregation April 1-2. We really enjoyed the fine Christian fellowship, and wish to thank all the fine people there, and especially those who drove so far to be with us in one or more services. We were very happy to have Bro. Barney Owens with us. Lord willing we will be with the congregation at Florala, Ala., July 22-30. We desire the prayers of Christians everywhere in behalf of our venture into the field, as we are spending our vacation time, about 6 weeks, working for the Lord with other congregations that might, as their needs might arise, call on us.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., April 12—Lynwood Smith has just closed a meeting here with us. He baptized two. Our crowds were good. The house was full to overflowing almost every night, and the preaching was some of the very best. Lynwood seemed to realize how important it is for people to believe in Christ. He pictured Him from the day of His birth as the answer to all of our problems. He showed that no other could wear the priestly and kingly robe as this man wore it. He left this lowly man of Galilee at God's right hand awaiting the appointed time when He will come back to judge the world. It was a fine meeting and we believe that much good was done. On the third weekend in Feb. we were with the West Chester, Ohio congregation preaching for them. We visited in the Hugh Miller and B. H. Bender homes. These people have a very nice meeting place, and a very nice congregation. It was a delightful visit. There is a great future for this group of brethren.

C. Nelson Nichols, 107 Briarwood, Moore, Okla., April 12—I wish you would print an apology from me to any and all that I may have hurt by my lack of proper communication during the past year. We were afraid to discuss our fears even with each other and consequently there was much misunderstanding and perhaps ill-will. Had we been wiser we may have been able to avoid the confusion and perhaps ill-will. So many Christians love Carlene and I know they are praying for her. I feel she has been a wonderful wife and mother and with God's help she will regain her health. Her tumor was on the right side of the brain affecting the left side of her body. They plan to try to arrest its spread with x-ray or cobalt treatment. All I want is to make her happy and comfortable and we certainly treasure our moments together. The children are well. Our love to all and our thanks to all. Pray for us.

Barney Owens, 4250 Linden Ave., Cinn., Ohio—During the time since our last report we have visited with and spoken for the faithful at Mtn. Home, Ark., and Altan, Mo., where we had a short but most enjoyable visit with brother and sister H. A. Sifford, who always cause us to rejoice in the Lord, as they have been tried and have proven true servants over the years. Also we have been able to be with the brethren at home (Cincinnati) who are always behind us in the work. In the Ga. and Ala. areas brother Foster Prince is being greatly missed. I think this is because he was ever ready to do what he could for the Lord, even though others were younger and much more able physically. Lord bless him, and care for his loved ones left here another season. Our work here at Temple will be finished the first of June, at which time we have no plans for the future. Perhaps we could assist you in personal work. Remember us when you pray.

R. B. Roden, 112 Kelley Dr., Moore, Okla. 73060, April 19—Mar. 22 brought sadness to our hearts when Bro. Bob Cargill, Washington, Okla. passed away; he will certainly be missed by all. We pray that Sister Nelson Nichols will soon recover from her serious operation; we want to welcome Nelson and his family to Moore, Okla. Our meeting at Columbia, La. was well attended and I did enjoy Bro. Billy Orten and Bro. David Reed working with me, and working for the meeting. We had good cooperation from other congregations. We enjoyed having Bro. Jimmy Smith from Miss. to help us in the singing. We will be at Wynnewood, Okla., April 21-30; Memphis, Tenn., May 5-14; Jerusalem, Ark., May 19-26; and Ft. Worth, Tex., June 3-18. Pray for these meetings and we invite all in these areas to attend.

We usually admire the other fellow more after we have tried to do his job.

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. XXXVIII

LEBANON, MISSOURI, JUNE 1, 1967

No. 6

THE ETHIOPIAN NOBLEMAN

By John L. Reynolds

In the eighth chapter of Acts is found the conversion of a distinguished officer of state, the treasurer of Queen Candace of Ethiopia. It is an impressive story, and is remarkable alike for its simplicity and its vital content. Let the alien sinner, having no hope and without God in the world, study this conversion earnestly with purpose of heart, and find salvation for his soul. I shall retell the story with some explanation.

Consider at the outset, the character of the candidate. He appears to have been a Jew or proselyte, more likely a Jew. When introduced to us he had been up to Jerusalem to worship, making the toilsome journey of more than a thousand miles in a chariot; he was acquainted in some sort with the Old Testament Scriptures, and as he rode along in his chariot he was reading from the prophet Isaiah.

Before we continue the recital, let us note some important circumstances. Stirring scenes had been enacted in Jerusalem and in the regions round about. The ministry of Jesus had closed with his ascension to heaven; thousands had accepted the new religion, and thousands more had rejected it. The question whether Jesus of Nazareth was the promised Messiah waxed hot, and the spirit of persecution against the disciples grew bitter and revengeful. Finally they were driven from Jerusalem and were scattered abroad throughout the regions of Judah and Samaria, but they went everywhere preaching the word. Both men and women had a part in this quiet evangelism. Thus it was that Philip the evangelist went down to the city of Samaria, and preached Christ unto them, confirming his testimony with miracles.

"And the multitudes gave heed with one accord unto the things that were spoken by Phillip, when they heard and saw the signs which he did; they believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." As a result of Phillip's preaching, there was much joy in that city. Meanwhile, as we have seen, the Ethiopian nobleman had come to Jerusalem to worship. What he learned there of these events we can not tell; but of one thing we are certain, that he had not heard the Gospel of Christ expounded. His heart, however, was receptive

(Continued on page nine)

WHY I BELIEVE THE BIBLE

By Jim Hickey

Two men were talking with a friend of mine one day. The elder man made a slighting remark about the Bible. The younger took it up, saying, "Oh, that book is full of mistakes"! My friend quietly took out the pocket Bible which he carried, laid it on the desk before them and said, "I have been reading that Bible carefully for thirty years and have not found a mistake in its statements yet. Will you show me one?" "Oh," said the other looking foolish, "I never read it."

Isn't that just like too many people? If the infidel and all the rest of the Bible's critics would read the Bible half as much as they read Voltaire, Paine, and others, their difficulties would vanish. I am afraid too many times the wish is the father of the thought.

Even though this is a very broad subject I would like to present several reasons why I believe the book we call the Bible is the inspired word of God. The first reason is two fold, internal and external proof combined. Jesus said, "Heaven and earth shall pass away; but my words shall not pass away" (Mk. 13:31). All of Satan's powers have been unleashed against the Bible, all to no avail. Kings, generals, atheists, infidels, and critics are now gone and forgotten while the Bible still exists in its glory, unscathed. It now stands as a monument two thousand years tall.

Common sense and logic teach us that only God could be the inspired Author. Flavel wrote, "Bad men or devils would not have written the Bible for it condemns them and their work. Good men or angels could not have written it, for in saying that it was from God when it was their own invention, they would have been guilty of a falsehood and could not have been good. The only remaining Being Who could have written is God." Read 2 Tim. 3:16.

Another proof that the Bible is the word of God is its scientific accuracy. True science and the Bible do not conflict. We are told to avoid "oppositions of science falsely so-called" (1 Tim. 6:20). For example: A. It teaches a universe of "worlds" (Heb. 1:1-3; 11:3). B. It teaches the fact of gravity (Job 28:7). C. It teaches the rotation of the earth (Job 38:12-14). D. It taught the roundness of the earth thousands of years before our wisest scientists (Isa. 40:22; Lu: 17:30-36; Prov. 8:27). E. It teaches the currents of the ocean (Ps. 8:8).

Though the Bible is not a book on science nor is

it couched in technical language, it is scientifically accurate. This is exemplified in the following: "The fact that the Standard Oil Company discovered oil and is operating wells in Egypt is generally known, but the reason for its going to that ancient land to look for oil is probably not so well known. It is asserted that one of the directors of the company happened to read the second chapter of Exodus. The third verse caught his attention. It states that the ark of bulrushes which the mother of Moses made for her child was 'daubed with slime and with pitch.' This gentleman reasoned that where there was pitch there must be oil, and if there was oil in Moses' time, it is probably there still. So the company sent out Charles Witshott, its geologist and oil expert, to make investigations, with the result that oil was discovered."—F. R. Williams

The power of God's word is another proof of its genuineness. It is not a dead letter; it is "living and active." See Heb. 4:12. What scientific journal ever reformed a thief, an adulterer, a murderer, or any other sinner? Only the person who does not study the Bible is unaware of its power. Like the man who decided to study the Bible through in order to catalogue its mistakes and contradictions; before he finished he was converted.

One of the greatest proofs that the Bible is the word of God is found in its prophecies. They are always true. See 2 Peter 1:20-21. For example: The Jews—Deut. 28:37, 49, 52, 64, 66; Jesus—Ps. 22:1, 8, 16, 18; Isa. 53; the general apostasy—2 Thess. 2:2, 3; 1 Tim. 4:1-3. Even today's scoffers. See 2 Peter 3:3. The final victory over sin—Rev. 19:19-21.

In conclusion, the believer has all to gain and really nothing to lose. If I am wrong, I have not really lost. If the infidel is wrong he suffers the most terrible punishment. If I am right I have gained eternal life and glory. If the infidel is right he still has not really gained anything.

THE PROPER APPROACH

By Billy Orten

(Editor's note: This is a continuation of the material intended for Bro. Billy Orten's forthcoming book on personal work.—DMc)

"Long Term" Approach

Before we leave the subject of "How to Find Prospects," we should say a word about the "long term" program. This method requires more time, but it is necessary with some people. You will contact some that are very prejudiced against the Church of Christ or anyone who is a member of it. This prejudice must be removed before any teaching can be done. It is a waste of time to try to teach these people as long as the antagonistic attitude prevails. Just as the farmer clears the bushes and plows the ground before he plants the seed, sometimes it is necessary to gain the confidence of people before trying to teach them. This is a part of the groundwork. Prepare the hearts of these people for the reception of the truth, as the farmer prepares the soil for his seed. Remove the prejudice by cultivating a friendship with them. Plan a fishing trip with them or have them over to your house for a meal with you. Arrange to have a contact with them about once a month until the antagonistic attitude toward the

(Continued on page seven)

KNOWLEDGE

By Tom Lehmann

We are living in a time when knowledge is very important. Men and women spend years of their life training and gaining knowledge for the jobs which they wish to do. One who wishes to be a doctor goes to school to learn about the human body, medicine, and the many diseases known to man. One that wants to teach, goes to school to obtain greater knowledge, and to learn the art of teaching. If one wants to be a lawyer, he must go to a law school and learn about the laws of the land. A person cannot hold a good job today unless he has a good knowledge of the work he wishes to do.

Would you let someone treat your child if he had no knowledge of medicine? Would you want someone to teach your child at school if he were not qualified? Would you let your child handle a loaded gun if he had no knowledge of how it worked or what it was for? I'm sure you would say "NO" to all of these questions; I know you can see the importance of knowledge.

Knowledge is so much more important in religion. Without a proper knowledge of God's word, we cannot be a Christian. Israel of old was destroyed for lack of knowledge (Hosea 4:6). A lesson must be learned from Israel. We cannot allow ourselves to find disfavor with God as they did. In Rom. 10:1-3 we read of Israel having KNOWLEDGE." There are too many people like old Israel today. I'm sure you know many fine people who are zealously working in error; that is "THEY HAVE A ZEAL OF GOD" BUT "NOT ACCORDING TO KNOWLEDGE." We know this is possible and we see it in others, but we need to look at ourselves.

We may be a zealous worker, but are we doing all the works we are commanded to do? We must be careful because, through lack of knowledge, we might be working zealously at something that is not pleasing in God's sight.

To be ignorant of God's law is to commit SPIRITUAL SUICIDE! The Bible says that Israel "HAD NOT SUBMITTED THEMSELVES UNTO THE RIGHTEOUSNESS OF GOD," because they were "IGNORANT OF GOD'S RIGHTEOUSNESS, AND GOING ABOUT TO ESTABLISH THEIR OWN RIGHTEOUSNESS." Today we may be working HARD, yet be working in IGNORANCE. We may work hard, be zealous and religious for many years, but even though we were sincere, if we are working in ignorance like old Israel, then "WE HAVE NOT SUBMITTED OURSELVES UNTO THE RIGHTEOUSNESS OF GOD."

Perhaps you would not knowingly displease God, but be aware of this. If you are satisfied with your knowledge of the Bible and you no longer study as you should, there is something missing in your Christian life.

In II Pet. 1:10 Peter says, "GIVE DILIGENCE TO MAKE YOUR CALLING AND ELECTION SURE." The only way we can be "SURE" as Peter says, is to study diligently the word of God. Our knowledge of His Word must ever grow, and we must compare our lives with His word to be "SURE" of salvation. Solomon said, "THE HEART OF THE RIGHTEOUS STUDIETH

TO ANSWER." This shows us that we are not righteous if we fail to study and gain knowledge of God's word.

Paul said in II Tim. 2:15: "STUDY TO SHOW THYSELF APPROVED UNTO GOD." Do you neglect this binding command? How will you know if the preacher make a mistake in his lesson if you do not study for yourself? "Those at Berea were more noble than those at Thessalonica, in that they received the word with readiness of mind, AND SEARCHED THE SCRIPTURES DAILY, whether those things were so" (Acts 17:11).

Because lack of knowledge is found in man today there is division in the church. We cannot stand united on something we know nothing or little about. Without knowledge of God's word, religious unity is impossible. We cannot fulfil our duties to God in ignorance, therefore we must learn. Peter said we must be ready to answer people when they ask us about our hope (I Pet. 3:15). We cannot do this with lack of knowledge. The Psalmist said, "MY TONGUE IS THE PEN OF A READY WRITER" (Psa. 45:1). We could be this way today if we would study and learn of God's ways.

In the Great Commission, Jesus said, "GO YE THEREFORE AND TEACH ALL NATIONS." Then he told us what to teach—"TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU." What are "ALL THE THINGS" that Jesus has commanded us to teach to all nations? If you do not know, that is a sign that your knowledge of God's word is too small.

In II Pet. 1:5-10 Peter tells us to add seven graces to our lives. Verse 5 tells us to add these "GIVING ALL DILIGENCE." We have faith in God's word and we received this faith by studying the Bible (Rom. 10:17). Peter tells us, "ADD TO YOUR FAITH, VIRTUE." Virtue means strength or courage. We must
(Continued on page seven)

SOME GOOD QUOTATIONS

I Am A Fault Finder

(Copied from "THE SOWER" of March 1966)

In this age of liberalism, finding fault with just about anything is looked upon by some with a certain degree of disdain and intolerance.

Before I proceed further, I shall define what I mean by the term "liberalism." First, I do not mean our liberty which is in Christ Jesus; but, rather, I mean the liberty that many have taken to go beyond "that which is written." For instance, Carl Ketcherside and M. F. Cottrell are spearheading a movement which accepts just about anything in religion so long as a person claims to believe in Christ. And, in our city, David Bobo, as has been stated before, is so liberal that he has accepted modernism. There are others with a milder form of doctrine which would turn the church into a social institution to furnish entertainment for the homes and thus leave the doctrine of Christ to do the work that God assigned to the home.

All the prophets, from Isaiah to Malachi, were fault finders.

John the Baptist was a fault finder (Matthew 3).

Also, Christ was one of the world's foremost fault finders. As an example see Matthew 15 and 23. Also, read the account of his driving the money-changers, etc., out of the temple (Matt. 21:12). Jesus also found

fault with the churches of Asia. He said to the church at Pergamos, "But I have a few things against thee, because thou hast there them that hold to the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate" (Rev. 2:14, 15).

The apostle Paul was such a fault finder that the rulers of the city of Thessalonica said, "These that have turned the world upside down are come hither also." (Acts 17:6).

I would like to dedicate the above to those who criticize us for condemning what we believe to be wrong and calling the names of the guilty. E. B. ("E. B." is the Editor of "The Sower.")

NAME CALLING

(Copied from "THE SOWER" of April 1966)

"But when Peter was come to Antioch, I withstood him to the face because he was to be blamed" (Galatians 2:11).

"... in so much that Barnabas was carried away with their dissimulation." (Galatians 2:13).

"Alexander the coppersmith did me much evil; the Lord reward him according to his works." (2 Timothy 4:14).

"For Demas hath forsaken me, having loved this present world. . ." (2 Timothy 4:10)

"And their word will eat as doth a canker; of whom is Hymenaeus and Philetus." (2 Tim. 2:17)

"Of whom is Hymenaeus and Alexander whom I have delivered unto Satan, that they may learn not to blaspheme." (1 Timothy 1:20)

"This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." (2 Timothy 1:15)

Paul just hadn't heard that it was wrong to call names. Maybe the idea hadn't started at that time. Who started it anyway? Who believes it?

John Gerrard said, several years ago, that the reason some people didn't want you to call their name was because they were afraid you were going to tell the truth on them!

(Editor's note: Since error does not grow on trees, in order to expose and refute it, you have to identify it with those who believe and teach it. We owe it to the innocent to name the guilty and thus not implicate everybody. That is why we usually tell what and whom we are talking about in this paper. That is the only honest thing to do.)

COMMENT BY E. H. MILLER

My wish is to point out from the foregoing QUOTATIONS that the Bible justifies TRUE FAULT FINDERS and upholds NAME CALLING OF WRONG DOERS AND TROUBLE MAKERS. Church trouble-makers who divide the Church and lead souls astray by teaching or practicing false doctrines should have their FAULTS pointed out, and if they don't make corrections, they should be exposed by being named as in the Bible examples given in QUOTATIONS. Yes, WOLVES IN SHEEP'S CLOTHING should be exposed; their false doctrines and practices should be cast out, and the Bible doctrine and practice restored and upheld. (E. H. Miller, P. O. Box 538, LaGrange, Ga. 30240).

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879. Send Form 3579 to D. B. McCord, 1414 North Albertson Ave., Covina, Calif. 91723.

EDITORS

Homer L. King1061 No. Pilgrim, Stockton, Calif. 95205
D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722
Clovie T. Cook809 Lyons, Kansas City, Kan. 66101
Ronny F. Wade ..Box 3636 Glenstone Sta., Springfield, Mo. 65800
Edwin S. Morris....10520 N. McKinley, Oklahoma City, Okla. 73114

PUBLISHER

D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722

SUBSCRIPTION RATES

Single Subscription One Year\$2.00

Printed by Laycock Printing Co., Jackson, Tenn.

THIS AND THAT

Bro. Paul Mackey—As we go to press, Bro. Paul Mackey is at home again after a series of chemotherapy treatments. He continues to need our prayers, and devoted concern for him and his family. Paul so heartily agreed with me lately when I told him in my opinion our brethren, in spite of our limitations and shortcomings, are the best people on earth. Paul is so grateful for the brethren's concern, and he wants them to know it.

Notice, contributors—Would you please resume getting your reports and other material intended for publication to us as soon after the 15th of the month as possible. We are later with this issue than we had planned, but lack of time, and various responsibilities and cares have hindered.

Please renew—When your address label reads "Time Expired," won't you please send us your renewal, at once. If you want the paper and cannot spare the subscription price, all you need do is let us know, and we will see that you get the paper. Too, if you know of those who cannot afford to subscribe, but would like the paper, please tell us.

When you move—Every month, we must pay the postal service a sizeable amount on papers returned because our subscribers move and do not notify us. Everytime a paper is returned to us, we must pay the post office 10 cents. This eventually amounts to quite a sum that we could use for a better purpose. Your help in this matter will be very much appreciated.

—Don McCord

OUR HELPERS

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

Elizabeth Byford—10; Mattie Lloyd—5; Julia Massey—5; Edwin Morris—4; Joe Hisle—3; Gary Byars—3;

Rodney Ross—3; C. L. Mullican—3; Walter Wilson—3; Pat Adkison—2; Leslie Jones—2; Paul Nichols—2; Everett Nichols—2; Bill Roden—2; Marvin Boek—2; R. F. Frizzell—1; W. H. Wheeler—1; Mrs. Mary Cole—1; Pat McCracken—1; Fay Wakefield—1; E. T. Yarbrough—1; Bob Hanson—1; Stella Barnes—1; Joseph Bunner—1; Howard Walker—1; Glenna Smith—1; John Smith 1; Viola Smith—1; Mrs. Guy Smith—1; D. V. Taylor—1; Ernie Crisp—1; Jesse French—1; Russell Harris—1; Mary Fegett—1; M. E. Jones—1; Fred Lay—1; V. W. Hogland—1; James Atkins—1; Ed Powell—1; Paul Walker—1; T. J. Jackson—1; Dona Waters—1; James Mason—1; L. R. Thomasson—1; E. L. Osterloh—1; Wilson Burnell—1; W. R. Hundley—1; Nola Hadley—1; Wm. Miller—1. Total—85

OLD PATH HYMNAL

The printers are now working on this book. It is revised and enlarged and among other good songs it will contain: "Dwelling in Beulah Land," "Pray the Clouds Away," "Jesus, Hold My Hand," and "The Love of God." The price will be 75c per single copy; over that, 65c. Send all orders to 1061 N. Pilgrim St., Stockton, Calif.—Homer L. King

NOTICE, CHANGE IN PRICE

The following books which we have in stock will be 65c per single copy and all over one copy, 50c: *Gems of Gladness*; *Star Of Hope: Hymns Of Love*; *Singers Choice*; *Songs We Love*; *Joyful Praises*; and *Old Path Echoes*.

Tracts—*Clark-Harper Debate (Communion)*—25c; *Clark-King Discussion (Communion)*—25c; *The Communion by Ervin Waters*—35c.

Send all orders to 1061 N. Pilgrim, Stockton, Calif.

—Homer L. King

BACK ISSUES NEEDED

We are still in need of the following back issues of OPA before we can have them bound. Several have been good to send copies in, and we want to especially thank Bro. Lynwood Smith for sending us his copy of the Jan. 1932 issue which he had been saving for his files. If you have a copy of this issue I am sure he would appreciate having it. Bro. Ronny Wade has also been a great help in this matter. Please check the following list and help us if you can: Feb., Apr., May, and Nov. of 1932 — August of 1934 — Dec. of 1937 — Aug. and June of 1938 — April of 1939 — Sept. of 1940 — May of 1941.—Homer L. King

THE CHURCH DIRECTORY

I want to thank those who sent me 50c for the Directory and after receiving it sent me the extra 25c. I lost money on all those that I mailed for 50c; the printer made an error in quoting the price. The Directories are 75c each.

Add the following to the Directory: **THIBODAUX** (LaFourche Parish), **LOUISIANA**. In the home of Bro. C. M. Lemmon, Sun. 10:00 A.M.; C. M. Lemmon, Camelia Terrace, Thibodaux, Louisiana 70301—Phone (504) HI 7-9468.

CHICKASHA (Grady County), **OKLAHOMA**. In The Odd Fellows Hall, 719 Minnesota St., Sun. 10:30 A.M. & 6:00 P.M., Billy Eaves, Rt. 3, Chickasha, Oklahoma 73018.

The **CAPITOL HILL CHURCH OF CHRIST**, in Oklahoma City, Okla. will change its Lord's Day morning meeting time from 10:30 A.M. to 10:00 A.M. on July 2nd.

Do you know of anyone meeting in or near **HARVEY, LOUISIANA; ST. CHARLES, ILL.; or MINERAL WELLS, TEXAS**. If so please let me know.

Church Directories are for sale for 75c each, by Ray Asplin, 2440 SW 54th, St., Oklahoma City, Okla. 78119.

ANNOUNCEMENT

The Benton Ave. church of Christ in Springfield, Mo. wishes to announce a temporary change in the time of its services. We are currently in the process of building a new building at the corner of Fremont and Simenole in the south part of town. We have already sold our old building, but have made arrangements to continue meeting there at 8 A.M. Sunday morning and 6 P.M. Sunday night and 7:30 Thursday night. We hope to be in our new building by Aug. If passing through, contact Harold King, TU 1-4053 or Dan Wissinger, UN 2-1132.

TEXAS SINGING SCHOOL

Bro. Leon Fancher will be the second teacher at the annual singing school which is to be held in Arlington, Tex., July 10-22 this year. As was announced previously, Robert S. Arnold will be the other teacher. Students from all over the brotherhood are invited to attend the school for which no tuition is charged. Arrangements can be made to stay in the homes of members of the church.

Classes are planned for each morning and each evening, and a big singing will be held on the last Saturday evening of the school.

Anyone interested in having more information about the school should write the president, J. B. Spradley, 3222 Thannisch, Fort Worth, Texas, 76105.

Since the school is supported entirely by private donations, the officers request that anyone who is interested in seeing congregational singing improve send a contribution to the treasurer, Grady Coble, 5720 Midway, Hurst, Texas.

—Joe Norton

ACKNOWLEDGMENT

Sulphur, Okla.—The church wishes to acknowledge the following donation for the tabernacle repair: McAlister, Okla.—\$25. Total received as of May 15, 1967 is \$3107.26. Thanks again to all who helped.

—R. B. Roden

A WORTHY APPEAL

950 E. Houston Ave.
Visalia, Calif. 93277
May 24, 1967

Dear Bro. McCord:

The Church of Christ in Visalia, Calif. has been meeting in the Woman's Civic Club Building since May 1965. We have approximately 60 people in attendance on Lord's Day and most of those return for evening service. We feel the Church can really grow here.

The First Church of Christ Scientists are selling their building. We have told them we wish to purchase

it. It is located on a good corner lot downtown. The building has a large auditorium which will seat approximately 150 people. So many buildings for sale have a lot of extra rooms which were used for classrooms. This one has no such rooms which makes us appreciate this opportunity.

The asking price is \$13,750. We have almost \$3,000 to pay down. If we could receive some financial assistance it would be easier to get a loan and the payments would be more reasonable. We would appreciate any and all help. We will acknowledge all help to the O. P. A.

If any Church desires to know more about the faithfulness of the Church in Visalia and any of its members, please contact: Bro. Bill Roden, Lynwood Smith, Johnny Elmore, Billy and James Orten, Glenn Lewis or LaVern Lum.

Send any contributions to the Church of Christ, % Tommy E. Lee, 950 E. Houston Ave., Visalia, Calif. 93277.

Yours in Christ, Tommy E. Lee, Robert E. Lee, Troy Seals, Bill Reece, L. M. Henderson, Bob Smith.

AN OPEN LETTER

Dear Brethren:

Bro. Orvel Johnson has worked with the 64th St. congregation, Sacramento, Calif. for the past 15 years. He expresses a desire to go into the field full-time. He is a good man for the job, with a lot of ability and a love of peace and unity in the churches. We feel he will do a lot of good, and no harm wherever he goes, as he gives the rest of his life to the Lord's work.

We of the 64th St. church will certainly miss him and it is with love and best wishes that we recommend him and his wife to the brethren everywhere. Signed: John Rankin, Earl B. Helvey, Ed Powell, D. V. Taylor, Cecil Sherwood, James N. Caudle, Dairl McCracken, Leo Powell, W. F. Little, Frank Everett.

BONDS OF MATRIMONY

Shine-Sutton—Russell W. Shine, son of Alta Mae Kriegel, formerly of Calif., and Iowa, now residing at Cardwell, Ida., was united in marriage on April 23 to Midge Irene Sutton, daughter of the Lonzo Suttons, formerly of Colo. and Kansas., and now of Caldwell, Ida. Russell Shine has been a long-time member of the church. The writer baptized the bride, and a short time later solemnized the marriage vows. We sincerely pray for a rich and prosperous life for them in the Lord.

—Ernie Crisp

OUR DEPARTED

Banks—Sister Joe Banks was born Sept. 2, 1886, and passed away May 1, 1967. She was a member of the church meeting at Olney, Tex. She leaves to mourn her passing her devoted husband, Bro. Joe Banks; 7 daughters; 22 grand children; 15 great grandchildren; one sister and 2 brothers. The body was laid to rest in the Olney, Tex. cemetery. We know that Bro. Banks will be very lonely. May the Lord richly bless and comfort him and his family. Words of comfort and warning were spoken by the writer.—James R. Stewart.

Frantz—Loretta Venear Frantz was born Feb. 9, 1918 at Asher, Okla.; she departed this life May 10, 1967 in Oklahoma City. She was married to Jesse Frantz, Feb. 8, 1936 at Sulphur, Okla. Sister L. V. obeyed the gospel at an early age and continued faithful until her death. The many floral arrangements bespoke the sentiments of those who loved her. She leaves to mourn her passing her husband, Jesse; one son Grady, and 1 daughter, Sue Ann; 4 sisters and 3 brothers and a host of other relatives and friends. The writer spoke words of warning and comfort.—R. B. Roden

Rickard—Bro. Thomas Lemuel Rickard was born Nov. 13, 1887 in Florence, Ala. and departed this life May 8, 1967 in Oklahoma City at the age of 79 years, 5 mos. and 25 days. Bro. Rickard was a member of the church for 63 years. He is survived by his wife, Agnes; one daughter, Mrs. Edith (Scottie) McLemore, Oklahoma, City; 2 sons, O. C., of Perryton, Tex., and Billy of El Reno, Okla.; 2 sisters, Mrs. Rilla Hicks and Mrs. Edna Durham both of Shawnee, Okla.; 10 grandchildren and 11 great grandchildren. Bro. Rickard lived in Sulphur, Okla. for over 50 years, and many of our readers will remember him from the Sulphur, Okla. annual camp meetings. Until about 2 years ago when he moved to Oklahoma City, he had missed only one service of the annual camp meeting. Bro. and Sister Rickard are one of the finest couples that I know, and our sympathy goes out to Sister Rickard and the other survivors. Bro. Rickard was a member of the 21st St. congregation, Okla. City, at the time of his passing. To all who knew him he was known simply as "Pop Rickard." He was loved by both old and young and was a great influence and inspiration to all of us. He was preceded in death by an infant son, Oliver, and a foster daughter, Vela Bell Meredith. The funeral was held in Sulphur, Okla. at the Bahner Funeral Home, May 10, with burial in Green Hill Cemetery, Davis. The singing was beautiful. The writer with the assistance of Bro. Jerry Cutter attempted to speak words of comfort to the family. May God ever bless Sister Rickard, Scottie and other members of the family.—Edwin S. Morris

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.

—Vernon Martin, Rt. 1, Fay, Okla.

—Reggie Bruce Kinser, Rt. 5, Box 122,
Bloomington, Ind.

—David Welch, Rt. 1, Box 360, St. Albans, W. Va.

THE BIBLE: A SYNOPTIC OUTLINE

Many years ago I entered the wonderful temple of God's revelation. I entered the portico of Genesis and walked down through the Old Testament art gallery where the pictures of Adam, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, and Daniel hung on the wall. I entered the music room of the Psalms where the Spirit swept the key-board of nature and brought forth the dirge-like wail of the "weeping prophet" Jeremias, to the grand impassioned strains of Isaiah, until it seemed that every reed and harp in God's great organ of nature responded to the tuneful touch of David the sweet singer of Israel. I entered the chapel of Ecclesiastes where the voice of "the Preacher" was heard, and into the conservatory of Sharon, and the "lilly of the Valley's" sweet scented spices filled and perfumed my life. I entered the business office of Proverbs and passed into the observatory room of the prophets where I saw many telescopes of various sizes, some pointing to far off events, but all concentrating on the "Bright and Morning Star" which was to rise over the moon-lit hills of Judea for our salvation. I entered the audience room of the "King of Kings" and caught a vision from the standpoint of Matthew, Mark, Luke, and John: Passed into the Acts of Apostles where the Holy Spirit was doing his office work in the formation of the infant church, and into the correspondence room where sat Paul, Peter, James, Jude, and John penning their epistles. I stepped into the throne of Revelation where all towered into glittering peaks, and I got a vision of the King seated upon His throne in all His glory, and I cried,

"All hail the power of Jesus name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

—Via Bedford, Ohio Bulletin (Truth Magazine)

A STATEMENT FROM A SCIENTIST

"What is the theory of evolution? It is the theory that all plants, animals and man have descended from very simple types: roses from algae, peacocks from amoeba, etc.

"Has science shown evolution to be a fact? No, it is only a theory. No real scientist can honestly classify it as a fact.

"Do all scientists subscribe to this theory? No. Many scientists do, but thousands of reputable scientists do not. Over a hundred research scientists representing various fields of successful scientific accomplishments have recently joined together to re-evaluate science from the view point of creation as opposed to evolution.

"Can evolution be classified as a law? No. We have already mentioned that it is only a theory. Laws have to be consistent with all the evidence. Evolution is not supported by satisfactory evidence.

"Is evolution consistent with the most accepted physical laws? No. The laws of Thermodynamics contradict the theory of evolution. Attempts by evolutionists to show that living matter is not governed by the laws of thermodynamics have not been successful.

"Is evolution based on the probable or the improbable? On the improbable. The knowledgeable evolutionist admits that it is based on the improbable, but he says that if given enough time the improbable will happen. He uses the time element as an excuse for the failure of all experiments to verify without qualification any phase of evolution (as distinguished from variation)."

(Editor's note: The foregoing statements were prepared by Dr. Thomas G. Barnes, director of the Schellenger Research Laboratory at Texas Western College in El Paso, Texas. These statements were contained in an article which appeared in the El Paso Times. Students, go back and read this statement again. It may be useful to you as you encounter this theory in your school work.—LRB).—Truth for Youth. (via The Truth, Austin, Tex.)

KNOWLEDGE —

(Continued from page three)

have courage to stand for what we believe. We gain this Courage as we study and gain more understanding of the Bible. Next he says, "TO VIRTUE, KNOWLEDGE." This is the most important grace to possess, because without it we cannot have the others. "AND TO KNOWLEDGE TEMPERANCE;" temperance or self-control is brought about by proper use of "FAITH, VIRTUE, AND KNOWLEDGE." How can we control ourselves properly if we have no knowledge of the guide for Christians? Patience is next on Peter's list. Endurance is the picture brought before our eyes as we read of the prophets (Jas. 5:10), Job, and Christ (Jas. 5:11). Proper patience can come about only through a study and application of God's word to our life. Again we see the need for knowledge when Peter tells us to add GODLINESS to our life. Before we can live a GODLY or GOD-LIKE life, we must first learn of God.

Peter then tells us to add BROTHERLY KINDNESS to our lives. How would we know if we were treating our brother right if we didn't have a guide to follow?

Finally Peter comes to LOVE. Through a study of

our Christian guide, we find that love is more than a strong feeling for someone or something. In Jno. 3:16 God showed his love for us by sending His Son to die for us. God not only felt a strong feeling for us, he also showed his love by doing something. We may feel a strong love for God, but we must also show our love to Him through obeying His word. Again we see a truth through knowledge of the Bible.

Without knowing how to drive a car, we can't drive it. If we don't know how to start a car, we can't start it; and so it is with the Bible. If we don't know how to get to heaven, we won't get there.

Don't be like old Israel, "HAVING A ZEAL OF GOD BUT NOT ACCORDING TO KNOWLEDGE." Let us "SUBMIT OURSELVES UNTO THE RIGHTEOUSNESS OF GOD," through an ever-growing knowledge of His word and a sincere application of His word to our lives.—11417 Post Hill Pl., Lakeside, Calif.

THE PROPER APPROACH —

(Continued from page two)

church has disappeared. Show a genuine interest in these people, and when they are convinced of your sincerity, they will discuss the Bible with you. At the proper time a visit can be turned into a study period, or an appointment set up to study later. Always keep your goal clearly in mind: To win this person to Christ. It will be up to you to turn your visits into study periods when the proper time arrives.

Card File Of Prospects

One final thought: Prepare a file on your prospects. A card file is convenient for this job. Make out a card for each person you have hopes of winning to Christ. The card should contain the address and phone number of the person, plus any other information about the person that might be helpful. A record of each visit should be kept on the card, so that your contacts with them can be properly spaced. The visits should be close enough to keep the person interested, but not often enough to weary him with your presence. This applies to the "get-acquainted" period before the study sessions have begun. Once the studies have begun with an individual, they should be set up on a weekly or bi-monthly basis. One brother in Sacramento, California has a card file of over one-hundred fifty people who have visited the church services or expressed an interest in the church.

There are many other ways of finding people with whom to study the Holy Scripture in addition to the ones mentioned here. These few suggestions have been included in this booklet to help the personal worker get started. Getting started is the greatest task. When a program of personal evangelism gets under way, it becomes much easier. Each new convert will supply you with many more prospects.

Setting Up The Appointment

The second question that concerns the soul-winner is: How do I set up an appointment to study with a prospect? After the teacher has been brought into contact with a person he believes is willing to consider the Scriptures, how is the conversation turned to religion? Sometimes it is hard to bring up the subject of salvation with people. One needs to give some thought to this part of the approach.

All teachers have faced this problem, and there is no standard cut-and-dried attack. The problem is a common one; it arises with almost every new prospect. You make a new acquaintance. In order to initiate a friendship, you concentrate on the other person. His interests are discussed, and your attention is focused on making him feel at ease in your presence. As the friendship develops, you are watching for the proper time to ask him about reasoning with you on the Scriptures. You are faced with the question: How can I approach this person about studying the Bible with him?

Again, we are fortunate that the master-teacher, Jesus, left us numerous examples of how He turned conversations on many topics to the subject of salvation. The proper statement or question can change any conversation to the Bible if inserted at a fitting time. In the fourth chapter of John, Jesus began a conversation with a woman by asking for a drink of water. Since the scene of this incident was Jacob's well in Samaria, and the woman was drawing water, the request was most ordinary except the woman was a Samaritan and Jesus was a Jew. Jews and Samaritans had no dealings with each other. The conversation immediately turned to the topic of racial strife. The woman reminded Jesus that he was a Jew and she a woman of Samaria; therefore, they should not be talking to each other. Read the fourth chapter of John and see how Jesus turned the subject of racial prejudice into a conversation on the water of life. During the conversation, Jesus began to expose some of the woman's sins. She tried to change the subject by pointing to a mountain and saying, "Our fathers worshipped in this mountain; but ye say that Jerusalem is the place where men ought to worship." Again the woman was trying to bring up the strife between the Jews and Samaritans, but Jesus brought the conversation right back to true worship of the Father.

There are countless other examples of the great teacher changing the topic of conversation with a fitting statement or question. He interrupted the flattery of Nicodemus in John 3 to tell him about the new birth. The subject of bread was turned to the bread of life in John 6:31-32. A discussion of a blind man gave Jesus the opportunity to teach on the works of God in John 9. The Jews asked to see a sign in Matt. 12:38 and Jesus used this to introduce a lesson on the judgment. You, too, can become deft at diverting a conversation from secular to eternal things if you keep your goal always clearly before you. Do not lose sight of your purpose, which is to save this person's soul. Watch for the appropriate moment to mention investigating the Word of God with him; and when that moment comes, do not pass it by.

Answering Objections

Suppose you ask someone for an appointment and the person begins to offer excuses or objections; what then? First, do not be discouraged when this happens, because it is not unusual. Anyone who is not a Christian may be embarrassed when the Bible is mentioned. If the man or woman is a believer in the Bible, he probably feels a pang of conscience because he is not a Christian. The excuses he offers are his defense for his behavior. Everyone must justify his actions to himself in order to retain his self-esteem.

The fellow's objections to becoming a Christian are most likely to make his own conscience feel better. Your task at this point is to convince the person that he needs to investigate Christianity, at least. Tell him that Christianity means so much to you that you would like to have an opportunity to show him what it can mean to him. Let him know that you believe the Christian life is the greatest life in the world. David said in Psalms 66:16, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Assure the person you will not "high pressure" him to become a Christian, but rather point out to him the many blessings and joys of the Christian.

It is a good idea to anticipate some objections that your prospect might present, and have an answer ready. Your answer should be designed to put the person at ease and remove any qualms he has about reasoning on the scriptures with you. Here are some objections you are likely to hear:

"The Church of Christ thinks they are the only ones going to heaven.

The Church of Christ puts too much emphasis on baptism to suit me.

I'm saved already, why should I study the Bible? I'm just as good as a lot of people who attend church all the time.

The Christian life is too hard to live; I don't believe I can do it.

I don't think it matters what you believe if you are honest and sincere.

All my relatives are members of the _____ Church. I could never become a member of the Church of Christ."

The foregoing are but a few of the objections people sometimes submit when studies in the Scriptures are proposed. Time nor space permits a discussion of how to answer all objections, but the personal worker needs to devote some thought to this, so he will be prepared when he must answer such objections. It is well to keep in mind that your present goal is to set up an engagement to study with this person in his home. To try to answer his objection now might be a mistake. Above all, do not try to show him that you are right and he is wrong. Answer his objection by saying, "We need more time than we have here to go into such a broad topic as you have proposed. Why don't I come to your home at a convenient time and discuss this and other subjects pertaining to the Bible?" If the individual is expecting an argument from you, the lack of argument may arouse interest. Never agree with error, but by all means, avoid the discussion of controversial subjects when your purpose is to make an engagement for a home study.

Make the appointment definite, so when you arrive the people you wish to teach will be expecting you. Dangling appointments are rarely fulfilled. Setting a specific date will greatly facilitate your mission. The prospective Christian will be more receptive if plans for the study have been made previously. Once the appointment is made, be there at the proper time. If you are late, the people may tire of waiting. If you are too early, they may not be quite ready for your arrival. Sometimes this is embarrassing to a host. Should you arrive a little early, spend a few moments in prayer before going to the door.

THE ETHIOPIAN NOBLEMAN —

(Continued from page one)

and to such a heart God will make a way for him to hear the truth. If any man, said Jesus, willeth to do his will, he shall know of the teaching whether it is of God, or whether I speak of myself.

Phillip had been preaching Christ with telling effect in the city of Samaria, and had baptized hundreds. But all of a sudden the Lord called him and sent him forty miles away to convert a solitary soul, the Ethiopian nobleman. An angel of the Lord appeared and gave the evangelist a brief, but explicit direction: "Arise," said he, "and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. This is all he said, the angel's mission was done. Not for a moment did Philip hesitate or question why; he arose and went. Is there not something beautiful in this prompt, simple-hearted obedience on the part of the evangelist? As a matter of fact Phillip started before the chariot did, for he had a journey traveling on foot, of two or three days to get down to that Jerusalem-Gaza road just in time to intercept the nobleman on his return journey. But I get ahead of the story. The chariot moved on. The nobleman had fallen upon the fifty-third chapter of Isaiah, which he was reading. He was puzzled about the meaning of the passage. At that moment Philip drew near. Then the Spirit following up the action of the angel spoke to the evangelist. "Go near," he said, "and join thyself to this chariot." Nothing more was added. The Spirit had brought the two together.

Phillip ran thither and heard the eunuch reading a graphic description of the suffering Messiah. It was an appropriate Scripture for a text, the very passage which more than any other is a vision of the life, character, suffering and triumphs of the Messiah. The evangelist introduced himself in a rather abrupt and singular way. He simply said, "Understandeth what thou readest?" "How can I, the eunuch replied, except someone guide me?" Come up, he added in effect, and sit with me and unfold the meaning of this. "He was led as a sheep to the slaughter, And as a lamb before his shearer is dumb, so he openeth not his mouth. In his humiliation his judgment was taken away, His generation who shall declare? For his life is taken from the earth. I pray thee, of whom speaketh the prophet this? of himself or some other man?" Here was a text, an audience and opportunity. So, beginning at the same Scripture Philip preached unto him Jesus. He answered the question raised by affirming that Jesus of Nazareth is the Christ, the Son of God, and then proceeded to the proof. This Scripture was full of it. It could in no sense apply to the prophet Isaiah, for he himself was the author of this vision.

The prophet saw one who would astonish and startle the nations, before whom kings would be dumb, for that which had not been told them shall they see, and that which they had not heard shall they understand. He saw one, the report concerning, who would be discredited; one growing up to manhood as a tender plant and as a root out of dry ground, in whom was no form nor comeliness and no beauty that they should desire him, and therefore despised and rejected of men. He saw a man of sorrows and acquainted with

grief, a friend of humanity, but all His kindnesses unappreciated and His character unesteemed, bearing our griefs and carrying our sorrows, a friend of sinners, wounded for their transgressions bruised for their iniquities, healing them with His own stripes, and yet looked upon as smitten of God and afflicted. He saw one who did no violence and in whose mouth there was no deceit, one who was oppressed, insulted, reviled and unjustly condemned, and not opening His mouth in defense of Himself. He was one like a lamb led to the altar of sacrifice pouring out His soul unto death and cut off out of the land of the living. He saw an innocent man dying as a criminal and with criminals, and yet making His grave with the rich. He saw that Jehovah was willing that all this accumulated suffering should be endured and that His life should be made an offering for sin. And again he saw His days prolonged and the pleasure of the Lord prospering in his hands. He saw Him exalted to a place of dominion and power and ever living to make intercession for transgressors.

What a text was all this! How impressively the preacher must have gone over the counterpart in history of Jesus of Nazareth and told him He was begotten by the Holy Spirit, and born of the virgin Mary. How the angel assured the mother that He should be called the Son of God. How he was born in a stable and cradled in a manger and how at the Nativity the angels sang glory to God in the highest and on earth peace, good will to men; and how, through the tender years of childhood, He had to be protected from the murderous purpose of Herod. No doubt he was careful to show that at His baptism John called Him the Lamb of God, and the Father owned Him as His only begotten Son. Among other things, perhaps he explained in detail how after His temptation, He came to his own people and they received Him not; how He healed all their sick, cast out evil spirits, raised the dead and went about all His days doing good; how He was crowned with thorns and robed in mockery; how He was reviled and reviled not again; how He was led as a sheep to the slaughter and yielded up His life a sacrifice for sin, and was laid in the tomb of the rich Arimathean, but rose from the grave, prolonged His days and gave His friends infallible proof of His identity. Last of all he must have explained how He commanded His apostles to preach the Gospel in all the world, with the promise that he that believeth and is baptized shall be saved; and how the angels came for His escort to a throne at the right hand of the Majesty on High, where as a Priest He ever liveth to make intercession for us. He may have gone on to show how God had sanctioned His reign by the miraculous signs of the next Pentecost and was even then giving His sanction by signs and miracles and wonders.

The chariot moved on, the eunuch intensely interested in the conversational sermon. By and by, they drew nigh to a certain water, and the Eunuch said, "See here is water what doth hinder me to be baptized. Phillip said, "If thou believeth with all thine heart thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." This was all that was said. And they alighted at the water's edge; they went down into the water, both Phillip and the eunuch, and Phillip baptized him; then they came up out of

the water, and all of a sudden the same Spirit that had told the evangelist to join the chariot caught him away, that the eunuch saw him no more. Thus they parted. The evangelist was directed to other regions to save other lost souls; and the eunuch went on the way rejoicing.

Naturally a few questions arise. It need hardly be asked how this conversion was effected. There were in all five agents co-operating; the Lord, an angel, the Spirit, the preacher, and the nobleman himself. Of course, God overruled and directed the whole process, and consummated the conversion when He pardoned the sinner. The angel and the Spirit each had a part in bringing the preacher and the man to be converted side by side. Then Philip, since the Lord had ordained that men should be instrumental in saving men, preached Christ to the eunuch, just as he had preached Him at Samaria. But what did the eunuch himself do? He believed the gospel and obeyed its commands, whereupon the Lord forgave his sins. This is all. How simple! But how did the eunuch come to demand baptism? While Philip was preaching Jesus to him, he found out that he must be baptized and asked the question, "What doth hinder me to be baptized?" Clearly baptism was a part of the sermon; indeed Philip could not have preached Jesus fully and omitted baptism. In such a sermon he must needs mention baptism early in the story, for then just before His ascension He told his disciples to go and baptize believers in every nation. To have omitted baptism would have necessitated the preaching of a mutilated, a perverted, a powerless Gospel; but Philip informed this man that he must be baptized in order to be saved, in order to get into Christ, for the Scriptures teach: "Go into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned (Mark 16:16). "Repent ye and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Spirit (Acts 2:38). "For as many of you as have been baptized into Christ have put on Christ (Gal. 3:27). "We are buried with him in baptism wherein ye also are risen with him through faith in the operation of God, who raised him from the dead" (Col. 2:12).

Finally, a word as to the symbolic character of baptism—no more beautiful and impressive figure is found in the Bible. First, it is a figure of a burial and a resurrection, an act in which a person is buried in water in imitation of the burial of Jesus in the tomb, and raised from the water in imitation of his resurrection. Again, it is symbolic of the condition and purpose of the believer. He is crucified with Christ; the old life is put off; the new life is put on. The old things have passed away and all things have become new; His life is hid with Christ in God. "If ye then be risen with Christ, seek those things which are above; where Christ sitteth on the right hand of God" (Col. 3:1-2).

Christ is the hope of sinful men. In Him, and in him only can we be saved. We were redeemed with precious blood, even the blood of Christ; but we must have faith in that blood,—a faith that obeys at his Word.



Elbert McAnear, Jacksboro, Tex., May 12—All is peace and love here. Bro. Bill Davis, St. Albans, W. Va. will conduct our meeting, June 25-July 2. Visitors are welcome.

G. O. Schultz, 3671 Mt. Baker Hwy., Everson, Wash., May 10—We are as usual keeping house for the Lord; we wish for faithful brethren to move here. There is plenty of work here, especially in skilled labor. I will answer inquiries that brethren might choose to make.

Ernie Crisp, 615 Chicago, Caldwell, Ida. 83605, May 10—We are progressing in the work here; 2 have been baptized recently, and others are interested. It is difficult when there is only 1 male member to lead in the public worship. Here is our renewal.

Paul Walker, 1328 Santee Dr., San Jose, Calif., 95122, May 16—We are beginning our final month here in San Jose. The year has been enjoyable and, we trust, profitable. We go next to Birmingham, Ala. The work will begin there, Lord willing, July 1st. We plan to be at home in Tenn. a few days before going to Ala. I recently enjoyed some good sermons by Paul Nichols.

Rodney R. Ross, 902 S. 10th, Duncan, Okla. 73533, May 12—We mourn the passing of Bro. T. L. Rickard; and pray that God will bless and comfort all his loved ones and friends. We enjoyed the meeting at McGregor, Tex.; it was good to associate with the brethren there once more. We were able to hear Ron Courter and Alton Bailey preach recently. We look forward to the camp meeting at Sulphur, Okla. The work here continues. Pray for the work. Here is our renewal, and two subs.

Jim A. Canfield, Rt. 1, Box 87-A, Marion, La., May 21—I was at Memphis, Tenn., May 7-11. When I was there in April, young Bro. Charles Robertson from the cups persuasion attended the meetings. We discussed the communion, and upon being convinced of his error, he made public confession before the church of his error. He is well-trained in the Scriptures; I hope he continues faithfully.

Ray Roe, Box 307, Stroud, Okla., May 10—Bro. Jerry Cutter is in a good meeting; crowds seems to increase a little each night; Bro. Cutter is certainly doing his part. Bro. Miles King preached a good sermon Mon. night. Our meeting with Bro. Bill Roden is July 21-30. Am so sorry of Bro. Lem Rickard's death; I have known the family long and loved him much.

Joe Hisie, Rt. 4, Ada, Okla., May 23—Since last report, I have worked with the congregations at Fieldstone, Mo., Liberty, Ky., and Seymour, Mo. in gospel meetings. I have also preached one or more times at Ada, Okla. and Holdenville, Okla. This work resulted with 3 baptisms. I am looking forward to working in Dallas, Tex., beginning June 16. From there, Lord willing, I will attend the annual Sulphur, Okla. meeting, followed by a meeting at Piedmont, Ala., beginning July 9.

Alton Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, May 16—We enjoyed being at Pocahontas, Ark., May 12, where 1 was restored. May 6-14, we enjoyed the meeting with 21st St., Okla. City. Large crowds attended; 2 confessed faults and 1 was baptized as the result of Bro. Edwin Morris's home studies. We plan to be at Greenville, S. C., May 21; these brethren have been so good to me. They are zealous and full of good works.

Bill Offill, 1000 West St., Clovis, N. Mex., Mar. 30— I solicit the prayers of the faithful for our brother in Christ, and my brother in the flesh, Bert Offill, of Porterville, Calif. He has been a faithful, tireless, humble worker in the church many years; he was baptized by one of the Stewart brothers in 1927, I think. He and Bro. Gene Byars, now gone on, nurtured the church at Porterville for many years. There is power in prayer, so I ask that you remember him. (I am sorry this report was misplaced—my apologies to Bro. Offill).

James R. Stewart, 2619 Colcord Ave., Waco, Tex., May 8—Recently, I have preached at the following places, my home congregation, Circle Rd., Waco, Tex.; Live Oak, Hoyte, Sand Grove, Marlow, Dallas (Industrial Blvd.); Abilene (Huckleberry Ln.), Oklahoma City (Capitol Hill); and Olney, Tex. I was called back to Olney for the funeral of Sister Joe Banks. We leave May 12 for a meeting at Texarkana, Ark. Remember us in the work of the Lord when you pray.

Jim Hickey, 5012 Cranfill Dr., Dallas, Tex. 75216—The church on Boulder Dr. in Dallas, Tex. is dwelling in peace and goodwill. We have had large crowds and several visitors recently. Last week we enjoyed hearing Bro. Ron Courter in a meeting at the Trentman Ave. congregation in Ft. Worth. Bro. Glen Spradley taught here last Lord's Day evening. In the last few weeks three families have moved here to worship with us. We are interested in starting a congregation in Van Zandt Co., Texas. If you know of persons that might be contacted between Dallas and Tyler, Texas please let me know.

Barney Owens, 4250 Linden Ave., Cincinnati, Ohio—Since last report we have been with and spoken for the following one or more times: Cincinnati, Ohio; Mtn. Home, Ark.; Alton, Mo.; Marietta, Ga.; and Panama City, Jacksonville, and Longwood all in Florida. At this writing we are still at Temple, Ga. and will continue here until the first Lord's Day in June. After this we will have time for meetings or if you should be interested in extended work we may be contacted at the above address. We'll be, Lord willing, at Jacksonville, Fla., June 25-July 2; Hale, Ark. July 7-16. Pray for us always.

Orvel B. Johnson, 2200 Burney Way, Sacramento, Calif., May 11—Our stay in San Diego has ended. It was a joy to visit and teach for the congregations at El Cajon and Carlsbad. Many faithful Christians became our friends. We have started a short period of work with the Oakmont Street congregation in Sacramento. Our plans are to be at the Sulphur, Okla. meeting as a part of our extended tour of the states this year. We hope to visit and teach for various congregations if desired. Our recent efforts at Sacramento resulted in 2 baptisms and 1 restoration. We appreciate so much the real efforts of Bro. Don McCord with the O. P. A. May God's blessings reward all.

Tom Lehmann, 11417 Post Hill Pl., Lakeside, Calif. 92040, May 14—Since last report, I have preached at the following places: Arvin, Carlsbad, Covina, El Centro, Huntington Park, and El Cajon, all in Calif. There was 1 confession at El Cajon today. I enjoyed very much attending the last few days of Bro. Jim Hickey's meeting at Covina. I will be at Arvin, May 20-21, and at Carlsbad the 28th. I plan to attend the Sulphur, Okla. meeting with Bro. Larry Lay, traveling with Bro. Paul Nichols from there. I plan to close my summer with a meeting in Mo., Aug. 25-Sept. 3. Please contact me if you need a young preacher for appointments this summer; I plan to return to school again in Sept. Please remember me in prayer.

Jerry L. Cutter, 3108 S. E. 14th, Okla. City, Okla. May 15—The meeting at Okemah, Okla., closed last night with good interest throughout. The church at Okemah is just now recovering from past problems. Two young men have come along to help brother Dee Aldridge with the leadership. They are brethren Bob

Keesee and Jerald Barton. Lord willing, I will hold meetings at the following places this summer: May 19-28, Cincinnati, Ohio—Sharonville congregation; June 2-11, Twelve Pole, W. Va.; June 16-25, San Angelo, Tex. (Lakeview); July 7-16, Chapel Grove, Tenn.; July 21-30, Midland, Tex. (Terrell St.); August 2-13, Sacramento, Calif. (64th St.); Aug. 18-27, Highway City, Calif.; Sept. 1-10, Lubbock, Tex.; Sept. 15-24, Healdton, Okla. Pray for the work and the workers everywhere.

R. B. Roden, 112 Kelley Dr., Moore, Okla. 73080, May 15—Our meeting at Memphis, Tenn. got off to a good start; sickness hindered some. I had to close the meeting ahead of schedule due to being called to Okla. City for the funeral of Sister L. V. Frantz; our sympathy is extended to the Frantz family, also to the Rickard family in the loss of Bro. T. L. Rickard, whom so many know. We want to thank the Memphis brethren for their consideration. We look forward to our meeting with Bro. Wayne McKamie, June 23-July 2. We will be at Tuscon, Ariz., July 7-16. I was at Norman, Okla., May 14 for both services; 1 confessed sins and 2 were restored.

Ronny Wade, Box 3636, Springfield, Mo. 65804—The meeting at West Monroe, La. closed with three baptisms. We enjoyed our visit there very much. It was good to see all our old friends in that section and meet new ones. Bro. Billy Orten was an asset to the meeting, attending several times. We were also glad to have Bro. David Reed present for the meeting and Bro. James Orten for one service. Our next meeting was at Olney, Texas where one was baptized. This was my first time to preach there in years. It was good to see all the brethren again. We have preached once at Lebanon lately, baptizing one. Presently here in Springfield, our new building is coming along fine, and we hope to be in it by Aug. The Lord willing our next meetings are Hillcrest near Brookhaven, Miss. June 2-11; Lee Summit near Lebanon, Mo., June 16-25; and Claxton near Competition, Mo., July 14-23. Pray for us in the Lord's work. Here is a sub.

Paul O. Nichols, 1400 Adena St., Bakersfield, Calif. 93306, May 16—We held a very enjoyable two week's meeting at Lodi, Calif., April 16-30. Such cooperation and marvelous crowds and inspiration are rare these days. Our sincere thanks to all who helped us and encouraged us so much, including the preachers who were present several services. I am now in an enjoyable meeting at Modesto where we are having some good attendance. We hope that some good will come from our efforts. Liberalism has taken its toll here, but "if God be for us, who can be against us?" The Lord willing, I am to be at Mena, Ark., June 9-18; Fieldstone, Mo., June 19-28; then to Sulphur, Okla. for the camp meeting. Let us "earnestly contend for the faith once delivered to the saints."

Dennis E. Smith, 306 S. Main St., Webb City, Mo. 64870, May 8—The work that I was doing with the church in Kansas City, Mo. ended the first of May. The six months that I worked with these brethren was very enjoyable. They are fine people. We are thankful to God for the results during this work. There were two restorations and one baptism. I am especially grateful for the help and encouragement that was given me by brother Clovis Cook while I was in that area. I am now back home in the Joplin area. Last Sunday I preached at the Burkhart congregation in the morning service and at the Joplin congregation in the evening service. Sunday morning we had one baptism. I will be in a meeting at Cassville, Mo. May 26-June 4. After that I will be available for work where needed.

Edwin S. Morris, 10520 N. McKinley, Oklahoma City, Okla. 73114, May 15—Bro. Alton Bailey closed a good meeting at 21st St. here last night. Alton did some good preaching, and we certainly enjoyed having him, his wife and one son in our midst. Several preaching brethren attended and cooperation from other congregations was good. April 7-16, we were in an en-

joyable meeting at Lebanon, Mo. Our next meetings: Paris, Tex., June 4-11; Broken Bow, Okla., June 16-25, and to Flint, Mich. after the Sulphur, Okla. camp meeting. Two have been baptized here recently as a result of our home studies; one was reared in Catholic belief; the other in the Pentecostal. The congregation here continues to grow and work in the Master's vineyard. Pray for us in the work.

Tom E. Smith, 302 Phillips, Hcaldton, Okla., May 10—Wife and I were at Sentinel, Okla., Lord's day, April 30, for a very enjoyable visit and sweet Christian fellowship with those we have known and loved so long. We conducted the funeral of Sister Waits' son there, May 1. We were at Okla. City, May 6-8; we had the privilege of hearing Bro. Alton Bailey preach; we were with the Capitol Hill congregation Lord's day morning and evening. We met many of our old friends in these two fine congregations. We visited in the hospitals Sister Frantz, Sister Nichols and Bro. Rickard; we received the sad news yesterday of Bro. Rickard's departure to a better world. He, along with Bro. Bob Cargill, who was lately called on, will be sadly missed in Okla. where both were active in the Lord's work. Those left behind must double their efforts that the Christian ideals of these good men be perpetuated. God bless their memory.

Ralph E. Mustard, 8592 W. 63 Pl., Arvada, Colo., May 14—On May 7 at the Church in Salinas, Calif. it was my pleasure to ordain Bro. Melvin McElroy and Bro. Glen Neal as elders and Bro. Marvin Teeters as a deacon of this fine congregation. The ordination was well-attended and these fine men were well received by the brethren. I am so thankful to see these brethren following the examples of the early church and having the desire to set the church in order. At this writing I am engaged in a week's meeting that will bring to a close six weeks of work in this area. I can see the fruits of our labors now being made manifest. These accomplishments can only be made by spending hours in making personal contacts and taking advantage of every opportunity to talk about God and discuss the church. These brethren have a will to work and will make great strides forward in spreading the gospel. The Lord willing I will return in the fall and work for an indefinite time with the church. Brethren, I still have some time open for meetings between now and fall. I will soon be leaving for meetings in Okla., Fla., Tex. Brethren, remember the free Bible Correspondence Course. We continue to get numerous calls for the course. Just send us your name, address and zip code.

Miles King, 1533 Camden Way, Norman, Okla. 69073, May 17—In March our meeting in Brazil, Ind. (Jackson St.) closed with two baptisms. We had good cooperation from Harrodsburg and Pleasant Grove. We were glad to have preaching brethren Richard Nichols and Jerry Harris attend this meeting. During April, Bro. Jerry Cutter and I accompanied Brethren Raliegh Perkins and Waymon Coleman of San Antonio, Tex. to Mexico. While there we visited with Mexican brethren representing 5 congregations. Our intentions were to visit and talk with more of these brethren but due to an automobile accident we had to leave returning to San Antonio by bus. The brethren helping in this work should certainly be commended and especially these brethren from San Antonio who spent so much time and effort planning and sacrificing and actually doing a lot of this work. Recently it has been good to visit several meetings in Okla. We heard Bro. Bill Roden at Wynnewood and Bro. Alton Bailey at 21st Street in Oklahoma City. April 9th it was good to be with the church in Tulsa (Latimer Pl.), preaching both services. At present Bro. Richard Nichols and I are working together in a meeting at Mozier, Ill. These brethren are now in their new building—it is not extravagant but very neat and comfortable. They appreciate all the churches who have helped them on this building and are very happy to have the brethren from Mozier Hollow now meeting with them. We look forward to the camp meeting at Sulphur, Okla. Brethren,

do make plans to attend this meeting if at all possible—a wonderful way to spend a vacation!

Richard Nichols, 10791 Lerner Dr., Sharonville, Ohio, May 17—Beginning in March of this year we moved to the Cincinnati area (note our new address) to work with the faithful meeting in West Chester. This is the congregation that formerly met in Reading, Ohio. They have a newly remodeled building that is paid for. The crowds and interest seem to be steadily increasing. We have seen this congregation increase by two being baptized. During Bro. E. H. Miller's meeting recently there were several confessions and all seemed built up. In March, I was privileged to hold a 10-day meeting for the Blue Springs, Ky. congregation. During the meeting one man was baptized and 2 confessed faults and 2 were restored to the Lord after being out of duty for some time. April 28-March 7 we were at Wayne, W. Va. in a meeting. The crowds and interest were very good. They said that outside interest was the best it had ever been. One man made a confession and another was baptized. The Lord willing, we are to return next spring. Visiting during this meeting at Wayne was a man from Akron, Ohio. He was so honest that he accepted the truth on the communion when first shown it and requested that the brethren with whom he met in Ohio be taught the truth on these things also. He is trying to make arrangements for us to hold a meeting there soon. At present, Bro. Miles King and I are engaged in a meeting at Mozier, Ill. The crowds have been good thus far. The congregation is now meeting in its new building. It is real nice. We appreciate the help given these brethren by other congregations. This shows the brotherly love that exists among the people of God.

E. H. Miller, Box 538, LaGrange, Ga., May 16—Wife and I were with the congregation at Chesapeake, Ohio, April 24-25; then with the Milford, Mich. congregation April 26-28, and with the West Chester, Ohio (formerly, Reading) congregation, April 30-May 7. We had wonderful attendance and interest at each place, and there were 7 confessions and one baptism. The West Chester congregation is to be commended for its great work. It was established three years or so ago, rented a building for some time, and has now bought and paid for a nice building, built of thick brick walls (perhaps 18 inches) over 100 years ago; they have renewed the building inside and out so that it looks like new. They have put in a new furnace and air-conditioning system, and all that work is now paid for. They have plenty of room, with three rows of beautiful curved pews that are comfortable indeed. We are to be at Waltersboro, S. C., Aug. 27-Sept. 3; that will be their first meeting since Bro. Alton Bailey converted the digressive congregation there about a year ago. They have built a new building since then, too. We hope to be at Sulphur, Okla. July 3-4th. Bro. Jim Hickey is to be with the LaGrange congregation June 10-18, and all who can are invited to visit us at that time; our homes are always open to visitors. Wife and I are to be with the Bowie, Texas congregation again July 30-Aug. 6, and are looking forward to another good meeting, as in the past; also to meeting many of our friends there and from the nearby congregations. I am looking forward to being with the Milford, Mich. congregation on July 16, then on July 17-18, I am to be in a study in that section (not sure of the exact place yet) with Bro. Edwin Morris and others on the eldership. This is a subject that many across the country are seeking to learn more about, and we welcome all who can to be with us at that time. I am sorry to have to turn down so many calls this year, but the work in this section is increasing more and more and we do not have enough laborers for the work before us. Bro. Alton Bailey's going out into the field full-time requires others to take his place; then the passing of a fellow-elder, Bro. J. F. Prince, has added to the work of more than one in this section, and it seemed before these things took place each had all that he could do. We certainly need more preachers across the nation, and beyond this nation too! So, may God help us all work a little harder is my prayer.

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. XXXVIII

LEBANON, MISSOURI, JULY 1, 1967

No. 7

THE POWER OF GOOD THOUGHTS

By David Macy

"For as he thinketh in his heart, so is he; Eat and drink saith he to thee; but his heart is not with thee (Prov. 23:7). A man is as good as his thoughts or as evil as his thoughts; and no man can rise above the level of his thinking. If we always think spiritual and uplifting thoughts we will live on a high plane, but if we think about worldly and degrading things much of the time we will live on a low plane.

Good thoughts help to make a person healthy. It is a proven fact that many of the ailments people have are caused by the wrong kind of thinking. A New Orleans Clinic made a study of 500 of their patients and found that 383 of these patients had diseased bodies as the result of a diseased mind. If we will empty our minds of all dirty thoughts, all mean thoughts, all jealous thoughts, and all weak thoughts and fill our minds with good thoughts from the Bible we will have better physical health and we will also be blessed in many other ways.

This is one of several reasons why we should assemble regularly with the saints to worship God. There is no way of actually expressing how much good we receive from filling our minds with the great truths of the Bible as they are spoken to us by a preacher or teacher.

A righteous person will think righteous thoughts. "The thoughts of the righteous are right; but the counsels of the wicked are deceit" (Prov. 12:5). A righteous person will think good thoughts most of the time and an evil person will think evil thoughts the majority of the time. An evil person does not exist who thinks good thoughts all the time. An evil person might have an occasional good thought but most of his thoughts are evil. On the other hand a righteous man will not continually think evil thoughts because if he does he will not remain righteous. He would become an evil man because we are moulded by our thoughts. "Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil" (1 Cor. 13:5). Christians should never think evil of their fellowmen, because this kind of thinking will pull us down to a low level of existence and make us miserable. If we will practice charity and love toward our fellowmen and especially toward our brothers and sisters in Christ we

(Continued on page nine)

THE SHAME OF NAKEDNESS

By Miles King

Since the garden of Eden God has ordained that people should be properly clothed. We cannot find where God ever changed His teachings to uphold present-day practices of improper and indecent dress.

When Adam and Eve partook of the forbidden fruit, "The eyes of them both were opened, and they knew that they were naked: and they sewed fig leaves together and made themselves aprons" (Gen. 3:7). When they "hid themselves from the presence of the Lord God amongst the trees of the garden" (verse 8), Adam said; "I was afraid, because I was naked; and I hid myself" (verse 10). We know that this was only an alibi as their real reason for hiding was because they had transgressed God's law. But at the same time this portrays to us their keen understanding of "the shame of nakedness." Notice further in Gen. 3:21; "unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." This implies the aprons were not adequate in covering their nakedness; therefore, God made for them coats, clothing them decently.

Then even from man's earliest dealings with Jehovah he was taught a lesson on proper attire. Shouldn't we as Christians be alert to such an example and recognize the Bible teaching of modesty and purity in the way we dress?

To the Laodiceans Jesus said: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment that thou mayest be clothed, that the shame of thy nakedness do not appear;" (Rev. 3:18). Even though we recognize this to be spiritually applied, we still learn a lesson of physical dress—to be without proper clothing is to be clothed with shame. Jesus taught the need of spiritual clothing in terms of physical apparel. So we learn from this teaching that it is a shame to be physically naked and it is also a shame to be spiritually naked (2 Cor. 5:2-4 & Rev. 3:17).

There are many people in the world who endorse the practice of wearing "litle" or "scanty" clothing. Much of this type clothing (back-less, middle-less, thigh-less, etc.) would be as scarce as Adam and Eve's aprons. Remember beloved, with Christians it should be different. We can't afford to ignore the wonderful teachings of God's word in order to follow the practices which are popular with the world. Any man or woman,

boy or girl who dresses in this manner, not only ignores the scriptures but contributes to moral delinquency and lust whether he intends to or not.

Let us consider more New Testament teaching. "In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2:9-10). Also read 1 Peter 3:3-4. My Christian friends, we must not join the disgraceful parade of indecent clothing. This would also include "sloppy," "slouchy" clothing which are costumes sometimes on the border of being vulgar. As Christians we should always dress in modest apparel which is in step with the life of one devoted to God. The Christian life is to "be as becometh the gospel of Christ." If our thoughts are on things "pure, lovely and of good report" (Phil. 4:8), our clothes will reflect such.

In our study (from Gen. 3:7 to Rev. 3:18) we have been taught that nakedness is a shame. So as God's people we must ever let the world know that nakedness is still a shame before our God; that His standard of decency has not changed. His word containing this standard "endureth forever" (1 Pet. 1:25) and "shall not pass away (Matt. 24:35). It is this standard that "shall judge us in the last day" (John 12:48).

—1533 Camden Way, Norman, Okla.

CONDUCTING A HOME STUDY

By Billy Orten

There are at least five important elements in an ideal teaching situation: First, the proper atmosphere; second, the teacher; third, the prospect or prospects; fourth, the material to be taught; fifth, the method of teaching the material. All of these elements are important in teaching the gospel of Christ, whether you are teaching a crowd in a gospel meeting or one individual in his home. The successful soul-winner will lay the proper groundwork for teaching before he begins his lesson. Creating the proper atmosphere for study is just as important as how you deliver the lesson.

The Proper Atmosphere

It is the responsibility of the teacher to see that the environment is one where learning can take place. The environment includes the time, place, teaching aids, and anything that affects the learning of the prospect. Distractions should be eliminated, if possible, before the lesson begins. Of course, this is not always possible, but a little thoughtfulness on the part of the teacher will help greatly. The proper atmosphere is so important to a good study that we wish to consider several aspects of it here.

1. The place the study is to be conducted should be considered. Generally, it is best to meet in the prospect's home. He feels more at ease there. Since a study in his home is private and informal, he may discuss religion more freely. If the prospect for some reason does not desire to have the study in his home, or if the atmosphere in his home is such that concentration is difficult, the teacher may invite the prospect to his home or to the church building. The dining room table is a very desirable spot for studying the Bible. The teacher and the prospects are seated around the table, each with a Bible before him. This creates an easy,

informal atmosphere where everyone is more likely to enter into the study. The table serves as a place to lay your Bibles, concordance, note pads, and any other teaching aids you may see fit to use.

2. The time of the study should be definite. It should be a time convenient for the ones with whom you are working so they will have nothing to think about but the lesson. For this reason it is usually best to let them set the time of study. Be sure the arrangements are understood. Never arrive for a study when people are not expecting you. If a person is interrupted from work or other plans, it is almost impossible to create a proper atmosphere for concentration on the scriptures. After the first lesson, a regular time once a week or twice a month is ideal until the series of lessons is finished.

3. A few teaching aids are helpful. It is advisable to take along a few extra Bibles so each person will have one. A concordance is very handy to locate scriptures not in your notes. A pen and note pad make it convenient for the teacher to jot down an outline of the lesson as the study is conducted. The outline is left with the prospects and they are encouraged to review the lesson when they have time. It is not easy for a person to comprehend all the truths presented in a lesson in one short study period. Leave an outline giving the passages of scripture read and the main points of the lesson. Ask the person to honestly consider them and see what is his conclusion. This way he does not feel he is being forced to accept something he does not fully understand. The outline is easily prepared while the lesson is in progress.

Many house to house teachers use film strips in teaching the lost. Several advantages of the films may be pointed out. It puts less responsibility on the teacher because the lesson is taught by the films and records. Less preparation is necessary because the fundamental doctrines of Christianity are ably set forth in the films. Personal workers who have used the films report they are very effective and simple to use. (Film strips and other teaching aids are listed on the last page of this book for those interested in acquiring them.)

If films are used, the teacher should be thoroughly familiar with his equipment and the material in the films. Know how to use the equipment so there will be no fumbling to distract from the lesson. Know the material so you will be able to answer questions concerning what is taught. Set up the equipment soon after arriving at a home, using this time to get acquainted with your prospect. Talk about subjects you think will interest him. A few minutes of general conversation is good to relax people and provide an atmosphere conducive to study. One must be careful not to lose too much time before beginning the lesson.

4. Distractions during a study are very detrimental to learning. When people get interested in a lesson, an interruption may ruin everything. Sometimes it is impossible to achieve the same degree of interest again. Do all you can to eliminate interruptions beforehand. If the people with whom the study is being conducted have small children, the teacher's wife or a friend may go along and greatly assist by being a baby sitter. On several occasions, my wife has taken the

(Continued on page ten)

HISTORY OF FENCE-RIDING

From *Search for the Ancient Order*, V. 2, pp. 246-f., (Earl West) we see the dilemma of fence-straddling editors. In 1880 John F. Rowe, editor of *American Christian Review*, had a journalistic exchange with the more liberal Isaac Errett, of *Christian Standard*. Rowe opposed the liberalism developing among brethren at the time, but he was a typical forerunner of today's compromising, inconsistent, hot-then-cold editors. He wanted to preserve peace and unity among brethren, his motives (and current motives) are not questioned. But he, and his counter-parts, fail to see that this juggling of faith and practice will not work. It is a false conception of "unity"—however noble—that allows fellowship with stubborn error.

When Errett wrote that by opposing the use of the organ Rowe was responsible for division, Rowe wrote:

"Why does not our critic discriminate between the fact of opposing an injurious practice and compulsory toleration and endurance of such a practice? We have never said that we would declare "non-fellowship" with any church because of the presence of the organ—the organ is not the only thing we oppose, while we are compelled to tolerate and endure it.—"

The historian, West, comments the above: "Rowe was placed in a dilemma. On the one hand, he held that the use of the instrument was sinful; yet, on the other hand, he would fellowship preachers and congregations introducing the organ. This is precisely the position that Errett wanted Rowe to take. Despite the fact that Rowe could never see he was inconsistent, he lost considerable prestige in the brotherhood generally."

The historian continues: "When, in 1863 Rowe pressed home the declaration that division was coming, Errett managed once more to boil the issue down to a charge that Rowe was the cause of division, and Rowe once more backed into his corner, still declaring he would fellowship a church using the instrument, although he believed its use to be a sin. In 1867 Rowe had declared that an organ was permissible provided it was under the elders. Now, in 1884, he admitted that an organ was permissible provided it was a "little organ." The effect, of course was disastrous."

Common sense, as well as the "hind-sights" of our own history, should tell the fence-straddlers of our day that theirs is a disastrous course. My heart aches for the brother who is following a liberal course, accepting a "church-hood" concept that denies the basic principles of congregational independence; accepting the social-gospel; denying the all-sufficiency of the Lord's church by accepting church support of human institutions; and now—perhaps—accepting a Calvinistic concept of the Holy Spirit. But I will not help my brother by giving him financial or moral support, even while I write an occasional article in a conservative vein. I deplore division; but I know it must be avoided by teaching truth to those who will receive it, and be united in it, whatever the cost.

—Plain Talk, April 1967

(Brethren, from the above article we can see what LIBERALISM leads to. The brother was against, yea, believed "the use of the instrument was sinful; yet, on the other hand, he would fellowship preachers and congregations introducing the organ." This led deeper

into digression, for we read later, "he admitted that an organ was permissible provided it was a 'little organ.'" Such as the above should make each of us want to be more careful if at all possible. When we start drifting there is no quitting place! Lot, at first, just "pitched his tent toward Sodom." But later, we find, "Lot sat in the gate of Sodom"! So, Brethren, let's be careful which way we pitch our tent!—

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

IF THE BIBLE TAUGHT IT WE WOULD BE DOING IT

For a long time it has been apparent that Christians do not know as much Bible as they ought. In recent years we have given much attention to training teachers to teach and to materials they might use. We believe brethren have made much progress in both fields. BUT:

While we have been emphasizing these things we have not been teaching teachers to know their Bibles. And we have not been teaching Christians to know their Bibles. We have substituted for Bible Teaching.

There is absolutely no substitute for knowing what the book says. No person can make personal application of the truth the book teaches unless he knows what the book teaches.

An example recently came to our attention that illustrates the point. A preacher had preached a real old-fashioned sermon on righteous living, and had borne down on the fact that the church ought to withdraw from ungodly members. He was one of the most kindly preachers alive, and was not having a field day "skinning the brethren." He was simply exhorting the church to purge itself of wickedness common to most congregations.

At the conclusion of the sermon one of the officers of the church noted for his faithfulness and zeal, protested vigorously that the Bible taught no such thing as withdrawing from ungodly members. When told by others that it did, his reply was: "I know it doesn't for if it did we would be doing it."

We have no personal criticism of our brother to offer. We simply use the illustration as a case in point. If he had ever read the Bible he would have known that 2 Thess. 3:6 says, "Now I command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." We seriously doubt whether this brother should be censured for not knowing it was in the Bible nearly so much as the congregation for knowing it was there and not practicing it. If one should be chagrined the other should be doubly so.

The point we wish to make is this: Our brother had implicit faith in the church, and its plea for restoring unadulterated New Testament Christianity. "If the Bible taught it we would be doing it," he said. He had been told that so many times he believed it. And we have told the world that so many times it has become a sort of parrot expression with us. Maybe it is time we quit telling the world we have restored New Testament Christianity, and set about restoring it. Maybe, what we do speaks so loudly, folks can't hear what we say.

New Testament Christianity can never be restored until those who are set to restore it know what it is

(Continued on page ten)

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879. Send Form 3579 to D. B. McCord, 1414 North Albertson Ave., Covina, Calif. 91723.

EDITORS

Homer L. King1061 No. Pilgrim, Stockton, Calif. 95205
D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722
Clovis T. Cook809 Lyons, Kansas City, Kan. 66101
Ronny F. Wade ...Box 2636 Glenstone Sta., Springfield, Mo. 65800
Edwin S. Morris.....10520 N. McKinley, Oklahoma City, Okla. 73114

PUBLISHER

D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722

SUBSCRIPTION RATES

Single Subscription One Year\$2.00

Printed by Laycook Printing Co., Jackson, Tenn.

THIS AND THAT

Bro. Paul Mackey—As we go to press, Bro. Paul Mackey is in need of our prayers. What an inspiration Paul is to all of us who know him! May God bless him abundantly, as well as his wife and boys, his parents and sisters. A poet, unknown to me, has so aptly said: "My life is but a weaving, Between the Lord and me: I can choose the colors; He weaveth steadily. Oft times He weaveth sorrow, And I in foolish pride, Forget He sees the upper; And I the underside. Not 'til the loom is silent, And the shuttles cease to fly; Shall God unroll the canvas; And reveal the reasons why. The dark threads are as needful; In the weaver's skillful hand, As the threads of gold and silver, In the pattern He has planned." Mrs. Glenn Bray submitted this poem. Our thanks.

Attention, contributors—Please continue to get material (articles, field reports, announcements, acknowledgments, etc.) intended for publication to us as soon after the 15th as possible. When you type material, it is very helpful for it to be double-spaced. If you do not have a typewriter, please write anyway—we will type your reports, material, etc. for you.

My thanks—I am ever grateful for all the kind words that so many find time to write, usually when you renew your subscription. I am sorry that I seem to fail in finding time to answer everyone; for this I will always be sorry. I want you to know nonetheless that whatever you write is read and appreciated more than I can say, and if you fail to receive an acknowledgment, be assured of my sincerest gratitude nonetheless.

Song publications—Bro. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss. has an outstanding selection of song books, records, etc. that deserve a wide circulation. Why not write to him your needs?

—Don McCord

OUR HELPERS

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

Elizabeth Byford—10; Mattie Lloyd—6; R. A. Berry—5; Robert Falvey—5; George L. Powell—4; Marvin Fitzgerald—3; Otis L. Osburn—3; Grace McDonald—3; Maxine Crouch—3; Elmer Sutton—3; Mrs. Alfred Welch—2; Naomi McCracken—2; Ron Courter—2; Stanley G. Burd—2; Edwin S. Morris—2; J. H. Butler—2; James R. Stewart—2; Mabel Bumgardner—2; Clovis T. Cook—2; Bud Trussell—1; Mrs. F. W. Short—1; F. G. Keele—1; Mrs. L. J. Early—1; J. C. Miller—1; Edgar Claywell—1; Carl Nichols—1; Esther Wrinkles—1; Arthur Wade—1; Veta Wissinger—1; Mrs. Ernest Gilley—1; Fred Lay 1; Tom F. Rose—1; George Turner—1; Garnet Davis—1; Nadine James—1; David Doing—1; Bruce Meyers—1; Gerald Henry—1; Buster Boyd—1; Ervie Seals—1; Stephen L. Gibson—1; Leonard Hendrickson—1; John Malcolm—1; Clifford Arney—1; Leslie J. Turney—1; J. D. Corson—1; Orvel B. Johnson—1; Joe Rogers—1; Elizabeth Wilson—1; Mrs. J. T. Blanton—1; Tommy Bakert—1; A. D. McNeil—1; R. B. Roden—1; Cathy Baker—1; Fred Renier—1; La Vern Lum—1; Mrs. Frank L. Strong—1; H. O. Allen—1; Larry Broxson—1; Obara Perry—1; Mrs. Wm. W. Martin—1; J. L. Humphreys—1; Orley McCombs—1; Wayne Thomas Owens—1; Walter Bohn—1; Mary Cook—1; Ellis Lindsey—1; Don Willis—1; Denver Garrison—1. Total: 113.

BACK ISSUES NEEDED

We are still in need of the following issues of *Old Paths Advocate*: April and May of 1932; and April of 1936. Also, our copy of Feb., 1939 is in bad condition, and if anyone has a copy of this we would appreciate having it. Brethren have been real good to take time and check through their papers and send the ones needed, and we certainly appreciate this.

—Homer L. King

OLD PATH HYMNAL NO. 2 NOW READY

We have word this week that the song book *Old Path Hymnal No. 2* is now ready and advance orders have been filled. Price: 75c per single copy, over that 65c. Send all orders to 1061 N. Pilgrim, Stockton, Calif.

—Homer L. King

ACKNOWLEDGMENT

Sulphur, Okla.—The church wishes to acknowledge the following donation for the repair of the tabernacle: Boulder Dr., Dallas, Tex.—\$50. Total received as of June 10, 1967—\$3157.26. Thanks to all of you for helping to make this repair possible—R. B. Roden

WATERS-SITTON DISCUSSION

It was my good pleasure to participate in the discussion at Norco, Calif. between Brother Ervin Waters, of Midland, Texas, and Brother David Sitton, of Colton, Calif., on the individual cup question and the class system of teaching. Brother David Sitton defended their

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.

use in the church and Brother Ervin Waters denied their use, as being without command, example or necessary inference in the Bible. Brother Waters did an excellent job of defending his propositions on both questions. I served as Brother Waters' moderator.

The debate was well attended by brethren throughout the Los Angeles and San Diego areas. Larger facilities had to be arranged to contain the crowd. The attitude and conduct of both speakers and those in attendance were the best I have ever witnessed in a discussion.—Luther Boek, 1280 Parque Dr., Chico, Calif.

WORK IN MALAWI

By Roy Lee Criswell

The work of the Lord continues to make progress here. New congregations are being established and we feel the brotherhood is being made stronger. At the present time we have approximately 165 congregations, and at the end of the year we hope to have near 200.

Bro. Cryer and I are engaged in our studies, and have been in them since the first part of April. We have 27 weekly studies arranged this year. This year we are studying the Book of Acts. We have arranged a series of 10 lessons that we use. By studying the Book of Acts we can deal with many of the problems of the church here in Malawi, as well as teaching them about the early church and its work. We also have made a series of film strips that we show as slides in the evenings on the Book of Acts. We use a 12-volt battery and a projector that can be used with it, that has a 100 watt bulb. We have recorded the lessons on portable tape recorders in the Chinyanja Language. Interest in the night studies is very good. At some of our studies we have had as many as 400 people to attend at the evening session. We try to answer all of their questions on the Bible that they ask.

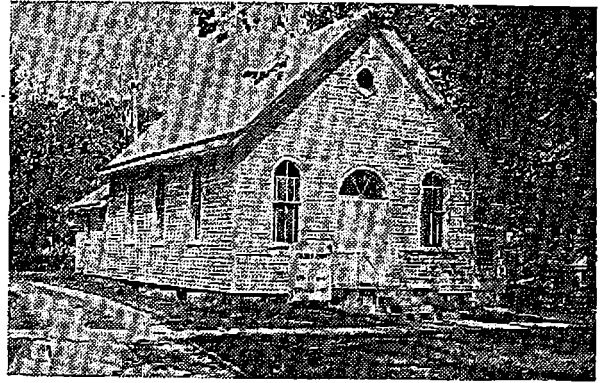
Bennie and I take week about conducting the studies. The caravan is of great benefit to us in the work. Beside cutting down on the traveling expenses, it permits us to be able to learn more of the brethren, and help them with their problems. The caravan is equipped with the necessary things that are needed while living in the bush. Next week Bennie and I will go up to the northern part of Malawi for a study. We have begun a work up there, and we hope many new congregations will be established.

Housing is quite a problem here, for there isn't any available. For the past 7 weeks Bennie and his family have been living with us. The owner needed his house for an employee and Bennie had no where else to move. The housing problem will not get much better very quickly, and the best way to overcome it, is for us to build 2 houses and a church building. We are in the process of getting the land purchased and the plans drawn up. We hope we can have this done soon, so a builder can start work on these. At the present time we have 40 or more members meeting here at our house. Before Bro. Cryer moved in with us they were meeting in our garage, but now they either meet on our front porch, or under the shade of a tree in our yard.

The work is very interesting and rewarding.

—Box 573, Blantyre, Malawi

CAN YOU HELP?



Meeting House, Grinnell, Iowa

The congregation meeting at Montezuma, Iowa, has purchased a building in Grinnell, Iowa. It is in a very good location, one block off Hwy. 6, and one block from Grinnell College. It will be the only faithful congregation in Grinnell, and in an area of about 60 miles around. The population of Grinnell is about 8,000, and the possibilities for the Cause are very promising. This building is approximately 24 by 36, with a new baptistry, a new basement, and a new gas furnace with a good sized parking lot. The building is in good repair, in need of paint on the outside. The purchase price is \$5500; we have a 90-day option, depending upon whether or not we get the full amount; they want the cash at this time. Bro. J. D. Corson held a meeting, May 15-21; we had several new and interested people, and services since have been satisfactory. We are asking for help from all congregations interested in promoting Christ's work. All donations will be deeply appreciated, and a monthly report will be sent to the OPA. Please send donations in care of Cecil Miller, Box 36, Montezuma, Iowa 50171. Signed: M. E. Mountain, 2316 Foulk Rd., Waterloo, Iowa 50701; J. D. Corson, Rt. 2, Mahaffey, Pa.

MEXICO

Bro. Ron Courter accompanied Bros. E. E. Perkins, Phil Fender, and the writer on a visit to Nuevo Laredo, Mexico on June 10. A pick-up load of clothing was taken to Laredo and stored in a public warehouse so that Bro. Juan Rodriguez could come across the border from time to time and take back clothing into the interior of Mexico. Bro. Jesus Rodriguez was visited at the Colonia San Rafael congregation in Nuevo Laredo. Bro. Marcial Corpus of the Colonia Martinez congregation in Nuevo Laredo was also there to report on the affairs in the congregation where he preaches.

Bro. Juan Rodriguez, who is in charge of the work in Mexico, recommended that we begin the support of Bro. Eduvijes Valdez. We had met this preacher on our last visit to Mexico. Bro. Juan has been working with this preacher for over a year and felt that it was time to send him at least \$50 per month so that he could devote the major portion of his time to building up the congregation at Santa Catarina. Bro. Juan also recommended that we support Bro. Diego Lopez of the La Vanda congregation with \$50 per month. We had also met this preacher before and were quite impressed

with him. It was agreed to begin the support of these two preachers with the Catalina Avenue congregation in San Antonio supplying the funds for a month or so and then to ask for help from some other congregations so that the Catalina congregation could be ready to support new preachers as they were found to be worthy of support.

Bro. Juan Rodriguez plans to take several of the native preachers to the July 4th meeting in Sulphur, Oklahoma. Bro. Joe Martinez has been contacted in Dallas in order that he may accompany these native preachers to Sulphur and serve as an interpreter. Bro. Martinez has agreed to do so. Several of the San Antonio brethren hope to attend also and to be able to answer questions concerning the work in Mexico.

Monthly reports on the work in Mexico continue to be sent to those who contribute to the cause. A financial statement is also sent each month showing the receipt and disbursement of all funds. Bro. Melvin Crouch of the Nacogdoches Road congregation in San Antonio is a certified public accountant. He audits the figures submitted each month and prepares the financial statement which accompanies the report. He is to be highly commended for his efforts in keeping the work in Mexico on a solid basis.

The following congregations and individuals who mail their support to San Antonio for distribution to the Mexican brethren are listed: 3rd St. Lubbock, Tex.; Midway, Shreveport, La.; Stockton, Calif.; New Salem, Brookhaven, Miss.; Hillcrest, Brookhaven, Miss.; Salinas, Calif.; Lee's Summit, Lebanon, Mo.; Hayes St., Lebanon, Mo.; Arvin, Calif.; Houston, Tex.; Covina, Calif.; Montebello, Calif.; Trentman Ave., Ft. Worth, Tex.; Beach St., Ft. Worth, Tex.; Capitol Hill, Oklahoma City, Okla.; Bakersfield, Calif.; F. B. Lance; Oak St., Abilene, Tex.; Emma J. Kramer; Delta, Colo.; Ailene Ercanbrack; Jacksboro, Tex.; Edna Wyatt; Bill and Mae Miller; Iris Miller; Spearsville, La.; Odom, Dora, Mo.; Nacogdoches Road, San Antonio, Tex.; Catalina Ave., San Antonio, Tex.

Each of these congregations and individuals is doing the Lord's work in a foreign land that is ripe indeed for the harvest. The Lord will bless each and everyone who has any part in this wonderful and fruitful work.

For information on the Mexican effort, please contact the writer at 1747 W. Huisache Ave.; L. M. Crouch, 220 Roesler Road; E. E. Perkins, Rt. 13, Box 483; R. A. Perkins, 126 Hillcrest, all of San Antonio, Texas.

—W. B. Coleman.

THE CHURCH DIRECTORY

The following additions and corrections need to be made:

WALTERBORO, SOUTH CAROLINA—No longer meets in the home of Bro. R. F. McClendon, but now meets in WALTERBORO, on the Charleston Highway (64) outside of the city limits in back of the King Petroleum Co. (Shell). I presume the time is the same, and the leaders are the same.

AUSTIN, TEXAS, 5200 Avenue F., Sun. 10:30 A.M. and 6:00 P.M.; Wed. 8:00 P.M. Change of address of the leaders; C. O. Etheridge, 4516 Rimrock Trail, Austin, Texas, Phone WA. 6-3072. David Fowler, 4916 Shoal Creek Blvd., Austin, Texas, Phone GL 3-8650. M. J.

Buffington, 1404 Berkshire, Austin, Texas. Phone HO 5-9786—all in Area Dial Code 512.

SEATTLE, WASHINGTON, they are meeting at 6752 16th Avenue, N.W. Seattle, Washington 98107, Phone SU 3-9073; I do not have the time of the services or names and addresses of the leaders. I will appreciate this information very much.

The price of the directories is 75c—payment with order; this includes postage, while they last. Order from Ray Asplin, 2440 S.W. 54th St., Oklahoma City, Okla. 73119.

ADMONITION FOR ALL CHRISTIANS

By Jim Massengale

From outside the church (the religious world outside looking in) the church is continually judged by standards of civil government. Now, the premise that all are born equal is true, but it has planted a false sense of freedom in the minds of some people, and so much as to cause some to misunderstand the meaning of freedom in the home and in the church. For example, all too often, individuals feel that they are free to demand equality in everything in the home, even in the church hence the conditions spoken of by Bro. Edwin S. Morris in the Feb., 1965 *Old Paths Advocate*—babes demand equality with elders; the unlearned with the learned; the inept with the able; and in too many cases the women with the men. This false freedom is destroying the very "power of Godliness" under the "law of liberty in Christ"; thus fulfilling the condition that the Apostle Paul warned of, having a form of Godliness, but denying the power thereof (2 Tim. 3:5).

Now the power of godliness is vested in those who have the rule over you, for they look (keep a watch, care) for your soul (Heb. 13:17). They who are His ministers in the gospel are little concerned about the material status of man; whether you are a slave or a master, for if a slave, you are Christ's free man, or if a master, you are Christ's slave (1 Cor. 7:20-24). Their concern is for the soul, the spiritual man; that he keep under this body, and bring it into complete control.

Brethren, in walking the strait and narrow way, let us take care that while leaning away from evil on one hand, that we do not lean over backward and fall into evil on the other hand, for He said, "My Son, depart neither to the right, nor to the left, for evil lieth on either hand."

Now the way of Christ is perfect and in Him we are complete. He is the Way, and we need to take heed that we walk "in Christ"—danger lies in our departing "out of Christ."

Brother, Sister in Christ, let's all study to be quiet (1 Thess. 4:11), minding our own business; and study to know the extent of our individual obligations and fulfill them always (2 Tim. 2:15). Each of us can surely perform that which is our ability to do, "for it is not required of a man of that he hath not, but of that he hath." Too, brethren and sisters, abide by the rule of those whom God has set to rule over us "in the church," and be in submission, obedient in all ordinances in Christ; and in charity give honor where honor is due (1 Peter 2:17), and give God the glory.

SERVING AT THE LORD'S TABLE

By Frank C. Taylor

What we do at the Lord's Table on Lord's Day is to this writer a most serious part of our worship. What we do should involve reverently following the example left by our Lord.

A source of concern for me is that when we "wait at the table," much that is said does not pertain to the privilege at hand, but so often much is said that is in no way connected with the institution itself, nor in the least prepares us for the feast at hand. There is no better way to defend the scriptural practice of observance than to simply read one of the accounts from the Word of God, keep our remarks to a minimum, and get down to the serious business of "remembering Him."

We need to take the most earnest heed lest we eat and drink unworthily, lest we be guilty of the body and blood of the Lord, lest we not discern the Lord's Body. Anything said or done at this most sacred time that in any way hinders us is entirely out of order. The brother "waiting at the table," as we say it, has a most awesome responsibility; let us assume it with reverence and fear.

When our leading brother comes to the table, and begins to "half-sole" the sermon just preached, or attempts to preach another sermon, he is out of order. His business at the table is to get the memorial under way, and he should attend to this business, promptly.

The question is: Are we causing others to eat and drink unworthily by ascending to the table, and instead of getting down to the serious business at hand, talking about everything but what we should talk about—the suffering, sacrifice, love and concern of a Master Who was so mindful of us and our needs that He died—yes, died—that we might have the honored privilege of gathering around His table, to "remember Him." Think of these things, brother, when you are next asked to "wait at the table." Written and submitted in love for the Cause, and with a deep concern for His Table and His people.

—609 Rockwood Ave., Chesapeake, Ohio

DAILY

There never has been and never will be a better or more effective way of teaching than that given and demonstrated by our Lord during a three-year period. He selected, trained, and organized workers; as a result there were 3,000 converts the first day of the church's existence; then additions came daily.

We are told that Jesus spoke only sixteen times publicly. His so-called sermon on the mount is a masterpiece. He gave the "great commission" (Matt. 28:18-20) to the apostles to be passed on to every generation of Christians. It is as forceful today as when spoken. In spite of all the handicaps and persecutions then existent, Paul could say in Col. 1:23 that the gospel had been preached to every creature under heaven. Less than 35 years before this, Jesus had given the command (Mk. 16:15): "Go ye into all the world and preach the gospel to every creature." The early Christians met for worship for the most part in houses or homes. The Jerusalem church taught daily in the temple and in every house. No wonder the results.

There was public teaching, and from house to house. The public teaching was not a one or two

weeks' effort once a year, but it was a consistent, daily effort. Jesus sat daily teaching (Matt. 28:55). He taught His followers to take up His cross daily (Lu. 9:23). In Hebrews 3:13, we read, "Exhort one another daily;" and Acts 20:31 speaks of day and night teaching and warning with tears. These are earmarks of the Lord's church.

Jesus taught Zachaus in his home (Luke 19). In the parables lost sheep (sought by one shepherd), lost coin, lost son, show the importance of one soul. The Lord knew the world could not be reached on a "volume basis" altogether, so the teaching included every place human beings are found. Each individual can be a soul-winner. Each generation has the obligation to evangelize the world. We need to try daily.

Our greatest daily need is love. Love always gives. God gave His son; Christ gave His life; early Christians gave their all, and this daily.

The fad of today is to take things in our own hands, and try to be "the drawing power" to the Christ. As a result the gospel has been "boxed in"; fine church buildings, comfortable seats, speakers to entertain, reports in glowing terms are heard of all being done. The gospel thus has become an "isolated voice," not reaching the people. We are saying, "Come to us and get it," instead of taking it to them, and daily as we ought.

As a result we devour each other, seek prestige (glory and honor for self), and each generation has a major split. It appears then that love has not humbled us, has not hidden a multitude of sins, nor helped us to answer the Lord's prayer to be one. In fact, love has been left too far behind for too long. Let us therefore awake and be about our Father's business, and that daily.—(The article was written by one of the finest people I know; this person in submitting it has suggested it might be best to remain anonymous. This is typical of this Christian, for I know of only a few in the church who have been as rich in works, and the many never hear about it. This person seeks to give to God all the glory. It is my pleasure to submit the thoughts of such a one to the readers of this journal.—Don McCord)

OUR DEPARTED

Simmons—It is with deep regret that I report the death of Bro. Milford Simmons of the Earlytown congregation at Samson, Ala. Bro. Simmons departed this life May 7 after a long illness; he was 39 years old. It was the writer's duty to speak a few words that we trust were of comfort to the family. Burial was in the Earlytown cemetery.—Joe Hisle

Everett—Kenny S. Everett, age 41, seventh son of the late Frank and Annie Everett, long-time Maud, Okla. residents, departed this life Thurs., May 25, 1967 at Kenniwick, Wash. He was born Feb. 16, 1926, near Maud, Okla., and was baptized into Christ at the age of 13 years, by Bro. Fred Kirbo. Bro. Jim Franklin spoke words of truth and comfort to those attending the funeral service. Burial was in Desert Lawn Cemetery, Kenniwick. Ken is survived by his son, Mikel, Kenniwick; three brothers, Mikel, Richland, Wash.; Rolland, Kenniwick, Wash.; and Charlie, McAlester, Okla.; and one sister, Adila (Mrs. E. Glenn Bray), Okla. City, Okla. Three brothers preceded him in death: LeRoy,

Sulphur, La.; Herbert, Kenniwick, Wash.; and Donivan, Tuscola, Ill. (Editor's note—We are indebted to Keney's sister, Adila Bray, for the obituary. This is the fourth death in the Everett family that we have chronicled in the past very few months. In the family of Frank and Annie Everett I find some of my best friends. Their influence for good will be felt for a long time, thus "their works do follow them."—Don McCord).

BONDS OF MATRIMONY

Wooster-Taylor—In a ceremony at the home of the groom in Tucson, Ariz., Bro. Greg Wooster and Sister Lina Taylor were united in marriage. Greg is the son of Bro. and Sister Earl Wooster, and Lina is the daughter of Cloyes Taylor, and the granddaughter of Bro. and Sister Luther Taylor. We wish for them a long and happy marriage in the Lord. The writer officiated.

—William Oxner

Lambert-Asplin—William Joseph Lambert and Mary Sue Asplin were united in marriage, June 2, 1967, at the N. W. 21st St. church of Christ, Oklahoma City. Mary Sue is the daughter of Bro. and Sister Ray Asplin, Oklahoma City. We baptized Bill into Christ in the Spring. The wedding was a beautiful candle-light, double ring ceremony before a large audience. We wish for Bill and Mary Sue a happy married life, and pray that they may have many useful years in the Master's Vineyard.—Edwin S. Morris

Baker-Thompson—At 8:00 o'clock in the evening of June 3, 1967, Sister Cathy Thompson became the bride of Bro. Gary Baker, in a double ring ceremony at the Fairview church of Christ, Wichita Falls, Tex. Many friends, relatives, and brothers and sisters in Christ were there to witness the exchange of vows. We pray that Cathy and Gary will have a long and happy life together, and that God will richly bless them. Gary and Cathy will live in Edmond, Okla. where Gary will continue his college studies. The writer considered it an honor and a privilege to be asked to officiate.

—Arley D. Fancher

Johnson-Sutton—Benny Johnson and Sondra Sutton were united in marriage, May 13, 1967 at the church of Christ, McAlester, Okla. As agreed by all present, it was a most beautiful wedding. The beautiful singing will be long remembered; the floral arrangement before an attractive background gave an air of holiness to the ceremony. A large crowd of friends and loved ones was present to see this good, faithful brother, a member at Ada, Okla., and Sondra, a faithful and good sister and member at McAlester, Okla. exchange vows. May God bless them here and hereafter. The writer was privileged to say the ceremony.—Elmo House

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.

—Fred Lee Criswell, 228 N. 86th,
Muncie, Kans.

—Ottis Dalton Gunter, 3721 N. 51st St.,
Kansas City, Kans. 66104

—Stephen Lee Gibson, 2239 N. W. 15th St.,
Oklahoma City, Okla. 73107

If religion does nothing for your temper, it has done nothing for your soul.

Tears are the softening showers which cause the seed of heaven to spring up in human hearts.

Some act first, think afterward, and then regret forever.

A moment of worldly pleasure may be followed by an eternity of regret.

Rank and riches are chains of gold, but still chains.

Modesty once extinguished seldom knows how to return.

Bounded in his nature, infinite in his desires, man is like a fallen god who has a recollection of heaven.

If we would not flatter ourselves, the flattery of others could not harm us.

THE POWER OF GOOD THOUGHTS —

(Continued from page one)

will be happy people and cause many others to be happy too.

"Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are true, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4). Paul wrote to the Christians in the city of Philippi and told them to rejoice, and the peace of God which passeth all understanding would keep their hearts and minds through Christ Jesus. Paul also told the Philippians to think on things that were honest, just, pure, lovely, and of good report. Any Christian who will obey Paul's teaching will rejoice and have that peace that passes understanding because thinking on good things which causes a person to do good things is the only way to be truly happy in this life. This is the reason a Christian should read only the best kind of literature, like the Bible and other wholesome books and papers. A Christian should not watch the filthy shows that often appear on the television screen today. You cannot continually fill your mind with murder, drunkenness, and other such vices and remain a truly happy person who has that peace that passes understanding.

"Blessed are the pure in heart for they shall see God" (Matt. 5). The pure in heart are truly blessed people because they have happiness and peace on this earth and they will see God and dwell in His presence forever after this short life is over.

Christians should think about spiritual things. "Set your affection on things above, not on things on the earth" (Col. 3:2). Christians should spend much of their time thinking about heavenly things instead of dreaming about the things of this earth that will soon perish. If we think about heavenly things, we will work for the heavenly rewards, but if we always think about the things of this world, money, position and possessions we will find ourselves spending all or most of our time working for these things instead of the heavenly rewards. "O how love I thy law; it is my meditation all the day" (Ps. 119:97). If we love the Law of God like David did and meditate on it night and day, we will set our affections on heavenly things because the Bible is filled with references to the heavenly home and the wonderful blessings we will receive when we reach it.

"Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:1-2). A person who meditates on the great truths of the Bible night and day will be like a tree planted by the riverside. A tree that is planted by the riverside usually grows well and bears much fruit, and its leaves do not wither and die like a tree in a barren land where there is not enough moisture. The person who meditates on the Bible and obeys it will prosper like that tree by the riverside; he will bear much fruit for The Lord and he will never find himself completely destitute, materially.

"For I delight in the law of God after the inward

man" (Rom. 7:22). We all have an inward man and an outward man, or a spirit and a fleshly body. The inward man or our spirit is the part of us that delights in the Law of God or the Bible. Our flesh only delights in earthly and sinful things and we are often tempted to satisfy the sinful desires of this old flesh.

If two boys get into a fight and one boy whips the other badly, and later on the same boys fight again, and the same boy is victorious, the boy who was whipped every time will be so beaten and worn out that he will not have much fight left in him. All of his resistance will be gone and he certainly will not enjoy himself in this condition. This is exactly the condition some people's spirit is in; it has been overcome by the flesh so many times that it cannot resist any more and it does not delight in anything including the Law of the Lord.

We should think humble thoughts. "For I say, through the grace given unto me to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3). Proud, haughty thoughts are not good thoughts but evil thoughts; proud thoughts will not lift us up but pull us down. The wise man Solomon said, "A man's pride shall bring him low but honor shall uphold the humble in Spirit." Jesus said, "For whosoever exalteth himself shall be abased, but he that humbleth himself shall be exalted."

We should think diligent thoughts. "The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want" (Prov. 21:5). A person who has diligent thoughts will usually have plenty of the necessities of this life because his diligent thoughts will cause him to work diligently to provide for his needs and the needs of his family. We should have diligent thoughts about the Lord's work as well as our secular work. A diligent performing of secular work will not save and this is only a part of the good works that we are created in Christ Jesus to perform. We should have diligent thoughts about the Lord's work and these diligent thoughts should cause us to labor diligently in the vineyard of the Lord all the days of our life. How much have you thought about working for the Lord lately, my Christian friends? How much have you thought this week about visiting someone who is sick? How much have you thought this week about helping someone in need? How much have you thought about teaching one of your neighbors or friends the gospel of Christ?

We should not think like children. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things" (1 Cor. 13:11). Paul put away childish thoughts when he became a man. Many people have put away all their childish thoughts about everything except spiritual things. They are wishy-washy like a child in their thinking about the Church and the Bible. They are not firm like men on these matters. For example some say one church is as good as another and just believe what you want to about the Bible as long as you are sincere. This is childish thinking and not the thinking of a strong and firm man. "Watch ye, stand fast in the faith, quit you like men be strong" (1 Cor. 16:13). A real man spiritually stands firmly for the one Faith and he is not moved by every

wind of doctrine that comes along; he encourages others not to be moved either.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (Jas. 1:6). God is displeased with any person who wavers back and forth like a child in his thinking about spiritual things, and he has not promised any blessings to that kind of individual. May the Lord help us to think good and positive thoughts that will cause both ourselves and the church to grow and accomplish great things for the Lord.

CONDUCTING A HOME STUDY —

(Continued from page two)

children to another room and played games with them so a study could be conducted without interruption. A little common sense is to be used in handling this part of the study; however, you must try to provide an atmosphere where the prospects are able to concentrate on the lesson.

The Teacher

The teacher and his qualifications are discussed in chapter five; therefore, you are referred to that chapter for the role of the teacher in a home study. Three key words for the teacher to remember are: Prepare, Go, Teach. Prepare yourself by studying carefully the material to be presented. Go; do not let the things of the world or the lack of courage hinder you from carrying out your good intentions. Teach the gospel when you arrive at your appointment. Do not be drawn aside into a discussion of politics or some highly controversial topic. Get right into the lesson you came prepared to teach.

The Prospect

The most important element in the teaching situation is the ones you are trying to win to Christ. The goal is to save lost souls, whether many or one. Everything is directed toward that end. Because the center of the study is the prospect, a few suggestions to facilitate your endeavors with him are listed here.

1. How many people should be present at a home study? There is no clear cut answer to the question above. It will depend on the situation. If the purpose is only to get acquainted, several families together is fine. However, it is easy to get too many for a concentrated study. The general rule is to limit it to a man and his wife. When more than one family is present, it is no longer private and the people will not discuss as freely. A certain amount of rapport between the teacher and learner is lost when the number increases. Also, too many people makes for confusion. There is more likelihood that a prejudiced person will be present who will ruin the study by asking irrelevant questions and making untimely remarks. Keep the number small. If friends or relatives of the prospect are interested, arrange studies with them on other occasions.

2. Learn something about your prospect. Conversing with him on subjects he is interested in helps him develop respect for you. Find out what kind of work he does, how many children he has, what are his hobbies, etc. All this enables you to understand an individual better, and gives you more topics on which to converse. It also shows him you are genuinely interested in him.

3. Is your prospect already a member of some religious denomination? If he is, you will be much better prepared to teach him if you become familiar with his beliefs. You will be able to anticipate questions that are sure to arise. It will be easier for you to adapt your teaching to his needs when you understand his religious background. There are several good books available that outline and contrast the beliefs of the major denominations in our country with the teaching of the Bible. Some of these books are listed on the last page of this book under the heading "Teaching Helps."

4. Understanding his personality helps, also. Is he quick-tempered? Prepare yourself to cope with his disposition. Many people are very conservative and accept things only after they have slowly and carefully thought through them. It may take these individuals longer to accept the gospel than others with whom you have worked; however, do not try to push them too fast. Every person's personality is different and will not respond to the same treatment. Study the individual with whom you are working, and try to adapt your methods to his personality. Keep your mind on the prospect; he is the most important element in the study.

(To be continued)

IF THE BIBLE TAUGHT IT —

(Continued from page three)

they are trying to restore. Each depends upon a teacher or preacher to outline in general, sermonizing manner the principles of the Bible and of the Restoration, and strains all his knowledge—or nearly all—through the mind of the teacher or preacher. Here is the most fertile ground for the seeds of apostasy.

It is time we—each for himself—sat down to find out what the facts contained in the Bible really are.

This reminds us of the time the wife of an elder in the church asked us in all seriousness one day whether the Joseph that buried the body of Jesus was the same Joseph whose brothers sold him down in Egypt.

If there is a general softness pervading the church, as many think there is, it comes from not knowing what the Bible teaches. If the church is filled with worldliness, as many think it is, it comes from not knowing what the Bible teaches. If we are compromising more and more with denominationalism, as many think we are, it comes from not knowing what the Bible teaches.

We need Christians who know the FACTS of the Bible and the COMMANDS of the Bible as well as the PRINCIPLES of the Bible. The facts and commands are the bones, or skeleton, upon which all else is hung in the body of Christ. Leave these out and you have nothing but a jelly fish. The body of Christ was never intended to be this sort of thing.

The word of God is an uncompromising, unbending plumbline. Without controversy it is God's PATTERN. If there were no need for a pattern God would not have given us one. Since we have a pattern no Christian is guiltless who is ignorant of the pattern or ignorant of how to use it. And none are guiltless who do not use it.—Selected By Bro. K. G. Wilks, Wichita Falls, Tex. from July 28, 1959 Firm Foundation, Reuel Lemmons, Editor.

From The Fields

Jesse French, 1141 Oak, Abilene, Tex., June 4—Please send 2 copies of *Old Path Hymnal*; we plan to order a supply in the future. Bro. David Macy will hold our meeting July 7-16, at Oak St. congregation. Please pray for the meeting.

Gary Macy, Rt. 1, Box 18-B, Goodman, Mo. 64843, May 28—The work in southwestern Mo. continues with pleasing results; 3 have been baptized this month. I held a meeting at Walnut Grove, Ky., May 6-14. Please note new address.

Earl B. Helvey, 7608 Prince St., Citrus Hts., Calif. 95610—We at 64th St., Sacramento, Calif. look forward to our meeting with Bro. Jerry Cutter, Aug. 4-13. Bro. Orville Lee Smith begins personal work at 64th St., Lord willing, Aug. 15. If readers know of those in the Sacramento area that you would like us to contact, please write.

R. A. Berry, 4704—69th St., N., Birmingham, Ala. 35206, June 3—We here at 60th St. church of Christ are doing fine. We look forward to July 1; Bro. Paul Walker's work with us begins. Please remember our meeting, July 16-23, with Bro. E. H. Stamper, Pontiac, Mich. We welcome all visitors. Here are 5 renewals; we enjoy reading the paper very much. We need the prayers of all the faithful.

Curtis Smith, Box 1002, Corona, Calif., June 15—We are thankful for the attendance we had at the meeting conducted by Bro. Ervin Waters; also for the 4-nights' discussion between Bro. Waters and Bro. David Sitton on the communion and the class system of teaching. The banner of Prince Emmanuel was truly upheld by Bro. Waters. Any seeking truth could have found it at this discussion which will be long remembered, I think.

Jim Hickey, Dallas, Tex., June 20—Since last report we concluded our work at Dallas. We will continue to live here until our next work begins Nov. 1, at El Cajon, Calif. June 18, we closed a meeting at LaGrange, Ga. We made many new friendships while there; Bro. Foster Prince's untimely death is a great loss to the church. Bro. Joe Hisle's meeting here in Dallas is off to a fine start; four have already been restored to duty.

Maxie R. Crouch, Valliant, Okla., June 13—By the time this reaches you, the construction of our building will be under way. We are so thankful for all help received. We have nearly enough money to get the building ready to meet in. Since last report, we have received the following: Dalhart, Tex.—\$300; Oak Grove, Ark.—\$100; Barbara Hickey—\$10; the Vernon Statzers, Greenville, Tex.—\$5. We ask the prayers of all the faithful everywhere in our behalf, and for the work here.

Edwin S. Morris, 10520 N. McKinley, Oklahoma City, Okla. 73114, June 14—We have baptized 2 here recently, making a total of 6 since the first of the year. Five of these are heads of families. We just closed a meeting at Paris, Tex., where 2 were baptized. Although they are small in number, they are a wonderful group to work with. Our next meetings are: Broken Bow, Okla., June 16-25; Flint, Mich., July 7-16; San Angelo, Tex., July 21-30; and New Salem, Miss., Aug. 4-13. Pray for us in the work.

Everett Nichols, 1108 N. Daisy, Lompoc, Calif., May 28—The congregation at San Luis Obispo has discontinued meeting due to Bro. Paul Mackey's illness, and some brethren moving away. The members left there now meet at Lompoc, at North N. and Laurel Ave. We are progressing nicely. Bro. Ron Alexander has been working with us 10 months and plans to make his home for a few years anyway. He is a good worker for the Lord. Bro. Robert Taylor, and family have moved to Santa Maria and work with us. He is very helpful in teaching. We welcome all visitors.

Rodney R. Ross, 1204 Oak St., Apt. A, Duncan, Okla. 73533, June 27—Please note our new address above. The work here continues. We are looking forward to Paul Nichols' meeting with us July 28-Aug. 6. You are invited to come. The meeting at Anson, Tex. closed the 25th. There were no visible results; but, there was interest from digressive brethren, and others not yet members of the church. The visitors from surrounding congregations were very helpful in the meeting. It was good to attend the Sulphur meeting last night and worship with the brethren. We are looking forward to attending more of it as it grows. In July, the Lord willing, I plan to travel with Bro. Edwin Morris to Michigan for his meeting at Flint, and the Eldership study directly following it. Pray for the work here and everywhere.

Kenneth Croxton, Timothy Phillips, Rt. 1, Pottsville, Ark. 72858, June 12—The church here is doing fine; we are happy to be in our new building; attendance is good. Services: Lord's Day—10:30 A.M. and 7:30 P.M.; singing Sat. evening. We enjoyed having Bro. Bill Roden visit during his meeting at Jerusalem, Ark.; we look forward to his meeting with us next year. Bro. Timothy Phillips was in Farmington, N. Mex., Lord's Day, June 4, baptizing 2; our prayers ascend for these that they may have a long and fruitful life in Christ. We welcome visitors here, and ask the brethren to pray for us.

R. B. Roden, 112 Kelly Dr., Moore, Okla. June 10—The church at 2636 S. W. 36, Okla. City, Okla. (Capitol Hill congregation), wishes to announce beginning July 2, Lord's Day morning meeting time will be at 10:00 instead of 10:30 o'clock; evening service remains at 6:00. At this time I am in a meeting at Beech St., Ft. Worth, Tex.; we look forward to a good meeting. The meeting at Jerusalem, Ark. was a good one; 3 were baptized and 3 made confessions. The house was nearly full each night. We were blessed in having help from Russellville, Pottsville and Little Rock. We plan meetings at Tuscon, Ariz., July 7-16; and Stroud, Okla., July 21-30. Do continue to pray for us in the work.

George Powell, 1509 Laguna, Farmington, N. Mex. 87401, June 9—The church here continues to meet at 10:30 each Lord's Day. We were happy indeed to have Bro. and Sister Timothy Phillips from Pottsville, Ark. with us lately; Tommy Moore and Adelia Carson were added to the church. Our readers who know these two will be happy to hear of their obedience. As it is hard for us to book a meeting far in advance, we would appreciate any of the preachers or teachers traveling to come by for a few nights' preaching between their schedules, or we would like to try having a week-end meeting once a month. Anyone interested may write to me at the above address. Here are 3 renewals and one new sub.

Ron Alexander, 4004 Constellation Rd., Lompoc, Calif., May 30—The church formerly meeting at San Luis Obispo, Calif. is no longer meeting. Bro. Tadlock passed away, Bro. Paul Mackey and family have moved to Burbank, Calif., and Bro. and Sister Frank McCoy have moved to Mich.; the few remaining members de-

cided it would be better to meet with the church at Lompoc. We regret that the church at San Luis Obispo is no longer meeting, but we are happy to have them meeting with us. The church here is doing quite well; one has been baptized since last report. We pray the Lord will continue to bless the congregation here. Bro. Bob Taylor and family have moved from Fresno to Santa Maria and are meeting with us. Pray for us.

Elmo House, 626 N. F. St., McAlester, Okla. 74501, June 17—We are now settled in this good town and look forward to one of the most fruitful fields we have labored in. Already, in our first four weeks, we have had a young brother and his faithful wife restored from digression. In addition, we have also baptized another young man and his wife into Christ. Our work here is causing much concern among the digressive brethren; our presence for the Lord is being felt. I firmly believe the interest in this congregation has doubled since we began the work. Brethren, we live in a land of freedom where nothing in this world can prevent us from saving the lost! May the Lord bless His people everywhere.

Orvel B. Johnson, 2200 Burney Way, Sacramento, Calif., June 12—We have concluded a month's work with the congregation at 2354 Oakmont Street. A short meeting was conducted, with the balance of time in personal work. One fine young lady was baptized. During the month, 29 home and hospital visits were made, with 44 personal contacts. We believe this will bring forth fruit, as those contacted were made aware of the need of God in their life. Plans are made that we begin an extended work here in December. We hope to continue on the theme, "A Time For Decision" in this work and keep up the personal contacts. We need to commend the fine group in this congregation. Such great faith and manifestation of love is so wonderful. Surely, God's blessings will continue upon them. Keep praying and working.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., June 13—Since last reporting I have preached at Lee's Summit, and Springfield, Mo., and of course here at both places in Kansas City. I have seen several of our preaching brethren around here and there lately. I have conducted several funerals in the past few months, the very latest was that of Mr. Clate Rogers, who is known to you preachers who have held meetings at the Fieldstone, Mo. church of Christ. He was the father of our daughter-in-law, Shirley. Also, a father of one of the leaders in the Fieldstone congregation, and brother to another. He lived near Vanzant, Mo. about all his life, a sad day indeed. We recently had a several days' visit with Howard, Don and Pat King, at Bennett Springs, Mo. It was a delightful visit to be sure. Bro. Fred Reneir, from the Joplin, Mo. congregation recently talked for us twice. This man is well-read and very informative. Dennis Smith will preach for us this weekend.

Paul O. Nichols, 1400 Adena St., Bakersfield, Calif. 93306, June 15—The meeting at Lodi, Calif. was of two weeks' duration, closing April 30. We were encouraged by some of the best crowds and cooperation and help we have seen in a long time. The attendance of the several preachers who came and helped was sincerely appreciated. May 12-21, we were at Modesto, Calif. in an interesting effort. We had several good crowds, being assisted by preachers and other members of the various congregations around. Our thanks to all. The results were 4 baptisms and 4 confessions. Right now, I am in a meeting at Mena, Ark.; we have been hindered some by sickness and one accident, but we hope some good will be done. I go next to Fieldstone, Mo., then to Sulphur, Okla. for the camp meeting. Recently, we had 1 baptism and 3 confessions at Southwest Bakersfield, Calif.

John Stidham, Valliant, Okla., May 26—I am not a preacher of the gospel, just an ordinary member of the church; what I have to say here is a plea to the membership everywhere. When others instruct us, we should never be offended; when the preacher preaches on some point that we are weak in, dwells on a subject we have failed in, we should not get the idea he is preaching to us only, or become offended if we disagree with him in some small way. We should count it all joy that there are still a few here on earth who care for our souls. If we are made to see our guilt and are ashamed, we still have the love of God. Those He loves, he rebukes and chastens (Rev. 3:19). Bro. Ray Lambert is doing some fine preaching at Golden. The church is growing, and working. I believe for this we are overjoyed. God has been so good to us at Golden. Pray for us.

E. H. Miller, Box 538, LaGrange, Ga. 30240, June 15—We are in a good meeting here this week with Bro. Jim Hickey doing the preaching. We have had a lot of sickness, and two deaths lately; Bro. Jim Smith (near 83), and his brother-in-law (near 84), both members of the LaGrange congregation. I was glad to be at Marietta, Ga. last Lord's Day, and am to begin an 8-day meeting at Greenville, S. C. next Lord's Day; Bowie, Tex., July 30-Aug. 6; and at Milford, Mich., July 16; and in a study, with several other preachers and as many other Christians as can attend, of elders' qualifications, duties, etc., July 17-18; then to Waterboro, S. C., for an 8-day meeting the last part of Aug. The work in this section is still going; we look forward to more and more souls being led to the Lord in '67, more wandering sheep to return to the sheltering fold, and more sick to be healed.

James D. Corson, Rt. 2, Box 222, Mahaffey, Pa., June 7—Since last report, I have been working with the church at Waterloo, Iowa. Bro. Meril Mountain there is now retired and devoting more time to the Cause of Christ; he can teach fine lessons and is a good song leader. I worked with him from April 15 to May 15; during the time we had 1 baptism and 2 confessed faults. From Waterloo, I preached a week at Grinnell, Iowa, where there is special interest and a grand opportunity for the church. Please see "Can You Help" elsewhere in this issue. The brethren at Montezuma plan to worship at Grinnell, too, as their building is old and almost beyond repair. Brethren Cecil Miller, Melvin Miller, Bud Smith, W. M. Martain, and M. Mountain will keep watch for this new place of worship. Since returning home to Pa., I have had the pleasure of baptizing a fine man at Indiana, Pa., June 7; he had faithfully attended at Love Joy and Indiana for more than 25 years; it does pay to watch and pray. Here is our renewal.

Dennis Callaway, 220 N. 4th, Rogers, Ark. 72756, June 21—I am sorry to report the death of two members of the church here; two sisters, Glenda Lou (age 17) and Oleta Janell (age 16), daughters of Bro. and Sister Lloyd Birdsong; they were drowned Sunday, June 18, at Beaver Lake near their home; they had attended worship in the morning and drowned in the afternoon. This comes as a shock to the family and all Christians in this area. We have just returned home from the cemetery where they were laid to rest, witnessed by many relatives from other states, friends and loved ones throughout this area. Bro. Jack Cutter helped me with the service, and brought many words of comfort and hope to all. Brethren Billy Orten, Dennis Smith, Gary Macy and Sister Jack Cutter did a wonderful job singing three of the family's favorite songs. It has been a sad day for all, but we can rejoice in knowing they were fine, Christian girls (Rev. 14:13). Bro. Billy Orten will be with us at Newhope next Lord's Day; Bro. Jack Cutter is scheduled for a meeting, Aug. 6-13; we invite all to come. Please remember us in your prayers, especially the Birdsong family; Bro. Birdsong is such good help and so willing in the services of the church; I am so thankful we have good men like 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).

Vol. XXXVIII

LEBANON, MISSOURI, AUGUST 1, 1967

No. 8

LOVE — WHAT IT IS; WHAT IT IS NOT

By D. B. McCord

In the original text, scholars tell us there are at least two words that have been translated either "love" or "charity" in the King James Version of the New Testament. They are "agapao" and "phileo." Agapao means to love affectionately, ardently, supremely or perfectly. It speaks of a love springing from a sense of the preciousness of the one loved; it involves self-sacrifice. It is used at least 115 times in the Scriptures (New Testament), and is the kind of love we deal with mainly in this article. It is mentioned in 21 out of the 27 gospels and letters, being mentioned in all but Acts, Philippians, II Timothy, Titus, Philemon and Jude. The other kind of love, that is, phileo speaks of a friendly affection; it means to like, to regard, to be a friend, to feel friendship for someone else. It is used at least 18 times in the New Testament.

Examples

As you read the following examples of the use of our term "agapao," please keep in mind the meaning of the word as we have tried to outline in the preceding paragraph. "Agapao" love is used in the following places, and many more: John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Romans 5:8: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Eph. 5:25: "Husbands, love your wives, even as Christ also loved the church and gave himself for it." This is the kind of love under consideration in the whole of 1 Cor. 13. This chapter is a masterpiece on our theme at hand. In the first 3 verses we learn that if we lack this kind of love it necessarily follows: 1. We are become as sounding brass or a tinkling cymbal—though we speak with the tongues of men and of angels. 2. We are nothing — though we have the gift of prophecy, and understand all mysteries and all knowledge, and have all faith so that we could remove mountains. 3. We are none the better, we are profited nothing though we give all and even our body to be burned. This kind of love is so necessary because it is the bond of perfectness (Col. 3:14). It is a part of the Christian example (1 Tim. 4:12).

This kind of love is a commandment, for Peter says imperatively, "Love the brotherhood" (1 Peter (Continued on page 8)

BROTHER PAUL MACKEY PASSES

Amid the lengthening, lingering shadows of the Lord's Day, July 23, 1967, at about 3:45 P. M. Pacific Daylight Time, the noble spirit of Brother Paul Daniel Mackey returned to God Who gave it. Paul was born Feb. 9, 1934 in Pennsylvania, the only son of Paul and Isabel Mackey. His departure found him in a hospital at Bel Air, located in the mountains of southern California; he was surrounded by the angels, members of his family, this writer and wife. As life ebbed from this now thin and frail body, once so strong, manly, and stalwart, this writer was made to remember another Man Who nearly 2,000 years ago suffered, too. That Man, too, was only 33 years old; and, He, too, was His Father's only Son. His name was Christ, to Whom Paul belonged, for some years ago at the Wright St. meeting house in Flemington, Pa., Paul had confessed Christ before men and been buried with Him in baptism.

I shall remember much about Paul Mackey. He was so unselfish that he said to me one day not long ago, having resigned himself to the stark reality that, short of a miracle, he could not long live, "I feel so sorry for my wife and my boys." He was so grateful for what brethren had done for him that he never ceased expressing feelings of gratitude for them and their concern for him. He was so interested in the church and her destiny that he talked much of her, her problems and their solution. About a fortnight or so before his passing, it was my privilege to shave him one afternoon, and have him talk unceasingly about spiritual things. - - What a blessed privilege are such occurrences in the lives of us mortals! He said one thing on this occasion I shall always remember, and I would that my brethren everywhere who knew him, if they remember nothing else about him, would remember this. In essence he said: "None of us is perfect, none of us 'have arrived,' but there is one thing for sure, wherein we have truth, we must practice it without compromise, cling to it, and never turn loose." Truth, to Paul Mackey, meant something, and even though we do fall short of His glory, that does not give us reason to treat lightly the Truth of God.

In the home of Don and Wanda McCord, Covina, Calif., Paul was married to Algene Stalcup, the daughter of the Jack Stalcups, North Hollywood, Calif. To this union, 4 little boys were born; they are David, Mike, Mark and John. Besides his wife and children, Paul leaves his parents, Paul and Isabel, Flemington,

Pa.; his three sisters, Miriam, Flemington, Pa.; Ruth (Mrs. Bill) Paige, Houston, Texas; and Jane (Mrs. Jerry) Harris, Burlington, N. Caro., as well as other relatives, brothers and sisters in Christ and friends. Paul was so fortunate in having such devoted care during his illness and to the very close. I was so impressed and inspired by such devotion on the part of his wife, parents, sisters, brothers-in-law, and the members of his wife's family. No man could have had more tender care bestowed. He was worthy of it all.

Thus we must chronicle the passing of one so dear to so many. With so many so near having recently "crossed over," the world and what it holds grows strangely a little dimmer. Paul's funeral was conducted from "The Little Country Chapel," Valhalla Memorial Park, N. Hollywood, Calif., Wed, July 26. Bro. M. Lynwood Smith, a warm friend of many years' standing, so ably officiated. The writer and Bro. Ron Alexander assisted. The beautiful songs were rendered by members of the family. The flowers were many and beautiful. Bearers were members of the family, and brothers in Christ. The crowd was a very large one; several of Paul's fellow-preachers were there; some having come a long way to bid farewell. Paul was buried near where his wife and children will make their home. —Don McCord

* * *

PAUL MACKEY, AS I KNEW HIM

Late one Sept. afternoon in 1956, while visiting a family in Cordell, Okla., I received a long distance telephone call. Upon answering, I was greeted with "Hello, this is Paul Mackey in Denver, Colo." This was the beginning of what was to be a close and warm friendship.

Paul had called to see if I would be available to come to Denver and assist him with personal work in which he had been engaged for several months.

Paul had called to see if I would be available to come to Denver and assist him with personal work in which he had been engaged for several months.

Within a few days I motored to Denver. Vividly I recall our first meeting. It was night. Paul came to the car where we (my Daddy, a sister and I) had been awaiting his arrival back at the apartment. The characteristic spring in his step, radiant smile and outstretched hand made me feel that here is a young man I should like to know better.

A few days later we moved into an apartment which had kitchen facilities which we were to share for the next three months (we were both single). What an eventful and rewarding three months!

It was in this apartment that we conceived the idea of a publication and began publication (if these terms may legitimately be applied to such a meager effort). We pooled our resources to buy a \$19.95 post-card mimeograph machine, some ink, stencils and paper. At this time our only thought was for a weekly "bulletin" primarily for our own use in the Denver area. We decided to call it "Proclaimer of Truth." The first issue was October 7, 1956 having six 4 in. x 6 in. pages. I believe we ran off about 30 copies.

During the next several weeks we knocked on doors together, developed and conducted home Bible studies, prayed together and shared many experiences. Several persons obeyed the gospel and others returned

to the fold primarily due to his labors and influence. Paul had a way about him that was very successful in obtaining families with which to study and conduct home studies. Sincerity, friendliness, faith and genuine concern for others seemed to radiate from him.

In Jan., Paul moved to Calif. and I to Okla. Both of us feeling that the printed page had great value in spreading the gospel decided to continue printing the "bulletin." By this time various preachers and congregations had become interested in using the "Proclaimer of Truth" in their areas. Although separated we continued publication, mailing copies to various ones each week. Paul was doing most of the work on it at that time. It was Paul who suggested in the late spring that we buy a larger mimeograph machine, expand the paper to 24 pages, publish it monthly and take subscriptions to defray the costs of publication which met with my favor.

Articles were arranged for, a used mimeograph machine was purchased, and the first issue was ground out: 1,000 copies; 24 pages (8½ x 5½ inches) and distributed at the annual Sulphur camp meeting in July, 1957. Circulation grew until before many months we were able to afford printing.

Although we never lived close to each other thereafter we corresponded and communicated frequently continuing the partnership in publication. We shared many "hills and valleys" with this endeavor; but more and more we grew closer together spiritually and friendshipwise as we aspired to attain lofty goals with the publication to make it a more effective instrument in our Lord's work.

The geographical distance separating us was a continual, major handicap. Never could we communicate as well nor as frequently as we felt necessary; by letter was too slow and laborious; and the telephone was too costly except for limited use.

As family responsibilities increased (both he and I had married and had begun families) it became increasingly more difficult to continue the publication being so separated—he in Calif. and I in Colo. In late 1963 Paul contacted me and suggested that he withdraw as a partner since he felt that he did not have time to devote to the paper. His plans were then to devote more time to publishing a series of tracts for use in personal work. Reluctantly, I accepted the full responsibility of the publication. But many times thereafter we conferred on various and sundry matters; Paul had much wisdom.

Plans had been made for Paul's writing a monthly word-study column in the Proclaimer of Truth, "Christian Vocabulary" when he became ill in early 1965. Never did he have the time or feel up to writing it.

Paul was a devoted worker and I might add effective. Ten years have now passed since he labored in the Denver area, yet his influence is still keenly felt here.

To Paul Christianity was a serious and joyous matter. The apostle's charge to Timothy: "be thou an ensample of the believers," Paul appropriated unto himself - - - for he certainly was.

Our sincere prayer is that God will grant comfort and strength to his family as He only can give.

—L. G. Butler

CONDUCTING A HOME STUDY (II)

By Billy Orten

THE MATERIAL

Next in importance is the material to be presented. The vital thing is to supply each individual's spiritual needs. The gospel plan of salvation is the same for everyone; therefore, some of the same lessons will be needed by all. However, some will already possess more knowledge than others. You will frequently meet people who know so little about the Bible that they cannot locate passages of scripture without great difficulty. All personal workers are faced with the problem of what to teach on the first visit.

Where do I begin the teaching? The first lesson in a home study course is the most difficult, and there is no one best method of beginning. We often refer to the first visit as "breaking the ice." Because the first meeting is more strained, it is advisable to plan the first lesson on a topic on which you and the prospect will agree. A lesson on the Bible and why you believe it is good. Such a study is necessary for a person with very little scriptural background, and will be interesting to a person who is already a student of the Bible. The personal worker will find a series of lesson plans in this book that have been used in home studies. They were prepared to begin studying with a person whose Bible knowledge is very limited. It is not claimed that this is the best method of approaching a prospect, but it is a plan of instruction that has been used with reasonable success.

Another method of "breaking the ice" with a prospect is to use film strips. Many people will agree to your coming to their home to show films more readily than if you suggest coming to study the Bible. One reason is they are embarrassed at the idea of Bible study because their ignorance of it is soon revealed. Another reason is they are expecting you to try to force them to become a church member when they do not want to be one. They do not seem to associate these fears with films. A set of films on "The Story Of Jesus" has been very helpful to me in breaking the ice with people. This set of films on the last week of our Lord's life, including the betrayal, the arrest, the trial, the crucifixion, and resurrection stimulates interest in Christ's teaching. After this, a date is set to begin the Bible lessons.

Several fundamental truths need to be taught during a home study course. Included are: The distinction between the old and new testaments, The Bible only as authority in religion, The Scheme of Redemption, What constitutes obedience to the gospel, The church, Scriptural worship, and What it means to be a Christian. Discussions with the prospect will probably reveal other topics that will need to be studied. Experience in personal work will make you more adept in fitting the instruction to the needs of the individual.

The Method Of Presenting The Lesson

The opening remarks of a study should be chosen carefully. The first impression is often a lasting one. Sometimes teachers have created more prejudice with the first few statements than they could remove during the remainder of the study. Prepare the minds of the people to receive the Word of God before plunging into the material to be discussed.

(Continued on page nine)

NOTICE OF CONFESSION

By Dail Ellis Lindsey

Brethren, I have returned to the church. On June 28th, at the Circle Road congregation in Waco, Texas, I made a thirty-minute confession. I gave an account of this confession at the Sulphur, Okla. meeting on July 4th. My sins were so public that I list them here and ask the brethren's forgiveness.

After preaching the truth full-time for nearly two years, I began preaching among the digressives in 1961 at the age of twenty-one. I conducted debates, mostly written, of several subjects. I defended cups and classes with Bro. Ronny Wade; women's wearing uncut hair, with Bro. E. H. Miller and, in articles, with Bro. Edwin Morris; and Christians' going to war, with Bro. J. F. Dancer, one of the few digressives standing against war. I wrote articles denying the cup represents the testament. I also charged these Brethren with fanaticism: Paul Nichols, Ervin Waters, Clovis Cook, Lynwood Smith, Homer King, and J. D. Phillips. I was wrong in all these points. (I must state in fairness that I need more study on the hair question; but I was still wrong for attacking uncut hair, which women cannot be criticized for having.)

I finally went so far as to go into denominationalism and later into modernism. That I was honest did not excuse me. Please forgive me as God has.

My plans do not include full-time preaching—at least, not now. I have another year of technical school (major: Technical Communications).

May I give a word of warning to those who desire to fellowship the digressives: This attitude is the very thing which led me astray six years ago. One step in the wrong direction calls for another and another. Have love—yes; but let it extend to love of doctrinal correctness as well as to all men. If a division were caused yesterday over cups and classes, all would condemn those bringing in error. Yet, isn't division worse the longer it lasts? It has lasted fifty years and more.

Finally, let my poor example be a warning to you. "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). Among the great men of God to fall away at one time or another are King Saul, David, Solomon, and Peter.

—4600 Cole Avenue, Waco, Texas 76710

LIBERALISM: An Over-reaction?

By Jerry Cutter

In the past year or so there has been a great deal said about liberalism in the church. What has been said has for the most part been well said against the liberalistic ideas of some brethren. However, it seems to me that there has been an over-reaction by some sincere brethren in this fight to turn back the forces of evil, and this over-reaction is every bit as deleterious to the body of Christ as the fight against the incoming error. To my knowledge, with one or two exceptions, all the preachers in our ranks agree that the church must subscribe to a "thus saith the Lord" in order to survive. We agree that the church cannot be a haven for every wind of doctrine, and should not, under the guise of love, tolerate those who actively oppose practices (such as the worship) we know to be right. False

(Continued on page ten)

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879. Send Form 3579 to D. B. McCord, 1414 North Albertson Ave., Covina, Calif. 91723.

EDITORS

Homer L. King1061 No. Pilgrim, Stockton, Calif. 95205
D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722
Clovis T. Cook809 Lyons, Kansas City, Kan. 66101
Ronny F. Wade ..Box 3636 Glenstone Sta., Springfield, Mo. 65800
Edwin S. Morris.....10520 N. McKinley, Oklahoma City, Okla. 73114

PUBLISHER

D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722

SUBSCRIPTION RATES

Single Subscription One Year\$2.00

Printed by Laycook Printing Co., Jackson, Tenn.

THIS AND THAT

To our readers and subscribers—I apologize that you are later getting your paper than I would like. I do appreciate your patience, be assured. Would our contributors please continue to get your material to us as soon after the 15th of the month as possible, and one of these months before long, you will get your paper sooner, the Lord willing. Being myself a smatterer of Choctaw Indian extraction, I remind us of the adage—“Don’t criticize the Indian until you have walked at least a mile in his moccasins.” Well, I said that in order to point this out, that only they who have had the tremendous responsibility of publishing a journal know all that is involved—instead of criticize, they sympathize, and that is what we need, dear reader. Thank you kindly for all the kind words and deeds in behalf of the paper.

Brother Dail Ellis Lindsey—I hope all of our readers will read and re-read Bro. Lindsey’s “Notice of Confession” in this issue. God bless him!! Let us who think we stand take heed lest we fall—let us remember and take heed that the step from truth to error is not a big one, and that drifting is a progressively easy thing—once we get started drifting into error, it is not long until we are lost in it, and how easily we are swallowed up!! What an example this brother has set! My hand in firmest clasp is extended to a brother with such humility and honesty.

The British Isles—In this issue we have a newsletter from Bro. James Grant of Scotland; it was submitted by Bro. James Orten. We welcome such, and feel that you, our readers, are most interested in what our brethren in faraway places are doing. Lately the kindest letter comes from Bro. R. B. Scott, of London, England, who says in part: “Dear Bro. McCord: By the kindness of yourself or one of the brethren there I have been receiving the *Old Paths Advocate* for a long time. I appreciate the paper; we have much in common.” Then, from Belfast, Ireland, a request comes from a congregation for us to send a bundle of *Old Paths Advocate* every month. All of this we appreciate so very much, and are humbly grateful that the influence of this journal is being felt in regions

beyond; may God bless such influence for good that no harm may come. May God bless our brethren everywhere—we need them, and I am sure they feel they need us, too.

Sister Carlene Nichols—Bro. Nelson Nichols, 107 Briarwood Dr., Moore, Okla. 73060, writes that his wife, Carlene, is somewhat improved, and is yet undergoing heavy treatment. Nelson says, “The brethren have sent approximately \$5,500 to date (I have a record). My medical expenses and associated expenses, such as medication, equipment, hospital and clinic expense have totaled \$7,800, this illness, including the baby’s pneumonia. This is not a plea, but I feel you should know the truth.” —Don McCord

OUR HELPERS

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

Joe Lee Norton—12; Elizabeth Byford—10; Mattie Lloyd—6; Edwin Morris—4—L.D. Turbeville—3; Mrs. Enoch Moffett—3; Oscar Morris—3; Nelson Nichols—2; Jeff Cantrell—2; Clovis Cook—2; Carl Diamond—2; Wm. Gramer—2; Mary Cook—2; Frank Plasha—2; Miles King—2; R. B. Roden—2; Mrs. R. B. Finney—1; Paul Mackey, Sr.—1; Mrs. Bernice Moody—1; Ralph Kitson—1; Ivan Mink—1; Tom Ward—1; Clayton Fancher—1; Bro. Cummings—1; Mrs. W. A. Petree—1; Richard Nichols—1; Pearl B. Stewart—1; Marie Bagley—1; Lloyd Wade—1; Della Hubbs—1; Helen Duval—1; Mrs. Wood Morris—1; Earl Neeley—1; Billy Board—1; R. B. Scott—1; Ralph Mustard 1; C. R. Hurd—1; Bill Paige—1; M. C. Byrd—1; Noveta Wallace—1; Lowell Smith—1; Mrs. L. M. Pond—1; Leon G. Parker—1; J. W. Sutton—1; H. T. Young—1; Maxie R. Crouch—1; Douglas Hurst—1; J. James Albert—1; D. O. Fancher—1. Total—92.

THE SULPHUR MEETING

This meeting was held at Sulphur, Okla., from June 23 to July 4, and what a wonderful meeting it was! I enjoyed laboring with Bro. Tom Smith, a true yokefellow. The preaching and singing were splendid. I was thrilled and encouraged at the preaching of both old and young, all standing firm for the old paths, and against liberal trends. I think we have some wonderful preachers and Truth will be upheld by them. I was glad to meet our colored brother, Bro. Cicero Goddard, for the first time. I consider him a power in the gospel. It was a thrill to hear Bro. Martinez tell of the work in Mexico and introduce three of the preachers. Bro. Ellis Lindsey made a stirring confession, pulling no punches, as he told how he drifted into digression and finally into sectarianism. He stated being liberal was his first step in that direction and warned brethren against liberalism. May he ever stand firm for the faith. Crowds were extremely good each night during the latter part of the meeting and it was estimated that a thousand or more were in attendance during the last three services. It was wonderful to see all the good brethren again. I had not been able to be there for the past five years but certainly hope to be able to make it again next year. Brethren Clovis Cook and Jerry Cutter have been selected to conduct the meeting next year.

—Homer L. King

The camp meeting at Sulphur, Okla. is now history and what a wonderful meeting it was. The enlarged tabernacle was filled to overflowing and it makes us wonder as the years come and go if we will not have to still enlarge it more to accommodate the people who come from far and near to attend. Twenty states were

represented. From June 23rd through the 3rd of July there were forty-five speakers and on July 4th there were forty-six including Bro. W. B. Coleman, Bro. Joe C. Martinez and three other brethren from Mexico.

Generally speaking, everyone cooperated in a wonderful way. I want to take this opportunity to thank our younger brethren for helping select the song leaders, in the distribution of song books with every other consideration they showed to Bro. Homer L. King and myself. You made our task of directing the meeting much easier. Quoting the Apostle Paul in Heb. 6:10, "God is not unrighteous to forget your work and labor of love, which you have showed toward his name, in that you ministered to the saints, and do minister." We believe He will reward you according to your works.

It was a wonderful privilege to work with Bro. King in this great meeting. He and his devoted wife, Helen, Verda and myself had adjoining apts. at the James Courts. We were in close contact at all times. The decisions we made were mutual and each of us assume equal responsibility for actions taken during the meeting.

Bro. King is the same lovable Christian he has always been since I have known him and is undaunted in so far as his duty to God and the church is concerned. Even though he is handicapped so far as his fleshly body is concerned, his mind is alert and though his "outward man perish the inward man is renewed day by day." There is no one so far as I know who contributed more to the success of the meeting; knowing him as I do I can hear him say "to God be all the praise."

It was announced at the close of the meeting that Bro. Clovis Cook and Bro. Jerry Cutter would direct the 1968 meeting. We believe the Sulphur church made a wise choice in selecting them and that they are well qualified for the task.

Lord willing we will be seeing you next year. Until then, "God be with you till we meet again."

—Tom E. Smith

BIBLE CORRESPONDENCE COURSE

This course is free and yours for the asking. Just send your name and address, including your zip code. We now have 300 names on our list and it continues to grow. I want to give a special word of thanks to my wife, Odessa, for her untiring efforts in handling the course while I am away in meetings. She spends many hours each day correcting and mailing them. I could not continue this work if it were not for her. —Ralph E. Mustard, 8592 W. 63 Pl. Arvada, Colo. 80002

NOTE

Do our readers know of Christians living in the vicinity of Shenandoah, Iowa, who would like to meet and worship with other Christians in that area. If so, please contact Mrs. Donald Lincoln, 611 Southwest Road, Shenandoah, Iowa, Phone (712) 246-3672.

PLEASE NOTICE!

Bro. G. M. Everett, Rt. 1, Box 442, Richland, Wash. 99352 requests names and addresses of members of the church in the Seattle, Wash. area. We are grateful to Bro. Everett for his willingness to help in getting the Cause established in that area, and for Bro. Jimmie Franklin's efforts' too.

Our grand daughter and her husband are meeting in Tacoma, Wash. in their home; they have moved since last reporting their address. The new address is Mr. and Mrs. Al Soloman, 3505 Pacific Hwy., Tacoma, Wash. 98424. —Tom E. Smith.

The finest qualities of our nature, like the bloom of fruits, can be preserved only by the most delicate handling.

SEVIERVILLE, TENNESSEE

This is to inform brethren that when you are visiting in the Gatlinburg, Tenn. area, we meet for worship each Lord's Day in my home, Rt. 3, Sevierville. Our phone number is area code 615, 453-5755. We welcome visitors.

—Douglas Hurst

CHURCH DIRECTORY

The 1966-1967 CHURCH DIRECTORY HAS SOLD OUT. By the time you read this, all the copies will have been sold. I had only 1,000 printed as I felt that it would be better to issue one each year, than to have a number on hand that would be out of date. A Directory is an item that is ever changing and must be revised. In December I will be wanting brethren to begin sending information for the 1968 Church Directory. DO NOT PLACE ORDERS IN ADVANCE, because with the changing postal rates and increase in printing costs, I cannot give the price of the directory until it is published.

The following correction should be made in the directory. GREENVILLE, SOUTH CAROLINA, should read GREENVILLE COUNTY instead of FLORENCE COUNTY. The telephone numbers for the leaders are as follows: F. J. Boling (803) 269-3894; Thomas G. Owen (803) 269-2422; Thomas F. Boling (803) 269-2515; Lester Vaughan (803) 246-3289.

If you know of congregations that have scriptural worship that I do not have listed, please send the information to me and I will list it in the O.P.A. until the new directory is published.

Please do not send any more orders for the Church Directory, because I will have to refund the money.

—Ray Asplin, 2440 SW 54th Street,
Oklahoma City, Okla. 73119

THE BREAD

By Carlos Smith

In I Cor. 10:16, Paul said, "The bread which we break, is it not the communion of the body of Christ?" Here, Paul was simply telling the church at Corinth that the kind of bread they were breaking was the body of Christ. Let us go to the Scriptures and find out what kind of bread this was.

In I cor. 5:7-8, Paul tells us not to keep this feast with old leaven, for Christ is our passover. To the same church, Paul said he received of the Lord that which he delivered to them, that the Lord Jesus, the same night in which he was betrayed took bread (I Cor. 11:23). In Matt. 26:18, the Master said, "My time is at hand; I will keep the passover at thy house with my disciples." Verse 26 says, "And as they were eating (eating what? the passover?); Jesus took bread; (and of that bread he said) 'Take, eat; this is my body.'" This is the same that Paul delivered to the church at Corinth.

Let us now take a look at the passover and see what kind of bread was used. In Exo. 12:1-20, we hear the Lord commanding Moses and Aaron in the land of Egypt the things to eat and how to eat them. Also, in II Chron. 35:13, — "and they roasted the passover with fire according to the ordinance; but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all of the people. In Exo. 12, we further learn that the lamb was to be roasted with fire, and eaten with unleavened bread and with bitter herbs. It was not to be eaten raw, nor sodded at all with water; leavened bread or oil bread could not be used. Again in Num. 9:1-13, there is an account, and again we have no leaven bread and no oil bread.

In II Kings 23:2 and II Chron. 35:1, King Josiah read to all the people the work of the book of the covenant which was found in the house of the Lord. We read in II Kings 23:21: "And the king commanded all the people to keep the passover unto the Lord your God as it is written in the book of this covenant." And the book was in the house of the Lord that contains II Kings 23:21 and Exo. 12:8 where we find spe-

cified the lamb; unleavened bread and bitter herbs. In II Kings 23:22-23, we learn that there was not such a passover kept from the days of the Judges, nor all the kings of Israel or Judah, but in the 18th year of Josiah's reign they kept it as the ordinance said. To be sure the ancient order was restored read II Kings 23 and II Chron. 35:18-19.

In Heb. 11:28, we find that Moses kept the passover through faith. In Exo. 12, Moses commanded them to roast the lamb and not to sod it; Moses also commanded them to eat it whole. But in Lev. 23, we read of the burnt offering where oil bread is commanded as an offering; we also find a drink offering here but not in the passover. Then after the 7th Sabbath their bread was to be baked with leaven, but no oil do we find here. If baking with leaven would make leavened bread, then mingling with oil would make oil bread. If not, why not?

Follow me further. When Aaron was hallowed in Exo. 29:23, we find one loaf of bread, one cake of oil bread, and one wafer out of the basket of unleavened bread that is before the Lord. In Lev. 8:26, we have the account again and a distinction is made between oil bread and unleavened bread; two kinds of bread or wafers for sacrifice. In the basket there were oil bread and unleavened bread, but for the passover, there was only unleavened bread. Therefore, oil bread is oil bread; leavened bread is leavened bread and unleavened bread is unleavened bread.

From the Scriptures we find three things in the passover: the lamb, unleavened bread and bitter herbs. In the Lord's supper, there is unleavened bread, fruit of the vine; the cup after supper, Lu. 22:20. By tradition of men there is a drink element in the passover, but not in the law of the Lord. Neither do we find oil bread in the passover. If so, where? Moses said in Deut. 4:2 not to add to or diminish from the word of the Lord. Christ backed this up in Rev. 22.

—Rt. 1, Box 150, Wesson, Miss.

Comment

Bro. Carlos Smith I consider as one of my best friends. As I told him the other day in a letter, I expect to spend eternity with him—this is my hope. He refers to Exodus 29 where we have the "basket of unleavened bread." By virtue of the fact that the "oil bread" was taken from the "basket of unleavened bread" makes the "oil bread" unleavened bread, for that is the only kind (unleavened) in the "basket of unleavened bread." Read Exo. 29:23, and Lev. 8:26. Then, please read Exo. 29:2 where we have a fuller description of the "basket of unleavened bread" — "and unleavened bread, and cakes unleavened mingled with oil, and wafers unleavened anointed with oil." Though the cakes were mingled with oil, they were unleavened; though the wafers were anointed with oil, they were unleavened. Again, unleavened bread, with or without oil, was the only kind in the "basket of unleavened bread." Oil is not a leavening agent; unleavened bread therefore made with oil is unleavened bread still.

—Don McCord

BE A "LION TAMER"

By Tom Lehmann

In our everyday lives we can come in contact with the term, "THE LION TAMER." Perhaps in cartoons, in the paper, or on T.V. we might watch him in his act. We can see him at a circus in a real life display as he flirts with death. Few people would like to be in his shoes.

If a person fears death, he will fear the lion. If we are to survive his attack we must arm ourselves properly, and watch for him at all times.

Although we may never come in contact with a real lion, what I am saying is not far-fetched. The Bible describes Satan as a "ROARING LION, WALKING ABOUT, SEEKING WHOM HE MAY DEVOUR" (I Pet. 5:8). We must prepare to meet his attacks, to keep from suffering the "SECOND DEATH." How can we know when Satan is near? How can we overcome

him? Who is Satan trying to destroy? Satan is "SEEKING WHOM HE MAY DEVOUR." He is after you and me and every accountable person. You can be sure of his presence if you are thinking about obeying the Gospel of Christ. He will attack you by destroying your faith. If he can cause you to doubt God or His Word, and can keep you from obeying the truth, he has won a victory over you. How many times has someone tried to weaken your faith by saying, "THE BIBLE CONTRADICTS ITSELF," or "THE BIBLE IS OUT OF DATE?" Have you ever heard someone say, "WE CAN'T UNDERSTAND THE BIBLE ALIKE?" These are words spoken from lack of knowledge. Words that "THE LION" will use to remove the faith that one might have.

If the Devil can not turn you away from believing in God, then he might try to deceive you. The Bible says, "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers be TRANSFORMED AS THE MINISTERS OF RIGHTEOUSNESS;" (II COR. 11:14-15). Yes, if he can't destroy your faith, he will deceive you with a false religion. One that looks good, and gives you a feeling of "Infallible Security" . . . You can overcome or tame "THE LION" for a short time by using God's word only as your Guide. Put aside those "man made doctrines" and "ask for the old paths" (Jer. 6:16) . . . Don't let Satan stop you if you are thinking about obeying the Gospel. "Those by the wayside are they that hear; THEN COMETH THE DEVIL, AND TAKETH AWAY THE WORD OUT OF THEIR HEARTS, LEST THEY SHOULD BELIEVE AND BE SAVED." (Lu. 8:12).

If "THE LION" is unsuccessful in his attempt to deceive you and you obey the Gospel, don't think you have conquered him forever (Job. 1:6) . . . Here we see the devil present when the Sons of God came together. His attacks will continue, and even more, now that you are a Christian. He may cause trouble between the brethren, to dash your faith, or he may start rumors about you that are not true. We see here, "We should love one another with a pure heart fervently" (II Peter 1:22). With this type of love, we can avoid and overcome divisions, falling away, and many hard feelings . . . If a brother has something against another, or if he knows of some way that another has done wrong, he should go to that brother in an attitude of love and talk it over privately. Go to the brother and not to everyone else.

You may find yourself feeling safe after you obey the Gospel. Feeling that you are saved and have nothing else to do. If you find yourself feeling this way, you should STUDY (II Pet. 1:5-10; Jno. 4:23-24; Rev. 2:10). From these passages we see that we MUST keep growing until death. We MUST grow SPIRITUALLY.

Satan will keep trying to deceive you, just as he has deceived many that have obeyed the gospel. Perhaps the worship of the church will be his next place. "THE LION" gives many the attitude, "it doesn't make any difference how we worship God, just as long as we worship him" . . . Because of this attitude, the Church has an ugly, sad, and hurtful division in it (Rom. 16:17). "MARK THEM THAT CAUSE DIVISIONS AND OFFENSES CONTRARY TO THE DOCTRINE WHICH YOU HAVE LEARNED, AND AVOID THEM." . . . The fact is, we can't worship God in the right way without using His word as our guide. "WE MUST WORSHIP HIM IN SPIRIT AND IN TRUTH."

We should never have the attitude, "I am above sin," or "I couldn't sin because I am too strong," because we are told, "WATCH AND PRAY that ye enter not into temptation. The spirit indeed is willing but the flesh is weak." We must always remain HUMBLE IN MIND and resist temptation.

Here is another way we are tested by "THE LION." He will try to make us feel that there are too many temptations to overcome. He will depress us with what seems to be, "Temptations bigger than we can handle." A person that feels like this is easy to "devour." Does not the Bible say, "But God is faithful, who will not

suffer you to be tempted above that ye are able." The answer to our problem here is "WATCH AND PRAY."

Everywhere we look, Satan is trying to discourage and destroy A FAITHFUL CHRISTIAN. We can even see him taking "Love" and using it to our disfavor. How many times have we seen a Marriage fall apart? A marriage that fell apart because of a difference of religion???? You can see the way to keep Satan from breaking up a family without my saying, "MARRY IN THE CHURCH."

We could go on and on and show ways that "THE LION" is trying to rip us apart. There are many ways that we are not aware of. The points are, (1) Satan is after you, and (2) You can tame him. The Bible says, "Submit yourselves therefore to God. Resist the Devil, and HE WILL FLEE FROM YOU."

Friends, let's face the facts. Don't let Satan stop you from serving God. Don't let him destroy you . . . Sinner, put away your doubts and trust in God. Obey the gospel and don't let Satan stop you. Christian; don't let Satan deceive you about the worship, and don't feel that there is nothing else to do. ALWAYS STUDY, WATCH, AND PRAY. Don't flirt with death (eternal punishment and banishment from God). Don't be discouraged by false rumors. OVERCOME THE DEVIL AS CHRIST DID AND RECEIVE A CROWN OF EVERLASTING LIFE (Rev. 7:13-17).

OUR DEPARTED

Woodard—Sister Elsie Margaret Woodard was born Aug. 6, 1891, in Sullivan Co., Indiana; she was married to Chester Woodard in 1918; to this union three sons were born: Howard, Warren and Francis, all of Indiana. She obeyed the gospel in 1915, and was faithful until death. She was one of the original members of the congregation meeting in Stroud, Okla. She is survived by her husband, the 3 sons and 3 grandchildren. The writer conducted a brief service for her on July 17 at Stroud, Okla.; her body was flown to Indiana for burial, July 19, 1967. We are saddened at her leaving and will miss her. —Ray Roe.

Sartor—Sister Willie Dora Arthur Sartor was born September 3, 1895 in Texas; she passed away July 23, 1967, aged 71 years, at Huntington, Beach, Calif. She is survived by one son, Foy, of Hermosa Beach, Calif.; 2 daughters, Odessa J. Clouse, Kansas City, Mo., and Merle H. Phelps, Huntington Beach, Calif.; 10 grandchildren and 20 great grandchildren. The service was conducted July 29, 1967 at Westminster Memorial Park Chapel, Westminster, Calif., with interment there. It was my privilege to read a will Sister Sartor left for her children in her own handwriting. She assured them she had no gold or silver to leave them, but she did leave them the church and Jesus Christ, and her will was that all of her children and grandchildren would be obedient to the gospel, and die in Christ, in their due time. How thoughtful and noble!! The writer attempted to speak words of warning and comfort. —Don McCord.

Williams—Brother Claud Lonzo Williams was born Dec. 15, 1887 near Gabriel Mills, Burnet Co., Tex. He died as the result of a tragic accident 6 miles east of Eola, Tex., his home for many years. Bro. Williams had been a member of the church since he was 15 years old. At Brady, Tex., Sept. 10, 1910, he was married to Eva Siler. Besides Sister Williams, he is survived by 2 sons, Prentice Williams, Vancourt, Tex., and Siler Williams, Big Lake, Tex.; 1 daughter, Margaret Bednar Broseh, Odessa, Tex.; 6 grandchildren and 11 great grandchildren; 3 brothers and 6 sisters. It was this writer's privilege to make Bro. Williams' home my home on several occasions; a more hospitable, gracious man I never knew. Since his death, Sister Williams wrote my wife and me that we were welcome at her home anytime, day or night—and this is the way Claud Williams' home has ever been—a haven for brethren and sisters in Christ. The following will illustrate what kind of man Bro. Williams was: I was his guest one time when a man came needing several hun-

dred dollars with which to pay his wife's hospital bill. Bro. Williams without hesitation wrote a check and handed it to the man, and he went his way. Bro. Williams turned to me, and said if the man ever got the money, he would repay, but likely he would never be able. So few knew of such works of this good man. In spite of his material prosperity for which he worked so hard and long, he, so far as I could ascertain, walked humbly with his God. We are indebted to Sister Williams for the obituary information; it is my privilege to share it with our readers; I am sorry I do not know who the officiant was, the time and place of burial. —Don McCord.

BONDS OF MATRIMONY

Franklin-Meenderink — Bro. Wayne Franklin and Sister Carol Meenderink were united in marriage at the meeting house, Montebello, Calif. It was certainly a beautiful setting, well-arranged and well-attended. Carol was a beautiful bride, and Wayne was a handsome groom. I considered it a privilege and honor indeed to be asked to officiate for them. May God bless them with long life and happy days. —Don McCord.

Holt-Rasner—Cyrus Keith Holt and Janine Doris Rasner, both of Waco, Tex., were united in marriage, May 6, 1967, at 8:00 P. M. It was planned and beautiful, well-attended and all that a wedding should be. Keith and Janine are both members of the church and attend Circle Rd. congregation, Waco, where both Keith and his father, Cyrus, preach. May God bless these two with a long, happy life together. I had the honor of being the officiant. —J. Wayne McKamie.

STATEMENT

(The following statement was directed to Bro. Ronny Wade; our brother making the statement requested that it be published in Old Paths Advocate. Please observe comments at the close).

It will be a matter of general rumor in the brotherhood that I do not believe that we are restricted to the use of one container in the distribution of the fruit of the vine, and to an assembly of the whole congregation for the teaching or study of the Bible. I wish to state that I do hold this position.

I have held this view for a number of years. However, I do want to emphasize this fact: I have not advocated that any congregation begin using a plurality of containers, either in my home congregation of Elmwood, Ill., or here in Bloomfield, Iowa, or any other place. Neither have I worshipped where such has been used. I am content to continue in this same manner and intend working with the one container congregations IF THEY WILL PERMIT! My future activity depends entirely on the one container brotherhood's reaction. If I can be accepted on this basis, then I can continue in the same manner. Any disfellowshipping will have to come first from you, and not from me. It is my view that too much division and disfellowshipping exists among us right now.

In debate, the one container advocate often makes this offer: "For the sake of unity why don't you cups brethren use just one and then we can fellowship one another." Well, that is what I am practicing. Can you fellowship me? Another offer is made, "Why not be safe and use one container, and we can fellowship you." Well, that is what I am practicing. Can you fellowship me? (Signed) Adrian C. Swindler.

Statement appended—"The congregation at Bloomfield, Iowa does not at this time use more than one container in the distribution of the fruit of the vine, nor does it utilize the class system of grouping for teaching or studying the Bible. Neither does it intend to do so." (Signed) Ed Swindler, Orville E. Campbell, Larry E. Swindler, Willis Veatch.

Comments

Admittedly, it is with some hesitancy that I publish the above statement by Bro. Adrian Swindler. In

doing so, I would hope for only good to accrue. I know our brother by reputation only, and all I hear is good. I consider his brother, Dean, whom I know personally, as one of my closest friends.

To say we are not restricted to the use of one cup on the Lord's Table in one assembly, and to teaching publicly the word of God in one assembly would indeed be equivalent to saying that we are not restricted to immersion for baptism, to cite one example. The Bible does indeed, with all due respect to my brother and every brother everywhere, restrict us to the use of one cup, and one assembly in public teaching, and to immersion in baptism. The Bible after all is our standard. If the Bible does not outline a procedure, then we are free to pursue whatever may seem to us expedient for a given purpose; but, when the Bible outlines the procedure, presumptuous indeed we are if we choose the route of expedience or choose a practice that suit us, respecting not the procedure revealed. Such a position as our brother holds is untenable.

It is commendable that our brother emphasizes certain facts in paragraph 2 of his statement. It is commendable that he has not nor does he advocate, and I take that to mean he does not teach individual cups, the classes system of teaching when the church comes together, etc.,—and has not worshipped where such is in practice. We must appreciate, too, the statement appended and signed by the 4 brethren of Bloomfield congregation.

Please follow me closely from this point on, brethren. To my way of thinking, working with brethren of Bro. Swindler's persuasion is vastly different from being able to work with brethren who do not only believe but PRACTICE, and TEACH differently than the Bible teaches. Brethren are few and far between who will come into our midst and say I want to worship with you, and even though I do not believe this is the only way to worship, I will not advocate or practice otherwise from now on. A congregation must choose just what it will do with a brother of such description. We would need to be careful about rejecting him, lest we be rejected. Now, you please remember the kind of brother under consideration. He only believes otherwise—he does not teach or practice otherwise. This is why I stated heretofore that such brethren are few and far between. If I knew a brother of this persuasion, I would do all that I could to teach him the error of his way in believing in such innovations, but I would at the same time be careful lest I drive him farther and farther away. Such a brother certainly is not under consideration in Rom. 16:17.

May I further clarify, at the risk of belaboring the issue—accepting a brother of such charitable persuasion is a far cry from accepting those who believe and practice and teach others differently, causing offenses and divisions. Too, accepting a brother of this description is a far cry from turning our pulpits, our praying, our song-leading over to those who in belief, practice and preaching digress from God's Word. Again, on the congregational level brethren must deal with such matters, and they need of necessity to use all the wisdom there is from above.

Conclusively, I have in no way intended to take advantage of our brother. However, I did not feel justified in publishing the statement without comment from someone. May I in closing, too, humbly caution my readers to re-read that you may understand the comments as I have tried to make them. I would that congregations everywhere would throw innovations out of their worship—(instruments, cups, Sunday School, etc.); that we all who wear the name of Christ, and are truly brothers in Christ, and members of His church, could as one man go forth—we could as it were conquer the world in His name. How great it would be if innovations were no longer practiced and taught—e'er long no one would believe in them, and soon they would be forgotten!! —Don McCord.

LOVE—WHAT IT IS; WHAT IT IS NOT —

(Continued from page one)

2:17). In 1 John 3:23, we read, "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment". The same writer says in the same letter, chapter 4, verses 20-21: "If a man say, I love God; and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen how can he love God whom he hath not seen?". In the same letter, chapter 2, verses 10-11, the "apostle of love" says further: "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Again, "In this the children of God are manifest, and the children of the devil: who-soever doeth not righteousness is not of God, neither he that loveth not his brother" (1 Jno. 3:10). Possessing this attribute is our token of passing from life unto death, for we read in 1 John 3:14—"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Too, John says in the first letter, chapter 4, verse 11: "Beloved, if God so loved us, we ought also to love one another."

Some Things That Love Is Not

1. **Love is not compromising with error.** It is fallacious for one to think in order for him to have love he must compromise the truth for error or something less. Peter attests that we are sanctified in obeying the truth (1 Peter 1:22). In order many times to obey the truth, one must leave the road of popularity; he must instead plod the road of being misunderstood, the road of being falsely accused, the road of being mistreated. Just because I cannot compromise truth with my brother does not mean that I do not love him. If I must lose his esteem and good-will because of truth, then it must be—this does not mean that I do not love him; it means that I love truth more.

2. **Love is not violating your conscience.** We are to hold faith and a good conscience against all odds (1 Tim. 1:19) It is wrong to believe that lest we violate our consciences in some matters, we show no love or little of it toward our brother. If we lose the good-will and esteem of a brother because we will not violate our conscience, this does not mean that we do not love him.

3. **Love is not surrendering your Bible-based convictions when people disagree.** We are to "quit ourselves like men—be strong" (1 Cor. 16:13). One of the basic needs of us all is to be accepted by those with whom we have to do. It is often, too often it seems, the case that if we realize satisfaction of this basic need, we will have to surrender our convictions. This we must not do. To surrender is to lack love; to stand for our convictions is to manifest it.

4. **Love is not encouraging another in evil-doing.** We are to reprove those who do evil (Eph. 5:11). Brethren sometime will feel you do not love them when you will not agree with them, back them, and defend them in doing evil. The reverse is in reality true; you love him whom you will not defend in wrong-doing.

5. **Love is not catering to others and their whims at the expense of the church.** We think many times,

it seems, more of the feelings of others than we do the welfare of the church. We do not love the brother who stands in the way of the church's progress, and just to please him, permit him to continue in such a way:

6. **Love is not believing the worst on a brother until he has had a chance to be heard,** for Paul said that "love thinketh no evil" (1 Cor. 13:5). Too often we judge our brother before he comes to trial; we judge and condemn before the evidence is in. We listen to the gossip, tattling, back-biting and tale-bearing of others, and on such by-products of maliciousness condemn our brother, lose confidence in him, shun him, even mistreat him. This is not love!! This is anything but love!! Some of those from whom we hear so much today about love—they preach love, love, love,—they by their actions prove they do not practice what they preach, for here they fall—they believe the worst on a brother and without a hearing.

7. **Love is not refusing to be reconciled;** this is being implacable (Rom. 1:31). Did you ever do everything in your power that is right to affect a reconciliation with a brother or sister, and in spite of all you say and do, they refuse to be reconciled? Well, this is not love!!

8. **Love is not being impatient with your brother** (1 Cor. 13:4).

9. **Love is not being unkind to your brother** (1 Cor. 13:4). This does not mean that rebuking, warning, disagreeing are evidences of lack of love. Indeed, many times rebuking, taking to task those in error and sin are the earmarks of true love. It is not easy to point out the sins of others so they will find them out—often times this is about the easiest road there is to travel to unpopularity—but it is the road of love!

10. **Love is not being envious** (1 Cor. 13:4). When you have a resentful feeling toward your brother because of his attainments, his talents, his accomplishments—maybe he can preach a better sermon, lead a better song, drive a better car, rear his children a little better, this is envy; this is not love!

11. **Love is not being boastful** (1 Cor. 13:4). This is being proud, and these the Lord resists.

12. **Love is not puffed up with pride—conceited** (1 Cor. 13:4).

13. **Love is not behaving oneself unseemly** (1 Cor. 13:5). In other words, and more simply, I think, love is not rude. Did you ever see any one on purpose refuse to shake a brother's hand, intentionally evade him, refuse to speak to a brother or sister; well, this is behaving unseemly, and this is not love. I have seen this, and it is one of the most devastating kinds of leaven in the body of Christ. Such can not be tolerated, and those aware of it please the living God.

14. **Love is not insisting on your own way;** it is not selfish (1 Cor. 13:5).

15. **Love is not easily provoked;** it is not being quick to take offense (1 Cor. 13:5). Love does not have its "feelings on its sleeves".

16. **Love is not rejoicing in iniquity, but in the truth** (1 Cor. 13:6). It does not keep score of wrongs; it is not being glad when others go wrong; it is not gloating over the sins of others. Love is always glad when truth prevails; it delights in the truth.

19. **Love is not giving up in the right** (1 Cor. 13:7). Love bears all things; it bears up under anything;

there is nothing it can not face; there is no limit to love's endurance.

Conclusion

Conclusively, just how may we know when our love is sufficient? By what we have said, and this writer would add two more. 1. We love him when we keep His commandments; yes, there are commandments to keep, and when we keep them, we love him; and the reverse is true: When we do not keep His commandments, we do not love Him. Hear John again: "Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep him commandments (1 Jno. 5:1-2). 2. Lastly, our love can be gauged by how we feel toward our enemies and those who despitely use us. When you can call their names in prayer, and search your heart and find there no bitterness, ill-will, then that is love. (Matt. 5:43-44). Submitted in love, and with the hope that we can all know what love is, and what love is not! One is as important as the other.

CONDUCTING A HOME STUDY (II) —

(Continued from page three)

Many teachers prefer to begin with a prayer. When everyone is seated at the table with a Bible, the teacher suggests that all bow for a word of prayer. When the prayer is finished the atmosphere should be right to begin the lesson. This approach is very good.

Other workers prefer the prayer at the conclusion of a home study. In this case, a few words about the importance of investigating the scriptures is in order. For example, you might begin by saying: We are here to do what the apostle Paul said in 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"; and what Jesus said in John 5:39, "Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me." Further, it may be pointed out that the source of authority during the study will be the Bible. To emphasize this point, one or two of the following scriptures may be read: Hosea 14:9, Proverbs 14:12, 2 Timothy 3:16-17, John 8:31-32.

Try to get the learner to participate in the study. He receives more from it if he takes a part. But how is the teacher to accomplish this? First, ask questions that involve the learner. When a verse of scripture is read, you may ask the prospect what he believes the writer means. When you do, listen carefully to his answer. Let him know that you think what he says is worth considering. If his reply is wrong, point out what the Bible says without flatly contradicting him.

Another way to involve your prospect in the study is to ask him to turn and read each passage of scripture studied. You may have him read some of them aloud. This may take more time, but it is well worth it. He may not remember verses you quote, but he will remember what he reads. Reading right out of the Bible is much more effective than hearing it quoted. It also helps to eliminate arguments. The prospect can see you are not offering him your opinion but what the Bible says. He will not be as ready to argue with what he has read in black and white as

he would with what you tell him the Bible says. No occasion is left for the prospect's prejudices if he reads the scripture himself. Many times participation in the Bible reading will convince the learner without additional comment from the teacher. Quite often statements as the following are the result of this type teaching: "I certainly did not know that was in the Bible." A statement of surprise such as this shows the teacher his lesson is effective.

Many teachers have helped people reason themselves out of error simply by asking them to read certain passages of scripture. When an objection to some truth is raised, instead of trying to answer the objection, refer the person to passages of scripture and ask him to read these. Very few people will argue with what they read in the Bible, but they may argue with you when you quote it. When a question is asked, remind your prospect that your opinion is worth no more than what anyone else thinks; but the scripture is our guide. Suggest to the individual that he turn and read certain passages, and he will find an answer to his question. This method of teaching works much better than the teacher reading or quoting the Bible references.

Asking your prospect questions that must be answered with "yes" is quite helpful in keeping him involved in the study. In this way, you may lead an individual from one point to another. For example, if the person with whom you are studying already believes in immersion as the only scriptural mode of baptism, you may ask him the question: Do you believe we must follow the Bible pattern when we baptize someone? His answer will be, "yes." You may reply, "Then you will be able to see why it is important that we follow the Bible in our pattern of worship, the name we wear, etc." Everytime you can get your prospect to say "yes" means he agrees with you thus far. When you find yourselves in agreement on many topics, it becomes easier to get together on other subjects.

Illustrations are very good in teaching a lesson. We all remember sermons longer that have a few good illustrations in them to help us to see how the sermon applies to us. Illustrations are an excellent teaching device in house-to-house work. The best illustrations are those taken from the everyday experiences of the people you are teaching. If you will learn a little about your prospect, you will be able to use things in his life to illustrate some of the points you wish to teach. Jesus did this when he talked about the sower who went forth to sow his seed, the kingdom being like a vineyard, the five wise and five foolish virgins, the talents, and many others. A good teacher will not use an illustration unless it is applicable to the lesson he wishes to teach.

The conclusion of a lesson is very important. First, one should know when to conclude. Do not make your lesson so long the prospect is tired and losing interest before you are through. Quit while the interest is good. Your prospect will look forward to the next study period.

It is good to summarize in conclusion. This does not mean to rehash the entire lesson, but to tie the various thoughts together with a brief review. You

may do this using the outline you have prepared to leave with the prospect.

If prayer was not offered at the beginning of the lesson, the study could be concluded with a short prayer. However, if prayer has already been offered, conclude with a few remarks requesting the prospects to investigate the things taught to see if they are the Word of God. You are encouraging them to do what the Bereans did in Acts 17:11, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so."

If refreshments are served after the lesson is concluded, stay and visit a short time. Before leaving, be certain that another date is set for the next lesson.

LIBERALISM: An Over-reaction?

(Continued from page three)

teachers should not be allowed to come in and maim and destroy the believers. It is my opinion, though, that there are border-line cases in which it is not easy to decide whether one is faithful or not. Mistakes have been made in the past over such cases, either by using one in the worship services who later turned out to be unfaithful, or in refusing to use others who were not. However, the point is, mistakes not-with-standing, the preachers in our ranks generally stand firm in the conviction that those actively opposed to New Testament Christianity, in manner of life or in teaching, should be rejected.

Where then is the over-reaction? It is the error of allowing a body of super-critics, or self-appointed judges, to censure and reject fellow brethren and preachers (some of 15 and 20 years standing) without any regard to scriptural procedures or personal feelings. A number of faithful preachers have been declared "liberal" for no valid or scriptural reason at all.

Undoubtedly, some of the problem stems from the mis-use of the scriptural term "liberal." We all have liberty in Christ. Liberty is not license, though, and we do not, under the guise of liberty, have a right to violate any scriptural principle. Neither do we have a right to foist our liberty on another. But too many times these days the word "liberal" is being used as a label with evil connotations attached. Thus the word has been taken out of its scriptural setting, and is now being used in a loose and often unscriptural sense. In short then, if a man is a false teacher he should be called a false teacher, not a liberal, or a heretic, a heretic, a digressive, a digressive, etc.

It is my opinion that those who are judging their fellow brethren liberal—with all its unscriptural and evil connotations—and for no valid reason, are treading on dangerous ground and are apt, if the condition persists, to do more damage to the church than all the so-called liberals combined. The scriptures must be honored where error is involved, and brethren should not be judged on hear-say and opinion.

It is time that a level-headed and scriptural approach be taken to this problem of "liberalism" and that our mistrusts and suspicious attitudes be replaced by a mutual respect and love for our peers in our fight against our common foe, the devil.

—3108 S. E., 14th, Oklahoma City, Okla.

From The Fields

Ralph Kitson, Mozier, Ill., July 10—Here is my Old Paths Advocate renewal; I have been taking it for many years. My health now is very bad; I am almost helpless. I like to hear from all the good brethren all over the States. Remember us in your prayers.

J. B. Lane, 700 So. 24th St., Waco, Tex.—Surely do enjoy reading the OPA. The church at 1415 Circle Rd. is growing; we are certainly glad to have Bro. Ellis Lindsey return. He will be a great help here and at other places. Send us 100 Old Path Hymnal No. 2.

Jim A. Canfield, Rt. 1, Box 87-A, Marion, La., July 12—Last Lord's Day, July 9, our meeting with Bro. Robert Adams began. One young brother was baptized last evening; 8 more have made the good confession and will be baptized this evening. Bro. Cicero Godard is in a meeting at Farmerville, La.

Maxie R. Crouch, Valliant, Okla., July 17—We are now building our meeting house. We still do not have funds to buy the shingles and windows, but the Lord willing, we will be able to get these. Some have promised to help as soon as we start. We are so thankful for all the help we have received.

Barney Owens, 4250 Linden Ave., Cincinnati, Ohio 45236—At this writing we are at Hale, Ark. and the meeting seems to have a good start. We just finished an enjoyable meeting in Jacksonville, Fla. The brethren there were very nice to us. Lord willing, we'll be at Liberty, Kentucky, Aug. 4-13, and Bandy the 14th - 20th. When you pray, remember us.

Ray Roe, Stroud, Okla., July 18—We are still striving for the Lord here. We are beginning a 10-day series of meetings and ask prayers for its success. A woman and her son have lately come to us from digression. We thank God and pray that more will do likewise. The congregation is saddened by the passing of Sister Elsie Woodard, one of our original members here.

Donald E. Brittain, 8539 Ramona Ave., Bellflower, Calif., July 14—Recently, it was my privilege, along with hundreds of others, to attend the annual 4th of July meeting at Sulphur, Okla. While in that area I had the opportunity of speaking at Wilson and Ardmore congregations; one was baptized at Ardmore. July 9, I spoke at Montebello, Calif. At present I am at home and available for preaching appointments. I ask the prayers of the brethren.

Franklin J. Brown, Rt. 1, Stilwell, Okla. 74960—The Noel Chapel church is still having services each Lord's day, morning and evening, and Wed. evening. Bro. Billy Orten and family were with us over the weekend; he preached 3 wonderful sermons. We had good attendance each time, visitors from Sallisaw and Tahlequah, Okla., and Ft. Smith, Ark. Bro. Taylor Joyce was with us Sunday night; we were so glad to have him. Visit us, and remember us in your prayers.

R. B. Roden, 112 Kelley Dr., Moore, Okla. 73060, July 20—Our meeting at Capitol Hill, Okla. City, with Bro. Wayne McKamie was one of the best. We were thankful for the cooperation of other area congregations, the 2 baptisms and the confessions of faults. I

enjoyed the Tuscon, Ariz. meeting very much, our first there; we learned to love them much. One returned to the church. I will be at Stroud, Okla., July 23-30; Sand Grove, near Milano, Tex., Aug. 4-13; Lexington, Okla., Aug. 16-27; Hoyt, near Cameron, Tex., Sept. 8-17. Do pray for these meetings.

Miles King, 1533 Camden Way, Norman, Okla. 73069. Recently we enjoyed two meetings in Okla. These were our first meetings at McAlester (Route Four) and Legal. During both meetings we had good cooperation from the brethren in McAlester. Next year we look forward to returning to Legal. Recently we were glad to have Bro. Alton Bailey in our home, also Brethren Tom Lehman and Larry Lay. Alton held a meeting at Washington, Okla., which we also attended. The meeting at Manteca, Calif., begins Aug. 4th. Then we are to be at Corcoran, Calif. for a short meeting, Aug. 16-20. Bro. Ronny Wade begins our meeting at Norman August 25. Sept. 10-17, I'm to be in a meeting at Breeze Hill, near Mitchell, Indiana.

Tom Lehmann, 11417 Post Hill Place, Lakeside, Calif. 92040, July 14.—The summer I have been waiting for is here and passing. I have been traveling with Bro. Paul Nichols since the close of the Sulphur meeting. Since last report I have preached at the following places: Dallas, Tex.; Ada, Okla.; Sulphur, Okla.; and Oklahoma City. I have enjoyed visiting with Bro. Joe Hisle during his meeting at Dallas, Tex. and also in his home in Ada. I also enjoyed visiting with brethren Alton Bailey, Larry Lay, and Miles King, in Brother King's home in Norman, Okla. PLEASE NOTE: I plan going into the field full time next year. Remember me in prayer. Pray for all the faithful.

Jim Hickey, 5012 Cranfill Dr., Dallas, Tex., July 30—Bro. Joe Hisle's meeting here was a good one; 3 were baptized and 4 were restored to duty. Two more errant members returned recently. July 23, Bro. Leon Fancher preached here; the same Sunday we had 123 in attendance. Recently, I closed at Graham, Okla.; surrounding churches cooperated very well. This week we begin a short period of work with the church at Arlington, Tex. Nov. 1, we begin 3 months' work with El Cajon, Calif.; after this, we begin work with the church in Atlanta, Ga. Recently, Bro. John Modgling preached here. Aug. 4, Bro. Paul Nichols begins a meeting here.

Lonnie Kent York, Ada, Okla., July 5—I was able to attend the meeting at Sulphur, Okla., and would not trade anything for the time spent there. There were so many new people there this year, as well as those who regularly come; this made the meeting more enjoyable. When one sees so many of "like precious faith" gathered together, he can not help but feel that the work is progressing. I hope some day, Lord willing, I will be able to go into that field and help glean that harvest. The work is still plentiful, and my prayer is that many young men yet will give their lives to His service. I ask your prayers that I might do that grand and glorious work.

Joe Hisle, Rt. 4, Ada, Okla., July 22—I have just begun a series of meetings at Sentinel, Okla. Since last report, I have worked with the congregation at Boulder Dr., Dallas; the meeting closed with 3 baptisms and 5 confessions of error. From there I traveled to the Sulphur, Okla. meeting, July 4th, followed by a meeting at Piedmont, Ala.; this effort closed with 1 baptism and 1 restored. During the meetings I had the pleasure of making my home with Bro. Doug Ruark in Dallas, Bro. Pat Adkison, E. Gadsden, Ala., and presently with Bro. and Sister T. K. Ivey. I thank these brethren and their families for so graciously taking me into their homes. The Lord willing, I will be at Wynnewood, Okla., Sept. 1-10; Kansas City, Kans., Sept. 5-14; Ada, Okla., Sept. 29 - Oct. 8.

Paul Walker, 4940 69th St. N., Birmingham, Ala., 35206, July 15—Our Calif. work ended in June. I humbly express my deep appreciation to all of you Calif. brethren for making our 2-year stay with you possible. A special thanks to San Pablo, San Jose and Modesto. I preached several times in the Lawrenceburg, Tenn. area, our home, the latter part of June. One was baptized and 1 confessed faults. Bro. Jerry Cutter is now in a meeting at Chapel Grove, Tenn. We are all proud of the beautiful new building at Chapel Grove. July 1, we moved to Birmingham, Ala. (Please note new address). The brethren here are doing well and have a desire to grow. Their "southern hospitality" is hard to beat! We enjoyed a visit to Piedmont, Ala. this week. Bro. Joe Hisle is in a meeting there—the preaching is good. The Birmingham meeting begins Lord's Day with Bro. E. H. Stamper.

J. Wayne McKamie, Rt. 1, McGregor, Tex. 76657, July 16—June 9-18, we were in Tulsa, Okla. (11th St. Acres); this was our first with these brethren and it was most enjoyable. Brethren Gary Macy and John Scott of Burkhardt, Mo. attended and encouraged us much. Too, Joe Norton attended 2 nights; he was enroute to Harrodsburg, Ind. Mon., June 19, we began at Capitol Hill, Okla. City. This was truly a great meeting, made so by much planning and preparation by the preachers and brethren in that area. Bill Roder, Miles King, Jerry Cutter, Edwin Morris, Jerry Harris, James Orten, Jimmy Shaw and Bill Davis were among the preachers attending. Brethren from outlying areas cooperated marvelously; the meeting resulted in 29 confessions and 2 baptisms. Following the Sulphur, Okla. meeting, which we always enjoy, we preached at Ada, Okla., another "first" for us, and we enjoyed it. Now, for a few days we are home where Bro. Chester Spoons is doing a good work with the McGregor church. Next we go to Harrodsburg, Ind. (July 21-30); Marietta, Ga. (Aug. 5-13); Brookhaven, Miss. (Aug. 18-27).

Ralph Mustard, 8592 W. 63 Pl., Arvada, Colorado, 80002—Since last report, I have concluded some of the most interesting and profitable work of my career. I spent 6 very profitable weeks at Salinas, Calif., baptizing 2 women who had been of the Baptist denomination for a number of years and a young man from a good Christian family there. My next was Spruce St., Midland, Tex.; I learned to appreciate these brethren very much. Cooperation from surrounding congregations was good. Bro. Ervin Waters and Bro. Eddie Bullard both attended one night each at Midland. I was able to visit with Bro. Waters for some time discussing many aspects of evangelism. It was a thrill to just visit with Bro. Waters. At this writing I am at Council Hill, Okla.; the crowds have been outstanding. This is my first visit here in 25 years. I will soon leave for work in Fla. Brethren, we need to set our sights on things above and get out of the habit of unjustly criticizing one another. I am booking meetings now for next year; if I can be of service, please write.

Paul O. Nichols, 1400 Adena Street, Bakersville, Calif. 93306, July 14—I was in a meeting at Mena, Ark., June 9-18. While there I had some nice visits with Leon Fancher. Next I was with the brethren at Fieldstone, Mo., June 19-28. It was good to see all these brethren again at both places. Bro. Arthur Wade attended several services at Fieldstone, which was appreciated as well as all the other brethren who helped us out. We baptized one at this place. We got to attend more of the annual meeting at Sulphur, Okla. this year. It was certainly good to see Brother Homer King able to be at the meeting this year and help officiate along with Bro. Tom Smith. I am now at Duncan, Okla. in a meeting which closes July 16. Bro. Rodney Ross is working with this congregation. He is a fine young preacher. Bro. Tom Lehmann of Lakeside, Calif. is traveling with me this summer. He shows great promise as a staunch preacher of the Gospel. He

is clean-living and humble. Brethren need to use him and encourage him. My next is at Huntington, W. Va., July 19-26; the Lord willing. After that I go to Dallas, Tex. (Boulder Dr.), Aug. 4-13; then, Odessa, Tex., Aug. 18-27.

B. B. Cayson, 1993 Burn Ham Ave., Memphis, Tenn. — The work continues to move forward here; the gospel is being preached and the Lord is giving the increase. We have enjoyed having Bro. and Sister Kornegay with us; he baptized 2 at the Willett congregation; we are thankful for their talent and zeal. Brethren Harris, Rivers and Robinson are doing a fine job there. Bro. Robinson is an eloquent speaker and well-read in the Scriptures; he formerly worked with S. S. and cups brethren. We lately saw a beautiful picture of one coming in at the 11th hour; my wife's uncle at Fulton, Miss., 71 years old, was baptized into Christ one day, suffered a stroke the next and is in serious condition. Indeed the Lord is long suffering. I have preached at Poe, Mo., Batesville, and Searcy, Ark., and have baptized one at Willett congregation here, and 2 at Watkins congregation. It has been a day of rejoicing in our home in that our daughter and her husband were baptized. Let us arise and work in the Lord's kingdom, and the Lord will give the increase. We have enjoyed Bill Roden and Billy Orten of late. May God continue to bless all is our prayer.

Cicero Goddard, 3229 E. 116th St., Cleveland, Ohio 44120—This is to let you brethren know I have not forgotten you. We stay busy trying to keep the work in Cleveland going. We are now in Farmersville, La. in a meeting; we stopped in St. Louis, Mo. for 4 days and baptized 2 more there, thanks to Christ. We were in Kansas City, Mo. for 2 days, and plan to return in Aug., if God permits. We spent six glorious days at Sulphur, Okla.; words are not sufficient to express how we did enjoy ourselves there with the faithful. We leave here (Farmersville) for Miss. to be with Bro. Adams, then on to check the work in Ala. and Fla., if the Lord wills; I have not been there in 3 years. I have enjoyed the OPA so very much; the articles on liberalism are to be commended. I am somewhat alarmed at the liberal trend among some brethren; we must halt this trend toward modernism in the Lord's church. I would like to see some articles on the prejudice that exists among some congregations; the sectarians are going on record that they have removed the color line. I have failed to see one article concerning this in our papers. At least 2 well-known preachers have contacted me for meetings; one said we will support you with our money, but we could not come to your meeting, neither could you let it be known about our connections. The other one said he would take me to his home, but never to the church. I rejected both invitations. I feel this subject should be taught from the pulpit, but if the preachers are going to stear clear of it, then it should be taught in the paper, so the brethren will know that prejudice is as dangerous as liberalism, and that people who are prejudiced are not going to be saved either. Some scriptures follow concerning God's stand on prejudice. I hope you will print it. "I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness is accepted with him" (Acts 10:34-35). The Bible no where refers to nations as this race or that race — white race, black race, yellow race, etc. God always refers to men as nations. There are 3 places in the N. T. where nation is translated from the Greek word for generation that is called race—Phil. 2:15, Mk. 7:26, Gal. 1:14. The church is referred to as a nation, a royal priesthood, a peculiar people (1 Peter 2:9). When men and women become members of the Lord's church, they lose their identity; they become new creations in the Lord's church (Gal. 3:28-29). There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female, for we are all one in Christ Jesus. This will serve as a starter. If I am allowed, I will follow with more.

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. XXXVIII

LEBANON, MISSOURI, SEPTEMBER 1, 1967

No. 9

CASTING STONES (John 8:9)

By Larry Lay

"He that is without sin among you, let him first cast a stone at her." "Let him that is without sin cast the first stone" is a phrase that has echoed through the religious world for many years. It is unfortunate that we have not learned more from the simplicity of this incident. Jesus simply taught if we have faults of our own, we have no business inadvertently casting stones. Yet, today, many in the church cast stones and think nothing of it.

It is to be wondered why we are guilty of such a thing. There are many ways we cast stones, but fail to realize we are doing it. To begin with, we cast stones at each other through our unmerciful and intolerant attitudes. This is exactly what the Pharisees did and they were condemned for it. They could tolerate nothing but their own intolerant, hypocritical, and deceitful ways. It is sad but true today; too many members of the Body of Christ can tolerate nothing but their own ideas, opinions and "I think." We act by attitude at times as though to be merciful or tolerant (not of evil, error, sin — understand me) is to sin. I feel quite to the contrary. When we bear the infirmities of the weak, have patience with those who are slower to understand, and have tolerance toward those who are yet learning the first principles of Christ, we are not sinning. It is bad enough to cast the stones of unmercifulness and intolerance, but when we cast them, we are usually the ones guilty of the very thing for which the stone is cast. Of a truth, if we were not guilty of many things we cast stones against, we would not be casting them.

A hypocritical person resents teaching on the subject of hypocrisy because he is the one it hurts most. In turn he tries to condemn others for what he is guilty of. Too often, it is the people who cast the most stones that are the most guilty of being unmerciful and intolerant. We develop this kind of attitude by not trying to understand others. It is so much easier to cast a stone than to reason out whether or not it ought to be cast. It is easier to cast a stone at a brother than to be merciful with him; it is easier to cast a stone than to be patient with our brother. All too often we are prone to do that which comes natural. It seems only natural to revile when we are reviled, to slander when we are slandered. Likewise, it may only

(Continued on page 8)

PROBLEMS IN THE CHURCH AT CORINTH

By Jim Hickey

It is our belief that Paul's first epistle to the Corinthians contains some of the most valuable, practical instructions to churches of today. Some seem to want to ignore whole chapters of this letter; this is dangerous, for it is written to not only those in Corinth, but even to us, for in the salutation, Paul says "to all in every place—" This surely includes us. Here we find some of the most relevant, practical, and needed teachings to the church in this twentieth century.

The New Testament congregations had problems very similar to the ones we encounter today. Therefore, Paul's instruction and solution to problems in the Corinthian church may be applied, much in the same way, to problems today.

Converts from Judaism, paganism, and the grossest sort of immorality posed many problems of adjustment and discipline for the church. They were not too inclined to change many of their customs, habits and false ideas. This as it does sometimes today presented the temptation to leaders of the church to compromise the truth. This can not be! This is one reason why Christ would say: "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7:14). We must teach all of God's will regardless of how others receive it. The apostle John said, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error" (1 John 4:6). We now enumerate some of the problems experienced by the church at Corinth, and may be experienced by some of us today.

1. **The problem of division** — "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). Here Paul condemns division whether it be visible or invisible, in the church at large, or in the congregation. As verse twelve indicates they were divided over preachers and what they taught. Some today rely more upon what a certain preacher or group of preachers say than what the Bible plainly teaches. This is what we might call "preacher-itis."

The wisdom of men — There seemed to be the problem at Corinth with men placing more confidence and trust in man's wisdom, understanding and elo-

quence than in the power and authority of God's word. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:1-2). It seems some are more impressed with a highly educated (in man's wisdom) and cultured preacher than in the ordinary man who preaches the whole law of Christ. Many a man has taken a degree in the school of men without having learned the alphabet in the school of God.

Lack of brotherly love — The church at Corinth had the common problem of not being able to get along with brethren, able to solve problems of mutual concern. Read 1 Cor. 6:1-7. It is a shame to have troubles in the church, but if everyone involved will manifest love, there is no solution too difficult. We are taught that it is better to suffer, be defrauded than to take our brother to law, seeking revenge against him. When the church has problems those who lack the quality of brotherly love are certainly made manifest.

Lack in supporting the gospel — This church was weak in this respect. They evidently were suspicious and jealous of Paul and Barnabas. When money is involved, many people get very suspicious. This church did not understand its proper relationship to those who preached the gospel. They seemingly did not want to support those who preached the gospel. Read 1 Cor. 9:1-14.

Failing to keep the ordinances — Paul had to remind this church not to change any of the ordinances which had been given them—"Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (1 Cor. 11:1-2). It is a sin to alter or change that which God has commanded. Rev. 22:18-19 teaches us not to "add to" nor to "take from" the Word of God. What ordinances was Paul referring to? Obviously, the following: 1. The headship and the covering involved — Paul plainly taught that women are to let their hair grow long instead of having a hat or veil to wear as a second covering in religious services. "But if a woman have long hair it is a glory to her: for her hair (hair that is let grow, consequently uncut) is given her for a covering (that is, instead of a veil or an artificial covering)" 1 Cor. 11:15. 2. The Lord's supper. After Paul rebukes them for abuses, he tells them how it is to be observed and the penalty for doing otherwise (1 Cor. 11:23-29). First the Roman Catholics, then the denominations, and finally, some churches of Christ changed the ordinances after the days of Paul. Remember, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

Disorder in the assembly — This church evidently had many of the same misconceptions that churches have today concerning the meetings of the church. Paul rebukes them for their errors in decency, decorum and order. He told them what they had done wrong and set down divine instructions on how to conduct the assembly in any teaching situation. These instructions apply to all speakers in the church whether teachers or prophets. In chapter 14, the following truths are considered: 1. Tongues or languages are regulated (14:27-28). 2. Speakers are limited (14:31). One man may speak at a time so that all present may learn.

3. Confusion is condemned (14:33). Where a teaching situation causes confusion, you can be sure it is not of God and thus unscriptural. "For God is not the author of confusion, but of peace, as in all churches of the saints." 4. Women are to be silent in the teaching. (14:33-34). This forever forbids women teachers in the public assembly. In case this is not sufficient evidence, Paul declares in 1 Tim. 2:11-12 — "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."

Finally, whatever Paul binds in this letter is to be considered the commandments of the Lord. This can not be disputed, for he says in 14:37—"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the **commandments of the Lord.**"—Dallas, Tex.

THE ONE-THOUSAND-YEAR REIGN

By Elmo House

The subject of our caption has probably become the most misunderstood subject in the entire Bible; the reference is Rev. 20, especially the first 10 verses. The word used so much in religious literature in reference to this period of time is "millennium"; we need to remember that this word is nowhere found in the Bible. It is a Latin word, meaning a thousand years, and is generally substituted for that expression which is used six times in Rev. 20. This is the only place where this period of time is mentioned. If this is a distinct age in which Christ will reign personally on earth, it is remarkable that neither He nor any of the apostles in their plain teaching said nothing about it. Why should so important a matter be mentioned only in a book of symbols and in a highly figurative passage?

The popular notion that "the millennium" is a period of absolute and universal peace, righteousness and felicity is pure assumption; the word has no such meaning. The assumption is based upon the statement that Satan is to be "bound" during that period, which is supposed to mean literal binding and a complete destruction of his influence. Neither of these conclusions is true. If any wicked people are left on earth in the millennial age, Satan's personal binding would be of no special benefit, for his servants here could still torment and deceive the righteous. The wicked are his ministers now (2 Cor. 11:15), and will be while here. At Christ's coming all the wicked are to be punished (Rev. 19:19-20), and the righteous living and dead are to receive immortal bodies (1 Cor. 15:51-52; 1 Thess. 4:16-17). If Christ comes to establish the millennium, then there can be no literal kingdom; there will be none in the flesh, either to rule or to be ruled. Hence, the literal throne of David idea is false. The passage must be understood figuratively. Whatever the millennium is, it precedes the final judgment. This is conceded by all.

If the judgment occurs at Christ's coming (Matt. 25:31-32; Rev. 22:12), the doctrine that says He comes to inaugurate the millennium is necessarily false. Peter makes the "coming of the day of God" the time when the heavens will be dissolved by fire and the elements will melt with fervent heat (2 Peter 3:12). Paul says that Christ will be revealed from heaven "in flaming fire" to render vengeance upon the disobedient and be

"glorified in his saints" (2 Thess. 1:8-9). The rewarding of both good and bad will be at the judgment (2 Cor. 5:10). Jesus plainly teaches that both classes will be raised at the same time (John 5:28-29). Summarily, these passages show clearly that the coming of Christ, the resurrection of both righteous and wicked and the judgment will all occur after the millennium which renders a thousand-year reign of Christ on earth an impossibility.

Christ divides "all that are in their tombs" into two classes—those raised to life—eternal salvation, and those raised to judgment—condemnation. The following conclusions are evident: If Jesus comes **before** the millennium, none can be raised bodily after it; all are to be raised to be rewarded when He comes. Hence, the theory that only the wicked dead will then be raised is not true. If Jesus comes **after** the millennium, none can be raised bodily before it and the view that only the righteous dead will then be raised is also untrue. In either case the premillennial view of this passage is false. This fact is proven; these things are true.

In order to understand correctly things revealed in Rev. 20, one must determine the true setting in which we find them. The symbols used here do not reveal events that follow chronologically those of Rev. 19:19-21. These scriptures describe the casting of the beast and the false prophet into the "lake of fire." Revelation 20:10 tells of Satan being cast into the same place; that is, it completes the story partly told in Rev. 19:19-21 and must refer to the same time.

Evidently, this so-called millennial passage is a recapitulation of things described in preceding chapters with different symbols. Reviewing the same periods of time, with change of scenes, is common to this book. The seven seals that closed with the end of the world stop with Rev. 11:18. The vision of the pure woman (true church) in her struggle against the dragon, beast and false prophet, under the symbols of pouring out bowls of wrath, covers practically the same time and the same final end as you will find described in Rev. 16:17-21. Next, the destruction of the false church, represented as a drunken harlot and a great city is symbolically pictured in chapters 17 and 18, followed with a song of triumph by the redeemed (19:1-10). In 19:11-18 is told the means of which this overthrow of evil is to be accomplished. Finally, 19:19-21 and 20:10 describe this overthrow and brings us for the third time to the end of the world, for the "lake of fire" in 20:14 is defined as the "second death."

(To be continued)

THE LEAST IN THE KINGDOM OF HEAVEN

By J. H. Stegall

Our caption is a portion of Matt. 11:11. In order that we may have a fuller understanding of the subject, let us read the entire verse. It says, "Verily I say unto you, among them that are born among 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." I believe at this time Jesus was comparing John's greatness to a certain or particular individual. That individual according to the language of this verse, as given above, cannot be any other than the one referred to as being the least in the

kingdom of heaven; and that one is none other than Jesus Himself.

Why do I say it refers to Jesus only? First, because of three words used by Jesus; they are "notwithstanding," "he" and "is." The word "notwithstanding" carries with it the meaning of "nevertheless" or in spite of. In spite of what? Simply, in spite of the fact that John was the equal to any man preceding him; he (John) was not equal to "the least in the kingdom of heaven." "He" refers to a particular person or object. The verb form "is" is present tense, or present time. We thus conclude that when Jesus spoke the words of our text, there was someone then present in the world who was greater than John the Baptist.

Now, more to the law and the testimony. Let us hear what John the Baptist says about the matter concerning his and Christ's equality or greatness; in Matt. 3:11, we read these words of John: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." This definitely points to Jesus as being greater or mightier than John. This should suffice for evidence, but go with me to John 1:1 and 14, and see what John says about Jesus, or His greatness: "In the beginning was the Word, and the Word was with God, and the Word was God." If Christ was the Word of God, and with God in the beginning, then was not He, Christ, in the kingdom of heaven with the Father? Now, look at verse 14: "And the Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father full of grace and truth." The fact that Christ came to earth as the Word, did not change His relationship to the Father or the kingdom of heaven in the least.

Again, to the law and the testimony—in Heb. 2:9, we find Paul's testimony as to who was made least in the kingdom of heaven, and for what purpose He was made such: "But we see Jesus Who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Now, just what being belonged to the heaven where angels abide? So far as Inspiration has spoken, or informed man, the kingdom of heaven at that time, or when Christ the Word was there was inhabited by the Father, Christ, the Holy Spirit and the angels. But when in the wisdom of God He purposed to send the Word (Christ His Son) to earth, it was necessary for Him to become clothed, or live in the flesh, in order to become acquainted with our frailty that He might become our High Priest. Thus, He was made lower than the angels, thereby becoming the least in the kingdom of heaven.

Lastly, I am fully aware of the fact that many capable and honorable men think that Matt. 11:11, in speaking of the least in the kingdom of heaven being greater than John, is referring to a child of God, born under the new covenant. I know that the child of God born under the new covenant occupies an exalted position compared to those born under the old, in that their sins are forever forgiven, but such, as I understand it, are not under consideration here. My only purpose in submitting this to you is that you may take another look at the text. Submitted in love.

—Strong, Ark.

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879. Send Form 3579 to D. B. McCord, 1414 North Albertson Ave., Covina, Calif. 91723.

EDITORS

Homer L. King1061 No. Pilgrim, Stockton, Calif. 95205
D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722
Clovis T. Cook 809 Lyons, Kansas City, Kan. 66101
Ronny F. Wade ..Box 3636 Glenstone Sta., Springfield, Mo. 65800
Edwin S. Morris.....10520 N. McKinley, Oklahoma City, Okla. 73114

PUBLISHER

D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722

SUBSCRIPTION RATES

Single Subscription One Year\$2.00

Printed by Laycook Printing Co., Jackson, Tenn.

FOOD FOR THOUGHT

We need to take care in our haste to get out of Babylon that we do not run past Jerusalem.

—A. Campbell

The Prince of Peace never sheathed the sword of the Spirit while He lived. He drew it on the banks of the Jordan and threw away the scabbard.

—A. Campbell

The only being made after a model was man; all other creatures were originals.

Seen on a Pennsylvania church billboard: "Be thou faithful all summer." Well, have we been?

THE HOUSE I LIVE IN

Soon this old house will be dissolved,
Not lost; but only laid away,
And I shall then be taken home—
In Father's inner rooms to stay.

"Til the whole family shall meet,
From every land beneath the sky,
And this frail house be built anew,
For me, once more to occupy.

A tenant, in a changeless home,
No windows dim, and no decay,
No sorrow, sickness and no death
For former things have passed away.

—By Edith Hays Mulligan (died 1950)
Selected by nephew, David Hays

A PARENT'S PRAYER

Dear Father, build our children strong enough to know when they are weak. Brave enough to face themselves when they are wrong—or even strong. May their hearts ever be clean and their goals ever high. May they be able to master themselves before they seek to master others. May they learn to laugh, yet not

forget how to weep. Make them such children that we their parents will dare to whisper: So we have not lived in vain.—Submitted by Dovie Corson

"SPEAK EVIL OF NO MAN"

A minister was approached by one member who wanted to repeat to him some of the wrong-doings of others. Said the preacher, "Does anybody else know this but you?"

"No, Sir."

"Have you told it to anyone else?"

"No"

"Then," he said, "go home and hide it away at the feet of Jesus, and never speak of it again unless God leads you to speak to the man himself. If the Lord wants to bring scandal upon His church, let Him do it, but don't you be the instrument to cause it."

—Submitted by Doris (Mrs. Cleo) Fancher, clipped from "The Vandelia Star," Nov. 5, 1965

The man who pulls the oars doesn't have time to rock the boat.

THE ROCK OF AGES STILL STANDS

The mud is thick and deep with anger. The gigantic light of day, which once helped the righteous to shine has faded away. The shades of blackness have covered the earth. Lo, NOW is the time as was spoken one thousand nine hundred sixty-seven years ago, that men (if you still can call them men) will go to scenes of darkness to do their works. But the Rock of Ages still stands!!

Yes, NOW, not tomorrow, the way of Satan covers the earth. I speak softly NOW, for outside my window the wind is blowing and the giants still walk the earth. They try their best to crush the Just by their footprints of grief and pain. But, lo, no pain is too great to bear by the ones who want to bear it! Yes, the Rock of Ages still stands, and shall stand! Though the winds blow and the rains fall and beat against its frame the Rock still stands, for it is planted firm and deep, and on the "day of reckoning," it will shine brighter than ever. Hearts that were once filled with sorrow will be filled with joy. "And they shall dwell in the house of the Lord forever!"—By David Risener, Atlanta, Ga.

OUR HELPERS

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

Elbert McAnear—17; Elizabeth Byford—10; Ross Wilhoite—10; Mattie Lloyd—6; Edwin Morris—6; Lloyd Birdsong—5; E. H. Miller—4; Tom Lehmann—3; Zade McClure—3; Tom Smith—3; Carlos Smith—3; B. F. Leonard—3; Hugh Milner—3; James Murry—3; Edna Smith—2; J. C. Alexander—2; Ellean Mynes—2; Floyd White—2; J. T. Davis—2; Alice Fowler—2; J. C. Franklin, Jr.—2; Mrs. Clyde Piper—2; E. E. Johnson—2; Leon

Fancher—2; James A. Coale—2; Charles J. Freeman—1; Shelby F. Stevens—1; J. D. Hopkins—1; Ed Powell—1; Lowell Smith—1; Mrs. Otto Herron—1; Ronny Wade—1; I. P. Stockton—1; Florence Pfunkett—1; James Winchester—1; Earl Helvey—1; Elmer Blevins—1; Jerry Gilbert—1; H. R. Bailey—1; Ron Courter—1; Harbie Lindley—1; Mrs. Marion Swadley—1; Herman Fink—1; H. R. Coldiron—1; Mrs. W. J. Mustard—1; Mrs. Robert Kramer—1; Amy Frentrup—1; Andy Shores—1; Elmer Snow—1; Clarence Claypool—1; Claude Collins—1; R. B. Roden—1; Mrs. C. E. Phelps—1; M. L. Hale—1; Lucille Jenkins—1; L. C. Dent—1; Z. J. Fancher—1; L. H. Frizzell—1; R. F. Nichols—1; Ray Asplin—1; Martha Broughton—1; Mrs. J. H. Hopkins—1; H. T. Davis—1; Juanita McFarland—1; L. A. Shipley—1; Bill Turner—1; H. C. McBride—1; Grafton Smith—1; Dean Hopkins—1; L. Harris—1; John Rose—1; Mrs. A. H. Jones—1; Mrs. Robert Townsend—1; E. J. Anderson—1; Bob Savage—1; W. H. Jones—1; Mrs. J. D. Lum—1; Mary McAllister—1; Curtis Smith—1. Total—155

THE CHURCH DIRECTORY

Brethren expect me to be informed about the changes in different congregations, but how can I be informed unless the brethren inform me. I would like to do this service for you if you would let me. The congregation at **SAN LUIS OBISPO, CALIFORNIA** has disbanded and have sold their building. I know a family who went there to worship, and had to miss worship because no one was informed. I put these congregations in the Church Directory and brethren feel that I am responsible for not keeping up with the changes, and I feel that I am responsible too, but how am I to know if someone doesn't tell me. Let's not be responsible for causing someone to miss worship. If your congregation moves, disbands or changes the time of worship, please write to me and I will inform brethren in the O.P.A. Many people write to me for information and I can only give them what I have. I understand there is an effort being made to establish a congregation in or near **TACOMA, WASHINGTON**, and I have had some inquiries about it, but no one has bothered to send the information to me. Let's not be slothful, brethren. There has been a change in the congregation in **NEW JERSEY**, but I do not have that information yet. Some who have visited the East may have had to miss worship, because we have not been kept informed. If when meeting for worship in the congregations listed, you see something unscriptural, please let me know. The address of the **NORCCO, CALIFORNIA**, congregation should read **4151 Sierra Avenue**; Bro. David Chapin's address is now, **5311 Martin Street, Mira Loma, Calif.** - Phone (714) 685-2758. The **BARDLEY CONGREGATION** in Missouri is spelled **Bradley** which is incorrect in the Directory. A new congregation to be added: **COLUMBUS, OHIO—1999** Lockburne Road, (contact the brethren for time of services) Shirley Fletcher, 803 S. Waverley, Columbus, Ohio - Phone 277-5277; Charles E. Gleason, 285 Lewis Road, Circleville, Ohio - Phone 474-4877; Dean Crader, Rt. 1, Palmer Road, Reynoldsburg, Ohio. All the 1966-67 Directories have been sold. The 1968 Directory should be ready in the Spring of 1968. Send all information to Ray Asplin, 2440 SW 54th St., Oklahoma City, Okla. 73119.



PAUL D. MACKEY
(1934-1967)

CARDS OF THANKS

The boys and I want to express our sincere thanks to everyone who has been so good to us during the dark hours since we lost our loved one, Paul Mackey. The cards and letters we have received have been so encouraging. There is great comfort in knowing that we have such wonderful Christian brothers and sisters standing by us. The financial assistance we received is also appreciated. The hope of seeing Paul again at the resurrection sustains us all.—Carol Algene Mackey, David, Mike, Mark and John

The apostle Paul states in Gal. 6:2 that Christians are to bear one another's burdens and so fulfill the law of Christ. To all the Christians who helped bear our burdens in our time of sorrow, who were so good to our son and brother, Paul, and his family, both during his illness and death, we express our sincerest gratitude. To Brethren Lynwood Smith and Don McCord for their remarks and to the bearers who carried Paul to his final resting place, we say thank you all so much.

—Paul and Isabel Mackey, Miriam Mackey, Ruth Page and Jane Harris

MEXICO

Bro. Johnny Elmore and his wife, Sally, accompanied the writer and his wife on a visit to Nuevo Laredo, Mexico on July 29th. Both Bro. Jesus Rodriguez and Bro. Marcial Corpus were visited. Bro. Johnny was much impressed with the sincerity of these people. Bro. Jesus has 4 of the leaders in the congregation training to be preachers and is working closely with Bro. Marcial. They sometimes sit around talking and studying the Bible until one or two o'clock in the morning.

Bro. Philip Fender and the writer, both of the Catalina Avenue Congregation in San Antonio, made an extensive visit to Mexico, July 31 - August 3. Beginning with the two congregations in Nuevo Laredo, each of the other congregations and preachers was visited. Mr. Tony Valdez, an official interpreter, was

taken along on the visits in Monterrey and Saltillo areas. He is very valuable to the cause as he speaks very slowly, distinctly, and accurately. The members of the various congregations have a high regard for him because he takes great interest in the efforts being made for them.

In the Monterrey area, Bro. Juan Rodriguez has 3 or 4 men training to be preachers from the Colonia Martinez Congregation; his own son and one of the leaders of the Garza Garcia Congregation are in training as well. Bro. Edubijes Valdez of the Santa Cartarina Congregation welcomed us and introduced us to Bro. Lucio Flores who is probably the young man closest to being ready to be supported as a preacher. Bro. Diego Lopez of the La Banda Congregation is constructing a meeting place adjoining his home. He is doing this entirely on his own and has not asked for help although he could go so much faster with a little help. We are sending this man \$50 per month to live on and work for the Lord. May the Lord bless him for his zeal.

Bro. Raul Hernandez of the Guadalupe Victoria Congregation has purchased an old Model A Ford Pickup (held together with baling wire) in order to make his rounds to the congregation at San Juan del Retiro and two other places where he is teaching the Word. Again he is doing this with part of the \$50 we send him for support each month.

The two congregations northwest of Saltillo were visited by the San Antonio brethren for the first time. The easiest way to reach these places is by train (a two-day round trip). As there was not that much time available the visiting brethren drove about 100 miles from Monterrey, going through Saltillo, to meet Bro. Juan Rodriguez in his pickup. The automobile was left by the side of the road with a guard and all in the party rode with Bro. Juan. Both congregations are miles and miles back in the brush but this trip can be made in the pickup in about six hours. As would be supposed, these people live under conditions very closely approaching starvation. Our young preacher, Bro. Jose Salazar, lives in a hut made of walkingstick type cactus stalks plastered over with mud. Many of the cactus stalks have taken root. The roof was made of the same material but covered with about a foot of dirt. Cooking is done in the open; sanitary facilities are non-existent. The people seem reasonably healthy but their resistance is so lowered by their near-starvation diet that when disease and sickness comes, many, and particularly the younger children, do not make it through. One can imagine the joy of these people when they were given the clothing from the largest suitcase taken to Mexico (one of eight). The joy of these people more than makes up for the great amount of trouble that it takes to get the clothing to them. Bro. Jose has had good success in baptizing a number of the people in both Cosme and Tortuga. Perhaps they feel a close kinship to Lazarus and thus have a real hope for a better life hereafter.

The congregations in Mexico are growing at such a rate that requests were made for a total of 58 Bibles and 85 songbooks. Bro. Juan is making every effort to supply these needs as monies are received from various congregations and individuals who contribute from time to time. The number of young men studying with the older preachers is very encouraging. It is

hoped that some of them will be ready within the next year. Every effort is being made to make steady progress in establishing new congregations in Mexico.

For information on the Mexican effort, please contact the writer at 1747 W. Huisache Ave.; L. M. Crouch, 220 Roesier Road; E. E. Perkins, Rt. 13, Box 483; R. A. Perkins, 126 Hillcrest, all of San Antonio, Texas.

—W. B. Coleman

ACKNOWLEDGMENT

We at the Sunnyside church of Christ, 1127 Elm St., Grinnell, Iowa, formerly of Montezuma, Iowa, take this means of thanking all who donated money toward the purchase of our building here. All is sincerely appreciated. We acknowledge with sincerest appreciation the following: LaGrange, Ga. — \$50; Kennewick, Wash. — \$25; Leontes Mills, Pa. — \$100; Houston, Tex. — \$200; Cable Ridge, Mo.—\$50; Hillcrest, Brookhaven, Miss. — \$25; Mt. Grove, Mo. — \$50; Anonymous, Pomona, Calif. — \$10. Total: \$510. God bless you all.

We now are in need of a preacher's coming here to help us. If there is a congregation that would be interested in helping us support one here would you please correspond with us? — Wm. W. Martin, 1133 Prince St., Grinnell, Iowa 50112.

TO WHOM IT MAY CONCERN

Be it known that Brethren W. R. (Bill) Harmon and E. J. Smith, Jr., once recognized as faithful leaders in the Garden's Edge congregation, Wichita Falls, Tex., are no longer so recognized. Their names have been replaced in the church directory by the following: Ted M. Warwick and Leo Cook. —C. W. Carson, 3136 Manchester, Wichita Falls, Tex.

PUBLIC DISCUSSION

Brethren Ellis Lindsey and John Staley began a four-night discussion July 24, 1967, near Cameron, Tex. Brother Staley affirmed the drink element in the communion is to be fermented; Bro. Lindsey denied. Bro. Lindsey did a wonderful job in the debate. He handled the truth real well. I believe most anyone could see that Bro. Lindsey had the truth. Both speakers conducted themselves in a Christian manner. Bro. Cyrus Holt moderated for Bro. Lindsey, and I sat at his table. Bro. Wesley Ballard moderated for Bro. Staley and Bro. Strickland sat at his table. — James R. Stewart.

MARRYING OUTSIDE THE CHURCH

There is no relationship that is as intimate and that exerts as much influence as the marriage relationship. Marriage effects every other relationship to the extent that success or failure in that endeavor is determined by the success or failure of the marriage. The choosing of a companion for marriage is of the utmost importance because the marriage contract is dissolved honorably only by death. Whether or not your son or daughter goes to heaven will probably be determined by the companion selected. In spite of all this, many young people marry those who are not Christians, those who are outside the church. Alvin Jennings published the following facts and figures con-

cerning 49 marriages between Christians and those outside Christ.

28 of the Christians left Christ and the church; this is more than 50%.

21 of the 49 Christians remain true to the Lord; but 12 of the 21 never convert their companions to Christ, and live in a religiously divided home with no assistance in spiritual upbringing of their children.

9 of the 49 convert their companions to Christ.

THE TRUE CHRISTIAN can find **TRUE HAPPINESS** only in the home where both husband and wife are Christians. — By Foster L. Ramsey, via Gospel Visitor.

NEWSLETTER FROM SCOTLAND

On Sat., Mar. 18, Bro. D. Dougall united Bro. John Colgan and Sister Pat Hart in holy matrimony in the meeting place of the church at Tranent. We pray our young brethren find great happiness in their new state. On Wed., Mar. 22, the church at Dennyloanhead rejoiced at the addition to her number by baptism of Sister Margaret Weir. We trust she will long be spared to serve the Lord. Bro. Gerry Fox and Sister Agnes Watson, both of the church meeting at Wallacestone were united in marriage by Bro. D. Dougall on Sat., Mar. 25. We pray God may richly bless their combined efforts in His service to His own glory. We are delighted to report that Slamannan Dist. churches have decided to put a second evangelist on the field. He is Bro. Paul Jones from Birmingham. We are sure God will bless this effort to increase the laborers in His service. He will commence his labors when his obligations to his present employers are fulfilled. On Sat., April 15, the church at Blackridge held their annual meeting. About 140 brethren were present to hear inspiring messages from Brethren W. Mair, Buckie and E. Jess, Dalmellington. There is no doubt those present were richly blessed. Bro. Tom Nisbet again underwent an operation, but now seems to be doing well. We pray that he will be blessed with a full recovery.

The church at Newtongrange launched a campaign for Christ during April, the climax of which had Bro. Leonard Morgen, Hindley preaching each night from the 22nd til the 30th; great interest was aroused. On Sunday the 30th, 2 souls, a woman and a young boy confessed their faith in Christ and followed their Lord in baptism. Much effort and great expense went into this campaign and we are hopeful and prayerful that the good seed sown may yet spring forth to the eternal praise and glory of God.

Bro. David Dougall has just returned from a month's labors with the church at Cleveleys, Blackpool. Much work was again put into this effort and while no baptisms can be reported, two brethren were restored to their first love. The church at Haddington report three additions by baptism, all young women. We pray that they will be richly blessed in their tender years in Christ. The church at Peterhead also report that a young woman obeyed the call of Christ and put on her Lord in baptism.

The meeting of the Slamannan Dist. churches was held on May 20th at Dalmellington. The subject was "Is the N. T. Church Complete Without Elders, and What Is Their Authority?" The meeting was led by

Bro. Ian Davidson, Motherwell and Bro. W. H. Allan, Newtongrange, and there is no doubt all were greatly benefitted and enlightened by the observations of the able brethren present. —James Grant, 45 Kirkwood Ave., Redding, Falkirk, Stirlingshire, Scotland, (Submitted by Bro. James Orten).

LOVE

By Juan Rodriguez

We open our Bibles to the first letter of the apostle Paul to the Corinthians, chapter 13, and we read verses 1 thru 3. As it seems by reading this epistle, the church at Corinth lacked hardly any quality, but they were very poor in love, and the Holy Spirit declared through the apostle that if one has not love, he has nothing; and if he has love, though he may be lacking other qualities, he has that which is of greatest value. Where love is lacking, all is vain and empty.

In verse one, Paul for a moment imagines himself to possess the gift of speaking with the tongues of men and of angels; however, he says that a gift like this, not accompanied by love, is only an exercise of no value. He tells us further that a man of much talent but without love is no more than sounding brass or a tinkling cymbal. Though we have the tongue of the most learned orator, but with all, if we have not love, it serves us nothing.

In verse two, Paul again imagines himself to possess gifts, to understand all counsel of God, to be able to impart truth profoundly, to exercise all faith imaginable, and the gift of prophecy. Nevertheless, though possessing all this, if lacking in love, he is nothing.

We read in verse 3 of two things mentioned: the distribution of that which one possesses, and the deliverance of oneself to be burned, signifying the absolute sacrifice of life and property. Paul imagines himself to be making this sacrifice, saying at the same time that if these acts are not moved by love, they avail one nothing.

Love—without it, all is lost; with it, all is gained!
—Hidalgo No. 130, Lomas de Tampizuito, Garza Garcia, Nueva Leon, Mexico

WHAT IS A DENOMINATION?

The following acceptable definition has been given: "A denomination is a religious organization LARGER than any local church, but SMALLER than the whole church." Let us analyze that for a moment. A denomination is SMALLER than the whole church. Why? Because no denomination even claims to have all Christians in it. I am speaking of the denominational viewpoint. All denominationalists say that there are Christians in all other denominations—saved people in all denominations. Then a denomination is SMALLER than the whole church. The whole church is made up of all the saved in the aggregate. Since no denomination claims to have all the saved in it, by its own admission a denomination is SMALLER than the whole church. But the denomination is LARGER than the local church. Why? Simply because it takes all the churches of one faith and order to make up any one particular denomination. Now, help me preach—you just think of the one you belong to; if it is Methodist, Presbyterian, Episcopalian, Baptist, or what—that particular denomination is made up of all the churches of

that particular faith and order. The Methodist church is made up of the Methodist churches, of one faith and order, tied into the General Conference. The Presbyterian denomination is made up of all Presbyterian churches of one faith and order, tied into the General Assembly, or the Synod. The Catholic denomination is made up of all Catholic churches the world over, tied into the Vatican head. So, a denomination is made up of all the local churches of that faith and order. Then a denomination is LARGER than the local church, but SMALLER than the whole church. But the New Testament uses the word "church" only in the aggregate sense, and the local sense; the general sense, and the limited sense. The denomination is too SMALL to be the church in the whole sense, and is too LARGE to be the church in the local sense; it is therefore not THE CHURCH in any sense. It is both too SMALL and too LARGE to be THE CHURCH—too LARGE to be THE LOCAL CHURCH, too SMALL to be THE WHOLE CHURCH, both too LARGE and too SMALL to be scriptural. There is no scriptural, Bible, New Testament idea of a denomination. THE CHURCH does not exist in denominationalism. Denominationalism does not exist in THE CHURCH. Denominations are human fraternities, alien institutions.

—Foy E. Wallace, Jr., "Bulwarks of Faith," Vol. 1, page 207, 208. (The above was copied from the Nov. 14th bulletin of the Winnetka Ave. C. of C. Canoga Park, Calif. with emphasis by E. H. Miller).

OUR DEPARTED

Riggs—Bro. Frank Riggs of the Benton Ave. congregation Springfield, Mo., was born Nov. 16, 1892 and departed this life very suddenly and tragically in an automobile collision July 22, 1967. Frank was returning from a fishing trip with a friend when a huge truck jack-knifed and hit them head on. He was killed instantly. Surviving are his wife, Angie; one son, two daughters and several brothers. Services were conducted from the Greenlawn Funeral Home, with burial in the Greenlawn Memorial Gardens. The writer, assisted by Bro. Jack Cutter, conducted the service.

—Ronny Wade

Fox—Bro. Joseph Fox was born April 15, 1896 in Webster Co., Mo. He departed this life July 29, 1967, at Okla. City. Bro. Joe was married to Bessie Willis, July 28, 1914 at Wynnewood, Okla. To this union 2 daughters were born. He obeyed the gospel when 21 years old. He was affectionately known as Grandad Fox in his neighborhood and to us in the church. Bro. Joe's aim was to help someone along life's way and by his good life he leaves many friends and relatives who will miss him very much. The writer spoke words of comfort and warning to those present.

—R. B. Roden

Frentrup—Bro. Ben Frentrup, 226 Glenoak Rd., San Antonio, Tex., was born Sept. 23, 1920 in Austin, Tex. He passed away suddenly Aug. 17, 1967 at the age of 46, in San Antonio, Tex. He was baptized by Bro. A. R. Osteen, Dec. 10, 1939. He was married to Amy James, July 26, 1941; to this union 2 children were born, Joanna and Keith. He served 2 years, 1944-46, in C. P. S. camps, and helped write the article concerning boys' participation in being objectors to war

in the OPA. He was a member of Glendora Ave. congregation, San Antonio, Tex., and preached all over the U. S. He was faithful until death. The service was conducted by Bro. Fred Kirbo at McClaugherty Funeral Chapel; interment was at Austin's Capitol Memorial Cemetery. He leaves his wife, 2 children, 2 sisters (one of whom is Sister C. O. (Elsie) Etheridge), mother, 2 brothers and numerous nieces and nephews. (We are indebted to Ben's widow, Amy, for the obituary. I considered Ben my friend, and even though we did not always agree, this did not in any way mar our friendship and respect for each other. God bless his memory. To Amy, the children and the Frentrup and James families we extend our sincerest sympathy. —Don McCord)

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden (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.

—Gary Don Baker, 417 N. College, Edmond, Okla.

—Melvin Baker, Jr., Gen. Del., Edmond, Okla.

—Jerry Dickinson, 13378 Knollcrest, Houston, Tex.

—Roger Leon Owens, Rt. 5, Box 37, Neosho, Mo.

—Richard N. Mo. Baze, Rt. 1, Box 35, Midland, Tex.

—Fred Roland Shehee, Rt. 1, Daleville, Ala.

—William Oxner, Jr., 4002 N. Fontana, Tucson, Ariz.

—Dan Lay, 7844 Rancho Fanita Dr., Santee, Calif.

CASTING STONES (John 8:9) —

(Continued from page one)

be natural to be unmerciful and intolerant, but this does not justify it. We exhibit second-mile Christianity when we lay aside the stones of unmercifulness and intolerance. This is not natural, granted, but neither are many things that we must do as Christians, such as, for a good example — "love your enemies and pray

for them that despitefully use you and say all manner of evil against you."

In an indictment against the Pharisees, Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not leave the others undone" (Matt. 23:23). Jesus indicated that no part of the law was to be emphasized at the expense of another. He said judgment, mercy and faith were all very important things that had been completely neglected; when we display an attitude of unmercifulness and intolerance, we neglect these things. Other things can not be neglected either, but these weighty matters can not be either. Christ called the Pharisees "hypocrites," "serpents," and a "generation of vipers" in Matt. 23:33 because of their unmerciful and intolerant attitudes. They were in reality "blind leaders of the blind" — a better title was never coined to fit some of today's masters at "casting stones" at their brethren.

Brethren, let us get the message. Christ condemned the Pharisees in essence for unmercifulness and intolerance. They did not seem to know what these things were. We need to realize that to fail to have mercy makes it impossible for the Lord to be merciful or tolerant toward us. He said, "Blessed are the merciful for they shall obtain mercy" (Matt. 5:7). In these intolerant and unmerciful times we need to bear in mind the lesson drawn from Matt. 7:1-2: "Judge not that ye be not judged. For with what measure ye mete it, it shall be measured to you again." Christ said concerning offending our brethren: "— but whoso shall offend one of these little ones which believeth in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6). Beware of casting stones!!

—7844 Rancho Fanita Dr., Santee, Calif. 92071



Herman Fink, Box 141, Alma, Kans. 66401, Aug. 12—Here is our renewal. Keep up the Good work, as the paper gets better all the time.

L. H. Frizzell, 1208 E. Indianola, Wynnewood, Okla., Aug. 15—The church here is going forward; we have a meeting starting Sept. 1, lasting 10 days. Here is our renewal.

Hugh Milner, 2220 Hawthorne, Middletown, Ohio 45042, Aug. 3—We at the West Chester congregation are still in the fight with the Lord as our guide, counselor and strong support. We enjoyed Richard and Joy Nichols, a fine Christian couple. Richard is a very able teacher and worker. Here are 3 subs.

Claude Collins, 1594 Austell Rd., Marietta, Ga. 30060, Aug. 28—We have certainly been edified by the able

preaching of the gospel by Bro. Wayne McKamie. Our new building is finished except for a few minor details. We greatly appreciate the help we received from other congregations. We invite all who come this way to visit us. Here is our renewal.

James R. Stewart, 2619 Colcord Ave., Waco, Tex., Aug. 14—The church at Circle Rd. is doing fine. We were glad to have Bro. Bill Roden in our home and to hear him give a wonderful lesson. We visited 2 nights of his meeting at Sand Grove, Tex.; there were good crowds, and interest and he did some wonderful preaching. We also attended the Lindsey-Staley discussion mentioned elsewhere in this issue.

Cleo Gatson, Rt. 1, Box 116, Spearsville, La., Aug. 18—The church in Farmerville is getting alone fine. July 7-21, Bro. Cicero Goddard preached in our meeting; 1 was baptized, and 3 came from digression. Bro. Goddard is an outstanding gospel preacher. He planted the truth in Farmerville; we baptized 2 July 23, and 2 on Aug. 6.

Ray Roe, Stroud, Okla., Aug. 8—We had very good attendance at our meeting; Bro. R. B. Roden did his part, and some of his best preaching. Though no visible results, we feel everyone was edified. We are grateful for visitors from Okla. City, Tulsa, Okemah, and Stidham. The James Morgan family from near Tahlequah was of much help. We say thank you to all, and come again.

Donald Brittain, 8539 Ramona Ave., Bellflower, Calif., Aug. 15—Recently, Aug. 4, 5 and 6th, I had the privilege of attending a meeting at Sanger, Calif., for our young people. I believe meetings of this nature to be inspiring to all who attend. The next is at Ceres, the second week-end in Oct. I have had the opportunity lately of speaking at Montebello, N. Hollywood, and Lynwood, all in Calif.; next Lord's day, I will be at Lompoc. I am grateful for these opportunities. I ask your prayers.

Rodney R. Ross, 1204 Oak St., Apt. A, Duncan, Okla., 73533, Aug. 13—Paul Nichols' meeting here was very edifying and uplifting to all. It was the first time I had worked with Paul during a meeting. Needless to say I learned much from him. Recently I spoke at Oklahoma City, 21st Street. Last Friday night we began a study designed to improve our teaching. On Aug. 6 Bro. Orvel Johnson spoke for us. We enjoyed meeting him. Pray for the work here as it continues.

Tom E. Smith, 302 Phillips, Healdton, Okla., Aug. 15—We have just closed a ten-day meeting 5 miles north of here within 2 miles of where I held my first meeting 51 years ago. We had good attendance and everyone seemed to enjoy the old-time open air meeting; while we had no responses, we had good interest, and we trust we made contacts that will bear fruit. East Healdton and Graham sponsored the meetings and we are grateful for their cooperation, as well as other visiting congregations.

R. B. Roden, 112 Kelly Dr., Moore, Okla. 73060, Aug. 19—We are at Lexington, Okla. now with good crowds; we are thankful. Our meeting at Sand Grove, Tex. was well attended. We enjoyed having Bro. James R. Stewart and wife and Bro. Lindsey from Waco. We also appreciated cooperation from Hoyte. I look forward to a meeting at Hoyte, Sept. 8-17. I go to Visalia, Calif. in Sept., then back to Okla., and hold a meeting at Sulphur in Nov. Do pray for us in the work. Here is a sub.

Jim A. Canfield, Rt. 1, Box 87, Marion, La. 71260, Aug. 14—The church is moving along nicely with the newly baptized believers in Christ; 11 precious souls were baptized into Christ's church. The church at Farmerville is doing fine, thanks to Christ our Saviour. Sept. 22, Lord willing, I will go to St. Louis, Mo. Bro. Goddard discussed this work with me; he could not do it due to other commitments. With the support I am getting, I will do what I can; I will have to wait and see. The church at Memphis continues to grow in the Lord. Pray for me and mine.

Ronny F. Wade, Box 3636 Glenstone Sta., Springfield, Mo., Aug. 6—Since last report, we have held meetings at the following places: Hillcrest, near Brookhaven, Miss.; Lees Summit, near Lebanon, Mo.; and Claxton, near Competition, Mo. All were enjoyable and profitable in many ways. Presently we are looking forward to meeting at Strong, Ark., Aug. 13-20, Norman, Okla., Aug. 25-Sept. 3, and Cassville, Mo. Sept. 24-Oct. 1. We enjoyed the good fellowship and spiritual uplift at the Sulphur meeting again this year as usual. Our new building here in Spfd., is just about finished, and we are looking forward to meeting in it. Regards to all the faithful everywhere.

Elbert McAnear, Jacksboro, Tex., Aug. 8—We at the congregation here are doing well. Brethren Joe Shawn and F. N. McAnear of this church are both able to bring a good lesson. We have two families who come from Mineral Wells, about forty miles away and 2 families come from Weatherford about 50 miles away. We have Bro. Doug Woolsey once a month, and Bro. Gene Head every other month; they come from Ft. Worth. We were at the Sulphur, Okla. meeting this year; it was our first and so very much enjoyed. We had a good meeting with Bro. Bill Davis of St. Albans, W. Va. Here are 17 renewals. We surely do enjoy the *Old Paths Advocate*.

Bonnie B. Cayson, 1993 Burn Ham Ave., Memphis, Tenn., Aug. 20—We are home now after being at Walterboro, S. C. where we met new and old friends in the Lord. Brethren, this is a ripe field ready for harvest. We need someone there to help. We were happy to have visiting Christians from Greenville, S. C. We preached a week-end meeting at Batesville, Ark.; indeed it was a time of rejoicing in that one precious soul was baptized into Christ. We attended one night of Bro. Wayne McKamie's meeting at Marietta, Ga.; he preached a wonderful sermon. Bro. J. W. Kornegay will conduct a meeting for the N. Willett St. congregation in Sept., the Lord willing. May the Lord continue to bless all is our prayer.

Elmer H. Stamper, 2761 Vendome St., Pontiac, Mich. 48053, Aug. 7—We at Milford are doing very well. We just closed a meeting with Bro. Alton Bailey; it was a wonderful success. There were 9 restorations; attendance was wonderful throughout. Surrounding congregations cooperated well. Bro. Larry Lay accompanied Bro. Bailey and taught in the four congregations nearby. We closed a wonderful meeting at Birmingham, Ala., July 23 where we had good attendance with 2 baptisms. I enjoyed working with Bro. Paul Walker; my heart is sorely saddened over the loss of Bro. Robert A. Berry. They suffer a heavy loss in his departure. He was a warrior for the cross of Christ; his influence will linger long.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga., Aug. 15—After leaving the Sulphur, Okla. meeting, we preached at Norman, Okla., July 5 where one was baptized; we then were at Washington, Okla., July 7-16 for a very inspiring meeting; 1 was baptized. We enjoyed very much our stay in the home of Bro. Miles King. We then came back to Greenville, S. C. for a week-end; July 30-Aug. 6, we were in Milford, Mich. where 10 confessed faults. It was very enjoyable having Bro. Larry Lay with us this summer. He is studying hard and doing well. He preached about 3 services a week while with me. I understand Bro. Lay will be open for meetings after Jan. 1968. I do not feel you would be disappointed by having Larry for a meeting or extended work. Pray for us and our efforts for good.

Paul Walker, 4340 69th St. N., Birmingham, Ala. 35206, Aug. 18—Death took Bro. Robert Berry from us recently. He was an elder of this congregation and a good, kind, Christian man. Last week, I continued a gospel meeting at Napoleon, Ala., which had been started by Bro. Arthur Wade, but who was later called away because of the illness of his mother-in-law. I certainly enjoyed the meeting. Recent visits with preaching brethren E. H. Miller, Alton Bailey, Wayne McKamie and John Fisher have been enjoyable. Chapel Grove, our home congregation, began services in their new building last Sunday. The Birmingham congregation, I feel, is making progress. It is a pleasure to be associated with such wonderful Christians. The news of the death of Bro. Paul Mackey left us sad. He was a good man.

Tommy Shaw, 1204 Grandview Gardens Courts, Florissant, Missouri 63033, Aug. 21—Recently I held a meeting at Delta, Colo., which concluded without visible results. The brethren at Delta have had several factors hindering the Cause there, but they keep working. We were happy to see Bro. Orville Smith at one service during the meeting. Yesterday we were greatly encouraged here at St. Louis by the baptism of three sincere people into Christ. We hope they are the first of several from that particular family who will obey the gospel. We have lost a good worker for our Lord in the passing of Paul Mackey. He was a true optimist. His enthusiasm was contagious. He had the ability to pick you up when you were in the depths of discouragement and get you started again at the task of winning souls. His cheerful attitude brightened the lives of his

associates, and, as was said of another such personality sometime in the past, "He never made anyone sad until he went away."

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif. 93306, Aug. 15—The meeting at Duncan, Okla. closed July 16. Bro. Rodney Ross is presently working with this congregation. It was a pleasure working with him as well as others there. July 19-26, we were with the brethren at Huntington, W. Va. We had excellent crowds and interest, and we certainly appreciated the cooperation of other congregations in the area. There were eight confessions, one baptism, and one restoration. Next we were at West Plains, Mo., July 28-30, for a short week-end meeting and dedication of their new building. The meeting house is nice and attractive and was sensible and realistic in cost. Bro. Clovis Cook also assisted them in this short meeting. This is where Bro. Arthur Wade is presently working with this congregation which he helped establish. Aug. 4-13, we were at Dallas, Tex. (Boulder Drive). We had an enjoyable meeting, which resulted in two baptisms. Next we go to Odessa, Tex. (Aug. 18-27) and then back to Bakersfield. The Lord willing, Oct. 6-15, I am to be at Springfield, Mo.; Oct. 16-25, Kansas City, Mo.; Oct. 27-Nov. 5, Fredrick, Okla.

Cicero Goddard, 3229 E. 116th St., Cleveland, Ohio 44120—We are now in Kansas City, Mo. for a few days; we then return to Cleveland, Lord willing. The Lord has blessed our efforts this summer. We were in Farmerville, La. for 12 days; baptized one lady in her late 70's. Three came from the cups and S. S. brethren and made confessions; then to Miss. with Bro. Robert Adams where 7 were baptized. We then went to Samson, Ala. where the work continues to grow. The work in Andalusia, Ala. is at a standstill due to a brother taking a job on the police force; we got that straightened out, the brother quit the force. We have great faith they will grow now. We then went to Fla. and baptized 2. We were in Detroit, Mich. for 2 days to discuss the eldership. It was a pleasure to work with Brethren Edwin Morris and E. H. Miller; the discussion was carried out nicely. It was profitable even though we were not able to reach complete accord on the qualifications. Much good I believe was done.

Edison Thompson, Rt. 1, Box 205, Maitland, Fla. 32751, Aug. 3—We at Longwood have almost completed painting and replacing pews in our meeting house; it is a beautiful place to assemble. July 22-30, I was at Florala, Ala.; we had wonderful crowds and excellent support from other congregations in So. Alabama. Two confessed faults and the church seemed spiritually uplifted. I felt honored and humbled at their invitation to return next year. Lord willing, we will be at La Grange, Ga., Sept. 30-Oct. 8; we invite all who can to attend, and look forward to working with Bro. Miller. Nov. 23-26, the congregation here will have a meeting at Thanksgiving with Bro. Barney Owens the principle speaker. If you have wanted to visit Fla., this is your chance; the oranges will be ripe, the children will have a short vacation from school. We look forward to this meeting that something might be done to advance the

Kingdom of Christ on the earth. If you need further information, please contact us. Please make plans to attend.

F. H. Lichapa, Namphungo church, Thuchila Postal Agency, Malawi, Africa, July 30—I am eager to tell you that the work here is progressing well; it is now going as far as the northern part of Malawi. I met a Bro. Judd, a digressive preacher who tried to intimidate me when I would not agree to follow him; he even threatened to take me into court. He said he did not like for us to come into the north, whereupon I told him I did not know that there were boundaries preventing our preaching the gospel of Christ. I left the north, leaving behind several converts, having reported matters concerning Bro. Cryer and Bro. Criswell to the brethren. I returned north with Bro. Cryer; we returned with Bro. Nijuenda. He is a man of considerable ability. He is now translating Bible courses and tracts into the northern language. The political situation here is such as to favor the progress of the Lord's work. Please, we need your help so that we can continue the work of the Lord which is lighting this country of ours.

Richard Nichols, 10791 Lemarie Dr., Sharonville, Ohio 45241, Aug. 16—The meeting with the Circle Rd. congregation in Waco, Texas was most enjoyable. It was our first time to be with the congregation but some of the members are old friends. The meeting closed with one baptism. We were glad to hear that Bro. Ellis Lindsay took his stand for the truth and denounced all false doctrine and practice making a full statement of these things the Wed. night after the meeting closed. Again at the Fourth of July meeting in Sulphur, Okla. he boldly acknowledged these errors for which he is to be commended. The annual camp meeting was inspirational and we are looking forward to next year's meeting. Last Lord's day we closed a wonderful meeting at Jerusalem, Ark. with four being baptized and two confessing sins. The Lord willing we will be back with these folks next year. Our next meetings are with Memphis, Tenn. (Winston Rd.) and Washington, Okla. At present we are home again for a short time working with West Chester. Please pray for our work.

Orville Lee Smith, 2337 Byrd Dr., Rancho Cordova, Calif., Aug. 22—Our work ended in the Modesto and Escalon, Calif. area in June. We enjoyed working with these brethren very much; they treated us royally. I am thankful to know that there are brethren who will stand firmly for the truth and who will stay behind and help the preacher who stands firmly for the truth. These brethren are solid and strong in the faith of Christ. May the Lord bless them! This summer I held a meeting at West Chester, Ohio with 4 confessions of faults; one at Walnut Grove, Ky., with 4 baptisms and 3 restorations; one near Joplin, Mo., at Burkhart, with 2 baptized. We had tremendous crowds at Burkhart; one night our crowd was estimated at about 225. I had a public discussion with Bro. Otis Johnson on evangelists and their being supported by the churches. We proved emphatically by the Bible that there are evangelists functioning in the church today as a necessary

work and that the churches are to support them. Those truths are still standing; Bro. Otis was unable to tear them down. We are now laboring with the 64th St. congregation in Sacramento, Calif. Pray for us in the Lord's work. Please note our new address; our phone number is 635-4866.

Tom Lehmann, 11417 Post Hill Place, Lakeside, Calif. 92040, Aug. 15—Since last report, I have preached at the following places: Chickasha, Okla.; 12 Pole, West Va.; Houston, Mo.; and Fort Worth, Texas. I am still traveling with Bro. Paul Nichols. It has been an uplifting summer to be able to meet so many more Christians and preach at places I've never been before. I am thankful for men such as Paul, who will preach the truth boldly, rather than beat around the bush and white-wash the teaching of God's word. I feel that I have learned much from Paul this summer, but if I have learned nothing else, I have found that I must preach the truth without fear of being rejected by weak brethren who cannot stand to have their toes stepped on. I love the truth of God's word, and as I see needs arise in the Church, I plan to do my best to preach on those needs. I am not a person with a vocabulary of large words that many cannot understand, my lessons are not filled with words that we exclude from our everyday language, but they are filled with scriptures to prove those things which I teach. I plan to start my meeting in Neosho, Mo. the 25th of this month. The Lord willing I will go into the field full time next Feb. (1968). I need appointments to fill and I want to keep busy in the Lord's work. I will accept meeting work and do personal work anywhere in the brotherhood. Please remember me in your prayers and in your plans.

Ellis Lindsey, 4600 Cole Ave., Waco, Texas 76710, Aug. 13—On August 4th, I had the distinct privilege of ordaining elders in the Circle Road congregation in Waco. Brother James R. Stewart and my father, Dail H. Lindsey, were appointed. I have never known two men more capable in manifesting a Christian attitude, even under pressure. Of course, Brother Stewart is widely known for his evangelistic work spanning nearly fifty years. I believe the church here is showing indications of much improvement. I recently (July 24, 25, 26, 27) conducted a four-nights' debate with Brother John Staley on the wine question at the Marlow community building near Cameron, Texas. I represented the Hoyt congregation. Brother Staley, also of Waco, had issued challenges for debate over Radio KMLL, Cameron, and said no one would debate him. My task was affirming that the "fruit of the vine" is grape juice; his, that it was fermented wine. Following the debate, several wine brethren expressed interest in visiting with me. Brother Stewart was welcome at my table. Bro. Staley and I are having a written debate of the same subject for publication, because the issue is so hot in this area. Remember to pray and believe. You shall receive.

Larry Lay, 7844 Rancho Fanita Dr., Santee, Calif. 92071, Aug. 31—As the summer ends I thank the Lord for blessing me so. During July I had the privilege of traveling and studying with Bro. Alton Bailey. I at-

tended the meetings he conducted at Washington, Okla., and Milford, Mich. I stayed in many homes this summer and the hospitality in each was certainly appreciated. They are too numerous to mention individually but I want to take this opportunity to say it has done me much good to be associated with so many wonderful people. During the course of the summer I have preached at the following places: Ft. Worth, Tex. 6-25; Sulphur 6-29, Wynnewood 7-2, Washington 7-5, Oklahoma City (Capitol Hill) 7-9, and Norman, 7-12, all in Okla. While in the South I preached at La Grange, Ga. 7-19 and Marietta, Ga. 7-23. During my stay in the northern states I preached at these places, all in Michigan; Flint 7-30, Detroit 8-2, Pontiac 8-6, and Milford 8-6. I conducted a very enjoyable weekend meeting at West Monroe, La., August 11-13. The last places I have preached this summer were Ft. Worth (Beach St.) 8-20, and El Cajon, Calif. 8-27. I will close out this summer of work by conducting a meeting at Norco, Calif. Sept. 3-10. Please remember me in your prayers.

E. H. Miller, Box 538, LaGrange, Ga. 30240, Aug. 15—Since my June report, wife and I enjoyed a good meeting at Greenville, S. C.; the attendance was good and 2 were baptized. My next was at Milford, Mich. where 2 were baptized and 2 were restored. The study in Mich. concerning elders and deacons was indeed an enjoyable one; many attended, and I think all enjoyed it; I hope much good was done. We certainly need more study and teaching on that subject. Wife and I were at Fruitland, near Bowie, Tex., July 30-Aug. 6; another good meeting was enjoyed. Dallas, Ft. Worth, Graham, Jacksboro and Wichita Falls were represented. The last day of the meeting a long distance call informed us that Bro. R. A. Berry, the last of the 3 elders at Birmingham, Ala. passed away suddenly; we left after the morning service as I was to conduct the funeral the next afternoon. Bro. Berry will be missed by the Birmingham brethren for a long time; he worked for the Lord and had the love and respect of all who knew him. We heard Bro. Wayne McKamie twice at Marietta, Ga.; Bro. Arthur Wade once at Napoleon, Ala.; Bro. Paul Walker twice at Napoleon, and Bro. E. H. Stamper twice at Birmingham, Ala. The work here at LaGrange is pressing forward. Bro. T. E. Thompson of Maitland, Fla. will be with us Sept. 30-Oct. 8, for our third meeting of the year. Aug. 20-27, wife and I will be at Walterboro, S. C. This will be their first meeting since Bro. Alton Bailey converted the digressive congregation there last year. There is no digressive congregation there now; they gave up cups and classes and accepted the Bible way all the way when they saw the truth. May God help more to see the truth as the light of the glorious gospel of Christ shines forth unto them is my prayer. Here are 4 subs.

It takes a good man to find a good man, to appreciate a good man.

Life's richest blessings—sunshine, rain, truth, salvation—are free. But, in order to enjoy them, you must appropriate them.

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. XXXVIII

LEBANON, MISSOURI, OCTOBER 1, 1967

No. 10

THE HOBBY RIDER — WHO IS HE?

By Ronny F. Wade

The above question could be answered in many ways, depending upon whom you ask. To a Methodist, it would be the man who insists upon immersion as the only scriptural mode of baptism. To the Baptist, it is the man who insists upon the necessity of baptism, and who, in his words preaches "water salvation." To many "Church of Christ" people, it is the man who opposes colleges, orphan homes, cooperative efforts such as the Herald of Truth, Bible classes with women teachers, and individual cups. And as strange as it may seem, regardless of your position on the afore mentioned topics you are probably accused by someone of being a hobby rider. Many no doubt use the term simply to vent their wrath against certain people. It is much easier to call a man a hobby-rider than it is to answer his arguments. And because of the stigma attached to the term, many people will have nothing to do with the man because they have been taught that all hobby-riders are bad. Sometimes in an honest effort to defeat and discredit the hobby-rider, he is unjustly and wrongly accused of believing things that he does not believe. This is bad. Even if the man is wrong in his teaching we have no right to accuse him falsely.

Before going further, however, I should like to give a dictionary definition of the word hobby. Funk and Wagnall say that a hobby is "a subject or pursuit in which one takes absorbing interest." Hence when honest and sincere people see others going beyond the limits of Truth on any subject, if they love truth and the souls of men they will cry out against this departure. On the other side, those who are involved in the departure are quick to cry back, "Don't take our liberty, you are just a hobby-rider." Then charges and counter-charges fly and sooner or later division is the result. We are of the opinion that preaching truth and exposing error does not make one a hobby-rider. We do admit that many times men are indiscreet in their selection of topics and "run certain subjects into the ground," so to speak. The wise teacher will not dwell all the time on one theme. However at times he may need to emphasize certain topics more than others to meet a need. This does not make a man a hobby-rider either. In fact we are convinced that there are no real hobby-riders. If a man teaches the truth, surely we would not accuse him of being a hobby-rider. And if

(Continued on page 9)

"JESUS TAUGHT THEM, SAYING"

By Edwin S. Morris

Jesus in the sermon the mount taught many invaluable truths that we would like to notice at this time. In Matt. 4:4 Jesus taught them:

(1) **Man Shall not live by bread alone.** In this verse these words "it is written" are the first upon record that were spoken by our Lord after his entrance into His public ministry; it is significant that the first word spoken by Jesus is a declaration of the authority of the scriptures. Jesus made the word of God His rule of authority; He alleged the scriptures as things undeniable even by the devil himself. Jesus taught that man shall not live by ordinary visible food alone; other things are far more necessary to true living. To create bread out of stones (vs. 3) contrary to God's will and in obedience to Satan would be to die, not to live, and it was for this reason that the devil tempted him to do it. In Deut. 8:3 we read "and he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." In sending the manna to the hungry Israelites, God taught them that the true bread was the bread from heaven. Jesus applies this truth to Himself; His true bread was to do the will of His Father. Today we have true bread when we do the will of the Father by doing exactly what He says. Moses says that the Lord humbled the people, and fed them with manna, an unusual kind of food, that they might learn that man did not live by bread alone, but that other things supported life. What a dear lesson many need to learn today that the Spiritual is far more beneficial than the temporal.

(2) In Matt. 5:9 Jesus said, "Blessed are the peacemakers." This is in wide contrast to the worldly kingdoms; they are maintained by strife and war; the kingdom of God is a peaceful kingdom; its citizens are "peacemakers." The peacemaker is one who loves God and man and utterly detests, abhors, and abominates all strife, wars, and dissensions. It is those who use their influence to reconcile opposing parties. In Gen. 13:8, Abraham sought that peace might continue between him and his nephew Lot by separating into different localities. Notice his words: "And Abram said unto Lot, Let there be no strife, I pray thee, between

(Continued on page 9)

IS THERE NO ANSWER?

By Preston C. Brown

Is there no answer to the problems the church is faced with that we as brethren in Christ cannot find a common basis of agreement? A way to receive one another in every good work? Is there not some way in which good works may be done without causing fear for truth, or division, or occasion of stumbling, or offense to anyone? Is there a way which would bare no possibility of apostasy and present no danger to the simple congregational activities and form of government of the New Testament Church? Isn't there a way that would guarantee truth, assure peace and fellowship among brethren, and preserve and promote the church of the Lord in every respect? Is there a way in which we could all edify and increase rather than incriminate one another? The answers to these questions may be found in just how badly we brethren of varying convictions, the country over, want to see peace, harmony, and fellowship prevail in the church? Just how much do we all want to prove our faithfulness to the Lord in obedience to His simple commands touching these things? Do we hunger for it with enough longing to work at it seriously, to sacrifice personal love and own opinions if we find we are wrong, and be willing to lay aside some of our own determinations as we ought, if need be, to achieve it?

Each man must answer these great questions for himself and take care that they be answered pleasingly to his Lord. The situation in the brotherhood does not have to continue as it is today. Does anybody believe it has to continue, that it is hopeless and incurable? Without doubt the overall picture is not pleasing to the Lord, not meeting His aims, desire, and prayer for His disciples (1 Cor. 1:10; John 17:20-21). Shall such a condition be permitted to continue? Ought there not rather to be an all-out effort toward eliminating these problems that have brought so many heartaches to God's people?

What is greater than the Kingdom of God? Do we not believe that the work of Christ is too great on earth for a divided brotherhood? Nothing is greater than the unity, spread and preservation of the church; therefore, without corruption or compromise of God's truth, God-fearing, truth-loving, peace-seeking, spiritually minded brethren can set ourselves to seek nothing greater today. The kingdom must not be divided; it cannot be divided except somewhere the greater be exchanged for the lesser.

Our present course has not and will not achieve unity. On the contrary the breach becomes wider and wider. The records of recent years abundantly confirm this. The pronounced disagreements already existing in many brotherhoods cannot fail to end in complete unhappy, dissipating, soul-destroying, God-condemned division if the pursuits continue in their present manner. It is time for a change in these matters, time for all of us to center our attentions on a cure.

There may be such a way; I believe there is, and if there is, how pathetic and inexcusable if we do not strive to find it. Who would not give it his support? This is the type of thing the scriptures enjoin us to follow. Rom. 14:19—"Let us therefore follow after the things which make for peace and things wherewith one may edify another." Indeed, that way might call for

adjustments personal and otherwise, but with this one prevailing and compelling thought in our heart—**THE KINGDOM OF GOD FIRST.**

Every adjustment would be a happy one. One could find or lose his life right here (Matt. 10:39). Who is so rich or wise or strong that he can afford to see division in Christ's body which with his help might have been prevented? What terrible things division leaves in its wake and portends for the future. How unnecessary! How evil! On the other hand, what wondrous things unity works. Its possibility must not go untried. Does the idea seem naive? Does it flatter us too much? Let us hope not. If, however, we should rest only upon ourselves for strength and wisdom, or if any bitterness or enmity of heart were voiced, the whole thing would become most naive. But as we look toward the Lord in faith and humility, the idea takes on a maturity and a spiritual stature that is challenging and quite worthy of striving for. Yes, it becomes vital and necessary.

Let me not seem to over-simplify a grievous and mountainous problem. Only suffer this work of exhortation that our minds and efforts be turned as one toward Christ for the badly needed direction through this crucial time. Such mountains can be removed through faith. May we as God's children hope, pray and work that unity may prevail in the body of Christ.

—3550 Lynwood Rd., Lynwood, Calif. 90262

MUST I KEEP THE SABBATH DAY HOLY?

By J. H. Stegall

There seems to be a growing interest in this subject. Some say "yes" to this question, and some say "no." There can be but one way to find out, and that is to go to the Bible, the source of all religious knowledge and see just what the Author of the seventh day says about it. A prominent adventist asks this question and gives the answer: "Why do Seventh-Day Adventists observe Saturday as the sabbath? Answer: Because God in the beginning set apart the seventh day of creation week as a perpetual memorial to His creative power. Saturday is the seventh day of the week; Sunday is the first day of the week." I agree with the answer only in part. I agree that God set apart the seventh day as a memorial to His creative work, but we cannot stop there for that was not the only reason God set it apart. To get a full understanding as to why God set apart the seventh day, let us read from the Bible: "And on the seventh day God ended His work which he had made: and he rested on the seventh day from all his work and which he had made, and God blessed the seventh day and sanctified it, because that in it he had rested from all his work which he had created and made" (Gen. 2:2-3). From these 2 verses of Holy Scripture we learn why God set this day apart and sanctified it because that on that day He had rested from all the works which He had created and made. This is the reason God gives, but there is not one thing said about man observing this day as a rest day, not for 2500 years after this. That idea is often read into these verses (between the lines) by those who contend for keeping the Sabbath holy, but God says not one thing here about man's observing this day.

When God created man, He gave him specific laws to keep. Notice: "And the Lord God planted eastward

in Eden and there he put the man whom he had created and out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Gen. 2:8-9). Again: "And the Lord God took the man and put him in the garden of Eden to dress it and to keep it. And the Lord God commanded man saying of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die" (Gen. 2:15-17). Here we learn that God gave man two laws; he was to keep and dress the garden, and not to eat of the tree of knowledge of good and evil. Two and only two laws were given him. There is no record of God wanting him to keep the Sabbath. Adam violated one of these laws—ate of the forbidden fruit and God drove them out of the garden. In Gen. 3: 23-24, we read: "Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man and He placed at the east of the garden of Eden cherubims and a flaming sword which turned every way to keep the way of the tree of life. Not one word was said about God wanting man to keep the Sabbath.

Some time after this, Adam had two sons, and Cain and Abel made offerings to the Lord. Cain's of course, was rejected, and Abel's was accepted because it was offered by faith (Gen. 4; Heb. 11:4). I here call your attention to some others who lived long and faithful lives without ever being told to remember to keep the Sabbath day holy. Enoch, seventh from Adam whom God translated that he should not see death because he had this testimony that he pleased God (Heb. 11:5). Noah was a man of God, was perfect in his generation and Noah pleased God (Gen. 6:8-9). Also we have the record of Abraham, Isaac, Jacob, and of Melchisedec (who stood out long before Jesus came to the earth as a type of Jesus, being both king and priest). Let those who contend that we should keep the Sabbath or seventh day holy tell us why God did not demand it of (1) Abel, the one that God gave testimony that he was righteous; (2) Enoch, whom God would not allow to die; (3) Noah, a perfect man in his generation; (4) Melchisedec, the one whose righteous priesthood was a pattern for that of Christ; (5) Abraham, the father of the faithful. The answer is that God did not command anyone to keep the sabbath for about 2500 years after creation. The seventh day was God's rest day, and He hallowed it, but no where can it be shown that God ever required anyone to observe it as a day of rest until after He delivered the children of Israel out of Egyptian bondage.

Keeping the sabbath is first mentioned in Exo. 16: 22-23: "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man, and all the rulers of the congregation came and told Moses. And he said unto them this is that which the Lord hath said, tomorrow is the rest of the holy sabbath unto the Lord. Bake that which we will today and seethe that ye will seethe and that which remaineth over lay up for you to be kept until the morning."

Nehemiah tells us when God made known to man His holy sabbath: "Thou camest down also upon Mount Sinai and spakest with them from heaven and

gavest them righteous judgements and true laws, good statutes and commandments and madest known unto them the holy sabbath and commanded them precepts, statutes, and laws by the hand of Moses thy servant" (Neh. 9:13-14). This law was given 2500 years after God sanctified the seventh day.

The children of Israel were commanded to remember the sabbath day and keep it holy on this wise: "Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath day and hallowed it (Exo. 20:8-11).

The command to keep the sabbath day holy was given to the children but not to their fathers. "And Moses called all Israel and said unto them, Hear O Israel the statutes and judgments which I speak in your ears this day that ye may learn them and keep and do them. The Lord God made a covenant with us in Horeb (Sinai). The Lord made not this covenant with our fathers, but with us, who are all of us here alive this day (Deut. 5:1-3). He goes ahead and gives the ten commandment law as this covenant and shows that this keeping of the sabbath began there and then with those who were alive that day. (To be continued) — Strong, Ark. (Selected by Dee Aldridge)

THE ONE-THOUSAND YEAR REIGN (II)

By Elmo House

The evident purpose of Rev. 20:1-10 is to give a brief review of Satan's overthrow from the time his power was restrained until he was banished in the lake of fire forever. This recapitulation is appropriate because it was Satan who did and will furnish the beast and false prophet with the power by which they operate against the truth. Christ's personal coming ends the career of these three enemies; this event is after, not before, the "millennium."

Therefore, the "one thousand year reign" is a period of time so designated in symbolic language by the Apostle John and will commence and finish on earth before Jesus comes the second time. But, someone objects, that cannot be true. Rev. 20:4 says, "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years (a millennium)." It is not true that this passage teaches that they will reign with Christ on earth for a thousand years. There are at least two objections proving this is not a literal reign. (1) The earth is never mentioned. John saw souls on these thrones; no mention of bodies. Do not forget this is symbolic language. Therefore, the resurrection in this passage is "souls" and not "bodies." (2) These "souls" were not robed in "bodies." "And they lived and reigned with Christ a thousand years" does

(Continued on page ten)

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879. Send Form 3579 to D. B. McCord, 1414 North Albertson Ave., Covina, Calif. 91723.

EDITORS

Homer L. King1061 No. Pilgrim, Stockton, Calif. 95205
D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722
Clovis T. Cook809 Lyons, Kansas City, Kan. 66101
Ronny F. Wade ..Box 3636 Glenstone Sta., Springfield, Mo. 65800
Edwin S. Morris.....10520 N. McKinley, Oklahoma City, Okla. 73114

PUBLISHER

D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722

SUBSCRIPTION RATES

Single Subscription One Year\$2.00

Printed by Laycook Printing Co., Jackson, Tenn.

THIS AND THAT

"The Cup of Blessing—In July-August, 1967 Footprints of Time appears an article, "Men or God — Which?, in which fermented wine is advocated as the authorized drink element on the Lord's Table. May I quote the following:

"Thus saith the Lord. As the new wine is found in the cluster and one saith, Destroy it not; for a blessing is in it; so will I do for my servants' sake, that I may not destroy them all."

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ? For we being many are one bread and one body: for we are all partakers of that one bread" (1 Cor. 10:16-17).

After quoting these passages, the writer says, "Definitely, 'the cup of blessing' must be grape wine. Liars to the contrary notwithstanding." Now, how brethren can use these two scriptures in conjunction and contend the "cup of blessing" is fermented wine is hard for me to understand. Surely no one would believe that the "new wine found in the cluster" is fermented wine for no one ever found wine of that sort in the cluster. The writer in trying to prove by prophecy and fulfillment that Christ used, and so should we, fermented wine on His table, has, alas, proven that the wine used was not and could not have been fermented! I agree with him that "the cup of blessing" must be grape wine, but as he proves in his texts used, this is found in the Cluster and cannot be fermented. Written in love and respect.

God's Law of Exclusion—We are often confronted with the question, "Where do you read of instruments of music and human societies being condemned by the Bible?" Sometimes the question is framed, "Where does the Bible forbid such and such?" The attitude behind such questions is one held by a number of people and deserves study. There are some fundamental principles that we learn from the Bible pertinent to our investigation.

1. We must have the approval of God for every act done in His name. If we "walk by faith and not by sight" (2 Cor. 5:7), every step on our journey must be

prescribed by the word of God, for "faith cometh by hearing and hearing by the word of God" (Rom. 1:17). "Whatsoever you do in word or in deed, do all in the name of our Lord Jesus Christ, giving thanks unto God the Father through him" (Col 3:17).

2. To walk by our own wisdom is impossible due to the fallible nature of all men. Jeremiah, the prophet, proclaimed, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). While some men may exceed others in wisdom, none can be found to be perfect in wisdom, other than Almighty God.

3. Thus, to please God, we must follow His revealed will, which is the only one given (Heb. 1:1-2).

4. The Bible, God's revealed will, provides us with a pattern to follow, a doctrine with which to abide and a course to pursue that is unquestionably right (Heb. 8:5; 2 Tim. 1:13; 2 John 9-10).

5. In the Bible there are direct commands from God, approved examples of action and inferences that are necessarily implied. The commands of God may be general in nature, including all that is necessary and expedient to the execution of that command. There are specific commands that do not include other actions of the same class.

In light of the last statement, I came across an interesting statement made years ago by a Baptist preacher, J. M. Pendleton. In his book, *Christian Doctrine*, he says: "There is a maxim of law to the effect that 'the expression of one thing is the exclusion of another.'" It must be so, for otherwise there would be no definiteness in contracts and no precision in legislative enactments or judicial decrees. This maxim may be illustrated in a thousand ways. Numerous scriptural illustrations are at hand. For example: God commanded Noah to make an ark of gopher wood (Gen. 6:14). The command forbade the use of any other kind of wood" — "In application of the principle laid down, and of the law maxim now illustrated, I may say that the commission of Christ, in enjoining the baptism of disciples, believers, forbids in effect the baptism of all others: It will not do to say that we are not forbidden in so many words to baptize infants. The same may be said of unbelievers; aye, of horses, cattle and bells." (Pages 353, 354).

Words could not express the law of exclusion more precisely. Such things as instrumental music in worship, human organizations in the work of the church and baptizing of infants or any other than believers, are forbidden by the definiteness and precision of the command of God. God commands vocal music, the local church and believers baptism, thus excluding all else in that class of action. —From *Gospel Visitor*.

Comments—Yes, indeed, the law of exclusion makes unlawful such things as instrumental because "sing" is the command, and make music in the heart; and human organizations to do the work of the church are unlawful because there is a work of the church and the church is to do it; and the law of exclusion makes unlawful infant baptism because the Bible teaches that only a penitent believer is a subject for baptism, and an infant can not be a penitent believer. (Mk. 16:16). Now, we have reiterated that in order to say this: Yes, the law of exclusion makes unlawful, too, such things as individual cups, because one cup is taught and no more (see Matt. 26: Mark 14; Lu. 22; 1 Cor. 11); yes,

and dividing the church into classes to publicly teach the word, because in every instance of public teaching in the church in the record it is being done in one assembly. The law of exclusion excludes women from being public teachers in the church since men are directed to do this (see I Cor. 14).

We can surely see why according to God's law of exclusion such things as instruments of music, cups and Sunday School are unlawful. Now, the law of exclusion can be considered, too, so far as such expedients as song books, meeting houses, blackboards, notes, rostrums, plate for the bread, pews, indoor baptistries, etc. are concerned. For the law of exclusion to apply there must be considered the law of inclusion. For instance, the law of inclusion applies to having one cup on the Lord's table; the law of exclusion excludes having more than that many. Now, matters of expedience, such as just mentioned above are under neither law; since they are not excluded, they can be included—matters of indifference, you see; since they are not included in the law, they can be excluded—matters of indifference, see? Not so, however, when it comes to how many cups are to be on the Lord's table, or how many loaves, classes in teaching, women teachers, instruments of music, etc. There is a law of expediency, too, and wherein the laws of exclusion and inclusion, and the law of charity are not violated, it can be exercised. May we as men so exercise our spiritual senses as to know the difference.

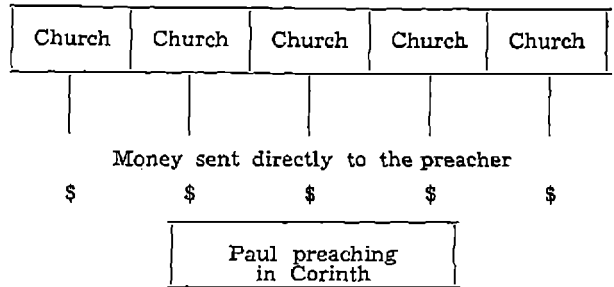
Preaching the Gospel—That a congregation of believers can choose and send a preacher is lawful, and conceded by all so far as I know. That a congregation of believers can set a wage for the one chosen and sent forth is evident from the Scriptures. That congregations can cooperate within certain limitations, and certainly should be encouraged to do so, is evident, too. From what follows, I think we can see what I would mean by "cooperate within certain limits."

The African work is a case in point here. A congregation of believers chose two men to send. They (the congregation) set the wage. They in turn solicited cooperation from other churches to support these men. Churches rallied in cooperation, so men are sent and sustained, and without the aid of unscriptural organizational machinery. There had to be no convention, no appointment of men functioning in extra-congregational capacity, no representatives chosen and sent to convene. The wages for each man are sent directly to him. No fund administered by a group of men is involved. No funds are funneled into another congregation's treasury. No organization bigger than the local church is functioning, yet, there is cooperation, and what is important, cooperation that is scriptural, and the kind that all agree is proper in the light of revealed truth.

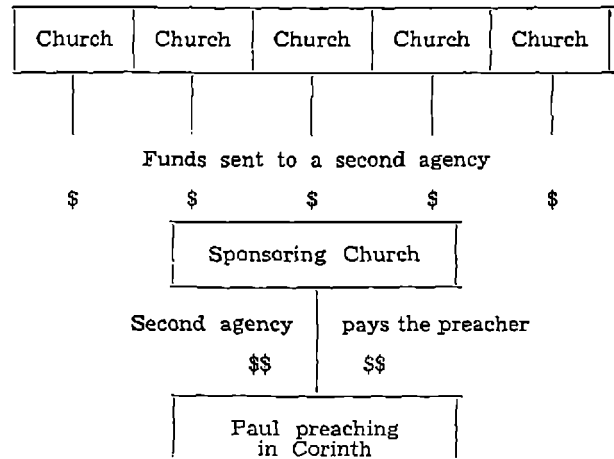
At home, I think we can see greater emphasis put on spreading the gospel. Surely such a plan as is being used for Africa and for Mexico, too, can be used by churches here in sending the gospel to those of our own land.

Following is a diagram I want to share with our readers. It comes to me from Bro. Randolph Wright, in the bulletin sent out from the congregation where he preaches. The brethren with whom this brother is identified in the way they worship are having difficulty over this very matter. We would do well to consider

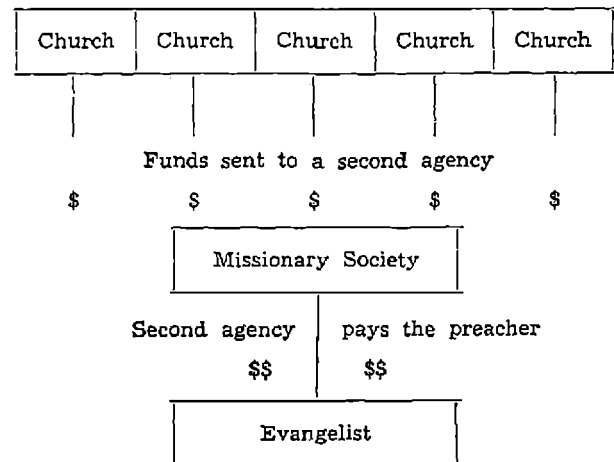
the following, and I hope brethren will. I submit this in love and in a sincere interest in the Cause and its advancement.



This is the correct arrangement with each congregation sending her money directly to the preacher in the field. There is no intermediate agency employed as the "sponsoring church" to which all funds are sent and then the money is sent by this agency to the man in the field.



The above plan is used by many brethren, the one below by the denominational churches. Can you find any difference in the two?



OUR HELPERS

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

Elizabeth Byford—10; Mattie Lloyd—10; Ronny F. Wade—5; John D. Pruitt—5; Paul Walker—5; Wayne McKamie—4; Taylor A. Joyce—4; Albert D. Brown—3; Tom Lehman—3; Paul O. Nichols—3; Edwin S. Morris—2; Glenn Elmore—2; Louis Hopkins—2; Oscar Bradford—2; Jack Cutter—2; Glen Jameson—2; Mrs. Donald Hill—2; Phillip H. Cox—1; Hugh Bentsch—1; Eugene Brown—1; James Roe—1; Frank Willis—1; Ola Holland—1; D. W. Talley—1; Chapman Grimes—1; Bobbie Hyer—1; Rodney Ross—1; B. Johnston—1; Nina Newman—1; Nash Mullins—1; E. H. Miller—1; Jim Coale—1; Mrs. H. E. Dodd—1; Hallin Lockard—1; R. B. Roden—1; Fred Lay—1; Wm. Halmer—1; Charles Ross—1; Mrs. Harvey Lydic—1; Wanda Lowry—1; Mrs. C. E. Williamson—1; B. Bakker—1; Myrtle Wight—1; V. W. Mullican—1. Total 93.

BACK ISSUES NEEDED

We are still in need of the following issues of *Old Paths Advocate*: April and May of 1932; April 1936; and if possible a replacement of our torn copy of Feb. 1939. We are anxious to get started on the binding of papers.—Homer L. King

BOOKS AND TRACTS

Old Path Hymnal No. 2, revised and enlarged edition of our former Hymnal, is selling great. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one: *Gems of Gladness*; *Star Of Hope*; *Hymns of Love*; *Singers Choice*; *Songs We Love*; *Joyful Praises*; *Old Path Echoes*.

Tracts: *Clark-Harper Debate (Communion)*—25c each; *Clark-King Discussion (Communion)*—25c; *The Communion by Ervin Waters*—35c. Send all orders to 1061 N. Pilgrim, Stockton, Calif.—Homer L. King

THE PREACHER'S WORK

Since I recently wrote about the pay of a preacher I thought that perhaps it would be good to write something of the work of a preacher. Perhaps we preachers have a tendency to think only of the difficulties we encounter rather than the responsibilities that are ours. This may be justified because of the many difficulties that do exist. However, many times difficulties arise simply because preachers do not fulfill responsibilities.

The young man who sets out in life to be a preacher has chosen for himself a great task and a grave responsibility. He should decide to do this only because there exists in him an overwhelming compulsion to preach. He should realize that if there is something else that he can do much better and that he desires to do, that is what he should be doing rather than preaching. Too many times young men see what seems to be a favorable

position that some preachers occupy with brethren and what seems to be a life of glamor and they are drawn to this life for this reason. They have a desire for recognition and they feel that they will definitely receive this in preaching. They see that some unspiritual members of the church worship preachers and identify with them and look upon them as gods. They like this adulation and feel that they also can achieve the success necessary to receive it. They will take up preaching and make a name for themselves. May I suggest that all of you reading this, that much of the trouble that can be found in the church is a result of the "desire for recognition." Many preachers who are always hunting for a debate are desiring recognition. Many who become angry and will not speak to others (whether preachers or otherwise) do so because they did not receive the proper recognition.

A preacher is an evangelist. He is a "bringer of good tidings, and evangelist." This is Thayer's definition of the word "euaggelistes." He further states that in the New Testament, this refers "to those heralds of salvation through Christ who are not apostles." In the noun form the word is used by three places in the New Testament. They are: Acts 21:8, Eph. 4:11 and II Tim. 4:5. You will notice that in Eph. 4:11 the term is used before that of the elders. There were evangelists before there were elders. These men proclaimed the word that converted people and caused churches to be planted from which elders were chosen. In one sense of the word all Christians are evangelists. In another, this word refers to those men who make it their work to preach the gospel. They are mentioned along with apostles, prophets, elders, etc. as men who have a specific place in the organization of God's church. They are to preach the word. This is their work.—AWA, Jr. (Submitted by Bro. E. H. Miller; from "The Admonisher," July 30, 1967)

SELECTIVE SERVICE LAW OF 1967

A new Selective Service Law came into effect in July of this year and though all phases were not changed there were some important changes that all preachers and young men should keep in mind. For the sake of brevity we will incorporate the old with the new and emphasize important points for all of us to remember at all times.

1. A young man should register promptly when he reaches the age of 18 years.

2. As soon as he receives SSS Form #100 he should fill it out and return it to his Board promptly. NOTE: He should always keep copies of every communication with Selective Service System in a file of his own which we will call his own personal file, with dates of receipts and mailings and delivery in case he hand-carries anything to his Board.

3. When he files for a Conscientious Objector deferment he should receive a SSS Form #150 within a few days. That form should be filled out thoughtfully and promptly returned to the Board. It is wise to go to a minister or elder of the church if he feels he needs help. NOTE: Spiritual leaders are responsible for teaching spiritual things. All preachers should be as well informed as possible on this matter as well as all others.

4. With his SSS Form #150 or as soon after he re-

turns that form to the Local Board he should place in his file all information he can obtain that will help him prove his sincerity and honesty in making that claim. He should know well all the scriptures which apply and include them either on the SSS Form #150 and in separate letters if necessary. If he has subscribed to the *Old Paths Advocate* statement regarding the Christian and Carnal Warfare he should make copies of that and put one in his Local Board File and one in his personal file. If possible he should include a copy of the "Christian and Carnal Warfare" by Paul O. Nichols. He should include a copy of the Congressional Record statement showing the position we have taken through the years and obtainable from this writer. **Verbal communications do not count for much.**

5. When he becomes married and if he has a baby the board should be notified in writing promptly. Should he move, the board should be notified promptly.

6. If he is a student, the fact should be reported in writing in a letter and then reconfirmed by filing SSS Form #104 which will be made available at colleges and universities. A letter showing intention to attend college should be sent to the board each Spring and the SSS Form #104 sent to them in the fall each year. Furthermore, a student must carry satisfactorily 25% of the B.A. or B.S. requirements each year. Grades must be kept at the highest possible level and he must take his studies seriously. Any failure to be serious in these things may cast a bad reflection on his claim to be conscientious in other matters.

7. If a registrant has any physical handicap of record he should have his personal physician give a detailed report of his problems as soon as he has registered. This should be in the form of a letter to the Local Board and signed by the doctor.

8. He should provide the board with any information which might possibly be grounds for deferment at the earliest possible moment.

9. If a young man is a minister of the Gospel and has papers from his home congregation to prove it, he should request a IV-D classification. If he is a student he would be entitled to a student's classification (II-S) if in school, and a IV-D classification if not going to a formal college or university. (Note: It is getting more and more difficult to prove a young man intends to be a minister without some formal education—the more the better).

10. The law has been changed and the time allowance of his appeals may vary. The time allowance will be stated on each communication he receives from his local board. Some forms may require attention and return within 10 days and some now state that the registrant has 30 days to answer. (There is a danger in this to the effect that some may neglect one appeal or another too long due to misunderstanding or just plain slothfulness).

11. The new law takes the F.B.I. out of routine investigations the way they were required to do in the past. The F.B.I. and other agencies of the government might be called in to investigate if a young man or if anyone breaks the law or is suspected of it. This also means that from the day a young man is classified I-A and ordered for induction may be reduced to a matter of a few weeks. In the past it sometimes took six months or more to complete investigations.

12. New converts to Christianity should report to their boards by letter as soon as possible when they are completely convinced in their hearts and know the scriptures and request recognition and SSS Form #150. They usually state "that due to their understanding of scriptures (enclosed) they cannot conscientiously bear arms or wear the uniform of an armed force," after a careful study of the scriptures. They should also state the date of their conversion.

In conclusion: In recent months we have been able, by the grace of God, to get help in Washington for young men who perhaps exhausted all local means of getting a fair hearing. In some cases where we felt they had been unfairly treated we contacted Washington and had induction postponed and the young men reclassified. All of our preachers should cooperate and aid these young men who seek such spiritual aid. Freedom of religion is one of our basic freedoms.

—Nelson Nichols,

107 Briarwood Dr., Moore, Okla. 73060
Phone Area 405 — SW 4-1187

CALIF. BRETHREN, NOTICE PLEASE

I would like to encourage the churches in Calif. to put the gospel before the Mexican people in Calif., and establish some churches and preachers out there. I insist they should, and that they can. We have a number of sound gospel preachers of Mexican nationality who are ready and willing to enter the field. Being miserably poor and inexperienced in the ways of the world, and particularly in the United States of America, they would have to have support and encouragement with guidance.

I understand that Calif. has many thousands of Mexican people. The field is wide open and they are more open to the gospel than any people I know. They are not an unstable people either. We have found them to be a very sincere, humble people who are open to new things, particularly the gospel.

Can we of Texas supply you with a preacher? I hope God will put it in the hearts of the brethren to use this opportunity. Your money could not be spent in any better way. Will you do it? Yours for the cause of Christ, K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex. 76302.

TOUR OF HOLY LAND

I have been offered an opportunity to conduct a two-week guided tour of the Holy Land. Would any of the readers of the *Old Paths Advocate* be interested in making such a trip with Christian companions. For further information write: Taylor Joyce, 1713 Savannah Drive, Ft. Smith, Ark. 72901.

ACKNOWLEDGMENT

Since our last acknowledgment of donations for our building here, we have received the following: New Salem, Brookhaven, Miss.—\$500; and a \$5 donation from an unknown person, Ft. Worth, Tex. We wish to thank each and everyone for their support, large or small. To date we have received \$1060, and have purchased the building as planned, paying \$1500 down leaving a balance of \$4000.—Church of Christ, 1127 Elm St., Grinnel, Iowa, by Wm. W. Martin.

OUR THANKS

During my illness, which has left me totally blind, brethren have been very good to me and my wife. We express hereby our sincerest thanks to those congregations who answered an appeal to satisfy our needs in a financial way. We hardly know what we would have done without your help. May God bless you many fold here and in the life to come.—Frank and Clyda Bailey, Orange, Calif.

A WORTHY APPEAL

Recently, at the Ball Creek congregation, 20 miles south of Huntsville, Ark., division came because some brethren in the congregation insisted on having more than one cup on the Lord's table. Even though they were in the minority, they held a majority in the community, and since the Ball Creek building is a community building, the minority exercised community rights, and put more than one cup on the Lord's table, thus dividing the church.

Brethren who wanted the table set after the New Testament pattern have since been meeting house to house. They now have completed the framework on a new building, and hope to soon have it completed enough to meet in. These brethren need help on this building, and are certainly deserving of any that brethren can send. Would you please send in care of Bro. Ewell Parker, Rt. 6, Huntsville, Ark. 72740.—Jack Carter

Editor's Note—I hope our brethren will please take notice of this sad, sad account. Some brethren will still bring division in the body of Christ over individual cups, and over the conscientious objections of brethren in Christ. I love brethren, regardless of their practice, but I cannot go along with them in their error. I can hardly see how brethren can be justified in such a course as some seem to want to pursue nowadays. Some of my best friends are digressive people; their digression in no way mars our friendship, but I would do them no service by meeting with them, or when they meet with me, letting on as though they were not digressive. Love the brotherhood never has meant to tolerate error, and digression from God's word. This incident reminds me when, as a babe in Christ, a 14-year-old lad, I remember, as though it were yesterday, sitting on our front porch on Lord's Day morning, crying, because brethren and sisters wanting innovations in worship, were passing our house going to meeting where innovations were, leaving a very few to carry on after the due order. It was not many years after that, not far away from this same place, my brethren came to meeting one Lord's Day to find the house padlocked, and by digressive brethren, during the week. Our brethren met out in the yard that morning, having to sing from memory, and neighbors, friends of my father's family for many years, Methodists they were, offered a table on which brethren could spread the communion. Yes, I love these brethren nonetheless, but they are wrong, wrong, and no amount of love on my part and yours is going to make God disregard that. I have said this to point out if I may conclusively as I can, digression is a sly and wily thing—brethren must not grow soft and so tolerant that their eyes of discernment are blinded. God help us all to "mark well the bulwarks" while we still love our brethren and pray for them, even tho they live to be enemies of the Cross.

—Don McCord

NOTE OF GRATITUDE

Words cannot express our thanks for the many prayers and many acts of kindness in our behalf shown us during the 2½ years of Paul Mackey's illness, that has now taken him to far better things than here with us. He was first of all a dear brother and son in Christ; secondly, a very dear son-in-law, whom we loved as our very own. His many words of encouragement to us will never be forgotten. His life in our family has left many happy moments to always remember. The following is so befitting:

Called home from service to reward,
 Called home from toil to rest,
 Thy soul from earthly scenes hath gone
 To dwell among the Blest.
 Called home with all thy work complete
 And with thy race all run,
 The Master's voice to thee had said
 Thy blessed words "Well Done."
 Called home with every trial o'er,
 With every cross laid down,
 Thou hast obtained with wondrous joy
 A bright, unfading crown.
 O' deathless land where thou hast gone,
 O home so pure and fair,
 Again we'll meet to part no more
 Where we shall enter there.

—The Jack Stalcups

OUR DEPARTED

Moberg — Elmer Frank Moberg, of Alta Vista, Kansas passed away Sept. 6, 1967. He was born Jan. 8, 1898. Bro. Moberg was one of the leaders and among the few male members that remain at Alta Vista. The Church there is in real trouble for members; many of their older members having moved away to seek employment elsewhere. His wife, two daughters and a son survive him. A nice crowd came to pay their last respects. Bert Burd, Travis, Velma and I, did the singing. I also conducted the service. As long as he was able to attend services, he did so. He will be missed there so very much. He was laid to rest near Alta Vista, Kan.

—Clovis T. Cook

Covey—Bro. William E. Covey was born Jan. 26, 1885, and passed from this life, Sept. 8, 1967, at Ft. Worth, Tex. Bro. Covey was 82 years old and a faithful member of the Trentman Ave. congregation, Ft. Worth. He is survived by his wife of 52 years, Fannie; two children, as well as other relatives and a host of friends and loved ones. Truly an old soldier bids farewell and we will miss him but we are thankful that he prepared for death. May God bless his fine family. The writer tried to speak words of comfort to those who were present.—Bob Chancellor, Ft. Worth, Tex.

Langston—The death of Bro. Perry Langston, Midlothian, Tex., was chronicled in July-August *Footprints of Time*. That Perry and I disagreed concerning the drink element on the Lord's Table in no way adversely effected our friendship. In meetings I have held in recent years at Dallas, Arlington and Ft. Worth, Tex., Perry has attended at least once, even though he had to drive quite a distance, and was severely handicapped in that he had no legs. For one so young, in his 30's, I

would judge, this is so sad. Communications from him were always in the nicest spirit. I am glad I knew him here.—Don McCord.

Hollins—Sister Mollie A. Todd Rollins was born May 18, 1890 in Missouri. She departed this life September 13, in Norman, Oklahoma Hospital. She came to Oklahoma in 1901 and was married to Brother Walter M. Rollins, December 3, 1911. To this union were born eleven children, eight girls and three boys. One son preceded her in death. Sister Rollins was a faithful member of the Church in Lexington, Oklahoma. Brother and Sister Rollins lived at Noble, Oklahoma. I have known this family for a number of years. She was blessed with forty-two grand children and twenty-one great grandchildren. The service was conducted at the Primrose Funeral Home, Norman, Oklahoma. The writer attempted to speak words of warning and comfort to the family and large crowd that were present. Brother James Orten assisted me in this service at the 2 P.M. hour September 16. She will be greatly missed in the home and the church.—R. B. Roden

BONDS OF MATRIMONY

Wilson-Asberry—On Aug. 5, 1967 at the meeting house in Modesto, Calif. Bro. Alfred Wilson and Sister Sue Asberry exchanged wedding vows. Thus, once more, two of His children have been joined in marriage, and established a home where principles of Christianity are held high. May God bless these two and the home they are building. The brother of the groom, Bro. Rhodus Wilton, officiated.

THE HOBBY RIDER — WHO IS HE? —

(Continued from page one)

a man teaches error, he is a false teacher—not a hobby rider.

In a recent editorial in the Firm Foundation, Bro. Rhuel Lemmons has quite a bit to say on this very subject. He contends that hobbies are divisive. However, what he views as mere hobbies, we view as a matter of involving right and wrong. His views on instrumental music, baptism, and the Holy Spirit are not opinions, but my views on Bible classes with women teachers and individual cups are, to him, that is. This doesn't seem fair to me. Either I am right or wrong in my views on these subjects; if right, I am no hobbyist—if wrong, I am a false teacher. Please notice the following quote: "To our knowledge not a single hobbyistic movement among the brethren has ever grown above the original ground swell of division. The anti-college group, after the first surge of fervor was never able to mount an offensive. The anti-Bible school group was larger the first few years of its existence than it has ever been since. The anti-cooperation hobby has already done about all the damage it will do. Its ground swell was not as large as the anti-Bible school movement, and it will disappear from the earth possibly before the anti-Bible school group does." There are several interesting things about the above quote. First of all I will leave it to the anti-college and anti-cooperation groups as Bro. Lemmons calls them to defend themselves if they care to, and I feel sure the latter will. However, I find particularly interesting the reference to the anti-Bible school group. I have no way of know-

ing exactly what the original "ground swell" was, but I do know that the number of congregations opposing the use of the man-made Bible school and individual cups have almost doubled since 1948. I have no way of knowing just how long the anti-cooperation forces will be able to stick it out; they do occupy a very inconsistent position, probably the most inconsistent in the church of Christ today. However, with regards to the "anti-Bible school group," I can assure the Editor that as long as God gives me my present state of mind that I and many, many others will continue to oppose this human system. I would offer this word of caution—Our brother better be careful who he calls a hobbyist, for if the present trend of "tongue speaking and singing" Church of Christ preachers continues, he may very well unexpectedly wake up some morning a "hobby-rider." And I might add after the break comes—and it is coming—he may find it difficult to ever mount an offensive and regain the original "ground swell."

But let us suppose that a movement such as opposition to Bible schools and individual cups does lose significantly in numbers. Is this evidence that the position is wrong? We think not. The fact that there are still hundreds of Baptist churches in existence does not mean that pure gospel preaching has failed by any means. The truth is not popular, and according to Paul in 1 Cor. 1:18-31 will never be. An abundance of scriptures could be produced that prove there is no safety in numbers, and that eventually more will be lost than saved. It may prove that the people who hold the position are not working as they should, or that they are failing to accomplish their purpose in the world, but it does not prove that they are wrong in the thing they oppose, and it is foolish to assume such. Much more could be said, and the Lord willing, will be next month as we look at the theme, "ARE HOBBIES REALLY DIVISIVE?"

—Box 3636—Spfd., Mo. 65804

"JESUS TAUGHT THEM, SAYING" —

(Continued from page one)

me and thee, and between my herdmen and thy herdmen; for we be brethren." Today it might be necessary that brethren sometimes work in different places in order to maintain peace. And if this is necessary we should be willing to do this rather than disturb the peace. Paul says in Rom. 12:18, "If it be possible, as much as lieth in you, live peaceably with all men." The word "you" bears emphasis, and this indicates that the believer is to see that he himself is not responsible for breaking the peace. **THE RESPONSIBILITY FOR DISCORD MUST NEVER LIE AT OUR DOOR.** "Over others conduct we have no control; but the initiative in disturbing the peace is never to lie with the Christian." Heb. 12:14: "Follow peace with all men." "Follow" means to pursue earnestly, not merely moving in a certain direction, but earnestly pursuing the object mentioned. It is used of one who in a race runs swiftly to reach the goal. Read also 2 Cor. 13:11.

(3) In Matt. 5:13 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. How are Christians the salt of the earth?

(a) They are present as proof of the success of truth. (b) They are monuments of what the principles of the kingdom will make one. (c) They preserve the life of Christ in the earth. (d) They are the means of spreading the truths of the gospel, and propagating the salvation of Jesus, by which the world is preserved.

(4). In Matt. 5:23-24 Jesus taught "Leave **there thy gift.**" If a man has gone as far as to bring his gift to the altar, and should remember that anyone had anything against him, it was his duty there to leave his offering and go and be reconciled. He was not to wait until the offended brother should come to him; he was to go and seek him out, and be reconciled. The worship must stop; reconciliation to a brother takes the right of way; this should be done at once, even if it requires the interruption of sacrifice; it should be done with all earnestness. Notice here that it says if a brother hath ought against us we are to go to him. How many times have all of us said, "If he has ought against me he is to come to me." Here it says we are to go to him. In Matt. 18:15-18 it teaches if the brother sins we are to go to him and tell him his fault. Here if we are the offending party we are to go to him. It is simply the offended are to go to the offender and the offender is to go to the offended. It is binding on both parties.

—Edwin S. Morris

10520 N. McKinley, Oklahoma City, Okla. 73114

THE ONE-THOUSAND YEAR REIGN (II) —

(Continued from page three)

not indicate that these souls were brought back to life; they were never dead. The soul cannot die; it is eternal (John 5:24-25). Since we cannot see a "soul," we assume that some believe they will come back in a fleshly body. All "souls" will be resurrected when Christ comes (John 5:28-29; 1 Cor. 15:52).

These "souls" were "judging from thrones." This definitely refers to the apostles; but, not to them only. In Matt. 19:27-28, to the apostles, Jesus declared, "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." None of the apostles were ever given literal thrones before they died. We have already proven they will not be resurrected in the fleshly body in the future. Hence, Jesus says their judging will be when he "sits upon the throne of his glory." When did Jesus ascend to the throne of His glory? (A) Christ was promised David's throne, Lu. 1:32; (B) David's throne is the Lord's throne, 1 Kings. 2:12; (C) David's throne is in heaven, Ps. 89:35-37; (D) Christ was resurrected to sit on a throne, Acts 2:30-32; (E) Christ is now seated on His throne, Rev. 3:21. Therefore, Christ was seated on His throne in heaven, ruling His kingdom when He ascended after His resurrection, Acts 1:9. Simultaneously, the apostles ascended their spiritual thrones judging spiritual Israel (the church), Lk. 22:29-30. According to Matt. 19:28, the twelve apostles are to sit on thrones judging the 12 tribes of Israel; according to Lk. 22:30, their thrones are in the kingdom. Therefore, their judgeship is in the kingdom of which Christ is King. But, everyone that obeys the gospel are subjects of this kingdom, (Acts 2:38, Col. 1:13; Rev. 1:9); it follows that this is spiritual Israel and not literal Israel. Paul said the saints also shall judge the world and angels (1 Cor. 6:2-3). Saints judge the world

by their obedience and offering the gospel of salvation to the disobedient and rejecting world.

Conclusively, to be consistent with the context, the thousand years is a definite number to represent an indefinite number as was also true in the case of the 144,000 in Rev. 7:4 and 14:1. If this thousand years is literal it would equal a time equivalent of 365,000 years — the Bible reckoning of a day for a year. This is inconsistent with the context. Summarily, the millennium began at the time Jesus ascended His throne (Acts 1:9, 2:30-32; Rev. 3:21). The apostle also ascended thrones to judge, Lk. 22:30, Matt. 19:28. The gospel was first given on Pentecost for remission of sins, Acts 2:38, by the apostles. They gave the law and thereby judge through the law every time it is preached and refused. They will continue to judge until the "end cometh" and "time is no more."

—McAlester, Okla.



J. J. B. Malowa, Pelusi Vlg., C/O Pumula Mkt., Box 1, Cholo, Malawi, Sept. 3—In Aug., at Pelusi church, Bro. Roy Lee Criswell preached; we were very happy for the good preaching. We are very happy indeed to have Brethren Bennie Cryer and Roy Criswell and their families here with us from America. Best greetings to all brethren in America.

James Murry, Modesto, Calif.—We are so thankful for our new members here, the Grahams and their two sons, Kenneth and Keith. They came from digression here. Kenny made a confession one Wed. night, and gave the lesson the next week at which time his parents came confessing wrongs, and the brother was baptized.

J. J. B. Malowa, Vlg. Pelusi, C/O Pumula Mkt., Box 1, Cholo, Malawi, Aug. 17—The work of the Lord continues in Cholo Dist. July 2, I was at Maone church; July 9, I was at Nameta, and July 16, I was at Pelusi; and July 30, I was at Milango church. Will you please kindly send me *Old Paths Advocate*? Best wishes to all Christians in America.

Paul Walker, 4340 69th St., No., Birmingham, Ala. 35206, Sept. 20—The work here is progressing very well. We spent last week-end in Tenn., preaching at Lawrenceburg and Chapel Grove. Four young people were baptized recently at Union Hill, Tenn. Bro. John Fisher preached here Lord's Day. He is doing a wonderful work in the Lawrenceburg, Tenn. area.

Jim Hickey, 2419 Leafdale, El Monte, Calif., Sept. 15—At present we are working with the church at Arlington, Tex. The brethren here are fine to work with. We have been having very good crowds; recently, three families have begun worshipping with us. They are a big help to the church. Oct. 8-22, we are to be with the church at Levelland, Texas, for a gospel meeting, preceded by a week's preparatory work. From here we look forward to going to Calif. for the winter.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif. 93306, Sept. 21—The Dallas, Texas meeting, closed Aug. 13th, resulted in two baptisms. We enjoyed the meeting and also seeing old friends again. Our next was at Odessa, Texas, Aug. 18-27. It had been many years since I held a meeting there, and it was enjoyable. We had two confessions. I am to return in 1969, the Lord willing. It is good to be back home working with the home church. Soon I must leave for three meetings; Springfield, Mo., Oct. 6-15; Kansas City, Mo. 16-25; Fredrick, Okla., Oct. 27 - Nov. 5.

Rodney R. Ross, 1204 Oak St., Apt. A, Duncan, Okla. 73533, Sept. 11—We recently began a study on preparing and giving lessons. The work here is to continue through January. Recently I have preached at Wynnewood (Aug. 20); and, Marietta (Sept. 8-10), Okla. Lately we have had the opportunity to hear several preachers, and that was quite enjoyable. I have a meeting at the Huckleberry Lane congregation in Abilene, Texas, Sept. 23 - Oct. 1. I am especially looking forward to traveling with Bro. Edwin Morris for his meeting at Mountain Home, Ark., Oct. 20-29. Pray for the Lord's work. Here is a renewal.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Sept. 18—Our meeting at Hoyte near Cameron, Tex., was a very enjoyable one; 4 were baptized and 1 confessed faults. We had a house full each night. The brethren from Sand Grove helped to make this a good meeting. We had to close prematurely due to my being called home to conduct the funeral of Sister Rollins at Lexington, Okla., Sept. 16. Lord willing, I leave for Visalia, Calif. Sept. 21, then will be back home to continue the work here in Oklahoma City. I will be in a meeting at Sulphur, Okla., in Nov. Do pray for the work. Here is a sub.

Ronny F. Wade, Box 3636, Springfield, Mo. 65804, Sept. 23—The meeting at Strong, Ark., closed with one baptism and 2 confessions of fault. It was very enjoyable being in the home of Bro. J. H. Stegall again. He is a faithful soldier of the cross. Age has not dimmed his vision or lessened his desire for glory. His mind still dwells on the things of the Spirit. We preached at Ft. Worth, Texas one night recently with one confession. The meeting at Norman, Okla., closed without visible results. Large crowds attended throughout and we enjoyed the association of several preachers while there. Recently here at Springfield there have been two baptisms and one confession. The

Lord willing we will be at Cassville, Mo., Sept. 24—Oct. 1. We have enjoyed the preaching of Bro. Johnny Elmore at several places lately. The Lord bless you all and keep you in His Love is my prayer.

Alton Bailey, 909 Truitt Ave., LaGrange, Ga., Sept. 15—The work in this part of the country is still on the move. I enjoyed preaching at LaGrange the last two Wed nights and baptizing 3. At this writing, I am enjoying a good meeting at the Radnor congregation near Huntington, W. Va., Sept. 15-24. This meeting was first planned for Huntington, but the brethren deemed it more beneficial for the Cause to have it here. We enjoyed having Bro. Wayne McKamie and family visit us in our home a few days and hearing him preach in 3 different congregations while in this part of the country. The work in Greenville, S. C. is still progressing; we enjoy working with them so much. My next will be in Temple, Ga., Oct. 22-29. We plan to be home for a few nights during our meeting with Bro. Thompson, from Fla. Remember us when praying.

Lonnie Kent York, 1208 A St., S. E., Ardmore, Okla., Sept. 16—I am back in college once more, with the hope of having a full year of preaching to go along with it. During my summer break, I was able to preach at the following: Aug. 13, Mt. Grove, Mo.; Aug. 16, Harrodsburg, Ind.; Aug. 19, 20, Flint, Mich.; Aug. 29-31, Liberty, Ky.; Sept. 3, Chapel Grove, Tenn. I wish to express my thanks to all who make this possible; my thanks, too, to those who took me into their homes. I learned more of the needs of a young man who aspires to preach; now, even more, do I seek to preach the Word. While I am in school, I would appreciate any congregation of the faith permitting me to speak; all of my time is open but the first Lord's day of the month. May God bless those who encourage young men to preach; it helps us to push onward in His service. I ask your prayers that I may do that rewarding work.

Edwin S. Morris, 10520 N. McKinley, Oklahoma City, Okla. 73114, Sept. 21—I was in a meeting with Freeland Ave., San Angelo, Texas, July 21 - 30, which resulted in 3 baptisms; it was an enjoyable meeting. Our next was at New Salem, near Brookhaven, Miss., Aug. 4-13, which resulted in 2 baptisms. The cooperation from surrounding congregations was real good. We have just closed at West Chester congregation, Cincinnati, Ohio. This indeed was a wonderful meeting with 1 baptism and 15 confessions of faults. We had visitors from several congregations. It was a pleasure to be associated with Bro. Richard Nichols and work with him during this meeting. Richard is a true fellow-laborer; this was our first with him. I will be at Blue Springs, near Mt. Vernon, Ky., Sept. 29-Oct. 8, and Mt. Home, Ark., Oct. 20-29. Bro. Jerry Cutter and I will conduct a meeting at N. W. 21st St., Oklahoma City, Nov. 10-19. The work here is going well. Pray for us.

Tom Lehmann, 11417 Post Hill Place, Lakeside, Calif. 92040, Sept. 13—The meeting at Neosho, Mo. was a pleasant one. There were 2 confessions of faults.

The outside interest was high and the congregational cooperation was outstanding. It was a blessing to visit in the homes of the members! It was a pleasure to be in the home of Brethren Gary Macy and John Scott. I also enjoyed being with Bro. Edwin Morris when I preached at Oklahoma City. On Sept. 6, I preached at the Boulder Dr. congregation in Dallas, Texas. I am thankful for the safe trip home, and that God has spared my life is indeed a blessing to me. If you have friends or relatives in the San Diego area that you would like someone to visit, send their names and addresses and I will try to see all of them. Remember me in your prayers. Here are 3 subs.

Homer L. King, 1061 N. Pilgrim, Stockton, Calif., Sept. 13—We have just finished a month's work with Bro. Johnny Elmore, which began Aug. 1, with a 10-day singing school. Our meeting began Aug. 25 and ended with the annual Labor Day meeting. There were 2 baptisms and one restoration. Crowds were unusually large during the entire meeting and the preaching was excellent. People seem to be hungry to hear more of the plain preaching of the oldtime gospel. The last three days of the meeting including Labor day, it was estimated there were 600 or more at each service. The meeting on Labor day went off very smoothly with good talks by six preachers. We were glad Bro. Elmore was able to bring his family with him, and enjoyed having them in our midst. Bro. Elmore is a forceful speaker and knows his lesson well; I would recommend him to anyone. The Labor day meeting next year will be hosted by the Lodi congregation.

Clovis T. Cook, 809 Lyons Kansas City, Kan., Sept. 16—Since last reporting I have preached at several places. I talked at West Plains, Mo. where we attended a few services in a short meeting held by Paul Nichols, at the close of which the dedication service was held for the new building. They really have a nice little building. We enjoyed the visit with several preachers who were in attendance some. This all took place over the third Lord's day in Aug. I recently preached twice for the Mt. Home brethren, in Mo., where we had an unusually pleasant visit with some of the best friends I have ever had on this earth. This little congregation may be few in number (I know of many congregations who have less) but they are fortunate in the leadership department, having at least five good teachers. After two years in St. Louis, Gerald Stumpff and his wife are back with the church there. Our meeting began here last night with Joe Hisle, of Ada, Okla. We had a house full to start the first service. Two have already been baptized. I recently heard Bro. Goddard, several times in his meeting with the E. 45th St. Church here. He did some fine preaching. He is a strong preacher. I think he did us some good here.

G. S. H. Wilkins, Escalon, California, Sept. 7— I have been working full time with the church here in Escalon since June 1. We have experienced some growth numerically, in spite of some losses. The Escalon congregation has firmly resisted the spreading tide of liberalism that has swept away so many churches and individuals. In May I held a very enjoyable and

well-attended meeting for the Swift Avenue church in Fresno; also, I have preached for the churches in Bakersfield, Arvin, Highway City (Fresno), Modesto, Manteca, Stockton, and Sonora. Tomorrow evening I shall begin a meeting with the Orangevale church in Sacramento, to continue through Sept. 14. I should like to arrange some more meetings for this fall and next year. I can go anywhere, anytime. If you can use me, please call on me. For references you may write the Escalon church of Christ, c/o Homer Sallee, 1325 Sacramento, Escalon, California, 95320; and the Santa Rita church of Christ, Modesto, California, c/o Vernal Bumgardner, 1816 Myrtlewood Drive, Ceres, California.

E. H. Miller, Box 538, LaGrange, Ga. 30240, Sept. 15—We had a wonderful meeting at Waterboro, S. C.; 4 were baptized and 3 confessed faults concerning cups and classes, and took their stand for the Bible way all the way. The congregation is new and small in number, but they have a mind to work. They have built a new building since the digressive congregation was converted to the truth through Bro. Alton Bailey's work in that section a little over a year ago. Bro. Jack Gibbert of Myrtle Beach, S. C. is to debate me on cups and classes at Charleston, S. C., Sept. 25-28. This is to be in their building, and I am to find a congregation that will furnish its building within the next six months where the same propositions will be debated. There have been several confessions and baptisms here in LaGrange the past few weeks, and Bro. T. E. Thompson of Maitland, Fla. is to begin our third 1967 meeting two weeks from tomorrow night. Bro. Richard Nichols is to be with us for a week-end meeting Sept. 24. Here is a renewal.

Preston C. Brown, 3550 Lynwood Rd., Lynwood, Calif. 90262—Beginning May 1st wife and I traveled in evangelistic work, preaching meetings at Union Hill near Lawrenceburg, Tenn., Raleigh, N. C., and a short meeting in Roanoke, Va.; Fairmont, W. Va.; Montgomery, Ala., also in Batesville, Ark. Bro. Dallas Burdette, who had worked with the Montgomery congregation in the past, made a confession and was restored. While we were visiting a few days between meetings in Carrothers, Ohio two were baptized; as far as I know the closest congregations where they can worship is Cincinnati, Ohio. At the present time we are working with the congregation in Lynwood and Montebello, Calif. for a period of six months. It has been a pleasure indeed to make the acquaintance of so many brothers and sisters, who are of like precious faith. Unity and fellowship seems to prevail in a great measure in these two congregations, and everyone has been so gracious to us. Their kindness will never be forgotten. We desire the prayers of all that we may be able to fill the duty of a faithful servant of the Lord while working with these two congregations. As our work will end here Mar. 1, as far as we know, I will be available in 1968 for meetings, should anyone desire our service. As I already have some meetings booked in 1968, if you desire my service, please contact me immediately.

Man must be disappointed with the lesser things of life before he can comprehend the full value of the greater.—Bulwer.

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. XXXVIII

LEBANON, MISSOURI, NOVEMBER 1, 1967

No. 11

"WHY CALL YE ME LORD, LORD?"

By Clovis T. Cook

In Luke 6:46 Jesus said, "And why call ye me, Lord, Lord, and do not the things which I say?" The word Lord, in general, means one with power and authority, a master or ruler. The Hebrew word transliterated Jehovah is usually rendered in the Old Testament by Lord written in small capitals. This the American Revision changes to Jehovah. Otherwise the word is used for Jesus Christ, a husband, or for anyone it was desired to address differentially.

The word Lord is from the Greek Kurios. It is a title of wide significance. Time and space will not permit the listings in the Bible. However, there is one thing we would do well to note, and that is, that the real meaning of the word did not become clear to the disciples until after the resurrection, and the revelation of His Deity consequent thereto. Thomas, when he realized the significance of the presence of a mortal wound in the body of a living man, immediately joined with it the absolute title of Deity, saying, "My Lord and my God" (Jno. 20:28). There is no record where the word KURIOS was ever used again by the believers in addressing any save God and Jesus Christ, except one or two times as in Acts 10:4 and perhaps another place or so. After this the word almost without exception referred directly to Deity.

Since we have learned that the word means one with authority, and Christ has all authority (Matt. 28:18), we must realize that He has the power to both grant and deny our request. Now, Jesus knew the meaning of this word, and so did the people, and thus perhaps this is why He asked the question, "Why call ye me, Lord, Lord, and do not the things I say?" If you recognize in Me the power and authority to enforce what I say, then why do you not the things I say? It is so simple and easy to just do what the Lord says in matters pertaining to salvation. "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven" (Matt. 7:21). One may do many wonderful works, and preach many soul-stirring sermons, cast evil out of the land and replace it with good, and yet be lost. God accepts no compromise with error or substitute for truth in having His will done.

Here in this city, just recently, we have been paid a visit by a man called, by some, the greatest evangelist (Continued on page 9)

ARE HOBBIES REALLY DIVISIVE?

By Ronny F. Wade

We would be the very first to admit that there has been too much division in the body of Christ; most of it uncalled for and entirely senseless. However the division that is usually caused by a so called "hobbist" deserves a closer study.

It is foolish to contend that honest and sincere men who stand for their convictions, and plain Bible teaching, are guilty of division. I never cease to be amazed by such men as Editor Lemmons, who should know better, yet who carelessly accuses those who refuse to be led astray by human systems, of causing division. Naturally, Bro. Lemmons was not a hobbist when he resisted the efforts of the "instrumental advocates" to add this human innovation to the worship of the New Testament Church. Oh, no—he was standing for the Bible way and protecting the purity of the Church! He was not responsible for the division, but those who advocated its use over the protest of sincere brethren were the ones guilty of causing it. Surely he can see this. We can. But why, does he suddenly switch in his reasoning when we consider the Sunday School, with its women teachers and the use of individual cups in the communion? Now, according to him, it is those who resist the use of such innovations who are guilty of causing the division instead of those who advocate their use. Why is it that when one stands up for what the Bible teaches he is accused of causing division by some, even though they admit that what he stands for is scriptural.

Just last month, there appeared in this journal an account of a congregation in Arkansas who has been worshipping for some time using only one cup in the communion. However a majority of the community in an effort to appease the desires of a minority forced these disciples out into the cold simply because they would not submit to a human practice and sacrifice a thus saith the Lord for the doctrines of men. But who will get the blame for the division? You guessed it—"the one-cup hobby riders," that's who. The real truth behind divisions of this type is simply this. For years the New testament church functioned in America without the use of any human innovations. However, they gradually began to creep in. It is only natural that some would oppose them and others would want them. But when one views the situation objectively he must admit that had these things never been introduced, then

division never would have come over them. You just cannot have trouble over individual cups if they are never introduced. And the same is true concerning any innovation.

It is a well known fact that instrumental music never would have troubled the church had not the sectarians borrowed it from Rome, and the brethren in turn from the denominations. The individual cups boast no better history. Rev. J. G. Thomas, a Presbyterian preacher is their inventor. The Church borrowed them from the denominations, and G. C. Brewer claims to be the first preacher of the Church to advocate their use (**Forty-Years On The Firing Line**). Time wise, instrumental music has quite a bit on some other innovations. For example, the cups came into existence in 1894 and the modern Sunday School in 1783. All of them, however, must be placed in the same category. **THESE INNOVATIONS CAUSE DIVISION; NOT THOSE WHO CONSCIENTIOUSLY OPPOSE THEM.**

In his article on the hobbyist, Bro. Lemmons levels several charges against such people besides division—we should like to pay our respects to each of these briefly.

No missionary zeal—The editor believes that we who oppose the use of innovations are only interested in bothering his people and have no real desire to save the lost. This is absolutely not true. Our past record speaks for itself. Missionary efforts both at home and abroad in recent years prove that it is not true. In fact the "brainwashing" that his people receive against all "hobbyists" makes it nearly impossible to reach them with the truth. I believe that every person has a right to know the conditions existing in the church today and why they exist. I have nothing to fear or lose from an open and honest investigation of anything I believe and teach. For I do want the truth. Naturally if I love my brethren I will give them an opportunity to study the issues and make their own decision. And while doing this, I will do my best to convert the lost, who have never heard the gospel.

Devoid of brotherly love—This is just not true. While we have no desire to do so, we might charge that those people who forced us out into the cold in Arkansas had no brotherly love, but what would that accomplish? Because I advise brethren to retain the truth and fight for the "old paths" doesn't mean that I don't love them. It means that I do love them. Some people just don't understand what love is. Brethren, it is not bowing down and letting people walk all over you and the Word of God at the same time. But to the contrary it is doing the commandments of God, and encouraging others to do likewise.

My purpose for writing the above is not to condone every act by every man who believes as I do. For I am sure some have and are doing wrong. Nor do I say that all brethren who agree with me on these issues are doing missionary work as they should, or that they love the brethren as they should, or that they love peace as they should. But I do say very emphatically that just because a man is accused of being a hobbyist because he opposes certain innovations, this does not mean that he is failing in his love for the lost or his brethren as Bro. Lemmons implies. The Lord willing next month we will study the last in this series: **DOES THE HOBBYIST TEACH WHAT HE IS ACCUSED OF TEACHING?** — Springfield, Mo.

"LET'S SAVE THE SUNDAY SCHOOL"

Yes, "LET'S SAVE THE SUNDAY SCHOOL" is the heading at the top of the front cover of the "20th CENTURY CHRISTIAN" (a paper published by SUNDAY SCHOOL BROTHERS in Nashville, Tenn.). This is Volume 30, Number 1, October, 1967. Notice what the Associate Editor, William S. Banowsky, has to say. You who believe in Sunday School should notice you didn't obtain such from the Lord, but "Churches of Christ" borrowed from denominational neighbours the Sunday school idea"! Hear Bro. Banowsky in the next paragraph.

"After two centuries of immeasurable contribution to religious life in America, the denominational Sunday school movement is in serious trouble—everywhere.—The trouble was brought out into the open in a New York Times front page article on Sunday, July 24, 1966. 'Sunday Schools Struggle for Survival in Face of Charges They Are Inefficient and Irrelevant' exclaimed the seven-column headline on the continuing page. Since then, widely-read national magazines have joined the cry that the denominational Sunday School is not only failing; it may already be a dead duck. In the October, 1966 issue, Redbook carried Norman Lobsenz's thoughtful analysis, 'What Good Is Sunday School?' From Decision magazine, publication of the Billy Graham Evangelistic Association, to Christian Century, voice of the liberal, high-church denominations, religious publications of every brand and strata have openly speculated that the disease may well be terminal. Surely it is only a coincidence that the historic journal, The Sunday School Times, recently announced merger with another magazine and a change of one word in its title. You guessed it, it's now to be The Sunday Times. No need going under with a loser, huh?" THAT'S NOT ALL! Hear him again.

"The Sickness—Just how bad is it? Among the old-line denominations only the Southern Baptist and the conservative branch of the Lutheran Church appear to be holding their own—and that's apparently all they are doing.—Most dramatic of all is the announcement from the United Presbyterian Church of plans to discontinue its Sunday school efforts entirely by the fall of 1968. In its place the denomination will experiment with weekly classes.—'to avoid the competition of parents worshiping while their children are in school.' We shall wait with interest to see the results of the unique Presbyterian plan to hold 'Sunday school' only on weekdays.—While comprehensive studies are not available, careful observation leads many to conclude that the Sunday morning program of Bible study among churches of Christ has also, for some time now, run past its post-World War II boom.—Churches of Christ borrowed from denominational neighbors the Sunday school idea when it was hale and hearty. One wonders whether churches of Christ shall have sufficient dedication, imagination, and resourcefulness to see the idea to its full potential now that it has come upon bad times.—w.s.b."

After all the above, some will still argue the Church of Christ doesn't have Sunday Schools. Yea, and they will also argue there is Bible for their practice, and it is not true that "Churches of Christ borrowed from denominational neighbors the Sunday school idea"! That there were denominations before there were Churches of Christ with Sunday schools. With their leaders ad-

mitting it why don't they wake up to the facts? But let us now quote more from this paper, and learn more of the beginning and history of the Sunday School that has the Church of Christ divided today.

"Few of us ever heard of Robert Raikes, but he's worth remembering. The work he initiated certainly has had incalculable consequences.--Raikes saw the undisciplined children running loose in the streets of London. They had no chance to get any sort of an elementary education.--He decided to begin a class in the rudiments of reading and writing on Sunday mornings, the one day of the week the children were not working. In 1780, a woman in the slum district of Gloucester helped him. Her kitchen became the first classroom. Though he used religious books and hymns, Raikes' school was at first more secular than religious in its aim. There was an immediate outcry. The privileged classes were shocked, the clergy was offended, and a council of bishops of the Church of England convened to officially denounce the Sunday school. But forces stronger than the bishops' ecclesiastical power had been set in motion. Rumors predicting an early end to the school began to subside.--the Sunday school was becoming an institution.--The idea of a Sunday school apparently originated with Robert Raikes, an Englishman, in 1780. In 1786--the first Sunday school was started on this side of the Atlantic.--Since that time the Sunday school has helped to shape the development of religion in America.--From the very first, theological conservatives have given the Sunday school movement its basic thrust." There you have a little history of the Sunday school movement that started over 1700 years after Jesus built His Church, and that now has the Church of Christ divided. Notice more quotations from that same paper by Sunday School Brethren.

"The Sunday school idea got off to a belated start within the American Restoration movement. In its first the effort to restore New Testament Christianity was nurtured exclusively by evangelistic preaching. No need for a Sunday school was felt.--In fact, because of the close ties between the Sunday school movement and denominationalism, the Restoration leaders assumed an early posture of belligerent opposition. 'I have for some time,' wrote Alexander Campbell in 1824, 'viewed both 'Bible societies' and 'Sunday schools,' as sort of recruiting establishments to fill up the ranks of those sects which take the lead in them.' Although he held this position for some years, in time Campbell changed his mind.--'Our brethren, as the burned child dreads fire, dread sectarianism. But this is, I doubt not, carried too far--especially when it prevents them from cooperating in teaching, or sending their children to be taught, in Sunday schools. I doubt not that our brethren in all places will see it a duty they owe to themselves, to the church, and to the world, either to have in every church a Sunday school of their own, or to unite with the Sunday School Union in their truly benevolent and catholic institution. '--By 1850 Sunday schools were gaining a foothold among the more progressive congregations, although most of them refused to align with the Sunday School Union." Brethren, notice when Sunday schools were first started (1700 years after Jesus built His church) faithful Brethren fought them; but, as denominations made so much headway with them, faith-

(Continued on page ten)

WHAT ABOUT VOTING?

By Walter H. Fisher

Before the coming political campaign gets underway we should stop and ask ourselves what our role as Christians should be. Is it our obligation as Christians to become political partisans and express our opinions at the polls? Does the Bible teach that Christians should take active part in their government and government policy-making?

The first thing to investigate is whether we are full citizens in our government or just resident aliens. Certainly if we are first class citizens with all the rights and responsibilities of citizenship we are obligated to take full part in the nation elections. If, on the other hand, we are not full-fledged citizens, we have no more business voting in American elections than does a Russian, German, or any other foreigner.

Now, one thing no Christian would deny is that we are citizens and subjects of the Kingdom of Christ. If Christ's kingdom is a worldly kingdom, or if it has any worldly elements in it, we can say that Christians do have an obligation to vote and to influence government decisions. Jesus, though, indicated that His kingdom is not a worldly kingdom, and has no worldly elements. Jesus said in John 18:36, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Jesus' kingdom, then, is not of this world. If we are members of His kingdom it necessitates that we be, to a great extent, aliens to our temporal government. Peter writes in I Peter 2:11, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul." Needless to say, strangers and pilgrims don't participate in the decision-making process of the country through which they are travelling.

Some might counter that the Apostle took advantage of his rights afforded by Roman citizenship when he said in Acts 22:25, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" If the Apostle had used his citizenship to influence in any way the policy of the Roman government, we would certainly have to concede that voting is all right. But this is not the case. Paul used his citizenship only in defense. He used his citizenship only to escape a beating. Nowhere do we find the early Christians admonished to take any part whatsoever in government.

It could be said that the case against voting is weakened by the fact that only through the process of necessary inference can voting be criticized. There is no direct statement in the Bible condemning our participation in the electoral process. To those who say this, consider our stand on carnal warfare. We say that it is necessary to infer from the scriptures that Christians should not be members of the armed forces. Through necessary inference we assume that Cornelius the Centurion gave up his military command, though the Bible nowhere says this. If this type of reasoning is valid with regard to military service, certainly it is valid with regard to voting.

If all of the above reasoning is rejected we have finally to ask ourselves these questions: Can we vote for and elect a government which we cannot defend?

(Continued on page 9)

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879. Send Form 3579 to D. B. McCord, 1414 North Albertson Ave., Covina, Calif. 91723.

EDITORS

Homer L. King1061 No. Pilgrim, Stockton, Calif. 95205
D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722
Clovis T. Cook809 Lyons, Kansas City, Kan. 66101
Ronny F. Wade ...Box 3635 Glenstone Sta., Springfield, Mo. 65800
Edwin S. Morris.....10520 N. McKinley, Oklahoma City, Okla. 73114

PUBLISHER

D. B. (Don) McCord...1414 N. Albertson Ave., Covina, Calif. 91722

SUBSCRIPTION RATES

Single Subscription One Year\$2.00

Printed by Laycock Printing Co., Jackson, Tenn.

THIS AND THAT

The Lord's Table—That the brethren in Great Britain have been very strict as to who should partake, of the Lord's Table has been known in our land for a number of years. I, for one, appreciate their stand, and concur with its being "according to the pattern." We here in America have been more lax than we should have been in this respect. The man who "waits at the table," as we call it, for lack of a better term, has quite a responsibility. It would certainly seem proper that somewhere in his remarks which should be limited almost entirely to this observance, that he point out kindly but forcefully that the Lord's table is spread in His kingdom and only they who are subjects have a right to partake. It is nothing uncommon to have those who are not members sit in a quandary as to whether they should break the loaf and drink the cup; this would not be, if we consistently, publicly and privately make it a point to stress the importance of only those who are members partaking.

Our Helpers—Our subscription list this month is very gratifying. Thank you, one and all, once more, for your support of this journal. We depend upon subscriptions for its continuance. So many of late have expressed their appreciation for the paper and what it stands for. Working 10 and 12 hours a day besides my duties to the church here, my family and the paper makes it almost impossible for me to acknowledge every note of appreciation. However, I would like for it to be known that every word of encouragement you give does good, and is most appreciated by me. For Sister Elizabeth Byford and Sister Mattie Lloyd, both widows, who so consistently send subscriptions we are so grateful. Through a reliable source not long ago we received the word that it has been predicted that in two years the Old Paths Advocate would cease to exist. Be not deceived, kind reader, the Old Paths Advocate will continue, and will continue to stand for the "old paths"; you can depend on that, the Lord being our helper, which He surely is!! We are thankful for its continued wide circulation—thousands of paid subscriptions and reaching nearly a score of foreign countries. It is becoming quite common anymore for us to

receive requests for a copy of the paper by those who have never received it, but who by chance have heard of it or seen a copy that fell along the way. We hope soon to have the paper going into the libraries of all the colleges operated by our brethren. Sister Veta Wissinger still helps so very much in seeing that the paper is mailed out promptly in Lebanon, Mo. My thanks to her, for I surely know what her help in this endeavor means.—Don McCord.

BOOKS AND TRACTS

Old Path Hymnal No. 2, revised and enlarged edition of our former Hymnal, is selling great. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one: **Gems of Gladness; Star Of Hope; Hymns of Love; Singers Choice; Songs We Love; Joyful Praises; Old Path Echoes.**

Tracts: **Clark-Harper Debate (Communion) — 25c each; Clark-King Discussion (Communion)—25c; The Communion by Ervin Waters—35c.** Send all orders to 1061 N. Pilgrim, Stockton, Calif.—Homer L. King

OUR HELPERS

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

Elizabeth Byford—10; Mattie Lloyd—10; Edwin Morris—7; Bertie Newman—6; R. B. Roden—4; F. M. Holt, Sr.—4; J. D. Elmore—3; Earl Wooster—3; Leo Burns—3; Mrs. Frank Boyer—3; Thomas Lamb—3; W. G. Carson—3; E. H. Miller—3; Glenn Arnett—2; Ronald Morris—2; Johnny Elmore—2; J. T. Broseh—2; Elsie Kramer—2; Wayne Robinson—2; Yual Hammons—2; Ray Pafford—2; Don Thomason—2; Thomas E. Thompson—2; Mrs. W. W. Bates—2; Grady Coble—2; Tim Dougherty—2; W. D. Goodgion—2; E. K. Caffey—1; Mrs. H. L. Link—1; Ray Roe—1; Bill Hammond—1; I. E. Hartman—1; B. F. Leonard—1; Lola Trueblood—1; Veda Meyer—1; Veta Wissinger—1; W. A. Page—1; Mrs. W. B. Thomison—1; Howard Hefley—1; Mrs. Charley Dove—1; Earl B. Helvey—1; Mrs. Ethel Chancellor—1; Lloyd Anderson—1; Byron Kramer—1; H. T. Yarbrough—1; Mrs. Arlene Williamson—1; James Walters—1; E. O. Baldwin—1; Ruth Burns—1; J. E. Jones, Jr.—1; Jerry L. Harris—1; D. J. McConnel—1; Maudie Gilyard—1; Clyde E. Smith—1; John Stephens—1; Fred Jennings—1; Mrs. J. W. Robinson—1; H. R. Goodman—1; Earl Bunner—1; Donald Corson—1; Robert Falvey—1; W. B. Fisher—1; Ronny Wade—1; Carl Rodden—1; Lyle Padgett—1; J. W. Brown—1; Bill R. Bray—1; Christine Walkup—1; Lonnie Kent York—1; Clovis Cook—1; W. H. Weeks—1; Carl Hawkins—1; John Stidham—1; James Vannoy—1; Mrs. Len Martin—1; Elmer Lucas—1; A. B. Rush—1; Clyde Butler—1; Earl Helvey—1; Mary Householder—1; K. G. Wilks—1; Arvel Brumfield—1; Cecil Miller—1; Alma Lamkins—1; Stella Robbins—1. Total—148

and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance (Acts 2:1-4). Could anything fulfill both the prophecy of Jeremiah, and the promise of Jesus more completely? God certainly did put these things (the law of Christ) into their hearts, minds (inward parts) of the apostles. But Jeremiah said their sins will I remember no more. All right, let us notice further: "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ. Now when they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do? Then Peter said unto them, Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost (Acts 2:36-38). At this time and at this place was fulfilled the prophecy in Jer. 31. His laws were written in the mind of the apostles and those who thus obeyed the gospel had their sins remitted, forgiven, and God will remember them no more. This brings us to the new covenant. (To be continued)

REPORTS FROM AFRICA

Our work here continues to make progress. The past month, I have preached at a different congregation each Lord's Day. This is the general procedure from month to month. Each time we go out into "the bush," there is a very good response to the gospel. On Oct. 1, when we were at Gala there were 7 baptized. On Sept. 24, we were at Gumbi where 15 came repenting of and confessing their sins and asking the prayers of the church. Yesterday we were in Blantyre with the church that meets in our house; 29 were present.

Our studies in the Book of Acts this year have been very interesting and encouraging. We have dealt with many of the problems of the early church as well as the problems that exist today in Africa. We believe the congregations have been made stronger. Our studies will be over the first week of Nov. We conduct them only during the dry season; the rains begin to fall in late Nov. or Dec. Many of the congregations we have visited we will not be able to return to until another dry season because of the impassable roads.

Besides the studies with the brethren at the 27 congregations, we have offered a correspondence course to people through Malawi; this has been received with much results. A large number of students enrolled and are in the process of finishing the 10 lessons.

On Oct. 28, Bro. Cryer and I will have a meeting at Manjolo. This will be to make arrangements for the work the next few months. This will also be the time that Bennie will tell the brethren good-bye. It will indeed be a sad day. He plans to leave Malawi on Oct. 30th aboard the VC-10. He will travel to America by way of Scotland, spending a few days with the brethren there. After leaving Scotland, he will go to Tennessee, U. S. A. where he will be re-united with his family.

Due to the housing shortage and time being so near for their leaving. Jo Ann, brother Cryer's wife, and the children left for America Sept. 10. We certainly hated to see them go, for we learned to love and

appreciate them very much. They are fine Christians and Bennie is indeed a man of God. It has been a pleasure working with him since our arrival Jan. 30 of this year. He has been of tremendous help and encouragement to me in learning about the work here, and its problems. I believe the congregations that sent and supported him made a very wise choice.

We greatly appreciate the funds that have been provided by the churches in America for the purchase of a plot of land here in Blantyre. We hope to be able to build two houses for the evangelists to live in, as well as a meeting house for the church in the near future. An architect has drawn plans for the houses and they have been submitted to "Blantyre Town Planning" for approval. We have obtained estimates for building the houses and these have been submitted to supporting congregations. We greatly appreciate everything that the brethren in America are doing for the work here, and we ask your prayers to be that God's will be done in all things. —Roy Lee Criswell

Brother Roy Lee Criswell and I have been visiting different areas each week since April 10. This year we have assisted the brethren in studying the Acts. The studies begin on Mon. and close on Fri. By the time the studies finish on Nov. 3, twenty-seven different areas will have been visited. The response has been gratifying. Brethren have been learning and just as the number participating this year is greater than the number last year, we expect an increase next year and in the years to come. It is so much easier to teach the brethren this year because of the work done last year.

In addition to the studies during the day we have been showing the colored pictures about the Acts at night. This has given an added interest to the studies especially among the outsiders. Some amusing things have happened at the showing of these pictures. One night we had to stop showing them because such a large crowd came they could not enter the building. Those on the outside became jealous of the ones on the inside and began shouting until we could not hear. The next night we showed the pictures on the outside, and everything was all right. On another occasion we were showing the pictures in a meeting house with grass walls. Those on the outside simply tore the walls down so they could see. As the crowd grew larger during the week a little more of the walls would disappear.

There are problems in the work here. We have prayed about them and done the best we could to work them out and we know that you brethren are praying also. All the problems have not been solved. If they had been we would not have to keep preachers and their families over here. New problems arise from time to time but the work is still progressing. There is opposition to our work from some quarters that make things difficult. The Lord has been good to us.

My family returned to America in Sept. They have arrived safely. If the Lord wills I will return in Nov. My family and I want to express our gratitude to all of you who have been so kind to us by writing and by supporting our part of the work here. I hope to be able to visit with most of you the latter part of the year and give you a personal report on the work over here. May God bless all of you.—Bennie Cryer

THANKSGIVING MEETING

The annual Thanksgiving meeting at the 64th St. congregation, Sacramento, Cal. will begin on November 15 and conclude on Thanksgiving day, Nov. 22; services each evening at 7:30 and on Thanksgiving day starting at 9:30 A.M. Talks by faithful teachers will be heard on the 22nd. After services on this date a basket lunch will be spread. Make your plans now to attend the meeting and services on Thanksgiving day. Orvel Johnson will conduct the meeting series.

NOTICE OF DEBATE

The Lord willing on the nights of Nov. 27 and 28 Bro. Ronny Wade will meet Bro. J. T. Smith in public discussion of the following proposition: The Scriptures teach that an assembly of the church of Christ for the communion must use one cup (drinking vessel) in the distribution of the fruit of the vine. Bro. Wade will affirm and Bro. Smith will deny. The discussion will be in the meeting house of the brethren at West Chester, Ohio.

Then on the nights of Nov. 30 and Dec. 1 the discussion will be moved to the Haynes Street church of Christ in Dayton, Ohio where the following proposition will be discussed: The Scriptures teach that when the church comes together for the purpose of studying the word of God, a systematic arrangement of classes may be used for such study, with women teaching some of these classes. Bro. Smith will affirm and Bro. Wade will deny.

All are encouraged to make plans to attend the discussion if possible.—R. F. Wade

OUR DEPARTED

Kitson—Bro. Ralph Noah Kitson, Mozier, Ill., son of Matthias and Nancy Palmer Kitson, was born Mar. 14, 1881, and departed this life Oct. 6, 1967. He was married to Belva Fox, July 12, 1902, and to this union 9 children were born. His wife and 3 children preceded him in death. Surviving children are Beulah Shireman, Mary Rutherford, Naomi Gierich, Milford Kitson, Oneeta Gillette and Eva Jett; a step-daughter, Letha Wilson survives. There are also 12 grandchildren and 16 great grandchildren. In 1929 he was united the second time in marriage to Lena Wilson who also survives him. He has been a member of the church for many years. Funeral services were conducted by the writer at the Mozier meeting house; there was a large crowd and many beautiful flowers. —Gareld Stumpff

Hill—Sister Willie A. Hill, Rt. 7, Box 236, Waco, Tex. was born Mar. 12, 1905 at Riesel, Tex. She was baptized into Christ at an early age. She was married to Robert L. Hill, Sept. 19, 1925. To this union, 4 children were born; namely, Mrs. J. C. (Nannien Jeanette) Hayes, Corsicana, Tex.; three sons, Robert Hill, Jr., Rosenberg, Tex.; and Harry L. and Jimmy G., of Waco, Tex. She has 11 grandchildren. She was a member of the Alta Vista Dr. congregation, Waco, Tex., and was faithful 'til death. The service was very ably conducted by Bro. David Traylor at the Connally Funeral Chapel, Waco; singing was by members of the Alta Vista congregation. Interment was in Riesel cemetery, not far from where she was born.

Ardamica—Kathy Louise and Stefan, Jr., infant twins of Sister Beverly and Stefan Ardamica, were born and passed away Sept. 20, 1967 at Yakima, Wash. In addition to their parents, they are survived by 2 brothers, Thomas and Alan; one sister, Peggy; grandparents, Bro. and Sister Thomas Lam, Yakima. Graveside services were conducted at Tahoma cemetery. The writer conducted.—Jimmy Franklin

Webb—Brother Burvin Webb, a member of the Midway congregation Shreveport, La., was born Sept. 25, 1909 and departed this life Oct. 16, 1967 after a few months' illness. Brother Webb will be remembered to most of the O. P. A. readers as the father of Carolyn Fussell. Surviving are his wife, Novaline; one son, Jerry; two daughters Carolyn and Ruby Lyn, and other relatives and friends. Our heart goes out to the family and especially Novaline who will miss Burvin so very much. Services were conducted from the Rose-Neath Funeral Home with burial in the Centuries Memorial Park, Shreveport, La. The writer endeavored to speak words of comfort to those present. We appreciated the assistance of Brother Miles King. —Leon Fancher

Swain—Charlotte Swain, daughter of Bro. and Sister Mike Sampanes of Redding, Calif., passed away Sept. 27 at 12 years of age. The service was conducted by Bro. Orville Smith at Price's Funeral Home, Citrus Hts., Calif., with interment at Sylvan cemetery. The family expresses thanks for the food and flowers, and for the presence of everyone at the service. —Earl B. Helvey.

Tiner—Bro. Claud Jackson Tiner was born Jan. 15, 1889 in Frisco, Okla.; he was 78 years old. Bro. Tiner is survived by his wife, Hester; five sons and four daughters, one of whom is Sister Patsy (Cliff) Arney, Oklahoma City; 2 brothers; 36 grandchildren and 35 great grandchildren. We will miss Bro. Tiner at the assembly of the Ada, Okla. congregation, but "we sorrow not as others who have no hope." It was this writer's privilege to speak a few words of comfort and warning to the family. —Joe Hisle

Ray — Sister Lea Peden Ray was born Sept. 24, 1894 in Emory, Tex. and passed away Oct. 14, 1967. She was a member of the East Healdton, Okla. church of Christ for many years. She was the widow of Charles H. Peden and Walter E. Ray. She is survived by 6 daughters, one son, one sister, 12 grandchildren and 6 great grandchildren. The writer assisted by Bro. Tom E. Smith endeavored to speak words of comfort to the bereaved. The service was conducted from the meeting house in Healdton, and burial was in the cemetery nearby. Members of the Healdton congregation took care of the singing. May God comfort the bereaved. —Edwin S. Morris.

There are three modes of bearing the ills of life: by indifference which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effectual—Colton.

We can do more good by being good than in any other way.

THE 1968 CHURCH DIRECTORY

The 1966-67 Church Directory copies have all been sold. I am planning to publish the 1968 Directory soon after the first of the year, but I need help. Please send the following information about your home congregation as soon as possible, before the postal rates go up:

(1) Name and location of the place of worship. (2) Time of the services. (3) Names, addresses, telephone numbers and zip codes, of not more than three leaders in the congregation. If you send more I will have to leave out some one as I am trying to limit the the number of leaders or elders to no more than three to each congregation.

This is a bargain in advertising: for the price of a postage stamp you can advertise your home congregation from coast to coast, and Christians will drop by and worship with you. Only those who buy the Directory will be charged. There were some congregations left out last year because they did not send the information. Add the following to the Directory:

FOREST PARK, (Clayton County) GEORGIA, 91 South Avenue—in the Kiwanis Club Center, Sun. 11:00 A.M. & 7:00 P.M.—Don Snow, 2493 Old Colony Road, East Point, Georgia 30044, Phone (404) 766-1837; Larry Parker, 3102 Springdale Road, Hapeville, Georgia, Phone (404) 761-9000; Paul Burson, 118 Batiste Garden Circle, Jonesboro, Georgia, Phone (404) 478-2082.

The New Year's Meeting will be held in Oklahoma City this year under the sponsorship of the Capitol Hill Church of Christ; watch for announcement later, and everyone is invited to attend.

Please send information for the 1968 Church Directory to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Oklahoma 73119.

ONE SOLITARY LIFE

Here is a man who was born of Jewish parents in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty; and then for three years, He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the power of His divine manhood. While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—and that was His robe. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend. Nineteen wide centuries have come and gone and today He is the centerpiece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has that ONE SOLITARY LIFE.—Author Unknown (Selected by Tom Lehmann)

DOWNWARD IN CHURCH ATTENDANCE

By Jimmy Winchester

During the early post-World War II years, the religious world experienced a great increase in church attendance. Some 'denominations' growth was so rapid that there was not enough seating capacity, so they conducted 2 services each Sunday, assigning different hours for each group. A slacking in the record church growth has prompted considerable denominational soul-searching to determine why some congregations are on the decline.

The rapid growth was also experienced by the church of Christ. Congregations in Calif. alone more than doubled in a short period of time. The decline is being experienced by our people.

Merchants and manufacturers very carefully watch their sales records and whenever there is a drop in business they look for a reason. Sometimes it is the product, or it may be the way it is presented. Churchmen who are realists will seek for the answer in the downward trend in church attendance. Our problem, however, is not the product, but it is the way we present it. Church people must face the reality that it is possible for the church to repel as well as to attract. The truth is that people are driven away from the church, and where love once lived hate now dwells. This is a problem we must see and act upon accordingly.

The following are but a few of the many reasons why we as God's people have failed so miserably so many times: 1. The use of members prematurely, especially new members, has taken its toll. Our tendency is to assign people work that they cannot do and insist that they do it. These people who are full of zeal will try and try hard but so often will fail; as a result of their failure, shame will set in and they will either sit back never to try again, or simply quit. Sometimes this leaves jealousy in their heart because others have succeeded while they have failed.

2. Overwork, too, plays its part in the church decline. There are those people who are so dedicated that they do not know how to say, "no." Eventually they become so overloaded with duties that conflicts arise at home and/or at work. Something has to "give," so they stop their work for the church.

3. We fail to distribute the work of the church so that some people either are overworked, underworked or else have nothing to do. Churches are often weak because of a failure to challenge members to use their backbones. When it becomes a "retirement center" instead of an "employment center," the church's idle, uncommitted members are likely to leave.

4. Making efforts to regiment the membership by trying to put everyone in the same mold will guarantee failure. To require the membership to act "exactly the way we do" is very destructive. Almost every individual wants people to be just like them; while it is desirable that people try to unite their thinking and acting, it is not always possible since environment, mental capacity, experience and other things hinder. Forcing people to fall in line behind some elder, preacher or congregation instead of Christ is to destroy Christianity. Some men today want followers for themselves instead of for Christ, and so today some congregations are weak and underfed.

5 Conduct an unimaginative, hum-drum church

service. In other words, cultivate mediocrity and you are sure to reduce church attendance.

6. Never say "thank you" for a job well done. Ingratitude is one of the earmarks of a shrinking congregation. Most church work is performed by volunteers, without whom programs would collapse. Taking people for granted is a sure way to encourage them to leave the church, whereas a word of praise, a smile and a "thank you" can increase their dedication.

7. Deliver the same basic sermon message week after week. Never vary the church schedule. Be irrelevant, instead of adapting sermons and lessons to the problems and needs of the congregation. Church members differ as individuals; preachers should keep this in mind. Some repeat the same lessons and the same clichés week after week. Sheer boredom will send people elsewhere.

8. Be aloof, either through outright indifference and unfriendliness, or by hiding behind a mask of self-righteousness. Refuse to become identified with the problems and sufferings of others. Christians who follow this route are known as "non-sinners," although they really are not, and they will find it easy to drive all but the self-righteous away.

Such things as jealousy, envy, party spirit and preachers that feed "sugar pills" can be placed on the list of things that cripple Christianity. We talk about things that bring harm to the cause of Christ, and know full well that nothing has been more destructive than the spirit of self-righteousness.

In time past when others have pointed out our errors to us, we have spent more time trying to justify or excuse ourselves than correcting our errors. The hope of the next generation can very well depend upon our determination to see the Cause of Christ grow. We need to carefully look about us and consider our ways. We need to know the scriptural things to do, and the proper attitude by which to do them, and walk therein.

—Lodi, Calif.

MUST I KEEP THE SABBATH DAY HOLY?

By J. H. Stegall

(This is the second in a series of Bro. Stegall's fine article on the Sabbath. It is here selected by Bro. Dee Aldridge.)

The Sabbath was given as a sign between God and Israel only, "wherefore the children of Israel shall keep the sabbath, to observe the sabbath through their generation for a perpetual covenant. It is a sign between me and the children of Israel forever" (Exo. 31:16-17). God gave this to Moses written on two tables of stone written by the finger of God on Mt. Sinai. Why was the Sabbath given only to the children of Israel? Let Moses, their leader, answer: "And remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm, therefore the Lord thy God commandeth thee to keep the sabbath day (Deut. 5:15). This command was given to those brought out of Egypt. No one else was ever commanded to keep the Sabbath. The ten commandments were called a covenant, and the keeping of the sabbath was one of these commands. God made this covenant with the children of Israel: "When I was gone up into the mountain to receive the tables of

stone, even the tables of the covenant which the Lord God made with you then, I abode in the mountain forty days and forty nights. I neither did eat bread nor drink water, and the Lord delivered unto me two tables of stone written according to the words which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights that the Lord gave me the two tables of stone, even the tables of the covenant" (Deut. 9:9-11). These two tables of stone contained God's first command to men to keep the sabbath, the seventh day, unto the Lord. It was written by the finger of God, and Moses read it to the children of Israel. It was their covenant between them and God. Many years later Solomon said there was nothing in the ark save the two tables of stone which Moses put there at Horéb (Sinai).

"When the Lord made a covenant with the children of Israel when they came out of the land of Egypt, and I have set there a place for the ark wherein is the covenant of the Lord which he made with our fathers when he brought them out of the land of Egypt" (1 Kings 8:9, 21). The covenant He made with them when they came out of Egypt would be taken away—"Behold the days come saith the Lord that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt which my covenant they brake although I was a husband unto them, saith the Lord. But this is the covenant that I will make with the house of Israel after those days saith the Lord. I will put my laws in their inward parts, and write them in their hearts, and I will be their God and they shall be my people, and they shall teach no more every man his neighbor, and every man his brother saying, know the Lord for they shall all know me from the least of them unto the greatest of them saith the Lord: for I will forgive their iniquity. And I will remember their sins no more" (Jer. 31:31-34).

Now to find out when God made the new covenant foretold by the prophet, we must find two things; first, when God put His law into man's inward parts; and, second, when man receives full and free pardon of his sins. Jesus told His disciples: "These things I have spoken unto you being present with you: But the Comforter which is the Holy Ghost whom the Father will send in my name he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you (1 Jn. 14:25-26). This promise made by Jesus to His disciples, when fulfilled brings us to the prophecy made by Jeremiah quoted above; this would put His laws in their inward parts, and again Jesus says, "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth" (Acts 1:8). Before they could testify, they had to know something to testify. That knowledge is that law which Jeremiah said God would put in their inward parts.

Now let us go to Jerusalem on Pentecost A. D. 33 and take note of what happened there and then. "And when the day of Pentecost was fully come they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind

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.

—Prentice Spradley,
640 S. W. 44, Oklahoma, City, Okla.

—Billy Michael Holt,
Rt. 1, Box 143-A, Idalou, Tex.

—Richard Leon Butler,
2225 S. W. 36, Oklahoma City, Okla.

—Raymond S. Butler,
2225 S. W. 36, Oklahoma City, Okla.

—David K. Miller,
9070 Windsor Rd., Windsor, Calif.

WHAT ABOUT VOTING —

(Continued from page three)

Can we through the exercise of our democratic rights elect officials for whom we cannot fight? We, as members of Christ's kingdom, need to consider these questions carefully before we assume our traditional partisan political stances.

And, finally, to our preaching brethren: Don't you think it's time that political sermons from our pulpits and our pens cease? Certainly preachers, of all people, should realize that it is not the Christians' responsibility to stop the "spread of Romanism" or any other "ism" through politicking. Let's preach, in public and our journals, nothing "save Christ and Him crucified."

Thinly veiled political articles and sermons alienate rather than convert. They cause division rather than unity. Let all of us, preachers and teachers alike, try to unite the church and convert sinners. We can't do it while we engage in partisan politics.

—Pasadena, Calif.

"WHY CALL YE ME LORD, LORD?" —

(Continued from page one)

in this country. His "Heart of America Crusade" drew thousands of people. Hundreds responded to his invitation to accept the Lord as their personal savior. When the people in Acts 2 asked Peter and the rest of the Apostles what to do, (to be saved of course), he told them to repent and be baptized. I read the papers and observed very closely, but what these people were told to do was not the same as those in Acts 2 and 22. Now mind you all this was done in the name of the Lord, but were they told to do what the Lord said? I think not.

It cost thousands of dollars to put on a campaign like this. We were called on to paint their recording booth on the day before the crusade began. I was simply amazed at what was being done in preparation for the affair. The place was buzzing with human activity. Someone ask me if the evangelist came down and asked me what I thought about it, what would I say? My reply was; I would just simply ask him where he was going to dig a hole for the baptistry? Of course, I was not afforded this opportunity. Needless to say, that out of all the expense and time spent, relative to the plan of salvation, not a thimble full of truth was preached. What a shame! Can one accept Christ as his personal savior, and not be in Christ? Paul said, "If any man be in Christ he is a new creature"—(2 Cor. 5:17). But how does one get into Christ? It is through baptism (Gal. 3:27; Rom. 6:3-4). Can faith make you a new creature? It only changes the mind. Can you repent into Christ? It only changes your course in life. Will confession put you into Christ? It only changes your allegiance from the prince of the power of the air (Eph. 2:2) to the prince of peace (Rev. 1:5). If an honest person walks up to you and asks, "Sirs what must I do," could you tell that person to repent and accept Christ as his personal savior, hand him a pledge card and tell him to go to the church of his choice, and do what the Lord said? You could not.

I think we can see that the Lord demands more than what many people are being told to do. We think that it is terrible for these people to stop short of what the Lord said do, but there are good brethren among us that are guilty of the same thing. Paul said, "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 surmising" etc. (1 Tim. 3:4). There are those who deny many words spoken by the Lord, saying that they are no part of the Lord's will. If the Lord says a thing may be done or it may not be done, then that is the way it must be. If a man receives not His word and teaches otherwise, Paul said, "from such withdraw thyself" (1 Tim. 6:5). It seems to me that it would be a very dangerous thing indeed to attempt

to extricate certain words of the Lord out of His will and place them under another dispensation, when it is impossible to harmonize them with the law governing that period of time. How could you call Him Lord, Lord, and receive not His words? In the above quotations two people are under consideration, "if any man," which is one person, 2. "withdraw thyself" which is you, another person. Now some people of late have been wondering if one brother can withdraw fellowship from another brother. Paul evidently thought so.—809 Lyons, Kansas City, Kan.

"LET'S SAVE THE SUNDAY SCHOOL" —

(Continued from page three)

ful brethren begin to weaken (like Bro. Campbell), but few of them weakened as far as Bro. Campbell, being willing "to unite with the Sunday School Union in their truly benevolent and catholic institution." But why not? What is worse about uniting with them than in bringing their practice into the Church of Christ and dividing it with such? But listen as we quote more from this paper published by our Sunday School brethren.

"As early as 1919 Sewell and Speck were using the powerful platform of the Abilene Christian College Lectureship in an effort to convince Christians that the church was not only privileged, but obligated by demand of expediency, to establish Sunday schools in every congregation. In 1933 Batsell Baxter also lectured on the need for Sunday schools: 'Let us remember that the growth of the Kingdom of God depends upon teaching. People will largely be what they are taught to be.' From this broad foundation, a few early speakers at the Abilene Lectureship launched an attack against the idea that the Sunday school system was inherently unscriptural.—As the Lectureship progressed through the 1920's opposition to the Sunday school system grew so faint that subsequent speakers did not address themselves to its defense. As late as 1926, however, one speaker criticized at Abilene the growing use of the term 'Sunday school,' attributing to the term a denominational origin and equating its use with such expressions as 'Reverend' and 'Pastor' to describe the preacher. He insisted that 'these tendencies should be avoided. Bible speech should be maintained.'—In 1922 James F. Cox insisted that ---'The modern Sunday school or Bible school is but a way or method—an effort, if you please, of parents to meet the obligations to train their children up in the nurture and admonition of the Lord.'—C. A. Norred ---in 1929---concluded his lecture with this prophetic appeal: 'Let me address myself particularly to the gospel preachers who are here. Let me remind you that for the next twenty-five years you will have a large influence among the churches.—Then, as you go among the churches, put the Bible school first.—The twenty-five year period to which Norred addressed his challenge saw his fondest dreams reach fruition. That quarter-century witnessed an unparalleled growth in the Sunday school programs among churches of Christ.—By the 1960's no religious group in America placed greater stress upon the need for a dynamic Sunday morning Bible study program than the descendants of the Restoration movement.'

There are many more things in that paper that I would like to quote, but space will not permit. But that is enough to prove by them that Jesus and the

Apostles didn't start the Sunday school; that the "Churches of Christ borrowed from denominational neighbors the Sunday school"! Some of the Sunday School brethren are fighting the "Herald of Truth" supported by the Churches through Abilene, and they are against the Abilene Christian College being supported by the Churches, yet there is where the Sunday School got its great pull (by the College preachers) after those Brethren accepted the Sunday School from the denominations. An elder of the Abilene Church of Christ that many other Churches of Christ support the Herald of Truth through was written by an elder of a congregation that was asking, or praying them to "return to the word of God and do the Lord's work in the Lord's way. Your arrangement is not authorized in the Scriptures"! Both elders believe in Sunday School, yet the Abilene elder wrote to the other Sunday School Elder, and asked: "Are you willing to drop the Bible School because you have never read where it is advocated or practiced in the New Testament, or are you Non-Sunday School yourself? Are you ready to drop all your classes and as you have suggested to us, 'return to the word of God and do the Lord's work in the Lord's way'? Your arrangement is not authorized in the Scriptures, (That is if you have a Bible School)!" So Brethren, since they know, "Churches of Christ borrowed from denominational neighbors the Sunday school," why don't they give them up, and unite with us on the Bible Faith All The Way; or unite with the Herald of Truth Brethren, and get out from between the two of us? Come back to the Bible, or get farther from it! Don't be just lukewarm.

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



Ray Roe, Stroud, Okla., Oct. 9—The church here continues to worship; we had visitors at both services yesterday. Here is a sub.

Lyle Padgett, Rt. 2, Box 131, Cassville, Mo., Oct. 17—The church here is slowly growing. Bro. Ronny Wade's meeting resulted in 2 baptisms and 1 confession of wrongs. Bro. Gareld Stumpf is with us the 3rd and 4th Lord's Days.

John R. Scott, Rt. 1, Box 292, Neosho, Mo., Aug. 25—The Burkhardt congregation near Joplin, Mo. is still growing in love, unity, and number. Bro. Orville Smith just closed a wonderful meeting here with 2 baptized. We had large crowds each night and outside interest was good. Bro. Orville did some of the best preaching that I have ever heard. (Sorry this was misplaced—D Mc).

Lonnie Kent York, ECSC, Sta. 1, Box 692, Ada, Okla. Oct. 17—Since last report, I have preaching appointments at Ardmore, Wynnewood, Chickasha and

Wilson, all in Okla. There were 2 confessions at Wynnewood, Oct. 8. The Lord willing, I should be able to keep busy this winter. I have time during my holidays and semester break, Jan. 24-29. I ask your prayers that I might always be able to do the work of the Lord.

W. H. Jones, Box 43, Alta Vista, Kansas, Aug. 31—Here is our sub; we appreciate the paper and its keeping us informed of some of the work being done in these perilous times. We here continue to try to please the Lord; we are few in number, but his promise still holds that where 2 Or 3 are gathered in his name, He is in their midst.

W. D. Goodgion, Wichita Falls, Tex., Oct. 5—The church here at Lawrence Rd. is doing fine; we have been having good crowds—some have been baptized and some have returned to duty, by way of confession and prayer. We are very thankful for all this. Some who had moved are now back with us. We look forward to a good harvest of this congregation's labors. May God bless all the faithful.

Earl Helvey, 7608 Prince St., Citrus Hts., Calif.—Since Bro. Orville Lee Smith has been at 64th St., Sacramento, we have had 4 restored; the future looks brighter. Bro. Smith is a good personal worker and a very good preacher. The brothers and sisters are putting forth much effort in helping him to build up the church. If you know of those he or we may contact, please tell us. Here is a sub.

R. E. Roden, 112 Kelly Dr., Moore, Okla., Oct. 17—I am now in a meeting at Visalia, Calif.; I has been baptized thus far, and we expect others. It is a pleasure to work with these brethren, as I helped to plant this congregation, and still feel as I did then that good can be done in this city. Preaching at Corcoran, Calif., and Southwest Bakersfield has been enjoyed by me. They grow in number as well as faith. I return to Okla. soon. Do pray for me in the work.

Ronny F. Wade, Box 3636 Glenstone Sta., Springfield, Mo. 65804, Oct. 16—Since our last report, the work in this area has made significant gains. Bro. Paul Nichols just closed a good meeting for us. His preaching was sound and appreciated by all. One confession during the meeting. Of late, we have baptized three here, two at Cassville, and one at Seymour. The condition and outlook of the churches in this area is good. To God we give thanks and take courage. May the Lord bless you as you work in His vineyard.

H. F. Yarbrough, 1367 Glenhaven, Abilene, Tex., Oct. 7—Our meeting here with Bro. Rodney Ross at Huckleberry Ln. was Sept. 23-Oct. 1—a very good meeting with much good done by the good preaching of our brother. His style is pleasant and clear, graceful and sincere, yet firm; he shirked nothing that was his duty to preach. We had visitors from Anson, San Angelo, and 4th and Oak, Abilene. We are thankful for the churches in Okla. that made this meeting possible. May the Lord reward them, and we trust that we will be stronger because of this good work.

Clovis T. Cook, 809 Lyons, Kansas City, Kan. Oct. 10—We have recently had several preachers to visit the congregation here. Don Pruitt preached three times for us in Aug. Joe Hisle held a very good meeting baptizing four. Last Thursday night Dennis Smith came by for one service. I have preached at the usual places here and in Mo. It now looks as if we will have a

discussion here in Kansas City this winter on the cups and classes. Negotiations are under way with many of the details already worked out. We are hoping it can be the first week in Feb. but it may be the latter part of Dec. We should know soon. We hope for a good representation of our preachers, and of course, anyone else who would like to come.

Ron Alexander, 290 Pegasus, Lompoc, Calif., Oct. 29—The church here continues to do well. One has been baptized since last report, and we are hopeful for more. We are presently looking for a meeting place; we are hindered in not being able to have mid-week service and a protracted meeting. Suitable property for rent or sale is not available, so we plan to build, and are in the process of looking for a lot. We pray that God will continue to bless the work here. I held a week-end meeting at Brundage Ln., Bakersfield, the first week-end in Oct. We were blessed with good crowds each service. My wife and I enjoyed becoming better acquainted with brethren in that area.

David Macy, Mobiliving Estates, Lot. S-13, Riverdale, Ga., Oct. 11—The new congregation at Forest Park, Ga. is doing well; we meet at 91 South Ave., and welcome visitors. If you know of those we may contact, please write. Five have confessed faults and 1 has been restored in Oct.; the church is buying a nice lot on which to build. The meeting in Abilene, Tex. (Oak St.) closed with excellent crowds, and 3 confessions. Next, I was at Piedmont, Ala. with 1 baptism and 1 restoration. Dec. 1-10, I will be at Milford, Mich. I enjoyed 3 nights of Bro. Thompson's meeting at LaGrange, Ga. Bro. Alton Bailey needs the prayers of all the brethren; he has been very ill.

Tom E. Smith, 302 Phillips, Healdton, Okla., Oct. 17—We heard Bro. Wayne McKamie in 3 masterful discourses at Graham, Tex., Labor Day. We enjoyed the hospitality and Christian association of these brethren Sept. 15-24, we had a good meeting here with Bro. Jerry Cutter; he did some fine preaching; he is fearless but kind. There were 3 restorations, and good otherwise done. We look forward to Bro. Cutter and Bro. Morris being here for a study on the eldership, Nov. 28-30.

H. R. Goodman, Huff, Ark., Oct. 18—The church here continues to grow in knowledge and understanding. Bro. B. B. Cayson preached for us the 14th and 15th—two good sermons. We plan to build here soon; our acre of ground is in an ideal location. We will need help in this endeavor. We believe with the help of God and the good brethren and sisters on earth, we can build it. Those desiring to help may send donations to H. R. Goodman, Huff, Ark. or to J. J. Altom, Huff, Ark. For references, we offer brethren B. B. Cayson, 1993 Burn Ham, Memphis, Tenn., and Bro. Preston C. Brown, 3550 Lynwood Rd., Lynwood, Calif. 90262.

Orvel B. Johnson, 2200 Burney Way, Sacramento, Cal. 95821, Sept. 8—Since the enjoyable spiritual feast at the Sulphur, Okla. meeting, we have visited congregations in several states. We met members of God's great family that we had not seen in a number of years. Gospel preachers are needed in so many places to assist in the work. It seems a shame that cities from ten to ninety thousand population throughout the country do not have true congregations. On one stretch of our journey it was necessary to travel more than 900 miles, completely across two states and part of two others to be able to worship at a true congregation. Our trip was cut short by several weeks because of a throat infection I encountered enroute. This hindered my being able to preach at several places we visited. Let us continue to work and pray for the harvest of souls.

Leon Fancher, Box 392, Mena, Ark. 71953, Oct. 24—We enjoyed our meeting at Tucker, Okla. in Sept. One was restored and one was baptized. It was a joy to work with these brethren again. Brother Taylor Joyce attended every service and was a great help. His spiritual enthusiasm is inspiring. In Aug. we held a meeting at Lawrenceburg, Tenn. Our family was with us here and though we had some illness with the children, it was an enjoyable meeting. Several confessed faults. The first of Oct. I was in a week's meeting at Heartwell (Huntsville), Ark. This is a congregation that seems to have a good future. We enjoyed the meeting and the opportunity to work with Jack Cutter who is a tireless worker. The fruit of his work can be seen. Our meeting here at Mena with Ron Courter begins this Friday night. We know it will be a treat to sit at his feet and learn more of the Master. Pray for us.

Bonnie B. Cayson, 1993 Burn Ham Ave., Memphis, Tenn., Oct. 9—The church here on Watkins St. has enjoyed Brethren J. W. Kornegay and Leo Burns. Bro. Kornegay held a meeting at Willett St.; all were made stronger by his sermons to saints and sinners—interest and contribution have increased. We have preached lately at Chapel Grove, Tenn.; they are to be commended for their beautiful new meeting house; they are a large and friendly crowd. It was good to be at Union Hill Congregation in Tenn. where I was baptized; it was good to see the young Christians taking part in the worship. Our last trip to Batesville, Ark. was enjoyed; we were sad to hear of the passing of a Mr. Martin in whose home we sang, prayed and preached short sermons, which to this writer is one of the most enjoyable works; they were always so happy to have the gospel brought into their home. Brethren, may we do more of this kind of work. Indeed the fields are ripe to harvest. Remember us when you pray.

Eric H. Gilstrap, 3231 E. Ventura Ave., Fresno, Calif., Oct. 16—The church formerly meeting at 757 Orange is now meeting at 1570 Swift. We enjoy happy fellowship. The Word cannot be studied too consistently and too perseveringly. We benefit from listening to such men as Brethren Bob Taylor, Rhodus Wilson, Paul Hammet and Dale Buchanan. Bro. Ervin Waters gave a good lesson on "The Golden Rule" lately. Since we still have the Scriptures to "search" and to "study to show thyself approved unto God" (2 Tim. 2:15), let us praise God with thankfulness in our hearts that they are the word of God; "not that we are sufficient of ourselves to think anything of ourselves, but our sufficiency is of God," "Who also hath made us able ministers of the New Testament, not of the letter but of the spirit: for the letter killeth, but the spirit given life" (2 Cor. 3:5-6). "It is the spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you are spirit and they are life" (John 6:63). "For the law maketh men high priests which have infirmity; but the word of the oath which was since the law (this, the New Testament) maketh the Son who is consecrated forever more" (Heb. 7:28). I noticed with sadness the passing of Bro. Paul Mackey; I met him on Orange Ave.—"blest be the tie."

D. B. McCord, 1414 N. Albertson, Covina, Calif., Nov. 1—The church here continues to enjoy peace and good-will that we have enjoyed for sometime now. Thank God for that!! I cannot praise my brethren too much here. They are willing to put forth every effort for the good of the Cause. It is our pleasure to be in cooperation with N. Hollywood, Calif. in the support of Bro. Jerry Harris, and this for several months, even indefinitely. We count it a privilege to be able to help with the work in Africa, Mexico and Atlanta, Ga. on a regular basis. We hope, too, to be able to help in supporting the work in Stockton, Calif. brethren are planning to further spread the Gospel on the West Coast. Having Bro. Preston Brown in the area for

6 months, supported by churches at Montebello and Lynwood, has been good for the cause, no doubt. We regret very much that we must cancel our meeting with Bro. Alton Bailey, LaGrange, Ga.; due to his illness, he could not come. We look forward to three meetings in 1968 with Brethren Ronny F. Wade, Wayne McKamie and Paul Nichols. Hearing Larry Lay in his meeting at Norco, Calif. was a real treat; Larry is one of the most promising young men among us. Let us not discourage him; he deserves our help in every way. Bro. Tom Lehmann will preach for us one Lord's Day soon; he, too, deserves our support and encouragement; God bless him. Again, I express my regrets at having to cancel all of my meeting work for this year and next, most likely; I appreciate the brethren who understand.

Johnny Eimore, 320 Sheffield Dr., Fort Worth, Tex. 76134, Oct. 17—Many brethren have requested our new address, so please take note of the above. Our phone number is: AX 3-0869, Area Code 817. We left Ada, Okla., which had been our home for 7 years, with mixed emotions. We felt sadness which is always characteristic of such a separation because of the many warm hearts and kindred spirits left behind. But we were excited to think of new horizons, challenges; and goals which the work in Fort Worth promises. We will ever be grateful to the church in Ada. At a time when evangelists were leaving the field for secular work, Ada congregation, with their support and encouragement, made it possible for us to stay in the evangelistic field. So far this year, I have conducted meetings with the following: Woodlake, Calif.; Ada, and Ardmore, Okla.; St. Albans, W. Va.; Strong, Ark.; Cable Ridge, and Houston, Mo.; Galey, Okla.; Earlytown, Ala.; San Antonio, Texas; Arvin, and Stockton, Calif.; Seymour, and Mtn. Grove, Mo.; and Marietta, Okla. Between these, I conducted singing schools at Woodlake and Stockton, Calif. and preached a few nights at Shreveport, La., Bakersfield, Calif., and Mtn. Home, Mo. After two more meetings, Fieldstone, Mo., Oct. 20-29, and Joplin, Mo. Nov. 3-12, I expect to devote my time to work in Fort Worth until next May. If any readers have knowledge of those who might be disposed to serve God, send us their names and addresses and we will do our best to encourage them in this endeavor.

E. H. Miller, Box 538, LaGrange, Ga., Oct. 17—The work is still pressing forward in this section; the main trouble is that we do not have enough workers, but that seemed to be the case in the days of Jesus' personal ministry. Our third meeting (Oct. 1-8) was indeed a good one. Bro. T. E. Thompson, Maitland, Fla., gave us some wonderful lessons. Attendance and interest were good throughout and there was one confession of faults. Some baptisms took place just before the meeting. While this meeting was in progress we lost another member of the Lord's body, Sister Mattie Browning, who was nearly 90; she was one of the charter members of this congregation and her passing leaves only 4 of the original members when it was established 46 years ago. I preached my first sermon at her home 36 years ago last June. Besides her many other friends, she left to mourn her passing 6 daughters, 3 sons, 42 grandchildren and 114 great grandchildren and 22 great-great grandchildren. Her husband, who preceded her several years ago, was one of the first elders of the church here. This should make us more thoughtful of our time that it is drawing nearer. Let us strive to be ready. The debate at Charleston, S. C. concerning cups and classes was a good one. Interest was indeed good, and it was the cleanest and most friendly debate I have witnessed. Bro. Richard Nichols brought us 2 wonderful lessons Sept. 24, and did a good job moderating for me in the discussion, Sept. 25-28. He is a good preacher (I would not advise liberals and sin-loving church members to call him for a meeting, for his preaching certainly won't please that kind). May God help us to develop more such preachers in my prayer: Here are 3 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).

Vol. XXXVIII

LEBANON, MISSOURI, DECEMBER 1, 1967

No. 12

NATURE AND PRIVILEGE OF PRAYER

(This is the first in a series of seven lessons on Prayer by Robert Milligan, author of such works as *The Scheme of Redemption* and *Reason and Revelation*. The lessons were first written for Alexander Campbell's *Millennial Harbinger* well over 100 years ago. Prayer is likely, as I see it, one of the most neglected privileges available to Christians today. I feel the readers of this journal would appreciate and profit from these, so we commend them now to you for your reading enjoyment, and we would hope your spiritual betterment.—DMC).

Prayer is the spontaneous utterance of every grateful and pious heart. It flows from a sense of our dependence on God for blessings internal as well as for favors external. Any man who looks into the deep recesses of his own nature, will see and feel that there are there wants which he has no power to supply. He may not fully comprehend what these wants are, whence they are, and what will satisfy them. But this very uncertainty, if he knows the Father and Jesus Christ whom he has sent, will only prompt him to exclaim, with a more profound and realizing sense of his own dependence, "Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies, blot out my transgressions. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me" (Psa. 51:10-11).

This feeling of dependence is very greatly strengthened by a survey of our relations to the universe. Not only our happiness, but our very existence, is suspended on a thousand objective realities over which we have no control. Without the heat, and light, and other genial influences of the sun, we would all very soon perish. But what mortal can guide the chariot of the king of Day? What sage or potentate can hasten the rising splendors of his coming, or stay for a moment the waning glories of his departure? Job once exulted in his own greatness and wisdom; but when interrogated on the laws, the operations, the ordinances, and the dependencies of nature, he was dumb. When asked, "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Massaroth in his season, or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of

(Continued on page eight)

DOES THE HOBBYIST TEACH WHAT HE IS ACCUSED OF TEACHING?

By Ronny F. Wade

This brings us to the last in this current series. We are concerned about the above question because so much has been written and said about the hobby-rider—usually with reference to those who oppose the Sunday School and its women teachers and individual cups on the Table of the Lord. Much of what has been said is absolutely not true. For that reason, I want to take up a few of these accusations and notice them along with what we really believe.

1. **Those people don't believe in teaching their children.** This is not true. We do believe in teaching our children. It is true that we reject human, man-made methods in preference for those of God. But just because we refuse to segregate the church into classes for the purpose of teaching children does not mean that we oppose child education. In the first place we deny the assumption that children cannot learn in an undivided assembly. They certainly did under the Law (Deut. 31:9-13), and we have no record of the N. T. church ever providing special classes for their instruction. We do read about the responsibility of parents to teach their children (Eph. 6:4; 2 Tim. 1:5, 3:15). And when this is done, in addition to the instruction they receive in public worship the desired goal is accomplished. There is increasing evidence, however, that the Sunday School is not accomplishing what its advocates have always claimed. The article appearing in the Nov. issue of this journal will bear this out. Many denominations are concerned about its effects and success. I have also noted that in many surveys supposedly conducted in some of those Christian (?) Colleges, Bible knowledge among students trained in the Sunday School was definitely sub-normal.

2. **Those people won't allow their women to teach.** Again this is not wholly true. Of course we have no right to permit a woman to speak where God has commanded silence. And in such situations we forbid the woman to teach (1 Cor. 14:34-35; 1 Tim. 2:11-12). This, however, does not mean that we are against women teaching. We believe she is commanded to teach; and that in private, informally, and as an individual she may teach women (Tit. 2:3-4); children (2 Tim. 1:5, 3:15); and men (Acts 18:26). Yes, we very definitely believe in women teachers, but in the right capacity. The bad thing about the above charges is that they are designed

to create doubts and prejudice in the hearts of innocent, unknowing people. Most people who know anything at all about us know that we do not oppose women teaching on a wholesale basis or that we oppose the teaching of children no more than those who oppose the institutions that exist among some churches of Christ today, do not believe in caring for orphans. It looks as though these brethren accused of not believing in caring for orphans and opposed to preaching the gospel because they resist the Herald of Truth, could see the evil in falsely accusing their brethren. Yet, they blindly continue to accuse us of the things I have just dealt with. The result is obvious. Many today have a warped conception of what we believe. They view us as some monster with crazy ideas that are dividing the church. This is unjust and uncalled for, and many responsible for such tales, know better.

3. Those people worship the cup—they made an idol of it. Again I must deny the allegation. We place no greater emphasis on the cup (drinking vessel) than the Lord did. However, we do try to place as much. The Bible teaches that Jesus took the cup, (Mt. 26:27) after having taken the bread (v. 26). In the cup was the fruit of the vine (v. 28). The bread represented the body. The fruit of the vine, the blood. What about the cup? Well, the Bible says the cup represents the New Testament (Luke 22:20; 1 Cor. 11:25). I am not at all ashamed to defend the teaching of the Bible; i. e., the cup is representative of the New Covenant sealed by the blood of Jesus. Someone says how could a literal container signify the covenant? Ralph Gage in my discussion with him wanted to know how I got a literal drinking vessel in a spiritual kingdom? The answer to both questions is simple—the very same way one gets literal bread and literal fruit of the vine in a spiritual kingdom. It is my conviction that all three are a part of the Lord's Supper. I place no greater emphasis on one than I do the other. I would readily object to tomato juice instead of grape juice, or leavened bread instead of unleavened bread, or cups instead of cup. I do not worship the cup anymore than I worship the fruit of the vine. Those who accuse me and my brethren of such are false accusers. After closer investigation, I find that the so called "hobby rider" is unjustifiably accused of many things. In the interest of fairness and right may we all take a closer look before we carelessly and wrongly label another.

—Box 3636, Springfield, Mo.

PAUL'S MANNER OF SERVING THE LORD

By Tom Lehmann

Our study of Paul's manner of serving the Lord begins before his conversion to Christ. By understanding his life before his conversion, we can more readily understand his life after his conversion. We will also learn by his example how we are to serve Christ today.

We first find Paul, formerly called Saul of Tarsus, taking an active part in the religion of his parents. Being born in a Jewish family, Paul naturally followed in the steps of his parents. It was only natural for him to keep the Old Law, because he was born under and subject to that Law.

As Paul becomes older and his convictions become stronger, we see him working zealously for, and ad-

vancing the religion which is so dear to him. It is no wonder that he would become alarmed at any person or persons who would alter, add to, or diminish from the Law which God had given to His chosen people (Deut. 4:2). There is no wonder that when Christ began to claim that He was the Messiah, the Son of God, Who could take away the sins of the world, that all Jews, as well as Paul, would take drastic action against this Man and His followers. And why not? If they were sincere in their belief that Jesus was an impostor, a false Christ, it stands to reason that action would have to be taken. Blasphemy was, and still is, a serious charge.

Paul began to persecute everyone who claimed to be a Christian or follower of Christ. In one place (Acts 8:1) we find Stephen, the first recorded martyr for Christ, being stoned while Paul "consents" to his death. In Acts 9, Paul obtains papers of authority, granting him permission to go to Damascus and capture Christians, "both men and women," and bring them back to Jerusalem. Already he had stopped some of those blasphemous followers of that crucified Galilean who was posing such a threat; and now he had authority to gather up the impostor's disciples by the hundreds and bring them back to Jerusalem bound, for the purpose of punishment and even death. With the greatest degree of confidence that he is doing right, Paul proceeds toward Damascus. "How pleased God must be with me for the action I am taking against this false prophet and his followers!" This must have been the thought in Paul's mind as he journeyed down the Damascus road. "Suddenly there shined around about him a light from Heaven: And he fell to the earth and heard a voice saying unto him, 'Saul, Saul, why persecutest thou me?'" (Acts 9:3-4). Paul was being addressed by the very One he was fighting. What a shock this must have been to him! Truly this lowly Galilean was the Son of God, and not the impostor that he had supposed Him to be. His mind must have drifted swiftly back to the time Stephen was stoned to death. And what about the others that he had threatened and slandered? (Acts 9:1).

Here on this road Paul becomes a believer. He becomes aware of his mistakes and then asks the Lord, "What wilt thou have me to do?" The Lord then says, "Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9:6). Although Paul has believed on the Lord, he still is not saved. He still needs to be baptized to wash away his sins (Acts 9:18, 22:16). After Paul is baptized, he soon begins to preach.

Paul was willing to give up the religion that had been handed down to him of his parents and follow the teaching of Christ. We need men and women like that today! We need people who will follow Christ's teaching and who will put aside all false ideas when the Bible exposes their errors.

In Galatians Paul reminds the brethren of the zeal he had before his conversion to Christ (Gal. 1:13-14). We cannot but admire him for his sincerity and zeal before his conversion, but we must admire him even more for his actions after his conversion. When Paul saw the error of his way, he did not become discouraged and quit. Rather, he employed this same zeal to advance the Gospel of Christ. He readily changed from error to truth and worked just as zealously, if not more, to spread the "Good News" of Christ. Paul became an

apostle and played a great part in evangelizing the world.

We are not apostles today, but we have a responsibility to serve as we gain ability and opportunity. In Acts 20:17-27, Paul sends for the elders of the church at Ephesus and has them meet him at Miletus. When they come to him, he begins to tell them in what manner he has served the Lord. Let us learn from his example.

I. He served with humility of mind (Verse 19)—Because so many misunderstand this, many fail to even try to live the Christian life. I find this especially true in young people. Too many think of an humble person as being a sissy or weakling. Too many young people think, "IF I BECOME A CHRISTIAN, I'LL HAVE TO ACT LIKE A SISSY." I deny this! Notice, Paul was humble in MIND. Jesus said, "I am meek and lowly in HEART" (Matt. 11:29). I deny that Jesus or Paul were sissies! In fact, they were bold in their actions many times. Jesus drove the Jews who were "making the Father's house a house of merchandise" out of the temple (Jno. 2:14-16). It took more than a sissy to stand before a mob of sinners and boldly condemn them. Listen to the words of Jesus in Matthew 23:13, "BUT WOE UNTO YOU SCRIBES AND PHARISEES, HYPOCRITES!" Our Lord uttered these words seven separate times in the 23rd chapter of Matthew. In this same chapter, he also uses such phrases as "YE FOOLS AND BLIND — YE BLIND GUIDES — THOU BLIND PHARISEE — YE SERPENTS — YE GENERATION OF VIPERS — HOW CAN YOU ESCAPE THE DAMNATION OF HELL?" Yes, Jesus was MEEK AND LOWLY IN HEART, YET BOLD IN WORD AND DEED. It seems that Paul took a lesson from Jesus and followed our Lord's example. Paul was HUMBLE IN MIND but BOLD IN WORK AND ACTION (Eph. 6:18-20). It takes a strong man to live a faithful Christian life. This idea of acting like a sissy is a device of Satan to keep people from obeying the truth!

II. He served with many tears (Verse 19)—Evidently, Paul was not afraid to show his emotions. Some people believe this to be a sign of weakness. Again, Paul must have learned from Jesus that tears are not a sign of weakness. The Bible says that when Jesus saw the multitudes "He was moved with compassion on them" (Matt. 9:36). Paul told the Philippians, "I have told you often, and now tell you even WEEPING, that they are enemies of the cross" (Phil. 3:18). We need to look at the lost in the same manner as Jesus and Paul. We should not be ashamed to be "MOVED WITH COMPASSION" over them that are lost. Remember, Paul served the Lord with many tears.

III. He served with temptations against Him (Verse 19)—It seems that some people have a temptation complex. They feel that they are tempted worse than anybody else. Such thinking is foolishness! I Corinthians 10:13 teaches "There hath no temptation taken you but such as is common to man." The Bible teaches that "Jesus was tempted in all points like as we are" (Heb. 4:15). Paul suffered temptations just like everyone else, but he made an effort to overcome them. Jesus said in Revelation 2:10, "Be thou faithful unto death, and I will give you a crown of life." Because Paul was faithful and made an effort to overcome temptations, near the end of his life he could look back and say, "I HAVE KEPT THE FAITH." This should be our desire today. We should conduct ourselves in such a way that

after our breath grows short, our hair becomes gray, we can look back and say, "I HAVE KEPT THE FAITH."
(To be continued)

MUST I KEEP THE SABBATH DAY HOLY?

By J. H. Stegall

(This is the third in a series of Bro. Stegall's article. It is here selected by Bro. Dee Aldridge.—DMc)

I can not understand why anyone would want to reject the Scriptures and contend that we are still living under the old law or covenant with its imperfections, and not under the new, which brings to all men the opportunity to have their sins actually forgiven and remembered no more. That is what the prophet said would happen when God made the New Covenant, and Peter told the people on Pentecost (Acts 2) what to do to have their sins forgiven. If the New Covenant had not then been in force, Peter's words would have been untrue, for according to the prophet forgiveness of sin could only be under the New Covenant (Jer. 3:31-32). In case there are yet doubts that the old covenant has been taken away, let us read: "But now he hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them he saith, Behold days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Juda: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant; and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind and write them in their hearts: and I will be to them a God and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:6-13). Here we learn that the first covenant waxed old, vanished away, and that the new covenant established on better promises (in which we obtain remission of sins) took its place, and no where in this new covenant can anyone find where God or Christ ever commanded anyone to keep the sabbath day holy. However, we do find where we are forbidden to observe days and these days include the sabbath days (Col. 2:16-17).

Again let us read from the Hebrew letter: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance made of sins every year. For it is not possible that the blood of bulls and of goats should

(Continued on page 9)

Old Paths Advocate

Published Monthly at Lebanon, Mo.

Entered as second class matter in September, 1957, at the postoffice at Lebanon, Missouri, under the Act of March 3, 1879. Send Form 3579 to D. B. McCord, 1414 North Albertson Ave., Covina, Calif. 91723.

EDITORS

Homer L. King 1061 No. Pilgrim, Stockton, Calif. 95205
D. B. (Don) McCord... 1414 N. Albertson Ave., Covina, Calif. 91722
Clovis T. Cook 809 Lyons, Kansas City, Kan. 66101
Ronny F. Wade .. Box 3636 Glenstone Sta., Springfield, Mo. 65800
Edwin S. Morris..... 10520 N. McKinley; Oklahoma City, Okla. 73114

PUBLISHER

D. B. (Don) McCord... 1414 N. Albertson Ave., Covina, Calif. 91722

SUBSCRIPTION RATES

Single Subscription One Year \$2.00

Printed by Laycook Printing Co., Jackson, Tenn.

OUR HELPERS

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

Elizabeth Byford—10; Homer Sallee—6; Mattie Lloyd—5; Clovis T. Cook—5; Tom E. Smith—5; Miles King—5; Clell Kendrick—4; Ed Ball—3; J. W. Kornegay—3; Paul Walker—3; Richard DeGough—3; Paul Nichols—3; Ruth Adkison—3; Ira Barnes—2; Bertie Wall—2; J. F. Graham—2; Charles Ford—2; Sam Grissom—2; F. K. Reeves—2; Fred Lay—2; Richard Nichols—1; Eugene Lockard—1; Doris Bunner—1; Phil Kelley—1; W. A. Harless—1; Ruby Willis—1; Mrs. F. B. Dutton—1; Noah Graham—1; W. E. Joslin—1; Verla Terry—1; M. D. Byrd—1; Robert Falvey—1; Hayward C. Brown—1; Viola Hopkins—1; B. F. Leonard—1; Patricia Shelnutt—1; Chester Spoons—1; Alta Massengale—1; L. D. McDonald—1; Joe Rivers—1; Bertha Waddell—1; E. O. Baldwin—1; Arnold Davis—1; Barbara Osborn—1; E. O. Evitt—1; Eddy Bullard—1; Floyd R. Massey—1; Sybil Smith—1; A. R. Noak—1; James D. Shaw—1; E. R. Brown, Jr.—1; W. B. Martell—1; Tom Lehmann—1; Tom Modgling—1; Van Butts—1; Nat Alvarez—1; Algie Adams—1; Mrs. Archie Gentry—1; Glenn Neal—1; Sherian Jordan—1; L. H. Meridith—1; L. M. Walker—1; Wm. B. Weed—1; Mrs. Arlene Williamson—1; Hartman Fitzgerald—1; Mrs. Ethel Parks—1; Arnold Thiel—1; H. A. Sifford—1; Bob Savage—1; Homer A. Gay, Jr.—1; Eva Hunt—1; A. H. Cutter—1. Total—124.

MEXICO

Bro. Robert H. Chancellor of the Trentman Avenue Congregation in Ft. Worth, Texas and Bro. Glenn C. Jones and his eighteen year old daughter, Linda, from the Temple, Texas congregation accompanied Bro. Raleigh A. Perkins and the writer, both of the Catalina Avenue Congregation in San Antonio, on a 3-day trip into Mexico, November 10-12, 1967. Visits were made to all but three of the congregations. Hurricane

Beulah had washed out so many bridges and caused so many normally dry streams to be filled with water that delays prevented visiting the San Juan del Retiro congregation. An entire extra day would have been necessary to visit the Cosme-Tortuga Congregations if we could have reached them at all.

Bro. Jesus Rodriguez of the Nuevo Laredo Congregation is planning to rent a building close to where his congregation lives. A railroad track with a high wall causes him to have to go after his members for services. Things would be better if he were on the other side of the tracks. Bro. Marcial Corpus has completed his little building next to his house and has the necessary benches, Bibles, and song books to conduct services. He sends pictures of all his baptisms as do most of the preachers in Mexico.

The two congregations in Monterrey are doing well although there is much sickness this time of year. Bro. Jose Rodriguez has completed the repairs to the roof of his building and the damage to the benches when the roof collapsed from Hurricane Beulah. Bro. Raul Hernandez of Guadalupe Victoria is having trouble with his Model-A Ford Truck which he uses to go to San Juan del Retiro to conduct services. The San Antonio brethren hope to help him with enough funds to put new rings and valves in the truck.

Bro. Juan Rodriguez has asked that we support Bro. Jose Salazar with \$25 more per month as he just can't get by on \$40 with a big family. Bro. Juan also feels that Bro. Lucio Flores has proved himself to be sincere and desires that we begin supporting him with at least \$50 per month. Bro. Juan also asks that we begin the support of Bro. Benito Escobedo, who has been holding services at Clavellinas for a number of months without any support at all, with at least \$50 per month. Both of these men have been working diligently in the cause. Here is an opportunity for a congregation who has been delaying the support of a preacher in Mexico to begin that support. Just make out the check in the name of the preacher whom you would like to help and mail it to the writer. It will be recorded and forwarded to the preacher and you will receive a monthly report of progress in Mexico and a report of just how each penny is spent to help the Mexican brethren.

Tony Valdez, the interpreter that we use when we go to Mexico, is trying hard to obtain permission for us to send larger amounts of clothing into Mexico. He and Bro. Juan Rodriguez plan to go to Nuevo Laredo soon to pursue this matter farther. Ample funds are on hand to purchase sufficient Bibles and song books for some time to come. The congregations at Woodson, Texas and 3rd Street, Sentinel, Oklahoma are to be thanked for their help in this matter. A number of congregations and individuals have been sending boxes of clothing for Mexico: Harrodsburg, Ind.; Corcoran, Calif.; Fresno, Calif.; Broken Bow, Okla.; Addie Barker, Modesto, Calif.; Arvin, Calif.; B. C. Cryer, Irving, Tex.; Sacramento, Calif.; George Guinn, Coalgate, Okla.; Denver, Colo.

For information on the Mexican effort, please contact the writer at 1747 W. Huisache Ave.; L. M. Crouch, 220 Roesler Road; E. E. Perkins, Rt. 13, Box 483; R. A. Perkins, 126 Hillcrest, all of San Antonio, Texas.

—Waymond B. Coleman

FROM MALAWI

The work here is going well. We closed our last study Nov. 3. Since then I have been busy getting correspondence courses ready for the studies in 1968, as well as making preparations toward building the houses and the meeting house here in Blantyre.

Each Sat. and first day of the week for the past few weeks we have had appointments at the village congregations. We will continue to do so until the roads get impassable due to the heavy rains. As yet the rainy season has not started. I understand it starts sometime the first part of Dec.

Yesterday and Saturday we were with the congregation at Nangomba Vlg. This is about 60 miles east of Blantyre. We have a very large crowd at both services; on Sat., 13 obeyed the gospel.

The people here are very busy getting their land ready to plant their gardens. In some areas there has been rain and their corn is good size. The Blantyre area is very pretty at this time of year. We have many beautiful flowering trees and shrubs that are blooming. Surely with such beautiful scenery as this, how can people say there is no God!!

We thank all the brethren in America for their prayers and generous support toward the work here in Malawi. We believe the Lord is blessing us greatly. It is our desire to do all we can to build up the Lord's work here. Our love to all.—Roy Lee Criswell

Acknowledgment

As most of you know there is a severe housing shortage here. The last five months Bro. Cryer and his family were in Malawi they were forced to live with us because of this problem. Our plans for building the 2 houses have now been approved by "town planning," and we hope to be able to start building shortly after the first of the year, Lord willing. These houses will make it possible for the work to be carried on more effectively and will make it possible for an evangelist to be in the field at all times.

Congregations in America have been contacted about supporting the building program here, and the response has been good. We sincerely wish to thank every congregation and individual for their generous support. Here is a list of the contributors to date:

Cable Ridge, Mo.—\$300; New Salem, Miss.—\$200; Mena, Ark.—\$250; Ray Smith—\$250; Sentinel, Okla.—\$300; Tucson, Ariz.—\$100; Oskaloosa, Iowa—\$100; Eola, Tex.—\$75; Cassville, Mo.—\$10; Garr Corner, Okla.—\$100; Wayne, W. Va.—\$100; Winters, Calif.—\$100; Crescent, Okla.—\$100; Stroud, Okla.—\$50; Deep Dale, Okla.—\$50; Wichita Falls, (Lawrence Rd.), Tex.—\$500; Brookhaven, Miss. (Hillcrest)—\$500; Elmwood, Ill.—\$75; Lafayette, Colo.—\$100; Ft. Smith, Ark.—\$100; Kansas City, Mo. (85th and Euclid)—\$100; Lompoc, Calif.—\$200; Joseph A. Graulich—\$100; Cable Ridge, Mo.—\$300; Melissa, Tex.—\$100; Pontiac, Mich.—\$200.

Lord willing, Bro. and Sister L. H. Frizzell are coming to Malawi the first of Jan. He will oversee and supervise the building program. While he is here we hope to also build a meeting house here in Blantyre, as the Christians are meeting in our homes and have been doing so for the past 2½ years. We anxiously look forward to the Frizzells' arrival. I am willing to do all I can to help in the work and to make their stay here as pleasant as possible.

—Roy L. Criswell for Blantyre church of Christ

BUILDING PROGRAM IN AFRICA

We would like to take this opportunity to explain more about the buildings needed in Blantyre, Malawi, Africa, and the way this work is being carried on.

First of all, the housing situation in Blantyre has been critical. Bro. Bennie Cryer's family returned to the states early due to this fact. They lived with the Criswells several months before their return.

About two years ago the N.W. 21st St. congregation in Oklahoma City took the responsibility of taking the lead in this work and sending the next two missionaries to Africa. We have already sent Bro. Roy Lee Criswell and family. About 70 congregations contributed to his fare and expenses for the trip. He is being supported by 12 different congregations who support him directly. The money is deposited each month into his personal account.

Bro. and Sister L. H. Frizzell are going to Africa, Lord willing, in January. Bro. Frizzell will do teaching and also oversee the building program. The Lebanon, Missouri congregation is paying his fare both ways which is about \$2,500.00.

Three acres of land have been purchased on which to build two dwelling houses and a church building. This acreage cost \$4,073.00. The N.W. 21st St. congregation is taking care of this. The combined cost of all three buildings should be in the neighborhood of \$30,000.00. We have sent letters to all the congregations in the brotherhood asking donations to help in building these buildings. This money that is received is deposited into a "Special Building Fund" account specifically for the purpose of this building program. It is not deposited into the N.W. 21st St. congregation's treasury. Bro. Roy Lee Criswell and Bro. L. H. Frizzell can draw on this only for the buildings. The N.W. 21st St. congregation has no authority or power to use this money in any way. It is strictly for the buildings in Africa. We have no "centralized fund" or no "super-congregational control." Neither are we a "missionary society." We stand opposed to all of these but we do believe we have an open door in Africa and we do want to see the work progress and go forward.

There will be a report made of all donations by Bro. Roy Lee Criswell through the pages of this paper. This is in keeping with the policy of the past.

The following was written to us by Bro. Roy Lee Criswell recently: "We are very happy the congregations in America have decided to send Bro. and Sister Frizzell. I believe he will do a good job building the houses and the church. I will give him all the co-operation that I possibly can to get the job completed. We have received approval from 'Blantyre Planning Commission' along with the building permit to start work on the houses. The past week I have been busy trying to get the excavating done, and also getting the former owner of the land to put in a culvert with access to the property. Also I checked with brick builders and have ordered the bricks in advance. Once the rains set in, there will be no more bricks made until next March or April. Also by then the price will have advanced \$1.50 to \$2.00 per thousand. I have ordered more than enough bricks to build the first house."

Brethren, feel free to write us for any information that you might desire.—N. W. 21st St. Church of Christ, Oklahoma City, Oklahoma.

AGRIPPA — ALMOST A CHRISTIAN???

"King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds" (Acts 26: 27-29).

Robertson in *Word Pictures in the New Testament*, says: "The Authorized Version is impossible. *En oligoi* does not mean "almost." It is not clear, however, precisely what *en oligoi* does mean. It may refer to time (in little time) or a short cut. Most likely the idea is "in (or with) small effort" you are trying to persuade me in order to make me a Christian."

Vincent in *Word Studies in the New Testament* says: "The rendering "almost" must be rejected, being without sufficient authority. The phrase (*en oligio*) "in a little" means "in brief." The sense is "You are trying to persuade me off hand to be a Christian." "Thou persuadest" in Authorized Version is rather "thou art for persuading"; "thou attemptest to persuade."

Revised Standard Version—"And Agrippa said to Paul, In a short time you think to make me a Christian! And Paul said, Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am—except for these chains."

American Standard Version—"And Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a Christian. And Paul said, I would to God, that whether with little or much, not thou only, but also all that hear me this day, might become such as I am, except these bonds."

Moffatt—"At this rate, Agrippa remarked, it won't be long before you believe you have made a Christian of me! Long or short, said Paul, I would to God that not only you but all my hearers today could be what I am—barring these chains!"

Montgomery—"Agrippa answered, In short, you are doing your best to persuade me to become a Christian. Long or short, answered Paul, my prayer to God is that not only you but all who are my hearers this day might become such as I am, save for these chains."

Williams—"Then Agrippa answered Paul, In brief you are trying to persuade me and make a Christian of me! Paul answered, In brief or at length, I would to God that not only you but all my hearers today were what I am—excepting these chains!"

Goodspeed—"You are in a hurry to persuade me and make a Christian of me! Agrippa said to Paul. In a hurry or not, said Paul, I would to God that not only you, but all who hear me today, might be what I am—except for these chains!"—(Selected by Melvin Crouch, San Antonio, Tex.)

NOTICE

Arrangements are complete concerning the discussion between Dana Halstead, of Kansas City, and Ronny Wade, of Springfield, Mo. The discussion will be held in the Church of Christ building at 2026 Vivion Road, Kansas City, Mo. This is in North Kansas City. Bro. Halstead, and one of the Vivion Road Elders have kindly agreed for it to be held in their building inasmuch as they felt that our buildings would not accom-

modate the crowd expected. The time for the discussion is Feb. 5, 6, 8 and 9th. Wed. night, Feb. 7 will be open for people to attend mid-week services at their home churches. We would like to have a good representation among our preachers, and will do our best to take care of all who wish to attend. Cups and Classes will be the matter discussed. —Clovis T. Cook.

NEW CONGREGATION IN WACO

We, formerly of the Circle Road congregation in Waco, Texas, have established a new one. This happened the last Sunday in August. We have purchased a very nice brick building (formerly a Baptist church) with an auditorium measuring 25 ft. by 63 ft. and with ample parking space and lawn. Brethren James R. Stewart and Dail H. Lindsey serve as elders. We have six brethren who teach in public. The congregation is called the **Freeway Church of Christ**, at Hwy. 35 and Richter—a fine location. We encourage all brethren who travel through Waco to visit with us. And, we solicit your prayers. On Sundays we meet at 10:30 A. M. and 6:00 P. M.; on Wed., at 7:30. —Ellis Lindsey, 4600 Cole Ave., Waco, Texas 76710.

THE 1968 CHURCH DIRECTORY

Please RUSH me the following information so that I can get the 1968 Church Directory ready by early Spring. I need the following information: (1) Name and location of the places of worship, (2) Time of the services; (3) Names, addresses and telephone numbers of not more than 3 leaders or elders. By sending me the information it will help to keep down the cost of the Directory. If I have to write to every congregation, I will have to charge that against the price of the Directory.

The church meeting at GARR CORNER, (Pontotoc County) OKLAHOMA, no longer meets for worship.

Please send information as soon as possible. I have no 1966-67 Directories for sale. Write to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Oklahoma, 73119.

NEW YEAR'S MEETINGS

Samson, Ala.—The meeting will be at Earlytown congregation, Dec. 28-31. All are cordially invited. Wayne McKamie conducting.

Oklahoma City—The meeting will be at Capitol Hill congregation, Dec. 27 thru Jan. 1 Lynwood Smith conducting. Come and enjoy this meeting with us.

—Bill Roden

MOTHER'S GARDEN OF PRAYER

Many times she came to "the garden alone while the dew was still on the roses"; there she would thank God for her 8 sons and 1 daughter, and ask Him to always guide them aright. Sometime we would wander into sin. Mother would then go to the garden and pray, "Dear Lord, help bring my loved ones in." She was always busy having to cook, wash, iron and sew; she so cared for us so we would be healthy and grow. She read the precious Bible, and sang gospel songs. She taught us about Christ and took us to His church. She taught us to be servants in His work. We are all grown up now, and mother has gone for her starry crown; she went to sleep when she lay down, Oct. 12, 1967.

—J. W. Kornegay, Rt. 1, Raleigh, N. C. 27609

OHIO NEW YEAR'S MEETING

The Church of Christ in West Chester, Ohio wishes to announce a short series of meetings to close this year. Dates are Dec. 27-31. Services will be held Wed. thru Sat. at 10:30 A.M. and 7:30 P. M. On the Lord's day regular worship will be at 10:30 A. M. Then at 3:30 in the afternoon the young men will have an opportunity to speak and lead singing. Young men who desire to be preachers and teachers should come prepared to speak. That evening we will meet again at 7:00 P. M. and once more at 11:30 P.M. for songs and prayer to close the old year and usher in the new. Bro. Tom Lehmann of Lakeside, Calif. will be the speaker from service to service. Our young people are planning activities which should prove spiritually uplifting. Those who need a place to stay contact Keith Bullock, 149 S. Grove Ave., Wyoming, Ohio—Phone 821-4976; or Bobby Anderson, 28 Washington Ave., Glendale, Ohio—Phone 771-7847. Make plans to come and be with us.

PLEASE HELP FIND THIS BROTHER

Would brethren knowing the whereabouts of Hardy Bonebrake please correspond with this writer. If he is living, I believe he would be a subscriber to *Old Paths Advocate*. He was in Joplin, Mo. some 35 years ago; I think he moved to Indiana. Perhaps some of his children will read this and write to me.—W. E. Joslin, Rt. 1, Granby, Mo. 64844

A FAITHFUL BROTHER NEEDED

On behalf of the congregation meeting at Dougherty, Okla., we appeal for a faithful brother, young or elderly, to consider moving there to carry on the work of the church. This is not far from Sulphur, Okla., where the annual camp meeting is held. Dougherty is nestled in the heart of the Arbuckle Mts.; Lake of the Arbuckles is just a few miles away. There is a large recreational area, and bids fair to being an excellent fishing and hunting paradise. The meeting house is a nice little rock building, free of debt. If you want further information, please notify the writer, and it will be forthcoming.—Tom E. Smith, 302 Phillips, Healdton, Okla.

OUR DEPARTED

McDonald—On Oct. 5, 1967, Bro. B. G. McDonald was laid to rest in the McGee cemetery, Stratford, Okla. He was 90 years old. The Ada, Okla. congregation was deeply grieved at the passing of our brother. This is three of our elderly members who have been taken from us in the last few months. They will be missed.—Joe Hisle

Meeks—Sister Myrtle Elizabeth Meeks was born July 13, 1886; she departed this life on Sept. 8, 1967, at the age of 81. Sister Meeks was a member of the congregation at Ada, Okla. She suffered a broken hip and succumbed of complications several days later. Interment was at Rosedale, Ada, Okla. It was the writer's duty to speak a few words of comfort and warning.

—Joe Hisle

Holt—Lake Holt passed from this life July 25, 1967 at Bossier City, La. at the age of 80 yrs., being born Oct. 17, 1886 at Vivian, La. He left behind 5 children: L. L. Holt (Shreveport, La.); W. C. Holt (Vivian, La.);

H. R. Holt (Indonesia); Mrs. R. M. Bailey (Vivian, La.); Mrs. Joe Little (Shreveport, La.). Also there was one foster son, Thomas Hurdle (Houston, Tex.). He had one brother: Albert Holt (Vivian, La.) and one sister: Mrs. Clarence Plum (Queen City, Tex.); 23 grandchildren, and 30 great-grandchildren. Last respects were paid at the Hanner Chapel at Vivian, La. There was a large crowd of relatives and friends. The singing was by members of the church at Shreveport, La. The writer spoke words of warning and comfort as best I could.

—Barney Owens

Smith—Daniel Corbett Smith was born in Rockcastle County, Kentucky, Feb. 24, 1910. He departed this life Aug. 3, 1967 at the age of 57 yrs. He was a member of the Chestnut Ridge Church of Christ for many years. He left here one son: Billy, of Burr, Ky.; and a daughter: Benita June Smith of Mt. Vernon, Ky. Also a sister Mrs. Lena Parsons, and 4 brothers: Gene, Ovie, Shelby and Arbra. Last respects were paid him at the Chestnut Ridge Church of Christ where many gathered for the occasion. I had known him since I was just a lad, and being called upon to speak, I encouraged all to follow him as he followed the Lord. Singing was by members of the congregation.

—Barney Owens

Rowe—Lyzette Rowe passed from this life at Bethesda Hospital in Cincinnati, Ohio, Oct. 22, 1967, at the age of 76 yrs. Those who will miss her most are her beloved husband, Elza; her four children, George; Mrs. Oma Kirby; Mrs. Ella Waddle; Mrs. Bessie Bowers; her sister, Lena Jones; her grandchildren, 19; and great-grandchildren, 32. She was a member of the West Chester Church of Christ, and attended regularly until her health would no longer permit. Words of encouragement to the faithful were spoken by the writer. Singing was arranged by members of the church.

—Barney Owens

BRO. THOMAS FRANKLIN THOMASSON PASSES

On Nov. 15, 1967, at Modesto, Calif. another gospel preacher laid his armour by; he was Bro. T. F. Thomasson. He was on July 22 last, 94 years of age, having been born on that day in the year 1873, in Tuscumbia, Ala. He survived his wife, Lydia, by only 2 months and 20 days; she passed away in Modesto, Aug. 25, 1967, at the age of 85, having been born in Moody, Tex., May 24, 1882. She and Bro. Thomasson had lived together over 62 years.

That Bro. Thomasson and I did not always agree in no way marred our friendship so far as I could see. Men can disagree without being disagreeable. For the past several years when I have been in the Modesto, Calif. area for any length of time, I tried to visit the Thomasson home which I always found hospitable; very clean and tidy even though Sister Thomasson for a long time had suffered from emphysema. These visits were usually in the company of Bro. John L. Reynolds. Of general interest to our readers, Bro. Thomasson told me one time that he led the singing for the first gospel meeting conducted by non-instrumental brethren in Abilene, Tex. when he was just a young man. He knew first-hand much of the early history of the church in Abilene; I asked one time that he write of his exper-

iences. Perhaps one of the children would know if he ever did.

Among the surviving children and their descendants are my friends of several years. Among the children are Merbeth Thomasson, Obera Perry, Lucille McClain, Bertha Permenter, and Nell Pate; I am sorry I do not have a complete list of them—I mention them here by memory. I express my sincere thanks to Obera Perry for her kindness in sending obituary information and the cancellation to *Old Paths Advocate*, which had gone into the Thomasson home for many years. Bro. Thomasson was buried along side his companion in Burwood cemetery, Escalon, Calif., the afternoon of Nov. 17, 1967. Bro. Ervin Waters, a long time friend, officiated.—Don McCord

BONDS OF MATRIMONY

Kornegay-Miller—At the church of Christ, Raleigh, N. C., on Sat., Oct. 28, 1967, John Douglas Kornegay and Jeanette Miller were united in marriage. The bride is the daughter of Bro. and Sister R. J. Miller, Raleigh. The ceremony was performed by the father of the bridegroom. They are a fine Christian husband and wife and will make their home in Raleigh. May God always bless and keep them.—J. W. Kornegay

Word-Crouch—On Oct. 6, in Ft. Worth, Tex. (Trentman Ave.), Stanley Bruce Word and Linda Jean Crouch were united in marriage. Their vows were solemnized in the presence of many, many brethren and friends. The setting was beautiful; the singing excellent; and the atmosphere sacred. Everything lent itself to the magnitude of the occasion. Bruce and Linda are known and respected by many as faithful Christians. Our wish for them is what we fully expect—a happy Christian home. It was an honor to officiate.—J. Wayne McKamie

NATURE AND PRIVILEGE OF PRAYER —

(Continued from page one)

waters may cover thee? Canst thou send lightnings, that they may go, and say unto him, Here we are?" In reply to all such questions, he could only say, "Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken; but I will not answer; yea, twice; but I will proceed no farther (Job 40:4, 5).

The study of nature, therefore, as well as the study of Divine Revelation, causes us to feel our dependence on something beyond ourselves for life and happiness. And hence it is just as natural to pray as it is to sigh, or as it is to moan. The very atheist is often heard to utter exclamations which indicate the wants of his soul, the weakness of his nature, his longing after something which he has never been able to realize, and his dependence on that God whom he has proudly, practically, and theoretically discarded.

But to whom shall we pray? for what shall we pray? and how shall we pray? These are questions of paramount interest to every humble penitent who feels his need of help from some superior power; but they are questions to which the book of nature gives no satisfactory answer. "The world by wisdom knew not God" (1 Cor. 1:21), said the greatest of all the apostles. And a greater than he has said, "No man knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27).

To look up through nature to nature's God; to prove that the visible creation is but an index of the infinite power, and wisdom, and goodness of Jehovah; that it is, in fact, but the medium through which God pours out on all mankind the oceans of his love and the rich streams of his benevolence, seems to have been a problem entirely too profound for the unassisted powers of Man's erring reason. The proximate causes of life and happiness were more easily seen and comprehended. The sun diffused its light and heat upon the world; and therefore it was deified. The Nile poured its flood of annual blessings upon Egypt; and hence, too, it became an object of worship. This principle of deification was extended until, in some countries, the gods became almost as numerous as the objects of nature. At one time the Greeks worshiped thirty thousand legalized divinities; and the Hindoos adored three hundred and thirty-three millions.

It is true that the idea of Jehovah's existence, first communicated to Adam in Paradise, and afterward transmitted by tradition to his posterity, was never wholly forgotten. The ancient philosophers often spoke familiarly of the Supreme God. But they did not generally regard him as a proper object of worship. They supposed that he was too far above them to feel any concern for their welfare.

How strongly does this contrast with the doctrine of Divine Revelation! In the Bible, we are assured that God sits upon a throne of mercy; and that he has opened up a new and living way, through which all men may come to him, and find grace to help in every time of need. Nay, more; we there learn not only that this is our privilege, but that Jehovah, the Almighty Maker, Preserver, and Upholder of this vast universe, condescends even to entreat us to come to him; and in the name of his own dear Son, whom he has set forth as a propitiation for our sins, to ask any thing and every thing that can, in any way, contribute to our real enjoyment, with the assurance that whatever we ask in faith will be certainly granted. "Ask," says he, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. For what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask him" (Matt. 7:7-11). "Come now, and let us reason together, saith Jehovah; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). "If," says John, "we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Is it not strange, then—passing strange—that all men do not pray? That they do not pray always? That they do not pray without ceasing? That they do not in every thing give thanks, knowing that this is good and acceptable unto God? If an audience, even infinitely less gracious than this, were offered to the whole world by the Autocrat of all the Russias, how soon would the Court of St. Petersburg be thronged with humble suppliants from the remotest parts of the earth! Why, then, do not all men press to the mercy-seat of the King

of kings and the Lord of lords? Why do they not participate in an honor than which there is none greater enjoyed even by Gabriel, who stands in the presence of God? Surely there is nothing more reasonable than that fallen, sinful, perishing mortals should worship, serve, and adore their Creator, Preserver, and Redeemer.

But it may be asked, what is the use of prayer? All must admit that it is a most reasonable service; but, in this utilitarian age, it is also a matter of first importance to illustrate its great practical value. And to do this properly, we must consider the different kinds of prayer; or, at least, the prayer of the closet, of the family, and of the public congregation. Each of these has its peculiar advantages, as we will endeavor to show. But for the present we will only add, in the words of the pious Montgomery,

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death,
He enters heaven by prayer.
Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice.
And say, Behold he prays!
The saints in prayer appear as one,
In word, in deed, in mind,
When with the Father and the Son,
Their fellowship they find.
Nor prayer is made on earth alone,
The Holy Spirit pleads,
And Jesus on the eternal throne
For sinners intercedes.
O thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hast trod,
LORD, TEACH US HOW TO PRAY!"

MUST I KEEP THE SABBATH DAY HOLY? —

(Continued from page three)

take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me; in burnt offerings and sacrifices, for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said sacrifices and offerings and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:1-10). From this we learn that Jesus came to do the will of the Father which will was to take the old law away and establish the new; the first covenant had faults (Heb. 8:7). This was the one that God made with the children of Israel at Horeb or Sinai when He brought them out of Egypt. In this covenant was the command to remember the Sabbath day and keep it holy, but God found fault with this covenant, for in it there was no

remission of sins. The second covenant for which God sought a place was faultless and perfect, for under it man receives complete forgiveness of sins and is furnished unto all good works (2 Tim. 3:16-17). For this covenant Jesus shed his blood through which we are sanctified (Heb. 10:10). This second will or covenant became effective on the first Pentecost after Christ arose from the dead, at the time remission of sins was preached—a thing which could not be preached through the old. The old must be taken away so as to establish the new, and remember in the new covenant no one is commanded to remember the sabbath day to keep it holy.

(To be continued)

MY POSITION ON CARNAL WARFARE

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

1. My duty and obligation to my God is superior to all other obligations (Acts 5:29; Matt. 22:37).
2. My God in the Bible forbids that I engage in carnal warfare in the following references:
"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.
"My Kingdom is not of this world" (Jno. 18:36).
"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).
"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).
"Recompense to no man evil for evil" (Rom. 12:17).
3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).
4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).
5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).
6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

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

—Eugene Harrell Reynolds,
Box 96, Kinston, Ala. 36453

—Larry Joe Fleenor, 1829 Roanoke Ave.,
Sacramento, Calif. 95838

—Mikeal Nichols, 4058 N. Beale Rd.,
Marysville, Calif. 95901

—Johnny Long, 2182 Brownswood, Apt. K-4,
Anaheim, Calif. 92801

From the Fields

H. A. Sifford, Alto, Mo., Nov. 28—Here is my renewal; we always look forward to getting the paper and reading the good lessons that are in it. Last Sept., Bro. Barney Owens conducted our meeting, and it was well done. Bro. Barney is a fine young man; anyone wanting the pure gospel preached will not go wrong in getting him to preach. We are few in number, but try to worship according to God's word.

Paul Walker, 4340 69th St., No., Birmingham, Ala. 35206, Nov. 16—We recently enjoyed good sermons by Miles King here in Birmingham and during his meeting at Napoleon, Ala. I was recently called to Napoleon to conduct the funeral of the 11-month-old daughter of Bro. and Sister Ray Cofield; they, I know, have the sympathy of Christians everywhere. Bro. John Fisher will preach here Lord's Day, and I will be with Lawrenceburg, Tenn. brethren. You will always find a warm, friendly welcome here.

Chester Spoons, 318 W. Nugent, Temple, Tex.—It has been some time since I have reported due to my time being heavily occupied. The past summer we greatly enjoyed working again with the church at McGregor. Presently I am working with Bro. J. Wayne McKamie and Bro. Joe L. Norton at McGregor, preaching from time to time at Waco, Hoyte, and Sand Grove. I wish I could now devote my entire time to preaching the gospel; I intend to do so in the future. The Lord has really showered blessings upon us; Oct. 28, our prayers were answered in that God gave us a healthy baby boy, Richard Eugene. We have been enjoying reading the OPA, and greatly admire the work being done. Here is our renewal.

J. W. Kornegay, Rt. 1, Raeligh, N. C., Nov. 6—I returned from N. J. in Sept., where Brethren Denton and Butler are still continuing worship at the Lion's Bldg., Bricktown; and Dan Haliedy in his home in Bellemead, N. J. The work here is progressing; 2 have in the last 2 weeks obeyed their Lord in baptism. My dear mother was called to her reward last month, and my family and I met with the new congregation in Florence, S. C. on our return from Fla. Bro. David Exum is to be commended for his dedication and zeal in carrying on there; he is a young man of 17 years. May we count our blessings and use them for the Master's service.

Jim Hickey, 2419 Leafdale, El Monte, Calif., Nov. 19—We spent Oct. 7-22 in personal work and preaching at Levelland, Tex. We really appreciate the brethren

there and at Lubbock. Oct. 29, I preached at El Centro, Calif.; my wife's family lives here. Since Nov. 1, we have been at El Cajon, Calif. where we will remain for 3 months. This past week we gained a new family. The husband who had been a Catholic for many years was baptized and his wife was restored to duty. Two others have confessed faults. We are having 3000 special tracts printed for door-to-door work. We hope to "win or warn" as many as possible. Sept. 18, we were blessed with our first child, Patrick Brett.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va.—In July Bro. Paul Nichols held for us the best meeting we had in several years, with 1 baptism, 8 confessions and 1 restoration; had to have extra chairs one night. Bro. Alton Bailey held a good meeting at Radnor, W. Va. with good crowds; 52 congregations and Huntington supported this meeting. Our meeting in Richmond, Ind. was enjoyable—our first there. One, a former Catholic, was baptized and 1 was restored. We were next at Milford, Mich. with good crowds and good cooperation from Detroit, Flint and Pontiac. Bro. Ron Courter preached in my place while I was in the hospital there. I was treated better than I am worthy. May we hear of a lot of good done through the many congregations. May the Lord bless thee.

Rodney R. Ross, 1204 Oak, Apt. A, Duncan, Okla., 73533, Nov. 8—Sept. 23-Oct. 1 I held a meeting at Huckleberry Lane, Abilene, Tex. While there I also spoke at the Oak St. congregation, and at Anson. Recently I have preached at Washington, Okla. (Oct. 8); Lone Rock, Ark. (Oct. 22); and, Odum, Mo. (Oct. 29); I traveled with Bro. Edwin Morris to Mountain Home, Ark. (Oct. 20-29). This was very enjoyable; I learned much. I appreciated the hospitality of Bro. Irvin Barnes, in whose home we stayed during the meeting. I preached at Arlington, Tex. on Nov. 5. The Lord willing, we plan to move there Feb. 1 to work with the congregation. We enjoyed hearing Bro. Paul Nichols at Frederick, Okla. on Nov. 2. We have enjoyed the fellowship with the faithful at each place we have been.

Barney Owens, 479 Austell Rd., Marietta, Ga. 30060, Nov. 21—It has been some time since I reported; therefore, I will not name all the places I have worked in meetings, preached on week-ends, etc. But may it be enough to say, everywhere I have been during the summer, it has been enjoyable, and I would if possible like to relive it. We are now in Marietta, Ga. for a while and are looking forward to a great work here for the Lord. These brethren seem to have a mind to work, having constructed a new meeting house, and have made plans, now being put into effect, to make the cause grow in this area by presenting the gospel to the lost. Remember us when you pray. Those who wish to contact us may use the above address.

Tom Lehmann, 11417 Post Hill Place, Lakeside, Calif. 92040, Nov. 14—Since my return home, I have been keeping rather busy on the weekends by preaching at the congregations where I usually speak. The

Lord willing, I will be at Arvin, Nov. 18, 19; Covina, Nov. 26; Carlsbad, Dec. 3; and El Centro, Dec. 10. All the above places are in California. I plan to be at Dallas, Texas, Dec. 17; then I plan to fill a few appointments in Georgia. From there I go to Ohio, Dec. 27 thru Jan. 1, to hold a meeting for the West Chester congregation. I look forward to that meeting. There are many fine Christians there that I hope to see. Brother Richard Nichols is working with the congregation at this time. We are happy to have Brother Jim Hickey working with us at El Cajon, Calif. Last Lord's day the church here enjoyed and rejoiced over the baptism of one into Christ, and over two confessions of faults. I would say that Jim is off to a good start in his labors here. God bless His children. Let us labor while it is day!

Leo Baldwin, 2669 Kevin Rd., San Pablo, Calif. 94806, Nov. 19—We are sorry for not reporting the progress on the new building here. We had quite a lot of difficulty in securing a loan; we could not start construction until Sept., then plans had to be redrawn. We hope to begin worship there the latter part of Dec. To date we have received the following: Sister Barker, Modesto, Calif.—\$5; Floyd Staniford, Lodi, Calif.—\$100; Cassville, Mo.—\$10; Montebello, Calif.—\$25; Mena, Ark.—\$25; Roy Smalling, Stockton, Calif.—\$5; Glenn Neal, Salinas, Calif.—\$10; Woodlake, Calif.—\$100; Ceres, Calif.—\$200; Granville Mahurin, Stockton, Calif.—\$20; Bakersfield, Calif.—\$50; Total—\$560. We are still in need of help from brethren as we have had to purchase new seating, fire extinguishers and other necessary things. Brethren Don King and James Winchester take turns teaching every other month for us; this has helped to keep up interest. We express our thanks to all for their help whether large or small. Any help forthcoming will be greatly appreciated.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Nov. 22—Recently we were blessed by being able to hear Paul Nichols preach several good sermons both at Springfield, Mo. and at 85th and Euclid. We were present for the dedication service for the new building in Springfield. They have a nice building and seem to have a very good location. I spoke there that day. Plans are under way for the construction of a new building here in Kansas City, Kan. We have outgrown our present building at 10th and Ray Streets. We have purchased 2½ acres at 79th and Kansas Ave. west of our present location, where the new building will be constructed, some time within the next year, the Lord willing. We plan to leave this Sat. accompanied by Ronnie Wade, for Cincinnati and Dayton, Ohio, for the discussion to be held there. We will have a report on this matter later. Last night I was musing through some old copies of the O. P. A. in 1934 and was so refreshed to read from the able pen of men like H. C. Harper, J. D. Phillips, Dr. G. A. Trott, Homer L. King, Homer A. Gay, et al, what they thought was the proper way to deal with digression. They pulled no punches. They used the sword of the Spirit and let the chips fall where they may. One was never in doubt whom they were talking about if you knew his name, for they called it. The Lord only knows how much good these

men did in those days in so ably defending the faith. I, for one, feel a debt of gratitude to them. Let us continue the fight, for the work is not finished yet.

Joe Hisle, Rt. 4, Ada, Okla., Nov. 10—Since last report I have worked in gospel meetings at the following places: Wynnewood, Okla. where 3 confessed faults; Kansas City, Kans., 4 baptisms; Ada, Okla., 3 baptisms and several confessions of error; McAlester, Okla., 3 baptisms and 3 restored. I was glad to have the opportunity to be with the Delta, Colo. congregation, Oct. 22. The McAlester, Okla. meeting completed my meeting schedule for 1967. This has been an enjoyable year working with my brethren throughout the brotherhood. I wish to extend my heartfelt thanks to all those congregations that invited me to work with them and all who so graciously opened their homes to me in the past year. The Lord willing, I will work with the Earlytown congregation at Samson, Ala. during the winter months. I am looking forward to a new year.

Tom E. Smith, 302 Phillips St., Healdton, Okla., Nov. 8—Several who have been responsible for the teaching at Dougherty, Okla., where a few faithful sisters meet for worship each Lord's Day, cooperated in a week's meeting, Oct. 15-27. We had the 4th Lord's Day singing there. Brethren J. J. Brown, Jerry Gilbert, and I, assisted by Brethren Buster Bennett and Allen Melton, were speakers. Time will tell how much good was done. Bro. Jerry Gilbert was a good yoke fellow. He lives at Sulphur, Okla. and besides preaching there, he goes to neighboring congregations to assist in the Lord's work, and is available for funerals, marriages, and other work a gospel preacher is expected to do. His home congregation depends on him a great deal. I can recommend him as a faithful worker. Call him if you need him; he can be useful in this area.

Richard Nichols, 10791 Lemarie Dr., Sharonville, Ohio 45241—We were at Washington, Okla. recently for a ten-day meeting. One confession was made. It was good to be with the folks in that area once more. In attendance were several preaching brethren, Bill Roden, Miles King, Jerry Cutter, James Orten and three of my brothers, Paul, Nelson, and Ed. We appreciated their help very much. We are back in Cincinnati again working with the West Chester congregation. Things are going along well. Bro. Edwin Morris' meeting helped to inspire the congregation to more work. It was good to be with Bro. Morris. Recently Bro. Irvin Barnes held a good meeting at the Sharonville congregation. The association with Bro. Irvin and also Bro. Barney Owens was a pleasure. We at the West Chester congregation are now engaged in a series of radio broadcasts on station WCNW 1560 kc. The programs are each Saturday morning at 10:30. We hope to reach souls that may never be reached otherwise.

Ellis Lindsey, 4600 Cole Ave., Waco, Texas 76710, Nov. 15—I am glad to report for the new Freeway 35 congregation in Waco (reported elsewhere in this issue).

The following events are announced after they happened because they all came up quickly: Bro. Ira Baker asked me to moderate for him in his debate with Clarence Snodgrass at Marlow (near Cameron, Texas) Oct. 20-22. I enjoyed doing so. The debate was on the wine question; Bro. Baker and I believing that grape juice, not wine, should be used in communion. Bro. Snodgrass and I are to debate the wine question at Hoyte (also near Cameron) Nov. 23-26. I appreciate Bro. Choice Baker and the other Hoyte brethren for asking me to participate in this discussion. Bro. Edwin Morris is to conduct a three-day meeting at the Freeway 35 church here, Nov. 24-26. Although the Hoyte debate will prevent me from hearing all of that meeting, I know that Bro. Morris will do a fine job. I enjoyed hearing Bro. R. B. Roden recently at Sand Grove. Remember, a smile is a curve that can set a lot of things straight.

Paul O. Nichols, 1400 Adena St., Bakersfield, Calif. 93306, Nov. 15.—The Lord has blessed our efforts recently in Southwest Bakersfield with four baptisms and ten restorations. We have much for which to be thankful. While we are working here, we also plan to have a part in the extensive mission program which a number of congregations in California propose to support in an effort to establish some new churches. Stockton is taking the lead in this work, and other congregations have been invited to cooperate. During the month of October I was in meetings at Springfield and Kansas City, Mo., and Fredrick, Okla. At Fredrick we closed Nov. 5, with two confessions. We have some fine Christians at all three places. It was a pleasure to see so many of our friends again, and to have so many brethren come and help us out from surrounding as well as distant congregations. I appreciated the kind hospitality in the homes where I visited. It was good to have Ronny Wade and Clovis Cook attend many of the services in Missouri. I enjoyed hearing my brother, Richard, at Washintgon, Okla. one night during his meeting there. The year 1967 will soon be over, brethren. What have we done for Jesus this year?

Miles King, 1533 Camden Way, Norman, Okla., Nov. 29—I just returned home from meetings in Alabama and Mississippi. It was so good to be with the church at Napoleon, Ala. where I did some of my first preaching some 19 years ago. The meeting at New Salem, Miss. (Nov. 22-26) was a good one. I have also done other preaching in the South this fall. In October I held a meeting at West Monroe, La. with good attendance; Nov. 19th a week-end meeting at Fairview, La., and I have preached one night at Jackson, Miss. Knighten's Chapel, Birmingham, Montgomery, Ala.; and LaGrange and Marietta, Georgia. It was wonderful to be in the deep South again and we look forward to returning next year for several meetings. I also had opportunity to be associated with several of my preaching brethren. Also since last reporting, during September I held a meeting at Breeze Hill, Indiana. Outside interest was real good and we had visiting brethren from Harrodsburg every service. The church at Norman is to begin a meeting tonight with alternate speakers from this area. We are all looking forward to the New Year's meeting at Capitol Hill. Pray for us.

Edison Thompson, Rt. 1, Box 205, Maitland, Fla., Oct. 3.—We had a successful meeting here in Aug. with Bro. Lynwood Smith; 6 were baptized, so you see God is not dead, but very active in the salvation of those who believe and obey. Sept. 30-Oct. 8, we had the pleasure of being with the congregation at LaGrange, Ga. We felt very humble and honored to have visitors from Birmingham, Ala. to Charleston, S. C., and all congregations in between, including Brethren David Macy, Gillis Prince, Larry Parker, Alton Bailey and E. H. Miller of the preaching brotherhood. While in LaGrange, we were saddened at the passing of Sister Browning who was one of the few remaining charter members of LaGrange. She had passed her 89th birthday, and left more than 200 descendants to mourn her passing, many of whom are faithful Christians. Brother E. H. Miller was a great help and inspiration to me while residing in his home for the week. God bless you, Bro. McCord, for the work you do with the *Old Paths Advocate*; it is like getting a letter from home each month, keeping us informed of the work and progress of the faithful. (My apologies for this not appearing in the Nov. issue—D. Mc).

Cicero Goddard, 3229 E. 116th St., Cleveland, Ohio —We have had no additions of late here, but fair attendance. We plan to get a building down town for mid-week meetings to see if we can reach the people. This city is as Sodom with little respect for God, man or the devil. The churches have gone political, even our digressive brethren are playing politics with N. A. A. C. P. meetings in their buildings, putting on membership drives, everything to draw men but preaching the gospel. This makes it hard for the truth to get through to many. The so-called ministers are the ring leaders of the marches, sit-ins, pray-ins, acts of civil disobedience, protest marches. There is hardly ever a protest to sin, numbers given out on the radio, selling roots, practicing witchcraft, etc. I hope to see the day that I can take to the radio, and the written page and warn my people of the evils they think are so good. I am reminded of the prophet Isaiah, who in his day saw some of the same things that we see today. "Woe to them that put evil for good, and good for evil, darkness for light, light for darkness; those that are wise in their own eyes and prudent in their own sight; they justify the wicked for reward, they take away the righteousness of the righteous from him." May God give us, His people, the courage to stand up and fight this wrong to the bitter end. Here is my renewal and another.

Since the days of Adam, men have been busy disclaiming responsibility.

Before you find fault with the house another has built, build a better one.

Exaggeration is a blood relation to falsehood, and nearly as blameable.

Never gamble on anything that might involve the loss of the soul.