

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. XVIII

LEBANON, MISSOURI, JANUARY 1, 1945

No. 1

THE INCOMPARABLE CHRIST

He came from the bosom of the Father to the bosom of a woman.

He put on humanity that we might put on divinity.

He became the Son of man that we might become the sons of God.

He came from heaven to earth that we might go from earth to heaven.

He left the region where the rivers never freeze, winds never blow, frosts never bite, flowers never fade; where there are no undertakers, no doctors are needed, because no one is ever sick; where graveyards never haunt, death never comes, and where no funerals are ever conducted.

He was born contrary to the laws of nature, lived in poverty and reared in obscurity; only once did He ever cross the boundaries of His own small country; He had no wealth or influence, training or education, and whose parents knew nothing of the niceties of social traditions.

In infancy He startles a king; in boyhood puzzles the wise; in manhood ruled the course of nature.

He healed the multitudes without medicine, and made no charge for His services.

He never wrote a book, yet all the libraries of the world could not contain all the books that could be written about Him.

He never wrote a song, and yet He has provided the themes for more songs than all earthly writers combined.

He never founded a college, yet all the schools of earth have not had the students that sat at His feet.

He never practiced medicine, yet has healed more broken hearts than the world has ever taken note of.

He never marshaled an army, never drafted a soldier, or fired a gun, yet no leader has ever had the volunteers, who, under His orders, made rebels stack arms and surrender at His command, never firing a shot.

He is the Star of astronomy, the Rock of geology, the Lamb and Lion of zoology, the Harmonizer of all discords, and the Healer of all diseases.

Great men have come and gone; He lives on.

Heard could not kill Him; Satan could not seduce Him, death could not destroy Him, and the grave could not hold Him.

He laid aside His purple robe for a peasant's gown.

He was rich, but for our sakes became poor, that we might be rich.

How poor? Ask Mary! Ask the wise men!

He slept in another's manger; He rode another's ass; He was buried in another's tomb.

All others have failed; He never.

The ever perfect One; the Chief among ten thousand; altogether lovely.

(Selected by Clovis T. Cook)

TONIGHT—AS YOU READ YOUR BIBLE

The Church, the divine Ecclesia, the "called out," the elect lady, the bride of Christ, is as truly the projection of Christ in the world as was Christ the projection of God into the world.

The Church, Christ-founded, Apostles-fostered, riding the dashing waves of history, was a ship unsinkable.

The Church is to the homesick, the household of faith; to the truder in the slough of despond, the city upon a hill that cannot be hid; to the lover of hearth and fireside, the family of the redeemed; to the family of Noah, then and now, the ark of salvation; to the benighted heathen, the temple of light; to the partakers of the blessed hope, the vestibule of Heaven; to the prodigal returned, the ivory palace with golden gates; to the valiant fighters against wrong, a mighty fortress; to the flagging, sin-dogged feet, the city of refuge; to Christ the Lord, his Church, his bride, in the grooming, unto the day of his appearance when he presents the Church unto himself, without spot, wrinkle or blemish, perfected, the Church Glorious.

The Church in the wilderness; Moses the Christ in type; escaped from Pharaoh and the taskmasters; baptized unto Moses under the cloud and in the sea; tabernacled in kingdom symbol; led and halted by the cloud which by day was blackness, by night a phosphorescent pillow of fire; Promiseland-bound; across the symbolic Jordan into their inheritance everlasting, was the type of the Church of Christ in the world, our open-door to Heaven.

The Church, conceived in the mind of God, builded upon the foundation of Apostles and Prophets; Christ its only head; the Bible its only book; universal Christ-related righteousness its only objective; worship of God, service to men in need and the Gospel preached to every soul, its only burden imposed, is the Church unique, all-sufficient, divine, uncompromised, unaccommodated to men, men themselves undergoing the change.

The Church, Jewish, pristine, Jerusalem centered, under persecutions, imperishable; to the Gentile world, Christ-commissioned, proclaiming the Gospel of grace, having preached while opportunity lasted the Gospel of the kingdom to Israel; now riding the waves of nationalism; now the waves of the Renaissance; now the waves of the Reformation; now the northern, cold, blue, iceberged waters of intellectualism; still she rides high and again toward the city having foundations, Jerusalem, towards the Promised Land, Palestine, towards the Divine Ultimate, Thy-Kingdom-Come.

—P. E. Roll.

Comment

Our readers will, no doubt, remember that Brother P. E. Roll's name appeared in the December issue of this paper under the caution, "Thumbs Down On The Sunday School." We sent him a copy of our paper; he thanks us and sends us the above contribution, which we are delighted to receive, and we pass it on to our readers. Come again Brother Roll.

—Publisher.

"DESPISED AND REJECTED"

Fulfilling the prophecy literally, Jesus at the time of His trial and crucifixion was "despised and rejected of men" (Isa. 53:3). But, while it was the Christ, who was despised it was the other figures in the pitiful drama who were despicable. Practically, every man whose name is mentioned in the tragic story behaved in a most despicable manner.

Judas is the recorded traitor in the drama (Matt. 26:47, etc.). He had been a disgruntled disciple all the while, and the record declares him to be a thief. But it was his betrayal of his Master for blood money that gave him his unenviable record. He appears in the shadow of the cross with 30 pieces of silver in his hand, a heart as black as the ace of spades, and fades out of the picture as a self destroyer (Matt. 27:5).

Peter's part in the drama is also a shabby part. He had boasted that even if all others forsook the Lord, he would die before he left Him (Matt. 26:33-35). But cowardice gripped him at the last, and he fled from the Master. Later on he was to laugh at death and defy the world, as he plead the cause of the Lord, but in the hour of his Master's danger he denied with an oath that he even knew Him.

No less despicable was the part played by Pilate. He permitted the government he represented to be mobbed by the rabble. He found no fault in Jesus of Nazareth, and as the head of the government he pronounced Him faultless (Lk. 23:4). He made a half hearted effort to save His life; but he feared insurrection and yielded to the mob. He released a robber whose guilt was undenied and delivered to the mob the Man he had pronounced innocent of all wrong. He washed his hands as a sign that he would have no part in the death of an innocent man, but 2,000 years have not been long enough to wash the stain from his reputation. And just here I would say with the poet:

"No soap that I have ever seen, can make a man like that look clean,
For what I say of him is true: that man was dirty thru and thru.
I think today, those who have the power, that's needed in a trying hour,
And fail that power to exercise, stand guilty in the Saviour's eyes."

Nor is there any thing commendable in the actions of the public at that time. The people who crowded around the seat of authority and demanded the blood of the most stainless character in history were a part of the people who less than a week before had acclaimed His triumphal entry into Jerusalem. They knew nothing of what they were doing when they greeted Jesus as a king, and they knew no more when they demanded His execution—they merely followed the crowd as most people do today.

The only character in the play who did not play a despicable part was the Man who was "despised and rejected." Sharp as the nails that pierced His hands and feet was the knowledge that He had been forsaken by His most intimate associates, sold and betrayed by a long-time companion, and blasphemously denied by His leading disciple. Literally He was compelled to "Tread the winepress alone, for, of the people, there were none with Him" (Isa. 63:3). But there was neither bitterness nor resentment in the heart of the forsaken, betrayed, and dying Master. His very death rattle voiced a prayer for those who killed Him.

When I think of all the Lord has done for me I am constrained to say: "I'll be a friend to Jesus, my life for Him I'll spend; So, while on earth I'm living, my Lord shall have a friend."

—Homer A. Gay.

THE COMMUNION (No. 11)

By Ervin Waters

Individual Cups

There are a few who argue in favor of a plurality of cups in the communion but who oppose the use of individual cups. If a plurality can be used, who can limit the number? Reason and consistency demand that if we depart from the Scriptural precedent, "He took a cup" (Matt. 26:27) "And they all drank of it" (Mk. 14:23), and use two or three cups, we should not object to others going even further. It would be a case of the pot saying to the kettle, "You are black." But, brethren, let us stay with the example.

The very term, "individual communion cups," is a contradiction. We do not commune with ourselves. In partaking jointly of one loaf and one cup we have "communion." Why, one cup as used in the communion is called "the common cup." "Common" and "communion" have the same derivation from the Latin, "communis," meaning common. Thus one cup is the common or communion cup. The late venerable Dr. G. A. Trott wrote, "The very word, 'individual,' is opposite in meaning to 'communion.' Such a thing as individual communion is unthinkable to any one who has

even the crudest conception of the meaning of words" (The Apostolic Way, Oct. 15, 1924).

There is an argument used in favor of individual cups which I shall now notice. That argument is, —

Sanitation

Some quote, "Let all things be done decently and in order" (1 Cor. 14:40), and then argue, "The use of one cup in an assembly is indecent. Therefore, individual cups may be used." Would Paul oppose himself? He has taught the use of one cup in 1 Cor. 10:16 and 1 Cor. 11:23-28. Would Paul accuse Christ of being indecent (Matt. 26:27; Mk. 14:23)? Christ set the example. Notice:

(1) "Let all things be done decently and in order" (1 Cor. 14:40).

(2) But Christ "took a cup" (Mk. 14:23) "And they all drank of it."

(3) Therefore, the use of one cup for each assembly is both "decent and in order."

If people earnestly and honestly desire the truth, they will go to the Bible for authority for the cups instead of to sanitation. Sanitation has been used as an argument against baptism and in favor of sprinkling. We insist that the Lord knew more about these things than we do. He established both immersion and the use of the common cup.

J. W. McGarvey, President of the College of the Bible, Lexington, Ky., for many years, was said by many to be the greatest Bible scholar of his day. He was educated under Alexander Campbell at Bethany College, and he delivered his oration in Greek when he graduated in 1850. He was a prolific and voluminous writer until he died in 1911. Though we have proved that Christ used one cup, thus sufficiently refuting the sanitation argument, I will give the following weighty quotation from the pen of Bro. McGarvey:

"About two years ago, I think, I published an article under the head of 'Microbes,' in which I ridiculed, in the manner which I thought it deserved, the pretense by which the use of individual cups in the Lord's Supper is defended. The 'sanitary feature,' as Brother Keeler styles it, is proven to be a pretense by the fact that though the use of cups in common has been practiced for nearly two thousand years, not a single instance has been produced of persons contracting contagious diseases from it. And if there had been a few instances, or a few thousands among the multiplied millions, what is that compared with the strict observance of an ordinance appointed by the Lord Jesus Christ? Shall we dare to change or modify such an ordinance for fear that one of us may prove to be the one out of millions who shall thus suffer? The 'sanitary feature,' as everybody knows, has been arrayed with great pertinacity against the ordinance of baptism as it was instituted by Christ, and it has been paraded as a justification of those who modify this ordinance. The shallowness of the reason in both instances forces the suspicion that want of faith, and not real fear of disease and death, lies at the bottom of it. If there is danger of swallowing microbes by drinking from the same cup with consumptives,

what about being baptized in the same pool of water? Shall we have the baptistry emptied, washed and chemically disinfected after every baptism? If not, shall we always resort to a running stream, in which a dead dog may be floating some distance above us? Or shall we abandon baptism altogether, for the sake of keeping our immaculate persons from coming in contact with the invisible bugs which exude from our neighbors? Some people are too nice for this world. They ought to carry a smelling-bottle all their days and pray the Lord to take them as soon as possible to a healthier country. It is my opinion that when the Lord instituted the Supper he knew as much about microbes as does any modern medical alarmist."

The Metaphorical Smoke Screen

Some try so hard to get away from the idea of a literal cup that they run to the metaphorical use of the word "cup." A Metaphor is "an implied simile or comparison." Christ prayed, "Remove this cup from me" (Lk. 22:42). They ask, "Was this a literal cup?" No, it was not, but was Christ praying for the fruit of the vine to pass from him? If not, then it does not help the cups brother any. And this is not a Metonymy either.

There is a simple rule which, I think, will help you in understanding whether a literal cup is involved when the word "cup" is used in the Bible. You will find that the cup is just as literal as the liquid contained. Let us apply this rule. "I will take the cup of salvation" (Psa. 116:13). Is salvation a literal liquid? No. Then you would not have a figurative liquid in a literal cup. Let us try again. "The same shall drink the wine of the wrath of God, which is poured out without mixture into the cup of his indignation" (Rev. 14:10). This is figurative wine, "the wrath of God," and thus it is poured into a figurative cup of indignation. Again, "And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath" (Rev. 16:19). A figurative cup to contain the figurative wine, "the fierceness of his wrath."

Just as figurative liquid does not go with a literal cup, literal liquid is not placed in a figurative cup. "He took the cup" (Matt. 26:27). The liquid involved is literal "fruit of the vine" (Matt. 26:29) and it was in a literal cup. In the expression, "Drink this cup" (1 Cor. 11:26): (1) The drinking is literal; (2) The liquid to be drunk is literal; and (3) The cup named to suggest this liquid is also literal. In Rev. 16:19: (1) There is figurative drinking; (2) There is figurative wine; and (3) There is a figurative cup. Is not this plain? Why will brethren go to the metaphorical usage with its figurative drinking and figurative liquid to try to prove anything about literal drinking and literal liquid? This smoke screen does not hide their antics. Brethren, why not try to understand the Bible instead of trying to misunderstand it in order to justify a vain theory? The Lord took a literal cup of literal fruit of the vine, and they

(Continued on page ten)

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HERE AND THERE

Policy.—The policy of this paper remains the same as published in the January 1932 issue. We see no need to alter that statement, which we have published a number of times in subsequent issues for January.

Progress.—We appreciate the increasing interest and growth of the OPA, during the 12 years under the present name. This issue, January 1, 1945, marks the beginning of volume 17, counting the years under Brother Harper's publication and the present. The December issue (last) was 12 years for us. We have seen the subscription grow from a very few to about 20 times the number turned to us. We have seen the number of faithful preachers in support of the paper and its principles increase many fold, and just so with the number of congregations over the nation. The past 12 years with the publication of the paper, have brought us many sacrifices, labor, worries, etc.; yet I am glad that we have paid the price, for we have beheld with great joy the progress in primitive Christianity; the calling of honest hearts back to the "Old Paths." We have experienced the bitter, but we have rejoiced in the sweet, and "we thank God and take courage" to press on.

Determination.—We are determined to "go forward" in the fight we inherited from or beloved and lamented Brother H. C. Harper and others. We shall not be turned aside nor halted by digressive or innovating opposers. There would be no purpose of our existence apart from the innovators, if we did not wage an uncompromising war against every departure from the word of God. Nor, shall we allow jealous traitors and critics to turn us aside from our goal by their stigmatic references to us as, "narrow," "ignorant," "dictators," "denominational Church of Christ," "loyal" (We do not blame them if they wish to discard this word, if they realize they have drifted), and many others. We are making no effort to compromise with groups who have departed from the faith. We are throwing no "bouquets" to the innovators, digressives, the future kingdom advocates; et al. However, in the spirit of love and meekness, we shall humbly "earnestly con-

end for the faith, which was once delivered unto the saints," God being our helper.

Burden.—As the paper increases in circulation, writers, reporters, our burdens increase in proportion in labor, finances, and responsibility. Especially is this true as the paper increases in size or pages. For the past two or three years we have seen the "hand writing on the wall," so to speak, which tells us that in the very near future someone will have to devote more time to the publication of the paper, books, etc. No one can do justice to all the needs of this work, and still give full time to preaching and other necessary duties. I appreciate more than words can tell the kind sympathy, assistance, etc., that our many friends have extended to us to relieve as much as possible this burden. They have been very loyal and grateful, for which I am very thankful. We have never asked for help to purchase anything or do anything for the paper or the cause, which has not been freely and immediately supplied.

Reports.—All reports and matter intended for publication in the next issue, should reach the office by about the 15th. of the month; not later than the 18th.

Writers.—Since we are running 12 pages we can take care of more articles, well written, double spaced, etc. We could handle more on first principles, Christian living, innovations, etc. If you can have your articles corrected and typed it will, as a rule, insure a more prompt publication. We have many good articles on hands, which we have not had time to put in shape for publication, and we ask our writers to be patient.

Changing address.—When you make up your mind to change your address, a post card from you, giving your old and new addresses, would save us money and trouble, as well as to save you from missing an issue or two.

Remittance and manuscript.—All remittance and manuscript should be sent direct to the publisher, as this will save delay and help to avoid mistakes.

Help us.—Please, help us keep our record straight. We realize that we make mistakes, but we are glad to correct them. If you are not getting your paper write us, giving correct address, etc. See your postman, too. If you do not like the paper or the way we handle it, tell us. If you like it tell others and work for it. Send us a nice list of subs. every month.

—Homer L. King.

A BOOK OF SERMONS

Our readers will be glad to know that by the time this reaches you the manuscript will have been received by the printer. Yes, we mean to have something from Brethren Harper and Trott, possibly A. Campbell. We think it will be interesting.

CLARK-KING DISCUSSION

A neat tract containing a discussion by the above brethren on the number of drinking vessels to be used in one assembly. Price 10c per copy; \$1.00 per dozen; postage prepaid. Order as above.

MAINTENANCE OF C. P. S. BRETHERN

Lodi, Calif., Church of Christ	\$ 50.00
San Diego Church	15.00
A brother, San Diego Church	2.00
A brother, Siskiyou St. Church	20.00
Marysville Church, by Brother Orear	10.00
A brother, Siskiyou St. Church	10.00
A sister, Siskiyou St. Church	10.00
Redwood City Church, by Bro. Adair	30.00
Total	\$147.00

—Carl N. Nichols,
849 Wilcox, Hollywood 38, Calif.

Sent to OPA for C. P. S. Brethren

Church of Christ, Lees Summit, Herschel Massie	\$ 25.00
Church (Carter), Davidson, Okla., Clyde Middick	25.00
Church (Burnet St.), San Antonio, Texas, Jesse E. James	25.00
Church (N. 6th. St.), Wichita Falls, Texas, C. G. Fancher	25.00
Church, Ottumwa, Iowa, Earl Butts	20.00
Church, Maple, Arkansas, Roy Barnes	18.00
Church (Chapel Grove), Lawrenceburg, Tenn., J. W. Weeks	15.00
Church (New Salem), Wesson, Miss., Hulon Smith	15.00
Church, Marlow, Texas, Ira Baker	5.00
Church (C. P. S. Camp No. 21), Cascade Locks, Oregon, Ben Frentrop	39.90
A. B. Pickle, Palestine, Texas	5.00
A. E. Cogburn, DeLeon, Texas	5.00
Sister I. D. Russell, Cisco, Texas	5.00
Richard Carter, Kingman, Indiana	5.00
Bro. and Sister Earl Carter, Kingman, Indiana	9.00
Total	\$241.90
Carried over from last month	32.38
Total	274.28
Amount for 10 brethren, \$27.00 each	270.00
Balance	\$ 4.28

Note: Always check the above for your acknowledgment. Some of our regular contributors have not responded this month yet. Let us be prompt.

ACKNOWLEDGMENTS

For Addressograph.—We are thankful, indeed, for the kind favor of our friends and brethren, who have contributed to this fund. According to our record we have received the following contributions: The brethren in Oklahoma City secured from other brethren in various states and gave themselves to the amount of \$68.00; Bro. Orvel Johnson—\$10.00; Sister Jennie Simpson, Fort Worth, Texas—\$5.00; Total \$83.00. Many, many thanks to all for their liberality. So far we have been unable to find an addressograph suitable to our needs that we may buy.

Book of Sermons.—Recently, we received \$50.00 from the faithful few, meeting for worship in Kansas City, by Sister Leoral Akey.

—Publishers.

PASSED ON

Elliott.—Clark Henry Elliott, born Dec. 5, 1880 at Kingston, Kan., died Dec. 3, 1944.

Bro. Elliott obeyed the gospel at the age of sixteen, to soon become a leader in the church, which office he adequately filled until the day of his death.

The church will feel his absence as well as his dear wife and the eight children that are left to think of their father's examples.

I was called to conduct the rites for Mildred, March 12, 1942, a daughter who preceded Bro. Elliott in death.

This indeed was a trying ordeal for me. I had labored with him in the work of the Lord and had learned to love him. But, I realize that we too, must take time out to die. This week I conducted the funeral services for two neighbor girls. "It is appointed unto man but once to die."

—Clovis T. Cook.

Tillmon.—Sister Lula Tillmon (colored), passed on November 16, in Brookhaven, Miss. She obeyed the gospel about six years ago, under the teaching of Bro. Chas. Waller. She was faithful to the end, being very attentive to the meetings for the Communion. She had a fine husband, but he is not a Christian. Pray for us all that we may remain faithful and grow strong in Christ.

—Van Shannon, Wesson, Miss.

OUR HELPERS

Below you will find the names of our helpers, who have sent us subscriptions from November 20 to December 20 and the number received by us. Many thanks to all for this interest and assistance in keeping the OPA coming to you each month. Please, remember to help each month.

Tom E. Smith—10; Robert Falvey—10; Ervin Waters—7; Homer L. King—6; W. P. Perser—4; Tim Dougherty—4; Ellean Mynes—3; Gladys Carden—2; Carlos B. Smith—2; J. W. Russell—2; Mrs. Louise Lacy—2; Mrs. W. F. Cogburn—2; J. W. Vanstavern—2; Claude Adair—1; C. J. Ranne—1; Woodard Clouse—1; F. R. Roberson—1; Mrs. Wade Tindall—1; Van Shannon—1; C. E. Wilbur—1; A. R. McMullin—1; Mrs. Marvin Fitzgerald—1; Otis Whitaker—1; Mrs. Paul Akey—1; Gayland Osburn—1; Clovis T. Cook—1; C. G. Fancher—1; Mrs. James F. Weller—1; J. S. Shelley—1; D. B. McCord—1; Lee R. Williams—1; Clyde Penner—1; Leslie Cato—1; Lynwood Smith—1; Earl Carter—1; Total—78.

SONG BOOKS

Have you ordered your song books for this winter? Remember that we now have a good song book, "Favorite Spiritual Songs," compiled by the OPA force, both old and new favorite songs. You cannot do better for a song book. The price is 35c per copy; 3 copies \$1.00; \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100. Postage prepaid by us. Send all orders to Old Paths Advocate, Rte. 2, Lebanon, Missouri.

STATEMENT BY TEMPLE CHURCH

Temple, Texas, Dec. 7, 1944.

Due to present conditions, we, the Church of Christ meeting for worship at 15th street and avenue 1, this city, wish to make the following statement of facts:

We have met at the following location for about 20 years. We oppose all innovations upon (or departures from) the simple, edifying worship of the primitive churches. We worship as nearly like the bible directs as we know how. In our teaching service but one man speaks at a time to the undivided assembly. In the communion of Christ's body and blood, but one loaf is used on the table, from which all partake. But one cup is used to contain the fruit of the vine, and from it all drink. However we do not teach this as an unchangeable law. We have no societies for missionary or any other kind of work. We view each congregation of the Lord as a unit, wholly independent of any and all other congregations in so far as its work or worship is concerned. We, therefore, feel that we should not try to dictate to other congregations, and that others should not try to dictate to us. We are ready, however, to contribute to any good (scriptural) work, either with or without the cooperation of other congregations. We are trying to build up an undenominational church of Christ.

It has been reported, by some, that we will make wide departures from what this church has always stood for. This is false.

We will keep both our work and worship as scriptural as we know how.

We invite any of our brethren to meet and worship with us any time they may be coming this way.

Faithfully yours,

(Signed)

J. E. Jones

Cecil S. Fleming

Leo D. Turner

J. H. Tune

STATEMENT, AGAIN

We are no longer affiliated with the congregation meeting at 15th St. and Ave. I in Temple, Texas. For the past several years contention on the communion questions had become sharper because of cups members moving to Temple and being allowed full fellowship in the church. One of the leaders publicly stated that he did not agree with us when he came into the congregation but promised he would never cause any trouble. He broke this promise. One of the old leaders swung his influence to the cups side. Then they brought a man, who had quit the church at Temple in June of 1942 because he did not agree with us and said he could not support one cup preachers, back into full fellowship, with him stating publicly at the time that he had not changed his belief. This was done over the protest of some; and when Bro. J. B. Lasater publicly exposed this, it was there moved by one of the opposition that he be withdrawn from! Another of the opposi-

tion leaders there stated that teaching on the communion would have to stop.

Thus our efforts to keep the worship pure and the teaching unsullied with heresy failed. On Oct. 8, 1944, we withdrew ourselves and began to worship in the afternoon. We rejoice that more than half of the congregation "came out from among them" and refused to compromise. Most of those left behind are newer members of the congregation. We had a property settlement and, afterwards, we were forbidden to worship in the building. We are now worshipping in the home of Bro. L. H. Skaggs, 818 So. 27th St., Temple, and will continue to do so until we get a building erected. Our lot is purchased. We welcome members who may be moving here or who may desire to visit us.

We have learned the hard way that "a little leaven leaveneth the whole lump," and we are through with compromise. Since we left So. 15th St., an order of worship preacher has held a meeting for them, and the following quotation from Bro. Paul Knight in Dec. 1, Church Messenger, shows "the way the wind is blowing."

"Bro. Cecil Fleming of Temple, Texas, writes that an effort is being made to build up the work in that city, free of hobbies, etc. For many years, the literal container brethren have had full sway in that immediate field, but recently a few have had the courage to throw off this yoke" (Dec. 1, 1944, Church Messenger).

Does not this show the spirit of their actions? Who should know better than the cups preachers where they stand? And, remember, if people agree with us on the communion, they can not contend against us on that subject! As far as we are concerned, not one issue of a personal nature is involved. It is a question of either surrendering the truth or fighting the good fight of faith.

We pray that others will be profited by this example of what false teachers can do to a church. Beware of "wolves in sheep's clothing." And, now, may we all look to Him who is able to succour us and before whom we must stand in judgement.

Signed: L. H. Skaggs

J. S. Waters

J. B. Lasater

A GOOD BUSINESS

The money you make
And the money you spend
And the money you hoard
To the bitter end
Can never pile high
Or root so deep
As the friends you make
And the friends you keep.

It's a lifelong work,
A calling; a creed
To make and to hold
By word and by deed—
And so good to have
When the way grows steep—
These friends you make
And the friends you keep.

—Barton Pogue.



Tim Dougherty, Rte. 3, Box 191, Lodi, California, December 12.—I have been a reader of the OPA since Brother Waters held his first meeting here. May the writers of the paper ever hold to that which is right, as taught in the Bible. I am sending my renewal and three others.

Ben I. Smith, Hammond, La., Nov. 27.—Brother Paul Nichols closed a meeting here Nov. 20, with two baptized and one confession of faults. His sermons were full of spiritual food for the Christian. Bro. Robert Falvey assisted him. We enjoyed having the boys with us. Pray for us here.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Dec. 17.—We had a very nice crowd at the worship today, and we are very thankful for the interest being shown. We hope to have a meeting here sometime next summer. I would like to see the mission work in 1945 go over in a big way in this and other states. We hope to build a place of worship soon.

James W. Russell, Rte. 4, Box 9, Fresno, California, Dec. 7.—The gospel work continues in California with interest, and the outlook is bright for mission meetings in 1945. Enclosed is my check for my renewal and a new sub. to the OPA for a year.

Ellean Mynes, 4901 Ohio River Road, Huntington, W. Va., Dec. 15.—I am enclosing money for my renewal to the OPA, also for my father, and for a sermon book when ready. All here seem to be getting along very well, considering the war conditions. We extend to you (H. L. K.) and your family the Season's greetings.

Guy Mallory, Jr., US-CPS Camp 111, Mancos, Colorado, Nov. 25.—Due to prevailing conditions, I am forced to give up most of my preaching efforts. I would like to continue in the work, but in obedience to God and our government (Matt. 5:43-44 and Rom. 13), I am now in the above camp. There are 12 members of the Church of Christ here, who meet for worship. We take turns in teaching. Pray for us that we may not "become weary in well doing."

Leonard Hendrickson, C. P. S. Camp 33, Fort Collins, Colorado, Dec. 11.—I want to thank the brethren for the contributions for November and December through the OPA. We appreciate this love of the brethren for us. We are expecting Bro. Travis Cogburn and wife to arrive here. The OPA for Dec. was edifying and interesting, as it is about the only preaching we get outside of the camps.

Clarence Kessinger, Gen. Del., Ada, Oklahoma, Dec. 17.—I have recently preached over two weekends at Maud, Okla., which I enjoyed very much, also the visiting with Bro. Everett and family. I think the cause could be built up there. The church in Ada is growing rapidly. May we all strive together in unity in the faith of the gospel in these perilous times. Pray for us.

Carl N. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Dec. 18.—Everything is moving along very nicely at the Siskiyou St. and the Montebello churches. We hear that Brother Welch is to engage a brother of the S. S. church in a discussion on the cups, breaking of the loaf, and "class system" at Monrovia.

Clyde Middick, Davidson, Oklahoma, December 17.—We are sorry Bro. King cannot be with us in a singing school this winter. We were glad to have Bro. Fred Kirbo and family with us for two good sermons. All seemed to enjoy the visit and lessons. I am sending a check for the C. P. S. boys.

Robert E. Lee, Box 23, Oakwood, Missouri, 3903 Evans Ave., Dec. 17.—The church here seems to be doing fine, considering the few to carry the load; yet we have grown in number from 5 to 14, and hopes for others soon. We are glad to report that Brother Pete Howard was able to leave the hospital after undergoing an operation for appendicitis. The cost was \$158.75. I believe he needs help, and I am sure it would be appreciated very much. His address is Route 2, Paris, Mo.

Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., Nov. 28.—I have been preaching around home recently; at New Salem, my home congregation the past few Lord's days. I have also visited the following places in Louisiana: Hammond, Marion, and West Monroe, where we have "loyal" churches (You know, some do not like that word now ???). Brother Paul Nichols recently came by, preaching a sermon for us at New Salem, which was enjoyed very much.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Dec. 1.—The Lord is blessing us in a wonderful way. We received \$50.00 from the good brethren at Flemington, Pa.; \$50.00 from the church at Spring Hill, W. Va., also \$25.00 from the Mallory Chapel church. May God bless them for this liberality and kind consideration of our needs on the new building. The church here is doing fine, meeting in the new church building. I may visit the brethren in Pa. soon.

R. F. Taylor, Rte. 5, Box 139, Houston, Texas, Nov. 25.—Brother Chas. D. Palmer, Kinston, Ala., recently closed a meeting for the brethren on Buchannon and Dougherty Streets. It was scheduled to run over three Lord's days, but due to sickness of the members and bad weather, we closed a week early. We hope to have better success next time. Don't forget our meeting place above, which is in Port Houston, Houston City limits. All will find a welcome.

Robert Falvey, Rte. 1, Box 150, Wesson, Miss., Nov. 23.—I enjoy reading the OPA very much. I believe it is the best paper in the brotherhood. We appreciate you (H. L. K.) more day by day, and others, too, who are preaching the gospel, regardless of those who go into the gutter to "smear" you. If some cannot meet your arguments, they try to destroy you. You will find five subs. to the paper enclosed. May God bless you in all your Scriptural undertakings. I am soon to take my preinduction physical examination. Pray for me.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., Dec. 6.—I was with the brethren, near Summit, where Bro. L. L. Red meets for worship, last Lord's day. The last Lord's day in Nov., I was with the faithful in Hammond, La., where Bro. Paul Nichols recently held a meeting. We were glad to have him stop by for a sermon at New Salem, which was appreciated by all. We are still trying to press the battle for the Lord. I hope Brother Waters' articles on the Communion will be put in tract, for they are fine.

Cleo Fancher, Route 3, Wichita Falls, Texas, Dec. 15.—The church meeting at North 6th St. is doing fine. We were encouraged by two visits from Bro. Fred Kirbo recently. We miss Brother and Sister Garrett, who have returned to Arkansas, due to illness of her father, Bro. J. C. Falkner. They need some mission work in that part of Arkansas. We say, "Amen!", to what Bro. Gay said in the December issue of the OPA, about sending a preacher to the C. P. S. camps. We hope it can be done.

M. J. Buffington, Floresville, Texas, Dec. 12.—I closed a meeting of three weeks duration at Richland, Mo., Nov. 1. I appreciated the interest and co-operation of the brethren very much. My next was at Shell Knob, where I held a mission meeting in the Fields School house. The Viola church sponsored this meeting. I visited Bro. Paul Nichols' meetings at Cross Hollows and at Viola, and I enjoyed hearing him preach and being with him. I am now in Texas for a while. I preached at the Burnet St. church, San Antonio, last Lord's day. I am to return for a meeting Jan. 1. Wife and I are to leave for Houston, the Lord willing, tomorrow.

Gayland L. Osburn, 1428 E. California Ave., Glendale 6, Calif., Dec. 17.—I held a three days meeting at Corcoran, Nov. 19-21; then to Greenfield for three days, after which I went to Sanger for two days. On Dec. 3, I worshiped in Oklahoma City, where Bro. Bill Roden delivered a fine sermon. I preached at the night service. I arrived in Lebanon, Mo., Dec. 5. On Dec. 7, I accompanied Bro. Clovis Cook to preach the funeral sermon for Bro. C. H. Elliott, near Cassville, Mo. Dec. 10, I heard Bro. Paul Nichols preach a good sermon at Lebanon, Mo., and I preached that night. This morning I assisted in the worship at the Siskiyou St. church, Los Angeles. I am to be at Parlier next Lord's day.

Marvin E. Fisher, Route 1, Princeton, Texas, Dec. 15.—Our meeting conducted by Bro. Ervin Waters, was a spiritual success. One confessed faults, and two more immediately after the meeting. All appreciated Bro. and Sister Waters, and all were greatly strengthened and encouraged by his strong teaching. We are thankful that the church in San Diego, Calif., sent us \$100.00 to assist in the work here. We enjoyed the presence of Brethren Murrell and J. B. Lasater and families Nov. 26. We meet for worship at 120 W. Louisiana St., McKinney, Texas, at 11:00 a. m.

W. P. Perser, Route 2, Lubbock, Texas, Dec. 17.—On Nov. 30, we were made glad by the coming of Brother Harvy Hamrick and family to our home, with a view to moving here for a while. All who are acquainted with the conditions here will be glad to learn of his coming to help us and encourage us in the effort to build up a loyal church here, meeting for worship at 2012 Third St. We hope their coming will influence others to move here, for we need their assistance. I am enclosing a check for the sermon book and four subs. for the Old Paths Advocate. I am yours for righteousness. Pray for us and the cause here.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Dec. 13.—I held a meeting for the church of Christ, 120 W. Louisiana St., in McKinney, Texas, Nov. 17-26, with one restoration resulting. This congregation is young and virile, and it shows much promise. While I was there, the cups brethren came over and suggested that I meet one of their men in discussion at McKinney. I accepted, and perhaps a discussion will materialize there. I preached at Temple, Tex., three times Dec. 3 and 10. We leave Temple this week and shall visit San Angelo, Tex., en route to California. May success crown our efforts during the new year!

Tom E. Smith, Box 893, Healdton, Oklahoma, Nov. 26.—We recently enjoyed the fellowship and association of some former members of the church here, in the person of Brethren Raymond Bray, Hugh Milner, and their wives, and Bro. Glen Bray. Today we attended the services at Ardmore, and we were gladly surprised to see and hear Bro. Chas. D. Palmer, who was passing through to his home in Alabama. He gave us a fine lesson. As a result of a little talk at Ardmore and Healdton, I am sending eight subs. to the OPA. I mean to make that talk everywhere I go. (Under date of 12-3-44) I am sending two more subs. to the OPA. I preached at the Bit Shop this morning and in a private house, near Poolerville, in the afternoon. We intend to have a mission meeting there in the near future.

D. B. McCord, Jacksonville, Florida, December 11.—I am enclosing my subscription to your paper. I was sent a copy of the September issue, and I found it to be very interesting and a good loyal paper. I wish you and your staff success, and may God bless you all in Christ. (U. S. N. R.).

Homer A. Gay, Lebanon, Mo., Dec. 21.—I have been at home for sometime, helping with the work in the home church. I am to begin a meeting at Healdton, Oklahoma, Dec. 23. By the time this reaches the readers, and with this issue, we are beginning the new year. We pray that much good will be accomplished. The Lord has blessed me with health sufficient this year to do considerable preaching, and I hope to be able to do more in 1945. I shall probably begin my evangelistic work in 1945 at San Angelo, Texas, the latter part of April. I have a number of meetings promised, and I hope all will be ready, when we start. I know war conditions are bad, and that we have a general upheaval; but there are a few honest souls, who will obey the gospel if we will carry it to them.

Louis P. Howsman, Box 651, Yuba City, Calif., Dec. 15.—Brother John L. Reynolds conducted a successful meeting here Nov. 19-26. Bro. Ralph Mustard preached one sermon. One was baptized, and the congregation was strengthened by the teaching. We hope to have him with us again. We were glad to have the following brethren visit us during the meeting: Brethren Carl Nichols, Chester King, Geo. McCain, Ray Nichols, and Carl Reynolds. We extend to them a hearty invitation to return, as we are glad to have any of the faithful brethren with us. We still meet for worship in the Women's Art Club building, 10th and D Streets, at 10:30 and 7:30 p. m. each Lord's day, also at 7:30 p. m. Wednesdays. Bro. A. J. Mason preached for us one Lord's day, recently, which was enjoyed very much.

Barney D. Welch, 105 So. 25th. St., Temple, Texas, Dec. 16.—I am now at Pomona, Calif., where my father and I began a meeting the 10th with good interest and attendance from Montebello, Siskiyou, and Monrovia, as well as Pomona. I preached at El Centro Nov. 26 and the 29, leaving the 30th. for Texas. I enjoyed laboring in the Imperial Valley very much with the fine brethren. I hope to return sometime. Dec. 1, I worshipped at White Hall, teaching the lesson, which brought back old and cherished memories. I preached at Belton on the night of Dec. 1. Let us press on in the cause of Christ.

Clovis T. Cook, Lebanon, Mo., Dec. 20.—I was with the Mt. Home congregation the fourth Lord's Day in Nov. Brethren Smith, Vanstavern, King, and Robertson met with the congregation that Lord's Day. After a fine lunch at the church the brethren came together for a business meeting concerning the mission work for 1945 and 1946. Once more I was asked to contribute my bit to keep the good work going. I have now promised to do my best in this state in 1945. The first and third Lord's Days in this month I was with the congregation in Richland, Mo. This little congregation is really doing well, having new ones every Lord's Day, almost. I am to be with them again the first Lord's Day in Jan. We recently enjoyed a visit by Howard King, Kenneth Triplett, also Hugh Milner and family.

Homer L. King, Route 2, Lebanon, Missouri, Dec. 20.—Last Lord's day and night, I was with the brethren in the Lebanon church, delivering two sermons, to fair audiences. They have their house just about paid out, and the deed is to be made over this week, with iron-clad restrictive clauses, prohibiting the introduction of innovations into the worship. We have recently enjoyed visits in our home and at the worship, Brethren Paul Nichols, Gayland Osburn, Howard (my son), Kenneth Triplett, and Hugh Milner and family. I have been very busy completing the work on the book of sermons, getting ready to leave for Calif., working on the paper, etc., for the past two months. I hope to arrive in Calif. around Jan. 1, but continue to address me as above until further notice. Pray for me and mine. Best wishes to all for a profitable new year.

J. C. Waters, 3637 N. W. 12th St., Oklahoma City, Okla., Dec. 18.—I am thinking of moving to Texas or somewhere else, that I may be able to get out into the field to do more preaching. I have not been going to appointments so much recently, but I want to do more in the cause of the Lord.

James R. Stewart, 821 Erickson St., Modesto, Calif., Dec. 12.—I closed the mission work in Texas, Nov. 1. I trust much good was done during the past two years, as four congregations were established, small congregations strengthened, gospel preached in new places, several baptized, and some restored. I appreciated the support, financially and otherwise, very much. I hope the brethren in Texas will continue this good work by putting more preachers into the field. The brethren in Calif. are co-operating, and the interest in rolling high. I preached at several places since coming here. One was restored at Lodi. We are making Ceres our home church while here. We recently heard Bro. Ralph Mustard preach a good sermon at Ceres. I expect to return to Texas in the early spring. My time for meetings will be open, and should anyone be interested, they may write me as above. Pray for me.

J. T. Broseh, Route 2, Dublin, Texas, Dec. 4.—I am enclosing my donation for the sermon book, as I promised. I am anxious to see the articles by Bro. Waters on the Communion, put in tract. I am sorry that I did not send a sermon for the book, but I figured others could do much better than I. I hope that no one will think that because my name is not in that book, that I do not stand for the principles advocated in the OPA. I was with the faithful brethren in Fort Worth, Nov. 26. They seem to be taking on new life and interest in the work. The first Lord's day in Dec., I was with the brethren at Ramsey. We had a nice crowd, and I enjoyed the day. I hope to get out in the field more in 1945 to do more preaching, and I hope to do more for the paper, and to make my reports more regularly. I certainly enjoyed the Nov. issue of the OPA. Keep up the good work and pray for us.

THE COMMUNION (No. 11)

(Continued from page three)

all literally drank of it (Mk. 14:23).

Weighed In The Balance

The truth is like gold; "The more you rub it, the brighter it shines." Let us weigh this question in the balance of truth. Without sophistry let us form a few syllogisms.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17). (1) The Scriptures completely furnished us unto all good works. (2) They do not furnish us a plurality of cups in an assembly for the communion. (3) Therefore, the use of a plurality of cups in the communion is not a good work. Again: (1) The Scriptures completely furnish us unto all good works. (2) But the Scriptures furnish us unto all good works. (3) But the Scriptures furnish us the use of one cup in the communion (Matt. 26:27.) (4) Therefore, the use of one cup in the communion is a good work.

"According as his divine power hath given unto us all things that pertain unto life and godliness" (2 Pet. 1:3). (1) His divine power gives us everything pertaining unto life and godliness. (2) His divine power did not give us a plurality of cups. (3) Therefore, a plurality of cups does not pertain to life and godliness. But, since his divine power gave us the use of one cup in the communion, the use of one cup pertains unto life and godliness.

(1) Faith comes by hearing, and hearing by the word of God" (Rom. 10:17). (2) But the use of a plurality of cups is not found in the Word of God. (3) Therefore, we cannot walk by faith and use a plurality of cups. But let us try again: (1) Faith comes by hearing, and hearing by the word of God. (2) The use of one cup is found in the Word of God (1 Cor. 11:23-28). (3) Therefore, we can use one cup and walk by faith.

"My God shall supply all your need, according to his riches in glory by Christ Jesus" (Phil. 4:19). (1) God supplies all of our need. (2) But God did not supply the use of a plurality of cups for an assembly. (3) Therefore, a plurality of cups is not our need. Or again: (1) God supplies all of our need. (2) But God supplied one cup for an assembly (1 Cor. 11:33, 28). (3) Therefore, one cup for an assembly is all of our need.

The more it is investigated, the more prominent this truth becomes. The blows of error rain with futility upon it. As we hasten to liberate our brethren from the shackles of human traditions, may we exclaim, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). Next we will learn what the drink element in the communion is.

(To be continued)

—422 Whittier Blvd.
© Montebello, Calif.

A CHURCH, WHO CAN FIND?

A church fully following the pattern laid down by Christ and His Apostles, at Jerusalem, at Antioch, at Iconium, at Lystra, at Derbe, at Ephesus, at Corinth, and all other places; I defy any one to find the least difference in their organization.

If we can find a church today, thus organized we have found a church of Christ; otherwise it is not a church of Christ. We find these churches named above had chosen, qualified, and appointed elders, which perhaps cannot be found in the United States of America, today.

About 1868, or 69, some decreed that it was not proper to continue to ordain elders, deacons, and evangelists, and the churches followed this dictum. Therefore, Acts 13:1-3; 14:23; 6:1-6; 1 Tim. 4:14; 5:22-23; were abrogated, annulled, set aside, repealed, and forever abolished. Why, I don't know, you don't know, but it was DONE.

In the Church of Christ, the elders were selected, as were the deacons, by the congregations (Acts 6:2, 3); were qualified, or rather qualified themselves (1 Tim. 3:1-10); then they were ordained by the evangelist (Acts 14:23; 5:17-22; Titus 1:5).

The evangelists after going thru a period of preparation from two to ten years, were ordained by the elders and SENT to preach, not CALLED to preach. (John 15:16; Acts 13:1-3; 1 Tim. 4:14). IF it is done that way now, it is an organized Church of Christ. Otherwise no one has any right to name it THE CHURCH OF CHRIST, for it is no more than a denomination. I know that many who read this will "give old man Lowry down the country," but suppose you study the Bible for yourselves, take what it says, and decide to follow Christ, then you may say "I belong to the church of Christ."

We have had the Bible organization of the Church of Christ, now let us examine the MEMBERS of that organization. They heard the preaching of the Gospel gladly, believed it with all their hearts, turned away from their former evil lives, cast away their evil habits, and when they were baptized, arose "to walk in a new life." They did not put on their old habits with their dry clothes, and expect God to save them, whether they "had a pipe in their pockets or a cigarette in their mouths. Whether they had cheated their best friend out of ten dollars; in other words, they were taught what repentance meant. Brother Preacher, do your converts do that? And do YOU set the example? Woe unto you in the judgment. Can those be members of the Church of Christ?

Did Christ "CHEW, SMOKE, drink beer, and whiskey on THE SLY?" What about His servant, Paul? He says, "follow me as I have followed Christ." Did he have SOME of these pernicious habits?

According to the "Pope's" suggestion, you have substituted for His memorial service, have reversed His order of SENDING men to preach, and are now CALLING them and paying them a salary, have reversed the entire services of the church. Could the POPE of Rome do more?

Hence you are following a man's dictation. Could those who follow the Pope of Rome do more? The Churches of Christ were honoring its Head until in the late sixties, when some began their nullifying process; and since, it is no more like the Church of Christ than black is like white.

"Whatsoever is not of faith is sin." (Rom. 14:23). Then, if faith comes by the word of God, and we have not the WORD OF GOD for our practice, are we not sinning against God? Please do not think that I am trying to irritate you; I am trying to get the church to investigate the Scriptures, each for himself, and see where we stand; to "come out from among them," and get right in the sight of God. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14:37). "Examine yourselves, whether ye be in the faith; prove yourselves. Know ye not yourselves, how that Jesus Christ is in you, except ye be reprobrates?" (2 Cor. 13:5). "But though we or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed" (Gal. 1:8, 9). Now brethren, are these new innovations you have introduced, "another gospel?" Many cups, local ministers, Sunday school literature? Are not all absolutely foreign to the teaching of the Bible? And, there is not one among you but who knows it, but you want to "Be like those around you," and you hate and spurn those who would tell you the truth in love, that we might save your souls. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit read everlasting life." (Gal. 6:7, 8). "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. 3:17). "Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word, or our epistle." (2 Thes. 2:15). "Hold fast the form of sound words, that thou hast heard of me, in faith and love which is in Christ Jesus." (2 Tim. 1:13). "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2). "Preach the word. For the time will come when they will not endure sound doctrine; but having itching ears, they will heap to themselves teachers after their own lusts, and they shall be turned away from the truth, and shall be turned unto fables." (2 Tim. 4:2-4). "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." (Heb. 6:4-6; Heb. 10:29-31).

Brethren, I have given you a few of the Scriptures which bind us, and by which we must be judged. Do you think for a moment that Christ

will not do what He says? Can you imagine yourself standing before God in the judgment, and arguing your own case? "Why Lord I have worked for a church in Ephesus for thirty years, when I went there, the thing was chaotic, and all gone awry. I have done a wonderful work there. The church gained one hundred percent while I preached for them, and 'the brethren' would not let me go." Christ will perhaps answer: "Have you ever read Acts 13:1-3? And have you followed Paul in his travels? How many pairs of shoes have you worn out going over the rough places of earth preaching to the poor? You are not worthy of eternal life, take your place on the LEFT."
—E. A. Lowry.

AROUSING TO ACTION

After reading and re-reading the November issue of the OPA, I can truthfully say that I have received much edification from it.

Of course, this is the case with each issue, but this one was especially good. There were some articles and statements in the Nov. issue that really did appeal to me and some that put me to thinking.

I have enjoyed Brother Ervin Waters' articles on the communion very much and am glad to know that they are to be put in tract form. I believe it will be the means of leading many honest souls to the truth on the subject.

Then there was Brother Fred Kirbo's article, "A Vision of Victory." What a blessed thought of the final victory of the redeemed! While the world is looking for and hoping for a carnal victory let US thank God "who giveth us the victory thru our Lord Jesus Christ" (1 Cor. 15:57).

I also appreciated the statements by Brethren Ballard, Broseh, and Nunnally. They show conclusively that they intend to stand, "and having done all to stand, stand therefore, having your loins girt about with truth and having on the breast plate of righteousness" (Eph. 6:13-14). May the Lord ever bless them and may the loyal brotherhood ever be a source of comfort and encouragement to them.

Then, there is Bro. King's special notice to friends of the paper. I have always thought that I was a friend to the OPA, but I have thought a great deal since I read this short article. When we think of the great sacrifice the editors, publishers, and their families make each month, that the brotherhood might have a true gospel paper, it makes me ashamed, and should make all ashamed of the efforts we put forth for the paper. It is true that we mention the paper to friends to see if they want to subscribe for it, but why can not we all insist everywhere we go, that every family that has a member of the church of Christ in it, take the paper? Send the paper to a few at your own expense.

By the time this is read we will have launched out into a new year. Let us all work harder for the Lord's cause, and for the OPA that has espoused, and is defending, this cause.

Love and best wishes to all the faithful everywhere.

THE MENACE OF THE MOVIES

By Guy N. Woods

Preface

We desire that all will read and re-read the following exceptionally fine article of Brother Guy N. Woods on the "Movies." Have you studied this question? Did you know that thousands of juvenile criminals before the courts now, are confessedly there, because of "the movies"? There is where they got their idea of a criminal life and the inspiration that caused them to commit crime and led them into the clutches of the law. Did you know that by far the greatest per cent of criminals now in the penitentiaries are what we call "young people"?

Shall America continue to be a disgrace to the enlightened nations of the world because of the salacious influences that emanate from the crime hatcheries of Hollywood? And shall Christians wink at it? Where do young people, just blooming into the strength and beauty of manhood and womanhood, come into possession of those loose conceptions of the connubial relation—marriage, divorce, "affairs," etc.? They did not get them from the Bible. And this is one reason why we plead for the Bible and for sound gospel literature. The one great outstanding need of the masses today is the saving truth of Christ's glorious gospel. It is of more actual value to our government than all things else combined. And do not overlook the distressing fact that the people do not know the truth and that you and I may save them by passing along to them the truth on the printed page.

—G. H. P. Showalter

* * * *

The modern moving picture show is the most potent single influence in our American civilization today. This statement is made advisedly. According to a recent report of a British Commission, only the Bible and the Koran have an indisputably larger circulation than that of the latest film from Los Angeles! And we may be certain that those who regularly attend the movies are more influenced thereby than the same group is by the Bible or the Koran. Seventy-seven million people attend the movies each week in the United States; twenty-eight million of these are adolescent young people—eleven million of them not over thirteen years old. These seventy-seven million people spend an average of two hours each week under the spell of the silver screen and the influence wrought upon them can scarcely be estimated. Not long ago, a questionnaire was sent to a group of High School superintendents, asking this question, In your opinion which is wielding the greatest influence on our young people today, the home, the church, or the school? The replies revealed the amazing fact that in the opinion of seventy-nine per cent of those questioned, the picture show was influencing the young more than either the home, the church or the school.

According to the 1936 report of the World's Sunday School Convention, held in Oslo, Norway, a little more than twenty-two million people attend Sunday Schools in the U. S. Nearly four times as many therefore, are in regular attend-

ance at the movies as in "Sunday School." And they stay twice as long under a scientific medium far more effective in appealing to the imagination than the "Sunday Schools." In view of these facts, it is proper to inquire, What is the nature of the impressions thus made? Are the movies an ennobling influence, contributing to moral uplift? Are they such that Christian fathers and mothers should want their children placed under the spell thereof? A tree is known by its fruit. We propose in this study simply to set forth the fruits thereof, and let the reader form his own conclusions. This is being written January 1, 1940. There has just been released the widely heralded picture made from the popular best seller, "Gone With The Wind." No novel of recent years has so captivated the popular fancy as this book. Its release on the screen has therefore been awaited with keen delight by millions. Yesterday the press was given the National Legion of Decency rating on this picture. Under an INS date line, the papers carried the following story: "The super film of the Old South, 'Gone With The Wind,' drew an 'objectionable in part' rating today on the National Legion of Decency rating list released in New York. The legion put the Selznick picture in its third division and labeled it a class B film. Revised this week for the Legion, the film was described in these words: 'Objection: The low moral character, principles and behavior of the main figures as depicted in the film; suggestive implications; the attractive portrayal of the immoral character of a supporting role in the story.'"

The reader should ponder well this report of the most popular film now being shown to the American people. Note that in the opinion of an impartial commission, uninfluenced by religious interest, and operating solely in the interest of decency, the film is described as having its main figures depicted as "low moral characters," as containing "suggestive implications," and as presenting an "attractive portrayal" of an "immoral character." Can it be possible that the thousands of fathers and mothers who profess to be members of the Body of Christ, charged with the solemn responsibility of "bringing up their children in the nurture and admonition of the Lord," but who nevertheless permit their children to attend the movies (and many times go with them) are insensible of the dangers of permitting their offspring to see immorality depicted in an attractive light?

It may be said that "Gone With The Wind" is an exception; every reader knows in his heart that it is not; that it is merely typical of the general run of films that come to the movie houses of the land. The themes presented give prominence to rape, lust, prostitution, murder, adultery, seduction, and to every other conceivable form of criminality. An analysis of 250 films revealed 97 murders, 51 cases of adultery, 19 seductions, 21 abductions, and 45 suicides. Of the characters in these films there were 176 thieves, 25 prostitutes, and 35 drunkards.

(From Firm Foundation, Nov. 7, 1944)

(To be continued next issue)

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. XVIII

LEBANON, MISSOURI, FEBRUARY 1, 1945

No. 2

NO FRUIT FOR THE MASTER

(Matt. 21:17-21; Mk. 11:12-21)

Jesus and His disciples, having spent the night in Bethany, arose from their slumber to resume the work in which they were engaged. The previous day had been spent in the temple where He sharply rebuked the sinners that had disgraced the "house of prayer," healed many of the afflicted, and taught the people. There was still much work to be done, for the fields "were white unto harvest, and the laborers were few." So, Jesus and His followers arose and turned their faces in the direction of Jerusalem, which lay about two miles away. As this little band journeyed down the hot and dusty road that led to Jerusalem, the Savior became hungry.

Let us stand by the way and watch Jesus and His Chosen as they pass on their way to Jerusalem. We see Jesus, hungry and weary with his journey, leading the disciples on to the work that was so dear to His heart. At length the Savior saw a solitary fig tree standing by the way. Seemingly, this was a vigorous tree, and the early leaves in which it was clad, were proof enough that the tasty fruit the Savior loved, was there; for the fig tree always puts forth its figs before it does its leaves. So, there was every appearance that this was a fruitful tree.

Now, we see the hungry Son of God as He approaches the tree robed in the verdure of spring; expecting to find this prized fruit beneath its broad leaves. But what did He find? Alas! There was **no fruit for the Master!** As Jesus looked upon this unfruitful tree, there must have been an expression of disappointment on His countenance. That the Savior was displeased with this barren tree is evident from His words, "Let no fruit grow on thee henceforth forever."

Why did the Lord curse this tree? Because it was barren, unfruitful, and no more than a cumberer of the ground. Why should this tree stand there by the roadside and deceive mankind? It had not borne fruit the preceding year, or else the fruit would have still been on it (for in the Oriental countries figs hang on the trees almost the year around). It would not bear fruit that year, or the figs would have been there before the leaves were. It was just a useless, barren, tree. It is very true that this tree appeared to be fruitful; it was adorned externally with everything that was necessary to appear fruitful. But when it was examined by Jesus it was found bar-

ren. There was no fruit for the Master.

This story of the barren fig tree is comparative with—

The Barren Christian

How many church members today, like this leafy fig tree, are just "cumbering the ground"? A barren tree has always displeased the Lord, and so does a barren Christian. God wants His people to "bring forth fruits," and when we fail to do that we fail to please the Lord. I wonder how many Christians, if submitted to the same test as was the fig tree, would stand the test? If the Lord should examine us (and He does, daily) how many would fall into the class of the barren fig tree? Like the fig tree, when many Christians are examined by the Lord, I fear He finds they have borne no fruit the preceding year (or it would still be there); nor show any sign of fruitfulness for the forthcoming year. Hence, to be found thus would mean that we stand in a bad condition before the Lord.

The Lord is not pleased with us when we fail to work or bear fruit for Him. This is clearly set forth in Matt. 25, where Jesus gives the parable of the talents. Jesus blessed and approved all the servants that had made use of their talents, but He cursed the man who had only one; not because His talent was smaller than the others, but because He failed to develop and use it for the Lord. So the Lord expects us to grow, work, and bear fruit.

Jesus said: "Every branch (tree in this case) that beareth not fruit, He taketh away; and every branch that beareth fruit, He purgeth it that it might bring forth more fruit" (Jno. 15:2). Christ also said, "Herein is My Father glorified, that ye bear much fruit" (v. 8).

We know how sad it must have been when the hungering Savior was disappointed by the unfruitful fig tree; yet, He will be just that disappointed with an unfruitful Christian. This also teaches against—

The Hypocritical Christian

I think this barren fig tree is a fit emblem of the church member, who is concerned only with making a show before men. How many church members, and even preachers, like this fig tree, stand by the road of life to be seen, appearing to be something when in reality they are nothing? Let us not appear too conspicuous, let us "see that we do not our alms before men."

Though many of us appear to be doing much for the Lord, should the Savior push aside our

leaves, as He did the fig tree, and look into our hearts, I wonder what spirit He would find. I wonder if He would find a spirit of love and interest in the Cause, or would He find a spirit of malice, hatred, and jealousy? Let us bear more than leaves for the Lord. When we stand before the Judge of all the earth, how many will have to meet Him with leaves — nothing but leaves, because we have borne no "fruit unto perfection"?

May we all stop being so concerned with the outward show, or big name, and let us take up our cross and humbly bear fruit for Jesus. Let us not be of those who boast; for the more we boast, the less fruit we will bear. The man who does the most bragging, is the man who does the least work, just as the tree with the most leaves is the tree with the least fruit.

Robert Burns wrote words that truly teaches this thought.

"Words, like leaves, doth most abound;
Where deeds and fruit are seldom found."

M. Lynwood Smith,
Wesson, Mississippi

CRIPPLED PREACHERS

Paul says: "giving no offence in anything, that the ministry be not blamed" (2 Cor. 6:3). It surely is deplorable for any one to be maimed or halt or blind from a physical standpoint, and it is sad, indeed, for a preacher to be thus handicapped. But, there are other handicaps that hinder a preacher far more than these physical defects.

When we read the instructions that are given in the Scriptures to preachers as to their lives and their influence we can see the importance of them being always careful lest they should be crippled in influence. For instance we read: "In all things showing thyself a pattern of good works: in doctrine, showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Titus 2:7-8). A preacher has crippled himself badly by not setting a good example in his life, his habits, his associations and his conversations. "Sound speech that cannot be condemned" covers a lot of territory. I have known of preachers being so anxious to straighten out troubles that they would talk two ways, that is, agree with both parties, and finally when it all came to light he would lose the respect of all concerned.

We read in 1 Tim. 5:22, "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." I have found by many years experience that it keeps a preacher busy all the time looking after himself to keep himself pure. A pure life is not just something to talk about: it is something to live—put into practice, and when a preacher falls beneath this standard he is badly crippled. Just one habit, that the world thinks nothing about others having, will cripple a preacher.

Many times the brethren are to blame for the preacher being crippled. It doesn't seem to matter so much if the average Christian gets in debt and fails to pay out, but that will ruin a preacher

as quick as anything, and generally the brethren are to blame for his financial difficulties. They call him for their meetings, and they want him when they want him regardless of the preacher's job, crop, or anything else, and sometimes, regardless of the distance he goes, the sacrifice he has made to go, the loss he has sustained by being away from home, they figure to pay him about the average wage they get for the time he is there. If they do give him a pretty good support they may say "Now, we want you to find a place and hold a mission meeting somewhere"—when, may be he has already held three or four mission meetings, without any support, that year. Many congregations are seeing their duty toward the preachers and are doing better than they did a few years ago. But all should realize that our preachers are the representatives of the Church of Christ wherever they are, and anytime they have to "bum" a ride to and from their meetings, have to wear shabby clothes, and fail to pay their bills, the ministry is greatly hindered and the Church of Christ suffers a "black eye."

Also, there are preachers who cripple themselves along this line. When a preacher fails to keep clean, keep his head combed, shoes shined, clothes pressed, shaved, etc. he cripples his influence.

A preacher's attitude toward the opposite sex should be always guarded carefully. Paul told a preacher to treat "the elder women as mothers; the younger as sisters, with all purity" (1 Tim. 5:2). Not only should a preacher's life be free from immodest and sinful lusts, but it should be so free from it that no suspicions will be aroused. Because of a "little fun, with the best of intentions" a preacher's influence may be crippled for life.

Many preachers cripple themselves by not controlling their families. I do not believe the excuse, "Well, I am never at home" will satisfy the Lord, and I know it does not satisfy the brethren, nor the world. If being away from home causes one's children to go wild, then that preacher can do far more good by staying at home and helping to bring his children up in the way they should go.

A man's body (spiritually speaking) may be weighed down and all out of proportion by a "big head." You know, "if a man thinks himself to be something when he is nothing, he deceives himself," and I have seen some of the worst "deceived" preachers of anybody in the world. The Bible says for "a man not to think of himself more highly than he ought to think; but to think soberly" (Rom. 12:3). Some preachers get their heads so high that their feet wander from the "narrow way." Many young preachers, with much ability, have been crippled for life with a bad case of "big head." Older preachers, too, sometimes get to where they think they know so much and have such a reputation that nothing can overthrow them—they are then on dangerous ground!

It is bad to be crippled in anyway but when one is "crippled in the head" a cane or a crutch doesn't seem to help any.

"Take heed unto thyself and unto the doctrine" (1 Tim. 4:16). —Homer A. Gay.

"OLD PATHS PULPIT"

The above title has been selected for the book of sermons, which has been in the hands of the printers for some time now. Below we give some information concerning it, that will be of interest to all who have ordered or who intend to order the book:

Contents

There is to be a photograph and brief biography of each writer. There are 33 sermons and essays in the book, which should make approximately 250 pages, covering first principles and the work and worship of the church, also Christian living and our relationship to civil governments. Here is the table of contents:

1. "What Think Ye of Christ?"—By H. C. Harper.
2. The Kingdom—James R. Stewart.
3. The Adequate Church—C. T. Springs.
4. Faith and Repentance—T. R. Chappell.
5. The Confession—C. C. Kessinger.
6. Water Baptism—Floyd O. Ross.
7. Evidence of Pardon—C. H. Lee.
8. The Name—G. A. Canfield (colored).
9. Is There Anything in A Name?—John L. Reynolds.
10. Establishment of The Church—E. H. Miller.
11. The True Church Identified—M. J. Buffington.
12. Concerning The Early Church—A. Campbell.
13. Spiritual Worship—Ervin Waters.
14. "Breaking Bread"—H. E. Robertson.
15. The Communion Cup—Clovis T. Cook.
16. The Cup—Dr. G. A. Trott.
17. Why We Should Give—Barney D. Welch.
18. Preaching Christ—Tom E. Smith.
19. Why Oppose Innovations in Religion—Homer L. King.
20. Unity—Clarence C. Snodgrass.
21. The Union Movement—E. A. Lowry.
22. Unfinished Prayer—George Hughes.
23. Kingdom of Christ Versus Kingdoms of The World—Morris Lynwood Smith.
24. The Christian And Carnal Warfare—Paul O. Nichols.
25. "Am I My Brother's Keeper?"—Cyrus Holt.
26. Love Not The World—Fred Kirbo.
27. The Two Builders—T. F. Stewart.
28. The Home—T. F. Thomasson.
29. Short Jabs—B. F. Leonard.
30. Baptism of The Holy Spirit—Ralph Mustard.
31. The Certified Gospel—Chester King.
32. A New Commandment—Bill Harmon.
33. From My Point of View—Homer A. Gay.

Price of Book

We have hoped all along that we might be able to sell the book for \$1.50, but it now looks as if we shall be compelled to retail the book for \$2.00, since the cost of printing and mailing will be more than we anticipated. Yet, when you consider that you will be getting 33 photographs and biographies, besides 33 sermons and essays, you must agree that \$2.00 is very reasonable for a work of that kind. However, we shall try to fill all the advance orders to date (Feb. 1), as we announced

in the OPA, at the small price of \$1.50.

When Books Will Be Ready

We have no word as to the exact date the books will be ready for delivery, but we hope within a few weeks. Let us all be patient. The book represents much work on the part of the publisher and others, but we trust it will be worth it to the cause of primitive Christianity.

—Homer L. King.

MAINTENANCE OF C. P. S. BRETHERN

San Diego, Calif., Church	\$30.00
A brother, of San Diego	2.00
Brother Thomasson, Waterford	2.00
A brother, of Siskiyou St. Church	10.00
Marysville Church, by Bro. Orear	15.00
A brother, of Siskiyou St. Church	10.00
Total	69.00
Carl N. Nichols, 849 Wilcox, Hollywood 38, Calif.	

Contributions Sent Through The OPA

Spring Hill and Mallory Chapel, W. Va., by Frank Cobbs	\$90.00
Lees Summit, Lebanon, Mo., Herschel Mas-	25.00
San Antonio, Texas, Church, Jesse E. James	25.00
Brother and Sister, of Huntsville, Texas	30.00
Ottumwa, Iowa, Church, Earl Butts	20.00
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Waco, Texas, Church, L. N. Byford (Dec. and Jan.)	20.00
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A Brother, Mountain Home, Ark.	6.50
Mrs. I. D. Russell, Cisco, Texas	5.00
A. E. Cogburn, DeLeon, Texas	5.00
Carter, Okla., Church, Clyde Middick	25.00
A. R. McMullen, Austin, Texas	10.00
Maple, Ark., Church, Roy Barnes	5.00
Total	\$306.50
Amount sent to ten brethren, \$30.00 each	300.00
Balance	6.50
Amount carried over from last month	4.28
Final balance	\$10.78
—Homer L. King.	

ACKNOWLEDGMENTS

Recently, we have received the following contributions for various purposes:

For Addressograph—\$3.00, from Sand Grove, Texas, brethren, by Brother McLemore, of Oklahoma City.

To use as I may choose, \$14.00, from Brother and Sister Hugh Milner, Middletown, Ohio.

For the OPA expense—\$1.00, from Bro. W. C. Cox, Commanche, Texas.

To use as I may choose—\$5.00, from Bro. L. C. Dent, Alexander, Va.

We wish to thank all for their kind consideration and cooperation in the work of the Lord.

Note: In the next issue of the paper, we shall give a full report of all money and orders received for the sermon book, the Lord willing.

—Homer L. King.

Old Paths Advocate

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SPECIAL NOTICE TO ALL

Send all manuscript, remittance, correspondence intended for the OPA to the publisher, Sanger, California, until further notice. This will save delay. Try to get it to me not later than the 18th of the month, please.

—Homer L. King.

THINKS THEY MAY BE RIGHT

From an editorial in the Denison, Ia., Review, a weekly, Dec. 7th issue:

The men of Denison nearest the local camp of conscientious objectors have made many remarks in our hearing concerning the men housed in the camp southwest of Denison. Most of these remarks are uncomplimentary.

Conscientious objectors do not get a great deal of sympathy for their views. . . . We have heard such persons called everything—even to the term "traitorous"—and yet we believe that their detractors are wrong.

The highest hopes and aspirations of this nation, as well as others of the greatest nations, are based upon the life of a modest man whose whole life and teachings uphold the views of those whom many despise as conscientious objectors. . . .

It seems unthinkable that we should adopt any other course than to bend conditions to our Allied will. . . . And yet there lives the instruction of the most compassionate of men who told his followers to turn the other cheek. . . .

For surely, it takes more courage to live with their fellow men, despised as conscientious objectors to physical carnage and destruction of life, than it does to face enemy fire and torture. From the days of the early Roman arena until now, those who believed in the conduct of life through non-violence have been the despised of the world. But who knows but that they are right?

(From The Reporter, January 1, 1945.)

—Homer A. Gay

OUR HELPERS

Here are our helpers and the number of subscriptions we received the past month. Many, many thanks for the interest and cooperation on the part of our readers. Please, continue to work for the paper wherever you go. We need the money to print the paper, and they need the paper.

Floyd Ross—9; Mrs. T. G. Cohea—5; Carlos B. Smith—4; Mrs. Amos Phillips—4; C. R. Nelson—2; Elizabeth Agnew—2; A. E. Cogburn—2; Mrs. V. A. Willingham—2; Fred Kirbo—2; Clovis T. Cook—2; Cyrus Holt—2; Frank Cobbs—2; D. E. Stone—2; Lee R. Williams—2; E. L. Allen—2; Mrs. W. L. Rawdon—2; W. A. Pruitt—2; Wyvoinee Perrin—1; James Howard—1; Earl Joy—1; J. C. Moore—1; J. L. Sims—1; Lish Howard—1; Ralph Meents—1; Dora Barker—1; Earl Patton—1; L. I. Ooley—1; Mrs. Hugh Hinton—1; Verima Kendrick—1; Mrs. C. A. Allen—1; Alfred Walker—1; Mrs. Foy Willis—1; Buster Boyd—1; G. A. Canfield—1; Ray Kessinger—1; L. H. Stafford—1; E. F. Case—1; Pete Sumpter—1; Leo Turner—1; Earnest Wade—1; C. H. Lee—1; Earl Berry—1; Sam Finto—1; Nathan J. Catterson—1; Aubrey Z. Wright—1; J. W. Van Stavern—1; F. K. Reeves—1; Bill Roden—1; Total—79.

VIEWS AND REVIEWS

By H. C. Harper

"Beloved, Jesus is soon coming."—Adventist in P. T. M., March 5, '36. Let us see now. "Soon: in the near or immediate future." So if Jesus comes "soon," his coming will be "in the near or immediate future."

But this, you do not know. And "The one who tells a thing not knowing that it is so, is as bad as the one who tells a thing knowing that it is not so."

But he goes on to say: "How soon we dare not say."

But he did "dare" to say "soon," and that is "in the near or immediate future." "Near, adj. not far distant in time, place, or degree." "Immediate, adj., near at hand." But he knows "how soon" Jesus is coming as sure he knows "Jesus is soon coming." But the truth is: He knows neither. He evidently would set a date, but they have learned by sad experience, that "figures do not lie," but people do when they tell what is not so, or venture to tell what they do not know to be true for the truth.

* * * *

"The church of the first born which will constitute the elect of his kingdom—and not brought into judgment."—Adventist in P. T. M., who contradicts:

"For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, whether it be good or bad."—2 Cor. 5:10.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20:12.

"The Lord Jesus Christ, who shall judge the quick and the dead at his appearing."—2 Tim. 4:1.

When people differ with the Bible, they are evidently wrong.

From The Fields

Sam Finto, Rte. 3, Floresville, Texas, Jan. 15.—We continue in the work here. We are renewing our sub. to the OPA, for we do not wish to miss an issue. We like the paper better all the time. We enjoyed the articles in the Jan. issue.

Tom E. Smith, Healdton, Oklahoma, Dec. 23.—We are looking forward to the coming of Brother Gay for a meeting over the holidays, and we have been working hard for a good meeting. We are wishing you a happy and prosperous new year. May God's richest blessings rest upon you in your noble work.

J. C. Moore, Box 73, Bellmead, Texas, Dec. 20.—The church here is doing fine. We have recently had four additions. Some of the cups brethren have moved here and have given up the cups, they say. I am renewing my sub. to the OPA for two years. May the Lord bless all we do that is right.

Cyrus Holt, 2326 Columbus Ave., Waco, Texas, Jan. 2.—I have been assisting in the teaching at the home congregation recently, but I hope to visit some of the loyal congregations soon. I trust I may be able to get out more this year. I am wishing you and yours a happy and prosperous new year.

Irving Jones, Yellville, Ark., Jan. 8.—We attended Brother Water's meeting at Hill Top, near here, and we enjoyed it very much. We enjoy reading the OPA very much, as we learn of the good being done elsewhere. When we do not meet with the brethren at Hill Top, we have the worship in our home.

J. M. Stevens, Sentinel, Oklahoma, Jan. 7.—The church here is getting along just fine. We have started on the construction of our church building. Bro. Tom Smith is to be here next Lord's day. We meet for worship at 11:00 a. m., and we invite any of the brethren to meet with us.

Ray E. Kessinger, 177 Kenna Drive, South Charleston, W. Va., Dec. 31.—I have recently preached several times at Mallory Chapel. On Dec. 10, I visited the brethren at Winifred. They plan to erect a new church building soon. I am to be with the faithful at Rumble, W. Va., soon.

Alfred Walker, (colored), Box 146, Brookhaven, Miss., Jan. 1.—We are now worshipping in our new building, located on Minnesota St. The time is 11:00 a. m. We welcome any loyal preacher who may be passing this way to worship with us and preach for us. We enjoy reading the OPA very much.

Jesse E. James, 2122 Santa Monica, San Antonio, Texas, Jan. 6.—Bro. M. J. Buffington is to begin a meeting at 1206 Burnet St., Jan. 7, to continue for two weeks. Our attendance since moving to this place is gaining some, and we anticipate a good meeting. Bro. Buffington is to work from house to house to get people out.

Esther Mears, Route 2, Norwood, Missouri, January 16.—A congregation was established at Champion, but we have had no preaching here since late last summer, and we certainly do need some preaching, even just over the week-end would be much appreciated. Should any loyal preacher be passing this way, we would appreciate their stopping over with us for a few days, at least. We invite all faithful brethren to worship with us.

John R. Pruitt, Council Hill, Oklahoma, Jan. 7.—We are glad to report that the church at this place is moving along nicely. The leaders in the congregation are Brethren Phillips, Robertson, and Pruitt. We pray that the church may continue to prosper. Any loyal preacher passing this way will always find a welcome with us.

Arthur Wade, M. C. Rte., Lebanon, Missouri, Dec. 19.—The church in Lebanon is getting along nicely now. Brother Paul Nichols preached for us the 2nd Lord's day, inst., and Brother King the last Lord's day and night. We enjoyed having them with us, and their lessons were strengthening. I am doing some mission work for the home church. I plan to do more preaching in 1945 than in 1944. Let us press forward in the work.

Travis Cogburn, Fort Collins, Colorado, Jan. 4.—I arrived in this camp Jan. 1, and I am very glad to be with the good loyal Christian boys here. Wife and I visited home folk in Texas before reporting here, and we enjoyed being with the home church again. We pray that this war may soon be over, that all may be where they desire. I was glad to receive the contributions for November and December, and I thank the brethren very much.

Gayland Osburn, 1428 E. California Ave., Glendale 6, Calif., Jan. 13.—On December 17, I heard Bro. Welch preach at Pomona. On December 24 and 31, I took part in the worship and preached at Parlier. January 7, I attended the worship at Los Angeles. I enjoyed the song practice in the afternoon. That night Bro. Paul Nichols preached, which was appreciated. I am now with the brethren at Parlier, laboring with them.

M. J. Buffington, 2122 Santa Monica Street, San Antonio, Texas, Jan. 12.—Recently, I was with the faithful brethren in Houston, Texas, assisting them in the cause of the Lord. The congregation there seems to be growing in number, as well as in knowledge and zeal. I am to begin a series of meetings tonight in San Antonio, with the faithful brethren who meet for worship at 1206 Burnet Street. Pray for me and mine.

Clarence Kessinger, G. D., Ada, Okla., Jan. 15.—The work in Okla. is progressing nicely. December 31, I preached to a good crowd in McAlester. Brother Lee R. Williams, their leader, is planning to start the new church building soon. He is worthy of any financial help that brethren can give. Address him at 234 W. Cherokee. Jan. 7, I was with the faithful congregation in Ada, and the 14th., with the zealous brethren in Okla. City, preaching to good crowds. Pray for me that I may continue in the work.

Ira Baker, Rte. 3, Cameron, Texas, Dec. 26.—We are very glad to be back with the home congregation at Marlow for worship. Brother Joe Castleman was with us last Lord's day, giving us a very good lesson on the "Christian Race," which seemed to be enjoyed by the whole congregation. We think he is doing a good work. The home church seems to be growing in faith and zeal, as all seem willing to do their part. The last issue of the OPA was certainly fine. It seems that everyone gets better.

Bill Harmon, Box 572 Fort Collins, Colorado, January 11.—I have just returned from a furlough to my home, Wichita Falls, Texas, where I preached three times. I visited the Fruitland church, where I heard Bro. Kirbo preach. Bro. Barney Welch took H. C. (his brother) and I in his car back to the camp, where he is staying a few days, which we appreciate very much. We think it would be splendid if the preaching brethren could visit us more often. May God bless, you, Bro. King, in the work.

J. L. Sims, Rte. 4, Ada, Oklahoma, Dec. 28.—The church on West Sixth St., here, is making progress. Brother Clarence Kessinger and I alternate in preaching here, two Lord's days each per month. The other Lord's days we preach to near-by churches. Brethren Earl Johnson and Hamilton are taking an active part in the Lord's work in Ada. Pray for us that we may continue faithfully in the fight to the end.

W. M. McLemore, 3439 NW 17th. St., Okla. City, Okla., Dec 28.—The church here is doing very well. We bought the building in August, 1943, and just a few days ago we made the final payment on it. Being free of debt, we now hope to do more for the cause of the Lord. Brother Fred Kirbo was with us the 24th. inst., preaching a good sermon. Bro. Paul Nichols gave us a good sermon on his way to Calif. recently. We are expecting Bro. King to stop over with us on his way to Calif. Pray for us.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Jan. 9.—We had Bro. C. C. Kessinger with us the last Lord's day in Dec., preaching to a full house. All seemed to enjoy it. He is to be with us in a meeting in July. We have some work to do on the new church building, and any brother who can lay stone will be a welcome guest with us, for we want to be ready for the meeting. We are sending two subs. to the OPA.

F. K. Reeves, Marion, La., January 14.—We are going on with the church work in the Bible way, looking forward to the coming of Bro. Waters for our meeting this year.

Frank Cobbs, Box 133, Spring Hill, W. Va., Jan. 9.—The church here is getting along fine. Brother Covert is giving us some fine lessons. You will find enclosed checks for \$90.00 for the boys in C. P. S. Camps, also two subs for the OPA. This leaves all well with us, and we trust Brother King and family are well.

C. G. Fancher, Route 3, Wichita Falls, Texas, Jan. 16.—Brethren Bill Harmon and J. B. Spradley and family have recently been visiting in their home congregation here, which we enjoyed very much. We now realize more than ever the need of the preachers visiting the Christian boys in the C. P. S. Camps. The young of the flock are there, stranded, and being only babes, they need the gospel preached to them. Let us see that they are fed the "sincere milk of the word." We are sending a contribution for them.

Homer L. King, G. D., Sanger, California, January 18.—Recently, I preached for the home (Lees Summit) congregation on Lord's day night and for the church in Lebanon, morning and evening services. Due to sundry duties, especially the work on the sermon book, I was unavoidably delayed in leaving for the work in California. By the time this reaches our readers I hope to be in the work with the faithful at Sanger. En route to Calif., I plan to stop over for one or more sermons at Okla. City and at Sentinel, Okla. Please, note the change in my address, and send all matter intended for the paper to the above address until further notice. Pray for me and mine.

M. Lynwood Smith, Rte. 1 Box 150, Wesson, Miss., Jan. 17.—I have been assisting in the teaching at the home church for several months. Recently, I visited the Red Oak Grove brethren, near Summit, Miss. Bro. L. L. Red is their leader. I am enjoying a visit with the members of the Lees Summit church, near Lebanon, Missouri. I have preached twice at Lees Summit and visited the brethren at Richland, where Bro. Cook preached a fine sermon. I am to be with the brethren in Lebanon next Lord's day, the Lord willing.

Frank Trayler, Hq. 186 Inf. APO 41, % P. M. San Francisco, Calif., Dec. 22.—From Netherlands East Indies: I briefly rehearse the things the Lord has done for us this year. First, we had a baby girl born to us April 11, named Dorcas Jean. Our son is in the second grade, and he still recalls the hymns he learned at the church in Lebanon, Mo. If our friends care to drop her a line, my wife's address is Box 266, Paso Robles, Calif. I have been very busy the past 12 months. 25 have been baptized and a number restored to their first love. Greetings to all the church in Lebanon and Lees summit. May peace be restored to all nations in the new year. I appreciate knowing you are praying for me.

W. C. Cox, Rte. 2, Comanche, Texas, Jan. 15.—Seven weeks ago we began the Scriptural worship in our house here, with eight members now and quite a few visitors. We are ordering the new song book and a dollar for the OPA.

Clovis T. Cook, Lebanon, Mo., Jan. 18.—Since my last report I have preached at Mt. Home, Lebanon, Richland, Mo. I plan to take over the mission work for this state soon. The prospects for a profitable year in the mission field is good. Brethren knowing of a place where a meeting should be held may write me. We should give preference to places, if possible, where leaders could be left to carry on the work. We must consider good locations, buildings, etc. I have a number of places already on my list. Think it over, brethren.

Homer A. Gay, Lebanon, Missouri, Jan. 16.—I enjoyed the meeting at Healdton, Oklahoma, during the Christmas holidays. I believe this is a better way to spend the holidays, than to spend them in rioting and frolicking. I preached for the brethren in Lebanon, morning and evening, the 14th., with a promise to return soon. I intend to try to visit some of the near-by churches this winter. Correction: In the January issue, I stated that my meetings would begin at San Angelo the last of April, when it should have been the last of May. We are glad to have Lynwood Smith visit us and preach for us for a while.

Tom E. Smith, Healdton, Oklahoma, Jan. 3.—Brother Homer A. Gay was with the Healdton church Dec. 24 to 31, in a series of meetings. We all enjoyed the meeting very much. The church was strengthened by the good lessons. May the Lord grant that he may live many years to continue the good fight of faith. One was baptized at the close of the meeting. May we all continue to work for the Lord in His own appointed way.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., Jan. 12.—The meeting at Hammond, La., closed Nov. 19, with two baptisms and one confession of faults. Nov. 20., I preached at New Salem, Miss. Nov. 26., I was with the congregation at Lebanon, Mo., and that night began a mission effort at McBride, which closed prematurely after five nights, because of cold weather. Dec. 10, I worshipped at Lebanon, delivering the lesson. I thoroughly enjoyed the work in Missouri, and the hospitality was truly appreciated. Since arriving in this state, I have preached a number of times at Siskiyou, L. A., and once at Corcoran, Dec. 31. This is a new year, brethren! Let's do more for the cause.

Clarence Snodgrass, Tuscola, Texas, January 16.—Due to several causes, I have not reported to the OPA recently. I was to have conducted some meetings in Calif., but while there I had an attack of appendicitis, forcing me to return home immediately. By the help of the Lord, I have recovered. Hence, I have not done much preaching since, except at Stamford and near-by places. We have a young congregation in Stamford, and it

is growing. The new building was completed last week, and we had a good meeting last Lord's day. I have baptized two three and Bro. Snow one since my last report. The congregation in Abilene is doing fine, with Bro. T. F. Stewart preaching and assisting them. My home church, Cedar Gap, is getting along nicely. I have preached there a number of times recently. I hope to be back in the field before very long. Pray for me and the work.

THE MENACE OF THE MOVIES

By Guy N. Woods

(Continued)

It may be said that "Gone With The Wind" is an exception; every reader knows in his heart that it is not; that it is merely typical of the general run of films that come to the movie houses of the land. The themes presented give prominence to rape, lust, prostitution, murder, adultery, seduction, and to every other conceivable form of criminality. An analysis of 250 films revealed 97 murders, 51 cases of adultery, 19 seductions, 21 abductions, and 45 suicides. Of the characters in these films there were 176 thieves, 25 prostitutes, and 35 drunkards. The movies therefore, are immoral. They are inimical to the best interests of society, not to speak of the utter ruin they bring to the soul. Those who succumb to their seductive influence bid farewell to spirituality and genuine regard for the Lord; and one who learns to delight in the lustful embraces, the lewd scenes, the dirty sayings, the love triangles, the illicit romances, the drinking, the murders, the divorces of the silver screen, soon lose all regard for things spiritual. How many Christian fathers and mothers who read this would deliberately turn their children over to the tutelage of gangsters, tainted characters and immoral women, or require them to associate with those who indulge in lewd talk, drink liquor constantly, and live in adultery? Would you turn your boy over to a group of thugs who would teach him to rob, commit murder, blow safes, and kidnap and murder innocent children? Would you want your daughter to be instructed by a licentious rake who would deliberately destroy her modesty, trample on her innocence, arouse her passion and seduce her to sex delinquency? Surely you would not deliberately thus do; and yet, this is, in effect, exactly what thousands of fathers and mothers are doing to their children every week by permitting them to attend picture shows! Do you question this? I offer as proof the testimony of thousands of the boys and girls themselves. "Our Movie Made Children," by Henry James Forman, is a summary of the investigations made during the years 1929-1933 by the Payne Fund, an organization interested in youth and their relation to movies. It is not written from a religious point of view; yet, example after example is presented therein in which boys revealed how they learned crime and girls prostitution from movies. This is a copyright book, (MacMillan, price \$2.50), and I cannot therefore quote from it; but I would urge the reader,

and particularly, all gospel preachers, to speedily acquire a copy for themselves. A careful perusal of it will enable one to learn what the movies really are, a monster Pied Piper, with marvelous trappings, playing an irresistible tune to thousands of young people while luring them to their doom.

Yes, the movies are immoral. Harry Vom Bruch, in his book, "The Carnival of Death," points out that in the brief period of two months, 150 films shown throughout the United States were wholly debarred from Canada and Australia. It would seem that our peaceful neighbors of the north are more watchful of the morals of their youth than we are. Mr. Bruch also says: "Repeated warnings against American films are being heard today from all quarters of the globe; from China and Japan and India and Italy and Germany and France and South America. Even Turkey, the 'infidel' nation, is aroused to protect its children against the Christian (?) nation; and now Sir Hasketh Bell, former governor of Uganda and northern Nigeria in Africa, warns his British countrymen against the 'devastation being wrought in the Dark Continent by American moving pictures'" (page 26). Sad commentary indeed, on our boasted civilization! It can mean only that America is rapidly becoming the debaucher and corrupter of the world.

The evil of divorce rides with a high hand throughout the land. We are witnessing the disintegration of homes at the most rapid rate our country has ever known. There was an average of one divorce granted to every thirty-three marriages in 1870; in 1935 the ratio had plummeted to one divorce in five marriages. In some sections the ratio is one to each two and one-half marriages. We trace the blame for this alarming condition to Hollywood. Movies tend to destroy the sanctity of marriage. We need no further evidence of this than the flagrant violation of all social standards on the part of those who make the pictures in filmdom's capital. And since they determine in a large measure the standard of conduct for millions of people, in manners, morals, dress, etc., the attitude of Hollywood is now reflected in the lives of these millions throughout the country. Under the circumstances, an utter breakdown in moral and social standards was inevitable. Let professed Christians remember, that when they walk up to the box office and lay their money down, they are contributing to, and acquiescing in, a continuance of this condition; and to this extent become responsible for the evils that result therefrom. Mr. Thomas, in his column on Hollywood of June 2, 1935, said, "The film crowd has never frowned on divorce, never has regarded it as a sin for a girl to have an affair, and never has known the meaning of prohibition." In her column of July 15, 1939, Dorothy Dix was asked, "Do you not believe that the women of today are ruining the world? Women smoking, drinking, staying out until early morning at night clubs, and leading loose lives. I believe if our influential women, such as screen stars, officials' wives and the like, would turn against these things that not only destroy the

soul, but also the body, that in no time the world would change for the better. They could do more in one week to improve society than preachers could in a hundred years" (Signed, A Worried Mother). Miss Dix said in reply: "Undoubtedly the screen stars have great influence over women, for didn't we see every sister from 17 to 70 wearing a Greta Garbo bob, no matter what a figure of fun it made her? And there is no denying that every little flapper is modeling herself on Mae West or Marelene Dietrich or some other movie queen." In view of these facts, was it not inevitable that the morals of Hollywood would become the morals of millions throughout the country? Is it a matter of wonder that modesty is becoming a rare virtue and sex delinquency increasing by leaps and bounds? How could it be otherwise when millions of impressionable boys and girls are fed poison pictures that show wealth, leisure, travel and beauty, in the midst of impure love, indelicate kisses, and open immorality, and all of it with a happy ending?

I am not unmindful of the fact that there are exceptions; I will be told that Shirley Temple certainly could not be classed as immoral or wicked, and that it is reported that Deanna Durbin is a regular attendant at Sunday school. Will Rogers had millions of admirers, and always spoke out on the side of purity and decency. Doubtless, some are better than others; but the so-called "good players" always appear in pictures with those that are bad, and thus they are guilty of promoting the same evil standards; in fact, they do immeasurable harm in enlisting more fans, getting them started to see sex-filled, love-crazy crime and blood pictures. When you see Shirley Temple at play you also see improperly dressed women, drinking, sex themes, and killings in the same films. It will be said perhaps, that there are good pictures, pictures that convey splendid moral lessons, worthy of the consideration of the purest people. Possibly; but it is exceedingly strange that such pictures are never advertised. If we are to judge of the pictures by the advertisements, all are bad; for all tell of voluptuous women, contain suggestive implications, and present lurid delineations of compromising situations. But grant that there are occasional good pictures: There may also be found occasionally a good piece of bread in a garbage can. You certainly do not want your children to take even good pieces of bread from garbage pails; the danger of being contaminated is so great that it is better to forego the occasional good picture than to run the risk involved.

Aside from the spiritual element involved, the movies have become a matter of concern in law enforcement circles. In the Lubbock Avalanche Journal, under the heading, "Lubbock's Officers Face Big Problem," Judge J. J. Dillard is quoted as saying, "With the two-gun, two-fisted, hard-riding hero of the screen has come the youth who is at his best with big hat, pistol, boots and chaps. The apparent ease with which the criminal of the theatre goes about his work has given many boys the idea that they too, can get in on easy money." It was further pointed out by the Judge that prac-

NOW, LISTEN

The return of the Lord is in this passage (I Thes. 4:16) presented as the only hope of the Christian in this vale of sorrow. The poignant despair of the heathen world in the presence of death is set over against the heartening hope with which the Christian thinks of those that are fallen asleep. To heathenism, they are perished; to Christianity, they are asleep in Jesus.—Adventist.

But the Advent aspect seems to be much like that of the "heathen world." They say, "Absent from the body - - - in the grave." (See Second Advent Christian Church Exposed, p. 5). But Paul, the "Christian" (Acts 25:28), says, "Absent from the body - - - present with the Lord." (2 Cor. 5:8.) So the hope of the Christian has a "heartening" before the Lord's return. Yes, "Blessed (Happy) are the dead who die in the Lord from henceforth." (Rev. 14:13). Hence, when Paul faced death, he could say,—

According to my earnest expectation and hope, that in nothing shall I be put to shame, but with all boldness, as always, now also Christ shall be magnified in my body, whether by life or by death. For to me to live is Christ, and to die is gain. But if to live in the flesh, this shall bring fruit from my work, then what I shall choose I know not. But I am in a strait betwixt the two, having the desire to depart and be with Christ, for it is very far better; yet to abide in the flesh is more needful for your sake. (Phil. 1:20-24.)

He was liberated, and then worked on until he faced death again. He then wrote, "I am now ready to be offered, and the time of my departure is at hand." (2 Tim. 4:6.) Yes, "to depart and be with Christ, for it is very far better." And he soon ceased "to live in the flesh," or "to abide in the flesh," and took his "departure," "to be with Christ," getting that which was "better" for himself this time, for "Happy are the dead who die in the Lord."

If "resurrection" constitutes "the hope," then "the heathen" are as well off as "the dead in Christ," for "there shall be a resurrection of the just and of the unjust." (Acts 24:15) But it does not. The hope is to the Christian only, and it has a fruitage in death (Rev. 14:13; Phil. 1:23) as well as in the resurrection. (John 5:28; 2 Thes. 1:7) And the non-Christian has not only "damnation" (Jno. 5:29), "tribulation" (2 Thes. 1:6) at the resurrection, when he goes "both soul and body" into hell (gehenna), Matt. 10:28, "into eternal fire prepared for the devil and his angels" (Matt. 25:41), "tribulation and anguish" (Rom. 2:9); but also after death he is "tormented," as Jesus teaches. (Lk. 16:24).

Hence, Jesus teaches that any man is "foolish" who neglects to make himself "rich toward God" before death. (Lk. 12:16-22). For if man's destiny is not fixed at death (that as death finds him so the resurrection finds him (Matt. 5:28, 29), and so he is for eternity, Matt. 25:32, 41-46) he could not be adjudged "foolish" at death, for he might change after death. But the fact that the unprepared man at death is pronounced "foolish," makes it evident that there is no possible change

tically every juvenile taken before him is a fan of western, fighting, crime and preview shows. The Associated Press recently carried the story of a threat to blow up Cuero, Texas, federal building unless \$18,000 were left at a designated spot. The matter was cleared up with the apprehension of a 11 year old boy, caught in the act of mailing a third threatening letter. The boy, the report said, confessed that he conceived the idea of sending the threatening letter after witnessing a gangster movie. Raymond Hamilton, notorious Texas killer electrocuted in 1935, said shortly before his death, "I cannot tell how to raise your children, but I know I learned a lot about hi-jacking and bank robbing at the movies."

But we desist. The limits of the paper will not permit of a tithe of the evidence we have accumulated showing the corruption and immorality of the picture show. In view of these facts how can Christians continue to patronize that which is so obviously of the devil, so antagonistic to the cause of the Nazarene? Attendance at the movies will utterly destroy your Christian influence. You may question this; but it is the truth. I know of a case in which a Bible school teacher attended the movies just one time. She did it this time unwillingly, and only at the insistence of the one she loved. But her class was scandalized. They heard of it, they talked of it at home, and discussed it with each other. It disillusioned some, it broke the hearts of others, it raised a question-mark in the minds of all. This sister never again occupied the high place in the affections of her class, and her influence was ever thereafter impaired. The price she paid was too great. But do you answer that even your minister attends the movies? As I go among the churches in evangelistic work, I am told again and again by shocked Christians that they have discovered that their minister attends picture shows. And it is always with regret that this is heard. No man, it matters not who he is, can have the influence in a community where he preaches that he should, who is an attendant at the show. And one of the most impressive things about it is that unsaved people are the first to notice it and to talk about it. Wicked people know that the picture show is no place for a Christian, much less for a preacher of the gospel! They know that crime and sex and lewd exhibitionism are not fit subjects for the amusement of children of God. "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

(The above appeared in the Firm Foundation, November 7, 1944).

THE BIBLE—"When thou goest, it shall lead thee; When thou sleepest, it shall keep thee; When thou awakest, it shall talk with thee." (Prov. 6:22).

Subscribe for the Old Paths Advocate, and tell others about its merits, but tell us of its faults.

after death. "Knowing therefore the terror of the Lord, we persuade men." (2 Cor. 5:11). Jesus makes it very clear that the way a person lived (either "rich toward God," or not) before death and resurrection determines the class that person is to be in after the resurrection through eternity. He says all shall come forth. "They that have done good unto the resurrection of life." Mark it—"have done," already fixed without question, it is. And "They that have done evil unto the resurrection of damnation." (John 5:28, 29). No chance for change after the resurrection. Hence, "How shall we escape if we neglect so great salvation?" (Heb. 2:3). And says Paul, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek." (Rom. 1:16). Yes, "Whosoever will, let him take of the water of life freely." (Rev. 22:17). "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to what hath been done, whether good or bad." (2 Cor. 5:10). Sinner, prepare for death and the resurrection before death closes your opportunity.

—H. C. Harper.

MY FAITH

I believe that there is a mighty, superior, and powerful Being who had no beginning, and will have no ending, who spoke into existence all suns, stars, and constellations, which we see above us at night; that the same Being controls and guides their movements in the universe; that He fitted one of these planets for the special habitation of His animal by causing vegetation to grow upon this planet.

I believe that this creative Being gave His name to the highest of His creation, which He called MAN. That through His guidance, help, wonderful care, man has progressed in every way, thus fulfilling his mission on the earth. That this Jehovah God if Omnipotent, Omniscient, and Omnipresent; that if all the creations of the universe were heaped into one, they would not compare with the great and good Being we call GOD; He is perfect in all the qualities He wants man to possess.

I believe that as God has created man in His own image and likeness; as He has loved, guided, and directed man from a low state of ignorant into which he fell by his disobedience, to the high ground upon which he now stands; that He wills him to account for his stewardship; and as man has kept the image of his Creator, or assumed the image of Satan, so must he live with his Master throughout eternity; that the part created in the image of God will never die.

I believe that God's love for man has never cooled He "breathed into his nostrils the breath of life." That He sent in due time His Son who was born of a virgin (the purest of womanhood), to plead with, suffer for, and die to regain man's soul from Satan, that he might live and regain eternal life, and pass into the everlasting abode of the blest. That man has in his own hands his

salvation, or his condemnation. The Son pleads, but the devil lures.

I believe that Christ the Son of God bought man, by giving His life for him, and that He has an undisputed right to make laws by which he should be governed in this life; that these laws are so plain and simple, that no one should err therein, except he chooses to follow the laws of man instead; that those laws were written by man who were guided by the Spirit of God, and as God wrote the Old Covenant on tables of stone, so He wrote those of the New Covenant on the tables of the heart of man through hearing and calls it The Gospel (good news).

I believe Christ wanted all people saved, regardless of their race, color, or conditions of life; that His law of pardon (the gospel) was, and IS to be carried to all nations through those whom He called evangelists, ordained and sent out by the church, and held responsible to that church for their acts; that those Evangelists should be chosen by the church, and ordained by the elders thereof; That the evangelists should establish churches by ordaining elders and deacons therein; That God is not pleased by any other way except HIS way that He called His converts, "Christians," and no man has the right to call them anything else; that as God changed the name of Jacob to Israel that His name might be in the word, just so He called the servants of Christ, "Christians".

I believe that God will hold His servants to a strict account for the way they carry out His examples and commands. No man has been inspired by Him to change, add to, or take from His ordinances one jot, or tittle; that He gave us a precedent, the partaking of His memorial Supper, and all who change, or substitute therefor will be condemned just the same as if he had substituted sprinkling for baptism; that man could not commit a more disrespectful crime against Christ than that:

I believe that man should be taught to have ALL faith and trust in God, His Son, and their word as written by the Holy Spirit, and if so taught he will hold to it, and not disgrace the cause by backsliding. If he has not such faith he will never repent (i. e. give up All sins he has been committing) as using tobacco, alcohol, cocaine, swearing, use of filthy language, etc.; clean himself inside and out, and try to be pure as Christ is pure, and remember, "That there is no condemnation to him who is in Christ Jesus, who walks not after the flesh, but after the Spirit."

I believe that if sinners are properly taught, and brought to love Christ as he should be, and must be before Christ will accept him, he will gladly give up all things that would hinder him in the service of God. The great trouble and hindering cause in many cases is, the preacher sets him the example in sin. I know this is true, for I have seen it frequently demonstrated. "Woe unto you blind guides" who stand on the street corners in front of your church houses with a crowd of youngsters and smoke your damnable cigarettes, and lead the erring one to "the movies."

"Be not deceived; God is not mocked; you shall reap what you sow."

I believe that all habits in which there is the "appearance of evil" should be fought, because they lead to greater sins. "Straight is the way, and narrow is the gate that leads to Life, and FEW there be who find it." "Many are called but few are chosen." Please, read for instruction and guidance: Gal. 6:7, 8; 1 Cor. 3:16, 17; 10:31; Rom. 14:23; 13:14. Yea, make a daily companion of the Bible.

I believe that if one will turn away from all things not plainly taught in the New Testament, become a FRIEND of God, instead of His enemy, that God will watch over him, love, care for him and protect him and provide for him, and he will be happy, and unafraid. In other words, brethren, I believe in a PERSONAL GOD. "One who will be with you to the end of the world." And in conclusion,—

I believe that if preachers will quit dealing in generalities and go to preaching "The whole council of God," and quit being afraid of what the Bible teaches, quit hating those who will not be satisfied with anything that cannot be plainly understood, quit substituting their own teachings for God's there will be more and better Christians, and there will be "unity of the Spirit in the bonds of peace."

—E. A. LOWRY.

MISSOURI MISSION WORK

It is our intentions to make monthly reports to the OPA of the mission work in this state, instead of the personal reports to each congregation cooperating. If you wish, you may cut out these reports for your note book.

Brother Clovis T. Cook has been selected to take charge of the mission work in Missouri for 1945. He will use other preachers as time and finances will permit. We are beginning the year with \$560.42 on hand. Those who contributed to this fund are as follows:

Churches—Cross Hollows, Clio, Claxton, Mountain Home, Lees Summit, Lebanon, Lodi, Calif. Individuals — Robert Cottrell family, Gerald Stumpff. We trust that other individuals and churches will see the need of contributing to this worthy cause of sending the gospel to the lost. The Lebanon church has resolved to try to make regular monthly contributions to this fund in 1945. Send all your contributions to N. C. Smith, 424 West Commercial St., Lebanon, Mo.

In addition to the cooperation in the mission work, the Lebanon church is doing a special work. Brother Arthur Wade, who lives here, is being supported by the home church for one day each week, in house to house effort of personal teaching and distributing tracts, etc. We are running an article each week in the local papers. If interested in these articles, write either The Laclede Record or The Lebanon Publishing Company, Lebanon, Mo., and they will be glad to send you a sample copy.

—C. W. Van Stavern.

BORN AGAIN

You say: Going back again to the Nicodemus episode, even a superficial reading of John 3:8 will convince one that it is a future condition. Let's read it: "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Nobody has attained to that condition whom I have ever known. As much reborn as some people think they are they seem yet to be pretty materialistic in that they cling to the earth. (P. T. M., Adventist).

Reply: But no condition is expressed here. Here is a comparison, but it is manner, not condition. The word here rendered "so" is **outoo**, an adverb of manner. It is defined in the standard lexicon, and means "in the manner spoken of, in the way described, in the way it was done, in this manner, in such a manner; thus, so." (Thayer, p. 468). "So is every one that is born of the Spirit," is the transposed order of the clause, the figure hyperbaton. The natural order is: "Every one that is born of the Spirit is so," that is, in this manner, in the way described, etc. The dependent clause (that is born of the Spirit) modifies one. Of this clause, that is the subject; is born, is the predicate. Of the independent clause, one is the subject; is, is the elliptical predicate; and so, thus, in this manner, in the way described, etc., modifies this predicate. But why do I say this predicate is elliptical? I say so, because an adverb of manner can not modify is. In: It is neatly done, neatly does not modify is. It modifies is done, showing the manner, and not condition. And in the clause in John 3:8, is (born), is the predicate of one: Every one that is born of the Spirit is (born) in the manner described, in this manner, thus, or so. Putting it in the figure hyperbaton, we have: In the manner described is every one (born) that is born of the Spirit. And what is this manner? The illustration shows it is by hearing. Jesus explains this more fully in the illustration (parable) of the sower. He says, "The seed is the word of God. . . . And that in the good ground: these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience." (Lk. 8:11-15.) "Now when they heard, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins. . . . They then that received his word were baptized." (Acts 2:37-41.)

"And many of the Corinthians, hearing, believed, and were baptized." (Acts 18:8).

"So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) "Being born again, not of corruptible seed, but of incorruptible, by the word of God. . . . And this is the word which by the gospel is preached unto you." (1 Pet. 23-25). . . . begat he us with the word of truth." (Jas. 1:18). " . . . begotten you through the gospel." (1 Cor. 4:15).

When they heard, they believed (Acts 2:37); and Peter then told them to "repent" (Acts 2:38), that is, to determine upon a life of righteousness. And to the one asking to be baptized (Acts 8:36), "Philip 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 . . . And they went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, . . . he went on his way rejoicing." (Acts 8:37-39).

Hence, Paul says, "For as many of you as were baptized into Christ did put on Christ." (Gal. 3:27). This figure is altogether inapt if we are only begotten now. To talk of putting a garment on an unborn baby is absurd. And Peter says, "As newborn babes, long for the spiritual milk," a figure that makes nonsense if the children of God are only begotten now, and not actually born.

You say of First John 3:9, "Common sense dictates born," here, not begotten; and you say, "But we have found that that birth is in the resurrection." And you argue, "If this is a present experience, then the theory once in grace always in grace is absolutely true because if they are actually born again they can not sin and they can present no lesser authority than God's Holy Writ."

Reply: That begotten, not born, is the correct rendering here, is sustained by the Revised version, the American Standard version, the Bible Union version, the Concordant version, the Living Oracles version, the Rotherhan version, the Anderson version, the Godby version, the Berry version, the Emphatic Diaglott, and others I can give. And this refutes your theory of "Born into the kingdom at the resurrection."

You now face this trilemma: 1. Refute these translations. 2. Teach "once in grace always in grace." 3. Or come to the true teaching of First John 3:9.

Now, here is work for you. Let us see you do it.

—H. C. Harper.

EVIL IMAGINATION

W. Clayton Anderson

A man went to a place several miles from his home to do some plumbing work. He did not come home at the time set. He did not write home because he could not even write his name. His wife's neighbors began to imagine evil of him. They expressed many possible reasons for his not coming home. Someone said that in all probability he had taken up with another woman.

After two weeks he came home. He had fallen off a scaffold at his work. He had been in a hospital unconscious. Thus the imagination of the neighbors proved to be vain.

Why did not the neighbors imagine that he was doing some good deeds? Is it not strange that the mind prefers to imagine evil of others rather than good? "Why do the heathen rage, and the people imagine a vain thing?" (Psalm 2:1). How long will ye imagine mischief against a man?" (Psalm 62:3). "Let none of you imagine evil against his brother in your heart." (Zech. 7:10):

SUCH A FRIEND

My friends cannot know the burdens
I am called upon to bear,
Nor feel the keen disappointments
That I must daily share.

Who knows how hard the trials
That I have met today?
Or the pain when hopes long cherished
Like the shadows pass away?

No friend, though true and faithful
Communes with my inmost heart,
And really feels the yearnings
That makes the tear drops start!

There's only one Friend so near me;
So loving, so kind and true,
That He will not suffer me tempted
With trials He never knew.

I may be hungry, but forty days
He had no drink or food;
I may be friendless, but all alone
He through his trials stood.

I may be poor and needy
While life's dark ways I tread,
A place to lay my head!

I may be hopeless and lonely
When facing death's embrace,
Yet I recall that on the cross
His Father hid His face!

—Robert E. Fowler.
(In The Gospel Way)

(Pvt. Joe Donati, stationed at Camp Maxey, Texas, sent his sister, Mrs. Lucille DalPaos, this poem, with an aside: "Ha, Ha, What about that stuff?")

THE MONKEY'S VIEWPOINT—

Three monkeys sat in a cocoonut tree,
Discussing things as they're thought to be.
Said one to the others, "Listen, you two,
There's a certain rumor that can't be true,
That man descended from our noble race.
The very idea—it's a dire disgrace.

Why, no monkey ever deserted his wife,
Starved her baby and ruined her life;
You've never seen a mother monk
Leave her babies with others to bunk,
Nor pass them on from one to the other
'Til they scarcely knew who was their mother.

Another thing that a monkey won't do
Build a fence around a tree or two,
And let the cocoonuts go to waste,
Forbidding all other monks a taste.
Why, if I'd build a fence around this tree,
Starvation would force you to steal from me.
Ever since the first monk a cocoonut did crack,
All monks were treated alike, whether brown or black.

Another thing that a monkey won't do
Is to go out at night and get in a stew,
And use a club or a gun or a knife
To take some other monkey's life.
Yes, man descended, the ornery cuss,
But brother, he didn't descend from us."

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

OLD PATHS ADVOCATE

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

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

Vol. XVIII

LEBANON, MISSOURI, MARCH 1, 1945

No. 3

THE INFLUENCE OF ONE LIFE

Millions have perished in war and terror.
We survive.

Millions are homeless.
We are sheltered.

This night in all the world, for every man well
nourished, three are hungry.

We are fed.

The world's abundance should have blessed
man-kind with homes, health, and competence.
Instead, it has been used to destroy all these—
to breed pestilence, misery, and poverty.

The finger of the bitter past points to a bloody
page . . . "and we shall meanly lose or nobly
save the last best hope of earth."

Each life is tested by its answer to the question
first asked in the world's beginning:—"Am I my
brother's keeper?"

One Life was lived in answer. By all the formal
measurements of greatness it should have
failed. "Twas such a little span of years in such a
far-off lonely little land.

He was born in a village stable. No birth could
be lowlier; hence none need despair because of
lowly birth. Possessed of profound wisdom. He
had but meager education. None, therefore, need
despair for lack of schooling. No wife, no child—
He showed each lonely heart in its deepest need.

For thirty years, near the village of His birth.
He grew and learned His simple trade, shaping
the native wood to serve the wants of home and
craft.

Three years He wandered, teaching, shaping
the native hearts to service of truth and love. He
was never more than a few hundred miles from
His birthplace.

He held no earthly rank or office; wrote no
book, no song; painted no picture, builded no
monument.

His native land was ruled by conquerors and
foreign legions. While still in the flush of youth,
His own people turned against this Man who
strangely taught that evil can only be overcome
by good.

He was denied by His close friend, deserted by
most, betrayed for thirty pieces of silver by one
He had befriended.

One dark hour He knelt in the Garden. His
hour of decision.

He gave Himself over to His enemies, was tried
and condemned in mockery, spat upon and lashed,
nailed to a cross between two thieves.

He died asking forgiveness for His persecutors

while His executioners gambled for his only earthly
possession—His robe.

He was laid in a borrowed tomb.

Nearly two thousand years have passed and
none has reigned or wrought, or served, or dream-
ed who has so touched and moulded human life.
He is the ideal—the example—who has inspired
the noblest and the humblest lives—the great un-
alterable, wholesome, growing influence in a world
of blood and tears.

He who was friendless would be Friend of all.
Homeless. He dwells in countless homes. Books
on His life fill libraries. His Gospels cover the
earth. Song and music in His praise fill the hea-
vens. Pictures, spires and monuments proclaim
His influence. Scholars, illiterates, rich men, beg-
gars, rulers and slaves . . . all are measured by
His life.

The names of Pharaohs, Caesars, emperors, and
kings of all the ages that have come and gone are
but ghosts upon a printed page. All their com-
bined legions and military might are dust upon
the land; their proud sea-borne armadas rust upon
an ocean floor.

But this one solitary Life surpasses all in power.
Its influence is the one remaining and sustaining
hope of future years.

Where does such power dwell?

"Be ye not therefore anxious saying: 'What
shall we eat?' or 'Wherewithal shall we be cloth-
ed?' But seek ye first His kingdom and His right-
eousness—and all these things shall be added un-
to you."

In a Roman court nearly twenty centuries ago,
Pontius Pilate asked of the multitude demanding
the death of this young Galilean:

"I find no evil in Him. What shall I do with
this Man?"

Today each troubled heart must meet the chal-
lenge when the Pilate-within asks:

"What shall I do?"

—By Ernest R. Chamberlain as suggested
by Clifford E. Clinton.

(From the famous Clifton's Cafe, Los Angeles.

—Homer L. King.)

THE COMMUNION (No. 12)

By Ervin Waters

The Fruit Of The Vine

Having established the truth that one cup is to
be used in the communion, it is now necessary for
us to learn what that cup is to contain. That it

contained a drink element is evident to all for Christ said, "Drink ye all of it" (Matt. 26:27). Jesus makes it very plain what this drink element is, "I will not drink henceforth of this fruit of the vine" (Matt. 26:29), and, "I will drink no more of the fruit of the vine" (Mk. 14:25).

Therefore, we have reached two conclusions; viz., (1) This liquid is a drink element, and (2) This drink element is the fruit of the vine.

We must then find out what kind of a drink element the vine produces. Is there a liquid, a drink, that is produced by the vine? I am reasonably sure that you know what kind of a liquid drink the vine produces. Go into a grape vineyard when the grapes are ripe; grasp a cluster of the grapes in your hand, and squeeze the juice into a cup. Is there a man living who will deny that this is the fruit of the vine? That it is the fruit of the vine is easily susceptible of proof either by reason or by demonstration. It being a drink and the fruit of the vine, it fulfills the Scriptural requirements for the drink element in the communion. Brethren who desire to stand on safe and Scriptural ground will not accept a fermented, alcoholic, and intoxicating liquor, which no vine under heaven and on the earth produced, as the drink element in the communion.

What The Vine Produces

The word "fruit" (Matt. 26:29; Mk. 14:25) is from the Greek "gennema." It means "offspring, progeny, fruit, prudence" (Robinson's Lexicon, p. 141). Its basic and fundamental meaning is "That which has been begotten or born" (Thayer's Lexicon, p. 113). That which is "born of" anything "comes forth" from that thing. Man is "born of" woman (Matt. 11:11) and "comes forth" from woman (Eccl. 5:15). What liquid fruit is "born of" and "comes forth" from the grape vine except grapejuice? There is not a grape vine on earth that produces an alcoholic and intoxicating drink.

God ordained this fruit producing law in the beginning, "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself" (Gen. 1:11). The vine is called a "tree" (Ezek. 15:2). It yields fruit after its kind and this fruit has "seed in itself." The grapes contain the juice in which is the seed. No tree on earth yields an alcoholic and intoxicating beverage. A tree is known by its fruit, and "a good tree cannot bring forth evil fruit" (Matt. 7:18). The vine does not produce intoxicating wine that "at the last biteth like a serpent, and stingeth like an adder" (Prov. 23:32). The fruit of the vine is not as "the poison of dragons, and the cruel venom of asps" (Deut. 32:33); but it is nutritive and healthful, and may be safely taken by young and old.

Christ used this known and accepted fruit producing law to teach a spiritual lesson. "I am the vine, ye are the branches" (Jno. 15:5). "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (Jno. 15:4). The fruit of the vine is produced on a branch in con-

tact with the vine. We must have contact with Christ in order to bear his fruit. The unfermented juice of the grape is produced on a branch which is in the vine, but the fermented and alcoholic wine is not and cannot be produced on a branch which is in the vine. If we sever grapes from the vine, press out the juice, and let fermentation produce alcoholic wine, this alcoholic wine is not the fruit of the vine. It is the fruit and product of fermentation. Jesus said, "The branch cannot bear fruit of itself, except it abide in the vine." If this fermented wine, produced out of contact with the vine, is the fruit of the vine, then we as "branches" can sever ourselves from Christ, "the vine," and still bear the fruit of Christ; but Christ used the natural impossibility to teach the spiritual impossibility, "No more can ye, except ye abide in me." Since Christ had said, "I am the vine" (Jno. 15:5), he chose the "pure blood of the grape" (Deut. 32:14) to be His blood (Matt. 26:28-29).

The New Testament in Modern Speech By Weymouth renders it "the produce of the vine" (Matt. 26:29; Mk. 14:25). The Twentieth Century New Testament renders it in the same passage the "juice of the grape."

The English word "wine" is a generic term and may be used to denote either the fermented or the unfermented. Most of the Hebrew and Greek words translated "wine" in the Old and New Testaments were also generic terms and could be used to denote either the fermented or unfermented. But even if you contest this evident fact, you gain nothing because Christ did not use any of these terms to designate the contents of the cup. He used a term "gennema" which never was translated "wine" and which can only refer to the fruit and offspring of the vine. This should place the subject beyond the realm of discussion in the minds of impartial students.

Leavened Wine

It seems strange that some brethren would contend so strongly for "unleavened bread" and then contend for "leavened wine." The verb "to leaven" means "to produce fermentation in" (Webster). "Leavening" and "fermentation" are the same process scientifically. We want unfermented bread and unfermented fruit of the vine. Bread taken "before it was leavened" (Ex. 12:34) and baked was called "unleavened" (Ex. 12:39) "for it was not leavened." It was "unleavened" until it went through the leavening or fermenting process. Likewise, the fruit of the vine as pressed from the grapes is unleavened before it goes through the process of fermentation or leavening. The germs of ferment are in the atmosphere and, entering into the juice of the grapes when that juice come in contact with the atmosphere, they set up fermentation in the juice. The juice cannot ferment until it is invaded by these foreign germs of fermentation.

Can The Fruit of The Vine Be Preserved?

Some then ask, "How can the fruit of the vine be preserved?" That is simple and easy. It can be bottled, brought under pressure to a certain temperature, and be preserved indefinitely. This

heat kills those foreign germs of fermentation which invaded the juice of the grapes.

But then the question arises, "How did the ancients preserve it?" Well, even if we did know that, we know how to preserve it. There is an abundance of historical proof that the ancients preserved the fruit of the vine in its unfermented state in several ways. Some boiled most of the water out of it, thus reducing it to a thick syrup, and ate it as we do our syrup or added water to it to dilute it when it was desired as a drink. Others placed the fresh fruit of the vine in new bottles made of skin. The skins were made air tight with pitch and either sunk beneath the water or the wells or buried in the ground until desired. I think it can be established by history that the fruit of the vine was preserved unfermented as far back as one thousand years before the time of Christ. Brethren, why not accept the "pure blood of the grape"?

I heartily am in favor of the fruit of the vine without any foreign sugar added. While it is true we would still have the fruit of the vine, we would also have something else.

In fermentation three constituents of the grapejuice are completely destroyed, and in their place seven completely new constituents appear. Fifty five percent, approximately, of the remaining nine constituents of the grape juice disappear as a result of the fermentation. The grape juice parts with all of its gluten and gum and about eighty-four percent of its sugar and albumen; and it is to these four constituents that the fluid owes its nutritive and life-sustaining qualities and its value as food. You surely would not say that this resultant alcoholic wine is the fruit of the vine.

The Corinthians

Some ask with an air of triumph, "Did not the Corinthians use fermented wine in the communion?" I unhesitatingly reply, "No." Paul said, "One is hungry, and another is drunken" (1 Cor. 11:21), but he told us what this meal was and what it was not. (1) "In eating every one taketh before other his own supper" (1 Cor. 11:21). (2) "This is not to eat the Lord's supper" (1 Cor. 11:20). He condemned what they were doing.

(To be continued)

422 Whittier Blvd.
Montebello, Calif.

MISSOURI MISSION WORK

There were no field reports for the month of January, but in December, Brother Paul Nichols began a mission meeting at the McBride church. Due to bad weather it was discontinued after 5 days. He received \$10.00 and we gave him \$15.00 from the mission fund. This was overlooked in our last report, although it was taken from the bank balance.

Contributions to the mission fund were as follows:

Mountain Home church, near Crane, Mo. ...	\$ 10.00
The Lebanon church	10.00
The amount on hand January 1	560.42*
Total to date	\$580.00

—C. W. Van Stavern, Lebanon, Mo.

CHURCH OF CHRIST

Back To The Bible

Life is too short, death is too certain, judgment too sure, hell too horrible, and heaven too precious for men to go through this life mistaken religiously. We pass this way but once, and if we make the mistake of following the course of man's doctrines and miss heaven, it is too great a price to pay for holding to denominationalism.

The Lord established ONE church. Eph. 4:4, 5; Col. 1:18, 24. 1 Cor. 12:20. The Church of Christ has never contended, nor boasted as some claim, that we are the only people under the sun who are right. Our claim is that God is right; Christ is right; the Holy Spirit is right. And if we, or any one else, depart from the God-given pattern, we are wrong. According to a religious census of 1936 there were 257 different religious bodies in the U. S. Not all of them are right. Only one can be. Our plea is, and has ever been to return to Bible standards in all things. We believe that God's way is safe, and that man's way is unsafe.

The Worship

What should one do by way of worship and Christian service after becoming a Christian? In reference to public worship all will agree that it is proper for Christians to meet upon the first day of the week and sing psalms and hymns and spiritual songs and make melody in their hearts to the Lord; lay by in store as they have been prospered; pray unto their Father in Heaven; teach and be taught; and eat the Lord's Supper in memory of Him and who died for them.

Some dare to add to these items of worship; some dare to subtract from them; but all agree that they are Scriptural and sufficient. When Christians come together upon the first day of the week and perform these five Biblical items of worship to God doing so in Spirit and Truth, they know their worship has pleased their Maker and Redeemer. This, then, is the ground of unity in our worship on the Lord's Day.

In such a program all Christians could take part and go away believing that they had done all that was required and nothing that was condemned. Friends, the Bible is right. Think on these things. Attend the services at the Church of Christ next Lord's Day. There is a difference. —Jack Huff.

—Selected by Mrs. F. N. Newman, from the County Sun, Poteau, Okla.

NOTICE CORRESPONDENTS

As we are about to go to press, my plans have been suddenly changed, and I am to go to Siskiyou St., Los Angeles, from here, beginning a series of meetings March 4. Hence, address me Gen. Del., Montebello, California, until further notice.

—Homer L. King.

There were no Christians in New Testament times who did not belong to the church. The same thing that makes a man a Christian makes him a member of the church.

Old Paths Advocate

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PLEASED WITH THE MANAGEMENT

I rejoice to see in the OPA how the brethren support every good work. We are sure there are many good brethren yet. When I get the OPA, I seldom stop until I read it through. Ever since I have known this paper (since about 1933), I have watched closely its policy and its works, and to the credit of the staff and its writers, it has remained a clean paper, for which I rejoice.

Years ago I had but little use for a paper, after seeing so much "smearing" in the _____ and the _____. I was disgusted, but how could we expect one to do otherwise, when they will "smear" the Lord. If one will "smear" the Lord, we may expect him to "smear" his brother. A paper can do much good or much harm, depending on who are influencing the writing.

I have enjoyed reading the OPA, and I truly hope it will always remain a wholesome paper, never guilty of "smearing" our Lord nor our brethren. True, none of us have learned all the truth, and when we do learn a truth, we should remember we have been years (possibly a score of them) learning that truth. Then, should we expect our brother to learn and accept that truth the moment we tell him? May we all strive to learn more truth and be patient in teaching it to others.

I hope this will be a prosperous year in winning souls to Christ and strengthening those already in Christ.

—H. C. Thomas, E. Palestine, Ohio.

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OUR HELPERS

Below we give the names and the number of subscriptions we received January 20 to February 20. Please, always check this list for your acknowledgment, as we do not acknowledge by personal word. Many, many thanks to all for this very encouraging list of subscriptions to the only paper of its kind. Brethren, keep this up every month, and we shall do even more good. Please, take a personal interest to see that the paper goes into every Christian home in America:

Jesse Miller—20; Ervin Waters—7; Homer L. King—12; Mrs. R. R. Kramer—6; E. H. Miller—6; Clovis T. Cook—5; J. P. Whigham—5; Elizabeth Agnew—3; Mildred Fitch—3; Chester King—3; W. H. Reynolds—2; H. E. Robertson—2; L. A. Corbell—2; Mrs. Lalah Apsher—2; Tom E. Smith—2; A. B. Rush—2; C. C. Brown—2; Barney Welch—2; John L. Reynolds—2; Mrs. Lena Black—1; W. E. Stroud—1; W. T. Riffe—1; Alfred Finto—1; N. L. Broner—1; O. N. Reeves—1; S. T. Drake—1; Chas. E. Blanton—1; H. E. Thompson—1; H. C. Thomas—1; Henry Crews—1; E. H. Henderson—1; W. P. Raymond—1; Mrs. W. E. Campbell—1; Martha Gallemore—1; Lucy E. Turley—1; Edwin Finto—1; W. C. Cox—1; W. E. Murry—1; E. J. Lucas—1; J. E. Jones—1; Dayton Clouse—1; Gayland Osburn—1; Mrs. W. W. Wilkerson—1; R. L. Baker—1; D. A. Moore—1; Rupert Cobbs—1; Glen McNeely—1; Total—116.

FOR MAINTENANCE OF C. P. S. BRETHERN

Church of Christ, Marysville, Bro. Orear \$10.00
Church of Christ, San Diego, Bro. Agnew 15.00
A sister, Siskiyou St. church 20.00
A brother, Siskiyou St. church 10.00
Brother H. E. Thompson 10.00
Total \$65.00

—Carl N. Nichols, 849 Wilcox,
Hollywood 38, Calif.

For Personal Needs Through the OPA

Lees Summit Church, near Lebanon, Mo.,
Herschel Massie \$25.00
Huntington, W. Va., church, B. F. Leonard 68.46
Church, J. B. Lasater Home, Dallas, Texas 35.00
Church, Belton, Texas, J. A. Titlow 35.00
Wichita Falls, Texas, (6th. St.) church,
C. G. Fancher 25.00
Church, 1206 Burnet St., San Antonio, Texas
Jesse E. James 25.00
Church, Carter, Davidson, Okla., Clyde Mid-
dick 25.00
Church, Ottumwa, Iowa, Earl Butts 20.00
Church, New Salem, Miss., Hulon Smith 15.00
Church, Maple, Ark., Roy Barnes 13.00
Rolland Everett, Maud, Oklahoma 12.75
Jesse Miller, Graton, Calif. 10.00
Church, So. 4th St., Waco, Texas, L. N. By-
ford 10.00
Mrs. I. D. Russell, Cisco, Texas 5.00
A. E. Cogburn, DeLeon, Texas 5.00
E. E. Wright, Lubbock, Texas 3.00
Total \$332.21
Amount for ten brethren, \$30.00 each 300.00
Balance 32.21
Amount carried over from last month 10.78
Final balance \$42.99
—Homer L. King, G. D., Montebello, Calif.

A GOOD LETTER

LaGrange, Georgia,
February 8, 1945.

Dear Brother King:—I have just read the list of sermons and the subjects for the sermon book, and I think they are grand. I am sure they will do much good. I hope you will keep on putting out books until the important subjects of the Bible are brought out. We have the truth, and you have a good way to let it be known. I hope the oneness of Christ will be fully brought out in this book. I believe that if we expect to be one with God and Christ in Heaven, we shall have to be one with them on this earth while here.

Send me three of these books, "Old Paths Pulpit," as I want to give two away that they may do good.

I am wishing you and yours a happy life on earth and then the great joy of meeting Christ in the air (1 Thes. 4:16-18). Brother King, won't that be a grand meeting? I long to see it and to be in it. I fear that in my meditations, our future home is not as real to some as it should be. I mean to "take my vacation in Heaven," and I hope to see many faces that I knew on earth. I pray that you and your family will be in that meeting. I would like to meet your family. Tell

Sister King and the children to be in that meeting in the air.

Your unchangeable friend and brother,

—Elbert D. Miller, 805 Grant St.

Note: The above brother is the father of our beloved preaching brother, E. H. Miller, of the same place. To know them is to love them. Yes, Brother Miller; whether we be "awake or asleep" (living or resurrected dead), I hope to see you in the glorified form of the redeemed, when Jesus comes, and the saints are "caught up together with them (the resurrected dead) in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord, Wherefore comfort one another with these words" (1 Thes. 4:17, 18). I mean to be there! We cannot afford to miss it! "I would not miss it, would you?", as we sometimes sing.
—Homer L. King.

PASSED ON

Marshall. — Sister Rissia Venora (Crabaugh) Marshall, formerly of Phillipsburg, Missouri, was born August 25, 1897; departed this life February 13, 1945, being over 47 years of age.

On June 28, 1919, she was united in matrimony to Garry Marshall; to which union were born four children, three of whom survive. She leaves to mourn her passing, her husband, children, mother, one sister, three brothers, and a host of other relatives and friends.

Sister Marshall obeyed the gospel about 15 years ago, at Lees Summit Church of Christ.

The writer conducted the funeral February 16, 1945.

—H. E. Robertson.

* * * *

Jameson.— Sister Irene (Johnson) Jameson, wife of W. B. Jameson, of Sapulpa, Oklahoma, was born January 5, 1894, at Bessemer, Alabama; departed this life Feb. 11, 1945, being a little over 51 years of age.

In 1918, she was united in marriage to William Jameson, to which union eight children were born.

At the age of 15, Sister Jameson obeyed the gospel at Vernon, Texas.

Funeral services were conducted by the writer, February 14.

—H. E. Robertson.

SONG BOOKS

Yes, we still have a good supply of "Favorite Spiritual Songs," compiled by Homer L. King, assisted by Homer A. Gay and Clovis T. Cook; both old and new songs, suitable for services of the church and song practice.

The price is 35c per copy; \$1.00 for 3; \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100; postage prepaid. Send all orders to the Publisher, Gen. Del., Fresno, Calif., or to Clovis T. Cook, Rte. 2, Lebanon, Missouri.

Book of Sermons

We have nothing definite to date when the books will be off the press.

—Publishers.

WORDS OF ENCOURAGEMENT

"I think those monkeys (Feb. issue) had something; that was fine. Also, the article on the movies. In fact, I think every day in every way the OPA gets better and better. I am sending some subs. Here's wishing you a successful year in California, and that you do much good for the cause of Christ, and I know you will if not hindered."—Tom E. Smith, Oklahoma.

"I am enclosing two subs. to the OPA and a check for ten dollars. Use the balance as you think best. Wish you could have been here for the get-together meeting at Siskiyou St. It looks as if there is a wonderful work for 1945."—D. E. and Della Stone, Calif.

"I am enclosing my renewal to the OPA. We are wishing you much success in the Lord's work. Hope you can visit us in the near future."—W. E. Murry, California.

"I am sending my renewal to the paper, for I do not want to miss an issue. I enjoy reading the articles, and I hope it continues to grow."—Edwin Finto, Texas.

"I am ordering the book of sermons, sending three subs. and a dollar for you to use as you see best."—Mildred Fitch, Texas.

"We have noticed the policy of the OPA and the things it advocates, and we rejoice to know there is a paper that upholds the truth as taught in the New Testament. We are sending twenty subs."—Jesse and Joyce Miller, California.

"I am enclosing an order for the new song book and a dollar for the expense of publishing the paper. We certainly do like the OPA."—W. C. Cox, Texas.

"Send me some of your tracts. I enjoy the OPA, and I am sending it on to my husband in the Pacific. With appreciation."—Mrs. F. N. Newman, Okla.

"I am sending my renewal to your paper. It is so much better since we get more reading matter, especially by our old near and dear brethren, who have passed on, but who battled so hard to keep innovations out of the church. I want some of the tracts by Bro. Waters on the Communion when they are ready."—Lucy E. Turley, Calif.

"I have just finished reading the December issue of the OPA, and I think it is a fine issue to close the old year. I hope it can enter many more homes in 1945, and I want to help carry out those wishes."—Mrs. L. N. Byford, Texas.

"I am sending a dollar to renew our sub. to the OPA. We are always anxious to get it, and we read everything in it. I hope we can have a mission meeting in our community this summer."—Wood and Clara Wilkerson, Mo.

"We are sending our renewal to the OPA, which we are always anxious to get. I wish I were able to do more for it."—Martha Gallemore, Calif.

"I enjoy reading the OPA very much, and I don't want to miss an issue of it, hence am renewing. Love and best wishes to the brethren out there."—Rupert Cobbs, West Virginia.

"We are ordering the book of sermons for two and a sub. to the OPA for a friend."—Daniel A. Moore, Alabama.

"I am enclosing five subs. to the OPA. I enjoy reading it and of the good work it is doing. May the Lord continue to bless you."—Sister Ruth Cohea, California.

"I am enclosing some subs to the OPA. It gets better all the time. May God bless you all."—Carlos B. Smith, Mississippi.

"I am sending a subscription to the paper. The OPA is still a welcome visitor in our home every month, as we enjoy the articles by all very much."—R. L. Baker, Texas.

"Here are two renewals to the OPA. I look forward to the continued appearance of it each month."—C. C. Brown, Washington.

"We are enclosing our renewal, for we do not want to be without it."—Elizabeth Agnew, California.

"I am enclosing four subs. to the OPA. I am wishing you and yours well, and we hope you can come by to see us sometime."—Mrs. Amos Phillips, New Mexico.

"We are sending two subs. to your paper. My father is 80 years of age and was in the church at Ottumwa, Iowa, when the late Brother Burley F. Black's father was there. I would like sometime to have a preaching brother come to South Dakota. It has been many years since Bro. Oneal, of Indiana, was here, and I was baptized then. My father and I are the only ones left to worship as the Bible directs. We hope the church will prosper abundantly."—Mrs. Lalah Apsher, South Dakota.

"I have just received my December issue of the OPA, and I am so well pleased that I am sending my renewal and a dollar for some extra copies. I want some of the tracts when ready."—J. S. Shelley, Texas.

"You will find my renewal enclosed. It is a fine paper, and it should be in every Christian home."—Henry Crews, Tenn.

"Find two dollars for the renewal of my subscription for another year. It hardly seems right for those of us who are able to pay to expect it for less than cost. Hence, the two dollars instead of one."—H. E. Thompson, Calif.

"Bro. King, I am sending you five dollars for subscriptions to the paper. I wish I could see you and hear you preach some more. I am unable to attend worship here, for the only church we have has a number of innovations, and I don't think we should add to God's word. May God bless you and yours."—J. P. Whigham, Alabama.

"You will find my renewal enclosed. I enjoy reading of the wonderful work being performed in all the fields. The paper certainly is in harmony with the truth and of special interest to me, as I am not able to attend a faithful congregation."—C. E. Blanton, Robins Field, Ga.

"I am sending my renewal to the OPA, as I would not like to be without it. I appreciate the principles it stands for, and I can see that the

paper is growing in every way for the better. You are giving some sound reading matter. I want to order some of the tracts and the book of sermons when they are ready."—S. E. Weldon, Tex.

"We received our February issue of the OPA, and we enjoyed reading it. All the articles seem to be in harmony with the Bible. We want some of the tracts of the Communion, when ready."—A. B. Pickle, Texas.

"Find my renewal to the paper, for we do not want to miss an issue. Success to the paper, for it keeps us informed as to who, what, and where, are doing good for the cause of Christ, which encourages us to press on."—O. N. Reeves, La.

"We are sending some help to Bro. Pete Howard, as we noticed in the OPA, that he needed help. Too, we are sending \$14.00 to you to use as you think best. We send love."—Hugh and Nola Milner, Ohio.

Comment:—Many, many thanks to all for such kind words of sympathy, encouragement, love, and deeds of liberality. Such words and deeds are an inspiration to the publisher and writers for their labor of love.

—Homer L. King.



L. A. Corbell, Baileyboro, Texas, January 19.—We are few in number at Old Bula, but we are still keeping house for the Lord. Pray for us that we may grow in grace and knowledge and that the church here may build up.

Ira Baker, route 3, Cameron, Texas, February 11.—The church at Marlow is still carrying on as the Bible directs. Anyone coming our way will find a welcome with us. We meet for worship at 10:30 a. m.

Clyde Middick, Route 1, Davidson, Oklahoma, February 13.—The church (Carter) here is getting along just fine. We attended services at Wichita Falls, Texas, last Lord's day, hearing two good sermons by Bro. Kirbo.

Ray E. Kessinger, Winifrede, W. Va., Feb. 14.—I preached at Mallory Chapel, Jan. 14, with one restored. I am to assist the brethren at Winifrede some. Bro. Prichard and I were with the Mallory Chapel brethren the 28th ult.

Cecil Prichard, Winifrede, W. Va., Feb. 15.—Bro. Ray Kessinger and I were with the brethren at Mallory Chapel, January 28. We are trying to build up the cause at Winifrede and Mallory Chapel, and by the help of the Lord we can. Pray for us and the cause in this part.

Bill Harmon, Box 27, Nederland, Colo., Feb. 15. Three of us from the Fort Collins camp have transferred to this side camp. We still carry on the worship as the Lord has directed. I am enclosing \$6.00 for three copies of the sermon book. I think it will be a great help to the cause of Christ. I trust the brotherhood will be encouraged by its completion and resolve to do more in the Master's vineyard.

S. E. Weldon, 1461 Edwin St., Beaumont, Texas, February 8.—We meet for worship each Lord's day, at 11:00 a. m., in my home as above, as the Bible directs. All who may be passing this way, who are satisfied with the Lord's way, will find a welcome to worship with us. I am enclosing my renewal to the OPA, and I want some of the tracts on the Communion and one of the sermon books when they are ready. Remember us when you pray to the Father.

E. E. Wright, 612 Fifth St., Lubbock, Texas, February 11.—The church meeting at 2012 Third St. is getting along very well, and we worship the Bible way. We recently had Brother Buffington, wife, and mother with us. He preached two good sermons to us. Brother Hamrick, and family of Belton, Texas, are now located in this place. He is much help to the church, being a good teacher and song leader. Pray for us that we may always teach the truth.

Guy Mallory, Jr., U. S. C. P. S. Camp No. 111, Mancos, Colorado, Jan. 23.—Since my last report, I have conducted services twice, giving a Bible lesson each time, with about 20 present each meeting. I am trying to improve my knowledge and talent in various ways, even to the leading of songs. We use but one cup in the worship, but about all believe in the use of more than one if needed. There are but twelve who meet for worship here.

L. N. Byford, 410 Clay St., Waco, Texas, Jan. 18.—The Fourth St. church (1605) is getting along nicely. Brethren Cyrus Holt and Wesley Ballard are doing some good teaching, as well as others. One confessed faults last Lord's day. We are looking forward to the work of the Lord in 1945. One of our faithful sisters passed away last week (Ruth Wilkerson, Bro. Ballard's grandmother). We are expecting Brethren Lynwood Smith and Buffington to visit us sometime this winter and preach some.

Pete Howard, Rte. 2, Paris, Missouri, Feb. 12. Since my last report, I have received contributions for the operations of appendicitis of my daughter and myself as follows: Brother Meeker, Moberly, Mo.—\$10.00; Church here—\$34.40; Church as Oakwood—\$15.00 (They gave \$15.00 earlier); Bro. and Sister Hugh Milner, Middletown, Ohio—\$25.00; The church in San Diego, Calif.—\$10.00; A brother, of San Diego—\$5.00. Many thanks to all and may the Lord bless all for their help, is my prayer. You have helped bear my burden.

Clarence Kessinger, G. D., Ada, Oklahoma, Feb. 14.—Jan. 21, I preached to a fine crowd at Ada. On the 28th, I was with the faithful at Maud. I was back with the brethren at Ada, Feb. 4, and on the 11th., I was with the brethren at Sulphur. They have a good congregation. This was my first there. Pray for me and the work of the Lord in this part.

David Gorden (colored), Rte. 1, Wesson, Miss., Feb. 14.—We are still in the "good fight" (2 Tim. 4:7). We are planning for Bro. G. A. Canfield to some preaching for us this spring. He is the first colored gospel preacher I ever heard. Bro. Abe Young held our last meeting. Both are fine preachers. They do not add to nor take from the Bible. My desire is for all to hear the truth and be in the true church.

Gayland Osburn, 1428 E. California Ave., Glendale 6, Calif., Feb. 13.—I preached at Parlier, Calif. Jan. 14 and 28. I enjoyed hearing Ervin Waters preach at Parlier Jan. 17 and at Sanger Jan. 18. Jan. 21, I preached at Sanger. I heard Paul Nichols preach at Arvin, Calif. on Feb. 4, and I preached there Feb. 11. Feb. 4, this congregation started again to use the pure fruit of the vine instead of the fermented wine, which they had used for several months.

C. T. Springs, Box 242, Ceres, Calif., Jan. 24.—The work at Ceres moves along in a splendid way. On Jan. 7, a sister rededicated her life to the Son of God and His cause. On Jan. 21, another sister was restored to her first love at the morning services. At the night service Bro. Barney Welch preached, and a young lady obeyed her Lord in baptism. To God be all the praise. We are expecting others to obey soon. Attendance and interest are holding up well. On with the good work. Pray for us.

Rolland Everett, Maud, Oklahoma, Feb. 8.—The faithful brethren continue to meet for worship every Lord's day, although few in number. We have recently enjoyed sermons by Brother C. C. Kessinger, also by Bro. Ray Asplin, of Oklahoma City. We are expecting Bro. Orvel Johnson to be with us next Saturday night, Sunday, and Sunday night. I am enclosing an order for the book of sermons, Bro. Water's tract, and a contribution for the C. P. S. brethren. Pray for us and the cause of the Lord in this part, please.

Leonard Hendrickson, C. P. S. Camp No. 33, Fort Collins, Colorado, Feb. 16.—We have just received our checks from the OPA, and are very thankful for the liberal contributions. J. B. Spradley, Bill Harmon, H. C. Welch, Travis Cogburn, and myself are thinking of transferring to dairy farms, near Fresno, Calif. If it goes through all right, we can be nearly self-supporting. Of course, a lot of things could prevent the move, but we are hoping that it may go through. We are interested in the church at Fresno if we get the transfer. We hope other preachers will visit our camp here, as Bro. Welch has.

Ben Frentrup, Box 572, Ft. Collins, Colorado, Feb. 16.—We still worship each Lord's day in the camp here. We hope some of the preachers will pay us a visit soon. Bro. Barney Welch was with us for several days recently, which we enjoyed very much. I just recently returned from my furlough in San Antonio, Texas, where I had the pleasure of hearing Bro. Buffington in a series of meetings. He has improved much since I last heard him. Many thanks to all for our contributions through the OPA. May God bless all who make these possible.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., January 23.—We are looking forward to the coming of Bro. Covert, from Spring Hill, to preach over Lord's day here. We took up a special collection for the boys in the C. P. S. Camps one Lord's day, and we were thankful that the response was gratifying to the amount of \$68.46, which we are sending through the OPA. We are expecting Bro. James R. Stewart to hold a meeting here March 4 and Bro. Kirbo the first Lord's day in May. (Bro. Kirbo take notice of this).

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Feb. 15.—Jan. 21, I was with the congregation at San Diego for worship, delivering the lesson. This was the first time that I had been with this congregation since the Waters-Worsham debate in 1942. That night I preached at Oceanside for the first time, which I enjoyed. Jan. 28, I preached at the worship service at Monrovia. The next Lord's day, Feb. 4, we restored the pure fruit of the vine to the Lord's table at Arvin, where the congregation had been using fermented wine (which no vine under heaven produces in such form). At this writing Bro. John L. Reynolds and I are in a meeting at Waterford, laboring with this zealous little congregation. Last year we had a most enjoyable meeting here. Brethren, let us do more for the cause, for "ye are the pillar and the ground of the truth."

Raymond Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Feb. 19.—At this writing I am with the home congregation in Los Angeles. Recently, Brother Reynolds and I were at Arvin, each preaching once, and Bro. Waters preached there, too. Our next was at Marysville, where I was asked to preach on Thursday night. Quite a number were present, including six preachers as follows: Brethren James R. Stewart, Barney Welch, Ralph Mustard, John Reynolds, C. R. Worsham, and myself. Brother Reynolds and I went to Chico to investigate the prospects for a mission meeting, but we were unable to make the proper arrangements. May our trials increase our faith and patience as we journey here, instead of overthrowing our faith.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Feb. 14.—The meeting in Ottumwa, Iowa, was a joy to me, as well as to the church, I trust. Although the weather reached 14 below zero, we still had good attendance and interest. There was one confession of faults, and a Brother Yoder, who

was a preacher in the Christian Church, attended the meetings regularly, and about three nights before we closed, he made a public statement to the effect that from now on, he wanted a "thus saith the Lord" for all his teaching and practice, requesting membership with the faithful church there. I believe he will be much help there. I am to return for a meeting there this summer. I am with the little church at Hammond, Ind., preaching twice. I enclose six subs. to the OPA.

John L. Reynolds, Box 262, Ceres, Calif., Jan. 24.—I have been in Marysville for more than a week, making arrangements to begin a mission meeting in William next Sunday night. It seems pretty certain that we can get a building. Ray Nichols and Ralph Mustard are to be with me in the meeting. We have been trying to complete arrangements for a mission meeting at Chico, but the prospects are not very promising. I plan to visit Brother King at Sanger and assist him in the meeting there the latter part of February.

T. R. Chappell, Eola, Texas, February 3.—I have recently sold my interest in business here, and I am now free to devote all my time to preaching the gospel in the summer and on through the entire year. My desire is to spend the remainder of my life in the services of my Lord, carrying the gospel to the people out of Christ. I was forced out of the field in 1936, and I want to get back in the field full time. I stand for the one way, and opposed to all innovations, which are contrary to sound doctrine. I have calls for two or three meetings already, and I hope to have more soon. I am beginning a preaching tour through Texas and Oklahoma, visiting places where I have labored. Pray for me and my efforts, brethren.

Jesse E. James, 2122 Santa Monica, San Antonio, Texas, February 4.—Brother Merwyn Buffington was with the 1206 Burnet Street congregation in a series of meetings, January 7-21, inclusive. One was baptized and two confessed their faults. Brother Buffington preached a sermon on the war and the Christian's attitude toward participating in it in any way, which caused a number to see the light regarding war and war activities. Considering our small membership, we had a great meeting. Our daughter and son-in-law, Ben Frentrup, were with us during most of the meeting. They are to return to Fort Collins, Colorado C. P. S. Camp, February 5, the Lord willing.

Homer A. Gay, Lebanon, Missouri, February 11.—I preached at Claxton the 4th., inst., which I enjoyed very much. I helped to establish this little congregation several years ago, and though few in number none are more faithful. I preached today at Richland, a small congregation, but faithful, and they seem to be growing in strength. I promised to return to both places above next month. Next Lord's day, I am to preach in Lebanon. In general, the work in the Ozarks seems to be doing very well. My health is much better this winter, and I am thankful to report that my

wife is recovering very nicely from her stroke. We thank all for their prayers, get-well cards, etc. Notice: Now, that Bro. King is in California it will save time and trouble if all will send their reports, subscriptions, orders, money, etc., direct to him. Of course, if anyone wants me to correct an article, I shall be glad to do so, and you may send it to me.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Jan. 23.—I preached at San Angelo (Lakeview), Texas, Dec. 17 and Dec. 24. Dec. 29, I visited at El Centro, Calif., preaching once with two restorations. Dec. 31, we worshipped with the faithful at San Diego, Calif., and that night we heard Bro. Nelson Nichols preach at Montebello. I also discoursed. Jan. 4, I preached at Pomona, Calif., and Jan. 5, I preached at Siskiyou St., L. A. Jan. 7, we worshipped at Montebello and enjoyed the afternoon and night services at Siskiyou St., where eight congregations were represented and eight preachers were present. Jan. 12, I preached at Arvin, Calif. We were at Corcoran Jan. 14, where I preached twice. Jan. 15-16, we visited the brethren of the Poplar and Woodlake congregations. I preached at Parlier, Calif., Jan. 17, and at Sanger, Jan. 18. Jan. 20, we visited Bro. Chester King's meeting at Lodi, hearing him preach once. Jan. 21, I preached three times at Waterford, and Jan. 22, I preached at Marysville. (Received too late for the February issue. H.L.K.)

Barney D. Welch, 105 So. 25th. St., Temple, Texas, Jan. 14.—(Received at OPA office Feb. 8.—H.L.K.) My father and I closed a meeting at Pomona, Calif., Dec. 24, with no additions. We certainly enjoyed the hospitality of all the fine brethren there. Dec. 26, we met with the El Centro congregation, enroute to Texas. Dec. 31, I preached at Temple, for the faithful group, meeting on 29th. St. May God bless and give them courage to look to the past only for lessons which should help in the future. I preached at Belton on the night of Dec. 31. Jan. 7, I worshipped and divided time with Bro. Merwyn Buffington in San Antonio, Texas. I am now at Fort Collins, Colorado, with the faithful boys in C. P. S. Camp. I have addressed the camp group five times, meeting with the boys of the Church of Christ alone twice. I shall never forget this visit, and I think my time was never more appreciated. May God bless and keep them strong in such places. I urge other preachers to visit them when passing that way.

James R. Stewart, 1304 So. 33rd. St., Temple, Texas, Feb. 12.—I have moved back to Temple, after a tour of Calif., which we enjoyed very much. We visited several congregations while there. Jan. 15, I was at Marysville, assisting in a few nights of meetings, resulting in four confessions of faults. I heard Brethren Chester King, Ervin Waters, Barney Welch, and Homer L. King preach while there. We visited Lodi, Waterford, Ceres, Siskiyou St., Montebello, and Pomona while in Calif. We enjoyed the association with all. Feb. 4, we were with the faithful on 29th. St., in Temple, Texas. Bro. Bert Joiner gave a good les-

son. Feb. 9, I was with the brethren in Austin, assisting in some private work and delivering two sermons while there. I am to be at Waco next week-end. The Lord willing, I am to be at Huntington, W. Va., to begin a series of meetings March 4. Since I am not engaged in mission work this year, I have more time for meetings. If you need me, write me at the above address.

Tom E. Smith, Healdton, Oklahoma, February 1.—I was with the church at Sentinel, Okla., the second Lord's day in January, preaching two sermons. A sister who had been with the S. S. brethren took her stand with the faithful brethren. I was with them in October, baptizing two. The brethren there are alive with zeal, working 365 days a year for the cause of the Lord. They are building a new house for worship, and it should be completed by the time you read this. The structure is of light brick tile, and should be durable, spacious, and beautiful. May God bless them for their Christian activity. They are liberal, loyal and hospitable. I was with the church at Ardmore last Lord's day. It looks now as though I would have to spend the most of my time for awhile with the church at the Bit Shop, as all their leaders have moved away, except Brother Will Smith. My best regards to all the faithful everywhere.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Feb. 17.—I preached three times at Waterford, Jan. 21, and twice at Marysville, Jan. 22-23. We enjoyed visiting Bro. Chester King's meeting at Lodi, Jan. 24-25, where I preached once at his invitation. Jan. 26-Feb. 4, I held a meeting at Greenfield, and on the night of Feb. 4 I preached at Ceres. Feb. 8, Bro. John Reynolds and I were at Lodi to assist in church business and he preached that night. On the morning of Feb. 11, I spoke to the church at Stockton, and that night I closed Bro. Chester King's meeting at Ceres, while he and other brethren were called away. This week we have had the privilege of hearing Bro. John Reynolds and Bro. Paul Nichols in a meeting at Waterford. Feb. 19, Bro. Chester King and I have arranged to begin a mission meeting at Livingston, Calif.

Homer L. King, Sanger, California, February 22.—We arrived in Los Angeles, January 26, without any trouble on the way. En route here, I preached at Oklahoma City and at Sentinel, which was a pleasure to me. Both churches are making progress. My first sermon in Calif. this time, was the day I arrived (the 26th.) at Siskiyou St., Los Angeles. We were again with them on Lord's day, delivering a lesson. That night (28th.), I preached at Montebello to a full house. February 1, we arrived at Sanger and began immediately to advertise a singing school and a meeting to follow. The singing school was fairly well attended, but the attendance in the meeting has been better. Brethren Chester King, Ervin Waters, and John L. Reynolds, also James Russell (preachers) have been with us one or more services. Brother Reynolds is with me this week, and we hope until we close. He is rendering val-

uable assistance in song and otherwise. He delivered a good sermon last evening. Before I landed in Calif., I wondered if the brethren out here had not over stocked themselves with preachers, but after viewing the field, I see that we need even more preachers in this part (preachers who will cooperate together to build up the cause in the Bible way). Note: For the next 30 days, address me at Fresno, Gen. Del. Pray for me and the work of the Lord.

REVERENCE

By Leon Edmonds

It is not a rare thing to read in the secular paper where "Reverend" John Doe conducted the funeral of someone who has departed from this life. It is difficult for me to understand why some men expect to be called "reverend," when they care so little for the Word of God. The men who ordinarily want the high sounding titles attached to their names are the ones who respect their opinions more than they do the Word of God. The word "reverend" means worthy of praise, good and holy, and is only found one time in the Word of God. "Holy and reverend is his name" (Psa. 111:9). This verse refers to God. Neither the apostles nor Jesus Christ were considered worthy of having such high sounding titles applied to their names. Are men due more honor than Christ? He was not called "Reverend."

Church Members Are Guilty of Irreverence

In condemning others we often fail to see our own faults. We certainly show lack of reverence for God by improper use of the meeting house. Many times brethren will come into the church building "puffing" smoke like a steam engine, and to make conditions worse, are seen throwing cigarette stubs on the floor. Some brethren are careful about their cigarettes, but seemingly think it well cultured to spit on the floor. Such practices do not show any respect for God's house, but rather shows disrespect.

Would it show proper respect for God should the Church rent the house to be used as a dance hall? Incidentally, there are church members who would think it entirely improper to use the building for a dance hall, but contrary to Christian principles think it in order for a member of the church to attend a dance elsewhere.

It is very common to see one reading the Scriptures in public with such carelessness that even he does not get the meaning; and certainly the audience does not. In addition to this, it happens somewhere every Lord's day that some careless member of the church comes in late, while the scriptures are being read. They did not stop at the door and reverently wait as they would, should the audience be engaged in prayer. But down the aisle they come—tramp, tramp, tramp—and rudely press their way to a seat over others who are trying to listen to God's word. Brethren, if this is reverence, we should never be guilty of charging any-

(Continued on page twelve)



The New Church Building, Huntington, W. Va.

This splendid structure has just been completed for the faithful brethren in this city. It stands as a monument to the untiring efforts and sacrifices of Brother B. F. Leonard, 1714 Jackson, Ave., together with the efforts and sacrifices of the faithful membership there and all who have contributed financially throughout the loyal brotherhood. Brother Leonard wants all who have contributed to their needs in this effort to see at least a photograph of their place of meeting. They are justly thankful for this comfortable building, for they have been compelled to meet for years in a rented store building. I rejoice with them in this accomplishment, for I have labored with them in a number of meetings, advising and encouraging this move. In front of the building you will see a part of the faithful congregation. At the extreme right is Bro. Leonard and next to him is Bro. Hayes; in the door-way is Bro. Jim McKain and in front of him is another good brother. These are the main leaders and teachers in the congregation.

Brother Leonard acknowledges the following contributions: Montebello, Calif.—\$25.00; Wesson, Miss.—\$22.00; Waco, Texas—\$25.00; Lebanon, Mo.—\$10.00; Less Summit, Mo.—\$15.00; Ottumwa, Iowa—\$50.00; Long Bottom, Ohio—\$25.00; Mt. Nebo, W. Va.—\$25.00; Point Pleasant, Ohio—\$35.00; Flemington, Pa.—\$85.00; Commodore, Pa.—\$5.00; Spring Hill, W. Va.—\$100.00; Mallory Chapel, W. Va.—\$50.00; Radnor, W. Va.—\$6.00;

Bro. Bostic, Ind.—\$10.00; Bro. H. C. Thomas, Ohio—\$55.57; Bro. Elmer Lucas, O.—\$25.00; Sister Mynes, O.—\$5.00; Sister Belmont, Fla.—\$10.00 a number of small donations and others from the brethren here to the total of \$683.57, for which they express thanks.

The house is 30 ft. by 45 ft.; concrete foundation, unfinished basement, tile-block walls, hardwood floors, plastered walls, insulating board ceiling, 10 main lights, two floor furnaces, gas, and water installed, etc. Entire cost was \$2173.57. They still owe \$300.00, which they hope to pay this month. We compliment them for this accomplishment. They ask our prayers.

—Publisher.

HOW TO OBSERVE LORD'S DAY

(Luke 20:25; Mal. 3:8; Rev. 1:10)

In the twentieth chapter of Luke the Lord is teaching a lesson to some wicked people who were trying to trap Him. He told them to give to Caesar the things that are Caesar's; Give to God the things that belong to God.

The owner of a thing has a right to say how that thing shall be used. (Rev. 1:10) What day is the Lord's Day? It is the first day of the week. He has a right to say how this day is to be used. He has given six days for man to earn his living by the sweat of his brow, or by working. If we rob God of this day by doing the things we want

to do we are just as much of a robber, or more so than we would be to rob a man of his car and ride off in it.

1. The use of the day.

Assemble to worship God. Heb. 10:25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching.

We are to observe the Lord's Supper, (Acts 20:7) And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. The early disciples met to break bread in memory of Christ on the first day of the week, and we are to do likewise until He comes again. We are to have preaching or teaching the preachers and elders are duty bound to do this.

We are to sing on this day. (1 Cor. 14:26; Eph. 5:19). Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

We are to give on this day. 1 Cor. 16:1,2. Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him that there be no gathering when I come.

Prayer is another thing we are to do on the first day of the week (Acts 2:42).

There are ways for us to continue to observe Lord's day after we have gone from the assembly. We can spend some time searching the scriptures (Jno. 5:39; Acts 17:11). Christ says to search the scriptures; for in them ye think ye have eternal life, and they are they that testify of me. Paul tells us in Acts 17:11 of people who searched the scriptures daily. They had readily accepted this gospel and searched the scriptures daily to know whether those things were so. It would be well for us to spend more time searching the scriptures.

We should spend more time in prayer in secret. It was necessary for our Lord to resort to secret prayer how much more important it is for us to pray in secret. 1 Thess. 5:17. Pray without ceasing. Matt. 6:6. But when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy father which is in secret; and thy father which in secret shall reward thee openly.

We are to exhort one another daily. Heb. 3:13. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. It is the duty of each of us to encourage all to do their duty.

We should visit the afflicted ones, those who are less fortunate than we are. James 1:27 Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. If we are looking after their needs on Lord's day we are doing the will of the Lord.

In following the Lord we have to do some cross bearing for in Luke 9:23. Christ says, If any man

will come after me, let him deny himself and take up his cross daily and follow me.

This is enough to keep us busy on Lord's day and in doing these we will not be off doing things we ought not. By doing these the church will grow as a result of our labors.

2. The Abuse of the Day.

We abuse the day by doing nothing. Often people say I did not do a thing, just stayed at home all day. In that they sinned the sin of omission. If I owed you a day's work and came over and spent the day and did nothing would you count it a day's pay.

We can abuse the day by making it a selfish visiting day. If you want to see mother see her at church first, or else serve the Lord first and see her on your own time.

To spend the Lord's day around home, read news papers all day; go off on a picnic; take a trip; go to a ball game or a picture show is no way to observe Lord's day. How can a person call himself a Christian and abuse the Lord's day in any such way. By doing the things on Lord's day that we should do we will not have time to do the things we should not do. The Lord has promised to be with us in doing his will and at no other time. So let's be careful how we spend our time and His time.

—Cyrus Holt.

REVERENCE

(Continued from page ten)

one with irreverence.

How May We Reverence God?

We reverence God by showing proper respect for His word. Most Christian parents teach their children to respect the Bible above all books. However, some parents seem to respect "Dick Tracy" and God about alike. What a shame! This reminds us of King Jehoiakim who "cut it with a pen knife and cast it into the fire" (Jer. 36:23).

We honor God by believing and obeying His word. "If ye love me, ye will keep my commandments." We should receive the WORD "not as the word of men, but as it is in truth, the word of God . . ." (1 Thess. 2:13). The man who respects his opinions more than God's word, and believes uninspired men rather than inspired men of God has no profound respect for God.

Men honor God by singing songs of praise in a reverent state of mind. This writer attended a singing recently where the song leader laughed and told all types of "wise cracks." The brethren who did the song leading were the ones who acted most foolish. Brethren, we can not lead people to honor God and act so disrespectful. Telling jokes on such solemn occasions not only shows irreverence, but indicates a man destitute of good manners.

Conclusion

May God help us to offer services well—pleasing to him, and consecrate our lives to His cause, that many souls may be saved eternally.—Selected by Tom E. Smith from Universal Educator.

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. XVIII

2921 Whittier Blvd., Los Angeles 23, California, April 1, 1945

No. 4

AN OBJECTION ANSWERED

One objection which constantly meets us is this, that in denying eternity of being to the wicked, we diminish the certainty of everlasting life to the redeemed, or remove the ground for the latter altogether. Dr. Salmon thus states the objection: "In no system which disposes of the wicked by annihilation will it be long possible to maintain faith in the immortality of the good." A more groundless objection we think it scarcely possible to make. The Universalist who denies the eternity of future punishment is open to this objection; we, who hold its eternity, are not. Dr. Salmon rests his objection upon two grounds. The first is, that "Scripture in many passages leads us to attribute co-extensive duration to the happiness of the blessed, and the pains of the lost." This is precisely what we wholly deny. We hold that Scripture attributes co-extensive duration to the life of the blessed and to the death, punishment, destruction of the lost. We deny that there is in Scripture one single passage which tells us that the pains of the lost are co-extensive in duration with the happiness of the blest. To say that the lost will wail in hell is not saying that they will wail for ever. To say that their punishment is everlasting is not to say that it consists in an everlasting life of misery. If we will be satisfied with the Scriptural definition of everlasting punishment we will find it to consist in a destruction and death which remain in force for ever. According to our theory, the life of the righteous is co-extensive in duration with the destruction of the wicked. Both are eternal. How does this militate against the immortality of the good?"—Quoted from Duration and Nature of Future Punishment, by Henry Constable, page 225.

The foregoing appeared in "Present Truth Messenger" of Nov. 3, 1927, Live Oak, Florida, organ of the Second Advent Christian Church for the South.

The Universalist gets the lost out of hell after awhile by annihilating their sins, and has them all finally saved. To this he objects as being unscriptural because the Bible teaches "eternal punishment." He gets the lost out of hell after awhile by annihilating the sinners, and has them all finally annihilated. But since the Scriptures teach "eternal punishment," his teaching is open to the same objection he files against the Universalist, for—

1. No one dispossessed of conscious guilt can be punished.

2. But annihilated persons are dispossessed of conscious guilt.

3. Therefore, annihilated persons can not be punished.

1. The lost have "everlasting punishment." (He admits)

2. But annihilated persons can not be punished. (Proved)

3. Therefore, the lost are not annihilated.

1. The punishment of the lost is "everlasting punishment." (Admitted)

2. But the punishment of the lost is "tribulation and anguish." (Rom. 2:9)

3. Therefore, the punishment of the lost is everlasting tribulation and anguish.

1. "The dead" includes both "the just and the unjust" (Acts 24:15; I Cor. 15:52).

2. But "the dead" shall be raised incorruptible (I Cor. 15:52).

3. Therefore, the just and the unjust shall be raised incorruptible.

1. "The dead" includes both "the just and the unjust."

2. But the body of "the dead" (I Cor. 15:35) is "sown in corruption; it is raised in incorruption" (I Cor. 15:42).

3. Therefore, the body of both "the just and the unjust" is raised in incorruption.

1. "The last enemy that shall be abolished is death" (I Cor. 15:26).

2. "But when this corruptible shall have put on incorruption, and this mortal (It is the body that is mortal, Rom. 6:12; Rom. 8:11; 2 Cor. 4:11; Mt. 10:28) shall have put on immortality, then shall come to pass the saying that is written, 'Death is swallowed up in victory'" (I Cor. 15:54).

3. Therefore, all human bodies shall put on incorruption, immortality.

1. Those having incorruptible, immortal bodies will exist for ever.

2. But the lost will have incorruptible, immortal bodies.

3. Therefore, the lost will exist forever.

1. The lost will exist forever.

2. But the lost have their abode in "hell" (Mt. 10:28; 25:41).

3. Therefore, the lost will exist forever in hell.

1. The lost will exist forever in hell.

2. But the punishment of the lost is everlasting tribulation and anguish.

3. Therefore, the lost will have everlasting tribulation and anguish in hell.

He says: "If we will be satisfied with the Scrip-

tural definition of everlasting punishment we will find it to consist in a destruction and death which remain in force forever."

Exactly so. Now, "death" has both a literal and a metaphorical denotation in the Scriptures; for example, "Leave the dead to bury their dead" (Mt. 8:22), and "She that giveth herself to pleasure is dead while she liveth" (I Tim. 5:6).

A person can be dead Scriptural denotation and yet be alive. Hence—

"And if any was not found written in the book of life, he was cast into the lake of fire" (Rev. 20:15). "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet and they shall be tormented day and night forever and ever" (v. 10). "This is the second death, even the lake of fire" (v. 14).

Destroy.—"Destroy both soul and body in hell" (Mt. 10:28. Destroy) *apollumi*, "metaph. to devote or give over to eternal misery: Mt. 10:28."—Thayer, Standard Lexicon for N. T. Greek.

Destruction.—"Everlasting destruction" (2 Thes. 1:9). Destruction, *olethros*, "i. q. the loss of a life of blessedness after death, future misery, aionios (as 4 Macc. 10:15): 2 Thes. 1:9."—Thayer.

Truly, these "remain in force forever and ever," for thus Revelation in the Word of God leaves them. "He that is righteous, let him be righteous still; and he that is holy, let him be holy still" (Rev. 22:11)—not annihilated.

"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still" (Rev. 22:11)—not annihilated. And so it is confirmed that "Scripture in many passages leads us to attribute co-extensive duration to the life of the blessed, and the pains of the lost," and so we shall teach until some man meets and refutes the foregoing.

—H. C. Harper.

THE COMMUNION (No. 13)

By Ervin Waters
The Giving Of Thanks

The proper giving of thanks in the Communion is as essential to its Scriptural observance as the proper handling of the elements afterwards. Some brethren, who are so careful to use one loaf and one cup, are so careless in the expression of the thanks. Let us notice the simplicity of Christ's example and imitate it.

(1) For the bread—"And he took bread, and gave thanks" (Lk. 22:19). "Jesus took bread, and blessed it" (Matt. 26:26). You will notice that he took the bread before he gave thanks for it. Is it not safe to follow this example? The thing that he took is the thing that he blessed or gave thanks for. I have heard brethren, waiting on the Lord's Table, thank God for the day, the privilege of being there and for the privilege of partaking of the Communion (which all may be very well), and then fail to thank God for the very thing taken and which is to be eaten! Personally, I prefer a brief giving of thanks for the thing itself. But if brethren intend to give thanks for other things, it would be very wise to express thanks

for the essential thing first to make sure it is not left out.

(2) For the cup—"And he took the cup, and gave thanks" (Matt. 26:27). Following the same pattern Christ first took the cup and then gave thanks for it. It is safe and Scriptural for this example to be followed today. Why should there be contention over it? If all will voluntarily follow this example, confusion will be eliminated; and everyone's conscience will be clear.

I observe that some brethren misdefine the bread and the cup in their thanksgiving. If you can not define them Scripturally, please do not define them at all, because God knows what they are. Give thanks for the bread and the cup, and it will be acceptable. After observing many mistakes in the wording of the thanks, I sought for a Scriptural wording of the spiritual significance of the elements of the Communion and found it.

Paul gives it in 1 Cor. 10:16, "The bread which we break, is it not the communion of the body of Christ?" In expressing thanks for the bread, if you want to give the spiritual significance of the bread, it would be safe to say what Paul did about it. The bread is the "communion of the body of Christ." Some brethren thank God for the cup which is the blood. Christ never said the cup was His blood. The fruit of the vine in it is the blood. Some have asked me if I give thanks for the cup or the fruit of the vine in it. I use Paul's own phraseology, which embraces both, and there is not a man on earth or a devil in hell that can cite a Scriptural objection against the words of inspiration. Paul said, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16). Paul pointed out what we "bless," "the cup of blessing," and explained "is it not the communion of the blood of Christ?" To avoid confusion and be sure, we can use Paul's own language.

Some have fallen into the error of giving thanks for both the bread and the cup of blessing at the same time. It is better to be safe than sorry and right than wrong.

Some Remarks

There are probably more different abuses of the Communion than any other part of our worship. Brethren, let us be careful. I want to give a few words of caution. When you serve at the table, try to make remarks calculated to prepare people's minds for a proper spiritual observance of the Communion. Usually the church has been edified by a lesson from the Bible. It would be better now for you to make your remarks about the Communion and make them brief and to the point.

I find no authority for observing the Communion on any day except the first day of the week. Furthermore, I find no authority for any disciple's partaking twice on that day; and I know of no authority for a disciple, who has already communed, to express thanks for the Communion in another assembly and not partake. And I would be afraid to observe the Communion on Sunday night because it has never been proved to me from the Bible that God has ever changed

his recognition of the day, since its inception. "And the evening and the morning were the first day" (Gen. 1:5). This was from sunset to sunset evidently. I do not want to take chances.

Some have espoused the far fetched theory that the Communion is God's second law of pardon and that the Christian who sins cannot obtain forgiveness until he partakes of the Communion the next Lord's Day. Just as God's additions to the church were "daily" (Acts 2:47), the very day people believed, repented, and were baptized, his forgiveness of our mistakes is also daily. Christ is our "advocate" (1 Jno. 2:1) to "make intercession for us" (Heb. 7:25), "if we confess our sins" (1 Jno. 1:9). We pray that God will forgive us as we forgive others (Matt. 6:12-14; Matt. 18:35), and Christ said that we were to "forgive" a brother seven times "in a day" if he "repent" (Lk. 17:4). If God will not forgive us until the next Lord's Day, can we ask him to forgive us as we forgive others? We partake of the Communion that we may have "life" (Jno. 6:53), that we may "dwell" in Christ (Jno. 6:56), that we may "remember" Him (Lk. 22:19), and that we may "shew the Lord's death till he come" (1 Cor. 11:26); but not that we may obtain forgiveness for our sins.

Conclusion

The Communion has been sadly neglected and horribly mutilated by those who have rebelled against God's Word. Let us stand in the Lord's Kingdom at His Table and cry BACK to His pattern. Twister will twist, and gospel perverters will pervert, but "the word of the Lord endureth for ever" (1 Pet. 1:25). I know I must give account to Him before whom we must all stand in Judgment (Rev. 20:12-15) for the disposition with which I have handled His Word in these articles. Remember, you may not agree with me in some minor detail, and yet agree with me in the main position taken. Let us study to attain to the unity of the faith. If any brother is strengthened, if anyone in error comes to the truth, I will have been more than repaid for my efforts. Let Waters sink beneath the wave of oblivion, but eternal truth shall never perish!

THE END

—422 Whittier Blvd., Montebello, Calif.

THE COMMUNION (Supplement to No. 10)

By Ervin Waters
The Species Argument

Some argue that "the cup" (Matt. 26:27), though singular, refers to that species of vessels and, therefore, may embrace a plurality of cups. They say it is used in the same sense as "the vine" (Matt. 26:29), "the ant" (Prov. 6:6), and "the man of God" (2 Tim. 3:17). I will admit that a singular noun preceded by the definite article "the" may refer to species, but be it understood that the context always shows how it is used. Here are several things for your consideration.

(1) "Go to the ant, thou sluggard" (Prov. 6:6) refers to that species of insect, "the ant." But if I said, "I was stung by the ant," or, "I picked

up the ant," you would know that I was not stung by the whole species or a plurality of ants. You would know that I was stung by one ant and that I picked up one ant.

(2) Likewise, "the vine" (Matt. 26:29) refers to that species of plant. But if I said, "I cut down the vine," you would know that only one vine was connoted.

(3) "He took the cup" (Matt. 26:27). This can refer to only one cup. If you read similar expressions; "He took the ant into the laboratory," "He took the man of God into his home," or "He took the vine into the garden," you could understand immediately the use of the singular.

But let us notice the inconsistency of the cups advocate. In one breath he argues that "cup" does not mean "cup" and that it does not refer to a literal cup or literal cups at all. In the next breath he argues that "cup" refers to species and does refer to literal cups. One moment he argues that you do not even have to use a cup at all and that a spoon would do, and the next moment he argues that "cup" refers to one species of vessels. Most cups advocates claim that "cup" refers to "blood" or "fruit of the vine." But when a species is referred to, a plurality of something makes up that species. So they would have a plurality of "bloods" and "fruits." Brethren, drop this balderdash, and come to the truth. The man who conceived this species argument knew enough to know better.

WAR

By Edgar A. Guest

When first to slaughter men began,
They fought each other, man to man.
Then, seeking might beyond their foes,
They took to arrows and to bows.
Those equaled, catapults and slings
Strengthened the lines of warrior kings.

Each engine men designed for wrath
Left crueler weapons in its path.
The genius of the human mind
Began more ways to kill to find,
And soon to set the world aflame,
The knowledge of explosives came.
All who beyond their day could see
Have said: "The next war worse will be!"
Increase of horror is the price
Of warfare's every new device,
Until today the starry skies
For slaughter men must-utilize.

Now horror stalks the world around,
But still more ways to kill are found!
Thousands with every hour are slain
And thousands left to hopeless pain;
And, save men stop it, all can see
The next war viler is to be.

—Selected by Bill Harmon from a newspaper.

Help the OPA grow by doing what you can to boost it. Send in some subscriptions.

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HERE AND THERE

Why The March Issue Was Late—We are very sorry that the March issue was unduly late, but being misinformed by a postman, after preparing the paper for distribution at an office in California, I was instructed to send it by parcel post to Lebanon, for distribution there. This caused much delay. However, arrangements have now been made with an office in Los Angeles to enter the paper there as second class matter, and the next issue should arrive about on time.

How to Reach The Publisher—Watch each issue for my local address, or address me or the paper at 2921 Whittier Blvd., Los Angeles (23), Calif., my permanent address while in California.

Gratitude—I wish to express my sincere gratitude to the brethren who so freely and kindly helped in mailing out the March issue. Even more than we needed came, brought their lunches, and spent the entire day in helping in any way they could. Others offered to help. Brethren, of the Siskiyou St. Church will have the burden of mailing out while I am in California.

A Good Suggestion—A good brother, in Ohio, who has the cause at heart, makes the following suggestion, which we endorse and think it should be put into action: "I suggest that each subscriber to the OPA send at least one subscription to a friend for a year, if he has to donate the price. That is but one dollar, but it might be the means of someone's seeing the truth. Perhaps, most of us could donate one each month. Let us try it. I would like to see more people reading the reports from the brethren. Here are my subs. for a start—eight. If we will respond to this suggestion, it will more than double the mailing list."

In a letter the above brother adds: "You brethren are doing more good than I thought you were." Thanks for the above suggestion, and we hope that all the friends of the paper will respond by sending us one or more names during April. We urge all the preachers and leaders to make a special effort to press home this idea to all you meet.

—Homer L. King.

FROM TIME MAGAZINE

Introduced into the California Legislature last week was a bill which would bar conscientious objectors from holding any state job. The obvious implication: any man whose religious beliefs will not let him fight should be treated as a traitor or a criminal.

The rest of the nation did not agree. Three public opinion surveys, just completed by Dr. Leo P. Crespi of Princeton University's psychology department, show that 75 percent of the U. S. public think that COs should get better treatment. Whether they serve as hospital attendants, as laborers, or as medical guinea pigs, the nation's 10,000 COs (those in class IV-E as distinguished from the I-A-Os who accept non-combatant service) are supported chiefly by their churches and sympathizers. The public thinks they should get both good wages and family allotments.

From an editorial in the Washington, D. C., Post after discussing the lack of pay and other restrictions in CPS:

Some objective evidence on this public relations question is now available. Dr. Leo P. Crespi of the Princeton University Psychology Department and Dr. Hadley Cantril, director of the Office of Public Opinion Research, have completed a careful survey of public opinion toward COs. A heartening degree of tolerance was disclosed. More than three-fourths of the persons interviewed said they felt that these men should receive wages and money for their families from the Government. And a majority indicated that this compensation should be the same as that afforded a private in the Army.

So far as public relations are concerned, then, Selective Service and the Army can act for the relief of conscientious objectors without anxiety. As a matter of simple justice, they ought to do so without further delay.

(Selected from the Reporter by Homer A. Gay)

CLIPPINGS

A Christian traveler was packing his suitcase when about to proceed on a journey when he remarked to a friend: "There is still a little corner left open in which I wish to pack a guidebook, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a sharp sword, a small library, and all these articles must occupy a space about three by two inches." "How are you going to manage that?" inquired his friend. The reply was, "Very easily, for the Bible contains all these things."

Who ever heard of a steady drinker? The more they drink, the less steady they are.

Wealth is all right so long as it is a servant; but when it becomes our master, and we its slave, our service to God ceases.

Some men who talk about being ready to face a hail of bullets let a few drops of rain scare them out of coming to worship.

(Selected by Clarence Kessinger.)

MAINTENANCE OF C. P. S. BRETHERN

Church, Marysville, by Bro. Orear	\$10.00
Church, San Diego, by Bro. Agnew	15.00
Church, Hood River, Oregon, Bro. Norton ..	30.00
Bro. H. E. Thompson	10.00
A Sister, Siskiyou St. Church	10.00
A Brother, Siskiyou St. Church	10.00
Total	\$85.00

—Carl N. Nichols, 849 Wilcox Ave.,
Hollywood 38, Calif.

Personal Needs Through OPA

Church, Wichita Falls, Texas (6th St.)	
C. G. Fancher	\$ 25.00
Church, Dallas, Texas (2809 Bossereau), J. B. Lasater	22.25
Church, Houston, Texas, M. J. Buffington	25.00
Church, Ottumwa, Iowa, Earl Butts	20.00
Church, Oklahoma City, Okla., Geo Rozzell	20.00
Church, New Salem, Miss., Hulon Smith ..	15.00
Church, Waco, Texas (So. 4th St.), L. N. Byford	10.00
Church, Maple, Arkansas, Roy Barnes ..	5.50
A. E. Cogburn, De Leon, Texas	5.00
Brother and Sister O. A. Willhoite, Hunts- ville, Texas	25.00
Bro. and Sister Earl Carter, Kingman, Ind.	8.00
Sister Carter, Kingman, Ind.	5.00
Richard Carter, Kingman, Ind.	5.00
Mrs. I. D. Russell, Cisco, Texas	5.00
Total	\$195.75
Carried over	42.99
Total	\$238.74
Amount sent 10 brethren, \$23.00 each.....	230.00
Final Balance	8.74

Note: We feel certain that some of our mail has not caught up with us, and that other contributions will reach us within a few days.

—Homer L. King, G. D., Fresno, Calif.

OUR HELPERS

Here are the names of those who have sent us subscriptions since the March issue, and following the names the number of subs. received by us. We feel certain that some of our mail has not caught up with us due to our changing about so much recently. Many thanks to all for the interest shown:

Ervin Waters—10; H. C. Thomas—8; C. L. Williams—4; Mike Shaw—3; Homer L. King—2; C. B. Hufstедler—2; Mrs. V. A. Dunlap—2; T. E. Smith—2; Geo. Hughes—2; D. E. Stone—2; John Rankin—2; G. A. Canfield—2; Jacob New—1; Grover White—1; T. E. Stewart—1; A. H. Howell—1; E. W. Hodges—1; C. O. Ogden—1; G. D. Palmer—1; J. H. Lackey—1; John Thomson—1; J. W. Hart—1; L. D. McKinney—1; Mrs. F. D. Nichols—1; Houston Martin—1; Aubrey Wright—1; Paul B. Carter—1; Gayland Osburn—1; Mrs. Bertha Wiseley—1; Ferd Roberson—1; John Sharp—1; Mrs. Elizabeth Clawson—1; C. C. Kessinger—1; Mrs. W. E. Stroud—1; Mrs. Cora Campbell—1; Joseph E. Miller—1; Total—65.

BOOKS

In this issue of the paper, we are running the final article by Brother Ervin Waters on "The Communion," which should immediately be in the hands of our printers, the Laycook Printing Co., Jackson, Tenn., who have agreed to put it in tract form for us. We should be able to quote you prices in the next issue.

Relative to the book of sermons, we have been expecting daily word from the printers that it is ready for delivery, but as we go to press we have no word. We are just as anxious as any of you readers, but there seems little we can do to hurry the job, but we are trying.

Our preaching brethren, who are to have a sermon in the book, should remember that their news cuts, too, are in the hands of the printer and that we can not return them until the book is off the press.

We still have a good supply of song books, "Favorite Spiritual Songs," compiled by the OPA force, and we think they are just what the name suggests. The price is very reasonable—35c per copy; \$1.00 for 3 copies; \$3.75 per dozen; \$13.50 per 50; \$26.00 per 100; postage prepaid by us.

Send all orders to either the publisher or to Clovis T. Cook, Route 2, Lebanon, Missouri.

—Homer L. King, Gen. Del.,
Fresno, California.

MISSOURI MISSION WORK

By C. W. Van Stavern

We have no reports from the field at this time, but Brother Cook is to start in the very near future.

We received the following contributions to the mission fund during the month of February:

Mountain Home, near Crane, Mo.	\$ 10.00
Clio, near Cassville, Mo.	10.00
Lebanon, Missouri	10.00
Amount carried over	580.42
Total	\$610.42

We urge all congregations or individual Christians in Missouri to cooperate in the mission work by either sending directly to the preacher in the field or to the mission fund above.

Lebanon, Missouri.

LISTENING TO CHRIST

"Why call ye me Lord, Lord, and do not what I say?" (Luke 6:46). Exactly, is the same thing happening at this day. People call on the Lord in prayer, and ask His blessings on things that THEY KNOW Jesus never asked them to do. Yea, forbid them doing.

This text opens up a great field of thought that it would take a whole volume to contain, but I hope to get the gist of it in a short article. I do abominate pages on a subject that might be put on one page.

What is the matter? The want of FAITH. It is easy for a person to work out anything that is of faith. We all know that. Who is to blame? (1) The parents. If they had given a little time every day to teaching them to obey them and

God, all would be well. (2) The preacher. He says, "put your children in Sunday school. Where did he get SUNDAY SCHOOL? Where he got many other things. From the Denominations. We will not discuss it here but would be glad to at another time.

The FACT is, there are not many preachers who know what faith is, (looking at their practice). "Show me thy faith without thy works and I will show thee my faith by my works. A few examples, use of, beer, whiskey, tobacco, and other poisons.

"Know ye not that your body is the temple of God?" You quote the balance. What is Faith? Read Heb. 11:7,8, and follow Noah and Abraham. Jesus says, "Ye say and do not." You hear a preacher very eloquently put forth "his effort" on the Lord's Supper, "Do what the Lord says." Turn around and do exactly the opposite.

Christ said: "Go teach." YOU say: "Come teach." Any difference?

Christ said: "Ordain elders, deacons, and evangelists." The Preachers say: "That is out of date, don't do it." Christ used ONE loaf for ONE body and ONE cup for one life given. YOU say: "Take as many loaves as you want, and a hundred cups if you need them." Any difference?

Christ said: "I suffer not a woman to teach." YOU say: "Suffer all to teach, the more the better." Any DIFFERENCE?

You say: "Why, I'd be ashamed to stand at the Lord's table with ONE little cup in my hand and ask ALL the Christians to drink out of it." In Mark 8:38, Jesus says: "Whosoever shall be ashamed of me and my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father and His holy angels." God forbid, that I should ever be among the number that say in action, if not words, "Jesus and His Apostles lived in a slow age. WE live in the TWENTIETH CENTURY, and our religion must suit the age." YES, yes, of course.

"He that is of God heareth God's words, ye therefore hear not because ye are not of God" (John 8:47). "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

"If ye love me ye WILL keep my commandments" (John 14:15). "He that hath my commandments and keepeth them, he it is that loveth me." (Jno. 14:21). Can you love Him and REJECT HIS TEACHING? Brethren, I must soon pass on, but, O, how sad to see the Church in such a HORRIBLE condition! Turn to God.

—E. A. Lowry.

OBSERVATIONS

We find recorded in Mark 16:15, where Christ told his apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." I believe the "world" here mentioned is any place where unbaptized people are found or the outer courts,

as only baptized are found in the inner court. I sometimes wonder if our preaching brethren are fulfilling their part of that command. Of course, they are, when they are going from place to place establishing and setting in order new congregations. But, when they are called for a series of meetings in a well established congregation, do they go into the "world" where the Lord directed? I say, they do not, that is, with a great many of them. Why? A congregation called a preacher for a two weeks meeting, and the first night a fair crowd heard him. The next day he spent the time with Bro. Jones, and at 7:45 he delivered his 45 minute discourse. The next day, he was in the home of Bro. Jackson. In his two weeks stay he never visited as much as one home except the two mentioned. Did he comply with the command? Did he go into the "world" by going into these Christian homes? Consequently, time and money were wasted, and he left a disappointed congregation all because he failed to go where the Lord said go.

Why do we sit with folded hands when there is so much to do and so few to do it? Is it not time we arouse from our slumber and take a serious look at the denominations? Do we ever stop and think where their most effective work is done? Ask, and you will find it is done in the homes and not in the pulpit.

In West Plains, Mo., not too many years ago, the Christian Church had a membership of about sixty and lots of good preaching for a good many years, but they had no additions. Finally, they employed a man by the name of "Petters," and he began his work from house to house, visiting and inviting people out to hear him. He did as all good farmers do, prepared the soil to receive the seed. He sowed and his harvest was over two hundred additions. He said, "one month of house to house work will accomplish more than one year in the pulpit," and he proved it.

By the same method, the church at Pomona, Mo., more then doubled its membership in a short time. Those two men realized that every sinner baptized made the world that much smaller also the truthfulness of Christ's words in saying, "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). Why be contented with a 45 or 60 minute discourse once every 24 hours? The Apostle Paul said, "be instant in season, out of season." Do we obey that command?

The harvest is great; the laborers are few, so if the harvest is ever to be gathered, the laborers must do more work. May God speed the day, when we all will realize just how much of our time is exhausted. While not in the pulpit, let us do as the Psalmist said, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

—Lucian C. Cage.

"I believe in God, and trust myself in His hands."—James A. Garfield.

From The Fields

F. R. Roberson (colored), Rte. 2, Box 58, Lawrenceburg, Tenn., Feb. 28.—I am glad to report that we are still working for the Lord in His appointed way. Although few in number, we rejoice that we take the Bible as our guide. We worship in a private home each Lord's day.

Howard Nunnally, Box 340, Bedford, Virginia, Feb. 20.—I want to thank the brethren for the contributions, which I appreciated very much. I really do enjoy the OPA and wish it were a weekly. I extend my regards to the brethren in Los Angeles, Calif. My prayers are for the work in Calif., and elsewhere.

Howard W. King, Box 670, Marion, Virginia, March 10.—The C. P. S. unit here may be leaving in the near future, if we are unable to get some improvements in the care of the patients in the hospital, which we have submitted. We trust the war will be over before too long.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., March 18.—Brother Ray Asplin, of Oklahoma City, was with us last Lord's day. Bro. Clarence Kessinger is to be with us April 4 and 5. We hope to have the basement of our church building completed by July 1, which we shall use for a place to worship until the building is completed.

Paul Nichols, 849 Wilcox, Hollywood 38, Calif., March 7.—The mission meeting at Livingston is very encouraging, with ten baptized and five restored to date; others are expected. This is the third week, but we are still having results. A former S. S. teacher took his stand with us last night. I would enjoy Bro. King's meeting at my home congregation, but am unable to be there.

J. N. French, C. P. S. No. 33 S, New Raymer, Colo., March 2.—I want to thank the brethren who have made possible our stay here. I would like to know if there is a C. P. S. unit close to any of the loyal congregations. If so, I would appreciate it if you will let me know at the above address. Brethren, keep up the good work, and don't forget to pray for us.

T. R. Chappell, 48 East 19 St., San Angelo, Texas, March 13.—I have bought a home in the above place, near the Lake View congregation. I hope to give all my time to preaching now, the Lord willing. I have two or three meetings booked already for next summer. If the brethren want me, I am ready to get into the work. (Note: I hope the brethren will call Bro. Chappell for their meetings. He is a fine Christian boy and a good preacher. H. L. K.)

C. D. Palmer, Rte. 2, Kinston, Alabama, Feb. 22.—I had a nice trip into Texas and Oklahoma, preaching at Lubbock, Texas, and at Ardmore, Oklahoma, where I met Bro. Tom E. Smith and family, also Bro. and Sister Hugh Milner and others. Since coming home, I have preached at Lowery, Early, Pansy, all in Ala. I preached at Colquitt, Ga., with Bro. Reynolds. I visited Sweet Gum, Fla., recently.

Ben Frentrup, Box 572, Ft. Collins, Colo., March 14.—We continue to worship our Lord on the appointed day in the appointed way. We are striving to live lives that are true examples of the believer in word, conversation, chairity, faith, spirit, purity, and love. We would like to have some of our brethren visit us. We need preaching as much as other congregations. We received the contributions for this month, and we express our deep appreciation for their kind remembrance.

Abe Young (colored), Rte. 2, Box 213, Hallsville, Texas, March 8. — The church at Ash Springs, here, is doing some fine work for the Master. We are at peace among ourselves. While I have been under the doctor's care for several months, I am much improved now, and I hope to be strong enough to do much work for the Lord this year. I ask the prayers of all the faithful ones.

R. B. Roden, 505 N. Marshall St., Midwest City, Br. No. 10, Oklahoma City, Okla., March 1.—The church in Oklahoma City is still getting along fine. The church at Sentinel is doing very nicely. They planned to meet in their new church building last Lord's day for the first time. I am very thankful for the accomplishment of my home congregation. I visit them once each month over Lord's day, preaching for them. Pray for me.

Tom E. Smith, Healdton, Oklahoma, March 16.—I was with the good brethren at the Carter Church, near Davidson, Okla., Feb. 25. This is another congregation that is to be commended for their zeal and Christian activity. Not only are they letting their light shine in their own community, but they are letting it shine abroad. I would like to see more of the congregations manifest an interest outside of their own community.

Clovis T. Cook, Lebanon, Mo., March 12.—Since my last report I have preached at Mt. Home, Feb. 4th, Cross Hollows, to a very large crowd, Feb. 11th, Lebanon, Feb. 25th, and Sunny Side, March 4th. These congregations are all in the state of Missouri. The latter place is a new congregation established March 4th. We started this congregation with nine members and good prospects for many others. Yesterday (March 11th), we had a fine crowd at the night service. Bro. Clarence Kessinger and family, have been visiting in our home the past week. The mission work in Missouri, gets off to a good start with a congregation established the first Lord's Day spent in the work. Let us pray and work that much, lasting good will be the result of our labors.

A. E. Cogburn, Route 1, De Leon, Texas, March 7.—We have recently wired our church house for electric lights, and we put in new seats, which is quite an improvement over the old. Brother Broseh preached for us last Lord's day. His subject was "The Establishment of The Kingdom." He made a very fine talk, and it was instructive to all present. We appreciate Bro. Broseh very much. I am enclosing five dollars for the boys in the camps.

Geo. Rozzell, 1520 NW 46th St., Oklahoma City, Okla., Feb. 26.—We had a very nice crowd last Lord's day. Brother Fred Kirbo was with us, and he gave us a good lesson on "The Ark And The Church," which was instructive and profitable. The church here is sending a check for the boys in the camps. I am sorry we have not been able to do more. Pray for us that we may continue to grow in the knowledge of the truth and prosper in the Lord.

Gayland L. Osburn, 1428 E. California Ave., Glendale 6, Calif., March 13—Feb. 18, I visited the Pomona, Calif., church and preached at the evening services. I assisted in the worship at Montebello, Calif., Feb. 25, and heard Bro. Thomas preach that night. I am now enjoying Bro. Homer King's meeting at my home congregation in Los Angeles. The Lord willing, I will visit Monrovia, Calif., next Lord's Day.

Houston Martin, Camp No. 135, Germfask, Mich., Feb. 26.—There are now three boys of the Church of Christ—Batsell Moore, Philip Teague, and myself. We have the worship each Lord's day in the camp at 3:00 p. m. Should any of the brethren be passing this way, they are invited to stop by with us on Lord's day or any day of the week. I am enclosing a sub. to the OPA for my mother, in Alabama. Best wishes for a profitable year.

Carl N. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., March 19.—Brother Homer L. King has just closed a very successful meeting at the Siskiyou St. Church of Christ, in Los Angeles, Calif. Visible results were 4 baptized and 1 restored, and the church was built up in every way by the good preaching, which was enjoyed by all. The mission work in this state is getting off to a good start. Much good has already been accomplished, and another congregation has been established. The preachers are all at work in various fields in unity and a spirit of cooperation.

Clarence C. Snodgrass, Tuscola, Texas, March 12.—Due to things over which I have no control, I have been out of the field for sometime, laboring with my hands to pay some debts, contracted while I was sick. The Brethren at Eola, Texas, sent me \$25.00, for which we are thankful. I have been preaching some over the week-ends. I am to be in a meeting at Dougherty, Okla., in June, and at Sulphur this year again. Anyone desiring my services may write me as above. Pray for us in our feeble efforts.

Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., Feb. 21.—I arrived home from an extended visit in Missouri, the 6th inst. I enjoyed my stay in Missouri very much, visiting many of the brethren in the Lees Summit community, and preaching there and at other points in the state. The cause there seemed to be prospering. We are getting along very well in Mississippi, it seems. I extend my best regards to all the faithful brethren everywhere.

John Thomson, 2738 179th St., Lansing, Ill., Feb. 26.—We were pleased to have Brother E. H. Miller, of La Grange, Ga., with us at the church, that meets at 5840 Homan Ave., Hammond, Indiana. Brother Miller preached a fine sermon, and we think he is a fine Christian man. The church in Hammond is satisfied with one cup (drinking vessel), but we will not enter into any contention with other congregations that use cups. If any brethren are living near us or passing this way, they will find a welcome with the faithful congregation above mentioned.

James R. Stewart, 1304 So. 33rd St., Temple, Texas, March 12.—We are in the second week of our meeting with the brethren in Huntington, W. Va. The attendance has been light due to flood waters, but we hope it will be better. The brethren have a nice new church building, and the prospects for growth are good. Bro. Leonard has made a real sacrifice here. My next will be a meeting in Spring Hill, then to Pa. for some work; then back to Texas. Pray for me and the work.

Clarence Kessinger, Gen. Del., Ada, Oklahoma, March 14.—February 18, I preached at Ada, morning service, and attended the mission meeting at Sulphur in the afternoon. Feb. 25, I preached at Davis, and March 4, I was at Ada. I recently visited the brethren in the Lees Summit and Lebanon congregations (Missouri), preaching at both congregations. I enjoyed visiting in the homes of Brethren Gay and Cook very much. I remained in Missouri for about six days. Pray for us, brethren.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., March 14.—Bro. Paul Nichols and I held a mission meeting in Whitmer School, 4 miles south of Livingston, Calif., Feb. 19.—March 11, with ten baptized and ten restored. We only knew of one or two sisters when we went there. We established a congregation with nine male members. This is a new field for us and we intend to press forward. The new congregation will put one half of their future contributions directly into the evangelistic work. How can the cause keep from growing when such congregations are established upon the Rock? We intend to begin a mission meeting in Merced, April 1, only 14 miles from the new congregation. The Lord willing, I will start a meeting at Corcoran, March 18. "Doors of utterance" are being opened to us. If we preachers will only work to sow unity and not discord, future successes could surpass our fond-set hopes.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., March 12.—We rejoice here that we have been able to pay off the debt against our new church building. We began our meeting March 4, with Bro. James R. Stewart doing the preaching. He is a good teacher and is liked by all. We were glad to have the brethren, from Spring Hill with us last Lord's day night, which aided in the singing and otherwise, which we appreciated very much.

Homer A. Gay, Rte. 2, Lebanon, Missouri, March 15.—I have recently preached at Mountain Home, near Galena, Missouri, also at Richland and at Lebanon. I am visiting all the small congregations that I can, in order to strengthen them what I can. We were pleased to have Bro. C. C. Kessinger and family, of Ada, Okla., with us last week. Bro. Kessinger preached in Lebanon on Lord's day and at Lees Summit that night. He certainly has improved since I last heard him. I believe the cause in the Ozarks is progressing. We are glad to have Bro. Claude King and family move back with us this month. We wonder if the preachers got too thick for him in California. We need more congregations to support more preachers in more places.

M. J. Buffington, Gen. Del., Houston, Texas, March 12.—Since my last report, I have closed a good meeting with the Burnett St. Church, in San Antonio. The results were one baptized, one restored, and one confessed faults. The church seemed to be strengthened very much. I am now laboring with the faithful few in Houston, Texas, where I plan to do mission work in and around Houston until July 1, after which I am to hold a meeting at Marlow, Texas. Then to Indiana and Pennsylvania for some mission work. The church in Houston has decided to support the boys in C. P. S., for which I am very thankful. Let us not fail to "proclaim all the council of God" and let us "keep back nothing that is profitable" (Acts 20:20). I have held some profitable meetings already this year.

Homer L. King, Gen. Del., Fresno, Calif., March 19.—The meeting at Sanger closed the last day of February. Visible results were 2 baptized and 2 restored and the church seemed to take on new life. They have promised to move the building to a more suitable location. In addition to the visiting preachers mentioned in a former report, Bro. Paul Nichols was with us one night. We began a series of meetings at the Siskiyou St., Los Angeles, Church, March 4, continuing over three Lord's days. The visible results were 4 baptized and 1 restored. The attendance and interest were good, especially the last week. The church seems much strengthened and unified as a result of the efforts of all. Preaching brethren in attendance one or more services were Gayland Osborn, Ray Nichols, Robert Rose, Ralph Mustard, Chester King, and a Bro. Logan and his son. The Montebello brethren cooperated in a very nice way, also some from Monrovia and Pomona. I certainly enjoyed the meeting the association,

hospitality, and cooperation of so many good brethren. I am fully convinced that some of God's very best people on earth reside in Southern California. They do not merely talk Christianity, they do it! I certainly appreciate the way the brethren here go to the rescue of those who are sick or in trouble. I go to Fresno to begin next Lord's day and continue for about 30 days. Write me there as above. Pray for me and mine.

Barney D. Welch, 136 So. 25th St., March 17.—Since my last report I have been visiting congregations in several states. After leaving the CPS camp in Fort Collins, Colo. I preached at Delta, Colo., where a few fine brethren are meeting. From Delta, I went to Marysville, Calif., and on down through the state of Calif., visiting almost every congregation. This was a trip I shall long remember. The Brethren treated me royal, financially and other ways. Since returning to the good state of Texas, I have visited several congregations and also spent some time resting during the cold bleak days of winter. I rejoice exceedingly after learning by personal experience that the congregations almost as a whole are ready for the truth on any Bible subject, especially such subjects as might threaten the cause we so dearly love. I fear that there are a few who do not as yet realize that the "green light" was turned on at Jerusalem on the day of Pentecost and are hesitating to teach or have taught certain questions. May the Lord richly bless those whose ears are open for the truths of the Bible.

H. C. Thomas, East Palestine, Ohio, March 19.—Recently I made a trip to California, and I received a pleasant surprise. In addition to the beautiful country and fine climate, I was deeply impressed with the faith and zeal of the loyal churches in that state, who are working for the Lord in truth. I enjoyed the hospitality in the homes of Brethren Carl N. Nichols, of Hollywood, and Otis Osburn, of Glendale. They are fine brethren and have excellent families. I was at the Siskiyou St. Church for night services Feb. 23 and the morning worship the 25th, when I heard Bro. Chester King deliver a short discourse, being time of worship three took part in the lessons. As Bro. Claude King and family were leaving that afternoon, several of us went there for lunch that day. In the afternoon we attended a singing at Monrovia where a large crowd had assembled. These brethren know how to sing and can do it. I never saw so many song leaders in one place before, yet some of their best leaders were not there. If Heaven is no more than the people of God assembled together, away from sin, that will be Heaven enough for me; but we know it will be much more than that. The brethren took food for all day, and we ate supper at Siskiyou before going to Montebello for night services, where by request I spoke to a large and attentive audience. These brethren have all-day meetings three Lord's days each month the year around. 23 congregations are really at work in that state. I had never met any of these brethren, but Bro. Homer L. King who was in a meeting in the northern part, but I en-

joyed being with them very much. The church in California has a bright future. I hope it will be my pleasure to meet these brethren again and many more like them. Since returning home, I have preached at Killbuck, Ohio, and at Greenville, Pa. I am sending a number of subs. to the OPA.

NOT TO LEAVE THE OTHER UNDONE

(Matt. 23:23)

"Judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23). When Christ spoke these words, he was rebuking the Pharisees, for they were obeying those matters of the law that were least and were omitting the weightier matters of the Old Testament Law. Because Christ spoke of the old law does not mean there is no lesson here for us, for there is a lesson in this scripture which we should apply to our lives. Let us find the lesson that Christ has given us: we should not obey just part or most of the commandments we have been given, neither should we obey some strictly and others haphazardly, but we should strive for perfection on all points of Christianity.

We should have faith, hope, and love. When we are gathered together upon the first day of the week, we should teach one at a time to an undivided assembly, partake of the Lord's Supper, scripturally, pray, give according as we have prospered, and sing spiritual songs. Also, we should not forsake the assembling of ourselves together. If we have done these things, that is fine. These are only our duty, but have we left some other things undone?

"Obey them that have the rule over you, and submit yourselves" (Heb. 13:17), and "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God" (1 Pet. 2:13-16). We are to obey the rulers of this land, but not when they tell us to do things that are against God's law, for we find in Acts 5:29, "We ought to obey God rather than men." We are told to submit ourselves to every ordinance of man. Submit, in this case means obedience. When we are told to obey every ordinance of man, this does not mean to obey just the ones we want to or most of them, neither does it mean for us to disobey those ordinances we believe we can disobey without being punished, but it means for us to be obedient to all the laws and ordinances that our government places upon us that are in harmony with God's word.

Again we find "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers

are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing" (Rom. 13:1-6). The powers that are over us "are ordained of God," so if we disobey our government, we disobey "the ordinance of God." One who wilfully ignores those laws that are in harmony with the Bible shall receive to himself "damnation" as we have read in the Scripture before. We are not to be obedient unto this government only because of the punishment they render those who stand unjustified before them, "but also for conscience sake." Is our conscience clear?

We have traffic laws that govern us, and we should obey them, not only because there are policemen to enforce these laws, but because they are for our safety, and in so doing we obey our God. It seems as though some people do not realize that when they violate a traffic law, they are violating a divine law also. When we have knowledge of these laws, let us obey them. This war has brought rationing books and rationing regulations. Do we ignore the rules of rationing that our government has made? If we do, with the knowledge of the word of God on this subject, we ignore God's law also. There are also other laws such as those which pertain to hunting and fishing. Do we try to obey all of these laws as a Christian should?

Some will say, "I don't see any harm in doing this," or "The government has no right to regulate this," but these kind of statements do not change the word of God. The Sunday School brethren say they see no harm in the Sunday School, but that does not change the truth. We should obey the laws of our government because it is the will of God as we have read before in 1 Pet. 2:15, "for so is the will of God." Now, the question comes to us: Are we going to do the will of God?

I have made mistakes in my life along this line before, but I am now determined not to make those mistakes again. Brethren, let us go on unto perfection obeying the weightier matters of the law of liberty and "not leave the other undone."
—Gayland Osburn.

A CONVERSATION WITH DEATH

Man: What strange thing is this I see, with icy hands taking hold of me?

Death: I am Death, that comes to all. Hast thou not known that I would call?

Man: Death, O Death, how can this be, that I must come and go with thee? Death, O death, I'm not prepared for eternity. O Death, I say, if this be true, please give me time to reason with you.

Death: I gave you time, and thus you saw, me close the eyes, and lock the jaw.

Man: Now Death, O Death, please let me see, if Christ has turned His back on me.

Death: When you were called and asked to bow, you would not heed, you're too late now. I'll fix your feet so you can't walk, I'll fix your jaw so you can't talk, I'll close your eyes so you can't see—this very hour. You'll go with me.

Man: Now Death, I beg, if some one pray, can I this call and charge repay?

Death: How oft you've heard men pray and preach, the light of hope is out of reach.

Man: Now, Death, would you regard my age, and please not take me in this stage? My wealth is all at your command. If you'll just remove your icy hand.

Death: The old, the young, the rich, and poor, they all alike go with me o'er. No land I'll take, no precious gold, I am now the Captain of your soul.

Man: Now Death, I pray, just give me time, to change my heart, and fix my mind.

Death: Your heart is fixed, and you are bound, I have the Shackles to drag you down.

Man: O Death, how you are treating me! My eyes are closed, and I can't see. You've stretched my limbs, and I am cold, you're rolling my body from my soul.

Death: Yes, I have come to get thy soul, tho thou be young, or thou be old. All flesh returns to ashes crust, Earth to earth, and dust to dust. You've heard God's people sing and pray; you would not heed, but turned away. Refused your hand, bent not your knee: Now you must come and go with me.

Man: Too late, too late! to all farewell, My doom is sealed, My sentence Hell. To Heaven's way, O people turn. My soul in Hell must ever burn.

(Selected by Homer A. Gay)

CAN WE SEE ALIKE?

"He that believeth and is baptized shall be saved" (Mark 16:16). "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God" (Mark 14:25). There are many Christians who will take Christ's words in the first above Scripture, and most all admit it teaches baptism for the remission of sins—no confusion, but Mark 14:25 causes much confusion, for some preachers teach Christ meant strong fermented grape wine when he used the words "fruit of the vine."

Some sectarians say Jesus did not mean baptism is for the remission of alien sinners' past sins. Many preachers of the Church of Christ have debated on the design of baptism. When confusion and disputes come on Mark 16:16, these preachers will use the Greek word (eis) which means "in order to" or "for" the remission of sins. The ordinary church member of the Church of Christ will not complain about the Greek our learned preachers use in debates with any sectarians, but when arguments come up about Mark 14:25, some of our preachers use the Greek word, "geuema,"

which means "product of the vine," "Juice of the grape." Some of the brethren will complain and say, "We do not know Greek; the Bible explains the Lord's Supper." If we do not understand the Greek on Matt. 26:29, it is also certain we do not understand the Greek used on Mark 16:16. Why is it, brethren, you refuse Greek on Mark 14:25 and Matt. 26:29? Did not Jesus use words plain enough to be understood? If we can understand the drink element without Greek, we can also understand Mark 16:16 and Acts 2:38 without Greek.

Christ prayed that we be one (John 17:21). You should admit the Lord said, "fruit of the vine," just as he said, "believe and be baptized" (Mark 16:16). Why will preachers who use Greek against a sectarian preacher object when Greek is used against them? Do we know more about Greek when it is used against sectarians? Why can not we use it against false brethren just as we do against the sects?

May God help us to see.

—Jim A. Canfield (colored)

SAVED IN THE CHURCH

Nearly everyone admits that they belong to a church, but they do not know whether they will be saved or not. Nor do they know how they got into their church. It would help them to know that Christ purchased the "church" with his own blood (Acts 20:28); and that it would be impossible to be saved out side of the body of Christ (Eph. 5:23). The Scriptures affirm the fact that the body of Christ and His church are one and the same (Col. 1:24). Therefore, we learn by these verses that it is impossible to be saved outside of the church.

After one becomes a member of the church through baptism and the pre-requisite steps, he is then made a new creature, and old things have passed away (2 Cor. 5:17). He does not walk the old paths of sin any more, but he takes up his cross and follows Christ in "newness of life" (Rom. 6:4).

Today we have some that say they can be saved out-side of the church. This reminds me of when I was a little boy. I had a friend whose father died. He went to the telegraph office to send a message to his brother, but because of some object on the line the message did not get through. In checking the line a dead cat was found. Before any message could be sent the dead cat had to be removed. Some of our religious friends, instead of being baptized, were sprinkled. This is contrary to the teaching of the Bible and in a sense is "a dead cat on the line." Others were voted into the church, more "dead cats." More of our friends say they have prayed through — "dead cats." (Of course all dead cats must be removed.)

When Christ told Thomas what to do to be saved, he said, "I am the way, the truth, and the life: no man cometh unto the father, but by me" (Jno. 14:6). We note, "the way" meaning, "one way," and the truth meaning, "one truth." Also, notice that "life" is connected with the way. If

you were going to take a trip to a city, you would take the safest way because your life would be involved. Surely, we want to choose the safest way for our soul's salvation, because eternal life is involved, and Christ's way is the only way.

Another example of what to do to be saved is that of the jailer, in Acts 16:32. He heard the Word of God, and he believed on Christ (Acts 16:31). It is clearly inferred that he repented (Acts 16:29). The Scriptures imply that he confessed Christ (Rom. 10:9-10). Last of all he was baptized the same hour of the night (Acts 16:23). Unless you have complied with these five steps, you are not a member of the true church ("dead cats on the line").

Let us remember that when Noah built his ark, all that were in the ark were saved. Those that were on the out side were not. The same is true with the church. Those who are in the church are saved, and those who are not are condemned. No wonder John said in Revelation, "Blessed are the dead who die in the Lord."

My advice to all is that they study their Bibles and obey its teachings. You are sure to find the narrow way where there are but a few.

—David Gorden (colored)

QUESTIONS

Was the meeting, John 20:19, after sunset?—J. S. B. No. Let us see: The Sabbath ended at sunset. Then the first day of the week began, and ended at the next sunset. That Jesus died about 3 o'clock in the afternoon, and was buried that evening (opsias, Mt. 27:57) before sunset (when the Sabbath began) on the day before the Sabbath, is made evident by reading Mt. 27:45 to 66; Mk. 15:33 to 47; Lk. 23:44 to 56, and Jno. 19:30 to 42. That he arose on the first day of the week before sunrise, is seen by reading Mt. 28:1 to 6; Mk. 16:1 to 9; Lk. 24:1 to 3, and Jno. 20:1 and 2. (He was not in the tomb at sunrise.)

And the same day at evening (opsias, Jno. 20:19), that is, before sunset (when the second day of the week began), this meeting, Jno. 20:19, was held, it "being the first day of the week." "Evening" (Mt. 27:57; Jno. 20:19) was before sunset.

Is Acts 20:11 a mention of the Lord's supper?—E. O. E. Ans.—There is ground here for dispute, and the critics are about equally divided. And there is no evidence that I know of that shows the Christians in apostolic times recognized the day as beginning at midnight and closing at the next midnight. That the daylight part of the day that follows the daylight part of the 7th day of the week is the first day of the week, is not now and never has been in dispute as being the 1st day of the week, so far as I know. And unless it can be determined beyond question that the record in Acts 20:11 was the communion, I can see how the church there could have communed the 1st day of the week in the daytime, and continued their meeting right on after sunset (when the 1st day ended) for Paul's "preaching," after which they broke up, and he left Monday morning. He certainly would need something to eat about

midnight, and v. 11 seems to fit the need. Or they could have met after sunset, when the first day of the week began, and have communed either before midnight or before day, and Paul could have departed, it being "the next morning" (Goodspeed tr.), as Luke says in v. 7. But the daylight part of the day after the 7th day is, beyond dispute, the first day of the week, as when they met in Jno. 20:19 and Acts 2:1, 2, 14, 15.

—H. C. Harper.

PROVERBS 11:1-12

A false balance is an abomination to Jehovah; But a just weight is his delight.

When pride cometh, then cometh shame; But with the lowly is wisdom.

The integrity of the upright shall guide them; But the perverseness of the treacherous shall destroy them.

Riches profit not in the day of wrath; But righteousness delivereth from death.

The righteousness of the perfect shall direct his way;

But the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them;

But the treacherous shall be taken in their own iniquity.

When a wicked man dieth, his expectation shall perish;

And the hope of iniquity perisheth. The righteous is delivered out of trouble;

And the wicked cometh in his stead.

With his mouth the godless man destroyeth his neighbor;

But through knowledge shall the righteous be delivered.

When it goeth well with the righteous, the city rejoiceth;

And when the wicked perish, there is shouting. By the blessing of the upright the city is exalted;

But it is overthrown by the mouth of the wicked. He that despiseth his neighbor is void of wisdom;

But a man of understanding holdeth his peace.

FROM TIME INTO ETERNITY

An actor is upon the stage. He has been perfectly successful; the audience has been thoroughly delighted, and now, as the climax is reached, the excitement is intense. Impersonating Satan—the destroyer, he seizes one of the other actors as his prey, and is about to hurry away with him, when he pauses, hesitates, stumbles, falls, and is carried from the stage a-corpse. Reader, would you like to die thus?

A servant of Christ is reading Phillippians 4 to his congregation. Long and faithfully he has labored for his Master. "Rejoice in the Lord alway, and again I say, Rejoice," he reads. With this as a parting message upon his lips, he sinks before them, and departs to be with Christ, which is far better.

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

OLD PATHS ADVOCATE

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

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

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THE HOME

By Paul O. Nichols

In the world there exist but two institutions by divine right. One was given to promote happiness on earth, and the other, joy and peace eternally. The oldest of the two, the home, originated with the first couple in the world, Adam and Eve; the place was the garden of Eden (Gen. 2:18-24). The other, which is the church, was purposed eternally by God (Eph. 3:10, 11), purchased by Christ (Acts 20:28), and set to work by the Apostles on the first Pentecost after the death of the Savior (Acts 2).

Both of these institutions are magnificently beautiful. In fact, all other beauty pales into dim exclusion and insignificance, when compared with them.

Many homes have been wrecked on the perilous shoals of ruin and despair, through carelessness and thoughtlessness of its members. Only with the foundation of divine sanctity can there be exemplified in a home the glorious grandeur intended it by the Creator. If each member of every home would realize and discharge his duty, how much anxiety, sorrow, and shame would be avoided, and what a blessing would be effectuated!

The Husband

(1) "The husband is the head of the wife" (Eph. 5:23). The word "head" comes from the Greek "kephale," meaning "chief, master" (Thayer's Lex. P. 345). And although this position is given into his hands, it is not to be abused by him, for notice the other duties that have been imposed on him.

(2) "Husbands, love your wives" (Eph. 5:25). How much are they supposed to love them? "Even as Christ also loved the church (His wife), and gave himself for it." The man who fails in this, fails as a scriptural husband. "So ought men to love their wives as their own bodies" (Eph. 5:28).

(3) "Be not bitter against (wives)" (Col. 3:19).

(4) "Let the husband render unto the wife due benevolence" (1 Cor. 7:3).

(5) "Let not the husband put away his wife" (1 Cor. 7:11), "except it be for fornication" Matt. 19:9).

The Wife

(1) "Love their husbands" (Tit. 2:4). The rest of the duties come much easier if this first is obeyed.

(2) "Submit yourselves to your own husbands" (Col. 3:18; Eph. 5:22).

(3) "Ye wives be in subjection to your own husbands" (1 Pet. 3:1; Eph. 5:24). This command includes subjection to unbelieving husbands, "that if any obey not the word, they may without the word be won by the conversation of the wives."

(4) "Obedient to their own husbands" (Tit. 2:5). The Christian husband is not likely to tell his wife to do something that she should not. However, if he should ask her to do something wrong, she must remember that her first duty is to God. "We ought to obey God rather than men" (Acts 5:29).

(5) "Reverence her husband" (Eph. 5:33). This simply means to respect him. Be sure when you choose a companion that he is a man that merits your respect.

(6) "Render due benevolence unto her husband" (1 Cor. 7:3). Benevolence is "considerate kindness" (Webster).

(7) "Bear children," which is one of the fundamental purposes of marriage (1 Tim. 5:14).

(8) "Love their children" (Tit. 2:4).

(9) "Keepers at home," "guide the house" (Tit. 2:5; 1 Tim. 5:14).

Fathers

(1) "Provide for his own house" (1 Tim. 5:8).

(2) "Bring up children in the nurture and admonition of the Lord" (Eph. 6:4). Solomon, a man of God, and one of the wisest who ever lived, said, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). This training includes teaching of children to "obey and honor their parents" (Eph. 6:1, 2). (The life of the parents should be meritorious of obedience and honor).

Aged Women

(1) "Be in behavior as becometh holiness" (Tit. 2:3).

(2) "Not false accusers" (Tit. 2:3).

(3) "Not given to much wine" (Tit. 2:3). (They even had trouble with women drinking in those days).

(4) "Teachers of good things; That they may teach the young women" (Tit. 2:3, 4).

Conclusion

With the foregoing before us we can better realize what a scriptural home really is. It is the place where the flame of domestic devotion is kindled by fervent love, where kind words are

spoken often, and phrases of appreciation are heard frequently. It is a place where the Word of God does more than merely adorn the library table.

The father is the head of this institution. The mother is the queen—a most noble occupancy. The husband is rightfully the head, and the wife has a position that no one else can fill. She is the one to whom the children look for tender care and radiant love. The one to whom the father looks for consolation and assistance in living the Christian life. "Whoso findeth a wife findeth a good thing" (Prov. 18:22). (It is one thing to find and marry a woman and another thing to find a wife). That home that is deprived of a woman's touch lacks one of the greatest contributing factors to earthly happiness.

How necessary it is for Christians to marry Christians; that each may unswervingly do his duty to the other with the least possible amount of friction, that they may provide a place for their children with a Christian atmosphere from which they loathe to leave and to which they long to come back.

What a beautiful picture to see a family group gathered together at the close of day, reading from the beautiful pages of Holy Writ, and before retiring sending their heart-felt thanks and praises on the wings of prayer to the portals of immortal splendor. Do you think that anyone would want to leave such a place to go out into sin and despair? Do you suppose that anyone would despise coming back to such a place of peace, happiness, and harmony?

May God help us to know and to do our duties as members of the home, that we may not only keep that institution pure, but also the church that we may live in happiness forever on the shores of eternal bliss.

CONCERNING THE EARLY CHURCH

By A. Campbell

All antiquity concurs in evincing that for the three first centuries all the churches broke bread once a week. Pliny, in his Epistles, book 10th; Justin Martyr, in his Second Apology for the Christians; and Tertullian, De Ora. p. 135, testify that it was the universal practice in all the weekly assemblies of the brethren, after they had prayed and sang praises—"then bread and wine being brought to the chief brother, he takes it and offers praise and thanksgiving to the Father, in the name of the Son and the Holy Spirit. After Prayer and thanksgiving the whole assembly says, Amen. When thanksgiving is ended by the chief guide, and the consent of the whole people, the deacons (as we call them) give to every one present part of the bread and wine, over which thanks are given."—Erskine's Dissertation, p. 271.—Christian Baptist, p. 195.

I shall close these remarks with an extract from one of the best fragments of antiquity yet extant, which was first published when Christians were under the persecutions of Pagan Rome. It is from an apology of one of the first bishops, which being addressed to a Roman emperor, shows the

order of the Christian church before it was greatly corrupted. It is equally interesting as respects the weekly contribution. Justin Martyr's Second Apology, page 96.—"On Sunday all Christians in the city or country meet together, because this is the day of our Lord's resurrection, and then we read the writings of the prophets and apostles. This being done, the president makes an oration to the assembly, to exhort them to imitate, and do the things they heard. Then we all join in prayer, and after that we celebrate the Supper. Then they that are able and willing give what they think fit; and what is thus collected is laid up in the hands of the president, who distributes it to orphans and widows, and other Christians as their wants require."

Would to Heaven that all the congregations in these United States approximated as nearly to the ancient order of things, as did those in behalf of whom Justin Martyr addressed the Roman emperor, not more than fifty years after the death of John the apostle!

—The Christian Baptist, page 210 and 211

SOME DEPARTURES

There is not an ordinance, nor rule of action in the New Testament more substantially proven, and explained as to how it was done, and why, or the purpose of it, and its sacredness, than is the Lord's Supper. Four witnesses whose testimony cannot be questioned have told us in simple words, how it was eaten, and the purpose of it. They have also made plain the penalty of abusing, or partaking carelessly.

On the same night, and just after eating the Passover supper, which was a memorial of the Jew's deliverance from Egyptian bondage, and on the same night of this feast, Jesus established a New Memorial for His people to partake of till He comes for them. The sacredness and solemnity of this feast cannot be doubted.

God tells us what was to be used in the Passover feast, so Jesus also tells us what is to be used in His memorial. Since Jesus was at the Passover supper when He established the Communion, no honest man or woman will question the elements used. A loaf of unleavened bread and a cup of unleavened wine. Some preachers may question the term "unleavened wine," not knowing that there is no difference between "ferment and leaven." Ferment is applied to liquids and leaven to solids. Both come from a microscopic plant, invisible to the naked eye.

For almost nineteen hundred years the Church partook of these emblems without question; but when "pastors" began to take charge of the larger churches, it was necessary, I suppose, to change things to fit the fashions.

Brethren, I have studied, thought, dreamed, and prayed much over this "fad," and I cannot see, for the life of me, how any one can substitute something else for what Jesus gave us and "get by, into heaven" when they die.

Thousands of good, honest, and Christ loving young and old people have been deceived by these "salary grabbing pastors," with the bait "might

as well" and the "microbe theory," of which they are now ashamed. Brethren, if you are not ashamed, and believe you can sustain your practice, why do you not like men stand up and affirm your practice? If you are right, you have nothing to lose; if you are wrong, and honest, you should want to get right. That is my policy. Why should I try to make the Church a political machine to carry my desires except to get more money by deceiving others?

In the late sixties the leaders of the Church repealed the law of Christ of ordination and substituted nothing Scriptural for it; a short time after they adopted Sunday Schools from the denominations, and put out quarterlies instead of the Bible, for all young folks. Next, they cut out the evangelists and substituted "the local minister" ("pastor"). Instead of "go preach," they sat back in an easy chair and announced an improvement on Christ's plan, and said, "Come preach." But that would not suffice, "we must still improve on the old plan." "We will pretend that we are afraid of each other, throw out this little old 'loaf' and 'cup,' and put in something more attractive."

So they popped a bright shiny idol on what was once the Lord's Table. I am wondering what will come next. Oh, yet, I forgot! They abolished kneeling when they pray. "Just sit, or stand." Brethren, my Bible tells me that God never changes. What will He do about these changes in His plans. Some big preacher please tell me, and do not get mad, because you are a preacher.

—E. A. LOWRY

UNITY OF BRETHREN

"Behold how good and how pleasant it is for brethren to dwell together in unity" (Psalms 133:1).

Do we like things pleasant and good? If so, what are we doing to promote unity? Jesus prayed that we all might be one, even as He and God are one; that the world might believe that God had sent Him (John 17:21).

Christ prayed so earnestly for unity, should we not labor and pray as He? What are we willing to sacrifice to bring this unity about? We can not sacrifice principle, we cannot sacrifice commandments, but we can sacrifice our liberties. Christ gave His life for the Church and prayed we might be one, but look how divided we are, and we can be one by sacrificing only a few opinions and liberties without violation of conscience or principle. Brethren, can we make these little sacrifices for His sake, and that the world might believe? Can't we love Him that much?

To show you that we are divided over what one or both sides believe to be a matter of liberty we first want to notice the division caused by the use of musical instruments in the Church. Was the use of these a matter of liberty? No, not to those who believe it to be a sin to use them, but ask the other side if they can worship God without musical instruments. They say you can. Then to those who can worship God with or without musical instruments it is a matter of liberty, but what do

they do about it. They love their liberty more than they love unity, so we have division over what they call their liberty. Brethren, let us think. Are a few of our liberties worth more than unity?

The next great division was over the Sunday School or the class system of teaching. Is this a matter of liberty? No, not to those who believe it to be a sin, but to those who use it, it is a liberty with them? I believe it is with the majority because they say the Lord did not say how to teach but left that to us. Then, if the Lord has left that to us, it surely is a liberty and they do not have to use the Sunday School if they do not want to.

Then, brethren, are you willing to leave off one of your liberties that Christ's prayer might be answered, and that the world might believe that God sent Him? Can't we love Him this much?

The next division is over more than one cup in the communion. Is this a matter of liberty? Do those who use more than one believe that it is left to us how many we use? Yes, they say it is. Then they can either use one or more without violation of their conscience. Brethren, are you not willing to give up this one item you call LIBERTY that we might have UNITY? Can't you love your brother more than you love this little item you call liberty?

There is another division over the breaking of bread. Some brethren believe it is wrong to break the loaf in the middle. Others are like me, they think it makes no difference. Therefore, it is a matter of liberty with us. Now what shall we do about it, hold to liberty, divide the Church, wound our brother's conscience and sin against Christ? (1 Cor. 8:12). Brethren, if we do this we are stubborn and that is as a sin of idolatry (1 Samuel 15:23); we are not walking in love (Rom. 14:15) and if we do not have love we are nothing (1 Cor. 13:2).

Let us follow after the things that make for peace (Rom. 14:19). Would it not be good to give up all of our liberties for unity's sake. If the brotherhood were willing to give up all liberties we would never have another division, because this would be love manifested and LOVE NEVER FAILS.

(No name was signed to this article, but it was sent to me some time ago, and I do not know the writer by his handwrite.—Pub.)

MISSOURI MISSION WORK

On March 4, Brother Cook established a small congregation at Sunnyside, 8 miles west of Stoutland. He visited them each Lord's day in March, and on the 25th, two were baptized. There are now about 10 members.

Contributions for the mission fund are as follows:

Mountain Home Church—\$10.00; Lebanon Church—\$10.00; The amount on hand March 1—\$610.42; Total—\$630.42. Amount paid out for mission work \$49.75 to Bro. Cook, which leaves a balance of \$580.68, April 1.

—C. W. Van Stavern, Lebanon, Mo.

Old Paths Advocate

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HERE AND THERE

Unity—"Behold how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1). I fear that some do not realize just "how good and how pleasant it is, for unless we have experienced division, we do not seem to realize the sorrow of division, nor the pleasure of unity. We do not seem to appreciate blessings until we experience the loss of them. Often the young and inexperienced, not knowing the cup of sorrow which accompanies division in the church and the harm it does by placing a stumbling block in the way of a weak brother or an unsaved sinner, will act and talk in a way as to kindle the fire of division among brethren. Let us be careful that our zeal, ambition, or desire to make a name, does not out run our knowledge and wisdom, nor our love for the Lord and His cause. Let us "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3). Yes, "with all lowliness and meekness" we must be "longsuffering, forbearing one another in love," and we must "endeavor to keep the unity of the Spirit in the bond of peace." We must sow unity, not seeds of discord. We must preach unity, instead of agitating and advocating discord and division. We must be careful that we do not allow ourselves to become selfish and factious, having a desire to gather around us a following for a selfish purpose. We must build up the people around the Christ instead of the preacher. Preachers should respect and appreciate the judgment and advice of experienced leadership in the church, instead of trying to run rough-shod over such leadership. In a word as Paul says: "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" (2 Tim. 2:24, 25).

There are many reasons why the people of God should be one, but I must give the splendid example of Abraham. When there arose a strife between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle, Abraham said to Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren" (Gen. 13:8). Note:

"For we be brethren"! Yes, for this reason, "let there be no strife between me and thee." May we all ever say that! But another reason was given for the need of unity in verse 7: "And the Canaanite and Perizzite dwelled in the land"—the enemy was in the land—the stranger would make a note of their strife. Yes, and the enemy now dwells in the land around and among us, so "let there be no strife, I pray thee, between me and thee," may we all exclaim from our inmost souls, and then work and talk and preach to that end.

What would be the result if we should start advocating division and dis fellowship in every case of a difference between brethren on one or more points? There would be as many factions as we have preachers, or nearly so. Consider: do you know of another preacher who sees eye to eye with you on every question? Of course, we must be united upon such essential questions of how to become a Christian, the worship, possibly others; but on many others we may differ widely due to degrees of knowledge, etc.; yet we can and should work together in loving fellowship.

Why Paper Comes Later—We have to send the manuscript a long distance to the printers, and the paper has to come that long distance back, where distribution is made to the various parts of the nation. We are trying to overcome this in part at least. If all our writers will be prompt in sending their reports, subs., etc., not later than the 15th of the month it will aid in that effort.

Lower Grade of Paper—This was not our idea nor our choice. The printers ran out of the grade of paper we had been using, and were unable to obtain more at this time, hence were compelled to use the lower grade, with the assurance that it would be only until they could obtain the better grade, and we hope how soon that will be.

To Our Writers—We can now use more well written articles on first principles, Christian living, etc., since we are running 12 pages. Too, more of our young preachers should try to develop as writers.

—Homer L. King.

BOOKS

Sermon Book—We have word from the printer that they have been covered up in work, hence the delay. But, he tells us that they are now working on the book, and that it should make a very beautiful job. We hope that it will soon be off the press.

The Communion, by Bro. Waters is in the hands of the printers and should be ready within a few weeks. It is making a nice little book on a very important question. The price, we now think, will be 25c per copy; 5 copies \$1.00; 12 copies \$2.00; 100 copies \$15.00; postage prepaid.

Clark-King Discussion on the number of cups (drinking vessels) we may use in the Communion is 10c per copy; \$1.00 per dozen; postage prepaid.

Favorite Spiritual Songs, a splendid song book for all services of the church, both old and new songs, may be had for 35c per copy; 3 copies \$1.00; \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100; postage prepaid. Send all orders to 2921 Whittier Blvd., Los Angeles 23, Calif. —Publisher

MAINTENANCE OF C. P. S. BRETHERN

Church, Marysville, Calif., by Bro. Orear...\$10.00
H. E. Thompson, Los Angeles..... 10.00
Sister Atkins, Montebello..... 7.00
Church, San Diego, by Bro. Agnew..... 15.00
Total.....\$42.00

—Carl N. Nichols, 849 Wilcox Ave.,
Hollywood 38, Calif.

Contributions Sent to The OPA

Church, San Antonio, Texas, by Jesse E. James (March).....\$25.00
Church, San Antonio, Texas, by Jesse E. James (April)..... 25.00
Church, Lees Summit, Lebanon, Mo., H. S. Massie (March)..... 25.00
Church, Belton, Texas, J. A. Titlow..... 35.00
Church, Wichita Falls, Texas (N. 6 and Broadway), by C. G. Fancher..... 25.00
Church, Davidson (Carter), Okla., Clyde Middick..... 25.00
Church, Ottumwa, Iowa, Earl Butts..... 20.00
Church, Waco, Tex., (4th. St.), L. N. Byford..... 10.00
Church, Maple, Ark., Roy Barnes..... 5.00
A. E. Cogburn, De Leon, Texas..... 5.00
Mrs. I. D. Russell, Cisco, Texas..... 5.00
Total.....\$200.00
Amount carried over..... 8.74
Total..... 208.74
Amount sent to 10 brethren, \$20.00 each... 200.00
Balance..... 8.74

Brethren, the war is not over, and the brethren are not at liberty, hence we cannot afford to let them down now. We must see them through. Send your contributions regularly, not later than the 15th of the month.

—Homer L. King.

NOTICE, OKLAHOMA BRETHERN

There is to be an all-day meeting at Ada, 405 West Sixth Street, for the purpose of promoting mission work in the state. All congregations are invited to attend this meeting. There will be a basket lunch in the park.

—Clarence Kessinger.

PASSED ON

Tucker—Alice Mae Tucker, Hutchenson, was born September 9, 1922, at Stidham, Oklahoma; departed this life March 28, 1945, due to a car accident.

Alice Mae came to California from Oklahoma, while yet a small girl, with her parents, Granville and Sister Sallie Tucker, of Ceres, Calif.

In 1937, she was baptized into Christ by her Uncle John L. Reynolds, of Crockett, Calif.

In 1939, Alice Mae was united in matrimony to Carrol L. Hutchenson; to which union a daughter was, born, Barbara Jean, now three years of age.

Surviving to mourn her passing are her parents, her husband, a sister (Pauline), daughter, grandmother, and a host of other relatives and friends.

The writer tried to speak words of comfort to the family, relatives, and friends; and words of warning to a large audience—the largest I have

seen at a funeral in many years. The floral offering was the best and most beautiful I have ever seen. Brother Homer L. King had charge of the singing. Our hearts go out in sympathy to all the bereaved ones.

—C. T. Springs, Ceres, California.

Shockley—William Harold Shockley, son of Thomas Austin and Zona (Blankenship) Shockley, of Fresno, California; was born September 9, 1915, at Cold Springs, Missouri. He departed this life April 8, 1945, after an illness of at least a year.

October 9, 1933, Harold was united in matrimony to Miss Lucy V. Cawthon; to which union four children were born, two of whom and the wife preceded him in death. He leaves to mourn his passing, two children, a father, one sister, two uncles (W. E. and Tilford Shockley), and a host of other relatives and friends.

Funeral services were conducted by the writer April 10, in Sanger, California. Our sincere sympathy is extended to the bereaved.

—Homer L. King.

OUR HELPERS

Under this heading, we give the names of the brethren who have sent us one or more subscriptions from March 20 to April 20. Please, always check this list for your acknowledgments. We sincerely thank all who are helping in any way to keep the paper going into so many Christian homes. Let us not be satisfied until it goes into every Christian home.

Homer L. King—14; Paul Nichols—7; Ervin Waters—7; John L. Reynolds—5; C. H. Lee—4; Louis P. Howsman—4; L. H. Stafford—2; A. D. McNeil—2; Mrs. R. R. Kramer—2; L. I. Gibbs—2; Mrs. I. D. Russell—2; Mrs. Ruby Cabanis—2; Mrs. Claudia Humble—2; Elizabeth Agnew—2; Lynwood Smith—1; L. T. Upshaw—1; E. Wood—1; W. I. Blanton—1; Harry McCombs—1; J. W. Stermer—1; Mrs. Amos Phillips—1; N. C. Jackson—1; W. H. Reynolds—1; Jeff D. Halsell—1; Nelson Nichols—1; Otis Fowler—1; Mrs. J. O. Weldon—1; Mattie J. Gray—1; L. C. Dent—1; L. H. Fletcher—1; E. T. Yarbrough—1; James R. Stewart—1; Mrs. H. O. Allen—1; Gayland Osburn—1; Chester King—1; A. B. Pickle—1; Barney D. Welch—1; Total—80.

TO WHOM SHALL WE GO?

When our Savior was on earth, many would follow Him for a while, but when persecution arose some turned back and would follow Him no more. "There are some of you that believe not, for Jesus knew from the beginning who they were that believed not, and who should betray Him. He said, therefore say I unto you, that no man can come unto me except it were given unto him of my Father. From that time many of His disciples went back and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? thou hast the words of eternal life" (Jno. 6:64-68).

Today we see friends go back and walk no more

with our Savior with the excuse, "There's too many hypocrites in the Church." If the Church would use God's remedy, it would grow to some extent at least, for He has given us commandments as to how we are to get into the Church (Rom. 6:1-4, Gal. 3:27, Acts 2:38). He gave other commands to baptized believers—(Gal. 6:1) "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." Now, brethren, instead of using feeble excuses, let us take the Book for what it says, and do what it says. In II Thess. 3:6—"Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us." Many times we see Churches withdraw from a brother without any right whatsoever. If he is at fault, we have instructions in God's word, the proper thing to do. In Matt. 18:15, "Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone: If he shall hear thee, thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established, and if he shall neglect to hear them tell it to the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican."

Today the world is at war and the people's hopes are that this war is to put an end to world wars, which sounds all right to worldly minded people. "But to whom shall we go" to find proof that their hopes are in vain? "And as He sat upon the Mount of Olives, the disciples came unto Him privately saying, tell us when shall these things be? And what shall be the signs of thy coming, and of the end of the world? Jesus answered and said unto them, take heed that no man deceive you, for many shall come in my name, saying I am Christ and shall deceive many. Ye shall hear of wars and rumors of wars, see that ye be not troubled, for all these things must come to pass, but the end is not yet." The Lord was speaking of the destruction of the Temple, also the end of the world, or the age. As you will notice, He was asked the sign of His coming and the end of the world. If we are looking for an easy time in this fight for the right, we are going to be disappointed, because conditions in the Church are growing worse. Members of the body of Christ are dividing over the innovations in the Church. Some want popularity. Others are afraid of diseases from the communion cup. The Lord did not come to bring strife and division, but He knew His word would bring it, as some will not endure sound doctrine, and the Lord will not endure a lukewarm Christian. These perilous times are only to test our steadfastness. In Matt. 10:34, "Think not that I come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

Who could read the above Scripture, believe it,

and say we can afford to look for peace in the Church, to say nothing of world peace? Anyone who takes the Cross of Christ, must put Him before everything, even his own life. Some people who claim to be Christians will follow their father, mother or some Sunday School or Cups preacher, just because he has a good personality. Why, they never think of investigating to see if he has the truth. Friends, in these perilous times, let us not be troubled, as we look for a new heaven and a new earth, wherein dwelleth righteousness. If you are overcome with the cares of this life, and are heavy laden, take up the Cross of Christ and His yoke and follow Him, as there is none other who can save us from the wrath and destruction which is to come. "To whom shall we go? Thou hast the words of eternal life."

—Joe Castleman.

From The Fields

E. H. Miller, 1003 Truitt Ave., La Grange, Ga., April 7.—We are looking forward to our meeting in June, conducted by Bro. Homer L. King again. The church here is doing fine, and we should have a good meeting. I am to return to Ottumwa, Iowa, for a meeting the latter part of June.

C. H. Lee, Route 2, Lebanon, Missouri, April 13.—I recently conducted a primary singing school at Cable Ridge, which was a success. I have been assisting in the work in this part since last report. I am sending four subscriptions to the OPA. This leaves all in this part well.

Geo. Rozzell, 1520 NW 46th St., Oklahoma City, Okla., March 27.—We are getting along very well in the church here. We had a nice crowd last Lord's day. Brother Kirbo was with us, preaching a good sermon, with one baptized. Pray for us that we may continue in well doing for the Lord.

Jim Stevens, Sentinel, Oklahoma, March 19.—We met in our new church building the last Lord's day in February. We are very thankful for it, and we think it is very nice. The congregation is doing fine. Bro. Bill Rhoden was with us last Lord's day, giving us a good sermon.

Bill Harmon, Box 27, Nederland, Colorado, March 22.—I was blessed in that I was at home for the opening of the new church building, 6th. and Broadway, Wichita Falls, Texas, and I preached the first sermon to a fine audience. I am to be here next Lord's day; then back to Colorado.

John L. Reynolds, Ceres, California, April 16.—I conducted a meeting for the brethren at 2333 West Madison St., Phoenix, Ariz. Two were baptized and five confessed faults. We continued over three Lord's days. Preached at Ceres and at Sanger. Held meeting at Woodlake, with two baptized and two restored. Had visitors from Poplar and Visalia.

Joe Castleman, Houston, Texas, April 2.—Since I reported last, I have preached at Daugherty and Buchanan Streets, Houston, Texas; Oklahoma City, Okla.; Sand Grove, Marlow, Temple, all in Texas. I heard Bro. Buffington at Beaumont, Texas, and Bro. J. H. Stewart at Sand Grove.

Gayland Osburn, Clovis, Calif., April 14.—I had the pleasure of hearing Bro. Homer L. King in meetings at my home church, Siskiyou St., Los Angeles, and at Fresno, Calif. I heard him preach at Whitmer School, one sermon. I attended his singing school at Fresno. I heard Bro. Waters and Bro. King at Corcoran. I preached at Monrovia, March 18.

Lynwood Smith, Route 1, Box 150, Wesson, Miss., March 19.—I have preached at New Salem for the past few Lord's days. One confessed faults, giving up the cups, etc. The paper is wonderful. I cannot help but contrast it with another paper that we received. I am glad the OPA is free from jealousy and envy as manifested in the other paper. The publisher of the OPA is to be commended for the way he handles the paper. I enclose a sub.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., March 27.—We had a good meeting, with Bro. Stewart doing the preaching. He did much to get the brethren together here, and I think we are in a position to do something for the Lord now. We think he is a good teacher and personal worker. I hope we can soon put a preacher in the field in this part.

A. D. McNeil, Sand Grove, Texas, March 19.—The church here is still carrying on as the Bible directs. We meet at 2:00 p. m. each Lord's day, and anyone coming this way will find a welcome with us. Joe Castleman, W. D. McNeil, and the writer and families visited the faithful, in Okla. City, last Lord's day. We enjoyed a nice talk by Bro. Elbert Phillips, and Bro. Joe preached for them Sunday night.

W. H. Reynolds, Route 2, Kinston, Alabama, March 19.—I am now in the home of my son, Vester. I am busy preaching every Lord's day, at Esto, Fla.; Pansy, Ala.; Colquitt, Ga.; and Sweetgum Head, Fla. The faithful at Colquitt called me, and I started them meeting as "it is written" in the home of Bro. Lesley Cato. They plan to build a house of worship next fall. Pray for me and the cause, brethren.

Clovis T. Cook, Lebanon, Mo., April 15.—I preached at the new congregation recently established a few miles north of Stoutland, Mo., the first two Lord's days in April. I am now in a meeting at Galena, Mo. This is strictly a mission effort. The last three Lord's days in June I will be in Ft. Worth, Texas, for a series of meetings. Brethren! let us pray and work for unity that the Lord's prayer in Jno. 17 may become a reality.

C. G. Fancher, Route 3, Wichita Falls, Texas, April 9.—We have purchased the Evangelical Church building, corner of North 6th and North Broadway Streets, and we are now meeting for worship in it, for which we are very thankful. The interest seems to have picked up much since this move. Bro. Fred Kirbo was with us yesterday, giving us a good lesson. One confessed faults. Bro. Wesley Ballard is to begin our spring meeting next Lord's day. May we all be faithful until death. I think we should send a preacher to preach to the boys in the camps.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., April 15.—I closed a short meeting at Marysville, March 25, after a number of enjoyable nights of studying God's word. The singing school for the new congregation at the Whitmer School continued from March 26 to 31. Today we closed a mission meeting at Merced, Bro. Waters and I preaching alternately. The results were one baptized and five restored and a new congregation established. April 6, we heard Bro. Homer L. King preach at the Whitmer School, which we enjoyed immensely. May the Lord bless all in the fight.

A. B. Pickle, Route 6, Palestine, Texas, April 14.—The church at Midway, Texas, enjoyed a visit by Bro. Wesley Ballard, March 24 and 25, preaching three sermons. All the sermons were edifying to the church. We hope to have him with us again soon. We are looking forward to a visit by Bro. L. N. Byford and family, from Waco. Brother Lynwood Smith, of Wesson, Miss., is to begin a series of meetings for us the first Lord's day in May. We invite all the faithful brethren to visit us and worship with us. Please pray for us and the cause of Christ in this part.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., April 15.—I held a meeting at Corcoran, Calif., March 18-30, with six restored. Bro. Gayland Osburn and Bro. Homer L. King were with us one night, and Bro. King and I preached a "double-header." April 1-15, I held a mission meeting at Merced, Calif., jointly with Bro. Paul Nichols. One was baptized and five were restored, and a congregation was established. April 6, we enjoyed hearing Bro. Homer L. King

preach one sermon for the new congregation near Livingston. Bro. Chester King and Bro. Ray Nichols visited the Merced meeting. I go next to Arvin, Calif., for a meeting.

Ray E. Kessinger, Gen. Del., Ada, Oklahoma, April 16.—I am now in the state of Oklahoma, where I shall endeavor to help in the work of the Lord wherever I may be needed. Already I have preached at Ada, April 1; I was with the faithful at McAlester over Lord's day; April 8, I preached for the faithful in Oklahoma City; and on April 15, I preached at Ada, with one restored. I ask the prayers of all the faithful in Christ to the end that I may continue in the work of the Lord in a manner helpful to His cause. (Note: Brother Ray is a brother to our beloved preaching brother, Clarence. We trust he may be just as zealous and active and profitable.—H. L. K.)

Clarence Kessinger, Gen. Del., Ada, Oklahoma, April 16.—I preached at Ada the third Lord's day in March, with two baptized, who are willing to take part in the services. March 25, I preached at McAlester to a large crowd. April 1, I was back at Ada, where we now have about 75 attending. April 8, I preached at Okla. City, with one confession of faults. April 15, I was with the faithful at Sulphur. The brethren in Ada are to begin their summer meeting May 13. We invite all near-by congregations to co-operate and attend. Pray for us that we may ever continue in the work of the Lord.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., March 14.—The meeting at Waterford closed February 18. Bro. Waters and I began a mission effort four miles south of Livingston in the Whitmer Schoolhouse, Feb. 19. The meeting continued for three weeks, resulting in ten baptized and ten restored, all of which were grown men and women. This new congregation will continue to meet for worship as the Bible directs, using one cup of the fruit of the vine, one loaf of unleavened bread, and one man at a time doing the teaching. The pure gospel had never been preached in this locality, and people responded to the truth. Let us work, brethren, while it is yet day! (Note: Being delayed in transit, was received too late for the April issue.—Publisher)

Barney D. Welch, 105 So. 25th St., Temple, Texas, April 17.—Since returning to my native state, I have been endeavoring to strengthen many congregations by visiting and preaching as follows: Waco, San Antonio, Live Oak, Houston, Belton, McKinney, Temple, and others (some I visited only). It is encouraging to note the zeal of some of the above brethren. However, with some there is room for improvement, and they seem willing to make it. I go next to Lubbock for a meeting, after making a few personal visits. Many in this part are looking forward to the "big" three-days meeting, embracing the 4th. of July. Great leaders pass on to the great beyond, but the greatest of them all are those, who are living the true Christian life.

James R. Stewart, 1304 S. 33rd St., Temple, Texas, April 13.—I began a meeting, March 4, at Huntington, W. Va., and continued two weeks, with four confessions of faults. We had a very enjoyable and successful meeting in their new building, which is very nice. The attendance was fair. Brother Leonard and others are doing a great work. Brethren from Spring Hill and elsewhere, visited the meeting. My next was at Spring Hill for a short meeting. I had the pleasure of meeting Bro. H. M. Covert, a gospel preacher. He had been with the S. S. and cups brethren for several years, but sometime ago took his stand for the Bible way. I hope the brethren will use him in the work. I preached at Mallory Chapel one night. From there I went to Flemington, Pa., the home of Bro. F. O. Ross, a young preacher. There were no additions here, but the church seemed to take on new life. I promised to return to each place in the future. I appreciate the encouragement and support from each place. May God bless all the faithful in Christ. I preached at Lebanon, Mo., en route home, and visited good brethren, Gay, Cook, Robertson, King, and others. I hope to return sometime.

Chester King, Route 1, Box 209, Hughson, Calif., April 18.—I am now in a mission meeting at Escalon, not far from Ceres, with good crowds for the first week. Brother John Reynolds is to work with me in this meeting. The work in California is steadily growing, and lest some get the wrong

impression, the reports from the various fields and preachers show that the cause of Christ is going forward in the Bible way, and that the congregations here are not just merely "ready for the truth on any Bible subject," but that they have and hold to the truth on all Bible subjects. If the churches are merely "ready for the truth," what have the preachers and teachers been doing the past two or more years? Have they been receiving support from churches they do not recognize as having the truth, hence unfaithful? Do some think they have discovered a new truth? All truths are old as the New Testament. Let us not get our colors confused and mistake a red light (Tit. 1:11) for a "green" light. May we all ever heed the admonitions as found in 2 Pet. 2:1-2; Phil. 2:1-7; 3:16-19; Rom. 8:9, is my humble petition.

Homer L. King, Fresno, California, April 20.—I began a singing school at 757 Orange Street, Fresno, March 26, and continued each evening, except Sunday, for ten nights. The interest was not very encouraging, but we trust some good was done. I preached over Lord's days. We followed with a series of meetings embracing three Lord's days. One has been restored and one baptized to date. We are to close next Lord's day night. Brethren from Sanger, Parlier, Corcoran, and other places have attended one or more services. Preaching brethren attending one or more services were, Ervin Waters, Paul Nichols, Ray Nichols, John L. Reynolds, Chester King, Gayland Osburn, a Brother Wood, and Jim Russell. Gayland has been with us through all the school and all the meeting thus far. I was glad to have all these good brethren with us. I love and appreciate them all. I am glad we all can work together in the preaching of the gospel. May we ever endeavor to "keep the unity of the spirit in the bond of peace." I go next to Waterford for a singing school and some preaching. The Lord willing, I mean to leave late in May for some meetings in Georgia, Texas, and Oklahoma; returning to California late in August. Pray for me that I may be able to do the task and the burden, and for the cause of the Lord. Prayers and best regards to all my preaching brethren. Write me at Waterford, Gen. Del., or at 2921 Whittier Blvd., Los Angeles 23, California.

MITHRA

The Medes and Persians accepted the teachings of Zoroaster, a great prophet who lived perhaps as early as 1000 B. C. According to Zoroaster, Ahuramazda (A-hu-ra-maz-da: one dot over the last a; two over the others, and accent maz), the heaven-deity, is the maker and upholder of the universe. He is the god of light and order, of truth and purity. In the end he will overcome all darkness and evil, and reign supreme in a righteous world.

Mithra first appears as a Persian sun god, the leader of the hosts of Ahura-mazda in the ceaseless struggle against the forces of darkness and evil. As a god of light Mithra was also a god of truth and purity. He was represented as a youthful hero miraculously born from a rock at the dawn of day, and for this reason his worship was always conducted underground in natural or artificial caves or cellars.

His worship spread over the length and breadth of the Roman Empire before the Christian era, and became the noblest of all pagan faiths. Men saw in Mithra a lord and giver of life, who protected the weak and miserable, cleansed the sinner, conquered death, and procured for his faithful followers the crown of immortality.

The worship of Mithra took the form of a mystery with seven grades or degrees, through which the candidates passed by ordeals of initiation. The rites included a kind of baptism with holy water, a sacrificial meal of bread and wine, and daily litanies (supplications and prayers) to the sun.

(Rites added after the Christian era as a rebuff to Christianity, just as the Jews after the Christian era introduced "proselyte baptism" to combat the Christian faith.)

The 25th of December was the day of the great annual celebration in memory of Mithra. And in 274 A. D. the Roman emperor Aurelian raised a gorgeous temple to Mithra in the Campus Martius, dedicating it on the 25th of December, "the birthday of the Unconquerable Sun." After the triumph of Christianity the day was still honored, but henceforth as the anniversary of the birth of Christ. (See Webster's Early European History, pp. 54, 227-9.) —H. C. Harper.

P. S. This was but a beginning of the blending of heathenism with Christianity, and the Christianity that survived as indorsed by the leadership was more and more sullied by heathenism, a base adulteration of "the apostles' teaching."—Acts 2:42. —H.

NO POCKET IN A SHROUD

Spend your money while you're living;
Do not hoard it to be proud;
You can never take it with you;
There's no pocket in a shroud.

Gold can take you on no farther
Than the graveyard where you lie;
Though you're rich while you are living,
You're a pauper when you die.

Use it, then, some lives to brighten,
As through life they weary plod;
Place your bank account in heaven,
And grow richer toward your God.

Use it wisely, use it freely;
Do not hoard it to be proud;
You can never take it with you;
There's no pocket in a shroud.

(Selected by Mrs. Earnest Knight)

Philosolines

Idea is a child;
Thought, a nice old man.
Gossip is a toothless hag;
Genius, a bright tin can.
Imagination looks like clouds,
Gloom is more like mud.
Fear drags on feet of splintered ice.
Hate is a blemish bud.
Love is a raindrop inside out.
Caution has one short leg.
Hunger hides in garbage pails;
Greed must one day beg.
Hope has eyes of azure gray;
Pain, a saw-tooth smile.
Courage rides on fire trucks,
Laughing all the while.

—M. Valentine, in Ladies' Home Journal.

W. H. Reynolds, R. 3.

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. XVIII

2921 Whittier Blvd., Los Angeles 23, California, June 1, 1945

No. 6

"FIRST BE RECONCILED TO THY BROTHER"

In his sermon on the Mount, Jesus distinguishes service to God from other service by showing that God requires a heart service. The laws of the land are against the action. Your soul may be a veritable hell, your mind may teem with black, licentious and passionate thoughts, your memory may live amid tragical, bloody and rebellious scenes; but so long as the tongue is still, and the hand is guiltless, and the feet refrain—before the state and all her laws you are a white and unoffending person. But not so in our obedience to God. The state says, "Do not commit murder," but Jesus says, "Whosoever shall say to his brother, Thou fool, shall be in danger of hell fire." The state says, "Do not commit adultery"; but Jesus says, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Hence, Jesus says, (Mat. 5:23, 24), "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." This, my brother, sister, comes to you and me. It is not, "if we have something against our brother"; but, "if thy brother hath aught against thee." It is not what "the other fellow" has said or done; it is what I have done.

When we stand over the grave of some one, we are willing to remember only their good traits, and forgive their short-comings. But the remembrance of the wrongs we have done to them stays with us. And O! how we wish we could now make amends for our wrong treatment.

Irving says: "If thou art a child, and hast ever added a sorrow to the soul and furrow to the silver brow of an affectionate parent; if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms, to doubt one moment of thy kindness or thy truth; if thou art a friend, and hast ever wronged, in thought, or word, or deed, the spirit that generously confided in thee; if thou art a lover, and hast given one unmerited pang to that true heart which now lies cold and still beneath thy feet, then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul; then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan, and pour the un-

availing tear, more deep, more bitter, because unheard and unavailing.

"Then weave thy chaplet of flowers, and strew the beauties of nature about the grave; console thy broken spirit, if thou canst, with these, yet futile tributes of regret; but take warning by the bitterness of this thy contrite affliction over the dead, and henceforth be more faithful and affectionate in the discharge of thy duties to the living."

If my brother has aught against me it is my duty to go to him and confess that wrong, saying, "I repent," and make amends. The brother will love me better and I will feel better after doing my duty. I have known brethren to worship together who would not speak to each other! I do not think God will accept such service. "Be first reconciled to thy brother." If we would only do this, then we could realize how pleasant it is for brethren to live together in peace.

Dear reader, this is a lesson for you; that unfriendly word, that unpleasant glance, that indifference with which you treated your brother, still stands against you; go to him and beg his forgiveness. Pay that little debt; set a good example for others by doing your own duty.

—Homer A. Gay.

(From the files of The Apostolic Way)

"WE ARE NOT IGNORANT OF HIS DEVICES" (2 Cor. 2:11)

By Ervin Waters

"Lest Satan should get an advantage of us: for we are not ignorant of his devices" (2 Cor. 2:11).

In Satan, the arch-deceiver of the human family, the Christian faces no weak antagonist. Possessing superhuman strength and fortified by the experiences of past ages, this deceiver combats every child of God and ceases not in his attempts to destroy the structure of divine religion. Knowing that according to the divine plan he will "be cast into the lake of fire and brimstone" and shall "be tormented day and night for ever and ever" (Rev. 20:10), he lashes out with all his strength and with his every means against the "camp of the saints."

The only way the Christian can prevent Satan from having the advantage in this incessant struggle is to become acquainted with his devices. Satan strikes through what he thinks is your weakness. In the garden of Eden he tempted Eve

through curiosity, appetite, and the desire to be as God (Gen. 3). He tempted Cain through jealousy (Gen. 4). When he tempted Christ, he tempted Him through his hunger (Matt. 4:2-3); and then he used glory (Matt. 4:5-6) and power (Matt. 4:8) to try to gain his ends. But Christ won the victory and made it possible for us to do likewise.

"We are not ignorant of his devices." He tries to deflect every Christian with the "lust of the flesh, and the lust of the eyes, and the pride of life" (1 Jno. 2:16). Satan constantly dresses the old temptations in new attire to deceive us. And thus our ranks are decimated because so many "love this present world."

But Satan not only tempts individual Christians through worldly pleasures. He constantly reaches his bloody hands into the ranks of the church to cause "schism in the body" (1 Cor. 12:25). When the cause of Christ has flourished, the devil has ever worked to neutralize its progress by division. So it was in the first century of the existence of the church.

And so it is today. The last century only brings home this lesson more vividly because its events are in closer proximity to us. In succession as the cause recovered from its wounds and began to grow, the Instrumental Music, the Sunday School, the Cups, the order of worship heresy, etc., have arisen to impede the progress of the church.

Our growth during the past six years has surpassed our fondest expectations. I am only one among many, and during that time I have been allowed by God to be instrumental in establishing or setting in order about twenty congregations. Thus our aggregate growth assumes large proportions. Young men have espoused the cause of Christ and are developing into godly preachers. The Old Paths Advocate's subscription list has multiplied. Brethren have seen the necessity of sending laborers into the harvest fields and we are bringing many sheaves to the Master.

But Satan's devices! Oh, mortals that we are! Is it that we are doing too good and Satan will gain an advantage? None of us are endowed with prescient knowledge. When we establish a congregation, it is with hope in our hearts that it will remain faithful. When we assist some boy to develop into a preacher, it is with a prayer on our lips that he will stand by the ship of Zion and not exalt himself and later on as an instrument of Satan participate in creating another faction or sect. How often have our hopes burst like bubbles! But we must not lose faith and become cynical. The next few years will be our brightest, if time remains, and if we all will possess sorely needed vision. Look beyond your own doorstep, your own congregation, your own state, and think how far the repercussions of a misstep made by you can go. Brethren, let us clasp hands and fervently purpose that Satan shall not succeed in causing another rift "for we are not ignorant of his devices." It is much easier to tear down than it is to build. Are you with the builders or the wrecking crew? The Lord bless us and keep us and make His face to shine upon us!

422 Whittier Blvd., Montebello, Calif.

"IN THE NAME" AND "INTO THE NAME" AGAIN

Brethren are needlessly concerned over whether a person should be "baptized IN the name of the Lord Jesus," or "INTO the name of the Father and the Son and the Holy Spirit"—whether the one doing the baptizing should use the former or the latter in his "ceremony." We have answered this question a number of times both privately and through these columns, but, like Banquo's ghost, "it will not down." Both from Alabama and Florida comes the question again, from one in this form:

"What is obeying Acts 2:38? Is it baptizing them in the name of the Father, and of the Son, and of the Holy Spirit? Matt. 28:18, 19. Does this mean to baptize in God's name, and in the Son's name, and in the Holy Spirit's name?"

The other wishes to know whether the candidate should be baptized "in the name of the Lord Jesus only," or "in the name of the Father, Son and Holy Spirit"?

Obeying Acts 2:38 is repenting, turning in heart from sin—all that the Lord condemns, and being immersed in order that God may pardon or forgive the past and accept you into his kingdom as one of his children. In Peter's answer the phrase, "in the name of Jesus Christ," means by the authority of Jesus Christ. This baptism (of a properly prepared candidate) inducts the baptized one "INTO the name of the Father, and of the Son and of the Holy Spirit." The clause, "baptizing them in the name of the Father," etc., in Matthew 28:19 should be "baptizing them INTO (not in) the name of the Father, Son and Holy Spirit," as it is in the Standard American and other versions of the scriptures. "In the name" denotes the authority by which it is done, and "into the name of the Father, etc.," denotes the wonderful relationship the baptized one comes into. Entering into that relationship does not depend on what the preacher says when he is doing the baptizing, but upon the proper preparation of the one being baptized. The preacher may use either one or both of these phrases in his "ceremony," or use neither of them—say absolutely nothing, and it will not have any effect upon what God propose to do for the one baptized. The exercise of his pardoning grace for the penitent sinner does not depend upon what the administrator of baptism says, but upon the condition and purpose of the candidate. And no one can come into the relation of Son to the Father without also enjoying a certain relationship to the Son and the Holy Spirit. Hence, one does not have to be baptized either "in" or "into" the name of the Son and then "in" or "into" the name of the Holy Spirit to be in the relationship of Son to the Father, of brother to Jesus the First Born, and to have the Holy Spirit for his Comforter. One baptism "in the name of the Lord Jesus" (i. e., by his authority), puts the baptized one "INTO the name of the Father and the Son and the Holy Spirit," whether the administrator says anything when he is doing the baptizing or not.

If those interested have access to "The Christian Baptist," turn to page 522 and there you will find an edifying article on this subject by Bro. Alexander Campbell.—Christian Leader.

If unfounded assertions are admitted as proof, I can prove that the moon is made of green cheese. "Every wind of doctrine" is foisted upon the people in this way. If Brother Moore could give some Scripture to sustain his unfounded assertions, there would not be so much "ghost," and the question evidently would "down." Campbell does not touch on the question in "The Christian Baptist" on page 522, nor on any other page, and it is not likely that he even heard of the question in his day. Campbell does, however, enter an extended criticism of the King James version for rendering eis in Matt. 28:19 "in" instead of into, as it should be; and the world's scholarship today sustains his criticism.

There is a modern preacher or two with a few followers that I have come in contact with in Missouri, Alabama, and Florida, who teach that the latter part of Matthew, the part containing the Commission, is spurious, and who contend that Acts 2:38 contains the "formula" for baptizing.

Dr. Trott discussed this question through our paper with a Mr. Lloyd, from Missouri, and I met him on the same question orally in Florida, Alabama, a few years after that. And Bro. J. W. Reynolds, of Kingston, Ala., has met a Mr. Farmer, who moderated for Mr. Lloyd, in Alabama several times.

Campbell did not contend over petty things; and from the emphasis he places on the difference between the signification of "into" in Mt. 28:19 and "in" it is evident that Campbell would take issue with what the Leader teaches. If the Leader's contention were true, Mt. 28:19 would as well be out of the Bible.

The truth is, the 28th chapter of Matthew is inspired scripture, and the contention of Mr. Lloyd and that of the Leader is absurd. The Son of God has not given commands just to set forth matters of indifference. Mt. 28:19 is a command to the one doing the baptizing, while Acts 2:38 is a command to the one being baptized, and each command has a different signification. The sinner is commanded to be baptized "in or upon (en or epi) the name of Jesus Christ" ("relying on the name of Jesus Christ, i. e. reposing one's hope on him. Acts 2:38."—Thayer, p. 94), and "for or unto (eis) the remission of sins" ("to obtain the forgiveness of sins, Acts 2:38."—Thayer, p. 94).

The sinner can not omit these (both or either one) and have a baptism commanded by Christ. This, to the sinner.

The one doing the baptizing is commanded to baptize "them into (eis) the name of the Father and of the Son and of the Holy Spirit" ("by baptism to bind any one to recognize and publicly acknowledge the dignity and authority of one [cf. baptiz, II. b. (aa.)] Mt. 28:19."—Thayer, p. 447).

Here eis expresses the purpose, or design, incumbent on the one baptizing to make it obedience to the command of Christ, just as eis in Acts 2:38

expresses the purpose, or design, incumbent on the one to be baptized to make it obedience to the command there given. And the one being baptized should know the design of his baptizer; hence to talk of a "say-nothing baptism" is absurd. If Brother Moore were inspired we might take his ipse dixit. —H. C. Harper.

CAN WE DRINK A CUP?

Often, our cups brethren refer to 1 Cor. 11:25-28 and say: "We cannot drink a container, hence the word cup cannot mean a container, since it here states, 'drink this cup' and 'drink of that cup', for we could not do this if cup means a container."

Well, let us see about that matter. Turn with me to Ezek. 23:32, and let us read: "Thus saith the Lord God; thou shalt drink of thy sister's cup, deep and large, * * * It containeth much." Now, notice that this cup was "deep and large" and that "it containeth much." Can anyone deny that this cup referred to above is a container? Remember that "it containeth" and that it was "deep and large." How could this be only the liquid? A later translation (Improved Edition of Baptist Translation) reads: "Thus says the Lord Jehovah, thou shalt drink thy sister's cup, which is deep and large," and verse 34 says: "Thou shalt even drink it and drain it out, and thou shalt gnaw its sides." From the above no honest person can deny that a container is under consideration, for note: "It containeth much," was "deep and large," they were to "drain it out," and it had "sides," yet God said, "drink it" and drink of it." Could they obey God? Or did God tell them to do the impossible? No! They could do what God said, and so can we. But, how can we drink a cup? "By drinking what is in the cup"—Thayer, and "By drinking what it contains"—N. L. Clark, as everyone should know.

Christ said of His cup (Lk. 22:20), "This cup is the New Testament in My blood," and we know the New Testament is not the blood, for the New Testament was sealed with His blood; but Christ did not say as some quote: "This cup is My blood." Hence, we drink the cup by drinking its contents, as shown above. Thayer in referring to Lk. 22:20, page 15 says: "This cup containing wine, and emblem of blood, is rendered by the shedding of my blood, and emblem of the New Covenant." Note, that Thayer says, "This cup containing," etc. The cup contained wine. Did cup ("fruit of the vine") contain wine? What nonsense!

We all know that the use of one cup (drinking vessel) is right and that it cannot be wrong, so why use two or more and take a chance, and thus divide the church?

—E. H. Miller.

There is no time to waste; not a moment to lose; "Now is the accepted time,—now is the day of salvation." "TO-DAY, if ye will hear His voice harden not your heart." Flee at once to the arms of boundless mercy, extended wide to welcome all who will come.

Old Paths Advocate

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BOOKS

"Old Paths Pulpit"—We are happy to say to all who have ordered this book, or who may intend to order, that the proofs have been sent to me for correction, and I have corrected them and returned to the printer about May 10, hence we hope they will soon be rolling off the press and on out to you. We are very anxious to get them to you.

"The Communion"—We have word from our printers that they planned to ship this tract to us about May 15, but to date, we have not received them. However, they should be in our hands within a few days.

Song Books—Our supply of "Favorite Spiritual Songs" is pretty well exhausted—5000 gone in to the brotherhood. We have but about 500 copies left in stock. Let us have your desires in the matter. Shall we make a new book, and discontinue our 1944 book, or shall we keep both the new book and the old one in stock? If you want a new book, let us hear from you.

Clark-King Discussion—We still have a fair supply of this tract containing a discussion of the number of cups we may use in the Communion. Brother Clark is probably the ablest man they have on the cups side. Order this book and judge for yourselves whether he found the cups in the Bible. 10c per copy; \$1.00 the dozen.

Send all orders to Old Paths Advocate, or Homer L. King, Rte. 2, Lebanon, Missouri.

NOTICE TO ALL CORRESPONDENTS

For the next three months you can reach me more readily, by addressing me at my old home address, Rte. 2, Lebanon, Missouri. I am returning to the middle states for some meetings, with a view to returning to California late in August. Send your reports not later than the 15th., please.

—Homer L. King.

AN ANNOUNCEMENT

Bro. Ervin Waters and Bro. C. R. Worsham will discuss the Communion issues for eight nights, June 24-July 1, at the Murry St. Church of Christ in McKinney, Texas. Following are the propositions which will be discussed:

June 24-25, Bro. Waters affirms, "For a congregation of the church of Christ to be Scriptural in its Communion, it must use the unfermented juice of the grape for the drink element."

June 26-27, Brother Worsham affirms, "The Scriptures teach that the man serving at the table, in an assembly of the church of Christ for the Communion, may either break the bread into two or more pieces and pass all these pieces to the assembled disciples, or only break off his portion of the bread and pass the remainder in one piece to the assembled disciples."

June 28-29, Bro. Worsham affirms, "The Scriptures teach that an assembly of the church of Christ for the Communion may use a plurality of cups (drinking vessels) in the distribution of fruit of the vine."

June 30-July 1, Bro. Waters affirms, "The Scriptures teach that an assembly of the church of Christ for the Communion should use only one cup (drinking vessel) in the distribution of the fruit of the vine."

Since these issues have troubled the church and are of intense current interest, attend this discussion and hear these men.

MAINTENANCE OF C. P. S. BRETHERN

We have no report from Brother Nichols, since he is turning all his contributions to the one fund through the OPA. Hence all are together this time and hereafter. Our contributions received are as follows:

Church, Spring Hill and Mallory Chapel, by Frank Cobbs	\$ 60.00
Church, San Antonio, by Jesse E. James	25.00
Church, New Salem, Miss., Hulon Smith	20.00
Church, Ottumwa, Iowa, Earl Butts	20.00
Church, San Diego, Calif., James Agnew	15.00
Church, Lees Summit, Missouri, Herschel Massie	25.00
Church, Waco, Texas, L. N. Byford	10.00
Church, Marysville, Calif., M. T. Orear	10.00
Church, Maple, Ark., Roy Barnes	6.00
Sister Wilda Eggeurola, Los Angeles, Calif.	20.00
A Sister, Waco, Texas	12.00
Sister I. D. Russell, Cisco, Texas	5.00
A. E. Cogburn, DeLeon, Texas	5.00
Pvt. Gwyn V. Wilks, Camp Crowder, Mo.	6.00

Total	239.00
Amount carried over	8.74
Total	247.74
Amount sent to 11 boys, \$22.00 each	242.00
Balance	5.74

Note: Brother Bracy Smith, from the New Salem, Miss., church has been inducted at Ft. Collins, Colo., making the eleventh.

—Homer L. King, Rte. 2, Lebanon, Mo.

OUR HELPERS

Below you will find the names of our helpers and the number of subs. received by us from them from April 20 to May 20. We sincerely thank all who are cooperating with us to increase the circulation of this paper. We need the help of all and

all need the paper. Please, let us have a list from you for next month:

Homer L. King—16; Ervin Waters—6; Tom E. Smith—5; Harry Roberts—4; Mrs. Carl Nelson—3; Lynwood Smith—3; Rolland Everett—2; Mrs. A. J. Bunderson—2; Wyvonne Perrin—2; Woodard Clouse—2; A. J. Kinder—2; C. T. Springs—2; Homer A. Gay—2; G. A. Canfield—2; Mrs. H. G. Perry—1; Gayland Osburn—1; C. H. Lee—1; Howard Nunnally—1; Mrs. W. W. Wilkerson—1; Louis Howsman—1; C. B. Hufstetler—1; Verdie Poteet—1; F. S. Wilburn—1; Roy Arnett—1; W. E. Shockley—1; J. W. Hart—1; Mrs. H. W. Gilmore—1; Mrs. Artie Ethridge—1; Ray Asplin—1; C. S. Holt—1; Robert Falvey—1; L. D. McDonald—1; W. T. Riffe—1; C. D. Palmer—1; Mrs. Minnie Foster—1; H. E. Robertson—1; Clovis T. Cook—1; Mrs. J. R. Permenter—1; Mildred Fitch—1; Mrs. I. D. Russell—1; E. H. Miller—1; Total—80.

ACKNOWLEDGEMENTS

Since we gave a list of the contributions and purchases of the book of sermons, we have received the following orders:

G. H. Turnbull—\$2.50; Jacob New—\$2.00; Floyd Ross—\$10.00; Grover White—\$2.00; George Crum—\$2.00; W. E. Shockley—\$1.00; Harvey Chapman—\$2.00; Albert LaRue—\$2.00; Mrs. C. L. Williams—\$2.00; D. B. McCord—\$2.00; Violet Butts—\$2.00; Martha Gallemore—\$2.00; H. E. Robertson—\$50.00; J. B. Lasater—\$2.00; Abe Young—\$2.00; Eunice Gilmore—\$2.00; George McCain—\$2.00; G. H. Horton—\$2.00; George Hughes—\$2.00; A. B. Rush—\$4.00; W. A. Jones—\$2.00; S. D. Treat—\$2.00; Otis Fowler—\$2.00; C. C. Brown—\$1.00; E. D. Miller—\$2.00; C. D. Kelley—\$2.00; Thomas Bennett—\$2.00; Belle Hazen—\$2.00; Verdie Poteet—50c; Roy Arnett—\$2.00; F. K. Reeves—\$4.00; Mrs. Ida Garrett—\$2.00; Adolph Sarge—\$2.00; Ben Frentrup—\$2.00; A. J. Bunderson—\$2.00; Mrs. E. P. Mann—\$2.00; Beatrice Reid—\$2.00; Herma Baldwin—\$4.00; C. O. Ogden—\$2.00; S. F. Jones—\$2.00.

Please check this list, and report any errors to us at once.

—Homer L. King.

THE MUSIC QUESTION

By Thomas J. Shaw

The use of instrumental music in the worship of the Lord has caused much discussion and dis-sentiment in the religious world.

Looking at the matter from a philosophical view point, I cannot understand why men try to foist the use of man-made instruments into the worship, when God's own instrument, the vocal apparatus, is far superior to any device of man, either in mechanism or performance.

God's instrument, the vocal organ, has all that the man-made instruments have and more. All instruments of human invention have the following features, viz.: motor, vibrator, resonator, and no more. For example, in wind instruments, the

breath is the motor, the lips the vibrator, and the bell and other parts the resonator. Now, in addition to all these characteristics, the divine instrument has an "articulator" — a feature that man-made instruments do not have, nor can have. Then, since God's instrument far excels any human invention, both in mechanism and performance, which is universally conceded by the best authorities, why resort to the use of inferior instruments in God's service?

Who would think of amputating his hand in order to substitute an artificial hand for the one God created, or who would pull out his own natural eye in order to have it replaced by a glass eye? Then, why should we substitute instruments of human invention, inferior in quality, for God's instrument, the vocal apparatus, which is wonderful and perfect in all its attributes and effect?

God's instrument can give sense as well as sound by reason of its articulator. It emits, or utters words, and words contain ideas or sentiments, and with these sentiments expressed, we get understanding; and understanding is the primary and ultimate design of all worship, prescribed by the Lord. See: "I will sing with the spirit and with the understanding also" (1 Cor. 14:15).

There is no other kind of worship enjoined or prescribed, and there is no other instrument that can produce such music, except God's own creation. Why not accept the divine music, that you may have the best, and that you may please God in rendering to Him that which He requires?

—Commodore, Pa.

PEACE?

By Carol Reilly

(This Madison, Wis., lady is not a professional writer. She contributed to the "Capital Times" the lines printed below. Carl Sandburg says they are good and he knows a lot about writing.)

PEACE? No.—I do not believe a peace will come, Not a long and lasting peace;

But a little breathing spell between the battles:
A little time to catch my breath—

And plant the corn again,
And watch it, green against the deep brown earth.

A little time to raise my sons,
And teach them love for God and men,

And then when the battles start again
I'll send them out to kill those men

I taught them to love.

No, there will be no peace—

Not because of loud-mouthed men like Hitler,

But because of those who listen to him.

Because of the men who fight among themselves,

There will be war upon this earth

With little breathing spells of peace.

And I, who hold a calm love in my heart,

May only stand aside,—and plant my life

In the little valleys of laughter

That lie between the mountains men call war.

(Selected by Sister Alma Russell.)

OTHER EDITORS' OPINIONS

Mr. Biddle Reminds Us

Attorney General Biddle's proposal of a special board for competent consideration of the many-sided problem of conscientious objection to military service is a belated but important recognition of the confusion of thought and practice with which our country has been attacking not only this but other aspects of manpower utilization.

Treatment of the case of the conscientious objector involves due regard for the fundamental principle of freedom of conscience and its security. But it must also involve the constructive use of a not inconsiderable body of men who, like 4-Fs, are shuffled off as of little concern to the nation once they have been screened out of the armed forces. An agency of the sort Mr. Biddle recommends might well look to finding a function of alternative national service for all groups thus dismissed out of hand.

* * *

Something of the looseness of the present system is to be seen in the fact that only three camps to which conscientious objectors have been assigned are maintained by the government, the others operating under private sponsorship by religious organizations. Something of the inconsistency is to be seen in that although selective service law contemplates assigning C. O.s to useful work and thus gives them a status of conscripts, there is no provision for pay or dependency allowance, they wear not uniforms but provide their own clothes, pay for their own maintenance when they can (or their churches for them), are without compensation for injury or death (and a number have been injured or killed in this limbo of service).

There are means of examination to separate the genuine objectors from the malingerers, to discover the nature and degree of objection to bearing arms (and this means, in their understandable conviction, to killing), and to classify for capacity and variety of service. That a man is sincerely and unchangeably opposed to taking arms against his fellows, and his opposition is rooted in spiritual conviction, does not disqualify him for other service, of which both public opinion and authorities go to great pains to tell us there is a variety, from agriculture to social service to non-combatant work in the field. Not only are we neglectful of one of the prime tenets of liberty when so casually we brush off the conscientious objector to ostracism and contempt, but we are depriving the nation of necessary manpower.

* * *

Other countries have done the job better, notably Great Britain, where the C.O.s, their cases considered publicly by a special tribunal, are classified for: 1, absolute exemption (the cases of objectors to all kinds of conscription because of genuine religious conviction); 2, partial exemption, which imposes assignment to other useful work, largely production; 3, noncombatant service in army or navy, including medical, welfare, manual and clerical work, demolition, minesweeping, etc.; 4, induction in spite of protests for spurious

objectors. The country gets the benefits of their service, where under the American system the possibility of service is more likely than not dismissed entirely.—The Louisville Courier-Journal.

Remarks: The foregoing article from Mr. Biddle, I believe is worthy of note. We wonder: is the light beginning to break? At last, does some one in authority see that the conscientious objector is not getting the treatment in the U. S. A. that the constitution provides? It is interesting to remember that this country was founded that we might have religious freedom, and that our forefathers came from the "old world"—fleeing religious oppression, but now, our leaders look back to the "old country" and see a marked improvement in the treatment of their conscientious objectors over the way ours are treated. For in Great Britain and Canada, and, perhaps, other countries, the C. O.s are given work that they are able and willing to do and are paid for their service.

Let us hope that the leaders of this nation will see a better way to treat those who propose to be governed by Him who said "overcome evil with good."
—Homer A. Gay.

RECREATION OF CHRISTIANS

Certainly, no one would oppose a certain amount of the right kind of recreation for all people, but that of which a Christian may partake, must come within certain limitations, evidently.

Having been called out of the world into the blood-bought institution, the church (Acts 2:47), the Christian must be Christ-like, whether at work or in recreation; in legitimate pursuits or in pleasures. He should at all times be able to "prove all things and hold fast that which is good" (1 Thes. 5:21). All sinful practices are ruled out; all works of the flesh are forbidden, for Paul declares: "Now the works of the flesh are manifest which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have told you in time past, that they which do such things, shall not inherit the kingdom of God" (Gal. 5:19-21). Therefore, anything that would come under the above catalogue of sins, or "such like" them, must be ruled out and forbidden. While the Bible does not always tell us just what we may do or may not do in so many words, yet it does give us some simple and direct principles by which our lives must be governed. We must not think that we can engage in whatsoever is not forbidden in so many words, for as Paul said: "Abstain from all appearance of evil" (1 Thes. 5:22). Now, let us put our recreations to the Scriptural tests:

1. **Does it injure my body?** Hear Paul: "What; know ye not that your body is the temple of the Holy Ghost, which ye have of God, and ye are not your own? For we are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). The word of inspiration shows us that our bodies are sacred and should be used to glorify God. Paul

shows that we should, "present our bodies a living sacrifice, holy, acceptable unto God" (Rom. 12:1).

2. **Is it indecent, impure, or dishonest?** Let Paul answer: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). In view of this, what about your conversation, reading matter, pictures you view whether moving or still, your dress, etc? The word of God further declares: "Denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world" (Tit. 2:12).

3. **Does it hinder spiritual development?** Let Peter answer: "Wherefore laying aside all malice and guile, and hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:1-2). Pleasures that hinder that growth could not please God nor help the Christian. We must not allow anything to hinder our duty as a Christian (Matt. 6:33).

4. **Does it place me in evil association?** Hear Paul: "Evil companionships corrupt good morals" (1 Cor. 15:33 R. V.). If our recreation forces us to associate with wicked people, we are in danger of having our habits and morals corrupted. All Christians must avoid sinful association.

5. **Does it hurt my influence?** Solomon declares: "A good name is rather to be chosen than great riches" (Prov. 22:1). We should refrain from anything or any association that will drag down that good name. What impressions do we make on those out of the church? Paul says: "Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5). But, will it offend a brother? "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8:13). See also Rom. 14 and Matt. 18.

6. Last, but not least: **Does it displease the Lord?** In selecting your recreation, always ask: will Jesus go with me in this, and what would Jesus do if He were in my place? If you cannot picture Jesus going with you or engaging in the matter, you had better leave it off. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17). "Love not the world, neither the things that are in the world, ****for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 Jno. 2:15, 16). May we heed the above.

—Robert Falvey, Wesson, Miss.

THE DOCTRINE OF CHRIST

All the weighty matters of eternal life in God through Christ are implied in this title. The doctrine of Christ is of peculiar significance to this present Christian dispensation.

Three dispensations. One is able to understand the word of the Lord by knowledge of time, place and to whom His word is spoken, considering the dispensation of time, place and to whom His word

is spoken, considering the dispensation in which His word came. They are: (1st) Patriarchal, (2d) Mosaic and (3d) Christian. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." In the revealed testimony of Jesus Christ is knowledge of salvation in this last time (dispensation). Laws and ordinances of former ages have been either done away or applied in this age, according to the division of application of law.

The child of God may be faithful by continually observing all things taught by Jesus Christ. The apostles' works found from Romans to Revelations are the perfect rule of faith given by inspiration of God. Beware lest any man deceive you by some other way. The way is simple, easy, promising great reward. Following is an outline of the first principles of faith.

"Whosoever abideth not in the doctrine of Christ hath not God" (II John 9). Does the reader understand what is meant by the doctrine of Christ? You see what great importance is placed on the precept, or do you understand? That few people do fully understand this weighty subject is obvious, seeing so few believe and practice Christ in purity of truth. An unbeliever can be taught to believe (but God's word shows that devils believe and fear God (James 2:19), but it cannot be said an unbeliever hath the doctrine. A believer must obey and follow God; devils do not obey.

Without preliminaries let us take up a study of the first principles of the doctrine. Each subject must study for himself in order to abide in Christ. There is no end of obedience to God while in this life. To forsake the doctrine is to cease to abide in Him.

Jesus said to each, "Seek and ye shall find." In our New Testament is written all the knowledge of Christ, although infrequently the Holy Spirit (the word) refers to Old Testament Scripture for the light which was practiced in that dispensation of time. The word of God is also the spirit of God (Jno. 6:63). "Search the scriptures. Lay hold on eternal life" (Jno. 5:39 and 1st Tim. 6:12, 19). "Must be born again" (Jno. 3:3, 57). "Begotten through the gospel" (word) (1 Cor. 4:15). Necessary conditions to birth: (1) Faith or belief (Acts 3:19). (2) Repent of sins (Acts 3:19). (3) Confess the name of Christ before men or man (Acts 8:37). (4) Be baptized for the remission of sins (Acts 2:38). By these steps the believer is inducted into Christ—the church—(Gal. 3:27), where all spiritual blessings are (Ephesians 1:3). "As new born babes desire the sincere milk of the word that you may grow thereby" (1st Peter 2:2). "A child of God, a new creature, wearing a new name" (2d Cor. 5:17, Acts 4:12, Eph. 3:14-15). "Then said Jesus unto them, 'Except ye eat the flesh of the Son of man and drink His blood ye have no life in you'" (Jno. 6:53). How is this feast administered? On the night of the betrayal of Jesus, He ate the Passover supper with His disciples, at the same time also He instituted the communion of the body and blood for His saints, to be effective after His death (Matt. 26:26-29).

On the first Pentecost, (Jewish annual feast) after the death and resurrection of Christ, according to His promise, as His disciples were assembled, according to the law, the power from Heaven came on the whole house (Acts 2d chapter). Promised (Luke 24:49).

Miracles served to confirm the word (Mark 16:20). "The apostles began to speak miraculously in language to themselves unknown, for there were at Jerusalem at that time devout men out of every nation and tongue. The doors of the kingdom of Heaven were opened; they received power to become sons of God" (Jno. 1:12).

At that time there was no New Testament written. Jesus sent the Holy Spirit from Heaven to His twelve apostles to bring to their remembrance all things He had taught them (Jno. 14:26). History of Christianity shows the canon of scriptures to have been fixed at about 150 A. D., but after the death of the apostles was the prophesy of 1 Cor. 13:8-10 fulfilled. Supernatural powers belong to the apostles and on whomsoever they bestowed such gifts. Christ's law is a perfect law of liberty (Rom. 8:2 and Psalms 19:7). Christians need not perform miracles now. Miracles served to establish God's word. It is now confirmed, the testament of Christ Jesus.

The Lord Jesus established His table in His kingdom before His death, to be observed after the beginning of the new law, signified in Acts 2:42. The teaching collection, breaking of bread (communion), and prayers, with singing is found in Col. 3:16 and Ps. 100:2. This composes the elements of worship of divine assembly. The order of assembly is taught in 1 Cor. 14:23, 27, 29 and 34; 35th verse refers to the law of Moses where the order of assembly places women and children as present but silent listeners. (See Deuteronomy 31:10-13, 4:3, Josh. 8:36 and Neh. 11:16).

The Holy Spirit reveals that the teaching of the children is properly done by parents (Eph. 6:4). One does not trust his greatest treasures to unknown persons.

The apostle Paul teaches the communion in 1 Cor. 11:23-34. One loaf after thanks becomes (spiritually) the body of Christ. The fruit of the vine (grape) likewise becomes the blood of Christ—ministered in a cup, the cup of the Lord. Communion is observed on the first day of the week (Acts 20:7). To forsake it after becoming a member of the body of Christ is to do violence to Him (Heb. 10:25), and fall from grace.

From Romans to Revelations the letters are addressed to baptized believers, the faithful children of God. Wise and blessed are they who persistently study and do all the words of this law.

—A Disciple, in Texas.

An evangelist company are in the street. One of the number stands forth, and earnestly exhorts the assembled crowd, telling of the Saviour's love, and of God's so-great salvation. He stops, drops to the ground, and expires. The servant's work is done. Absent from the body, he is present with his Lord.

UNITY IN THE CHURCH

I often wonder whether many that write on this subject are really in earnest, or are they just writing to advertise their ability to philosophize. It has always seemed to me that if all who write on this subject would get together in any business deal they could as easily get together on as simple a thing as the teaching of the Bible.

Brethren, if we want to enjoy eternity at God's right hand, we had better get busy, for time is speeding us to that terrible day, when we will wish we had really had the spirit of Unity in our hearts.

Think of the Savior's prayer in John 17, then think what many of you are doing to hinder our getting together. Consider the length of eternity, and how you will feel standing before Christ on that day, and get busy!

We all know that in order to be one in Christ, we must go back nearly 70 years and find where we left our Model. I was there, so I will take the liberty to give it you. Will you have it?

The original church, had ordained elders, deacons, and evangelists. (Acts 14:23 for elders; Acts 6:6), (Acts 13:1-3 for evangelists). Elders were chosen by the church as their overseers, they qualified as instructed in 1 Tim. 3:1-7; Titus 1:5-9. They were then ordained by the evangelists (Acts 14:23). Their duties were given by Paul (Acts 20:28; 1 Peter 5:1, 5). There are many Scriptures that "hedge them in," (Gal. 1:8, 9; Eph. 1:18-23; Eph. 5:6; 2 Thes. 2:15; 3:6). He must be a Bible student.

Deacons are also chosen by the church. Qualified (1 Tim. 3:8-13). His duties are the business interests of the church.

The evangelists are also selected by the church to represent the church before the world. He must, of course, be intelligent, should be educated in the Bible, by study. We don't find any Bible schools among the early churches, but we find some very fine trainers, such as Paul, Peter, and later the Campbells, B. W. Stone, W. Scott, John Smith, and others. The fine thing of it was they were a UNIT on their teaching. Why is it not so now? Those evangelists went "everywhere preaching the gospel, organizing churches after the Bible model. Why is it not so now? They taught people what it is to believe on Christ, to repent of their sins, to confess Christ, Himself, after the model. Now the preacher confesses Him, for the sinner. During those times, how the Church did grow!

Now we have the Church established, let us see how they followed Christ's teaching in the worship.

There were no Sunday Schools, nor literature except the Bible, which was cheap and wonderfully plentiful when I was young. The people knew nothing but to go to the place of worship on Sunday morning to worship God. They sang about thirty minutes, some places an hour, then prayers by two or three on their knees (no sitting). While I am on that I will just say that no people on earth, that I know of, got that irreverent, lazy habit, but those who say, "we have

the Bible and Bible alone, where the Bible speaks we speak, where the Bible is silent we are silent." Where did that "sitting" come from? The Bible School. Where did the local minister come from? The Bible School. NO BIBLE FOR EITHER ONE OF THEM. Same as the Sunday School. There is but one case on record where any one ever sat while he prayed, that was Paul and Silas in the jail. I defy any one to find another. And while I'm at it I'll say, and defy any one to find, a one man "local preacher, staying with a congregation "during good behavior." "Where the Bible speaks we speak." Let us say rather, "Where the Bible speaks we are silent, and where the Bible is silent we speak."

The Bible did not say stop ordaining elders, but we did. The Bible did not say start Sunday Schools with international literature, but we did. The Bible did not say stop the evangelists, and put in local pastors, but we did. The Bible did not say "sit instead of kneel in prayer" but we do. The Bible did not say "throw out that little insignificant loaf and cup, and put in cups lest you be poisoned with microbes; but you did. Now, is that not exactly the opposite of the teaching of the Bible? IF NO, WHY NOT? Who will answer? Brethren, you cannot get farther away from the Bible than you are. And you boast of having the Bible and the Bible alone. You may have, but you are making very poor use of it, I must say. Now, please, let us not say "come to me" until we can go back to the Bible. No wonder you are making such poor success getting converts. They are wise to your non-Bible teaching.

I am sure that if many of you could have been in the Church 70 or 80 years ago you would speak as I speak, and believe as I do, hence I make no apologies. I may not live to see it, but I believe that God will do something that will make those who claim to be His people get on their knees and repent of their departure from Him.

May He hasten the day, before we are all lost, I pray.

—E. A. Lowry.

"AS UNTO HIM"

Whatever you think, both in joy and in woe,
Think nothing you would not like Jesus to know.

Whatever you say, in a whisper or clear,
Say nothing you would not like Jesus to hear.

Whatever you read, though the page may allure,
Read nothing unless you are perfectly sure

Consternation would not be seen in your look
If God should say solemnly, "Show me that book!"

Whatever you write with haste or with heed,
Write nothing you would not like Jesus to read;

Whatever you sing, in the midst of your glees,
Sing nothing that God's listening ear could displease;

Wherever you go, never go where you'd fear
God's question being asked you

"What doest thou here?"

From D. L. Van Auken, Lansing, Mich.
(Selected by Sister A. J. Bunderson, Fredricktown, Ohio).



A. J. Kinder, Rte. 7, So. Charleston, W. Va., April 25.—We are getting along nicely at Mallory Chapel. Bro. Chan Hill preaches for us. Bro. Frank Cobb gives us a lesson now and then. We enjoyed Bro. Stewart's visit and preaching, and we hope to have him back.

Tom E. Smith, Healdton, Okla., April 22.—I was with the Bit Shop brethren today, and one confessed faults. Bro. Barney Welch was with the brethren at Healdton today, and I visited and sang with him some. The work in this part is progressing nicely.

Fred Kesinger, Jr., Box 340, Bedford, Va., May 1.—Many thanks to all for the check for the past two months. All the boys here (78), except one other and me, are being transferred to the West Coast May 22nd. The one left with me is a member of the Church of Christ.

M. Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., May 3.—I have just closed a series of meetings at W. Monroe, La., last Lord's day night. I am to be in Waco for a few nights, then to Palestine, Texas, for a few sermons, before returning to Miss. We have a new congregation in the making at Palestine, and we want to help them.

Otis Fowler, Box 5, Sabinal, Texas, May 6.—Bro. T. R. Chappell, of San Angelo, Texas, is to be with us in a series of meetings, beginning June 16 and continuing two weeks. He was with us last year in a meeting, and the congregation is looking forward to a good meeting. We invite all to be with us.

Chas. D. Palmer, Rte. 2, Kinston, Ala., May 3.—I am preaching over the week-ends at near-by places. I plan to go to Colquit, Ga., the second Sunday in May. I hope to attend the debate on the cups question, at McKinney, Texas, in June, if it materializes. I hope that I may know in time to attend.

G. A. Canfield (colored), Marion, La., April 16.—(Received by publisher April 24) I have just returned from Brookhaven, Miss., where I preached over three Lord's days. We had good hearings, but no visible results. The attendance was the best since the worship began there. I plan to do all the preaching I can this year, as I do not intend to do much on the farm. I am ready to go anywhere I am needed to preach to my race. If any know of a place that I might do good, please write me, and I will do all I can to establish the truth there. My people certainly do need the truth.

A. B. Pickle, Rte. 6, Palestine, Texas, May 7.—Bro. Lynwood Smith, of Miss.; was with the Midway church, May 5-6, delivering three sermons, which were enjoyed by all. Bro. L. N. Byford, wife, and daughter, were here also. We want to thank the church in Waco for this favor.

Frank Cobbs, Box 133, Spring Hill, W. Va., May 3.—We are enclosing checks for \$60.00 to the boys in C. P. S. The church here is getting along all right. Bro. Jim Stewart was with us recently, giving good lessons. We are looking forward to a meeting by Bro. Kirbo soon. I think Bro. Covert is a great help to the churches in this Valley. We are growing in number here.

Abe Young (colored), Hallsville, Texas, May 8.—This is to notify all the faithful that I am up and back on the firing line. My health has improved so much, that I am making my final inspection trip to the doctor today. I plan to spend 15 days in a mission effort at Bunkie, La., where they know nothing of God. Who will go and sing for me? We are at peace among ourselves.

E. H. Miller, 1003 Truit Ave., La Grange, Ga., May 7.—I was forced to either give up preaching or my job, so I gave up the job, and I am now in the field full time, and the church here is backing me in the work. I am to begin a three weeks meeting in Ottumwa, Iowa, the last Sunday in June, and I am looking forward to meetings in Fla., Ala., and Ky. We are looking forward to our meeting here, beginning the first Sunday in June, by Bro. King.

M. Lynwood Smith, Route 1, Box 150, Wesson, Miss., May 10.—I am settled again at home, after taking a trip into Louisiana and Texas, and preaching at Monroe, Waco, and Palestine. We are glad to know that there are some still being found, who have not heard of us or the OPA, yet were contending for the truth on the cups question. They rejoiced to know that many others are making the same fight with them. Old Bro. Canfield has been over in Miss., doing some good preaching for the colored brethren.

Ben Frentrup, Box 572, Ft. Collins, Colo., May 14.—We are still worshipping our Lord each Lord's day, in His own appointed way, striving to serve Him acceptably; endeavoring to live so as to let our lights shine. We plan to transfer to the camp at Mancos, Colo., the latter part of May. We would appreciate having any of the faithful preachers visit us and preach for us. We need preaching as much as any other congregation.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., May 15.—I preached at Pomona, April 18. April 20-May 2, I held a meeting at Arvin, Calif., with five baptized and one restored. May 4-13, I held a meeting at Parlier, Calif. I am now at Marysville for several services. During June I plan to hold meetings at Temple, Texas, and McKinney, Texas. Brethren, let us consolidate our gains, and march forward in unity.

Gayland L. Osburn, 1428 E. California Ave., Glendale 6, Calif., May 12.—I was with Brother Homer L. King during his meeting and singing school at Fresno, in April. I heard Bro. Waters preach two nights at Arvin, and on April 29, I took part in the worship at Los Angeles. Since May 4, I have been with Bro. Paul Nichols in a meeting at Delta, Colo.

Ray Asplin, 2835 N. W. 11th St., Oklahoma City, Okla., April 25.—I was with the little church at Maud, Okla., April 1. Although few in number, they are continuing steadfastly in the work. On April 8, I was with the church in McAlester, where they are trying to build a house for the worship. They are few in number, and they need help in labor and money. They now meet in Bro. Lee R. Williams' home, 234 W. Cherokee St. Send donations to him. We were glad to have Bro. T. R. Chappell at 1836 N.W. 7th St. The lesson was good.

Cyrus Holt, 2326 Columbus Ave., Waco, Texas, April 24.—The past two Lord's days, I visited the Jones congregation. While few in number, they are faithful to the Lord. The church on So. 4th St., here is getting along nicely. This church is sponsoring a meeting at Horatio, Ark., beginning the 15th of May, conducted by Bro. Stewart. I plan to be with him throughout this meeting. Let us keep up the good work, and may you pray for us.

Howard Nunnally, Box 340, Bedford, Va., April 30.—I want to thank the brethren for the check through the OPA, and I want all to know that I appreciate it more than they know. I expect to be leaving here for the West Coast, May 22. My address will be C. P. S. Camp, 134, Belden, Calif. I hope that I may see some of the preachers in Calif., when I get there. My prayers are for the work of the Lord in Calif. and elsewhere. I am sending my renewal to the OPA, for I enjoy reading it very much.

Fred Kirbo, Wilson, Oklahoma, April 20.—I have been preaching over Lord's days at Oklahoma City, Davis, Carter, Healdton, Washington, Sulphur (all in Okla.); Wichita Falls and Bowie, in Texas. I baptized one and restored several. I am now conducting a meeting in Maud, Okla., with good crowds and interest. Brother Ray Kessinger is assisting by going from house to house in personal work. We anticipate a good meeting. I go next to Huntington, W. Va., where Bro. B. F. Leonard (the man of "Short Jabs") is putting up a great fight for the Lord; then to Spring Hill for a short meeting.

Rolland Everett, Maud, Okla., May 6.—The church here is rejoicing over the results of our meeting in last month, conducted by Bro. Kirbo. Two were baptized and four confessed faults, and the church was strengthened by the good preaching. We enjoyed visiting brethren, from Davis, Ada, Oklahoma City, and Bro. Barney Welch two nights. Today, we enjoyed a visit by Bro. Ray

Asplin and wife, of Oklahoma City. We are expecting Brother Ray Kessinger the third Lord's day in this month. Brother Kirbo's meeting was sponsored by the Oklahoma mission fund. We plan to have another meeting this summer. We are ordering some of the Favorite Spiritual Songs and some of the Clark-King Discussion.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., May 12.—The meeting at Merced closed April 15, with one baptized, five restored, and a congregation established. Bro. Waters and I preached alternately. I am now in a meeting at Delta, Colo., to continue until May 13. I am glad to have Bro. Gayland Osburn with me. We go next to Oklahoma City for a meeting beginning May 16. Greetings to all the faithful everywhere.

Ben Frentrup, Box 572, Fort Collins, Colo., April 29.—We received the checks, and we appreciate very much the manifestations of charity by our brethren. All of the boys are still here. However, Bill Harmon and J. N. French are transferring to a camp at Three Rivers, Calif., about May 15. J. B. Spradley, H. C. Welch, Jr., Leonard Hendrickson, Travis Cogburn, Homer Gay, Jr., Bracy Smith, and I are transferring to the government camp, at Mancos, Colo., about the last of May. We believe we shall have more opportunities to teach others the truth there. Remember us to the Father.

Ray B. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., April 21.—I was at Arvin, March 25, speaking on the lesson at the morning service and preaching at the night service. March 26-29, I was with Bro. Homer L. King at Fresno, attending his singing school. My wife and I went to Ceres because of the death of her cousin. The funeral was conducted by Bro. C. T. Springs. April 1, I preached at Ceres. April 13, I visited the mission meeting at Merced, held by Bro. Waters and Paul. April 15, Bro. Springs and I both spoke at Ceres. This week I visited Bro. Chester King's mission meeting at Eschalon one night. At this writing I am in the "hot" little town of Arvin where Bro. Waters has begun a meeting.

Homer A. Gay, Lebanon, Mo., May 9.—I have been at home for the past two Lord's days, worshipping at Lees Summit. Both of our children have been home—Sonny, from the CPS camp at Ft. Collins, Colo., and Luvilla, from Oklahoma City, Okla. Sonny made us a good talk at worship last Lord's day. I am to begin at San Angelo, Texas, May 25th, and continue over the first Lord's day in June. I am not sure about the proposed mission meeting at Hartshorne, Okla. I will be in a meeting at the South 4th St. church in Waco, Texas, the last Lord's day in June and the first in July; the Bit Shop, near Healdton, Okla., in July; Washington, Okla., in August. I hope that all will be ready for their meetings. Let us pray that peace may soon come to the world again!

Homer A. Gay, Lebanon, Mo., April 17.—The past month I have preached at Mountain Home, (near Galena), Richland, and Lebanon. Also preached once at my home congregation, Lees Summit. Snow, rain, and bad roads have kept me from going back to Claxton. The cause at all these places I have visited seems to be going along nicely. We were made very happy last week when our old neighbor and fellow soldier in the Lord's work, James R. Stewart, came by to see us on his way home from the East. He preached a good sermon for us in Lebanon, which I enjoyed. I am to begin a meeting at the Church of Christ in the north part of San Angelo, Texas, May 25th; then to Hartshorn, Okla., for a meeting and then to Waco, Texas, for a meeting. Let us all preach the gospel in love, and follow after the things that make for peace.

Homer L. King, Route 2, Lebanon, Missouri, May 19.—We closed the meeting at Fresno, Calif., with one baptized and three restored, and the church put in better working conditions. Brother Jim Russell is making a sacrifice for the cause there and elsewhere. I preached one night at Escalon, in Bro. Chester King's meeting, and I heard him deliver some good sermons, also Bro. Reynolds one night. My next was a singing school at Waterford, the home of our beloved Bro. T. F. Thomasson, whose health is not good, but we are glad he was able to attend most of the time. I preached over Lord's days to good crowds. The school was very good in attendance and interest. I preached over Sunday at Ceres to good crowds; enjoyed the visits. I am now conducting a short meeting at Sanger, which is to close May 20. The Lord willing, we shall leave the 21st for our home in Missouri, en route to beginning a series of meeting at La Grange, Ga., the first Lord's day in June; then to Austin, Texas, early in July for two weeks after which I go to Sentinel, Okla. May all be ready. Pray for me.

VIEWS AND REVIEWS

By H. C. Harper

"We do not use instruments of music in our worship, neither do we have societies through which to do our work. Paul said, 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him' (Col. 3:17). To do anything in the name of Jesus is to do so by his authority, and we have no authority from him to use instruments of music in the worship, or for societies."—Tract by J. L. Hines put out by C. L.

Hines is "Minister" of the "Church of Christ, Shelbyville, Tenn." And in "Lord's Day Services" we see "Bible School 9:45 A. M. Worship 11:30 A. M." Now since "Bible School" is before "Worship," can they by "authority from him" have "instruments of music" in the "Bible School"? If not, why not, Hines being the witness in the case? And if the "Bible School" is not a "society," what is it? He says again: "To sing without the instrument and to work through the church is infallibly safe." Is the "Bible School"

the "church"? If so, do you call "Bible things by Bible names" in having a "Bible School"? Does it have any unbaptized members as a "Bible School"?

And is not this "Minister" just the plain "Pastor," such as we find in his functions in the Christian Church? If not, where is the difference?

This tract is one of the most self-condemning pieces of literature you can find put out by any of the churches of Christ. It shows they are not only "drifting," as Tant points out, but are already drifted on the rocks of humanism, and have left the "infallibly safe" course. "Physician heal thyself." It is such that the Lord will spew out, as plain as day in the light of "Matt. 7:21-27," cited by Hines himself. And this shows they are blind in not seeing it. It is a plain fulfillment of 2 Tim. 4:4—"after their own lusts shall they heap to themselves teachers, having itching ears."

GOD'S WITNESSES

By Lynwood Smith

Oh Lord, we have not seen Thy face,
Thy voice, we have not heard;
Yet, who but fools could doubt Thy grace,
Or doubt Thy wonderous word.

For many things do testify,
Of Thee, Most Holy One:
The rain Thou sendest from on high,
The noon-tide's glowing sun.

With gladness Thou, our hearts, doth fill
And fruitful seasons give,
To teach us Thou art with us still
And shall forever live.

To peer into the heaven's, bright,
When twilight's curtains fall,
We see Thy glory, God of Light,
Thou art the God of all.

From heaven's dome, when stars doth peep,
We see a message grand;
We know up in the azure deep
God placed them with His hand.

The roses that so gently nod,
In each sweet zephyr breeze
All teach us that there is a God;
None other could make these.

(Acts 15:17; Rom. 1:20; Psa. 19)

MEETING JULY FOURTH CALLED OFF

We the undersigned members of the Church of Christ at 1605 So. 4th St. Waco, Texas desire to call off the 4th of July meeting at this place. We are thoroughly convinced that all do not have the same motive that we do in this meeting, to promote brotherly love. We do not want this place to be the thrashing ground on the "Marriage Question" or any other question that will bring about heated arguments. We think it far better for the preachers to resort to some place, and after a real prayer meeting discuss the matter in an

humble manner. No one seeking vain glory or trying to pull some other brother down.

We regret that we were not fully aware of the determination of some in regard to this meeting, so we could have made an earlier statement.

Our decision has not been to favor anyone but for what we think best for the Cause of Christ. We ask all of you to join us in our prayers that all differences will be handled in love and humility, and not in gatherings that should be a fortaste of Heaven.

J. B. Lane
C. S. Holt
Leslie N. Byford
Wesley D. Ballard
Paul W. Lane

Note: As we go to press, we have nothing definite about any other plans for the July 4 meeting. I presume none have been made. I plan to spend the time with brethren somewhere in Texas.

—Homer L. King.

MINISTRY

I'd rather see a sermon,
Than hear one any day;
I'd rather one should walk with me
Than merely show the way.

The eye's a better pupil
And more willing than the ear;
Fine counsel is confusing
But example's always clear.

And the best of all the preachers
Are the ones who live their creed,
For to see good put in action
Is what everybody needs.

I soon can learn to do it,
If you let me see it done.
I can watch your hands in action,
But your tongue too fast may run.

And the sermon you deliver
May be very wise and true,
But I'd rather get my lesson
By observing what you do,

For I might misunderstand you
And the high advice you give;
But there's no misunderstanding
How you act and how you live.

—Publisher Unknown.

If you your lips would save from slips,
Five things observe with care:
Of whom you speak, to whom you speak,
And how and when and where.
If you your ears would save from jeers,
Three things keep meekly hid:
Myself and I, and mine and my,
And what we do or did.

—The Forester.

W. H. Reynolds, Rte. 2.

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. XVIII

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No. 7

THE NEW TESTAMENT CHURCH

By Paul O. Nichols

Over nineteen hundred years ago on the coasts of Caesarea, Phillipi, a town of northern Canaan, a lowly Nazarene declared, "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). The one who spoke those words of assurance was Jesus Christ, "the Son of the living-God," who was telling His Apostles that He would build His church upon the "rock" of divine truth.

Since the tones of that declaration died away, virtually hundreds of such institutions have sprung into existence. Of all such institutions in the world, only that one, of which our Lord was founder, exists by divine right; with the promise that the "gates of hell shall not prevail against it."

The Beginning

In prophecy it was told: "In the last days the mountain of the Lord's house shall be established in the top of the mountains—and all nations shall flow into it—for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:2, 3). This was written almost eight hundred years before it came to pass. It was fulfilled on the first Pentecost after the resurrection and ascension of our Savior, in the city of Jerusalem (Lk. 24:46, 47, 49; Acts 1:4, 8; 2:1-4). The Lord's house, "which is the church of the living God" (1 Tim. 3:15), had its doors swung open by the apostles on that day. Peter called that "the beginning" (Acts 11:15).

Founder and Foundation

Moses had passed from this stage of action, and John the Baptist had been decapitated at the command of Herod (Matt. 14:10-12); then did Christ promise that, "I will build my church." He did not say, "John built my church," or "Some man in history will build my church," but the promise was, "I will build my church." If we receive Christ and reject not His words (Jno. 12:48), we must admit that Christ was the founder of the New Testament church.

The foundation of this institution is no mere man or group of religionists, but is divine, even as the one who founded it. Listen to the Apostle Paul, "And are builded upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone" (Eph. 2:20), and, "Other founda-

tion can no man lay than that which is laid, which is Christ Jesus" (1 Cor. 3:11).

The Name

In Heb. 12:23, the writer calls it "the church of the firstborn." But the firstborn was Christ (Col. 1:18), so therefore, it must be the "Church of Christ." The Apostle Paul attests to this truth in Rom. 16:16 when writing to a congregation in Rome; he says, speaking of a number of other congregations, "The churches of Christ salute you."

The phrase "Church of Christ" denotes ownership. Christ purchased the church with His own blood (Acts 20:28), hence it is His church.

The members are called by a God-given name (Isa. 56:5; 62:2), the name "Christian" (Acts 11:26; 26:26; 1 Pet. 4:16), for there is no salvation in any other (Acts 4:12). The Church is the wife of Christ (Eph. 5:25) and therefore should honor Him by wearing His name. Listen to the words of the poet as he said:

"Party names then lay aside,
And cast away your broken cistern.
Christ the lamb, the church, the bride,
Then take no name but Christian.
Brides, they take the husband's name,
Nor would he sanction any other;
Why should we not do the same?
What do you say, contending brother?"

Discipline

Peter teaches that the Lord supplies man with everything that pertains to life and godliness (2 Pet. 1:3). And Paul says the Scriptures are "profitable for doctrine" and are able to make a man perfect and furnish unto all good works (2 Tim. 3:16, 17). He further condemns following after the commandments and doctrines of men (Col. 2:21-23). Jesus taught that a service according to man's teaching was vain (Matt. 15:9). The only book that is worthy of our faith and practice is God's word, the Bible. All creed books and such like formulated by man are nothing short of perversions of Holy Writ.

Worship

"Upon the first day of the week principles came together to break bread" (1 Cor. 11:17). The historian uses the figure of "synecdoche," in which a part of the mentioned including all items. This the worship is to be observed is called

day" (Rev. 1:10), for it was upon this day the Lord rose from the dead, and the day upon which the apostles set the church to work (Acts 2).

The items of worship are plainly given by the Lord. It is not left to man to devise his own. Singing (Eph. 5:19; Col. 1:16; 1 Cor. 14:15), Teaching (1 Cor. 14:31, 34, 35; 1 Tim. 2:11-12; 2 Tim. 2:2), Prayer (Acts 2:42; Lk. 18:1), Communion (Matt. 26:26-28; Mk. 14:22, 23; 1 Cor. 11:23-29), and Giving (1 Cor. 16:1, 2 Cor. 9:7).

Laws of Admission

Inspired writers very expressly tell us what is required for one to be "added to the church" (Acts 2:47). "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "Without faith it is impossible to please Him" (Heb. 11:6). "Repent and be baptized (Acts 2:38). "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). "For by one spirit are we all baptized into one body" (1 Cor. 12:13). "The like figure whereunto baptism doth also now save us" (1 Pet 3:21). "The Lord added daily to the church such as should be saved (Acts 2:47).

Do you belong to the above church? If not, leave the man-made churches, obey the gospel, that you may be born again, and that the Lord may add you to His church.

ASSOCIATES

"He that walketh with wise men shall be wise: but a companion of fools shall be destroyed" (Prov. 13:20).

The old saying that "A character is known by the company it keeps," is not far from the truth. We are all creatures of imitation more or less; those who associate freely will become very much alike. For two persons to intimately associate with each other—one having the mind of Christ and the other a worldly mind, they must of necessity become of the same mind: the Christian will either become worldly minded, or the worldly minded one will accept Christ. The sinner must leave off his sins or the Christian must leave off his christianity. For, "can two walk together except they be agreed?" (Amos 3:3).

Wickedness and righteousness will not mix; and it is very often the case that the child of God gives up his or her righteousness and takes up the habits of the wicked. This certainly does show a weakness on the part of the child of God. But, too many times young Christians feel that they just MUST take in some of the ways of the world or they will be classed as back numbers, not realizing that "evil communications corrupt good manners."

Bad habits, as well as diseases, are catching; and the mind is at least as (if not a great deal more), susceptible to infection as the body. It is better to be alone than to be in bad company. When we associate with the low, base, vulgar, evil speakers, we are ourselves lowered without elevating them. You can take an old black, smutty, dinner pot and ruin every nice dress on the

place with it and still it will be just an old black smutty dinner pot.

How careful we should be to always try to associate with the good and the pure and up-right in mind and lives—both for the benefit of ourselves, and because of the influence we might have on others.

A certain criminal, on the scaffold, made the following short speech: "This is a solemn day for me, boys! I hope this will be a warning to you against bad company—I hope it will be a lesson to all young people, and old as well, rich and poor, for it was just that, that brought me here today to my last sad end."

You may be ever so pure, you cannot associate with bad company without falling into bad odor.

"Good company," says Prof. Yaggy in "The Royal Path Of Life," not only improves our manners, but also our minds; for intelligent associates will become a source of enjoyment, as well as of edification. If they be pious they will improve our morals; if they be polite they will tend to improve our manners; if they be learned they will add to our knowledge and correct our errors. On the other hand, if they be immoral, ignorant, vulgar, their impress will most surely be left upon us. It therefore become a matter of no trivial concern to select and associate with proper company * * * * Do you love the society of the vulgar? Then you are already debased in your sentiments. Do you seek to be with the profane? In your heart you are like them. Are jesters and buffoons your choice friends? He who loves to laugh at folly is himself a fool. Do you love and seek the society of the wise and good? Is this your habit? Had you rather take the lowest seat among these than the highest seat among others? Then you have already learned to be good."

To some this may seem selfish; but it is only a Christian's duty to keep himself "unspotted from the world" (Jas. 1:27): Of course, "They think it strange that ye run not with them to the same excess of riot, speaking evil of you" (1 Pet. 4:4). But it is always better to please the Lord than men.

For the Christian to associate with one of a questionable character will give room for doubt and suspicion, and the Christian must not give room for suspicion.

Brother, Sister, are you not afraid to associate freely with one whose character is in question? I am. True, I can love them, try to teach and reform them, but I cannot go with them to their destruction. If we can influence one of the world to go to Church, sing, read the Bible, correct their lives: well and good. But it certainly is a big mistake for a Christian to allow a worldly person to lead them and influence them to attend the shows, bathing beaches, ball games, carnivals and other worldly amusements to the neglect of the Church and its meetings.

I cannot intimately associate with the wicked—for "their thoughts are not my thoughts, neither are their ways my ways" (Isa. 55:8).

"Forsake the foolish and live; and go in the way of understanding" (Prov. 9:6).

—Homer A. Gay.

HAVE YOU BEEN WITH CHRIST?

By Bill Harmon

(Acts 4:13), "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."

The apostles, before this statement, were going forth preaching the Gospel. They came upon a cripple, who begged alms of them. Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6).

The people, knowing the lame man, wondered at seeing him healed. Peter told them, through faith in the name of Jesus was this man healed.

The Sadducees and priest came upon Peter and John, and placed them in custody, because they grieved of their teaching the people. The apostles had been going about and preaching through Jesus the resurrection of the dead, this was in opposition to the doctrine of the Sadducees.

Peter and John had to stand before Annas, the high Priests, and Caiaphas, and Alexander, and many of the high priest kindred. Peter being filled with the spirit stood forth with boldness, and preached salvation in the name of Jesus Christ.

The priest and high authorities took notice of them, and perceived "they had been with Christ."

The priest and associates commanded that they preach not at all in the name of Christ. Peter and John said, "We cannot but speak the things which we have seen and heard." Oh! if today preachers were of the same mind, to preach only the **unchangeable word of God.**

Reviewing the life of Peter and John we see them, in the beginning, as humble fishermen. Christ appeared and said, "follow me." They dropped their nets and became fishers of men. We should be like the apostles. When we come in contact with Christ, as we do in baptism, (read Rom. 6:4-8). We should go forth into the world leaving the impression we have been with Christ.

The greatest compliment one could pay us, would be to say, he has been with Christ or he has the spirit of Christ. We must possess the spirit of Christ, (Rom. 8:9).

Paul wrote the brethren at Ephesus, Eph. 4:1, "I therefore the prisoner of the Lord, beseech you, that you walk worthy of the vocation, where-with ye are called" (that is Christians). We must do this with all lowliness, meekness, longsuffering, and a loving spirit. Therefore it is by our action and life we can show we have been with Christ.

We are judged by our conversation. Paul advises concerning conversation, Phil. 1:27, "Only let your conversation be as becometh the Gospel of Christ." Would Christ sanction each word we say? He should. Let us remember there is going to be a day of accountance.

People, in considering us, look upon our manner of life as in 2 Pet. 3:11, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation

and Godliness." This is a warning concerning the earth's destruction. Let us give heed to the way we are living in this present time.

In summing it all up, we should remember the character of Christ; keep a steady eye on that universal and permanent good will to men, in which He lived, by which He suffered, and by which He died. Not in those wild and romantic notions, which, to make us Christians, would make us fools; but in those inspired writings, and in those alone, which contain His genuine history, and His blessed gospel; and which, in the most peculiar and extensive sense, are the words of eternal life. Brethren, let us follow after Christ and the truth. It is only through those channels we can show, "WE HAVE BEEN WITH CHRIST."

BAPTISM IN THE HOLY SPIRIT

In reviewing the Korthamp tract on Holy Spirit Baptism, a writer in Jan., 1936, says:

We might as well expect another flood as another outpouring like that on Pentecost. For both were special cases. And the cases of Jerusalem and the one of Cornelius' household are the only recorded cases of Holy Spirit baptism in all the Bible, and each is a special case with its special purpose. Mr. Korthamp tells us that the baptism with the Spirit is not received at conversion. But he knows that Cornelius received it at conversion. In this he admits that this case of Holy Spirit baptism was a special case. If this case was special, then, the case in Jerusalem (Acts 2) was special. What honest witness will state that he has seen and heard the likeness of fire and the sound like a rushing mighty wind?

Reply

1. If he received the Holy Spirit (He was not baptized in the Holy Spirit) "at conversion," as you say, he was converted before he was told "words whereby thou and all thy house shall be saved" (Acts 11:14), for Peter says, "And as I began to speak, the Holy Spirit fell on them, as on us at the beginning" (15). And he was an unsaved man, yet converted. You are wrong. He was not converted until he obeyed in baptism (v. 48).

2. And the same statements that you put up to refute K's contention that Acts 19:1-7 was Holy Spirit baptism, refutes your contention that Acts 10 was a baptism in the Spirit: (a) "The chapter says not one word about Holy Spirit baptism. As there are many persons who get a drink of water, who are never baptized in water, so there were many disciples who received the Spirit (received gifts) of whom the Bible does not say that they were baptized with it." (b) "What honest witness will state that he has seen and heard the likeness of fire and the sound like a rushing mighty wind?"

Truly, as you have said: "We might as well expect another flood as another outpouring like that on Pentecost." And this it not all.—H. C. Harper.

"For a century Churches of Christ have been pleading for unity of all who love our Lord on the basis of the New Testament."

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BOOKS

"The Communion," written by Brother Ervin Waters, is now off the press and ready for shipment to all who want it. We have filled the advance orders and we hope all have received them. If you have not, write us. This book is a very nice and able work, containing 54 pages, on high grade white paper, paper cover, brimming full of valuable information on the cups question, breaking of the loaf, and the drink element. The price is reasonable—25c per copy; 5 copies \$1.00; 1 dozen copies \$2.00; \$15.00 for 100 copies. Order from Old Paths Advocate, Rte. 2, Lebanon, Mo.

Sermon Book—We have been expecting for days word from our printers that this over due and anxiously awaited book is ready for delivery, but as we go to press, no word has come. Hence, there seems to be nothing to do, but patiently wait.

—Homer L. King.

OUR HELPERS

We sincerely thank the brethren herein named, who have sent us one or more subscriptions from May 20 to June 20. We appreciate the loyalty of our many friends and brethren, who are making it possible for the Old Paths Advocate to make its regular appearance each month, bringing our readers the news of the faithful brethren in the fields, articles, etc. Please, keep a nice list coming in every month.

Homer L. King—22; Homer A. Gay—6; Mrs. F. N. Newman—5; Marvin Fisher—3; C. W. Van Stavern—3; Orley McComb—3; P. O. Nichols—3; Charles Carlo—3; Lila Phillips—2; Gayland Osburn—2; Robert Cottrell—2; Lee Conner—2; J. J. Reece—1; Fred Kirbo—1; W. C. Welden—1; A. D. Allen—1; Carlos B. Smith—1; Walter Gray—1; T. E. Stewart—1; A. Bro. Wood—1; Roy Smalling—1; Maud Kennedy—1; Floring Payne—1; T. R. Chappell—1; Tom E. Smith—1; Wyvonne Perrin—1; Clarence Snodgrass—1; Frank Cope, Jr.—1; Edgar Claywell—1; J. W. Bowmer—1; Abe Young—1; Robert Falvey—1; J. F. Prince—1; C. L. Browning—1; E. D. Miller—1; A. S. Rollins—1; Total—80.

MAINTENANCE OF C. P. S. BRETHERN

Church, Wichita Falls, Texas (May), by C. G. Fancher	\$ 25.00
Church, San Diego, Calif., by James Agnew	15.00
Church, Ottumwa, Iowa, Earl Butts	20.00
Church, Lees Summit, Herschel Massie ..	25.00
Church, Waco, Texas, L. N. Byford	10.00
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Church, New Salem, Miss., Carlos B. Smith	20.00
Church, Carter, Davidson, Okla., Clyde Middick	25.00
Church, Maple, Ark., Roy Barnes	8.50
Sister I. D. Russell, Cisco, Texas	5.00
Brother A. B. Pickle, Palestine, Texas ..	5.00
Brother A. E. Cogburn, DeLeon, Texas ..	5.00
Sister Huey Cook, Bowie, Texas	5.00
Church, Sunnyside, Mo., by Clovis T. Cook	13.00
Total	241.50
Carried over	5.74
Total	\$247.24
Amount for 11 boys, \$22.00 each	242.00
Balance	5.24

—Homer L. King

PREACHING CHRIST TO THE COLORED

Brother G. A. Canfield, Marion, La., was recently in this part, preaching to the colored brethren, holding some meetings, which was appreciated. While Bro. Canfield has devoted only a part of his time to preaching in the past, being forced to farm for a living, he is now unable to do farm work due to his physical condition, and he now desires to devote all his time to preaching the gospel to his race. All who know him, know that he is "mighty in the Scriptures" and a real Christian, and they also know that he stands for the Bible way in the work and worship of the church. Not only does he stand for the Bible way now, but he has stood for one cup since the days of the Apostolic Way. There is a great work to be done among the colored people, if we can just get the gospel to them. Jesus said: "Go preach the gospel to every creature" (Mk. 16:15). So, let us call Bro. Canfield to preach to his race and support him in that work, which is so dear to his heart. He came into this community when there was not one Negro who knew the truth, but now we have three loyal churches of Christ among them. Bro. Canfield is known by about all of our leading preachers, and I believe they will endorse him.

—Carlos B. Smith, Wesson, Miss.

—Lynwood Smith, Wesson, Miss.

Note: I would like to add that I know Brother Canfield, personally, and I endorse him to preach the gospel wherever he is, needed. Call him, brethren.

—Homer L. King.

PATIENCE

The definition of patience by Webster is "Calmly enduring." One should not say, "I have no need of this lesson," because we all have tribulations to bear, and "tribulation worketh patience." I

believe the losing of patience is one of the greatest mistakes that members of the church make. When we take the first glance at the word "patience," the study of it does not seem so important. Yet, very few men, if any, other than Christ, have learned to manifest it.

The expression of one losing his patience is commonly used today. This denotes that we all have the power of patience, but the person who has lost his patience does not have control of that power which is so necessary in living the Christian life.

The apostle Paul told Titus, "But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience" (Tit. 2:1-2). Patience is "sound doctrine," and the sound doctrine of Jesus Christ should be seen in our lives whether at home or elsewhere. The Christian should add patience to his character because the apostle Peter said, "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience" (2 Pet. 1:5, 6). We should with "all diligence" (all carefulness) possess "patience," "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (verses 8, 9).

The apostle Paul said, "we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope" (Rom. 5:3, 4). We should rejoice when we calmly endure tribulations because this makes our patience more perfect; the outcome being hope of eternal life. Perfect control should be our goal, and we should go toward it with "all diligence." The apostle James said, "But let patience have her perfect work" (Jas. 1:4). Are we striving to obey this Scripture? We sometimes hear people make the statement, "I am going to lose my patience." We often make mistakes in the Christian life, but I would not want to admit that I was going to do something wrong because that would show that I had time to think about it before I did it. Such language should be eliminated from the lips of Christians, and whenever we are tempted to "lose our patience," let us say, "I am determined to be patient." God will help a person who has such a spirit.

We have a race that is set before us to run, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross" (Heb. 12:2). With the example of our Lord's patience to follow, surely, we can run the Christian race with patience. Christ "endured" "for the joy that was set before him," and you and I should endure with patience that we might receive the eternal joy.

Have we ever profited by being impatient? Of course not. How often do we hear people say, "Oh, I wish I had kept my patience." On the other hand, patience helps in the success of a Christian life and has often brought happiness to

this life. It also has the promise of eternal happiness in that place where the Christian's hope is anchored. Hear Jesus: "In your patience, possess ye your souls" (Lk. 21:19).

—Gayland L. Osburn.

VAIN RELIGION

As I view the above caption I shudder to think that many who have been very religious in this life will stand at the great Judgement Bar of God, only to find that their religion has been VAIN, and hence all of their efforts put forth in living their religion will have been wasted. The definition of religion in its subjective sense is: "Worship, Piety, or Holiness." Religion in its objective sense" that system of divine truth revealed in the Bible." "Vain" religion is a religion having no real substance, value or importance; empty, void, worthless. Vain religion is indeed, a religion of show and pretention.

When Is A Religion Vain?

(1) Jesus says: "If any man thinketh himself to be religious, while he bridlith not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. 1:26). Therefore our religion is vain when we fail to bridle our tongue. To bridle the tongue means to hold, or control the tongue. The tongue can be made a most useful and powerful member for good; or it can be most harmful. With the tongue we speak words of kindness, tenderness, comfort and love. With the tongue we can tell the story of the cross, and move the hearts of sinners to love, serve, and obey the blessed Lord. On the other hand, the tongue can be, of all the members of the body, most harmful." And the tongue is a fire; the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell" (Jas. 3:6).

The tongue can devise much mischief and wickedness. David says: "The tongue deviseth mischiefs; like a sharp razor, working deceitfully" (Psa. 52:2). Much of the evil in the family, community, or the church, is often devised and stirred up by an unholy tongue.

Like a sharp razor working deceitfully, the unbridled tongue can do its awful work of stirring up strife and wickedness, war and bloodshed, and every evil work. "A forward man soweth strife; and a whisperer separateth chief friends" (Prov. 16:28). This Scripture makes me think of a little poem I read, called Gossip, which reads like this:

"She told me that you told her
What I told you not to tell her."

"Why the mean thing! I told her not to

Tell you I told her."

"Well she told me not to tell you she told me,
So don't tell her I did."

Let the men as well as the women, learn to bridle their tongue, for many a soul is wounded "nigh unto death" by the sharp tongue of the slanderer or whisperer. Surely, the religion of one who bridlith not his tongue is vain.

2. Our religion is vain if we do not practice

what we preach. Some are like the Pharisees of old, "they say and do not." Jesus said of them: "The Scribes and Pharisees sit on Moses' seat; all things therefore whatsoever they bid you observe, that observe and do; but do ye not after their works; for they say and do not" (Matt. 23:2). Many times today the brethren come together to discuss what they should do about preaching the gospel to the world, and all agree on what we should do, but nothing more is done about it. They do not take the necessary step to "perform the doing of it." We often express great faith in Christ and in the all-sufficiency of His word, and then our zeal fades, and our efforts slacken and the cause goes unsupported, and the gospel call un-heeded—we say and do not.

Many times a brother or sister strays off from the home congregation, and instead of continuing to practice what they believe, and have always contended for, they will compromise with error, and lose themselves and their families in the fog of digression and false doctrines; while, if they had only practiced what they preach, they might have established a loyal congregation (as many have done), hence the cause of many benighted souls seeing the right way. Jesus says in Matt. 7:21, "Not every one 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." If we say and fail to DO, is not our religion vain?

3. Our religion is vain if we do not put our hearts into it. If we do not put our whole hearts into the worship and service of the Lord, then our religion is only a sham and a show—an empty pretention. In Matt. 15:8, Jesus quoted from Isaiah, and applied it to those standing around him, "This people draweth nigh to me with their mouth, but their heart is far from me." And there are too many like that today.

We are told that "with the heart man believeth unto righteousness" (Rom. 10:10), and that we "obey from the heart" (Rom. 6:17-18). This surely teaches us that if our heart is not in the faith and in the obedience, that our religion is vain, void, and empty. How cold and heartless is the singing on Lord's day, when our hearts are not in the songs! When our hearts are not in the songs then the singing becomes only as "sounding brass, or a tinkling cymbal." "We understand with the heart" (Matt. 13:15), and Paul says "I will sing with the spirit and I will also sing with the understanding" (1 Cor. 14:15). Then how could we understand what we are singing if we do not have our hearts in the song service? Every song we sing should be Scriptural—and sung from our heart—speaking the words as our own sentiments.

"From the abundance of the heart the mouth speaketh" (Matt. 12:34), so, our conversation betrays our heart. If we cannot keep our mind (our heart) on the worship—the singing, teaching, praying, communion, etc., or on the preaching, our heart is not in the work as it should be, and we need to get hold of ourselves and renew our

minds with the gospel and redouble our efforts for the Lord and His cause.

It would certainly be a terrible thing to awake in the Judgment to weep, because our religion in this life was vain.

—M. J. Buffington.

WHO WILL HELP?

Brother Lee R. Williams, 234 W. Cherokee, McAlester, Oklahoma, who is the leader of the congregation in that city, has made a sacrifice for a number of years in trying to build up the cause there, but they have been forced to either meet for worship in a rented store building or a private home, which have not always been suitable. By careful saving and sacrificing, they have purchased an ideal lot in a good location, with a view to building a house of worship. They plan to build immediately the basement, using it for their meeting place, until they are able to complete the entire building, but they will need financial help to do that. A call was made about a year ago for help, but very little came. However, now the church in Oklahoma City plans to assist them, and we trust others will now.

—Raymond Bray, Oklahoma City, Okla.

Comment:—I am personally acquainted with Brother Lee R. Williams, as I have held a number of meetings for the little church there. Let me add that they are strictly loyal, being opposed to all innovations, and I believe they are worthy of help.

—Homer L. King.

Who Will Help Here?

Brother Wm. Tracy Moore, Delta, Colorado, writes us that Brother Paul Nichols has just closed a meeting there, baptizing his wife and her two sisters, making a small congregation now of seven members, among whom are two male members. They meet regularly for worship, using one loaf, one cup, one speaker (male) at a time in the teaching, but they are handicapped in that they do not have a house for their meetings, especially the protracted meetings. Hence, they plan to build. They have their lots paid out and the cinder blocks with which to build a house 24x36 feet. They figure it will cost about \$1200, and they need help to finish the job. All who can and will may send their contributions to the brother above or to Timothy Phillips, Box 81, Delta, Colo.

—Homer L. King.

COMMENDED

We, the undersigned members of the Church of Christ, meeting for worship in Marysville, California, desire to make known to the brotherhood, that Brother Ralph Mustard, formerly of Montebello, California, but now residing in Marysville, has recently made a public confession of his mistakes of the past, for whatever he may have said or done, not in keeping with the spirit of Christ and His word. We, therefore, believe that he has truly repented of the mistakes of the past and

now desires to go forward to building up the cause of Christ.

Therefore, we commend him to all the faithful brotherhood as a gospel preacher worthy of the love, esteem, and support of the loyal churches or individuals, striving to do the will of the Lord. He has stated his desire to be busy in the field for the Lord, and we are praying for his success, trusting that the brethren will call him that he may do much good. May we all freely forgive and forget the past, realizing that we all are not entirely free from faults or weaknesses.

Signed by the leaders of the Marysville church:

A. L. Alexander	M. T. Orear
A. M. Trapp	Lloyd Hamilton
L. Howsman	G. Freeman

ABRAHAM LINCOLN'S BAPTISM

In the year 1922, Brother Thomas Milholland submitted to the Christian Leader convincing evidence that his great grandfather, John Gano, chaplain in the Revolutionary War, baptized General George Washington in the Potomac River in the presence of forty-two witnesses. The general had been hearing Gano preach and had been reading the Bible to know what it taught on baptism, so, giving Gano credit for helping him to gain knowledge on the subject, he asked for baptism in the simplicity of New Testament teaching, with no voting or parade made. Further evidence of that baptism is given in the Gospel Advocate of 1875 by Jacob Creath. This I accepted and related in writing and preaching. A writer of note, as author and contributor among us, recently commented thereon giving full credence to the testimony. But at an earlier time he at length tried to discredit the evidence of Abraham Lincoln's baptism, and this seemingly from a partisan view. The evidence came, he claimed, from the "Christian Church" source, and therefore was not to be given credence. Such a prejudicial conclusion discredited his article. Preachers in that realm are as capable of telling the truth as those of any other fraternity. John O'Kane, a beloved minister, with heavy responsibilities imposed in him, declared that he baptized Lincoln privately and secretly on account of the domestic turmoil that his confession had occasioned, and, upon Lincoln's request, enrolled him as a member of the church of Christ, which relation the great statesman never repudiated, and, though he may not have lived up to all the New Testament requirements, his pious, God-trusting and Bible believing life overshadows the characteristics of many who claim to have and to practice almost the perfection truth.

Brother O'Kane gave his testimony to a Brother Weimer, whose veracity was never questioned, and who wrote a full account of the event, of which the beloved Wm. J. Campbell wrote for the Christian Leader as follows:

"When Brother Manchester gave me the letter to read, I suggested that others would be interested in knowing what Weimer wrote and that it

would be well to send it for publication. He requested that I take it in hand, which I am glad to do. In knowing the outstanding life, service and character of Lincoln, it is encouraging to know that he was obedient to the gospel requirements."

When Lincoln was baptized there was no break in the fellowship and co-operation of those allied to the nineteenth reformation, and mechanical instrumental music was very little used among the churches. If it had been adopted where he made confession, and was baptized, we know nothing of it. Brother Meimer wrote of him: "Yes, Lincoln was a member of the church of Christ." Elsewhere he wrote: "He lived and died a member of the church of Christ." As seen above, Brother Campbell, long a servant of the brethren in Detroit, knew Brother Weimer well enough to have no doubt about the correctness of his testimony. The example of Washington and Lincoln in being baptized in New Testament simplicity (Acts 8:36-38) was more important than all their acts that had to do only with material interests. Yes, as vastly more important as eternity is longer than time.

—Favil Hall, Pine Apple, Ala.

(In Christian Leader, June 5, 1945)

MISSOURI MISSION WORK

For April (Received too late for publication—H. L. K.)—A mission meeting was conducted in Galena, Missouri; good attendance; invited back. Two Lord's days, Bro. Cook preached at Sunnyside, near Stoutland, Mo.

Support received by Bro. Cook — Sunnyside church—\$10.00; Mountain Home church—\$32.65.

Received for mission fund: Mountain Home—\$10.00; Clio—\$10.00; Cross Hollows—\$25.00; Lebanon—\$10.00; Amount carried over \$580.00; Total—635.67; Less \$78.00 paid to Bro. Cook, leaves \$557.67 in mission fund.

For May.—The first week was spent at the Sunnyside church, which is now disbanded, and the faithful ones are meeting with the Richland church. The second week, a meeting was to have begun at McBride, but was postponed, and the 2nd Lord's day was spent at Richland, and the night at McBride, beginning a meeting, which due to bad weather, roads, etc., was closed after a few days. The rest of the month was spent in visiting brethren and preaching over Lord's day at McBride, and beginning a meeting at Hannibal, Mo., the 4th Lord's day in May, continuing through the 1st Lord's day in June, with one baptized. Brother C. H. Lee conducted a mission meeting at or near Dale, Ark., May 19-27, with one baptized, and a few promised to meet for worship.

Support received by Bro. Cook from churches and individuals, total—\$82.50. Contributions received for the mission fund: Mountain Home—\$10.00; Lees Summit—\$200.00; Lebanon—\$10.00; Amount carried over \$557.67; Total—\$777.67. Amount paid out of this fund—Bro. Cook, \$139.00; Bro. Lee, \$56.00; Total—\$195.00; \$777.67 less \$195.00, leaves balance of \$582.67, June 13.

—C. W. Van Stavern, Lebanon, Mo.

A SALOON KEEPER'S STATEMENT

The following is a saloon keeper's written statement or confession—a statement written, not by a man fighting intoxicating drinks, but by a man engaged in selling of beer, wines and whiskies.

This man had some large business cards printed advertising his business as follows: "J. J. McMurtrey, dealer in Whiskeys, Wines, Beer, and Cigars—Beer five cents a glass. The Temple Bar Saloon, Flagstaff, Arizona." On the opposite side of the card was written his following statement:

"Friends and Neighbors: I am grateful for past favors, and having supplied my store with a fine line of choice wines and liquors, allow me to inform you that I shall continue to make drunkards, paupers and beggars for the sober, industrious, respectable part of the community to support. My whiskies will incite riot, robbery and bloodshed.

"They will diminish your comforts, increase your expenses, and shorten life. I shall confidently recommend them as sure to multiply fatal accidents and incurable diseases.

"They will deprive some of life, others of reason, some of character, and all of peace. They will make fathers fiends, mothers, widows, children orphans, all poor. I will train your sons in infidelity, dissipation, ignorance, lewdness and every other vice. I will corrupt the ministers of religion, obstruct the gospel, defile the church, and cause as much temporal and eternal death as I can. I will thus 'accommodate the public'; it may be at the cost of my never-dying soul, but I have a family to support—the business pays—and the public encourages it.

"I have paid my license and the traffic is lawful, and if I don't sell it, somebody else will. I know the Bible says, 'Thou shalt not kill'. 'No drunkard shall enter the kingdom of heaven,' and I do not expect the drunkard-maker to fare any better, but I want an easy living and I resolved to gather the wages of iniquity and fatten on the ruin of my species.

"I shall therefore carry on my business with energy and do my best to diminish the wealth of the nation and endanger the safety of the State. As my business flourishes in proportion to your sensuality and ignorance, I will do my best to prevent moral purity and growth."

"Should you doubt my ability, I refer you to your pawnshops, the poor house, the police courts, the hospitals, the penitentiary and the gallows, where you will find many of my best customers have gone. A sight of them will convince you that I do what I say. Allow me to inform you that you are fools, and I am an honest saloon-keeper."

Signed,
J. J. McMurtrey.

From "Just A Moment," August 11, 1939. Selected by E. H. Miller.

Change of Address

Brother Pete Howard, is leaving Paris, Missouri, where he has been for several months, and is returning to his old home, Dora, Missouri.

From The Fields

W. H. Reynolds, Rte. 2, Kinston, Alabama, June 6.—After doing some work at Colquit, Ga., I plan to visit the brethren at Lawrenceburg, Tenn., then to Belton, Texas, for a meeting.

Clyde Middick, Davidson, Oklahoma, May 16.—We had a good meeting at the Carter church, with Bro. Stewart doing the preaching, and all seemed to take on new zeal.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., May 15.—I was with the brethren at Marion, La., the fifth Lord's day, and visited Lynwood's meeting at W. Monroe, which I enjoyed. Recently, I have preached twice for the colored brethren, and the cause seems to be advancing among them. I enjoy the OPA.

Marvin E. Fisher, Rte. 1, Princeton, Texas, May 15.—We meet for worship each Lord's day at 11:00 a.m., on 120 W. Louisiana St., McKinney, Texas. All the members are showing good interest. We are looking forward to a meeting by Bro. Ervin Waters the latter part of June, followed by a debate on the cups and loaves. All will find a welcome with us.

J. B. McCord, Ph M 3/c USWR, Jacksonville, Fla., June 11.—Digression in the churches prevails in this part to a shameful extent. These people need the pure gospel as much as any people, where loyalty is absent. The Old Paths Advocate proves to be a light unto my path along with the Bible, the king of all books.

Abe Young, (colored) Hallsville, Texas, June 10.—The church here is moving along fine. I am to hold two meetings soon—the first at Wesson, Miss., and nearby points, beginning July 29. The other is to be at Bunky, La., in September. Some of the white brethren should go there ahead of the colored brother.

J. A. Titlow, Belton, Texas, June 9.—The meeting here is to begin June 24, with Bro. W. H. Reynolds doing the preaching. We heard Bro. Ervin Waters two nights in Temple, which we enjoyed. Bro. Kirbo is to hold us a meeting in September. We are looking forward to both meetings. We are enclosing a check for the boys in CPS.

G. A. Canfield (colored), Rte. 1, Marion, La., June 10.—Four have confessed their faults here and returned to the fold, for which we are thankful. The church is encouraged and being strengthened. I have a call to go to Hammond, Ind., to do some work in teaching my race, if I can find a means of support.

Robert Falvey, Rte. 1, Box 150, Wesson, Miss., June 11.—We have secured the school building at Allen, Miss., and Bro. Lynwood Smith is conducting a mission meeting. The first night the building was almost full. It is about 55 miles from our home. Bro. T. E. Smith is leading the singing. I believe good will be accomplished.

Ray E. Kessinger, Gen. Del., Ada, Oklahoma, June 12.—On May 20, I preached at Davis to a good crowd. I was, at Maud, May 27, 28. On June 1, I preached to the faithful at McAlester, and from there to Hartshorne, preaching two sermons, and on to Maud, June 10. Today, I am returning to Hartshorne, where I am to assist Bro. Gay in a mission effort. Pray for us.

James Agnew, 2721 Stratford Lane, San Diego 11, Calif., May 28.—We meet for worship in the YWCA building, 1025 C St., each Lord's day, at 10:30 a. m. All faithful Christians will find a hearty welcome with us. Bro. Ervin Waters stopped by on his way to Texas, and gave us a good lesson. Brethren J. H. McKaig and J. E. Campbell and families gave us a surprise visit recently, which we enjoyed.

Gillis Prince, Wedowee, Alabama, June 17.—The church at Napoleon, Ala., my home church, is doing fine. I have been doing much house to house work and preaching over Lord's days, and seven have been restored recently, for which we are very thankful. I heard Bro. King preach at La-Grange, Ga., tonight, which was enjoyed. I hope to do more for the cause in the future.

A. B. Pickle, Rte. 6, Palestine, Texas, June 11.—We are looking forward to our meeting, which is scheduled to begin July 20, conducted by Bro. Wesley Ballard, of Waco, Texas, and assisted by Bro. Cyrus Holt, of the same place. We shall appreciate having anyone to visit us during the meetings. We ask your prayers.

W. D. Goodgion, 1422 37th. St. Wichita Falls, Texas, June 11.—The church here seems to be doing fine, since we purchased and moved into our new house. Bro. Welch was with us the third Sunday in May, and Bro. Bill Rhoden the fourth Sunday. We are looking forward to the all-day meeting July 4, which has been moved here.

M. J. Buffington, Kansas City, Kan., May 23.—I am working here with the faithful few to try to establish a permanent congregation here. There are only three who have been worshipping scripturally for some time in a private home. Eight of us assembled last Lord's day, and I am trying to find a building for preaching. This is a wicked old City, and we surely do need a congregation here to hold out the light to those who are lost. My work has been mainly from house to house, but we hope to soon be able to announce a permanent place of meeting. My next address will be Rte. 3, Box 61, Floresville, Texas. I hope to be with Bro. Holt in a meeting there.

Raymond Bray, Oklahoma City, Oklahoma, June 5.—Brother Paul Nichols just recently closed our meeting, with five baptized into Christ and thirteen confessions of faults. Among the number of confessions was a Brother Blackburn, whom I believe will be of much help to the church, since he is a teacher.

Joe Elmore, Sr., Ardmore, Oklahoma, June 3.—We are getting along fine in the church here, considering the perilous times in which we are living. One has recently come over from the S. S. church. Our attendance continues about the same. We meet for worship at 802 2nd. NW. If any of the brethren are passing this way, we invite them to worship with us.

J. W. Bowmer, 240 So. Corral Ave., Stockton, Calif., June 11.—We want to remind all of the faithful brethren that we meet for worship each Lord's day at the corner of Corral Ave. and Washington St., and we invite all passing this way to stop over with us. We are few in number, but full of zeal. May we all remain in the one faith delivered to us. We shall be glad to meet all of the faithful, and we ask all of them to remember us, when you pray. Our best regards to you all wherever you are.

Tom E. Smith, Box 893, Healdton, Oklahoma, June 3.—Since my last report, I preached over Lord's day at Sentinel, Oklahoma. I found them meeting in their new house. I enjoyed the visit and fellowship of the good brethren very much. I am to begin a meeting at Jacksboro, Texas, where Bro. A. W. Fenter lives. I preached at the home congregation last Lord's day, which I rarely get to do, as I go to the Bit Shop church most of the time. Bro. Homer A. Gay will begin a meeting there (Bit Shop) July 21. Visiting brethren will be appreciated.

Lee R. Williams, 234 W. Cherokee, McAlester, Oklahoma, May 16.—I was with the brethren at Ada in the all-day meeting, May 13. They had the worship in the forenoon and the mission meeting and singing in the afternoon, and I believe it was the best singing I ever heard. We still have good attendance in the worship at McAlester, and we plan to have the basement of our new house ready on or before July 1. Anyone coming this way will find a welcome. Our meeting is to begin the second Lord's day in July, continuing three weeks.

Jim Thompson, Route 2, Box 572, Merced, Calif., May 21.—I have just received my first issue of the Old Paths Advocate, and I certainly do enjoy reading it, for it contends for the "faith once delivered to the saints." It takes an honest person to be a Christian, and I believe God will guide honest people to the right way. We all should be willing to come back to the Bible way. Many preachers quote: "Where the Bible speaks we speak; where the Bible is silent we are silent," yet they do not do so. "Why call ye Me Lord, Lord, and do not the things I say" (Lk. 6:46).

B. F. Leonard, 1714 Jackson, Huntington, W. Va., June 1.—We had a fine meeting, with Bro. Fred Kirbo doing the preaching. Two were added by Baptism to the one fold. The church is in better condition than it has been in many years, and it looks as if we are getting ready to really work for the Lord. I pray that we may be able to keep the devil out and the Lord in.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., June 18.—We have just closed a series of meetings of two weeks duration, with Brother Homer L. King doing the preaching. He brought us some mighty good lessons, and I feel the church in general was strengthened. He baptized a young man, the husband of a young lady who was baptized in his meeting last year. The crowds were only fair, due we think, to the competition by about 15 denominational churches involved in meetings at the same time in the same town. May God bless Bro. King and all the other faithful workers in the Lord's Vineyard is our prayer.

Guy Mallory, Jr., Mancos, Colo., May 26.—Since my last report, I have been trying to develop my talent. From May 7 to the 20th., I had the pleasure of being with Brother Hooker and family, assisting in the work of the church, while there, by doing private teaching in the homes the first week, and the second week by preaching in the home of Bro. Ira Hooker each night. While we had no visible results, it was not in vain (1 Cor. 15:58). Bro. Hooker and family are to be commended for their faithfulness in meeting in their home. I am to do the teaching here June 3. Pray for me.

Gayland Osburn, 1428 E. Calif. Ave., Glendale 6, Calif., June 12.—I was with Bro. Paul Nichols in his meeting at Delta, Colorado, assisting in the Lord's day worship, May 13. I enjoyed being in the meeting with the faithful in Oklahoma City, conducted by Bro. Paul, after which we went to Lebanon, Missouri, where I heard Bro. Paul two nights at the Lees Summit church. We are now at Jenkins, Mo., and Paul is in a meeting with the Clio brethren, where I preached one sermon. I am to be at Ada, Okla., next Lord's day.

Clarence Kessinger, Gen. Del., Ada, Oklahoma, May 15.—I recently preached at the following places: Sulphur, Davis (good crowd), McAlester, Ada (with two baptized and one confession of faults), all in Okla. I visited Bro. Kirbo's meeting at Maud, where much good was done. I am now in a series of meetings at Ada, which began with good crowds. We had visitors Lord's day, from Okla. City, Davis, Sulphur, McAlester, Wilson, Maud, Okla.; Pa., Mo., and W. Va. I am glad my Bro. Ray is doing so much good in this part. Pray for us. (Note: Am sorry this was delayed in reaching me.—H.L.K.)

Ray E. Kessinger, Gen. Del., Ada, Oklahoma, May 14.—On April 29, I preached at Ada to a good crowd, with three restored and two baptized. The next Lord's day I preached at McAlester, and the

next Lord's day, back at Ada, with one restored. I am to be with the brethren at Maud, the 19th. and 20th., inst., and at Davis the 27th. The mission meeting at Ada was a great success, being an all-day meeting, with lunch at the noon hour and much good singing in the afternoon. I am glad for the results of my labor in Oklahoma, with 2 baptized and 5 restored thus far.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., June 14.—The results of the meeting at Delta, Colo. were two baptized. The congregation there is one of the most zealous for its size I ever saw. They have a mind to work. Our next was at Oklahoma City, beginning May 16, and continuing through May 27. We had visitors from many places including preaching brethren, Homer A. Gay and Homer L. King. The results were thirteen confessions of faults and five baptisms. May 30 and 31, I delivered two discourses at Lees Summit, baptizing one. June 3 we began at Clio. To date we have baptized one. I am glad to have Bro. Gayland Osburn with me, who has been rendering valuable assistance. Let us work and pray for the unity of the cause.

Fred Kirbo, Wilson, Oklahoma, May 17.—I am now in a series of meetings at Huntington, W. Va., which is progressing nicely with fair crowds and two baptized so far. Brother Leonard here doesn't fail to advertise the meetings. Brethren, we all must advertise, if we expect the public to attend. The devil advertises his "honkytonks," picture shows, and other "hell holes." Jesus says, "The children of this world in their generation are wiser than the children of light." The meeting at Maud, Okla., was well advertised, and we got results. Two were baptized and four restored. Let us hang banners across main streets and put bill boards on sidewalks, that the world may know we have a meeting going on down our way. I go next to Spring-Hill, then home, and on to Houston, Texas. (We are sorry this was too late for June issue.—H.L.K.)

James R. Stewart, 1304 So. 33rd. St., Temple, Texas, June 11.—I closed a good meeting at Carter, Okla., without visible results, but I believe much good was done, as the brethren seemed strengthened, and the church took on new life. Bro. Clayton Fancher visited the meeting, also his family, and they were much help. May 13, I visited and preached at Waco, which I enjoyed. May 20, we visited Bro. Reed Chappell's meeting at Austin, Texas, where he did some good preaching with success. On May 27, I was with the faithful few at Temple, assisting in the services. The past week, we have enjoyed a meeting in Temple, conducted by Bro. Ervin Waters, who did some strong teaching, with one baptized and two confessions of faults. We love Bro. Waters for his good work, and we want him back for another meeting in the near future. I am to assist in a meeting at Fair View, Texas, next week, assisted by Bro. Holt. I have some mission work in Texas before going to Mo. for work in the fall.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., June 10.—Bro. Gay is now in a meeting at Hartshorne, with nice crowds. He preached for us this morning and gave us a lesson we all needed and appreciated. Our meeting, with Bro. Clarence Kessinger doing the preaching, begins July the 8th., continuing thru the 29th. We have promise of some of the brethren from Oklahoma City, coming down and helping us with the singing. We need a lot of help, and will appreciate all who will come. So "come over and help us" to really put this meeting over for the Lord.

Clarence C. Snodgrass, Dougherty, Oklahoma, June 12.—Since my last report, I have preached at Eola, Menard, Stamford, Abilene, and Cedar Gap (my home), all in Texas. I am now in a nice meeting here, with two baptized to date. I go next to Sulphur and other points in Okla. I wish to acknowledge receipt of \$10.00 from Bro. and Sister Clouse. May God bless them in their Christian love and work. Brethren, let us press the fight in love. Remember me and mine in your prayers. I am very anxious for the sermon books.

Clovis T. Cook, Lebanon, Mo., May 17.—From April 15 to 29, I held a meeting in the Christian Church building, in Galena, Mo. The Mt. Home brethren rendered valuable service in attendance and in other ways as they were needed. This being one of the most cloudy and rainy springs in the Ozarks for many years, we consider the attendance was fine and interest exceptionally good. We were invited back for another meeting soon, and we plan to try it again soon. Due to the bad weather I have been visiting some, trying to get the members together for worship near McBride. Competition, and other nearby points. I am to begin near Hannibal, Mo., May 27. Let us work for unity and seek to build up Christ and not ourselves in the eyes of others. Let us observe the "red light" turned on by Paul, when he wrote to Timothy (I Tim. 4:12) and Titus (Tit. 2:15), lest our youth be despised. I rejoice to see the constructive work that is now being done in some places.

Homer L. King, Rte. 2, Lebanon, Missouri, June 19.—En route home from California, we stopped over for one sermon of Bro. Paul Nichols' meeting in Oklahoma City, which we enjoyed very much. While at home, I preached twice for the home church, Lees Summit. Of course, we were glad to see all again. I began a series of meetings at LaGrange, Ga., June 3, continuing until the 17th. The first week I preached twice daily all week, except Saturday. We had services day and night, and for three days that week, I preached over the radio, making three services daily for three days. So, you see, I was kept quite busy. We had much opposition and competition in the meetings, and our crowds were not so good as we expected. One young man was baptized; the husband of a girl baptized last year when I was here. This congregation was started by our beloved and lamented

Bro. Clarence Teurman, and it is a good one. They remain faithful to his teachings on the worship, being opposed to all innovations. Bro. E. H. Miller is a tireless worker here. I go next to Austin, Texas, the second Sunday in July, then to Sentinel, Okla. Pray for me and mine.

J. T. Broseh, Dublin, Texas, June 7.—I have been very busy since my last report, which was sometime ago. I preached at Fort Worth the 4th. Lord's day in May, where the brethren are doing fine. The third Sunday in May, I was at Hardin, Colman Co., where we have a few faithful ones. The first and second Sundays in May I was with the brethren at Ramsey, near DeLeon, where more interest is being shown in the cause. I ask the prayers of the faithful on behalf of Bro. George Hughs and his family, since he has been forced to go into noncombative service of the army. Any word of encouragement you can give him or his family will be appreciated. On June 3, I united in matrimony Bro. Gwyn V. Wilks and Sister Myrtle Finter, at the home of the bride, Jacksboro. We enjoyed the visit in the home of Bro. Finter. I rejoice over the progress of the cause of Christ in general. This progress has been accomplished by being in unity, and it is my sincere prayer that we do not destroy this progress by another division. Pray for us.

T. R. Cappell, 48 East 19th. St., San Angelo, Tex., June 5.—For the past two weeks, I have been engaged in a series of meetings with the Taylor and Waller St. Church of Christ in Austin, Texas. Bro. C. O. Ethridge, of San Antonio, assisted by leading the singing most of the time. We learned to love Bro. Ethridge very much, and he seems to be loyal to the truth. We did a lot of personal work, and we had large crowds each service. Five were restored to the fold and four were baptized, which makes about 30 or 35 regular members there, who are carrying on the Bible way. Bro. and Sister Osteen, of Buda, and others will come regularly now, as everything seems to be in good shape now. I think this is one of our finest congregations in Texas. Anyone who is visiting in Austin may now meet with this church, being sure they will have the pure worship. Bro. and Sister Tainer, formerly of Temple, will meet with this church. I enjoyed visiting brethren, James R. Stewart, Gillis Spradley, and families, with us the first Lord's day. I go next to Sabinal, Texas, for two weeks. Bro. Ethridge has been there teaching and making plans for the meeting. Pray for me, brethren.

Homer A. Gay, Lebanon, Mo., June 12.—I closed a meeting at San Angelo, Texas, June 3rd. The brethren said we had about the best crowds that they ever had at the Lake View church. I enjoyed the meeting very much, as that is in the vicinity of my old home, and I got to see many of my old time friends and brethren. We had visitors from Eden, Brady, Sonora, Eldorado, Eola, Robert Lee, and Ft. Stockton, Texas. Bro. Ervin Waters and

wife were with us for four days of the meeting, on their way from California to Temple, Texas. Bro. Waters preached with me one night. We had two restored—one from the Cups church, and in all I feel that we had a splendid meeting. These brethren have two nice lots, bought and paid for, and are beginning to build a house of worship. They are few, and poor, but they "have a mind to work," and therefore, they will build. Monday night, June 4th., I was at Ft. Worth, Tex., with the faithful church. We had singing and I made a short talk. Had a good visit with my old tried and true neighbor and brother, H. H. Cote, who lives at Ft. Worth now, and is a great help to the cause there. I arrived in Hartshorne, Okla., the 5th., and found Bro. Ray Kessenger with the meeting already in progress, having preached Sat. night thru Monday night. He was with me the rest of the week until Sat., and is to be back with me this week. He is a great help in the work. We are working hard to try to establish the true worship in this town. Rain is hindering a lot, but the people hear us gladly when they can attend. I go next to Waco, Tex., then to the Bit Shop, near Healdton, Okla., and on and on with the Lord's work. Let us work while it is day.

I TOOK THE PREACHER'S ADVICE

My country at one time was in a great strife,
And was asking strong men to give it their life:
My heart was so sad, and my life was so blue:
I wanted to my country and God be true.

So one day to preaching I inquiringly went,
And an hour in hearing the preacher I spent.
I went there to learn how I might reach the goal
Of helping my country, yet saving my soul.

The preacher seemed earnest and honest and true;
He told us young fellows just what we should do.
He told us to go to the war with the gun,
And kill and destroy from this planet the Hun.

"Our foes," said the preacher, "Are brutish and bad;
They kill the poor women, the maiden and lad;
They cut off the limbs of the children so small
That some are just learning to walk and crawl."

He told us the Huns were too brutal to live;
That good men to kill them their lives ought to give;

He told us our Father in Heaven would aid
If we should but ask Him when battle was made.

So off to the army I gallantly went,
And many sad days in the trenches I spent.
We crept thru the marshes in rain and in fogs,
On meeting the enemy, shot them like dogs.

We did as the preachers had told us we should,
And murdered God's creatures wherever we could;
And yet did not murder, we honestly thot;
But to the whole planet a blessing we brot.

Ere long the war ended; our country had won,
But I was left guarding the land of the Hun,
When one day out walking in this stricken land,
A heart-broken widow took me by the hand.

She said, "If you'll come I will show you the grave
Of my dear loved husband, so true and so brave;
I'll tell you the story, what caused him to go;
I'll tell you some more things I want you to know.

"One day in the garden he leaned on by breast;
And said, 'I've been mustered to fight like the
rest;

My country has called me to battle to go;
I called for exemption; the rulers say 'No'."

"I never, no never! will murder a man;
But serve my dear Saviour and do as I can."
Just then the great church-yard, so lonely, we
reached

She said, "Here's where my love's funeral was
preached."

Then slowly unto a new mound she did creep,
And threw herself down and did bitterly weep;
She said thru her tears as she bitterly cried,
"My dear brother William was there when John
died."

She said, "William told me that you are the lad
That murdered my husband, and made me so sad;
He told me that Johnnie was true to his God
Until his poor body was cold on the sod.

"Poor Johnnie's last words were, 'Dear Savior of
men,

I've served Thee on earth: I have done all I can;
Dear Lord, I now pray Thee, if Thou will it be,
Be merciful to him who now has killed me.

"Dear Father, Oh! wilt Thou preserve him alive,
And also my widow, and orphans, the five;
And may he who killed me, some day see the sin
Of taking a weapon and murdering men."

"You killed my sweet baby, as well as my man;—
Now stay just a moment—I'll tell if I can
Just how that I count you responsible, too,
For the death of my baby I loved very true.

"He had no dear father to furnish him food,
Altho' I worked bravely and did all I could,
The food I could get would not do for a lad
Of only one year,—Oh, it does seem so bad!"

This made my heart ache, and no words can
explain

My anguish of heart nor extent of my pain!
I saw I had murdered God's servant, so brave,
And also had sent a sweet babe to it's grave.

I then thot of Jesus, who said on the mount
Among many good things—too many to count,—
"Your enemies love, and ye pray for them, too;
And pray for them all who shall persecute you."

This man whom I slew had obeyed this command;
But I disobeyed it and conquered his land.
O! Lord, this great sin is so great in thy sight!
O! how could the minister say it was right?

I pray thee, dear Father, forgive me this deed!
May I preach the "peace message" that others
may heed.

—Selected from files of The Apostolic Way

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

OLD PATHS ADVOCATE

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

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

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No. 8

A SERMON TO QUITTERS

By P. H. Welshimer

Occasionally, people of the church are heard to say, "I am not attending the services for the reason that such and such a one in the church is dishonest"; or, "I had dealings with a man of the church and he didn't treat me right"; or "I know that a certain individual is a hypocrite, therefore I don't attend."

Come, brace up! What's the matter with you? Did you join some individual in the church? Were you baptized into an individual? Are you appointed judge of the sins of any individual?

Of course, you will find in a church so large a few who are not what they ought to be. They may be dishonest, maybe they are hypocrites, probably they do not treat you rightly, but what has that to do with your church membership and your church attendance?

The church doesn't endorse those actions, it doesn't teach that kind of doctrine, it doesn't approve of hypocrisy or crookedness on the part of any one, but it is powerless sometimes to compel people to do just what they ought to do. That is demonstrated in the fact that it doesn't seem to have the power to cause you who stay away for these foolish reasons, to square around and do your duty. Now, if the church doesn't seem to control you to the extent it ought, why do you object because it hasn't controlled some others who, as you think, ought to do differently?

The facts are, people may have rather good judgment about many things, but when it comes to matters of the church, too many times judgment is dethroned and one gives way to his own selfish feelings. If every member of the church were a hypocrite and you were the only straight fellow, it is a thousand times more incumbent upon you to be regular in your attendance and do your duty, and thus by your example show the others what to do.

The easiest thing in the world is just to quit. Anybody can do that. Quitters are found everywhere. Lindbergh wasn't a quitter; that's why he flew from New York to Paris. The picture that John saw of the redeemed wearing the white robes and walking the streets of heaven was not a picture of quitters. They had tribulations aplenty, but they came up through them. They did not quit; they stayed put, and they arrived.

Remember, good people, this will all end some day. You are going to die—there will be a time

when the shades will be drawn in your room and people will tread softly; there will be the scent of roses, the undertaker will drive up with his funeral car, the preacher will be called upon to console your family, the judgment will be awaiting you and you will have to give an account of the deeds done in the body. Simply to stand before the Judge and say, "There was a hypocrite down on earth and a dishonest man who cheated me; he belonged to the same church I did; I couldn't stand him, therefore I quit," will be of no avail. You would better spend a little time with the faithful in the service of God and in the worship in the church, although there may be a few rascals around, than to quit, turn away from the church and Jesus Christ, and then have to spend eternity in the presence of a whole neighborhood of rascals.

The thing of quitting because you don't like somebody is all camouflage. Suppose Paul had possessed that spirit. He would never have carried Christianity to Europe. Think of the long line of Christian heroes who have endured faithfully; do you think they had nothing to discourage them? Was their path strewn with roses? Did everybody treat them right? Are you willing to take your own little inconveniences, hang them up beside the suffering Christ on the cross of Calvary, and then say to Him, "I will quit"?

Let us hear no more of this; face about, and do your duty! Do the right thing yourself, though all the rest go wrong. Don't be a quitter!

—Standard Publishing Company, Cincinnati.

IS THE CHURCH ON EARTH TODAY?

Jesus said in Matt. 16:18: "Upon this rock I will build my church." The expression, "I will build," shows determination as well as futurity. The church was spoken of as a thing of the future until the first day of Pentecost after the resurrection of Christ. In the second chapter of Acts, we find recorded that about three thousand obeyed the Gospel on that day and verse 47 says: "And the Lord added to the church daily such as should be saved." From this time on the Bible speaks of the church as a historical fact of reality.

Over nineteen hundred years have passed. Does that church still exist? If not, no church has a right to exist. Only Jesus had the authority to establish a church, for He says in Matt. 28:18, "All power is given to me in both Heaven and in earth." Does the church He established still ex-

ist? If not, all churches are of human origin; hence there is no salvation in any of them. Christ is the savior of the body (Eph. 5:23) and the body is his church (Eph. 1:22, 23). Does His church still exist? If so, we ought to find it. We ought to be able to identify it. Some one may ask the question, "Can any church trace itself back to the New Testament?" This is not necessary to identify the church.

From the beginning of time it has been God's law that all seed should bring forth after their kind (Gen. 1:11). This is true in the moral and spiritual realm as well as in the vegetable.

What is the seed of the Church? In the parable of "The Sower" Jesus said: "Now the parable is this: The seed is the word of God." (Luke 8:11; also Matt. 13:19; Mark 4:14, 26). How was the Church of Christ produced in the New Testament times? In the great commission, Jesus said: "Go preach the Gospel to every creature, He that believeth and is baptized shall be saved." (Mark 16:16). Beginning on first Pentecost after the resurrection of Christ, the apostles went forth preaching the gospel and "The Lord added to the church daily such as should be saved" (Acts 2:47). They planted the seed. It produced simply Christians. The same process that made them free from their passed sins made them a member of the church.

Do we have the same seed today? Since the seed is the word of God, that is the same as asking, do we have the word of God on earth today? Certainly we must all answer in the affirmative, for the Apostle Peter said: "According as his divine power hath given all things that pertain unto life and godliness" (2 Pet. 1:3). The Scriptures are sufficient, "That the man of God may be perfect thoroughly furnished unto all good works" (2 Tim. 3:17, 17). Again we may ask: "Is the word of God still alive?" The writer of Hebrews declares: "For the word of God is quick (living) and powerful, and sharper than any two edged sword" (Hebrews 4:12). Concerning the word of God Peter declares: "Being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away. But the word of the Lord endureth forever. And this is the word by which the gospel is preached unto you." Do we have the same kind of soil today that the apostles had. Yes, for in Matt. 13:19, we find that the seed is sown in the heart. Human nature has the same desires, impulses and inclinations as ancient man.

Hence, since we have the same seed, since it is still alive, and we have the same soil, then the seed has but to be planted in the same soil and we shall have the same results. The church has existed potentially since the day Jesus founded it. It needs no succession of officers or ordinances. Suppose there be no church for centuries. If the seed—the word of God is sown in the hearts of men it will spring up and produce the same that it did centuries ago.

What did the seed produce when first sown? It produced the church of which we read in the New Testament—the church that Jesus said "I will build" and did build. The seed produced simply Christians, disciples, or saints referred to as "Churches of Christ" (Rom. 16:16). The sole guide of this church was the word of God (2 Tim. 2:15; 3:16, 17).

Does the church Jesus established exist today? Could it exist today? Suppose a loyal preacher today preached only the word of God, adding nothing to or taking nothing from? Remember the seed is the word of God (Lk. 8:11). Suppose as he preached men believed and cried out as they did on the day of Pentecost, "What shall we do?" Suppose they are told to repent and be baptized every one of you in the name of Jesus Christ for the remission of sins (Acts 2:38). Suppose they obeyed these terms, what would they be religiously? On the day of Pentecost when men did the things they commanded, the record says: "The Lord added to the church daily such as should be saved" (Acts 2:47). What Church was produced then? Will not the same seed produce the same thing today?

—Robert Falvey, Wesson, Mississippi.

HAS "NOAH'S ARK" BEEN FOUND?

(The Bible Advocate, April 23, breaks out with this one, subject, it adds, to "report from some historical society before accepting it as fact.")

Five thousand years after Noah's dove hovered over the Ark grounded atop Mount Ararat, bringing good news about the flood, in shape of an olive leaf in its beak, a Russian airman, Vladimir Roskovitsky, gliding down the slope of the historic mountain in Armenia suddenly heard his co-pilot yell: "Look, down there!"

Following his companion's pointed finger Roskovitsky saw a strange object: a huge boat with an over-all deck lying stranded against the shore of a glacial lake. The pilot circled his plane low as he dared fly, noting all details visible from the air—the stubby masts and curved deck, built as though the vessel's designer expected waves to wash right over it.

Back at his base, the airman related what he had seen to his fellows. All greeted his story with roars of laughter, except the captain, who insisted on taking a look for himself. When the plane had again circled the ship on the mountainside and landed, the captain said: "I believe what we have seen is Noah's Ark."

Soon as conditions permit, an expedition of experts will visit the scene to attempt final confirmation of the Russian captain's verdict—which three subsequent investigating parties have concurred in.

The first great war was being fought at time of the first "re-discovery of the Ark," and the Russians had more to occupy their attention than ancient history. So the story spread slowly. But when it reached Moscow, two companies of special soldiers were sent to investigate. Scaling precipitous cliffs and making their way over ice-fields, they finally reached the Ark, measured it,

drew plans of it, and photographed it thoroughly inside and out.

The Ark was found to contain hundreds of compartments—in keeping with the Lord's instructions to Noah: "Rooms shalt thou make in the Ark." Some were very large, presumably to accommodate larger animals—elephants, rhinoceroses, hippopotamuses. Others had high ceilings, probably for giraffes and camels. Still others were lined with stout cages, for all the world like monkey houses at a zoo; some had rows of tiny bars along the front, as if for the multitude of birds.

The protective deck planking appeared to carry out the order given to Noah. "Finish it above."

A few days after records had been sent to Russia, the revolution broke out, and all the documents and photographs were destroyed, presumably by men who sought to destroy belief in things Biblical.

In subsequent world turmoil, "re-discovery" of the Ark was all but forgotten. New Turkish officials, discovering a vague account of the Russian investigation a few years before, decided to send a commission to the scene. After great hardships the expedition reached the scene and found the Ark in good condition, but largely embedded in ice.

An English expert in the party identified the wood of which it was built as the ancient "gopher" of Scripture—a member of the cypress family. Measurements checked closely with specifications laid down by the Lord in His instructions to Noah: "The length shall be 300 cubits, the breadth of it 50 cubits and the height of it 30 cubits." The cubit is generally held to be slightly more than a foot.

The sparsely-settled, half-wild mountaineers who lived near the resting-place of the Ark were reluctant to speak of the ancient ship, and even more unwilling to go near it. "Evil spirits" were supposed to have been seen at the window and it was a place to be avoided.

The inhabitants were, however, able to answer one question which puzzled even those investigators most willing to believe the vessel on the mountainside was indeed Noah's Ark, which had saved representatives of all the world's creatures. The Lord, in His wrath at sinfulness of the newly-created earth, we remember, had sent the deluge. The problem was: How could a vessel, even built of the stoutest wood, and "pitched within and without with pitch," withstand ravages of 5,000 years?

Doors built of "gopher" or cypress had been known to stand 1,000 years—but not 5,000. And even though in present location the Ark was sealed in a solid preserving coat of ice for 10 months in the year, the thawing and weathering for even two months of every 12 would long since have rotted the hulk into nothingness.

But old residents explained that, in 1883, violent earthquakes dislodged huge blocks of ice from the very summit of Ararat. And, from one of these blocks, wondering mountaineers had seen this hull protruding one late summer when the

brief "summer" came. In other words, until 60 years ago, the Ark had probably never been touched by air, but had been buried deep in eternal ice! Members of the expedition were convinced, with this final piece of evidence, they had found the true Ark.

Another remarkable confirmation came later from Archdeacon Nouri of Jerusalem and Babylon, a learned and noted traveler. After exploring along the Euphrates, so rich in Biblical history, he arrived at Mount Ararat and with guides and associates, climbed to the resting place of the Ark. After thoroughly examining the vessel, he pronounced: "I am very positive we are beholding the Ark of Noah!"

THE KEY AND THE KEYS

The subject under consideration, is the key of the House of David in contrast with the keys of the Kingdom of Heaven given Simon Peter by Jesus. The key of the House of David, spoken of by the prophet in connection with Eliakim, a real man, of the house and lineage of King David, prefiguring the Christ to come with Kingly power and authority (Isa. 22:20 to the end of the chapter), as spoken of by the angel Gabriel in his message to the Virgin Mary. "He shall be great, and shall be called the son of the highest; and the Lord God shall give unto him the throne of his father David" (Luke 1:32, 33). The Good old Samuel had a foresight of this greatness and power, (2 Sam. 7:12, 13). Not of Heaven only, but of earth also (Matt. 28:18, 19, 20; Rev. 3:7, 8). And he gave him a name that is above every name" (Phil. 2:9, 10, 11). But the Lord sublet his power on the earth to his apostles (Luke 22:28, 29, 30), and He gave Simeon Peter the necessary keys of the Kingdom of Heaven, which would be required, for the execution of his will on earth (Matt. 16:17, 18, 19). "The first dominion of his Kingdom" (Micah 4:7, 8); "His everlasting Kingdom." (Dan. 7:21). The reader will please take notice that "keys," "door," and "lock" as mentioned in this article cannot be construed in a literal sense, since they are highly figurative and must be considered in a figurative sense. The key, and the door, both are symbols of power, with the door second only to the key. With these facts in mind we will try to make our viewpoint plain. The keys of the Kingdom were designed for the translation of the sinner out of the power of darkness into the Kingdom of God's dear Son (Col. 1:13, 14), and for an ultimate destruction of Satan's power (Eph. 6:13 to 17).

"Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). This figure shows that man's will-power is the door the Lord is speaking of and that he has it bolted on the inside. Now if he will heed this knocking and apply the keys, which Peter has supplied him with, (the word of Jesus), Jesus will come in unto him, (this is figurative of the word only). Now that which will open this figurative door we will class as keys, the "Grace

(Continued on page 8)

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BOOKS

Of Sermons.—The last page of this book was run off the press July 18, at 11:30 a. m., thank the Lord. But it has to go to the binders, which I am told should take a week or ten days. I watched as the printers finished printing this book, in Austin, Texas, and it looked to me that it will be a very near job, printed on high grade white gloss paper; the news cuts were showing up very nicely. The printer tells me that it will make a very beautiful book, and just as soon as we get a shipment, we shall fill all orders. Let us hope it may be by the time you read this. \$2.00 a copy.

The Communion, 54 pages, about the "breaking of the loaf," the number of cups, and the drink element, by Bro. Ervin Waters; a very full and comprehensive, logical, and Scriptural handling of the subjects. Many orders are coming in for this book. Just the thing to hand out to your cups brethren. Price, 25c per copy; \$1.00 for five copies; \$2.00 per dozen; \$15.00 per 100 copies, postage prepaid.

Send all orders for either book to Old Paths Advocate, Rte. 2, Lebanon, Mo.

PASSED ON

Jones.—Brother J. W. Jones was born in Waldon, Ark., in 1882; died June 17, 1945, in the home of his step-son, Johnny Burnett, in West Hollywood, Calif., having lived in Bard, Calif., for 22 years.

Brother Jones was a faithful member of the Church of Christ, having served in an official capacity for 18 years, at Yuma, Ariz.

He leaves a wife, two daughters, three grandsons, two step grandsons, one son, Joe (Camp Roberts, Calif.)

The funeral services were conducted in the church in Yuma, Ariz., by Brother England, of Whittier, Calif., and the writer. Brother Jones was a loving and devoted husband and father, and his death is deeply lamented by many friends. When we were last together he said: "Uncle Charley, if I go first, I'll be waiting for you on the other side," and he will, I believe. May the Lord watch over his devoted family, is my prayer.

—Chas. F. Reese, Rte. 1, Yuma, Ariz.

MAINTENANCE OF C. P. S. BRETHERN

C. P. S. Boys, Working in Hospital, Marion, Va., by Howard King	\$ 60.00
Church, Wichita Falls, Texas (6th. and Bdwy.), W. D. Goodgion	25.00
Church, Carter Okla., Clyde Middick	25.00
Church, San Antonio, Texas, Jesse E. James (June)	25.00
Church, San Antonio, Texas, Jesse E. James (July)	25.00
Church, Lees Summit, Lebanon, Mo., Herschel Massie	25.00
Church, Ottumwa, Iowa, Earl Butts	20.00
Church, New Salem, Miss., Lynwood Smith	20.00
Church, Marysville, Calif., M. T. Orear (June)	10.00
Church, Marysville, Calif., M. T. Orear (July)	10.00
Church, Maple, Ark., Roy Barnes	9.50
Church, San Diego, Calif., James Agnew	15.00
Church, Waco, Texas, L. N. Byford (So. 4th. St.)	10.00
Dr. A. R. McMullen and family, Austin Texas	10.00
Pvt. Freeman L. Evitt, Camp Beale, Calif.	3.00
Pvt. Gwyn Wilks, Camp Beale, Calif.	5.00
Voy Wilks, Dublin, Texas	5.00
Voy Wilks, Dublin, Texas	4.00
Total	\$306.50
Amount carried over	5.24
Total	311.74

Notice: Since quite a number of the brethren have transferred to government camps, and elsewhere, leaving but a few in the regular church camps, it has been suggested that we continue to send contributions to the married boys or their families, even though they have transferred and are partially supported by the government. If there are no objections to this, I shall continue to do that, but if you who are contributing do not desire that let me know your desires. I shall wait a reasonable time for you to notify me, in case you object, at least, time for you to get this word.

—Homer L. King, Rte. 2, Lebanon, Mo.

MODLING-SMITH

On June 15, in my home, in San Angelo, Texas, I united in the bonds of matrimony, Brother Roy Bill Modgling and Sister Bertha Cline Smith, whom we think are very fine people. We rejoice that Roy Bill is back with an honorable discharge from overseas. We join their many friends in wishing them a long happy married life, and above all may it be a happy Christian life together.

—T. R. Chappel, San Angelo, Texas

Remarks.—Yes, Roy Bill, let me congratulate you, and here is my hand to you both, wishing you many years of continued happiness in a Christian home, with all that means from a Biblical view point. And am I ever glad that you are back in your native land, where you may now have the liberty to worship God in the Bible way, as I feel certain you will. I prayed for you, Bill.

—Homer L. King

OUR HELPERS

Here we give the names of the friends of the paper, who have sent us subscriptions from June 20 to July 20 and the number of subs. received by us. Always check this list for your acknowledgment. Many thanks to all for the continued interest in the only paper of its kind. Let us not be satisfied until it reaches every Christian home in America, yea, and in the whole world. Following are "our helpers" for this month:

Gillis Prince—9; Homer A. Gay—9; Homer L. King—7; Ervin Waters—6; H. E. Robertson—5; Mrs. L. N. Byford—5; H. C. Thomas—4; J. F. Graham—4; Miss Minerva Holland—4; M. J. Buffington—3; C. H. Lee—2; Gayland Osburn—2; Jas. R. Stewart—2; Carlos B. Smith—1; Bill Harmon—1; A. W. Fenter—1; T. R. Chappell—1; Barney Welch—1; Margaret Murphy—1; Ellean Mynes—1; Ivy Hutchinson—1; Z. Pate—1; Nadine Edmondson—1; R. D. Russell—1; Mrs. J. C. Wilson—1; Mildred Fitch—1; Paul Carroll—1; Bert Joiner—1; A. R. McMullen—1; Robert Falvey—1; William Russell—1; Clarence Snodgrass—1; L. C. Aldridge—1; L. C. England—1; R. L. Baker—1; E. J. Smith—1; Walter Stewart—1; J. T. Broseh—1; L. O. Jones—1; J. W. Van Stavern—1; Mrs. J. A. Perkins—1; Total—90.

MISSOURI MISSION WORK

Contributions Received to Mission Fund:

Mountain Home church—\$10.00; Clio church—\$10.00; Lebanon church—\$10.00; Bro. Glen Van Stavern, Phillipine Islands—\$25.00; Total \$55.00; Amount on hands June 1—\$582.67; Total plus \$55.00 equals \$637.67; less check (\$36.40) to Bro. Lee for mission work, leaves \$601.27, on hands July 1.

Brother Lee conducted a mission meeting at Globe for seven days, without visible results, but good interest, and it was the first gospel sermon some had ever heard; invited back.

Support received in the meeting was \$5.00. Distance traveled was 160 miles. Amount allowed for travel, \$6.40.

—Bill Van Stavern, Lebanon, Missouri

LOVES UNITY

Dear Brother King: Although you are hundreds of miles away, yet it is good to feel that you are the same Homer L. King, I have always known—always promoting peace, love, and unity. I would to God we had more like you, and I mean that. I have seen so much envy, strife, and division in the last few years until I am sick and tired of it. God forbid that I should ever in the future be a party to any of it. My firm desire is to build up the cause and not to tear it down.

Lots of love,

—Tom E. Smith

REMARKS

I thank you, Brother Tom, for your nice words, which I do not claim to merit, but most of all, I appreciate the spirit of love and unity manifested by you. If we all had that same love and spirit

and would always maintain such, we could never have a division, for our love would keep us humble, meek, kind, long suffering, patient, and considerate in all our words and actions. This would keep us from becoming jealous and envious of each other, which to my mind is the foundation of most of our troubles in the church, yea, and most of the divisions. Generally jealousy and envy are the foundations of a false issue to cover up the real reason. Most preachers and leaders are ashamed to admit that they are jealous, hence they begin to look for a doctrinal issue to cover up the unbecoming disposition or attitude.

May God help us to be big enough and Christ-like enough to overcome every hindering cause of the unity of God's people. May we love, not merely in word, but in deed and in truth, the cause for which Christ died and our every brother. God, help to have vision and wisdom to look ahead and avoid the pitfalls of envy, strife, jealousy, and division, I humbly pray.

—Homer L. King.

AN APPEAL FOR HELP

Brethren, readers of the Old Paths Advocate, there are over 40,000 colored people in near-by towns of Gary, Ind.; Indiana Harbor; East Chicago, Ill.; and Hammond, Ind. They are employed, and some own their own homes, and about all are making good financially.

Now, here is the point: in all that vast number, there is not a congregation of the Church of Christ among them, but a few denominational churches. I wrote Brother G. A. Canfield (colored), of Marion, La., and he is willing to come to preach to them, but financing the work is the problem. The white church in Hammond is small and unable to carry the burden alone. Brother J. T. Thomson and I are the leaders. We are trying to arrange for a place for Bro. E. H. Miller to hold a meeting, and that will make us unable to help much with the work among the colored, but it needs to be done. If there are any brethren, individuals or congregations, who would like to contribute to this work, please write Brother G. A. Canfield, R. F. D., Marion, La., and tell him what you can do, and we shall appreciate it.

—N. J. Catterton, 32 Douglas St., Hammond, Ind.

THE PRICE OF WAR

A few weeks ago a St. Louis, Mo., paper came out with the following headline in bold, box-car letters:

"COST OF WAR IN EUROPE . . . , 27,000,000 LIVES, TRILLION DOLLARS!!"

These figures are staggering! Think of twenty-seven million lives snuffed out—never again to see the light of day—only to TRY to satisfy human lust for power, money and so on! And a trillion dollars. I don't know how to count that much money, but there is not a loving parent who has lost a darling son in that conflict, but what would give every penny of this amount if they possessed it, to have their boy back home with

them, safe and well. That money is only a trifle. For those dead boys cannot be brought back, they are gone; and though the parents may grieve their hearts out for them, they must resign themselves to the fact that they will not see their faces again. But, this is not ALL the cost of the war in Europe. Think of the maimed, one-legged, one-armed; those without either legs or arms, one eye gone, totally blind, shell-shocked, deranged mind; besides the women and children, aged and helpless, who have suffered the bombings and the rattle, and rampage of war—and the cost is beyond our figures. I am glad that I preach the gospel of Him who said, "If your enemy hunger, feed him; if he thirst, give him drink" (Rom. 12:28).

While in a meeting in Indiana last year I had the privilege of keeping up with a murder trial there. It was proven in this trial that the man who was killed went to the other man's house, tried to rape his little girl, went back again and slapped the man's wife and abused her; the husband then killed the man—the intruder. Both the man and his wife had been kept in jail for a year or more, and the trial lasted for two weeks, and finally the husband, father of the little girl, was convicted of murder and sent to the pen for from ten to twenty-five years, I believe it was.

All of this is hard for me to understand. The propagandist would build up our war spirit, and try to make us want to kill the enemy by telling us that the enemies would molest our families, our wives and children. But here is a case where a family was molested, both the wife and the little girl were mistreated, the husband and father killed the intruder, and it was pronounced murder, and he is serving time for it!

It all makes us think of the little verse:

"This is a funny world,
Its wonders never cease.
All "civilized" people are at war,
All "savages" are at peace."

Remember, if every one would heed the voice of the meek and lowly Saviour, there never would be another war. Let all children of God be sure that we do our part toward making and maintaining peace.

"How beautiful are the feet (walk) of them that preach the gospel of peace" (Rom. 10:15).

—Homer A. Gay.

REVIEW OF CUPS QUESTION

In looking over Church Messenger of May 15, 1944, Queries and answers, p. 4, in answer to a question by S. S. B.,—"Have we any authority for using more than one cup in the distribution of the fruit of the vine in the Lord's Supper," Bro. Knight has this to say:

"The answer to this question depends upon what the scriptures teach us to what the cup of the Lord really is. We shall present the following from Matthew 26:28: "For this is my blood of the new testament, which is shed for many for the remission of sins." We shall give the definitions of Jesus which was stated also by Mark and by

Luke. According to Mark, Jesus said, "This is my blood of the new testament which is shed for many. Verily I say unto you I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God, (Mk. 14:24-25). According to Luke, Jesus said, "Likewise also the cup after supper saying, This cup is the new testament in my blood which was shed for you (Luke 22:20). Summing up, Jesus defines the cup, as "my blood," "the fruit of the vine," and the "New Testament in my blood."

You gave a correct quotation of the Scriptures that you refer to, but when you said, "Jesus defines the cup, as my blood, the fruit of the vine," you said that, that you cannot prove.

I suppose you will say that the antecedent of the pronoun "this" is cup, but that is not true. I think that I can prove that "this" refers to the fruit of the vine. But notice the following authorities: "The substantive to which a pronoun refers is called its antecedent" (Grammar by Kittridge and Farley, p. 4).

Now, Bro. Knight, does the word "this" refer to the fruit of the vine? Is it not a fact that the fruit of the vine was the substantive that Jesus called my blood? If so, then you will have to admit that the fruit of the vine is the antecedent to the pronoun, "this." You may say that the antecedent must precede the pronoun, but that is not true.

"The term "antecedent" as used in grammar, means the expression (word, phrase, or clause) which expresses the same idea as the pronoun. The antecedent may either precede or follow the pronoun, or it may not be expressed at all," (Sisk, p. 66).

In Matt. 26:27, we have the word "cup," which is a noun, and the word "it" which is a pronoun. In this case, the word "cup" is the antecedent to the pronoun "it." But, when Jesus used the word "this" he referred to the contents of the cup, "the fruit of the vine," and hence, the fruit of the vine is the antecedent in both Matthew and Mark, as proved by the above authorities.

No, Jesus did not define the cup. He referred to the fruit of the vine in both places. He did refer to the cup in Luke 22:20, but he called it the New Covenant,—"The New Covenant made by my blood" (20th C. V.). "The New Covenant ratified by my blood" (Moffatt's tr.). As far as the record is concerned, Jesus did not speak the word "cup" in Matthew, nor Mark. Matthew said, "He took the (a) cup." Thayer says of cup, (Greek—"potion") prop.—"a cup, a drinking vessel."

Yes, the "cup" does have a place in the communion, and I would like for you to demonstrate how you can dispense with it.

But, your, "The Holy Spirit defining the cup," you miss the mark again. Notice, "The cup of blessings which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16). If the Holy Spirit was defining "cup" as you say, you failed to grasp the definition. "Cup" here is used prop. with a genitive of the thing with which the cup is filled." (Thayer, p. 533).

Yes, "cup" here is literal, and the thing with

which the cup was filled was the fruit of the vine. "Cup" here, if empty would not be in the genitive case, but when taken as it was in 1 Cor. 10:16, is in the genitive case. This "cup" containing the fruit of the vine becomes the consecrated, cup of the Lord after it is blessed (thanks are offered).

In 1 Cor. 11:25, we drink the cup by drinking its contents, (Clark in Clark-Harper Debate) In verse 27, we have an elliptical statement and the ellipsis is supplied in verse 23, the word (ek). Hence, we can supply the ellipsis "of" and make good sense. "Wherefore whosoever shall eat this bread and drink "of" this cup (out of the cup) of the Lord, - -" The Greek words, "tou kuriou," have a genitive case ending, which shows that the word "of" is implied and as I have already pointed out, it takes both the cup and its contents to be in the genitive case. So, your answer will not stand the test.

—W. H. Reynolds.

WATERS-WORSHAM DEBATE

The above discussion was conducted in the Murray St. Church of Christ, McKinney, Texas, June 24-July 1; covering three propositions; viz., involving the drink element, the manner of breaking the loaf, and the number of cups. The disputants were: Ervin Waters, of Temple, Texas, and C. R. Worsham, of Calif. The challenge was made by the cups church in McKinney.

I never witnessed a more complete victory for the truth on all issues, than was gained in this discussion. The speakers conducted themselves on a high standard. Brother Waters' ability as a debater surpassed my fondest expectations, being clean, honest, upright; yet uncompromising, unyielding, and unafraid. Bro. Worsham showed signs of worry and defeat at times, complaining of the wording of the propositions as though put at a disadvantage in the propositions. It was evident to many that Bro. Waters did have the advantage in having the truth on his side, and perhaps, in knowledge of that truth.

Sixteen preachers attended one or more sessions of the debate, many of whom attended all of the sessions. Of the sixteen visiting preachers, I think one was for the cups. So, you can draw your own conclusions as to how well represented by preachers Bro. Worsham was. We were well represented, and we wish to thank the preaching brethren for their warm support and attendance. It showed respect for the cause and for Bro. Waters.

As a result of a former debate between the above disputants, in San Diego, Calif., and the efforts of Bro. Waters and others in McKinney, we now have a nice congregation, meeting at 120 W. Louisiana St. Bro. Marvin Fisher, one of the leaders in this church, attended the debate in San Diego and was Bro. Worsham's moderator, but he saw the truth in that debate, and is now an efficient leader in the loyal church. I would that we had more like him. The church in McKinney has a number of good leaders, some of whom have seen the light in recent years, and we pray that others will soon come over to the truth.

In addition to the good accomplished in the

sessions of the debate, much good was accomplished in the association and discussions of Bible subjects during the days spent together by the preachers and brethren in general. It was very much apparent that two of our young preachers, who are little known over the brotherhood, made good reputations for themselves in the daytime, round-table, talks and private discussions. They will be remembered by all who listened in. They are Carlos B. Smith, of Wesson, Miss., and Clarence C. Kessinger, of Ada, Okla. Brother Carlos "astounded all with his questions and answers," and he continued to quote the Bible for hours day after day on a wide range of subjects, which astonished his hearers. He merits the title, "A Walking Bible." Bro. Clarence distinguished himself by his pleasing disposition and willingness to learn any truth.

I was called upon to moderate for Brother Waters, and a young man moderated for Bro. Worsham. We were surprised that some of the prominent cups boys were not on hands in that debate. It looked rather bad for Bro. Worsham.

—Clovis T. Cook.

ALL-DAY MEETING JULY 4

"All things work together for good to them that love God and are called according to his purpose (Rom. 8:28).

At the close of the 4th of July, 1944, meeting, held at the Church of Christ, North 6th St., Wichita Falls, Texas, the brethren decided to not ask for the meeting to be here this year, and to cooperate in so far as they could, with the brethren of any other congregation, to make it a success. That we may continue to "Love one another," to promote a spirit that would weld, in the hearts of Christians, the bond of love, so strongly that it should hold against all the surging efforts of Satan: unto the coming of him who will crown the faithful.

The brethren from Waco, asked for the meeting to be held this year at Waco, Texas. Which was hailed with joy, and all hearts were set for the announced three day feast of spiritual union.

But the brethren at Waco saw fit to call it off, and it was held in our red brick veneer house at North 6th and North Broadway, in Wichita Falls, Texas.

This meeting only involved two days, but the whole meeting was one continued manifestation of Christian love, that love that is shed abroad in our hearts by the Holy Spirit which is given unto us. The spirit manifested by every one, was that of Christ.

We hope that each one, who was not, from any cause, able to be here and enjoy with us this wonderful feast of love, were permitted to enjoy an equally spirit filled occasion.

Brethren began coming in Monday. There were attended the meeting, brethren, from other parts of Texas as well as Okla., Ala., W. Va., and Calif.

The following visiting brethren were present for all or a part of the meeting. Bro. W. H. Reynolds, M. J. Buffington, J. T. Brose, James R. Stewart, Barney D. Welch, Jesse E. James and

family, Rolland Everett, Fred Kirbo, Bill Roden, Bros. Clyde and John Middick and families, Bro. John Rodgers and family, Bro. Sargent and family, Bro. and Sister Thomas, Bro. and Sister Jim Stevens, Bro. Gayland Osburn, and Bro. B. F. Leonard.

If there were other brethren who were at the meeting, which, there may have been, I failed to recall their names. If you were here and your name is not in this list, it is an oversight or a mistake. In either case, please accept our sincere appreciation for your attendance and pardon the imperfection that failed to get your name.

The meeting was a grand success, we could wish for no better. It was a real spirit filled assembly.

I believe it was definitely decided that this congregation would sponsor a meeting to embrace the fourth day of July each year hereafter, and we will cooperate with any other congregation for sponsoring an annual meeting so far as we can. I wish more congregations would have these meetings. Let us seek peace and endeavor to dwell in UNITY.

—E. J. Smith.

THE KEY AND THE KEYS

(Continued from page 3)

through faith" (Eph. 2:8) "Saves," but it must be an active faith, is a foregone conclusion, since "faith without works is dead," which would nullify "grace that saves." See? (James 2:17). The activating works of faith are, repentance and confession, which kills sin and is followed by a "burial by baptism into death" by the alien sinner who yields to the knocking in his death (Rom. 6:4). Then in his resurrection arises to walk in newness of life (Rom. 6:4). In his resurrection his door of resistance swings open and the Lord enters (Rom. 6:4). On Pentecost during Peter's memorable sermon which unlocked some three thousand sinners doors, who heeded Jesus knocking by conviction of sins. The grace of God through faith is the major key of the lot and necessary obedience to faith as for instance repentance and an appropriate confession of the Christ and a burial by baptism as mentioned above. This is all the alien sinner can do and now he must depend on the faith and the operation of God (Col. 2:12, 13, 14; Col. 3:1, 20).

Now, in conclusion let us study the case of ungodliness and its cure. "Let the wicked forsake the error of his way and the unrighteous man his thoughts" (Isa. 55:7); "and if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4:18). Study 2 Pet. 1:5, 6, 7, closely, and you will see these are the essential keys to unlock the ungodly Christian's door (stubborn will), for the Lord is standing at the door knocking (Rev. 3:7, 8).

—S. E. Weldon.

Because the church is the body of Christ, and since one cannot be saved out of Christ, a person cannot be saved out of the church.

From The Fields

R. L. Baker, Cameron, Texas, July 4.—We are still meeting for worship at Marlow, at 10:30 a. m. Bro. Joe Castleman visits us occasionally. Our meeting is scheduled to begin July 14, with Bro. Buffington doing the preaching.

James Russell, 755 Orange St., Fresno, Calif., July 7.—We are really in need of preachers now in this state, as there are many opportunities now available for meetings. We are looking forward to the all-day meeting in September.

Ray E. Kessinger, Gen. Del., Ada, Okla., July 9.—I worked with Bro. Gay in a meeting at Heartshorne in June, with fair results. I have recently preached at the following places: Ada, one restored; McAlester, and at Maud, with fair crowds. We ask the prayers of the faithful.

Guy Mallory, Mancos, Colorado, July 5.—I am still trying to do some preaching. On June 29, I gave a lesson from 1 Thes. 1, and on Lord's day, July 1, I delivered a lesson on 1 Cor. 4. We were glad to have Bro. Barney Welch with us, and he gave us some good lessons.

Pvt. Gwyn V. Wilks, Camp Beal, Calif., July.—We meet with the loyal church in Marysville, Calif., which is 12 miles from Camp Beal. The place of meeting is 10th. and D Streets. I am sending five dollars for the boys in the C. P. S. Camps.

Theason Kennee, 11532 Link St., Los Angeles 3, Calif., July 3.—I have experienced the pleasure of singing from Favorite Spiritual Songs, published by you, and we want 150 copies to use in the church where I attend. Find check for the same. I am a child of God, and I ask an interest in your prayers.

W. D. Goodgion, Rte. 5, Wichita Falls, Texas, July 12.—We had a good meeting, July 4. Everything went off nicely, for which I am thankful, except that our little boy was hit by a car as he crossed the street, as we were leaving to go home from the meeting, but we are thankful that he suffered only a broken leg. He is doing as well as could be expected.

Howard W. King, Box 670, Marion, Virginia, July 14.—I have just recovered from a slight infection in my arm, which was not serious at all. We enjoyed the visit of my father to the hospital, where we work, a few weeks past. We are sending a contribution of \$60.00 to the boys in C. P. S. Camps. This is a part of our Lord's days collections. We hope to send more soon.

Fred Kessinger, Jr., Bedford, Va., July 15.—I received the check from the OPA for C. P. S. brethren, for which I am very thankful, for it certainly helps us out. I have just returned from seven days stay at my home in Spring Hill, W. Va.

J. F. Graham, Long Run, Missouri, July 5.—We observe the Communion in our home each Lord's day. I was in the hospital for six weeks, unable to do any work yet, but am improving slowly. It has been two years since we had any preaching here, and we would like to have a mission meeting before cold weather (Take note, Missouri brethren.—H. L. K.).

Bill Harmon, Box B, Kings Canyon National Park, Calif., July 4.—We are thankful for the checks through the OPA, which we received. We get to attend worship every other Sunday somewhere in the Valley. Last Lord's day, we were at Parlier. The third Lord's day in this month, I am to preach at Fresno in the all-day meeting.

Clyde Middick, Davidson, Oklahoma, June 17.—Brother Bill Roden, of Okla. City, was with us over the first Lord's day in June, and he certainly gave us a good lesson from the word of God. We are glad to know that Brother King is back, closer to us, that we may get to hear him preach again. We are enclosing a check to the boys, who are serving in C. P. S.

T. R. Chappell, 48 East 19th. St., San Angelo, Texas, July.—I am now in a good meeting in Sabinal, Texas, where we have a few faithful members, who are willing to worship as the Bible teaches. We hope to be able to establish a good congregation here this time. The crowds are good so far. I ask the brethren to pray for me and my work here and elsewhere.

L. T. Cryer, Route 4, Box 758, San Angelo, Texas, July 9.—The church here continues to grow in strength and number. Brother Gay recently held a fine meeting, with one addition. We have been blessed by the Leoral McKinney family's moving here from El Centro, Calif. Bro. Paul Nichols is to begin a meeting here the last week in July. We are erecting a new church building, on lots recently purchased for it.

Chas. D. Palmer, Kinston, Ala., July 10.—Due to illness my preaching ceased for a month, but the Lord willing, I plan to assist in a few meetings this summer and fall in this state and elsewhere. Bro. Clovis Cook began our meeting last Lord's day. We are having large crowds and the preaching is good. Two have confessed faults to date.

H. C. Thomas, East Palestine, Ohio, July 15.—Since my last report to the OPA, I have preached at various places, somewhere each Lord's day, with one baptized as visible results, and we trust other good was done. I rejoice in the good work being done everywhere, and I wish that I could do more for the cause of Christ.

J. T. Broseh, Dublin, Texas, July 11.—I visited Bro. Cook's meeting in Fort Worth, and attended all of the Waters-Worsham debate at McKinney. I really enjoyed the spiritual feast with all the brethren. It will long be remembered. Too, I enjoyed the day at Wichita Falls, July 4. The theme seemed to be love, unity, and co-operation. I was with the brethren at Ramsey last Lord's day. Am to be at Harding next Lord's day, the 15th.

Howard Nunnally, Bogard Ranger Station, Susanville, Calif., July 11.—I want to express my thanks and appreciation for the checks through the OPA to the C. P. S. brethren. I like the new location very well. We do timber work. I am not in a base camp, but what they call a "spike camp." Next to the hospital work, I like this better than any I have found in C. P. S. My prayers are for the work of the preachers in the mission fields in Calif. and elsewhere.

Tom E. Smith, Box 893, Healdton, Oklahoma, June 18.—I have been helping with the work at the Bit Shop for several months, trying to get ready for a meeting by Bro. Gay in July. Brethren Jim Stevens and John Thomas and wives, together with me and my family, plan to spend a few days vacation at the Government Reserve, near Lawton, Okla., the first week in July. I hope to attend the debate one session at McKinney. I would like to attend all of it, but I know it will be in good hands.

Clarence Snodgrass, Tuscola, Texas, June 28.—I have just been with the brethren at Dougherty and Sulphur, Okla., making preparations for meetings in August, and I preached some while there, with nine baptisms and four restorations. Three or four of those baptized were from the Baptists. They seem to be ready for a good meeting. I am to begin at Grosvenor, Texas, July 7, after which I go to Sand Grove, Milano Co., beginning July 28. We have congregations at So. 15th. St., between Oak and Chestnut Sts., Abilene; Stamford; and one at Cedar Gap, near Tuscola.

Gayland Osburn, 1428 E. Calif. Ave., Glendale, Calif., July 12.—I enjoyed being with Bro. Paul Nichols in a meeting at Clio, Mo. My next was a three days meeting at Ada, Okla., June 17-19. I then attended the debate at McKinney, Texas, after which the July 4th. meeting at Wichita Falls, Tex. July 8, I began a meeting at Fittstown, Okla., after which I plan to do a little mission work in New Mexico.

M. J. Buffington, Rte. 3, Box 61, Flooresville, Texas, July 10.—My wife and I have just returned from the all-day meeting at Wichita Falls, Texas, where about six or seven states were represented. A very good time was had by all, and many edifying lessons were given in the spirit of love. It was decided to have the meeting at Wichita Falls again next year, the "Lord willing." I am to begin a meeting next week at Marlow, Texas, and from there to Indiana and Pennsylvania for two months. Address me as above.

L. N. Byford, 410 Clay St., Waco, Texas, July 11.—Brother Homer A. Gay conducted our meeting June 24-July 1, with two restorations. The crowds and interest were good, and we appreciated the good accomplished. We plan to leave within a few days for a vacation in Tenn. Hope to attend the meeting some at Lawrenceburg, which is to be conducted by Bro. Lynwood Smith.

N. J. Catterton, 32 Douglas St., Hammond, Ind., June 25.—Yesterday was a great day for the little congregation, meeting at 5840 Holman Ave., Hammond. There were 21 present including two service men, one of whom was a member of the church. We are at peace among ourselves, trying to carry on as the Bible directs. June 3, Sister Eunice Spurgeon, of Eugene, Oregon, placed membership with us. Pray that we may continue to hold our faithfully in the Lord's work.

Clarence Kessinger, Gen. Del., Ada, Oklahoma, July 11.—I recently closed a good meeting at Mill Creek, Okla., with overflowing crowds and one baptized. They ask me to return this fall for another effort. I attended an 8 night discussion at McKinney, Texas, and was edified much by the debate and the association with the preaching brethren. I am now at McAlester, Okla., in a mission meeting, intending to continue three weeks, located at corner of B. St. and Grand. I am to be in a meeting at Davis the first two weeks in August. We invite all near-by churches to attend. The all-day mission meeting in Okla. is to be at Sulphur, August 19, with basket dinner in the park; come!

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., July 14.—The meeting at Clio, Mo., closed June 17, with one baptized. I was privileged to attend most of the Waters-Worsham debate at McKinney, Texas, which was truly a victory for the truth, as even a blind man could see. I was glad to visit New Salem church, Miss., also Marion and West Monroe, La., churches, preaching once at each place. It was a treat to be with Bro. Waters at the Marion, La., meeting. They treated me royally. My next meeting is at Robert Lee, Texas. Let us work while it is yet day.

Gillis Prince, Wedowee, Alabama, July 10.—The church here is still doing fine. On June 24, I took a confession of faults and baptized one. On July 1, I baptized three and three confessed their faults, and on last Lord's day I baptized three and four confessed their faults. I am thankful that the Lord is blessing my labors in the pulpit and from house to house. We mean to soon repair our church building, and we hope to set the church in order. I am sending 9 subs. to the paper and I hope to send others soon. Let us fight on.

Homer A. Gay, Lebanon, Mo., July 12.—I began a meeting at the So. 4th. Street Church in Waco, Texas, June 24th., closing July the 1st. This was a very enjoyable meeting for me, as I got to meet so many of my old time friends, and too, we had good crowds and I believe a good meeting. Two

were restored to the fold. Several of our loyal preachers were with me for part or all of the meeting, including Jas. R. Stewart, Cyrus Holt, M. J. Buffington, and Wesley Ballard. I was also very glad that my wife could be with me for a few days of the meeting. I assisted with the lesson at home, Lees Summit, last Lord's day and am to be at Lebanon the 15th. I am to begin at the Bit Shop, in Oklahoma, July 22, next to Washington, Okla. and then to West Monroe, La.

Marvin E. Fisher, Princeton, Texas, July 9.—The loyal church at McKinney, Texas, has been enjoying a very prosperous meeting, conducted by Brother Ervin Waters. Four were added by baptism and one was restored. Everyone seems greatly determined and strengthened by the preaching of Bro. Waters. His discussion with Bro. Worsham on the Communion questions was a truthful success. It was clearly evident every session that Brother Waters relied on what he could read in the Bible, instead of relying on what he could not read in the Bible. The truth was made plain, and now "if the gospel be hid, it is hid to them that are lost." We appreciated the presence of so many of the preaching brethren, as well as those who are not preachers, also their words of encouragement and exhortation. Brethren, pray that we may remain faithful to the end and faint not.

M. Lynwood Smith, Wesson, Miss., July 13.—Recently, I visited Bro. Clovis Cook's meeting in Fort Worth, Texas, en route to McKinney, Texas, to attend the Waters-Worsham debate. I was greatly strengthened in my conviction of the use of one cup, breaking the loaf, and the drink element, after hearing that debate. In addition to the many things I learned in the debate, I was greatly benefited by the association of our brethren from various places. I wish to express my appreciation of the loyal brethren who showed so much hospitality in taking care of so many of us. After the debate, Brethren Paul Nichols, Ervin Waters, and Sister Waters accompanied Bro. Carlos and me back to Miss., where Paul and Ervin preached one night each at New Salem, which was enjoyed by all. We do appreciate these dear brethren. I preached July 8 at New Salem and that night to the colored brethren in Brookhaven. I go next to Lawrenceburg, Tenn., for a meeting. Pray for me.

Fred Kirbo, Box 393, Wilson, Oklahoma, June 19.—I closed the meeting in Huntington, W. Va., with two baptized. My next effort was at Spring Hill. The crowds and interest were gratifying, as one influential brother, from the S. S. brethren, confessed his faults. I was very glad to meet Brother Covert and his family. He is a gospel preacher and "mighty in the Scriptures," and my association with him did me much good. We are glad to have a preacher of such ability and moral influence take his stand with us. It seems the church at Spring Hill has taken on new life, and they seem to love each other, having a spirit of co-operation. Bro. Frank Cobbs is to be com-

mended for his work of faith and labor of love. I have just returned from a meeting in Houston, Texas, of 12 nights duration, resulting in one baptism. We have a fine group of Christians there. I am to return to W. Va. and to Houston for meetings next year.

M. Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., June 15.—I have assisted in the teaching at New Salem recently and have preached for the colored brethren a few times, in the country and in Brookhaven. Too, Bro. Carlos Smith and I have been doing some personal teaching on request. I am now in a mission effort, about 15 miles from my home, where the position of the Church of Christ is almost unknown. Some of the New Salem church are attending and assisting in the singing under the direction of T. E. Smith, my grandfather. From the first night we have been greeted by good crowds, in spite of unfavorable weather. Pray for us that the cause of Christ may be planted here. I plan to attend the debate at McKinney, and then to a meeting at Lawrenceburg, Tenn. (Received too late for July issue; sorry!—H.L.K.)

C. T. Springs, Box 242, Ceres, Calif., June 27.—I have not sent a report for the paper for some time, but I have been busy never-the-less. May 20, I preached at Fresno at the all-day meeting, with three services. Brethren, from Sanger, attended in the afternoon, and I was glad to meet them. The week following, I assisted Brethren Reynolds and Chester King in a mission meeting at Atwater. Brethren, from nearby congregations, attended well, and the singing and preaching was good. I have been preaching at Ceres most of the time. Crowds and interest are fine. One was restored to his first love the 17th., making us rejoice. Last Lord's day, Bro. Reynolds and I drove to Greenfield, where we preached a double-header at both the morning and afternoon services. Bro. Reynolds is a true yoke-fellow. Our new meeting house is just about ready for use. We rejoice and press on.

Clovis T. Cook, Lebanon, Mo., July 10.—The meeting in Ft. Worth, Texas, closed with good interest but was not attended so well the first week. The brethren in Ft. Worth, are willing and ready to do some mission work of the constructive type. This means the preacher used must forget self and work to build up the cause of our Lord. If a man is in the "wrecking crew," I'm sure he need not apply. My heart is with the Ft. Worth, brethren, and I stand ready to help them when I can. I am now in a meeting with the congregation that meets at Lowery, Ala. I am really enjoying the association of my preaching brethren, Reynolds, Palmer, et al. I am now in the home of Bro. C. D. Palmer. The meetings are being well attended. I go next to Early Town, for a singing school and meeting. The first two Lord's days in August I will be with the brethren meeting at the New Salem, Church of Christ, in Miss. I shall return to the mission work in Mo., around the middle of August.

Clovis T. Cook, Lebanon, Mo., June 18.—The meeting with the faithful few in Hannibal, Mo., resulted in one baptism. While there one of the leaders and I visited a community where there are about five members. We hope to go there the last of August and set a congregation in order. The meeting here at Ft. Worth, with the Vaughn St., Church of Christ, is one week old, and visitors from the following places have been in attendance one or more times: San Angelo, Dublin, Dallas, and Lamesa, Texas, Oklahoma City, and Maud, Okla. Bro. Ervin Waters and wife, were with us two nights. He and I preached a double-header the last night of his visit. We are looking for more preachers to pay us a visit. Brethren Lynwood and Carlos B. Smith are due this week, and (the Lord willing) will accompany us to the Waters-Worsham debate.

Ben Frentrup, C. P. S. Camp 111, Mancos, Colorado, July 2.—The seven of us, viz.: Travis Cogburn, Homer A. Gay, Jr., Leonard Hendrickson, J. B. Spradley, Bracy Smith, H. C. Welch, Jr., and the writer, have been transferred to the above camp from Fort Collins, where there are now no members of the Church of Christ. So far as I know there are loyal boys in only the following camps: Bedford, Va.; Three Rivers, Calif.; Mancos, Colorado; and Belden, Calif. We would appreciate any of the loyal brethren coming our way to stop over with us. We need preaching just as any other congregation. Bro. Barney Welch visited us and preached for us June 22-24. We received some wonderful teaching and were edified. Last Friday, I had the great pleasure of baptizing a soul into Christ. I did the same last summer at Cascade Locks. Even though isolated in C. P. S., we are doing our best to persuade all to "receive with meekness the engrafted word" (Jas. 1:21). We humbly ask for the prayers of the righteous. We are thankful for the contributions through the OPA.

Homer L. King, Rte. 2, Lebanon, Missouri, July 20.—After the meeting in LaGrange, Ga., I visited my son, Howard, and other boys of the Church of Christ, laboring in C. P. S., detached service in a hospital, which I enjoyed. From there, en route home, I visited my daughter, Nola, and family, Camden, Ohio. They have the worship in their home, and I was permitted to meet with them on Lord's day, which was a spiritual feast. The first Sunday in July, I preached for the brethren in Lebanon, Mo., both morning and night to fair crowds. The second Sunday in July, I began a series of meetings in Austin, Texas, with the 43rd. and Alice St. church, preaching each morning over the radio and each night at the church house, hence am very busy. Crowds and interest have been fair. I am to close here the 22nd., inst., go via. home for the wife and baby, en route to Sentinel, Oklahoma, to begin a two weeks' meeting with the faithful little congregation there, July 29. For mission work, I wish to acknowledge receipt of \$70.60 from the brethren at Norfolk, Ark.; also \$46.00 from Hugh and Nola Milner. I

shall, probably, hold this mission meeting at Portales, New Mex., since they have asked for such a meeting; the latter part of August, en route to Calif. to resume work in that state for several months. May we all, love, work, pray, and preach unity and love, that we may defeat division and those who sow discord. Continue to address me at Rte. 2, Lebanon, Mo., until further notice.

B. F. Leonard, 1714 Jackson, Ave., Huntington, W. Va., July 12.—En route to the debate at McKinney, Texas, I stopped over at Lebanon, Missouri, for worship on Lord's day, and I made a talk there, where I met again Bro. Paul Nichols, who seems to be doing considerable work in Missouri, including some personal work, which seems to be extra. The debate was a great victory for the truth, and was enjoyed by about 15 preaching brethren, from Calif. to W. Va. We met every day in Bro. Hayes' home, which was just thrown open to us all. We discussed Bible subjects every day, some continuing for 3½ hours. What if we could get the congregations to listen that long today, without getting weary? My next was at Wichita Falls, where we had a very nice time. I certainly do like to meet with my brethren. May God help us to be closer drawn together! Brother Robertson was with the church here, while I was away. They tell me he is a good preacher. I hope he will stop again, as I would like to meet him.

James R. Stewart, Temple, Texas, 1304 So. 33rd. St., July 10.—I had the pleasure of hearing Brother Waters and being with him in our meeting in Temple. He did some good preaching. One was baptized and two confessed faults. We had visiting brethren from Waco, Belton, and White Hall. I was glad to be with Bro. Cyrus Holt in his meeting with the Fair View church, in South Texas. He, too, did some good preaching. I preached some in this meeting, and I met some very fine brethren. I am to assist them in a meeting next June. We were glad to be with our old-time fellow laborer, Homer A. Gay, in his meeting at Waco, where I heard him preach three sermons. I was glad to hear the Waters-Worsham debate one night. Bro. Waters did a good job. The all-day meeting, July 4, at Wichita Falls, was fine. Several speakers made fine talks. There were not so many attended this year, but I believe it was one of the best of this kind, I ever attended. It was edifying and the talks seemed full of love. The meeting is to be repeated there next year. We were made sorry by the accident and injury of Bro. Goodgion's little boy, and we are thankful that he is recovering. I am now in a mission meeting at Elliott, in North Texas, sponsored by the Carter church, Davidson, Okla. One baptized to date.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., June 13—I preached at Marysville, Calif., May 14-15, with two restorations. May 18, I talked at Siskiyou, and, May 20, worshipped there, preaching at the night service. One was restored.

May 23-24, we visited in the home of Bro. J. H. McKaig who recently moved to Vista, Calif. We hope to help establish a faithful congregation there. May 27, I preached at San Diego. We left for Texas that day and arrived in San Angelo May 29. We were privileged to hear Bro. Homer Gay preach four sermons there while visiting my wife's parents. It was a treat to hear this seasoned veteran again. June 3-10, I held a meeting at Temple, with one baptized and two restored. June 14, we plan to be at Waco. Then to McKinney for the meeting and discussion. The Lord willing, we will begin a meeting at Marion, La., July 6, and at Mountain Home, near Galena, Mo., July 16. (Received too late for July issue; sorry.—H.L.K.)

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., July 14.—I preached at Waco, Texas, June 14, and heard Bro. Clovis Cook at Ft. Worth, Tex., June 15-16. I held a meeting at McKinney, Texas, June 17-24. Four were baptized and one was restored. June 24 - July 1, I had an eight nights discussion with Bro. C. R. Worsham at McKinney. Bro. Clovis Cook moderated for me. Following the discussion we went to Wesson, Miss., accompanied by Paul Nichols, Lynwood Smith and Carlos Smith. July 3, I preached at New Salem, and, July 4, Paul Nichols preached. July 5, I preached at the Cheniere church, near West Monroe, La. July 6, I began a meeting at Fairview, near Marion, La., which continues at this writing. Bro. Paul Nichols assisted the first week of the meeting, and Bro. Robert Falvey was with us a few nights. July 16, I am to begin a meeting near Walena, Mo., and then to Arkansas for meetings at Flippin and Hill Top. May we ever look toward the goal.

Barney D. Welch, 105 So. 25th. St., Temple, Texas, June 18.—For some time I have been very busy visiting and endeavoring to strengthen and encourage many congregations. I certainly enjoyed preaching at Wichita Falls, one week-end. We had a wonderful day of services. I also preached at Ft. Worth, where I met some good Christian friends I hadn't seen in many years. I have preached at Belton several times. Bro. Reynolds, from Alabama, is to begin a meeting there next Lord's Day. With my family accompanying me, we attended several nights of Bro. Kirbo's meeting at Houston, Texas. This I had promised to do while visiting the Houston Brethren in March. Later Bro. Waters booked a meeting at Temple, which I regret very much that I could not attend due to my former promise. June 7-17, I was engaged in a joyful meeting at San Antonio, where Bro. James, Halsell, Ethridge, and Thornton are faithfully directing the flock. I was happy to be stormed by my preaching brethren, Stewart, Holt, Buffington, who visited us. With almost a 100 per cent attendance of membership, fine singing, several visitors, it couldn't keep from being inspirational to me. Lord, help us to faithfully carry on, is my prayer. (Received too late for July issue; sorry.—H. L. K.)

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

OLD PATHS ADVOCATE

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

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

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No. 9

"HIS NAME SHALL BE CALLED WONDERFUL"

By Ervin Waters

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful" (Isa. 9:6). That this is one of the Messianic properties there can be no doubt. The prophecy in verse 2, "The people that walked in darkness have seen a great light," referred to the "Sun of righteousness" (Mal. 4:2), which was to arise upon a benighted world with healing in his wings, and was quoted by the Lord as being fulfilled in Himself (Matt. 4:14-16). Simeon speaking by the inspiration of the spirit called Him, "A light to lighten the Gentiles, and the glory of thy people Israel" (Lk. 2:32).

"For unto us a child is born, unto us a son is given," shows the nature of Christ's advent into the world. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). This was fulfilled in Christ's being born of the virgin Mary (Matt. 1:21). Yet despite these prophecies the Jews were not prepared for Christ's super-natural begettal and natural birth.

"And the government shall be upon his shoulder," indicates that Christ was "born" and "given" to be the king of his kingdom and the head of his church. In due time Christ took his rightful place as "head" (Eph. 1:22-23), as "Lord" (Acts 2:36) and as "King of kings" (1 Tim. 6:15).

"And his name shall be called Wonderful," most appropriately describes this infinite being. From the very beginning of his life he excited the wonder and astonishment of his family, his friends and even those who heard of his wonderful teaching and mighty works. Let us behold a,—

1. Wonderful Man

In the fields of human endeavor various luminaries have enlightened the ages with their radiant splendor. Shakespeare in poetry, Beethoven in music, Edison in science, Washington in American history; these names adorn the pages of history and are familiar to us all. But when compared with the Son of God they pale into insignificance. His teachings have changed the character and destiny of millions. He could speak with a tenderness, that shamed the dawn, and

with a positiveness that shook the mountains. Even the infidels and sceptics are forced to admit that here is a wonderful man! Behold the most wonderful man that has ever graced the earth and blessed the world! Behold a wonderful man with a,—

2. Wonderful Mission

His mission was and is to save souls. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15). The angel announced before His birth, "He shall save his people from their sins" (Matt. 1:21). One soul is worth more than the whole world (Matt. 16:26). Since He had to die to accomplish this wonderful mission, no wonder the Scriptures say, "For the joy that was set before him endured the cross, despising the shame," (Heb. 13:2). The Church of Christ, as the projection of Christ in the world, has this same mission. May we intensify our efforts to save the lost. In order that Christ might accomplish this wonderful mission He had to voice,—

3. Wonderful Principles

Christ startled his hearers with the profound principles of Christian philosophy in the sermon on the mount. He unveiled with concise and plain statements the shallowness of the Jewish and Gentile concepts of life. Read the beatitudes in Matt. 5:3-11 to find where Christ placed the emphasis and the accent of life. And for the very essence of divine law as embodied in man's relationship to man read Christ's enunciation in Matt. 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Christ also established a,—

4. Wonderful Law

These wonderful principles are contained in the most wonderful law man has ever known. It is called, "the perfect law of liberty" (Jas. 1:25). The Mosaic Law was taken away and nailed to the cross (Col. 2:14) and Christ established His law. "For if that which is done away was glorious, much more that which remaineth is glorious" (2 Cor. 3:11).

5. Wonderful Love

Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13). Yet Christ's love surpassed even this "in that, while we were yet sinners, Christ died for us" (Rom. 5:8). This was "when we

were enemies" (Rom. 5:10). We should strive "to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge" (Eph. 3:18-19). His love was broad enough to embrace the entire human family, long enough to stretch from "the rivers unto the ends of earth," deep enough to reach the "chief of sinners" steeped in iniquity, and high enough to reach from heaven to earth.

6. Wonderful Sacrifice

It was necessary that Christ make the propitiatory sacrifice by dying on Golgotha's brow or we could not have been extended remission of sins. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26). "Without shedding of blood is no remission" (Heb. 9:22) and Christ shed His own blood that we might have perfect remission of sins. When compared with the sacrifices offered since the foundation of the world, how wonderful was this! But this wonderful Christ gave us,—

7. Wonderful Promises

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:4). The Lord always keeps His promises (2 Pet. 3:9), but they are conditional promises. The conditions must be kept by man. The promises are in Christ (2 Cor. 1:20), and one cannot get into Christ without obeying the gospel. One must believe (Heb. 11:6), repent (Acts 11:18), confess faith in Christ (Rom. 10:9-10), and be baptized into Christ (Gal. 3:27). He must then "be followers of them who through faith and patience inherit the promises" (Heb. 6:12).

Let us place our trust in and implicitly follow this incomparable Christ for He truly is called "Wonderful."

422 Whittier Blvd.,
Montebello, Calif.

IMPORTANCE OF THE CHURCH

The Word of God teaches that God saves men in the church, and that there is no salvation outside the church. All those who are saved are in the church for it is written, "And the Lord added to the church daily such as should be saved." (Acts 2:47). The Lord adds the saved to the church, therefore those who are not added to His church are not saved. By study and meditation upon the above Bible truth all can see the importance, yea the NECESSITY, of being a member of the church we read about in the Bible.

The church to which the Lord adds the saved is the Body of Christ. The Apostle Paul says in Col. 1:24, "—for his body's sake, which is the church." In Eph. 1:22-23 he says, "—gave him to be head over all things to the church, which is his body." By the foregoing we can see that the church is the body of Christ, and since there is salvation only "in Christ," we can learn that there is salvation only in the church of the Lord. We know

that salvation is in Christ because "all spiritual blessings are in Christ" (Eph. 1:3), "In whom we have redemption through his blood" (Eph. 1:7), "the forgiveness of sins" (Col. 1:14), "salvation" (Acts 4:12), "all promises of God are in Him" (II Cor. 1:20), "God hath given to us eternal life, and this life is in his Son" (I Jno. 5:11), "therefore if any man be in Christ, he is a new creature" (II Cor. 5:17). Since we have learned that all of these wonderful blessings are IN Christ, and the Body of Christ is the church, how can anyone say a person doesn't have to be a member of that blood-bought institution, the church, in order to be saved. Furthermore, Paul says in Eph. 5:23, "Christ is the head of the church: and he is the saviour of the body." Christ is the saviour of His church, the only church, the one we read about in the Bible. Christ loved the church and gave himself for it (Eph. 5:25), gave up his life to purchase it (Acts 20:28);—yet some will say, "the church is not important." Realizing that Christ established the church (Matt. 16:18), loved it and gave himself for it (Eph. 5:25), purchased it with his own blood (Acts 20:28), and placed in it "all spiritual blessings, redemption, forgiveness of sins, salvation, the promises of God, eternal life, and a new creation," can anyone say that one doesn't have to be a member of the church in order to be saved? If one can be saved outside the Church of Christ, why would Christ give up his life to purchase it? The Lord is going to save the church for He is the saviour of the body, which is the church.

The church is the Bride of Christ (Rom. 7:4) and therefore wears His name (Rom. 16:16). There is no instance in which the bride does not wear the bridegroom's (or husband's) name. Never does the wife wear another man's name, therefore the church wears the name of the bridegroom or husband, which is Christ, and gives Him all the glory (Eph. 3:21). Can the church glorify Christ while choosing to wear some man's name (some carnal name) in preference to Christ's? John says in John 3:29, "He that hath the bride is the bridegroom." He acknowledged that he was not the bridegroom (that it was not his church), yet some will wear John the Baptist's name rather than Christ.

From the viewpoint of close relationship, the church is the bride of Christ (Rom. 7:4); from the viewpoint of a government, the church is a kingdom (Matt. 16:18-19; Col. 1:13; John 18:36; Heb. 12:28), with Christ reigning as King and Christians being His subjects; in the sense of a building, the church is the House of God (I Tim. 3:15), with Christ as the chief cornerstone and we as lively stones of that building (I Peter 2:5); in the sense of a body, the church is the Body of Christ, with Christ as the head and we as members of that body.

I am sure all are now thoroughly convinced that we must be a member of the Body of Christ, which is the Church of Christ, in order to be saved. It therefore behooves us to study the Scriptures and learn how one becomes a member of the church. First of all, after hearing the Word of God, we must believe,—we must have faith.

We read in Heb. 11:6, "For without faith it is impossible to please God." But we can't stop here and think that is all that is necessary for salvation. The Holy Spirit speaks to us through the Apostle James as recorded in James 2:20, "faith without works is dead." We also read in James 2:19, "—the devils also believe and tremble." I'm sure none will say that the devils are saved, yet they have faith,—they believe in God; therefore, we conclude, and rightly so, that the Lord requires more of us than faith. Jesus says in Luke 13:3, "Except ye repent, ye shall all likewise perish." We find that God commands all men everywhere to repent (Acts 17:30). We also find that we must confess with our mouth the Lord Jesus Christ (Rom. 10:9-10; Matt. 10:32; Acts 8:37). At this point we are not yet IN Christ for we find that we believe UNTO righteousness (Rom. 10:10), repent UNTO life (Acts 11:18), confess UNTO salvation (Rom. 10:10). We are in the process of obeying the Gospel (which is able to save our souls—Jas. 1:21), but are not yet IN Christ wherein we have "all spiritual blessings, redemption, forgiveness of sins, salvation, all the promises of God, and eternal life;"—we are going "in the direction of" righteousness, salvation, eternal life. We are commanded to be baptized for the remission of sins (Acts 2:38; Acts 22:16; Mark 16:16). So many people stop at the last act of obedience because they can't see how water baptism is necessary. Christ says in John 3:5, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." If water doesn't mean water, what does water mean? Peter says in I Peter 3:21, "The like figure whereunto even baptism doth also now save us." It is not the water alone that saves, but the Lord has ordained that act of obedience to "remit our sins" (Acts 2:38), "to wash away our sins" (Acts 22:16). Why must we be baptized? Because the Lord commanded it, and "He is become the author of eternal salvation to all that OBEY Him." (Heb. 5:9). We have learned that we believe unto righteousness, repent unto life, confess unto salvation, but are BAPTIZED INTO CHRIST. One passage of Scripture is sufficient to establish any Bible truth. The Scriptures teach we are baptized into Christ and into His body in Rom. 6:3-4. But the Bible teaches this truth in another passage, Gal. 3:27; and AGAIN in I Cor. 12:13. This makes it so emphatic that none can deny it. Incidentally, this is the only act of obedience found in the Word of God which puts us INTO Christ;—that is the only way we can get into Christ and enjoy all the wonderful blessings. When we have obeyed from the heart the foregoing acts the Lord then "adds us to the church" (Acts 2:47). One cannot join the Church of Christ, but the Lord ADDS to it those who are being saved.

Let no man deceive you into believing that the church is of no importance. Neither be deceived by those who teach that you may join any church and be saved. Christ says in Matt. 16:18, "I will build MY CHURCH." He built only one church, and that church wears His name, is His body, is His bride. The Scriptures teach there is one body (Eph. 4:4) and since the body is the church, there

is one church. If the Lord (as the husband) had more than one church (wife or bride), He would be committing adultery. Please don't accuse the Blessed Lord of Glory of that evil by saying that all the institutions in the world today that call themselves churches are the churches of Christ.

Friend, I beseech you that you seek out the New Testament church in your community (the one that wears His name even as a wife wears her husband's name;—the one that teaches the pure and unadulterated Gospel of the Prince of Peace) and render obedience to the Gospel of Christ by believing the Word of God, repenting of your sins, confessing with your mouth the Lord Jesus, and being baptized into Christ for the remission of sins. You are then a newborn babe in Christ, the Lord having added you to the church (Acts 2:47), and should "desire the sincere milk of the work that ye may grow thereby" (I Pet. 2:2), adding to your faith the Christian "graces" or characteristics found in II Pet. 1:5-10, and being faithful unto death in order to receive a crown of life (Rev. 2:10).

REMEMBER—the Lord said in Matt. 7:21, "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." It is written in Heb. 5:9, "—he became the author of eternal salvation unto all them that obey Him." Therefore obey all the commandments of the Lord in order to obtain everlasting life, which is found only in Christ, or in His Body, which is the church,—that divine institution for which He shed His life's blood.

—Ben Frentrup.

WHERE I STAND

By N. J. Catterton

Before reading the Clark-King Discussion on the number of cups, I was on the fence as to how many we may use, but after reading this tract, my mind was completely settled. So, here is my stand:

I believe God's word is our only rule of faith and practice. Where it speaks, I speak, and where it is silent, I am silent. Hence, I do not believe in instrumental music in the worship, nor the societies. While my early life was with the Sunday school people, I do not now believe in the so-called Sunday school; neither women teachers (1 Cor. 14:34; 1 Tim. 2:12). I believe the Lord instituted the Supper, using one loaf and one cup (Mk. 14:22, 23).

I am neither afraid nor ashamed to preach just as the Apostles did. I have been preaching for about 21 years, in five states, and I hope to be able to do more in the Kingdom of God.

If anyone would care to know more about me and my stand, I refer them to Bro. E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., as he and I talked this over, and he knows where I stand. I hope this will be of some interest to the brotherhood.

32 Douglas St., Hammond, Ind.

Old Paths Advocate

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HERE AND THERE

Gratitude.—I desire to express my gratitude to the friends of the paper, who are keeping up the unusually good flow of subscriptions during the summer months, when as a rule in the past, we have experienced a falling off at this time. The lists of subs. for the past few months have been very encouraging, especially July and August, with 111 for August. But, this number could be many more, if all would work for subs. as they should. Some of our preachers are on the list almost every month with a good number, while some are on about once a year with a few. Hence, we know that some do not work for the paper, but they have used the paper to get themselves before the brotherhood, when they were beginning to preach and since. Is that gratitude? But, we certainly do appreciate all who do work for the paper. Just a little effort on the part of all would put us over the two thousand mark. Shall we have them? I am counting on our friends; let us have them!

"Old Paths Pulpit"—This is the name of the book of sermons that should have been delivered long ago, but although we have been looking for a shipment every day for two weeks, as we go to press they have not arrived. I have these words from Brother Showalter, Austin, Texas, August 2, 1945: "We will keep you advised as to probable date of delivery. I think they will be ready for shipment before you leave Sentinel." The date for my leaving Sentinel was August 13. I saw the last of the books printed in Austin about July 18, but they were sent to San Antonio for binding. No one has been more disappointed than I in the time it has taken to get this book delivered. We anxiously watch every mail, and we shall send them right out to all who have ordered as soon as we get them. That is all we can do.

The **Communion** is a neat little book of 54 pages, by Bro. Ervin Waters, dealing with the Communion questions in a very plain, logical, and Scriptural manner. Many orders for this book have been received. The price is 25c per copy; \$1.00 for 5 copies; \$2.00 per dozen; postage prepaid. Send all orders to Carl N. Nichols, 849 Wilcox, Hollywood 38, Calif.

Change of Address.—If all who wish to have their paper changed, would write Bro. Nichols above, it would save time and labor; also if you are not getting your paper write him, giving correct address, as he has the mailing list and charge of the mailing out until January 1, 1946. Address me until further notice at Sanger, California, General Delivery.

—Homer L. King.

MAINTENANCE OF CPS BRETHERN

Church, Carter, Davidson, Okla., Clyde Middick (July).....	\$25.00
Church, Carter, Davidson, Okla., Clyde Middick (August).....	25.00
Church, Wichita Falls, Tex., W. D. Goodgion (July).....	25.00
Church, Wichita Falls, Tex., W. D. Goodgion (August).....	25.00
Church, New Salem, Wesson, Miss., Hulon Smith (July).....	20.00
Church, New Salem, Wesson, Miss., Hulon Smith (August).....	20.00
Church, San Antonio, Tex., Jesse E. James	25.00
Church, Marysville, Calif., M. T. Orear.....	10.00
Church, Waco, Texas, J. B. Lane.....	10.00
Church, Bibb, Comanche, Texas, W. C. Cox.....	45.00
Church, Maple, Ark., Roy Barnes.....	9.50
E. W. Carter, Kingman, Ind.....	20.00
Mrs. L. D. Russell, Cisco, Texas.....	10.00
A. E. Cogburn, DeLeon, Texas.....	5.00
Voy Wilks, Dublin, Texas.....	5.00
Pvt. Truman Evitt, Seattle, Wash.....	3.00
Total.....	\$282.50
Amount carried over from last month.....	311.74
Total.....	594.27
Amount sent to 11 brethren, \$59.00 each (for 2 months).....	594.00
Balance.....	.27

Note:—The July contributions were held up awaiting word from anyone who had any comments regarding the proposal to continue contributions to the brethren who are married or to their wives, even when they are transferred to detached service, such as hospitals, farms, or government camps, and since no objection has come, I am sending the above contributions to the following brethren or their wives: Bill Harmon, Ben Frentrup, J. B. Spradley, H. C. Welch, Jr., Leonard Hendrickson, Travis Cogburn, Lewis Cogburn, Bracy Smith, Fred Kessinger, Clayton Fancher, and Batsell Moore. If anyone knows of other loyal boys who deserve these contributions, let me know of them. Report any errors to me at once.

—Homer L. King, G. D., Sanger, Calif.

CHINESE PEACE PROVERB

"If there is righteousness in the heart, there will be beauty in the character. If there be beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world." (Selected by D. E. Stone and wife, Rivera, Calif.)

APPRECIATES THE PAPER

Sneads, Florida, Aug. 14, 1945.

Dear Brother King:

Enclosed you will find check for the book of sermons, "Old Paths Pulpit."

We enjoy the monthly visits of the little paper. The articles are an inspiration, and the reports from the fields encouraging.

May the Lord bless you in your efforts to save souls.

Your sister in Christ,

—Mrs. H. C. Harper.

Remarks:— We appreciate these few words from Sister Harper very much, and since so many of our readers have inquired repeatedly about her and the family, I am passing these words on to our readers. I am glad Sister Harper is pleased with the paper, for it was through the courage and efforts of Brother Harper that we have this paper today, as he was the founder. In our weak way, we are trying to carry on in the way our beloved and lamented Brother Harper taught us.

—Homer L. King.

MISSOURI MISSION WORK

Brother Arthur Wade conducted a short meeting at Competition, Mo., July 11 to 15, preaching twice and teaching from house to house in the community.

Contributions received for mission fund were: Mt. Home church—\$10.00; Cross Hollows church—\$25.00; Lebanon church—\$10.00; Total—\$45.00; Amount carried over \$601.27; Amount allowed Bro. Wade, \$25.00, plus \$3.04 (traveling expenses) is \$28.04, less \$10.00 support received, is \$18.04. \$45.00, less \$18.04, equals \$26.96. This plus \$601.27, equals \$628.23, Balance August 1.

—C. W. Van Stavern, Lebanon, Mo.

PASSED ON

Cole—Sister Cole, of Sentinel, Oklahoma, departed this life August 6, 1945, after a lingering illness of several months. She was a faithful member of the Third St. Church of Christ, in Sentinel.

Sister Cole leaves to mourn her passing a number of children, sons and daughters, and her husband, Brother Cole. She will be missed much in the home and in the church.

We extend our sympathy to all the family in their trying hour, and we say with them, "Let us not sorrow even as others who have no hope."

Funeral services were conducted by Brother Bill Rhoden, of Oklahoma City, but formerly of Sentinel.

—J. M. Stevens.

Rollins—Sister Idolene Rollins, daughter of Brother and Sister Rollins, of LaGrange, Ga., departed this life August 3, being about 18 years of age, after an illness of a few months.

While it grieves us to give her up in the flower of her youth, yet we do rejoice to know that she had obeyed the gospel, remembering her Saviour in her short life.

Our deepest sympathy goes out to her loved ones, who are left behind, and we all hope to meet

her in the home above, where there will be no sickness, death, or sorrow of any kind. But, we "sorrow not even as others who have no hope," knowing that to be with Christ is far better than to live here.

—E. H. Miller, LaGrange, Ga.

Remarks: I well remember this dear Christian girl, who attracted all faithful Christians by her lovely, quiet, and sincere disposition, as well as her beautiful, long black hair, which God had given her for (instead of) a veil, as a covering. I was impressed by the whole family, who seemed very much devoted to the Lord and His church. May the Lord comfort them in the realization that they can go to where she is, when they, too, are called to go.

—Homer L. King.

OUR HELPERS

Here you will find the names of the friends of the paper, who have sent us one or more subscriptions from July 20 to August 20 and following the names the number received by us. Please, report any errors to us at once. We appreciate more than words can express the growing interest in the Old Paths Advocate. May you keep it up until it reaches every Christian home. Here are the names and subs.:

Clovis T. Cook—28; Ervin Waters—11; Homer L. King—11; E. H. Miller—10; Homer A. Gay—10; Mrs. Ira Hooker—9; Ralph Mustard—2; Albert C. Trent—2; L. L. Coleman—2; Paul Nichols—2; Lynwood Smith—2; Gayland Osburn—2; Mrs. Myrtle Ivey—2; Mrs. Clyde Padgett—1; E. E. Wright—1; D. E. Stone—1; Burt Joiner—1; W. H. Reynolds—1; C. W. Carson—1; Jerry Gentry—1; Carlos B. Smith—1; L. H. Stafford—1; T. R. Chappell—1; Travis Cogburn—1; Esther Mears—1; Foy E. Willis—1; Clarence Snodgrass—1; W. D. Goodgion—1; P. D. Rector—1; Raymond Bray—1; R. L. Baker—1; Total—111.

WEAKNESSES OF GREAT MEN

The great and mighty Apostle Peter was very weak and even contemptible at the arrest, trial and condemnation of Christ. Again, he showed his weakness at Antioch, where he went with the popular side, but Paul says, "I withstood him to the face, for he was to be blamed" (Gal. 2:11).

It does not weaken my faith in God nor His word for great men to make mistakes and go wrong—they most all have shown their weakness in one way or another; but it does make me realize more all the time that I must put my faith in God's word and not in man. It has always looked foolish to me for a person to quit the Lord just because some man gets wrong. I love to read and study after great men, but I always try to compare their teachings with the Bible, and when, and if, I find them in error, try to do as Paul did with Peter: Show them their mistake.

There was given me some articles, written by Bro. Guy N. Woods entitled "An Examination of 1 Cor. 14:34-35". I have read and reread these articles several times, and even though I consider Bro. Woods a great and good man in many ways,

yet there are some things in these articles that should be corrected.

He begins by showing that women were to prophesy (Acts 2:16-18), and that they did prophesy (Acts 21:9); that they were commanded to teach (Titus 2:3-4), and did teach (Acts 18:26). He then concludes that "any interpretation of 1 Cor. 14:34-35 that would forbid a woman to teach the scriptures is false". We would gather from his conclusion that, therefore, it would be wrong for a woman to teach grammar, home economics, etc. And that Paul was not talking about teaching the scriptures in 1 Cor. 14. What Bro. Woods needs to learn is that Paul was talking about teaching the scriptures when he said for a woman to keep silent. The very thing that our good Sunday School brethren need to prove is what they take for granted. They need to find where a woman was ever permitted to teach the scriptures, when the Church is come together. We all believe the women should teach the scriptures. But they did that in their homes—that is, in a private capacity and never in the public assemblies of the church.

He introduces Priscilla and Aquilla, teaching Apollos (Acts 18:26), and says that this was not in the assembly. Of course, we all knew it was not in the assembly, Bro. Woods, you will never find them (women) teaching in the assembly (as you brethren practice) in the New Testament. But he says here is his Sunday School. Let us look at it: Apollos was preaching; this man and his wife went to preaching; they found the preacher was wrong, so they "took him unto them" and taught him. Now here we have two teachers and only one student. A man is certainly hard pressed for argument when he will try to make this look like a Sunday School with its plurality of classes and teachers. When your women folk teach a class does her husband help her? And do they take them unto them, home with them? Is it not a fact that those who have their classes go to the classes, and that almost always at the meeting house, where the public preaching is done?

He then introduces Phillip's four daughters which did prophesy (Acts 21:9). It would really be interesting if you would find where they had a Sunday school and taught four classes. No one is denying the woman's right and duty to teach, but show us the place. You will find that in every instance where a woman taught, in New Testament times, she was in perfect harmony with 1 Cor. 14:34-35, and that none of the Apostles had to try to explain it away.

Bro. Woods finally comes to 1 Cor. 14:34-35, and says "let us observe that the women in this passage are styled 'your' women". He then goes on to show that these women were the wives of the prophets. But, remember, kind reader, that he has already wasted a lot of breath and space to show that the women did prophesy, and that prophesy means to speak to men to edification, exhortation and comfort, and argues that this is what the women are commanded to do. He further argues that these wives were not to speak and ask questions there, for the prophets

had come together for the purpose of receiving revelations, and concludes that is all there is to it. This shows the weakness of a strong man. In the first place the whole church was come together. 2. The prophets were to speak one at the time. 3. He that prophesieth speaketh unto men to edification and comfort—the very thing you argued that the women did. But now, you say that these wives must not even speak or ask a question at such a meeting. 4. Paul says IF anything be revealed to one that sitteth by, thus showing that the majority, at least, of the teaching done at such meetings had already been revealed. He further says "we have no such meetings today," and says, "the back ground of the passage under consideration is as follows: A prophet is receiving a revelation. His wife, sitting in the audience does not fully comprehend. She is disposed to interrupt and make inquiry on the spot. This, Paul forbids". Now, we all know that Paul forbids this woman to speak in the church, but why did you not tell us why? If wrong for her to speak, just because it was not made plain to her, why would it not be wrong for a woman to speak today, when the preacher did not make it plain? In other words, if it was wrong for her to speak and ask questions then why is it not wrong now?

(more later)

—Homer A. Gay.

REPLY TO T. T. COPELAND

By J. T. Brosech

In the November issue of the OPA, I had an article under the caption, "Where I Stand." The main purposes of which was to let the brethren know where I stood and to let the brethren I am identified with, know that they would no longer find a welcome to preach at the South Side Church, in Dublin. Neither was it my desire to make the church trouble here a personal issue with anyone.

Nevertheless, Brother T. T. Copeland, it seems, desired to make it a personal issue, and accordingly came back with almost a full page attack upon me in the February 1, 1945, issue of The Church Messenger. It seems strange that he began his article by professing his great love for me. I wonder if he read 1 Pet. 4:8, before writing his article. I also wonder if brethren reading it could detect the thread of love running through it.

There was an error in my article which I am glad to correct. In my statement in the November issue of the OPA, I said, "And if any preacher should ignore this rule by preaching on the communion, they would withhold all financial support from him as a means of enforcing said rule." This was suggested by someone but not agreed to.

Now, to Brother Copeland's article. Solomon said in Prov. 10:19, "In the multitude of words there wanteth not sin." Also in Prov. 20:17, "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel." His article is certainly full of deception. I realize that Brother Copeland has been deceived and deeply hurt by the ungodliness in the lives of some cup's preachers. Perhaps this explains bet-

ter than anything else, his attack upon me and my brethren. Brother Copeland accuses me of being dishonest, and implies that I had some sinister motives in mind, for not writing the whole history of the church in Dublin. That was not my intentions, and had I tried to do so, I might have made a bigger mess of it than Brother Copeland did.

Brother Copeland do you consider yourself dishonest, when you failed to give the real reason for the major division in the church here, and covered up everything under "hobbies," for a purpose? Then, he goes ahead and gives the agreement we had concerning preachers. I wonder if he was trying to deceive someone here?

Again, Brother Copeland said I never presented the facts "concerning" the number who have gone from the "cups to the S. S." Let us see if he did. He said in the July 1942 issue of The Church Messenger, and I quote: "In less than two years we had sixty-seven members." Again, "They all went in different directions." "Only six, including myself, remained." Where, oh where, Brother Copeland, did the other sixty-one go? Why not be honest and admit that a number of these went back to the S. S., which makes your number of only four a false statement? Again, he wonders why I did not tell why these four went back to the S. S. Well, to say the least, I did not misrepresent the truth about this as he did.

Brother Copeland admitted to me before he wrote his article, also since he wrote it, that breaking the loaf before we passed it around was not the reason for the three going back to the S. S. But, just an excuse to cover up the real reason. The real reason was personal differences between Brother Copeland's family and his. Talk about doing things "for a purpose." I think that is the lowest form of deception ever practiced. When brethren will stoop to covering up their personal differences with some Bible question, referred to as "hobby".

Brother Copeland says I branded them "cups brethren". No, I did not brand them that, I just read the brand after they had branded themselves. "Ye shall know them by their fruits" (Matt. 7:16-20), and it is a true saying, "Birds of a feather flock together."

Now, in closing, I want to say, that Bro. Copeland criticised, objected, and apologized for his part in the agreement we made; then asked his brethren to forgive him—the very thing he criticised me for doing, and refused to forgive me. My prayer is that his brethren will forgive him and accept his apologies.

While I have no malice in my heart toward Bro. Copeland, yet it did hurt me very deeply, when I read his attack upon me in the C. M., for I realized that our "first love" and respect for each other might be gone forever, and realizing that I would have to reply to him as a means of self-defense. But, remembering Peter's words in 1 Pet. 3:9, this will be the end of the matter so far as I am concerned.

The Lord Jesus says, "Him that cometh to Me I will in no wise cast out."—Selected.

WHEN FIRST DAY OF WEEK BEGINS

By L. D. McDonald

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20:7).

In the above, we learn three things; viz., (1) They came together to break bread; (2) Paul preached until midnight; (3) Paul was to depart on the morrow. Then, in verse 10, Paul went down from where they had come together; verse 11, Paul came back up where they had come together, and when he had broken bread, and eaten, he talked a long while, even till break of day, he departed.

Now, since Paul was to "depart on the morrow," and since he "departed at break of day," then at "day break" must have been "on the morrow." Therefore the morrow, or second day, must have begun at day break, or break of day. With this in mind, consider Matt. 28:1, which reads: "In the end of the Sabbath, as it began to dawn toward the first day of the week." Notice "in the end of the Sabbath as it began to dawn (break day) toward the first day of the week." Therefore, at day break the first day of the week must have begun. Hence Paul waited until the end of the first day, "break of day," departing on the second day, or morrow.

From the record in Acts 20:11, Paul "talked a long while," which must have been about six hours (from midnight to break of day), but in verse 9, he was "long preaching." Now, allowing about the same time for "long while" and "long preaching," the preaching must have continued about six hours, also. We may conclude that Paul began his preaching then about 6:00 p. m. Sunday and continued until midnight, after which was the Communion, but still on the "first day of the week."

Bro. D. J. Whitten told me that I could not find in the Bible where anyone ever "broke bread and ate" (He was denying that Jesus ate when He broke the bread). I gave him this reference (Acts 20:11), but he claimed this was a common meal. But, Paul said (1 Cor. 11:22), "Have you not houses to eat and to drink in?, or despise ye the church of God?"

I trust the above may be of some help to someone, who is seeking the truth.

—Deming, New Mexico.

ANNOUNCEMENT

Dear Brethren:—I would appreciate an announcement in your paper of The Texas Evangelist, successor to The Evangelist, formerly edited by Bro. Snow, of Stamford, Texas. Old subscribers will get their time. The first number is mailed, and we hope to carry on in about the same manner as with the former paper, except that it will be but eight pages for awhile. It will be edited by the writer, instead of Bro. Snow. Those wishing copies should write Bro. C. C. Snodgrass, Tuscola, Texas.

—K. G. Wilks, Breckenridge, Texas.

HOW CAN CHRISTIANS FIGHT?

James Moore

1. Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; But I (Jesus) say unto you, That ye resist not evil: But whosoever shall smite thee on thy right cheek, turn to him the other also. Matt. 5:38, 39. Jesus says resist not evil. This isn't the devil because James says, "Resist the devil, and he will flee from you." James 4:7. So there is only one kind of evil beside the devil. That is an evil man or men. You say Germany and Japan are evil (and they are, as are all nations and men—"For all have sinned, and come short of the glory of God. "Rom. 3:23) But Christ says "Resist not evil."

2. Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you. Matt. 5:43, 44. Christ says love your enemies and Paul says, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13:10.

3. Therefore if thine enemy hunger feed him; if he thirst, give him a drink. Rom. 12:20. I have never yet heard of a boy giving a drink of water or a piece of bread to a thirsty or hungry German before shooting him.

4. James says, From whence come wars and fighting among you? Come they not hence; even of your lusts that war in your members? Jas. 4:1. For where envying and strife is, there is confusion and every evil work. Jas. 3:16. Where strife is there is every evil work, says James, but he doesn't mention any good that comes of it.

5. Let every soul be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God. Rom. 13:1, 2. Notice Paul doesn't say just the United States is ordained of God, he says there is NO power but of God, Germany and Japan included. And also whosoever resists these powers (and it doesn't say the United States only) resists the ordinance of God.

6. Jesus answered, 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. John 18:36. If Christ's servants couldn't fight to protect Christ, who is the Son of God, how can they fight to preserve "democracy" and the "United States way of life?"

7. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; Heb. 10:25. When one goes into the army he forsakes the assembly. If he gets to go to church once a month he is considered lucky.

8. Keep thyself pure. 1 Tim. 5:22. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you

in time past, that they which do such things shall not inherit the kingdom of God. Gal. 5:19-21. The morals are very often lowered when one goes into service for countries but not when one serves God and no one else. Paul mentions hatred and strife as works of the flesh and this war (all wars for that matter) is certainly strife. Nothing but hatred could get a soldier to shoot a Japanese or German, who are humans like ourselves.

9. Christians have weapons assigned them by God. But they are ALL spiritual. This is how Christians can fight. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all things taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God. Eph. 6:14-17.

10. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. 7:12. I sometimes wonder if all the Christians (?) who believe in going to war have read this verse. Would you like to have someone bomb your home or stick a bayonet through you?

10. A person doesn't have to kill a German to sin in that respect. "For he that biddeth him God speed is a partaker of his evil deeds." 2 John 11. It is just as much a sin in the eyes of God to work in a war plant and rejoice over the number of japs killed as it is to be in active battle.

12. For all they that take the sword shall perish with the sword. Matt. 26:52.

6th St. 19th Ave.
Kirkland, Wash.

(Selected from the files of the Firm Foundation, of May 1, 1945, by Mrs. Clovis T. Cook)

INSURANCE POLICY

By L. N. Byford

Do you have an insurance policy, and do you keep it paid up? It is no good unless you do. This is Soul Insurance that I wish to put before you at this time. This policy covers everything all in one. It has the right signature signed to it, Jesus Christ.

1. It insures against floods and storms—This clause reads like this in Matt. 7:24, 25, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rains descended and the floods came, and the winds blew, and beat upon that house; and it fell not:

2. It insures against fire of hell—Matt. 16:18, Jesus said, "I will build my church; and the gates of hell shall not prevail against it."

3. This policy insures Eternal Life—Rom. 2:6, 7, "God will render to every man according to his deeds." Those who are faithful to the end Eternal Life. Rom. 5:1, Eph. 3:11, 1 Tim. 6:12-19, Tit. 1:2, Tit. 3:7, Heb. 5:9.

Then in Rev. 22:14, "Blessed are they that do his commandments that they may have right to

the tree of life, and may enter in through the gate unto the City."

Now lets find out more about this Policy, who promises to pay off, how to become a member of this group, the requirements that must be met to collect on this insurance.

Jesus Christ is the owner; He purchased it with his own blood (Acts 20:28). So, we find that this Company is the Church. It was prophecied in Ps. 127:1, Jesus was to build his Church. Then in Matt. 16:18, Jesus said he would build his church. Heb. 8:2, Jesus did build his church. Eph. 1:21-23, Jesus is head of his church. 1 Cor. 3:11, Jesus is the foundation of his Church. This church was started in Jerusalem (Isa. 2:1-3, Luke 24:46-49). We know that this is right for we have the right signature, that of Jesus Christ.

The requirements to become a member of this company, or church as we have found it to be, are given by the owner. Hear, believe, repent, confess, and be baptized. These commands are given, and examples of obedience to these commands given in the following passages: Mark 16:16, Acts 2:38, Acts 8:37, 38; Col. 2:12). We have the right signature to these too, Jesus Christ speaking direct and through his apostles that he inspired to write.

The requirement of baptism puts one into Christ, into his body, into his church or into his company. We must keep our soul insurance paid up: We must live up to the teaching of the book the owner of this company gives us. This book is The New Testament, it is a complete guide by which to live as members each day. In it, we are given a day to come together; it is the first day of the week, the Lord's Day. There are some things for us to do on the first day of the week. We are to sing (Heb. 2:12). This singing is to be praises to the Lord with our voices. Teaching the word of the Lord, the male members teaching the whole assembly, one speaking at a time. The women are to keep silent. Praying (Acts 2:42). Giving as we are prospered (1 Cor. 16:12). Eating the Lord's Supper. The Lord did not leave us to guess about this either, he instituted it, told what it was for; chose what was to go on his table; bread, which he said was his body; the cup, which he said was the New Testament in his blood, the fruit of the vine in the cup his blood. He set the example before his Apostles, then Paul later told the Church at Corinth, that he was giving to them what he received of the Lord (Acts 20:7; 1 Cor. 10:16).

The church has other work to do—Preaching the gospel (Eph. 3:10). Establishing other congregations (Phil. 4:15-17. And caring for the poor (Acts 11:29, 30).

"Whatsoever ye do in word or deed, do all in the name of (by the authority of) the Lord Jesus" (Col. 3:17).

Therefore, the things that do not have his signature are not of him. Sprinkling or pouring for baptism does not have his signature. Neither does any so called church wearing man given names, or doing anything unauthorized.



J. B. Lane, 1611 Cleveland, Waco, Texas, August 13.—The church at So. Fourth St., is doing fine, with good crowds in attendance. We are sending a contribution to the brethren in C. P. S.

Clarence C. Snodgrass, Tuscola, Texas, August 9.—I have just closed a good meeting at Sandgrove, Texas, with three baptized into Christ. I am now enjoying a brief visit at home.

R. L. Baker, Route 3, Box 214, Cameron, Texas, August 13.—We have just recently closed a meeting at Marlow, conducted by Bro. Buffington. The results were one baptized and four confessions of faults.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Aug. 14.—Our meeting by Bro. Kessinger closed without visible results, except the church was built up in faith. Preaching was good. We are to have a meeting in October by Bro. Kirbo.

G. P. Davis, Milano, Texas, Aug. 11.—Bro. C. C. Snodgrass closed our meeting August 8, with three baptized. This was his first trip here, but his teaching was plain and simple, and his manner humble, meek, and sincere, hence we learned to love him for his work's sake. Pray for us.

Wm. Tracy Moore, 248 Columbia St., Delta, Colorado, August 13.—We wish to acknowledge receipt of twenty dollars from the good brethren in San Diego, Calif., as a donation on our building fund for a new church building. We very much appreciate this help. If others wish to help, send it to the above address, or to Timothy Phillips, Box 81, Delta, Colo.

Raymond Bray, 2417½ NW 16th St., Oklahoma City, Okla., August 14.—The church here is doing nicely, and we are expanding our building 20 feet in length, to make room for increased attendance, dressing rooms and baptistry. We are to have new flooring put in the entire building. The OPA is very encouraging to us, and we never want to miss an issue.

Clayton Fancher, C. P. S. No. 111, Mancos, Colorado, August 1.—We arrived here July 21. I like the climate fine, but conditions not so good. We enjoyed a visit by Bro. Robertson.

F. K. Reeves, Marion, La., July 16.—Bro. Ervin Waters has just closed our meeting, with 2 baptized and the church strengthened. Bro. Paul Nichols was with us 6 days assisting in the singing, etc.; also Bro. Robert Falvey was with us part of the meeting. Bro. Waters is to return in 1946.

Ira Baker, Cameron, Texas, August 1.—We had a successful meeting with 1 baptized and 4 confessions of faults. We enjoyed all of Bro. Buffington's sermons, and one was on Divorce and Remarriage.

D. E. Stone, 2511 So. Passons Blvd., Rivera, Calif., July 19.—The congregation at Montebello is holding up well in attendance, considering that some have moved away and are meeting with the new congregation at Wilmington.

G. A. Canfield (colored), Rte. 1, Marion, La., July 23.—Bro. Robert Adams (colored), of Brookhaven, Miss., just closed a short meeting here, with one confession of faults. He was called home by his draft board. I preached yesterday, about 8 miles from here, baptizing 4. I plan to return as others were almost persuaded.

C. C. Brown, 1016 So. 8th St., Yakima, Washington, July 21.—I have moved to this place recently, but have failed to find a strictly loyal church. So, we are carrying on in our home in the Bible way. I hope to get one of the California preachers out here, or some of Bro. Waters' tracts on the Communion to hand out to the cups brethren, as there seems to be some honest ones.

Travis Cogburn, C. P. S. No. 111, Mancos, Colorado, July 27.—I want to express my thanks and appreciation to all for the money that has been sent to me through the OPA, making it possible for us to keep our wives from destitute circumstances. We would be glad to have more of the preaching brethren visit us. I am enclosing a sub. to the OPA.

Clyde Middick, Davidson, Oklahoma, July 17.—The Carter church sponsored a mission meeting at Bug Scuffle, just across the river in Texas, conducted by Bro. James R. Stewart. One was baptized, and will meet with the Carter church. Bro. Stewart is planning to move to this community with us, and is buying a farm about 2½ miles from us.

Carlos B. Smith, Rte. 1, Wesson, Miss., July 17.—I had the pleasure of hearing the Waters-Worsham debate, at McKinney, Texas, on the cups, the loaf, and the drink element. After hearing both sides, I am determined more than ever to contend for one cup, the undivided loaf, and the unfermented juice of the grape. A fine spirit prevailed throughout the debate.

Lynwood Smith, Route 1, Box 150, Wesson, Miss., August 6.—I have just returned from Lawrenceburg, Tenn., where I held two meetings—Chapel Grove and Long Branch. Five were baptized at Chapel Grove and three restored. I have been asked to return next year. There were no additions at Long Branch. I enjoyed working with the brethren in Tennessee. We were glad to have the Byfords, of Waco, Texas, visit our meeting at New Salem, where Bro. Cook is in a meeting.

N. J. Catterton, 32 Douglas St., Hammond, Ind., July 30.—Bro. E. H. Miller, of LaGrange, Ga., preached one week in a meeting here, and I took up the meeting, when he left, preaching July 23-29. One was baptized the first week. While the attendance was small, all seemed to enjoy it and were encouraged to press on. Pray for us that the Lord's work may prosper here.

W. D. Goodion, Rte. 5, Wichita Falls, Texas, August 9.—Our boy who was hurt by a car on July 3, is doing fine, and he has been home for two weeks now. I want to thank all the brethren who have been so kind as to write us many letters and cards of sympathy, which we shall not be able to acknowledge personally. We are looking forward to our meeting, beginning second Lord's day in September. We miss Bro. Clayton Fancher very much. Pray for us.

Ervin Waters, 444 Whittier Blvd., Montebello, Calif., Aug. 11.—I closed the Fairview meeting near Marion, La., with two baptisms, July 15. July 16-25, I held a meeting at Mountain Home and the Cross Roads near Galena, Mo., July 23, I preached at Champion, Mo. July 28 - August 5, I held a meeting at Fairview near Flippin, Ark., with one baptism and two restorations. I am now in a meeting at Hill Top, Ark., with five baptisms to date. We go from here to Texas and on to California, the Lord willing, to arrive there the last of the month.

Tom E. Smith, Healdton, Okla., August 8.—The meeting at Union Point, near Jacksboro, Texas, began July 8, but it was almost completely rained out, however we missed but one service. Although we had no visible results, yet it was much enjoyed by me. I found a splendid band of brethren meeting there in peace, working for the cause of the Lord. Bro. A. W. Fenter is their leader and is largely responsible for the congregation in that community. Bro. Gay closed the meeting at the Bit Shop with two confessions of faults. He did some fine preaching, and I enjoyed his association very much.

Leslie Cato, Rte. 1, Colquitt, Ga., August 6.—The mission meeting here closed Sunday night after two weeks duration, conducted by Brethren W. H. Reynolds and E. H. Miller. Bro. C. D. Palmer was present and helped much in the singing and prayer. The brethren, from Pansy, Ala., attended and co-operated in the song service, which was much appreciated. Large crowds attended this meeting, many of whom had never heard a gospel preacher before. All were unanimous in saying: "This is the best preaching I ever heard"; "he has the truth, and we cannot deny it"; etc. The first to respond was a lady (about 40), who was baptized the same hour of the night. Her daughter, formerly a Baptist, was baptized by Bro. Palmer. Others seemed almost persuaded. The good seed was sown, and we trust will bring results in the future. We have a bright prospect here.

C. W. Van Stavern, Lebanon, Missouri, August 14.—Brother Fred Kirbo closed a very good meeting here with 7 baptized and one confession of faults. We had fair crowds throughout, with several attending, who had never come before. The brethren, from the Lees Summit church attended much of the time, assisting much with their presence and their good singing. We really appreciate these brethren. Bro. Paul Nichols was with us one night, and Bro. Buffington and wife were with us the last three nights. When the new song book is ready, we want 100 copies.

Clovis T. Cook, Lebanon, Mo., Aug. 15.—I closed my third meeting with the New Salem congregation the 12th inst. And, I consider one of the best I ever held. The result was three baptisms. Good crowds attended the meetings and some of the best interest I have seen for some time. I enjoyed this meeting more than any previous one. Bro. Byford and family were with us the first few days of the meeting. I received fine support and encouragement for my efforts. This is the home of our young preaching brother, Lynwood Smith. Bro. Lynwood came home with me and we are now attending the meeting here at the home congregation. Bro. Paul O. Nichols is doing the preaching and I must say he is doing a fine job.

Pete Howard, Dora, Missouri, August 5.—Since my last report to the OPA, I have moved back to my home, above. We have just recently closed a good meeting here, with Brother C. H. Lee doing the preaching. The results were three baptized and two confessions of faults. Bro. Lee certainly gave us some fine lessons, and I certainly enjoyed them. Since the meeting five confessed faults last Sunday and four more today, for which we are very thankful. I am always glad to assist people obey the Lord. May we all strive to do more for the Lord's cause. I hope to do more for the Lord in the future. Pray for me, brethren.

Gayland Osburn, 1428 E. California Ave., Glendale 6, Calif., August 13.—I held a meeting at Fittstown, Oklahoma, July 8 to 15. I assisted in the Lord's day worship in the Siskiyou St. church, Los Angeles, Calif., July 22, and Aug. 5, I preached at the night services there. I attended the singing at Pomona, July 22. I was at the Montebello church on the night of July 29, giving a lesson. I was glad to be with Bro. McKaig in the worship in his home, near Vista, Calif. I preached at Fresno, August 12, and I heard Bro. Bill Harmon preach there that night.

J. M. Stevens, Sentinel, Oklahoma, August 13.—Brother Homer L. King closed our meeting yesterday, with one very fine young man baptized and the church much edified. I believe, it was one of the best meetings we have ever had. We were glad to have so many visiting brethren, from Oklahoma City, the Carter church, and Healdton, Okla. The second Sunday we had all-day services and a basket lunch at the noon hour, and

the last Sunday, Bro. Tom E. Smith being present, we had a double header at the morning services—he and Bro. King. Bro. Bill Rhoden was with us one Lord's day, also at the funeral of Sister Cole, reported elsewhere. The young brother, who was baptized, read the lesson the last night of the meeting.

T. R. Chappell, 48 East 19th St., San Angelo, Texas, July 26.—The Lake View Church of Christ, San Angelo, Texas, is getting along just fine. We are looking forward to a good meeting, with Bro. Paul Nichols beginning here July 27. I attended two services of Bro. Barney Welch's meeting at Eola. I recently made a trip into Arkansas, where I conducted a series of meetings for the faithful brethren at Maple, baptizing one and all seemed built up in the most holy faith. I appreciated the interest and liberal support. I was invited back in 1946 for a month. May the Lord bless my feeble efforts.

T. F. Stewart, Abilene, Texas, June 27.—(Misdirected to Montebello, Calif., also Fresno, causing much delay.—H. L. K.) I have been assisting the 15th and Oak St. Church, in Abilene. Brethren A. J. Wright and C. C. Snodgrass have been my co-workers. I have visited the Stamford and Cedar Gap churches occasionally. I urge all faithful brethren, when passing through Abilene to stop over with the church and help Bro. Jesse French and others to build up the cause there. They have a struggle and they need your co-operation. We have a church house there now. Due to ill health I am spending about three months on the West Coast in Calif. Pray for me that I may do much for the Lord.

Ray Kessinger, Gen. Del., Ada, Oklahoma, August 16.—I preached in Ada on July 11, 15, and 18, to good crowds. On July 26, I was called to Fort Knox, Ky., to be with a nephew, and brother in Christ, who had been seriously burned in a gasoline truck. While I was there he was restored to the fold. He has been moved to a hospital in Charleston, W. Va. We ask the prayers of the faithful in his behalf, as his condition is critical. On August 5, I preached at Ada, with two baptized and one restored. I visited my brother (Clarence), while in Davis, Okla., preaching once in his stead. I preached at Ada August 8 and 12th to good crowds. Pray for me.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Aug. 14.—The meeting at Robert Lee, Texas, closed July 29, with a good crowd, three congregations being represented. July 29 to August 8, I was in a meeting at San Angelo. Two were baptized, and one confessed faults. This congregation has experienced a steady growth since its beginning about five years ago. I am now in a meeting at Lees Summit, near Lebanon, Missouri. We are expecting visiting brethren from various places to attend. Already we have had preaching brethren, Lynwood Smith, Homer A. Gay, Clovis Cook, and M. J. Buffington, in attendance.

Clovis T. Cook, Lebañon, Mo., August 6.—The meetings with the Lowery, Ala., congregation closed with six baptized and eighteen restored, and with a general understanding among the brethren to work together in peace and love. This was my third meeting with them but I enjoyed it more than any previous one. This is the home congregation of our preaching brethren C. D. Palmer and W. H. Reynolds, both are good preachers and true to the book. My next was with the Early Town, congregation where I conducted a nine day singing school and meeting at the same time. We had a good school with something over thirty regular pupils, and I enjoyed it beyond words of expression. The meeting resulted in nine baptisms and ten restorations. This was my fourth meeting with the Early Town, brethren. I enjoyed it, too, more than any previous one. These are two fine congregations and they work together in the work of the Lord. At this writing I am in a meeting with the New Salem congregation. The meeting starts off well. I shall return to the Ozarks of Mo., around the middle of August to again do mission work. I will be at Cross Hollows, in September and back to Galena, in October.

Barney D. Welch, Wichita Falls, Texas, Gen. Del., August 15.—My last report failed to reach Bro. King in time to get into the August issue. In that report I mentioned visiting and preaching at Mancos, Colo.; hearing Bro. Reynolds three times at Belton; attending four nights of the Waters-Worsham debate, which I enjoyed; attended the all-day meeting July 4, at Wichita Falls, in which I received an immeasurable amount of spiritual food. July 8-22, I was in a very interesting meeting at Eola, Texas, with one baptized and one restored. We were glad to have visiting brethren, from Menard, San Angelo, and others. Bro. Paul Nichols was with us one night. I preached at Menard two Lord's days in the afternoon. July 27 to August 5, I was in a meeting at Ramsey, near De Leon, Texas. The hospitality at these places cannot be excelled. I am now in a meeting at Live Oak, near Rogers, Texas. I go next to Wichita Falls, Texas, Sept. 2-16. Much has been said about the "wrecking crew" and the "construction crew," recently. I stand 100% with the wrecking crew, whose aim is to tear down, root up, and destroy the mighty strongholds of Satan. When accompanied by divine love, the truth will keep marching on.

E. H. Miller, 1003 Truitt Ave., La Grange, Ga., August 6.—I have just returned home from three meetings, which I enjoyed very much. The first was Ottumwa, Iowa, where I continued for 22 days, baptizing one. The crowds were good, except for 2 nights. My next was at Hammond, Ind., for a week, baptizing one. Bro. Catterton continued the meeting after I left for Colquitt, Ga. Bro. Catterton is a loyal gospel preacher, who desires to work with God's people. I think, he will soon devote all his time to preaching. He now works in the steel mills. I made my home with Bro. and Sister Thomson, and I certainly enjoyed my stay with them. We continued for

two weeks in a mission meeting at Colquitt, Ga., in a tent at Bro. Leslie Cato's place. The nearest to being a loyal church is about 10 miles across on the other side of town, but they, while using one cup, insist on giving thanks for the fruit of the vine while it is still in a bottle and then pour it into a cup, instead of doing just as Jesus did; viz., "He took the cup, and gave thanks for it, and gave it to them" saying "Drink ye all of it." Hence, some have decided to start a congregation that follows the Bible all the way. The crowds were very good, being estimated at 300 one night. Brethren Reynolds and Palmer worked with me in this meeting. I am to be at Mt. Vernon, Ky., in a meeting the last weeks in Sept., and at Pansy, Ala., the last Sunday in Sept. I am sending ten subs. to the OPA.

Homer A. Gay, Washington, Okla., August 6.—I began a meeting at the Bit Shop, north of Healdton, Okla., July 22, and continued until August 3rd, with one restored. I enjoyed this meeting, as I met so many that I had been associated with before, and I especially enjoyed spending the time with our beloved Bro. Tom E. Smith, a faithful and loyal preacher of the gospel. I began at this place yesterday, August 5th, with a good crowd and seemingly a good interest. Everything here points toward a good meeting. I go next to West Monroe, Louisiana, then to Richland, Mo.; San Antonio, and White Hall, Texas. These are perilous times, and we need to watch and work as never before, and "let us consider one another to provoke unto love and good works" (Heb. 10:24).

Homer L. King, Portales, New Mexico, August 20.—I closed a meeting in Austin, Texas, at the 43rd and Alice Ave. Church of Christ, July 22, without visible results. I preached 14 sermons over the radio, too, while there. The attendance was fair, with visiting brethren, from San Antonio, Temple, and Buda. Brethren, from the Taylor and Waller and the Seventh St. churches cooperated nicely. Bro. James R. Stewart and wife were with us over the last Sunday, and I accompanied them to their home in Temple, which was enjoyed by me. From there I went via Lebanon, Missouri, enroute to Sentinel, Okla., for a meeting of two weeks duration, which we enjoyed very much. One fine boy was baptized at Sentinel. I have labored much with the fine little congregation there, and I appreciate them very much. They have built a very nice church building, which they needed very much. They should prosper in the work now, even more. I was delighted to have Brethren Bill Rhoden and Tom E. Smith with us for one Lord's day there. They are fine men and good preachers, and I am glad they love unity and are working for it. Wife and baby accompanied me to Sentinel, as we are en route to California for the remainder of the year. Having received an urgent call for a mission meeting at Portales, New Mexico, we stopped by for the effort, which is bringing good results. The crowds have grown nightly, one has been restored and one came over from the S. S. and cups brethren. I go next to Sanger, Calif. Write me, General Delivery.

W. H. Reynolds
Rt. 2

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. XVIII

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No. 10

A CHURCH AFTER GOD'S OWN HEART

By Ervin Waters

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). Such a church is the projection of Christ in the world and such a church makes glad the heart of our God. What a boon to humanity that divinity condescended to place on the earth such an institution! From the divine standpoint it is infinitely perfect, but that its beautiful symmetry may be manifested to the world, there are obligations and responsibilities resting upon us. This church is a,—

1. Saved Church

"And the Lord added to the church daily such as should be saved" (Acts 2:47). No one became a member of this church who had not obeyed the gospel and had not been saved from his past sins by believing (Acts 16:31), by repenting (Acts 3:19), by confessing Christ (Acts 8:37) and by being baptized for the remission of sins (Acts 2:38). One might call himself a member or be called by others a member without being saved, but in actuality he would not be added to the church.

2. A Surrendered Church

"And they that gladly received his word were baptized" (Acts 2:41). They surrendered themselves to the Lord and subordinated their will to His. One of our greatest failures is our failure to completely and unreservedly capitulate to Jesus Christ when we obey the gospel. When writing about the liberality of certain brethren the apostle Paul gives this worthy commendation that they "first gave their own selves to the Lord" (2 Cor. 8:5). The worldly minded church member either never completely surrendered to the Lord or else he subsequently rebelled. We not only must surrender to Christ but we must take up arms in defense of his cause. His is the ultimate victory and over us let it be the immediate one.

3. A Separated Church

The word church from the Greek "ecclesia" means "a called out body." The Lord intended that the church should be separated from the world

and he called us out of the world. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Jno. 15:19). Too many try to hold the world by one hand and the Lord by the other, but the inconsistency will not succeed. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 Jno. 2:15-17). So the Lord pleads, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17).

4. A Sacrificing Church

Christ "gave himself for the church" (Eph. 5:25) and that church must in turn sacrifice for Him. When Christ called Peter, James and John, "they forsook all, and followed him" (Lk. 5:11). The success of Christ's cause depends upon the willingness of His disciples to sacrifice in order to realize that success. We could move mountains of difficulty which now stand as an impediment to progress if we would sacrifice enough. There is so much to be done and there are too many idle members and congregations. Remember, brethren, in the day of judgment we shall give account of our stewardship.

5. A Loyal Church

Some have ridiculed the use of the word "loyal" and have said that they would never refer to themselves as "loyal." Webster defines "faithful" giving "loyal" as the meaning. "Be thou faithful unto death" (Rev. 2:10).

If a man does not consider himself to be loyal or faithful to Christ, then I do not blame him for rejecting the term, but he should do something about his condition. It is to be remembered, however, that "loyal" is no more a part of the name of the church than is the word faithful. Let us be loyal to Christ and His principles "though the heathen rage and people imagine vain things." Loyalty to the Captain of our salvation will assure the triumph of the cause of Christ over Satan.

6. A Loving Church

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,

and with all thy strength" (Mk. 10:30). "Grace be with all them that love our Lord Jesus Christ in sincerity" (Eph. 6:24). "But I say unto you, Love your enemies" (Matt. 5:44). Thus we should love God, our Lord Jesus Christ and even our enemies. But I want to emphasize that we are to love one another. "These things I command you, that ye love one another" (Jno. 15:17). "Owe no man any thing, but to love one another" (Rom. 13:8). "Love the brotherhood" (1 Pet. 2:17). "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Pet. 1:22). There are too much envy and jealousy, strife and backbiting, and not enough love and mercy manifested. Bound together with the chords of love unfeigned let us not allow or permit Satan to gain an advantage by tearing us asunder with another division. Unwise church leaders and preachers, especially inexperienced and youthful ones, without enough vision to count the present and future cost of an unnecessary division can launch us into a maelstrom of conflict which will sap our energies and drain our resources for years to come. Gracious Father, we petition thee for wisdom and guidance.

422 Whittier Blvd.,
Montebello, Calif.

WEAKNESS OF GREAT MEN, (No. 2)

In our first article we followed Bro. Guy N. Woods to 1 Cor. 14:34-35, and he was trying hard to fix it up. Our Sunday School brethren have worried more about this passage than the sects have about Acts 2:38. About the time they get it fixed it comes un-fixed.

He says that it was the wives of the prophets who were to keep silent. Now, that is right. Now, let us read the passage and insert "wives of the prophets" each time, thus: "Let your women (wives of the prophets) keep silent in the churches: for it is not permitted unto them (wives of the prophets) to speak; but they (wives of the prophets) are commanded to be under obedience, as also saith the law. And if they (the wives of the prophets) will learn any thing, let them (wives of the prophets) ask their husbands at home: for it is a shame for women (any woman, married, single or a widow) to speak in the church." Now, brethren, honesty demands that we allow Paul to tell us why he said for these wives to keep silent in the church, and he says it is a shame for her to speak. And this word "woman" in the 35th verse is a generic term and is applied to all women of all ages, and as I said, married, single or a widow. So, the truth of the matter is that Paul was teaching that just because these wives had prophets for their husbands did not free them from the command to not teach (1 Tim. 2:11-12). That they must obey the command to keep silent in the church even though they were wives of the prophets. We wonder if our Sunday School brethren would want us to believe that the widows, single girls and the wives of those who were not prophets could

speak out at will and disturb the prophet while he was "receiving the revelation"? Why just pick on the prophets wives? No, Paul says, "it is a shame for women (any woman) to speak in the church," and this is the part of the passage that they all shy away from.

Bro. Woods tries to make a play on the woman asking her husband "at home," and tries to apply that to all women, but, Bro. Woods, don't you remember that long argument you made showing that these women of 1 Cor. 14:34 were wives, that they had husbands, and that these husbands being prophets could answer their wives questions? You have said too much about this passage applying only to the wives of the prophets to try to make a general application of it now.

But of all strong men making weak arguments here it is: (and J. D. Tant, Joe S. Worlick, and other great men made the same blunder), he argues that this prohibition of 1 Cor. 14:34-35 was only in effect while the N. T. was being revealed, but after the New Testament was revealed and written it was no more binding. Now, brethren, if this be true, then why go to all the trouble to write it? Notice the utter senselessness of the argument: If it were in force before it was written, these sisters did not know any thing about it and could not be held responsible for disobeying it. And, just as soon as it is written, and they can learn that it is a shame for them to speak in the church, then the law goes out of date and it is not a shame for her to speak in the church! Brethren, try to think up something stronger than that before you ask us to believe your theology. Please don't accuse the Apostle of making a law that is in force before the people know anything about it, but goes out of date the moment they learn about it.

Again, he says the reason a woman cannot be an evangelist is that one of the duties of the evangelist is to rebuke, and that the woman is not to teach in that capacity. But we are made to wonder if there was any rebuking when Priscilla and Aquilla taught Apollos the error of his way? It would seem to me that those who teach a false doctrine should be rebuked. Well, you know "great men do differ." Paul said the reason the woman must not teach is that it is a "shame for women to speak in the church."

Bro. Woods gives us some Greek on the word "silence" in the passage, and says that silence means "utter silence." Well, that was what I thought it meant in English. He says a woman is not keeping silent while she is singing. That is right. Neither is a man keeping silent when he is singing, and the Apostle says for a man to hold his peace—keep silent while the other is speaking. But, brother, there is a vast difference in singing psalms, hymns and spiritual songs, and in teaching, such as is done in the Sunday School. The Lord says, "That which God hath joined together let not man put asunder" (Matt. 19:6). Now if I go out to the garden where one is picking beans and tell them, "You must not do that; don't you know the Lord says 'that which God has joined together let not man put asunder'."

Even a child would tell me that God was not talking about gathering beans. Even so: when God said for the women to keep silent in the church, He was not talking about singing, in which all the voices go up in praise to God.

I am a strong believer in women teachers. I believe that the "aged women should teach the young women to love their husbands, to love their children, to be sober, to be keepers at home and to be obedient to their own husbands" (Titus 2:4-5). While at the same time I am duty bound to teach them that the Bible says "I suffer not a woman to teach, not to usurp authority over the man" (1 Tim. 2:12), and that "It is a shame for a woman to speak in the church" (1 Cor. 14:34-35).

—Homer A. Gay.

THE VOICE OF THE MASTER

By Paul O. Nichols

Over nineteen hundred years ago in the twilight of the Jewish Age there came a man from Galilee. He was not a man of great scholastic achievement, nor was He rich. The life of this lowly Galilean was begun in poverty, but He was destined to become the King of kings and Lord of lords (1 Tim. 6:15). He was the subject of many a prophetic utterance, yea, the promised Messiah.

As a lad He grew up in the city of Nazareth. Each year He accompanied His family to the city of Jerusalem where the name of God was recorded (Dan. 9:18), where they would offer their worship.

Early Life Obscure

With the exception of a few incidents that are recorded, we have no information of the early life of this man that was called Jesus. But the record does say, "And Jesus increased in wisdom and stature, and in favor with God and man" (Lk. 2:52). By this we know that whatever the life of this man was as a child, God was pleased with it.

One day while John the Baptist was baptizing the multitudes that came from Jerusalem, and all Judea, and the regions about Jordan, a young man about thirty years of age stepped forth from that company of people who were listening to the teaching of John. Behold, it was Jesus Christ! Immediately John recognized Him. And when Jesus asked for baptism, John forbade Him, feeling his own insignificance and thinking that he was not worthy of this great privilege and task. But Jesus suffered him. And after Jesus was baptized, the voice of God thundered from the shining portals of immortal splendor, praising His Son in audible tones, "This is my beloved Son, in whom I am well pleased" (Matt. 3:5-17).

He Begins To Preach

Soon after His baptism, the voice of the Master began to be heard "preaching the gospel of the kingdom of God" (Mk. 1:14). It was not long after He began preaching that "people pressed upon him to hear the word of God" (Mk. 5:1). The tones of His voice were to His disciples as the beautiful cadences of the angels as they

chimed their praise to Jehovah. His teachings to His followers were as bread to the starving.

From all that believed His words He chose twelve men for a particular purpose. He schooled these men in the great principles of the religion, the propagation of which, were going to be left in their hands after He went away. They were constantly by the Master's side while He taught others, and then He would tutor them in private that they might be sure to understand.

Some Refused To Listen

Although hundreds of disciples were made through the teaching of Christ, yet there were many more who refused to give heed to His words. Some rejected Him for one reason and some for another. But regardless of the motive of the action of those who refused to accept Him, the truth prevailed. The voice of the Savior echos through the halls of time and reverberates against the hills of Zion, "He that rejecteth me, and receiveth not my words, hath one that judgeth him" (Jno. 12:48). Yet there are those who even claim to be children of God who refuse the words of the Master, not seeming to realize that refusal is infidelity. "He that believeth not the Son shall not see life" (Jno. 3:36).

Some Day All Will Hear

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (Jno. 5:28, 29). Man may choose to turn a deaf ear to the voice of that lowly Galilean now, but one day subsequent to this everyone is going to hear Him. He is not going to be heard then in the position as a teacher, but He is going to be heard as the One chosen of God to judge all humanity. Then is He going to "take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thes. 1:8). Then those that heard Him here will hear Him there saying, "Come ye blessed of my Father, enter into the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

AN APPEAL

We have a fine little congregation at Hill Top, Arkansas, and it is gradually growing in number and strength. We meet for worship at present in a community building, but it is not altogether satisfactory, and we may not be able to continue meeting in this building, hence we desire to build a suitable house. Some of the brethren have offered to donate the lots, if we can raise the money. We have begun a small building fund for this purpose, but the brethren here are not strong in a financial way, and we need help. While we do not wish to be beggars, yet if individuals or congregations would like to have fellowship with us in this matter, any amount will be very much appreciated. With the aid of Brother Ervin Waters and by a sacrifice on his part as well as ours, we have begun the true worship in Hill Top. Send all contributions to the writer, please.

—L. O. Jones, Hill Top, Ark.

Old Paths Advocate

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HERE AND THERE

Old Paths Pulpit, our first book of sermons, is off the press, and we have received the first shipment—it is a reality! It is a very neat job, printed on high grade gloss paper, neatly bound. Thirty-three sermons and essays, by as many preachers, and a photograph of each preacher, also his biography. We have sent out all advanced orders, except in cases where the book has been ordered in quantity—25 books or more, in which cases we are waiting for the second shipment. Word is beginning to come in from those who have received their books, and it is all praise—not a single criticism as yet. If you have ordered, and have not received yours by the time you read this, write us, please. Wherever brethren have learned that we have the books, they are “selling like hotcakes on a frosty morning” without any effort on our part—they come to us asking about them; buy them, and then come back for more. It looks as if we shall need another thousand to meet the demand. The price is \$2.00 per copy, postage prepaid. Send all orders for the next month to the writer, Gen. Del., Ceres, California.

The Communion, a neat tract, containing a comprehensive discussion of the Communion questions in its various phases, in the light of the Bible, by Brother Ervin Waters. The price is: 25c per copy; 5 copies \$1.00; 1 dozen copies \$2.00; \$15.00 for 100 copies. Order as above.

Clark-King Discussion, on the number of cups (drinking vessels) used in the Communion, by N. L. Clark, Fort Worth, Texas, and Homer L. King, Lebanon, Mo. Price, 10c per copy; \$1.00 per dozen. Order as above.

Song Books: We still have a few copies of our 1944 song book, Favorite Spiritual Songs, both old and new songs. This book has met with much praise over the brotherhood, and we mean to keep it in stock, as we have ordered the third edition printed. However, we mean to get out a new song book just as soon as the printers can do the job. We shall be glad to have favorite selections from the preachers and song leaders for this new book. Too, if you have a new song that you want printed, write us as soon as convenient, but you will

have to pay for your plate, which will be about \$9.00 per page this year, I am informed. Your selections should be from the Stamps-Baxter songs, if possible.

Greater Things: If all the faithful preachers and brethren will resolve to pull together in love and unity, greater things are ahead for the cause of Primitive Christianity. We are now in a position to do things for the Lord in a telling way. We should publish a book of sermons every year or two, also a new song book, and many tracts and pamphlets on various Bible subjects to hand out in mission work. This we can do and we mean to do, if brethren will just try to have a little vision and wisdom, so that they will not get out “on a limb” by agitating their darling hobby, or allow jealousy and a selfish motive to cause them to try to start a segregation and a faction. May the Lord give us wisdom and vision that we may view the cause of Christ as a whole and as it pertains to the entire brotherhood. May we “seek peace and ensue (follow) it”; may we “endeavor to keep the unity of the spirit in the bonds of peace,” and let us “go forward” in the great work of saving souls and of calling honest hearts back to the “old paths”!

Notice to All Writers: Send your reports not later than the 15th of each month, a few days earlier might be better. Address me until further notice, Gen. Del., Ceres, California. Do not become discouraged if your articles do not appear in the next issue of the paper after you send them, for we still have many articles that have been in our hands for several years. We simply cannot publish all articles as they come to us, but we shall either use them when we think proper, or return them, or write you about them. Please, be patient; we are doing the best we know and the best we can under the circumstances. We hope to do better, when we can have a more permanent office and can devote more time to the paper.

Subscriptions: We need at least 200 new subscriptions to put us over the two thousand mark. Now, if every preacher who writes for the paper would just take enough interest in the welfare of the paper to publicly mention it in their meetings and privately in the homes, we could have them and more within 30 days. If every subscriber would just send us one more sub., we could double our list. Let all put forth a greater effort, that we may do more good by reaching more readers. I am counting on you!

—Homer L. King.

PASSED ON

Blystone—Brother Isaac Sherman Blystone, of Wichita Falls, Texas, departed this life September 10, being 81 years of age. He was born at Ceyne, Kansas, but moved to Texas at an early age, being a resident of Wichita Falls for five years.

Bro. Blystone leaves to mourn his passing, his wife, five sons, three daughters, and many other

relatives and friends. Our deepest sympathy goes to Sister Blystone and all the others in such trying hours.

Words of comfort and exhortation were spoken by the writer.

—Barney D. Welch.

London—Sister Eunice London, Wichita Falls, Texas, passed away Sept. 14, at the age of 39, being preceded in death by her husband 12 years ago.

Sister London leaves to mourn her passing, one son, two sisters, four brothers, and a host of other relatives and friends.

Sister London possessed remarkable will power and strength, having survived 44 trips to the hospital, but the 45th was too much. She leaves behind a righteous influence, and we join hands and hearts with the bereaved in extending our sympathy.

Funeral services were conducted by Bro. Johnny Tate and the writer.

—Barney D. Welch.

MISSOURI MISSION WORK

Report by Bro. C. H. Lee: Preached at Globe eight days, no visible results; traveled 200 miles; received \$15.90; paid from mission fund \$32.10. Preached at Sweetwater ten days, established congregation of six members; traveled 160 miles; received \$5.95; paid from mission fund \$50.45. Preached at Cable Ridge five days; three baptized; received \$20.00; paid from mission fund \$5.00.

Report by Bro. Arthur Wade: Preached near Plato five days; no visible results; paid from mission fund \$25.00.

Received for mission work: Mountain Home church — \$10.00; Lebanon church — \$10.00; Amount on hands August 1—\$628.23; that plus \$20.00 equals \$648.23; that less the amount paid to Brethren Lee and Wade, or \$115.55, equals \$535.68, the amount on hands September 1.

—C. W. Van Stavern, Lebanon, Mo.

MAINTENANCE OF BRETHREN IN C. P. S.

Church, Wichita Falls, Texas, W. D. Good-gion	\$25.00
Church, Lees Summit, Missouri, Herschel Massie	25.00
Church, San Antonio, Tex., Jesse E. James	25.00
Church, Ottumwa, Iowa, Earl Butts (Aug. and Sept.)	40.00
Church, Marysville, Calif., M. T. Orear	10.00
Church, Waco, Texas, L. N. Byford	10.00
Church, Maple, Arkansas, Roy Barnes	7.50
A Sister, Waco, Texas	20.00
A. E. Cogburn, De Leon, Texas	5.00
Total	\$167.50
Amount carried over	.27
Total	167.77
Less to Bro. J. N. French	54.00
Balance	113.77
Amount for 12 brethren, \$9.48 each	113.76
Balance carried over	.01

Note:—We overlooked Bro. Jesse French, who

is still in a religious camp, last month, but being informed of the mistake soon after I made out the report for last month, I gave him his check, which accounts for his coming out of this month's report. Too, the amount sent to each brother should have read \$54.00 instead of \$59.00, as appeared in the OPA for September. We now have 12 brethren to whom contributions are being sent, and we should not let them down, nor slacken in our contributions until they are released, which no one seems to know when that will be. Evidently, a number of contributions for this month have not as yet reached me, hence the poor showing above.

—Homer L. King, Gen. Del.,
Ceres, Calif.

OUR HELPERS

Below we give the names of the ones from whom we have received one or more subscriptions from August 20 to September 20, and following their names the number received. Many thanks to all for their co-operation in making it possible for the OPA to reach you all each month. Here they are:

Homer L. King—9; Ervin Waters—8; M. J. Buffington—6; Mrs. W. W. Wilkerson—5; B. F. Leonard—4; Homer A. Gay—3; H. E. Robertson—3; Mrs. Verdine Poteet—3; G. A. Canfield—3; Carlos B. Smith—3; G. R. Prince—2; Claude Adair—2; Mrs. R. R. Kramer—2; John Reynolds—2; Albert Scott—2; Earlene Phillips—2; Mrs. B. F. Newcomer—2; E. H. Miller—1; J. C. Waters—1; Ocie Callaway—1; Tim Dougherty—1; M. T. Orear—1; A. J. Mason—1; Jim Stevens—1; John Baxley—1; Mrs. J. A. Schuman—1; Edna Wade—1; Herman Fink—1; Abe Young—1; Paul Carroll—1; Mrs. L. M. Pond—1; Mrs. S. J. Bryant—1; Bill Harmon—1; J. T. Broseh—1; Mrs. C. G. King—1; W. W. Stile—1; Ellis J. Crum—1; Virgil Caraway—1; Mrs. L. M. Byford—1; E. V. Dennington—1; Total—84.

WHAT DOES JESUS REQUIRE OF US?

Luke 8:18, “Take heed therefore how you hear.” John 4:42, “Now we believe, not because of thy saying, for we have heard him ourselves, and know that he is indeed, the Christ, the Savior of the world.” James 1:19, “Wherefore my beloved brethren, let every man be swift to hear, slow to speak; etc.” Rev. 3:20, “Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” Ps. 34:4, “I sought the Lord and he heard me, and delivered me from all my fears.” Heb. 12:28, “Wherefore we receiving a kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and Godly fear.” 2 Tim. 1:13, “Hold fast the form of sound words which thou hast heard of me in faith, in love, which is in Christ Jesus.”

John 6:29, “And Jesus answered and said unto them, This is the work of God that ye believe on him whom he hath sent.” John 6:69, “And Peter

said, Lord to whom shall we go? Thou hast the words of eternal life, and we believe that and are sure that thou art that Christ, the son of the Living God."

John 8:24, "I said therefore unto you, that ye shall die in your sins, if ye believe not that I am he, ye shall die in your sins."

Acts 8:37, "And Phillip said, If thou believest with all thy heart, thou mayest; and he answered, I believe that Jesus Christ is the son of God."

Matt. 12:41, "The men of Nineveh shall rise in judgment, with this generation and condemn it, because they repented at the preaching of Jonah, and behold a greater than Jonah is here." Jonah 3:8, 9, "But let man and beast be covered with sackcloth, and cry mightily unto God, yea let them turn every one from his evil way, and from the violence that is in his hand; who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not." 2 Peter 3:9, "The Lord is not slack concerning His promises, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance."

Matt. 10:32, "Whosoever shall confess me before men, him will I confess before my Father which is in heaven." Rom. 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath 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." Acts 2:38, "Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins etc." Rom. 6:3, 4, "Know ye not that so many of us were baptized into Jesus-Christ, were baptized into His death? Therefore we were buried with Him by baptism into death, that like as Christ was raised from the dead, even so we also should walk in a new life."

I Peter 2:1-3, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speaking, as new born babes desire the sincere milk of the word, that ye may grow thereby; if so be that ye have tasted that the Lord is gracious." (9) "For ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that you should show forth the praises of Him who hath called you out of darkness into His marvelous light." I Peter 3:15, 16, "Sanctify the Lord God in your hearts, and be ready to give always an answer to every man that asketh you a reason for the hope that is in you, with meekness and fear, having a good conscience; that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good behavior in Christ."

I Cor. 9:27, "But I keep under my body, and bring it into subjection; lest by any means when I have preached to others, I myself should be a castaway." I Cor. 3:16, 17, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are." 2 Cor. 7:1, "Having therefore these promises dearly beloved,

let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God." Eph. 17, 18, "Take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication for all saints." Col. 3:17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." II Peter 1:11, "For an entrance shall be administered unto you abundantly, into the everlasting of our Lord and Savior, Jesus Christ."

—E. A. Lowry.

STUDIES ON THE WAR QUESTION

Let us study for a time the carnal or fleshly mind and the results or fate of the carnal or fleshly soul. First of all, we need to know the meaning of the term "carnal". Webster defines it as "carnal, from Latin word 'carnalis' or 'carnis,' meaning 'flesh'. He defines it as "of the body or flesh," and again as "opposed to the spiritual." Now in II Cor. 10:3-4 we find, "For though we walk in the flesh, we do not war after the flesh, (For the weapons of our warfare are not carnal), — — — But mighty through God to the pulling down of strongholds." Now since the term "carnal" is of the flesh and opposed to the spiritual, what can we say but that "the weapons of our warfare are not of the flesh, or are not opposed to the spiritual." Then our weapons must be of the spirit and not opposed to it. And if they (our weapons) are of the spirit, they are the Word of God. "And take — — — the sword of the Spirit, which is the word of God" (Eph. 6:17). In Heb. 4:12 we find, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

The weapons of carnal warfare are to the destruction of fleshly or material things;—devastation, which kills millions of people;—even the innocent women and children, the young and the old. It causes some to starve to death, or freeze, burn to death, and suffer in many other ways when at the same time there should be plenty of the necessities of life. Carnal warfare destroys all of these, but not so with the Christian warfare. How can a Christian partake of or participate in carnal warfare?

In Matt. 26:52 we read, "Then Jesus said unto him, Put up again thy sword into its place: For all that take the sword shall perish with the sword." By this passage alone we know that it is condemned! Rom. 8:6 "For to be carnally minded is death: But to be spiritually minded is life and peace." Rom. 8:7 "Because the carnal mind is enmity against God: For it is not subject to the law of God, neither indeed can be." Now what can we derive from this but that the death is the spiritual death, which means that the soul reaps everlasting punishment. The term "enmity" as Webster defines it means "ill will on one side or both; hatred, mutual antagonism." If we have this against God, what can be our reward

except eternal destruction and punishment in a devil's hell. The first great commandment is to "love the Lord thy God with all thy heart, soul, and mind" (Matt. 22:37). How can one do that if he is carnally-minded (which is enmity against God) for the "carnal mind is not subject to the law of God, neither indeed can be"?

I Thess. 5:15—"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men." Matt. 5:38-39—"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, that YE RESIST NOT EVIL: But whosoever shall smite thee on thy right cheek; turn to him the other also." Also Rom. 12:17-21—"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men: Dearly beloved, AVENGE NOT YOURSELVES; but rather give place to wrath; for it is written: Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink;— Be not overcome with evil, but overcome evil with good." Now, we conscientious objectors have in a way been punished because we would not accept militarism, which is the very nucleus of hate, envy, strife, ungodliness, lust of the flesh, carnality, things of the world, etc. We've been confined or interned for more than one reason. One is to keep the opposition to militarism down, another is to see if we are sincere, and still another seems to be because of the domineering spirit of militarism, which is to rule or ruin, — to break down our earnest desire to obey God in all things, and to try to cause us to turn away from God. But the word of God teaches us different. If we cannot avenge ourselves (and Peter could not avenge or defend Christ), how can we possibly defend "our" country. This is not our country;—we are like Abraham, we seek an heavenly, we are strangers and pilgrims here merely "passing through." It is quite evident that the reason we do not have more conscientious objectors is because we do not have enough "strangers and pilgrims" on this earth.

But what shall we do when we are commanded to be subject to the higher powers which are ordained of God? If we hold on to that which is good, we can't participate in such a thing as militarism, regardless of what type of work we might do in that service. We must put on the whole armor of God and love our enemies as it is written in Eph. 6:10-17 and Matt. 5:43-47. In the latter passage we read, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you; Love your enemies, bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you, THAT YE MAY BE THE CHILDREN OF YOUR FATHER WHICH IS IN HEAVEN." Now can we love, bless, pray for, and do good to our enemies and at the same time take up arms against them and annihilate them, — — — and even the innocent women and children along with the men (and they are innocent

also)? Can we even take ANY part in a MURDER SYNDICATE such as militarism and still obey the above scripture? It's ridiculous! Yet we have sectarian preachers who advocate, "Fight for your country." Where, OH WHERE, do they get even so much as reasoning to back them up. Yea, even members of the Church of Christ, where do they get reasoning (much less a "thus saith the Lord"?) to justify their taking up arms, passing shells, etc.—knowing what it is intended for? Where does one get reasoning (much less Scripture) to perform ANY service for the "demon of destruction," knowing that all his services (even though it may be merely office work, etc.) are used for the advancement of the COMMON CAUSE of killing, maiming, starving, and otherwise bringing misery, anguish, and sorrow to their fellowman? How can one possibly do this and obey Christ's command to "Love your enemies"? What kind of "love" (?) is this? Paul says in Rom. 13:10 — "Love worketh no ILL to his neighbor."

But what can we do? Or rather, what MUST we do? In Eph. 6:10-17 we read, "Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle NOT against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God that ye may be able to stand in the evil day, and having done all, to stand. STAND THEREFORE, having your loins gird about with truth, and having on the breastplate of righteousness: and your feet shod with the preparation of the GOSPEL OF PEACE: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the SWORD OF THE SPIRIT, which is the word of God."

May God help you and me to withstand, — to hold fast to the Faith, and remain faithful even unto death. We cannot apply the above scriptures to carnal warfare only and let it go at that. We must apply it to our lives for Christ in general, and PRACTICE THEM day by day if we expect to inherit the kingdom of heaven.

Again we read in Matt. 10:27-28 — "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house tops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." That is why we as Christians are standing as we are, —as C. O.'s—, who in many cases are cursed, and even beaten, disowned possibly, boycotted, etc.— We all know that we must serve God or the devil because in Matt. 6:24 Christ's own words tell us that "No man can serve two masters: for he will either hate the one and love the other; or else he will hold to the one and despise the other. YE CANNOT SERVE GOD AND MAMMON."

—Bracy N. Smith

DECLARING THE WHOLE COUNSEL

By Clovis T. Cook

After the city of Ephesus had been thrown into inexorable confusion as a result of Paul's preaching, and the uproar had ceased, he departed for Macedonia. Paul had a fervent desire to be at Jerusalem the day of Pentecost. While en route to Jerusalem, he made several stops, visiting the brethren here and there; but some of his stops were brief. While he was at Miletus, he sent to Ephesus and called for the elders of the Church. Paul was going to Jerusalem, and did not know what would befall him there, therefore, he desired to be with the elders of Ephesus once more before going on (Acts chapters 19 and 20).

Paul With The Elders Of Ephesus A. D. 60.

Paul, a veteran of the faith, imparts many words of wisdom, the last to ever fall on their ears from Paul. He reminds them that he had kept back nothing that was profitable to them, but had shown them; i. e., demonstrating before their very eyes, and had taught them, appealing to their sense of hearing and understanding, both publicly and from house. Finally, he said, "I will take you to record this day." Paul was willing for the elders of Ephesus to check his record. Paul declared that he was "free from the blood of all men," for said he, "I have not shunned to declare unto you all the counsel of God" (Acts 20:27).

Definition

The word counsel means: "Opinion or advice, given upon request or otherwise, for directing the judgment or conduct of another" (Webster).

The apparent inability of man to direct his steps, within itself is a request for help and advice from God. Humanity needs the whole counsel of God made known "plainly." Personally, I am for making plain the advice of God to direct our conduct. But, time would fail me to "declare" all the advice that God has given, in one meeting. No other man can do it. Paul taught some things "from house to house." Is there a man who knows what it was? One might reasonably assume that he talked of many things mentioned in Acts 20. Would you say that Acts 20, is all he ever taught in their homes? Therefore, I say, it is very inconsistent to single out one thing, that might not be as appropriate in all congregations as in some, and preach it, leaving the congregation, without making plain many points of advice (counsel) from God, and yet try to justify your action with Acts 20:27.

Other Points Of Advice Or Counsel

In Mk. 14:3-9 a great lesson is taught. The lesson is to do good while the door of opportunity is open. The one mentioned in this passage of Scripture did this. Jesus said, "Verily I say unto you, wheresoever this gospel shall be preached throughout the world, this also that she hath done shall be spoken of for a memorial of her" (Mk. 14:9). Are we preaching this wherever we go?

"Speaking the truth in love" (Eph. 4:15). The

advice is this: to be careful how we handle the truth.

"Follow after the things that make for peace" (Rom. 14:19). One can have the truth and misuse it until it will be evil spoken of. The fact that the majority of our preachers want to "follow after things that make for peace" is demonstrated, I think. May God bless the young preachers of the brother-hood who are willing to sit down and study current issues, that we all might be one and that the Lord's prayer, in Jno. 17, might not have fallen on deaf ears.

Let us all who come under the title of "youthful preachers" heed the danger signals (the red light) fleshed by Paul to Timothy and Titus, (I Tim. 4:12; Tit. 2:15), and as is taught in the following poem:

"It was well you stopped when the red light flashed," she said as we drove along,
 "For an officer stood at the corner there in charge of the traffic throng."
 And I smiled and said to my daughter fair, as we waited on the spot,
 "I always stop when the red light shows, be an officer there or not."
 Then she sat in thought as we drove along and suddenly this she said:
 "There ought to be lights for us all through life, the amber and green and red.
 What a help 'twould be if a red light flashed, when danger and shame were near,
 And we all might wait till the green light came to show that the road was clear."
 "My dear," said I, "we have tried to light life's road for your feet to fare,
 And we pray you'll stop when the red light glows, though none of us may be there.
 We have tried to teach you the signs of wrong and the way to a life serene,
 So, stop when your conscience post shows red, and go when it flashes green."

—Lebanon, Mo.

THE SECRET

I sought the Lord in the morning,
 When my day was at its best;
 And His Presence came like sunrise,
 Like a glory in my breast.

All day long the Presence lingered;
 All day long He stayed with me;
 And we sailed in perfect calmness
 O'er a very troubled sea.

Other ships were blown and battered,
 Other ships were sore distressed;
 But the winds that seemed to drive them
 Brought to us a perfect rest.

Then I thought of other mornings,
 With a keen remorse of mind,
 When I too had loosed the moorings,
 With the Presence left behind.

So I think I know the secret,
 Learned from many a troubled way:
 You must seek Him in the morning,
 If you want Him through the day.

From The Fields

W. D. Goodgion, Rte. 5, Wichita Falls, Texas, Sept. 13.—We are now in a good meeting, with good crowds and interest. Seven have been restored and one baptized. Bro. Barney Welch is doing the preaching, and I believe the church is being made stronger. The meeting is to close next Lord's day. Our boy is getting along just fine.

Edgar Claywell, Rte. 1, Box 70A Chino, California, August 20.—Please note the change of my address above, for we do not want to miss an issue of the OPA. Brother H. C. Welch began a meeting last Lord's day at Monrovia. The attendance is good, and the teaching is fine. One has confessed faults thus far. Pray for us.

Bracy N. Smith, C. P. S. Camp No. 111, Mancos, Colorado, September 17.—All of the Christian boys here are doing fine, and they are holding out faithful. We all appreciate the generous support the brethren are sending us through the OPA by Bro. King. We all ask an interest in the prayers of all the faithful brethren everywhere.

Fred Kessinger, Jr., C. P. S. Camp, Bedford, Virginia, Augut 27.—I received the check recently from Bro. King, for our support, and I want to express my thanks and appreciation to all the faithful brethren who are making this possible by their contributions. We are looking to be released from camp by the first of the year.

Jesse Waters, 3637 NW 12th St., Oklahoma City, Okla., Aug. 29.—I had the pleasure of working with Bro. Robertson in a meeting at Stroud, and he is all that I have heard of him. In Okla. the fields are white to harvest, but the laborers are few. I hope to report more regularly than in the past.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Sept. 10.—We have had no preaching here since Bro. Kessinger closed his meeting in July, but we have had one confession of faults. The crowds continue about the same. We are looking forward to October for Bro. Kirbo's meetings here and at Hartshorne. Who will help in these meetings?

Gayland Osburn, 1428 Calif. Ave., Glendale 6, Calif., Sept. 12.—I held a meeting in Glendale recently, with no additions. This was a mission effort. I assisted in the morning worship at Siskiyou St., Los Angeles, August 19. I was permitted to hear Bro. C. T. Springs a few nights in his meeting at Fresno. I was at Monrovia last Lord's day.

Batsell Moore, C. P. S. Camp, Minersville, Calif., August 30.—On the part of my wife and myself, I want to express our thanks and appreciation to the good brethren who are responsible for the contributions coming to us through the OPA. It is our desire that we may soon return to normal life, and that the burden of helping us may be lifted and the money used to spread the gospel. I have been in CPS for three and a half years.

Tom E. Smith, Box 893, Healdton, Okla., Sept. 11.—Bro. Lynwood Smith closed the meeting at Healdton, Sept. 1, with three baptized and one restored. He further endeared himself to the Healdton church, and we shall ever be grateful to him for the good lessons from the word of God, and grateful to the Lord for such faithful young men as he. He is now in a meeting at Ardmore, with one baptized to date.

Walter Gray, Hartshorne, Oklahoma, Sept. 3.—The loyal church of Christ now has a permanent place to meet in Hartshorne, on So. 10th St. Our first meeting there was Sept. 2, and Bro. Lee R. Williams preached for us. He is to return Sept. 9. Any brother passing this way is invited to worship with us. The time is 2:30 p. m. each Lord's day.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., Sept. 3.—The spiritual condition of the church here seems to be very encouraging at the present time. The attendance of the members is the best in the history of the church. We invite all faithful brethren to meet with us for worship, and all loyal preachers will find a welcome, when passing this way.

Abe Young (colored), Hallsville, Texas, Rte. 2, August 30.—We are still fighting for the one cause of Christ here. I am just back home from some teaching around Wesson and Brookhaven, Miss. We had fine meetings, and I had the pleasure of meeting Brethren Cook and Canfield, while in that part. I took home some lessons from Bro. Cook, which helped me much. I am planning to go to Bunki, La., in October. I have a meeting at home in September.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., August 27.—The church here is doing fine. I am getting more calls for preaching than I can fill, since I am giving all my time to the work. I was with the church at Pansy, Ala., over the week-end for three services, and another soul was baptized into the family of God. I am to begin at Vernon, Ky., Sept. 16, for a second effort.

Wilda Lockard, Commodore, Pa., Aug. 20.—Brother H. E. Robertson held a good meeting at Love Joy, Pa., in June. He also held meetings at Mahaffey for a week and a few nights at Bloursville, being in this area for a month. He did some excellent preaching, but there was no success. Bro. M. J. Buffington is to begin a meeting at Love Joy, September 1, and continuing in this part for a month.

Lewis Cogburn, Marion, Virginia, Sept. 7.—I received the check from the brethren to us through the OPA, for July and August, and I want to thank the church for the fellowship shown us in these trying times by the contributions sent us. There are but four of us meeting for worship now in this hospital, but we worship each Lord's day, as the Lord directs.

J. T. Broseh, Dublin, Texas, Sept. 7.—I preached at Hardin, August 19, baptizing one. I was at Fort Worth, the fourth Sunday in August, and I am to be with the brethren at Ramsey next Lord's day. We have word that Bro. George Hughes is expecting to receive his discharge from the army in the near future, and in fact, may be out at this writing, for which we are very thankful. Sister Hughes has borne up wonderfully under the burden. Greetings to all the brethren. Pray for us.

G. A. Canfield (colored), Rte. 1, Marion, Louisiana, August 18.—I have just returned home from Brookhaven and Hazlehurst, Miss., where I was doing some mission work among my race. I received \$55.00 from the brethren (white), of Lock Haven, Pa., to assist me in my mission work to preach to my people, and I plan to go on to Arkansas to do more preaching, for I want to do all I can for the cause of Christ. Here are some subs. for the OPA.

Carlos B. Smith, Rte. 1, Wesson, Miss., August 18.—We have just closed a series of meetings, 10 days duration, with three baptized. Bro. Clovis Cook did the preaching, and he did it well. I believe he gets better with the years. We were glad to have Bro. L. N. Byford and family, of Waco, Texas, with us the first few days. Also, Bro. L. L. Red and the Hammond, La., church helped us much in the meeting. Remember us when you pray to the Father.

Ray E. Kessinger, Gen. Del., Ada, Oklahoma, Sept. 15.—On August 15 and again the 19th, I preached at Ada, with one restored. With pleasure, I attended the meeting at Sulphur in the interest of mission work. It seems that much good was done. Sept. 3 and 5, I preached at Ada. Sept. 8 and 9, I was with the faithful at Maud, preaching. Let us all continue to work together in love, endeavoring to keep the unity of the spirit in the bond of peace.

L. N. Byford, 410 Clay St., Waco, Texas, Sept. 12.—We enjoyed our trip and visits in Tenn., meeting again the Ortens and Rawdons, of Lawrenceburg, and others. Too, we enjoyed our trip and visits with the brethren near Brookhaven, Miss. Brethren Ballard and Holt, of this place (Waco), have been doing some preaching in mission work recently. Bro. Holt at a place, near McGregor and Ballard at Palestine, where there is a small congregation.

Ben Frentrup, CPS No. 111, Mancos, Colo., Sept. 12.—On August 28, we were happy to have preaching brethren, King, Waters, and Paul Ni-

chols, also the families of Brethren King and Waters, to visit us on their way to California. We had services at the camp, and, I believe, the most beautiful singing I ever heard. We appreciated their words of encouragement and association, also the visit and preaching of Bro. Robertson recently. We wish to thank all for the check through the OPA recently.

James R. Stewart, 1304 So. 33rd St., Temple, Texas, Sept. 12.—Recently, I have preached at the following places: Wichita Falls, Waco, Temple, White Hall, Jones Hill, Marlow, Sand Grove, Lubbock, all in Texas. I enjoyed the services at each place. Due to illness I had to postpone my trip to West Va., which I regret, but I plan to be with them in the near future. I am to be in a meeting at Abilene next week. I visited in the meetings of Brethren Cyrus Holt and of Fred Kirbo; good preaching at each place. On with the good work, brethren.

L. O. Jones, Hill Top, Ark., August 20.—Brother Ervin Waters closed a very profitable meeting here, Aug. 12, with seven precious souls baptized into Christ. The attendance and attention were splendid throughout the meeting. The song services were conducted by Irving Jones. Bro. Waters is a very good and learned teacher, who does not shun to proclaim the whole council of God. All seemed well pleased with the meetings. We meet each Lord's day for worship, using one male member speaking at a time in the assembly, one loaf, and one cup. We pray that we all may come to the knowledge of the truth that all may be one in Christ. Pray for us.

Clarence Kessinger, Gen. Del., Ada, Oklahoma, Sept. 10.—Recently, I closed a good meeting at McAlester, Okla., with good attendance. My next was at Davis, Okla., with three restorations and three confessions of faults and good crowds. I am to return next year for another effort. On August 22 and the 26th, I preached at Ada. I am now at Lebanon, Missouri, doing mission work in this part for the month of September, around Lebanon. I am now in a meeting at Competition, and we are having good crowds. Pray for me that I may ever continue faithfully in the work of the Lord.

M. J. Buffington, Starford, Pa., Sept. 10.—Recently, I have preached at the following places: Houston, San Antonio, Fairview, Marlow, Sand Grove, all in Texas. Leaving Texas, Aug. 10, wife and I came by Lebanon, where we attended a few nights of Bro. Kirbo's meeting. We were glad to attend three nights of Bro. Paul Nichols' meeting at Lees Summit. While there we visited in the home of Bro. Gay, which was an enjoyable one. I held two meetings in Indiana—at Harrodsburg and at Fairview, without additions, yet good meetings. I am now in a meeting at Love Joy, Pa., and we go from here to LaCounts Mills, Pa., and return home by way of West Va. and Alabama, "the Lord wills."

Clovis T. Cook, Route 2, Lebanon, Missouri, Sept. 11.—I had the pleasure of attending the greater part of Bro. Paul Nichols' meeting at the home congregation, Lees Summit. Bro. Paul is making a fine preacher. Bro. Lynwood Smith recently spent a few days in my home. I am now in a meeting with the Cross, Hollows church, near Cassville, Mo. Two have come over from the S. S. and cups brethren. My next effort will be near Rogers, Ark., where Bro. John B. Hall meets with a small group, and from there to another mission effort in the Christian Church house, in Galena, Mo., Oct. 21.

Ellis Crum, Linton, Indiana, Sept. 12.—I enjoy reading the Old Paths Advocate very much, and I am sending my renewal. I especially enjoyed the article on Lincoln's baptism. I see that you brethren are planning to put out another song book. I have some songs recently written, and you are welcome to use them in your book. So many brethren fail to realize the need of a song book by "loyal" brethren. I wish that more of our brethren would learn to write songs.

Marvin E. Fisher, Route 1, Princeton, Texas, Sept. 11.—The faithful church at McKinney no longer meets at 120 W. Louisiana St., but we have leased a church building for five years; 3½ miles east of McKinney, on Highway 24. The interest is fine in general, and the local interest in the community is good. Workers for Christ will find a warm and sincere welcome with us. Brethren, beware! There are four churches in and around McKinney that wear that "worthy name," but three of them have gone after innovations—cups, S. S., and the "pastor system," all of which are to "perish with the using." The truth will prevail, and may we prevail with it.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., Sept. 15.—The meeting at Lees Summit, near Lebanon, Mo., closed the night of August 26, after two weeks. The crowds were better than most of us had anticipated; we had visitors from as far away as Fort Worth and Wichita Falls, Tex. The results were two baptized. The hospitality was unexcelled; I stayed in a different home each night of the meeting. I met Ervin Waters and wife in Clovis, New Mex. Later we met Bro. Homer King and family in Santa Fe. August 28, we visited the boys in the C. P. S. Camp at Mancos, Colo. We had a splendid visit. These boys are to be commended for their faith. Aug. 31, we arrived in Calif. Sept. 3, the churches of Calif. had a get together meeting to discuss future plans for mission work in this state. It was next to being in Heaven to get to be with all of these good brethren. The churches decided to have five preachers in this field again next year. The Lord willing, Ervin Waters and I begin a meeting with the Siskiyou congregation Sept. 16. Let's carry the fight to the foe, brethren.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Sept. 17.—I closed the Hill Top, Ark., meeting Aug. 12 with seven baptized. I preached

at San Angelo, Tex., Aug. 19. On the night of August 26 we visited the last service in Bro. Homer King's meeting at Portales, N. M. We met Bro. Paul Nichols in Clovis, N. M., and with Bro. King and family we went to Mancos, Colorado, to visit the C. P. S. Camp. We enjoyed visiting those boys who have "showed their faith by their works." Leaving Mancos Aug. 29 we went by Delta, Colo., visiting with the members there a few hours. We all traveled together most of the way to California. My wife and I worshipped with the new congregation near Livingston, Calif., Sept. 2. We arrived at Fresno, Calif., that afternoon for the services that day and the next. We were impressed by the spirit of unity which prevailed. Plans were made for next year's work. Sept. 7, I talked at Siskiyou. We worshipped at Wilmington, Calif., Sept. 9, and attended singing at Monrovia in the afternoon. We heard Bro. Paul Nichols preach at Montebello that night. I taught at Siskiyou, Sept. 14 and worshipped there Sept. 16, attending singing at Wilmington in the afternoon. Bro. Paul Nichols and I are at present in a meeting at Siskiyou.

Homer A. Gay, Lebanon, Mo., Sept. 9.—I began a meeting at the Cheniere Church of Christ out from W. Monroe, La., August 19th continuing until September 2nd. We were hindered much by rain and a special campaign put on by the Baptist church near by which caused our crowds to be small most of the time. However, we did have some nice crowds, and we had a number of visitors during the meeting. Two, a man and his wife, were restored to the fold, and a family of three who had not been attending worship regularly promised to start attending. I was glad to have Bro. J. C. Jones of Shreveport with me for two Lord's days of the meeting, and Bro. T. E. Smith of Wesson, Miss., was with me over one week end, preaching once for us. These and other visitors were a lot of help and encouragement to me as well as to the members there. Brethren A. B. Rush, and others at Hood River, Oregon, J. C. Jones and others of Shreveport, and the church at White Hall, Texas, helped to support me in this meeting. Their help, together with what the brethren there gave me made a good support and these brethren will be able from now on to support their own meetings. I worshipped here at home, Lees Summit today, taking part in the teaching, and am to preach here tonight. I begin at Richland, Mo., Sept. 30th, and from there to San Antonio, Texas, for a singing school and meeting, then back to White Hall, near Temple, Texas. Brethren, the time is short: let us "love one another with a true heart fervently," and let us "follow after the things which make for peace" for God hates the man who sows discord among brethren.

Barney D. Welch, 1512 N. 7th St., Wichita Falls, Texas, Oct. 14.—My meeting at Live Oak, (near Rodgers Texas,) ended Aug. 19, with one baptism. The interest was far beyond that expected. They go forward with renewed zeal. Bro. Fred Kirbo and I are to hold a meeting there

next year (Lord will) also at Ramsey, (near De Leon Texas). I preached at White Hall, Aug. 26, to a house full. While visiting in Wichita Falls, my brother H. C. Jr., Bro. Titlow (of Belton), and I heard Bro. Lynwood Smith once by driving to Healdton, Okla. We enjoyed the sermon and visit much. I attended two nights of Bro. Kirbo's meeting at Belton before moving to Wichita Falls, Texas, Sept. 1. Began a meeting here Sept. 2., which is now in progress. One baptism, five confessed their faults and one desiring to be considered a member of the 6th and Broadway Streets Church. The meeting continues with wonderful interest. The brethren here greeted us with a most hearty welcome, as we moved into this city. Our residence is at 1512 N. 7th Letters and visits welcomed. I plan to spend the month of Oct. in W. Va.

(Correction: Evidently the typesetter overlooked this line in Bro. Barney's September report: "I am 100% for the construction crew, whose aim is to build up the cause of Christ." We are sorry this was omitted, and we gladly make the correction. —Publisher)

Homer L. King, Gen. Del., Ceres, California, September 19.—I closed a good meeting for the struggling few at Portales, New Mexico, August 26, with one restored and two came over from the cups and S. S. brethren, and it seemed they were encouraged to build a more suitable and comfortable house for the worship. The crowds were good, and they appreciate the financial help from Bro. Amos Allen; Norfork, Ark. brethren; and Bro. and Sister Milner, Camden, O., who made it possible for me to go to their rescue. I was very glad to visit, in company with Brethren Ervin Waters and Paul Nichols, the faithful boys in C. P. S. at Mancos, Colorado. They are demonstrating "their faith by their works." We had very nice singing and edifying talks. We were glad to meet the faithful brethren at Delta, Colo., in their homes. We landed at Fresno, Calif., Sept. 1; heard Bro. Springs preach there that night, and I preached the next day (Sunday) at Sanger, returning to Fresno that night to hear Bro. Springs again and remaining over there for the all-day meeting Monday. All services were enjoyed, and we met many of the brethren, from all over the state. The brethren in California have a "mind to work," and they are getting things done for the Lord. I began a singing school at Lodi, Sept. 5, continuing for ten nights and preaching over Lord's days. One was baptized the first Lord's day. I enjoyed the association with the good brethren there very much, and we learned to love them more. I preached at Lodi, Lord's day morning, Sept. 16, and began a series of meetings at Marysville that night, where I am now, with one confession of faults to date. The interest is fair considering the handicap of having to hold part of the services in a private home, being unable to obtain the usual building all the time. We are very much impressed by the lovable and hospitable brethren here. I go next to Corcoran, Oct. 6, for eight days, then to El Centro, Oct. 20, for two weeks, with a possible visit

to San Diego and other points in Southern Calif., before returning to Ceres for four weeks. We hope to visit every congregation in the state before returning to Missouri in January to do mission work there in 1946. Notice: matter intended for the next issue of the paper should be addressed to me at Ceres, Calif., Gen. Del. May we continue to work and pray for peace and unity.

WORTH CONSIDERING

While in Ottumwa, Iowa, recently, I visited the library, and in volume 2, page 511, of "The Life and Times of Jesus the Messiah," by Alfred Ederheim, M. A., Oxon., D. D. Ph. D., I found the following information, which I deem worthy of our consideration:

"According to the Jewish Ritual, the third cup was filled at the close of the Supper. This was called, as by St. Paul, (I Cor. 10:16) 'the cup of blessing.'" And, on page 497, we find: "Christ seems to have passed the one cup round among the disciples."

Now, from the above, and indeed, from the New Testament, we find that "this cup" from which all drank was called "the cup of blessing," being the one cup that Christ used, when He said: "This cup is the New Testament in My blood" (Lk. 22:20), and the fruit of the vine in that cup is what He called "My blood" (Matt. 26:28). "This cup is the New Testament in my blood," or as Moffatt renders it, "This cup means the New Covenant ratified by my blood." Christ nowhere said: "This cup is my blood," as some quote, but what He did say was: "This cup in the New Testament," and the New Testament is not the blood, but was ratified (sealed) by His blood. Again from Moffatt's version of Matt. 26:27, "He also took a cup, and after thanking God, he gave it to them saying, 'Drink of it, all of you.'" And, to further show that you can drink of (out of) a container, read Ezek. 23:32. "Drink of it," simply means to "drink out of it," as various translations show.

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

The smallest bird cannot light upon the greatest tree without sending a shock to its most distant fibre; every mind is at times no less sensitive to the most trifling words.—Lew Wallace.

Churches of Christ practice Believers' Baptism, celebrate the Lord's Supper every Lord's Day, and seek, in their government and ministry, to follow the teaching and example of the early churches.

What a world of laughter, tears, and wisdom lies in the things that people say to us! Today your life and mine will be influenced by words that someone will utter, and in turn our thoughts expressed may make a difference in another's round of living.—Esther Baldwin York.

Bragging is like a lawn mower running over a brick walk; it's noisy but it doesn't cut grass.—Shamus O'Slattery.

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. XVIII

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No. 11

MEDITATIONS

Ervin Waters

Unity Of The Spirit

"Endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). So much has been said and written concerning the value and desirability of unity. How often the expression of the sweet singer of Israel has fallen upon our ears in tender tones, "Behold, how good and how pleasant it is for brethren to dwell together in unity." (Psa. 133:1). I wonder if the word "unity" has become to many of us only a philosophical term. There is more to be considered relative to unity than many realize. The point most often stressed is that of unity of speech, and this is certainly taught in the Scriptures and should be the goal of every Christian. But what about unity of life, unity of purpose, and unity of effort?

I think that the "unity of the spirit" has something to do with the aim, purpose and attitude of Christians; and therein many fail. How do we "come into the unity of the faith" (Eph. 4:13) successfully when we are not animated by the same purpose and do not possess the same attitude? Our plea becomes as clanging brass and a tinkling cymbal. Have you not seen men with a repugnant attitude or a selfish motive antagonize others of like belief? What advantageth the agreement if the unity of the spirit is not kept? If we do not manifest the right attitude, how can we contribute to unity? Some who fail to learn their lessons from the experiences of the past constantly throw us in peril of division on something. None of us have reached perfection either in life or in understanding. Who is so boastful as to say he knows it all? If we possess unity of worship, let us strive to "keep the unity of the spirit" "till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

I have known men with whom one could not long labor unless he surrendered his will and thoughts and became a "yes man." It is certain that such men possess not the spirit of Christ.

Heresy

"Heresy" is a work of the flesh (Gal. 5:20). It is "religious opinion tending to schism and strife." A man might hold an opinion and never cause schism and strife in the body of Christ.

Have you ever seen a congregation, the members of which, agreed one hundred percent on every point? Do you know of two members that agree on every subject, agree on the interpretation of every verse in the Bible, and hold no differing religious opinions? Everyone of us, then, could cause another division in the church if we are willing to press every point and every difference to the ultimate. The word translated "heresy" was also translated "sect" in the common version. A "sect" is a "faction or party" with its peculiar tenets separated from the whole. Thus when one segregates to himself a faction or sect, he becomes a "heretic." You can then see how that a man with whom we have labored can, without changing his opinions or beliefs, become a man with whom we cannot labor by virtue of his creating a sect or faction and becoming a "heretic."

Out of the many congregations now worshipping God "in spirit and in truth" without instrumental music, Sunday Schools, cups, etc., what havoc and chaos could be created without any change of opinions! There is the war question. Many of us oppose military service, combatant and non-combatant. Others think the non-combatant is all right. So those of us who stay at home can divide on this, disfellowship each other, and have two factions. Then there is the tobacco question. Some use it and some do not. Both factions resulting from the division on the war question can divide on the tobacco question, since that difference would exist, and we would have four factions. But there is the day question. Some believe the day begins at sundown and others at sunrise. So each of the four factions divide on the day question thus creating eight factions. There is also the eldership question. Some do not believe we should have elders at all today. Others believe we should. So each of the eight factions divide and we have sixteen factions. But the eight eldership factions disagree concerning the ordination of the elders and they divide. This makes a total of twenty-four factions. Then the twenty-four factions disagree as to when, where and how to administer church discipline and they divide, making forty-eight factions. These forty-eight factions differ on whether it is Scriptural for churches to send preachers into the mission field and pay them a certain amount of money. They all divide on this and we have ninety-six factions. Some of these divide over whether the preacher should be

paid at all or not. Others divide over whether we should even have evangelists today or not. Some divide over having radios in the home. Others divide over eating a common meal in the chapel or on the chapel grounds. Some believe this to be wrong. Others divide on the baptistry and baptizing in a running stream. Some divide on whether the contribution may be put on the table or in a receptacle passed through the audience. Some opine there will be a thousand years reign of Christ in the future and this causes division. Then there is the hair question. Most of us believe women should not cut their hair. Some defend this cutting. This could cause a brotherhood division. We could divide on whether it is right to use powder and paint. This makes several hundred minute and tiny factions. And I have not yet mentioned the marriage question which because of its many phases and angles could be allowed to disintegrate these. It would take a microscope to find us. Each preacher would become a modern Ishmaelite whose hand was against every man. We would all become a law unto ourselves. Ad infinitum! What heretics!

Let us be as strict as possible with ourselves and as lenient as we Scripturally can be with others. Let us do the best we can with what we have where we are. "Come, Lord Jesus, come quickly."

422 Whittier Blvd.,
Montebello, Calif.

RUM

By Luther G. Savage

Most people do not like to think of facts and figures, but there are times when we must pause to consider them. Here are some figures that you cannot afford to overlook. They came from the U. S. Department of Commerce and therefore are accurate:

In 1943 the people of the United States spent \$6,000,000,000 for alcoholic beverages. On a per capita basis this is \$46 for each man, woman and child in the United States. Now to show you the increase in the purchase and use of alcohol, note the following: In 1939 the per capita basis of alcoholic consumption was \$26. In 1942 it was \$39. In 1943 it was \$46. The figures are not yet available for 1944 and there is no telling what they will amount to in 1945. The consumption of alcohol is going up, up, up. With the increase in the sale of alcohol there is an alarming increase in crime. We now spend \$15 billion each year on crime. There is a major crime committed every 23 seconds. Alcohol is largely responsible for these crimes. The downward trend in the United States may be seen on every hand. A study of the ever increasing night life, Juvenile delinquency, and crime will reveal the situation as alarming. The liquor industry is becoming more powerful all of the time. Hardly a magazine can be found that does not have its advertisings. You folks who call yourselves Christians—are you concerned about these things?

Today our Government is building up the rum industry in Puerto Rico. Thousands of cases of rum are given valuable space in the cargo holds of our ships, while there is not enough shipping space to bring in sufficient sugar and other desirables. Do you know these things?

The most well known psalm in the Bible is perhaps the twenty-third Psalm. You no doubt learned it when you were young and love it very much. If so you will appreciate the DRUNKARD'S VERSION of the TWENTY-THIRD PSALM:

"King Alcohol is my shephard; I shall not want. He maketh me to lie down in the gutters; he leadeth me beside troubled waters. He destroyeth my soul; he leadeth me into the paths of wickedness for his elect's sake. Yea, though I walk through the valley of the shadow of poverty and have delirium tremens, I will cling to alcohol; for thou art with me; thy bite and thy sting they torment me. Thou preparest an empty table before me in the presence of my family. Thou anointest my head with hellishness; my cup of wrath runneth over. Surely destruction and misery shall follow me all the days of my life, and I shall dwell in the house of the devil forever."

Selected by Homer A. Gay.

"O SEND OUT THY LIGHT AND THY TRUTH"

(Psa. 43:3)

J. T. Brose

Christ said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19), and again in Mark 16:15, "Go ye into all the world, and preach the gospel to every creature." It seems to me that these Scriptures teach that preachers should go anywhere in this world to preach the gospel. "All the world" and "all nations" cover a lot of territory.

But the responsibility of preaching the gospel to all the world does not rest entirely upon the preacher, because Christ said, "teaching them (the baptized believers) to observe all things whatsoever I have commanded you" (Matt. 28:20). One of the things Christ taught them was, "the laborer is worthy of his hire" (Lk. 10:7). Paul said, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

We do not believe in any other organization being set up to support the truth since the Bible teaches that the church should support the truth. It should not only support it, but it should be the whole support of the truth.

Could the early church have spread as it did if it had not believed in mission work? Could the apostle Paul have been as successful as he was in his missionary work if the churches had not supported him? And Paul said, "Not because I desire a gift; but I desire fruit that may abound to your account" (Phil. 4:17).

God told Israel to bring their tithes into his

storehouse and he would pour them out a blessing so bountiful that they would not be able to receive it. See Malachi 3. Will he not do the same for us today if we will only trust and obey him?

Upon the confession of Peter, "Thou art the Christ" (Matt. 16:16), Jesus said He would build His church (Matt. 16:18). He gave Peter the keys of the kingdom of heaven (Matt. 16:19) and Peter used these keys on the day of Pentecost (Acts 2) and at the household of Cornelius (Acts 10). Since God determined to save the world through the foolishness of preaching (1 Cor. 1:21), the church cannot be built up in number without the preaching of the gospel.

Preaching the gospel and making disciples of all nations is the basic mission of the church, and without preaching and hearing (Rom. 10:17) no faith (Heb. 11:6) can be produced. It is God's appointed way that the preachers should be sent (Rom. 10:14-15) with the message in order that the world might believe. Whose duty is it to do the sending?

Christ taught, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break nor steal: But lay up for yourselves treasures in heaven. . . For where your treasure is, there will your heart be also" (Matt. 6:19-21). When we give to support the gospel, we are laying up treasures in heaven.

Both the preachers and the church have a duty to perform in spreading the gospel. God intended that they should cooperate in this work. May we all do our part.

I am made to rejoice that the work is going ahead so fine in other states and hope others will follow their examples. I enjoyed Bro. Waters' article in the September issue of the OPA, and trust that we may hear from others.

—Rt. 2, Dublin, Texas.

SEEK FIRST THE KINGDOM

By Paul O. Nichols

In the greatest sermon that ever fell on the ear of fast decaying mortality the teaching of devout devotion and implicit faith was given by the greatest teacher of all time. In His monumental "Sermon on The Mount" Christ taught, "Seek ye first the kingdom of God, and his righteousness; and all these things (temporal necessities) will be added unto you" (Matt. 6:33). The Son of God realized that first hand service to His Father was all that would be acceptable, and He tried so hard to make others realize this important fact. The children of Israel were told time and again that the God whom they were serving was a jealous God. Today we serve the same God. He would not accept second hand service then; He will not accept it now.

Some Claim To Believe

There are those in the world (yea, even in the church), who, if they were asked, would answer in the affirmative that they believe in the promises of Christ. But those very ones offer disgustingly feeble excuses for not seeking first the

kingdom of God. Take, for example, the man who forsakes the worship assembly on the Lord's day to do secular work. Then when reminded that the word of God demands to "not forsake the assembling of ourselves together" (Heb. 10:25), offers 1 Tim. 5:8, "He that provideth not for his own, and especially they of his own house, hath denied the faith, and is worse than an infidel," hoping that he is justified. (It sounds like he thinks that his is the only job in the world.) I wonder if that man really believes in the promises of the Lord. The Psalmist, David, said, "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25). God will never forsake us, nor will we ever have to beg bread, if we seek first His kingdom and His righteousness.

God Gave His Son

When the Creator looked down from the portals of glory upon lost and dying humanity, He was moved by infinite and tender compassion. Knowing that it was "not in man that walketh to direct his own steps" (Jer. 10:24), He sent the brightest and most precious jewel of all heaven into the world. "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" (Jno. 3:16). Now then, God expects and requires of us that we "present our bodies a living sacrifice" (Rom. 12:1), and to "diligently seek him" (Heb. 11:6). If we were to live every minute of our lives in service to God, we would never be able to repay Him for His love and mercy. Christ was given for our salvation.

Our Actions Limited

"Only let your conversation be as it becometh the gospel of Christ" (Phil. 1:27). The word "only" denotes exclusion. The word "conversation" carries with it the meaning of "manner of life, deeds, actions." Our living then is limited to service in that which is right. We have not time to devote to the things which Satan has to offer, which would mar and scar our souls. "In all things showing thyself a pattern of good works" (Tit. 2:7). "He that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).

The Judgment Day

Some claim that they do not have time to "seek first the kingdom of God." I do not deny nor dispute this — not as long as they are doing everything else in the world. But is it not awful to look down the stream of time and see the perilous rapids of life that they must travel without a guiding hand; and to see that great yawning chasm of death that awaits them; and finally that day when they will go into "everlasting fire, prepared for the devil and his angels" (Matt. 25:41). We just have a very few years to live here—at the most. Let us render our very best service to God, who loved us, that in that momentous day we can hear the Judge say, "Well done, thou good and faithful servant. . . enter thou into the joys of thy Lord." "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:21, 34).

—849 Wilcox Ave., Hollywood 38, Calif.

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EXAMPLE OF APPRECIATION

Many of our faithful preachers donated 5 to 50 dollars to finance the sermon book, with the understanding that the money would be either returned to them when the books are sold, or they might have the books at wholesale or cost-price, which made it possible that we could go forward with financing the printing of the book. This we appreciated and all the faithful brethren, no doubt, appreciate.

But, here is an unusual example of sacrifice and appreciation of the cause of the Old Paths Advocate in publishing this book, tracts, and the paper. Brother Ervin Waters tells me: "Brother King, for the \$50.00 I sent, just send me books at the retail price of \$2.00 each, and I shall sell them, leaving the profit to the Old Paths Advocate for the publication of future matter." Later, his father having sent us \$50.00 for the same purpose, Bro. Ervin wrote me: "In addition to the 25 books due me, send me 15 of my father's at the same price of \$2.00, and send 10 books to my father."

For such unselfish interest in the welfare of the paper and the cause of the paper, we are, indeed, very grateful. Should others desire to follow the example above, it will go a long way toward building up a fund for the publication of other books.

Unless those who have sent us money tell us what to do we shall return your money as soon as enough books are sold. Unless you have told us to send books, we have not sent more than one or two books to such persons. Please let us know your desires in the matter.

As for the wholesale price to those who ordered in advance in quantity, we are compelled to make the price not less than \$1.50 per book. The printing came higher than we anticipated at first; the express and freight has been unusually high from the printer to us, and the wrapping material, etc., also postage to you, runs the cost to about \$1.50 per book, leaving no profit to the book fund. We hope all will understand and be satisfied, for the book is much better than any of us ever thought it could be at the first.

—Homer L. King

BOOKS

Old Paths Pulpit, a book of 33 sermons and essays, by 33 preachers of the Church of Christ, covering many subjects to saint and sinner of vital importance, is now ready for delivery, and many have been sent out already. The price is \$2.00 per copy. Send all orders to Homer L. King, Gen. Del., Ceres, California.

The Communion is a neat little booklet by Bro. Ervin Waters, containing a comprehensive discussion of the various phases of the Communion questions. 25c per copy; 5 copies \$1.00; 12 copies \$2.00; 100 copies \$15.00. A number of churches have ordered 100 copies each to have in stock to hand out to brethren troubled on this question, which is a good idea.

Song Books—We now have plenty of "Favorite Spiritual Songs" in stock, as we have received the third edition of this fine collection of songs. The price is 35s per copy; \$3.75 per dozen; \$26.00 per 100.

New Song Book—Yes, we plan to get out a new song book, and we have already made arrangements with the printer. Let us have your favorite selections and your new songs as soon as possible.

A Good Example—Brother G. H. Turnbull, of Sanger, Calif., bought an extra copy of Old Paths Pulpit to put in the city library, which is a very good work, as many may be able to read and see the light, that would not otherwise. It would be well if we had one of these books in every library in the U. S. A. and in all English speaking countries. Already, I have sent one to England and one to Canada.

—Homer L. King, Gen. Del.,
Ceres, California

NORMAL MUSIC SCHOOL

Are you interested in attending a vocal music school of 15 to 20 days or nights? That is what we plan to have at Ardmore, Oklahoma, the coming winter or early spring, provided there is sufficient interest over the brotherhood to justify it. We propose to secure the services of a man qualified to teach Rudiments, Harmony, Voice, Ear Training, Composition, and all that pertains to a first class normal, that more song leaders, teachers, and song writers may be developed. Already, I have written a number of teachers and music companies to see if we can secure a competent teacher.

Now, I want to hear from brethren who are interested in such a school, especially from boys and girls who would like to attend such a school. We shall try to provide room and board at a reasonable cost for all who wish to come from a distance. Please, write me if you are interested.

—Tom E. Smith,
Box 893, Healdton, Okla.

Comment: I would like to advise all who possibly can to attend the above school. I am sure it will be worth your while, even if you live in another state. We seldom have an opportunity to attend

such schools, especially such schools sponsored by faithful brethren, where there is a congregation, whose worship is according to the New Testament pattern. We need more competent song leaders, singers, and song writers. So, write Bro. Smith immediately your desires in the matter. I think, I shall try to attend, myself.

—Homer L. King

NEED ASSISTANCE

The faithful brethren meeting for worship in Marysville, California, are very much in need of a place to worship. They have been meeting in the Women's Club Building, but they can no longer rent it or any other suitable place, being forced to meet in a private home out of town, which is not convenient, nor suitable for reaching the people. They have purchased and paid for lots on which to build, and that is now their determination. Too, they should have some money to start the building, but they will be unable to complete the building without aid from brethren elsewhere. All contributions will be appreciated, and will be reported in the columns of the OPA.

Send all contributions to either M. T. Orear, Rte. 1, Box 302-A, Marysville, Calif., or Ralph Mustard, 325 E. 14th. St., Marysville, Calif.

OUR HELPERS

Below are the names of our helpers and the number of subscriptions we received from them from Sept. 20 to Oct. 20. Many, many thanks to all for the co-operation in assisting us to keep the paper going into the many Christian homes over the land. Will not more join in this worthy task, by sending us one or more subs. every month?

Miss Lesliebeth Byford—20; Carlos B. Smith—15; L. N. Byford—11; Homer L. King—7; Paul Nichols—5; Ervin Waters—4; Mrs. Will Davis—2; Lynwood Smith—2; E. H. Miller—2; Mrs. A. B. Coble—2; Homer A. Gay—1; Wayne Enix—1; G. A. Canfield—1; Mrs. T. L. Modgling—1; Mrs. Fred Kirbo—1; G. H. Horton—1; John L. Reynolds—1; C. E. Wilbur—1; Mrs. Carl N. Nichols—1; Lena Pelfrey—1; Mrs. J. W. Sharp—1; Geo. W. McCain—1; Artie Mae Schultz—1; L. C. Dent—1; Total—84.

MISSOURI MISSION WORK

Brother Clovis T. Cook conducted meeting at Cross Hollows; two came over from the S. S. church. Preached over third Lord's day at Richland. Held meeting at Rogers, Ark.; one baptized; three restored. Total support received at above places, \$142.34.

Bro. Clarence Kessinger conducted meeting at Competition; worked from house to house, preaching over Lord's days; one baptized; support received there, \$65.43.

Brother Arthur Wade held meeting at Ben Davis; two baptized; support received there, \$50.20. One week at Dunn; no visible results; support, \$11.89.

Received for mission fund: Clio church, \$15.00; Lebanon, \$25.00; amount on hands, \$535.68 plus \$40.00, equals \$575.68.

Amount paid out of mission fund: Cook—\$41.10; Kessinger—\$109.13; Wade—\$29.47; Total—\$179.70. \$575.68 less \$179.70 leaves \$395.98, balance on hands Oct. 1.

—C. W. Vanstavern,
—Lebanon, Missouri

MARRIED

Fielder-Teepie—On Saturday afternoon, Aug. 4th. I said the words that united Mr. Benjamin David Fielder and Mrs. Laura Teepie, in marriage. We wish for them a happy married life. May Heaven's richest blessings attend them.

—C. T. Springs

MAINTENANCE OF BRETHREN IN CPS

Church, Lees Summit, Lebanon, Mo.,	
Hershel Massie (Sept.)	\$25.00
Church, Lees Summit, Lebanon, Mo.,	
Hershel Massie (Oct.)	25.00
Church, Carter, Davidson, Okla.,	
Clyde Middick	25.00
Church, San Antonio, Texas, Jesse E. James	25.00
Church, New Salem, Miss., Carlos B. Smith	
(Sept.)	20.00
Church, New Salem, Miss., Hulon Smith	
(Oct.)	20.00
Church, Waco, Texas, L. N. Byford	10.00
Church, Marysville, Calif., M. T. Orear	10.00
Church, Maple, Ark., Roy Barnes	7.00
Mrs. I. D. Russell, Cisco, Texas	5.00
A Sister, California	14.00

JUDGING

So many people have the wrong conception of the word "judging" that I think it expedient and edifying that we study the subject for a moment. When the Sword of the Spirit, which is the Word of God, is wielded and begins to convict evildoers of their unrighteousness, they begin accusing us of judging. When we speak to a brother about some of his evil practices and show by the Word of God that they are contrary to the teachings of the Scriptures, and are bringing reproach upon the church, he says we are judging. In brief, whenever we teach the Word and it "gets on one's toes," so to speak, so many of our brethren "counter" with this much abused word, "judging." Some possibly think that to be the meaning of the word; whereas others probably use this word to try to justify themselves.

Let's consider the various passages in the New Testament on this subject and try to understand just how we are not to judge, if we are to judge at all, etc. First, we know that we are not to "judge according to the appearance" (Jno. 7:24). We cannot accuse a brother of doing wrong just because of "circumstantial evidence," or because it "appears" to be wrong;—to do so is judging according to the appearance, which is forbidden. But let's remember that the Scriptures say, "By

their fruits ye shall know them" (Matt. 7:20). If we observe the fruit that a brother is bearing, we are not judging him if we tell him what kind of fruit it is. Let's notice an illustration of the fruit tree. If I walk up to an apple tree and see apples on it, I am not judging that tree by saying it is bearing apples; — I am merely identifying the fruit that the tree is bearing. Right here it might be good to drop this thought for meditation. If I didn't have sufficient knowledge of fruits to enable me to distinguish between an apple and some other fruit, I might call the fruit a pear. Therefore, we must have sufficient Scriptural knowledge of various "fruits" to enable us to identify them. When we call an apple an apple, we are not judging; — we are just recognizing that which is an evident fact; however, if we view a fruit tree "from afar" and say it is bearing apples (because it possibly looks like an apple tree from that "distance"), while actually it may be a pear tree, we are judging according to the appearance, which is condemned. This is, I believe, a very good illustration of "judging according to the appearance."

Secondly, we find that we are not to judge a brother in a Christian liberty. I believe Paul's language in 1 Cor. 8:8 is a clear and simple definition of a liberty. The eating of meats was a liberty but seemed to cause offence to certain Jewish Christians because under the law of Moses it was wrong to eat certain meats. Although the old law was abrogated at the cross, some of the Jews still thought it wrong to eat these meats. Paul says in Rom. 14:3 "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth." We might use the illustration of occasionally going to a playground for recreation (wholesome recreation). If one believes it wrong to do so, for him it would be sin (Rom. 14:23); whereas, if another believes it to be acceptable to God, he would not be committing sin by going. Right here it will be good to notice how we can make sin out of our liberty. Paul says in Rom. 14:21 "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." He also says in 1 Cor. 8:11-13 "And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. WHEREFORE IF MEAT MAKE MY BROTHER TO OFFEND, I WILL EAT NO FLESH WHILE THE WORLD STANDETH, lest I make my brother to offend." If we love our brethren, we will have the same attitude as Paul because "neither if we eat thereof, are we the better; neither if we eat not, are we the worse." Surely we can give up a liberty which is offending our brother; — YEA, WE MUST!!!! We are forbidden to judge our brother in a Christian liberty for what would seem wrong to me (and therefore would be wrong for me), our brother might do with a clear conscience and it meet the approval of God.

We learn that we are not to judge "according

to the appearance," nor judge a brother in a Christian liberty; — to do so is sin. But we are to "judge righteous judgment" (Jno. 7:24). The way we can do this is to let the Word of God do the judging. If we can have a "thus saith the Lord" for all our fights against "spiritual wickedness in high places," and sin where'er it is manifest, the Word of God is doing the judging and convicting of sin. The Scriptures teach us that it is "sharper than any two-edged sword." In doing this we are "judging righteous judgment."

In conclusion, let's remember that we are not to judge according to the appearance, nor judge a brother in a liberty, — but let's JUDGE RIGHEOUS JUDGMENT. Let's not accuse a preacher or a teacher of "judging" just because he condemns some of our practices (that is, assuming that his condemnations are supported by the Scriptures), nor let us accuse them if they are merely "knowing" us by the fruits we bear. Let's accept a rebuke, a reproof, or a chastisement in the Spirit of Christ and profit thereby by correcting our lives to conform with the Divine Oracles, realizing it is for our own good and for our soul's welfare.

—Ben Frentrup.

CHARACTERISTICS OF A CHRISTIAN

Nelson Nichols

A Christian is a follower or disciple of Christ. The name is used today to mean any man or woman who professes to believe in Christ. Just wearing the name does not save us or mean that we will be saved. A true Christian is more than this; he is a worker for the Lord.

The Name

The name was first mentioned in prophecy. The Prophet Isaiah said that a new name would be given to the children of righteousness; that kings would use it; and that the Gentiles would also wear it (Isa. 62:2; 56:5). We find it first used when the writer of Acts says, "the disciples were called Christians first at Antioch" (Acts 11:26). Later King Agrippa said to Paul, "Almost thou persuadest me to be a Christian" (Acts 26:28). Peter said, "If any man suffer as a Christian let him not be ashamed" (1 Pet. 4:16).

Let us study further what a Christian should be.

A Pilgrim

As he travels down the road of life he finds that he must become a stranger to the sinful world. He becomes a part of a peculiar people. He becomes a pilgrim seeking a new city (Heb. 13:14). He must not get sidetracked but keep pressing straight ahead towards the goal. He should abstain from fleshly lusts which war against his soul (1 Pet. 2:11). "Press toward the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

A Light

The Christian should be a light to the world. Christ taught his disciples: "Ye are the light of the world. A city that is set on a hill cannot be

hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven" (Matt. 5:14-16). He should live a life that is so clean and honest that all who know him may see his light. Isaiah prophesied that the Gentiles would come into the light (Isa. 60:3) and that righteousness would go forth as brightness and salvation as a lamp that burneth (Isa. 62:1). The Apostle Paul was told that he was set "to be a light unto the Gentiles" (Acts 13:40). Paul in writing to the Philippians told them to "be blameless, the sons of God, without rebuke, in the midst of a crooked and perverse nation" so that they would shine as lights in the world (Phil. 2:15). Then the Christian man should be a child of light and not a child of night or darkness (1 Thess. 5:5).

A Soldier

The Christian should always be fighting a battle. He is taught that he should fight the good fight of faith (1 Tim. 6:12), to endure hardness (2 Tim. 2:3), and to use the protection of the spiritual armor and the sword of the spirit as a weapon (1 Cor. 10:4; Eph. 6:12-18). The Bible also teaches him to fight afflictions (Heb. 10:4), spiritual wickedness in high places, rulers of the darkness of this world, and principalities (Eph. 6:12).

In Knowledge He Shows Himself Approved Unto God

A Christian should study to show himself approved unto God (2 Tim. 2:15; 2 Cor. 5:9). A man must know what he is working for, how to do that work, and what he must achieve in order to do his best work. A Christian must study in order to do his best. He is also told by scripture to make his calling and election sure and he shall never fall (2 Pet. 1:10).

PEACE

Gayland Osburn

Peace is accompanied by happiness and joy, and the person that has such is usually content. The meaning of peace embraces a freedom from disturbance and a spiritual content. The true blessings of peace have been enjoyed by few, for many have sought it, but few have found it; many have had the opportunity to receive it, but few have accepted. The main reason for this condition is because the multitude is looking for worldly peace rather than,—

Spiritual Peace

Today, as man seeks for worldly peace, we can see the sorrows and tears he has found instead of peace. Can a man find something that does not or will not exist? Wars and tribulations will remain upon this earth until the judgment day, and "when they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thes. 5:3). This world is trying to write plans for peace,

yet the plans for true peace have already been written. God has promised peace to those who obey his word, and in his word are the plans for "spiritual peace." Christ offers us peace saying, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." (John 14:27). Which will you accept, the peace which the world gives with its sorrows and tears or the peace which Christ gives "not as the world"? Christ is the one who offers peace because,—

Peace Is In Christ

Christ says, "These things I have spoken unto you, that in me ye might have peace." I want to be in Christ because peace is there. The way to get in Christ is to believe (Heb. 11:6), to repent (Lk. 13:3), to confess Christ (Matt. 10:32), and to be baptized into Christ as we read in Gal. 3:27, "as many of you as have been baptized into Christ have put on Christ." Speaking of those in Christ, the Apostle Paul says, "now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace." No wonder, we must be in Christ to have peace, "For he is our peace." Furthermore, "we have peace with God through our Lord Jesus Christ" (Rom. 5:1). So, the conclusion is that only "in Christ" can we have peace, and through him only can we have "peace with God," but if we have peace with God, among ourselves we will be,—

Peacemakers

"Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9), and "God is not the author of confusion, but of peace, as in all churches of the saints" (1 Cor. 14:33). Do we realize that "peacemakers" are those who are blessed by God, and that we can not blame God for strife which is so often found among the churches, for he is not the author of such, "but of peace"? "Walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3). To "endeavour" denotes an effort on one's part to accomplish something. And what are we to strive to accomplish? We are to strive for "peace" among ourselves. There are many who will not put forth very much effort to preserve peace in the body of Christ. Yet, there are some who work against peace. The Apostle Paul not only tells us to endeavour to keep peace, but he tells us how: (1) "With all lowliness and meekness." If we will humble ourselves and be meek in our lives, we certainly will have two great characteristics of a peacemaker. (2) "With longsuffering." If any one believes something wrong or has a fault in his life, we should use longsuffering in teaching him the truth. Let us not mistake shortsuffering for "longsuffering." (3) "Forbearing one another in love." When everything is pleasing to us, it is easy to get along with everyone, but when trials come, we need forbearance and patience which will be promoted by love.

Let us not forget the words of the Psalmist

David, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psa. 133:1). Some things are good for us, yet not pleasant, and some things are pleasant to the flesh, yet not good for us, but unity is both good for us and pleasant to us. "The fruit of righteousness is sown in peace of them that make peace" (Jam. 3:18). During this life, we shall never succeed in bringing about universal unity and peace for the devil shall always keep us from this goal, but if we endeavor to keep peace, in the life beyond we will be rewarded with,—

Eternal Peace

"Glory, honour, and peace to every man that worketh good" (Rom. 2:10).

As we travel on life's ocean
With its storms and troubling winds,
Are we looking for the harbor
Where no storms shall enter in.

With faith we should see that harbor
With its joy and peace divine,
For 'tis there that God shall keep us
When no more at sea we pine.

But, if we do not seek it,
We shall not find it at death's tide,
But God will lead us to it
If we'll take him as our guide.

Hear ye the words of the Apostle Peter, "be diligent that ye may be found of him in peace, without spot, and blameless" (2 Pet. 3:14).

—1428 E. California Ave.
Glendale 6, Calif.

WISE AND OTHERWISE

Do you know that Satan was the first to teach this error? Gen. 3:4. (Adventist)

Reply: I know that Adventists and Russellites have had much to say about this passage of Scripture, accusing us of believing what the devil said in the matter and rejecting what God said. But nothing is farther from the truth, not even the devil's lie. God said, "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:16) And we know, God's word being true, that Adam "did eat" (Gen. 3:6), and we know that he thus sinned (Rom. 5:12), and died that "day." And it is of such (Eph. 2:1-5; Col. 2:13; I Tim. 5:6; Matt. 8:22; Lk. 15:21-24) that Jesus says, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." (Jn. 5:25) They are "dead" and yet could "hear." Now, it has turned out in fact that Adventists do not believe the word of God. This certainly is the correct use of the word dead, for Christ so uses it. But these Adventists want us to believe that when anything is said to be dead in the Bible there is nothing to hear, see, or know. How different they are in teaching from Jesus!

And we know that the body became mortal,

that is, "subject to death," to which he was not subject until this time, "And all the days that Adam lived were nine hundred and thirty years; and he died." (Gen. 5:5) Yes, the word of God says Adam "died." And the Sadducees, who taught that there is "neither angel, nor spirit" (Acts 23:8), logically reasoned that there is no resurrection. I say "logically reasoned," for if there is no "spirit" to survive the "mortal body" (Rom. 6:12; Rom. 8:11; 2 Cor. 4:11) of man, there can be no resurrection. But there is a spirit. "Who knoweth the things of man, but the spirit of man that is in him." (I Cor. 2:11) It is true that "soul," which has a wider meaning than spirit, is sometimes used in the sense of spirit. But a man has "spirit and soul and body." (2 Thes. 5:23) When dying, Jesus said, "Father, into thy hands I commend my spirit." (Lk. 23:44) And Stephen, when dying said, "Lord Jesus, receive my spirit." (Acts 8:59) And when the Sadducees came to him, disputing in proof of no resurrection, Jesus refuted them thus: "But as touching the dead, that they are raised; have you not read in the book of Moses, at the bush how God spoke to him, saying, I am God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living, you do greatly err." (Mk. 12:26).

How did Jesus prove by the Scriptures the resurrection of "the dead"? Simply by showing that they were wrong in denying the "spirit" in man by which God is still the "God of the living." And in denying the "spirit" to survive the "mortal body" Adventists are illogical in yet contending for the resurrection. There can be no resurrection if they are right. God might create other people, but where is the identity with those that died? There is none.

But the Bible says "Adam died." It says "Christ died." (Adventist) Yes, friend, it does; and Jesus says, "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (Jn. 12:24) And you know and I know that if the germ in the body of the grain does not survive the perishing body, there never would be even a single grain to come forth from this one. God might create other grains, but there never would spring another from this if the germ in the body did not survive the body, never. Yet Jesus (And he knew how to use language) says the "grain of wheat" died. And Paul calls a man foolish who does not recognize this fact. He says, "Thou foolish one, that which thou sowest is not quickened except it die . . . it may chance of wheat or some other grain." (I Cor. 15:35) It now appears that the Adventists are in company with Satan in disputing God's word. Since this condition prevails when "die" is used, why stumble at the saying that "Adam died," and "Christ died"? Jesus showed the Sadducees the foolishness of such a stumble in the face of plain teaching in God's word. And so well was this truth known to the early Christians that James uses it to illustrate another fundamental truth. He says,

"For as the body apart from the spirit is dead, even so faith apart from works is dead." (Jas. 2:26) Mortality and immortality pertain to the "body" of man, not to the "spirit."

—H. C. Harper.



G. H. Horton, Hood River, Oregon, Rte. 1, October 8.—The faithful few here still meet for worship each Lord's day. Bro. Ralph Mustard and wife have been meeting with us for about a month, which we appreciate. We enjoy the OPA very much, as it is like a letter from all the faithful brethren.

G. A. Canfield (colored), Rte. 1, Marion, La., Oct. 3.—I have just returned home from Miss., where I preached for two weeks. Due to the busy season and rain, I did not have good hearings at all times. However, I baptized one man, 66 years of age, who was a member of the Methodist Church.

Jesse N. French, Jr., CPS No. 107, Three Rivers, Calif., Oct. 11.—Since transferring here, I have been able to attend the worship with congregations in the Valley much of the time. I have recently made talks at Fresno and at Parlier. I want to thank all who have contributed to my support while in CPS.

Carlos B. Smith, Route 1, Box 150, Wesson, Miss., Oct. 8.—Last Lord's day, I preached to the faithful congregation in Hammond, Louisiana. The church there is sending ten subscriptions to the Old Paths Advocate, and I am enclosing three more, making thirteen in all. May God bless you in your work, Bro. King.

Orley C. McCombs, Commodore, Pa., Oct. 2.—We have closed a good meeting at Love Joy, with one baptized. Bro. Buffington did the preaching, and we enjoyed all the good sermons. He is holding a meeting in Laconse Mills and is to hold a meeting at Flemington. Pray that much good will be done, brethren.

L. T. Cryer, Rte. 4, Box 758, San Angelo, Texas, October 3.—The church here is doing fine, and we hope to begin work on the new church building soon. We received the book of sermons, and we are delighted with it. We have certainly enjoyed every sermon we have read from the book. Remember us to the Lord.

N. J. Catterton, 32 Douglas St., Hammond, Ind., Oct. 2.—The congregation here, though small, continues to move on. The soldiers and defense workers have moved away. I plan to go soon to

W. Va. and Pa. for gospel work, and I would like to find work in Ky. If I can get enough gospel work, I shall give all my time to preaching. I pray that the Lord's work may prosper everywhere.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 15.—The meeting at Siskiyou St. closed with one baptism and one confession of faults. The crowds and interest were fine. Bro. Waters and I preached alternately in this meeting at the request of the brethren, which I enjoyed immensely. I began a meeting at Arvin, Oct. 7, and to date one has been baptized. Let us "walk circumspectly, redeeming the time," brethren.

W. W. Stille, Route 1, Hacoda, Ala., Sept. 12.—Recently I subscribed for the Old Paths Advocate, and I have been preaching some over Lord's days at the Early church, near Kinston. I was glad to meet again my old friend, Bro. W. H. Reynolds, who is engaged in gospel work. I would be glad to hear from churches that would want meetings in July and August, 1946. If any would like to know my standing, they may write Bro. W. H. Reynolds, Rte. 2, Kinston, Ala.

W. F. Davis, Route 1, Box 81½, West Monroe, Louisiana, Sept. 20.—The Cheniere Church of Christ is progressing nicely. We meet every Lord's day to worship God as the Bible directs, at 10:45 a. m. Brother Gay conducted our meeting in August, with two restored, and the church was very much edified by the good preaching. Too, Bro. Gay helped us put the brick siding on our church building, and we have put up a sign to let the world know what house it is.

Clayton Fancher, C. P. S. No. 111, Mancos, Colorado, Sept. 26.—I wish to thank the brotherhood for the financial assistance so generously given me, and I appreciate it more than I can say. We have services twice during the week, and we worship God regularly on Lord's days. We all are doing our best to increase our talent, so that we may be of more value to the Lord in His work. May the Lord bless all who love Him in sincerity.

W. E. Murry, Waterford, Calif., Sept. 25.—The church here is just getting alone fine, and the attendance is good. We are to begin a meeting October 21, with Bro. Paul Nichols doing the preaching. We can have a meeting only at certain times due to the busy seasons. We shall be glad to have you come back to "see how we do," Bro. King, when you have a chance. Too, we extend a welcome to all faithful brethren coming our way.

T. R. Chappel, 48 East 19th St., San Angelo, Texas, Oct. 9.—Recently, I conducted a series of meetings at Fruitland, Texas. Although no visible results, we had a good meeting, as the church seemed built up in the most holy faith. We love the faithful there. We were glad to have a num-

ber, from Wichita Falls, visit the meeting. I preached at Eola the fourth Lord's day in Sept., baptizing one. I was with the church in San Angelo last Lord's day, with good attendance. We plan to start the new building soon. Pray for me.

Lynwood Smith, Healdton, Okla., Sept. 20.—I conducted a meeting with the Healdton brethren, baptizing three and three were restored. Good crowds attended. I never enjoyed a meeting more. They have bright prospects of developing some good teachers and workers from the young men in the church there. From there, I went to Ardmore, with one baptized and two confessions of faults. We appreciated the co-operation of the Healdton brethren. I enjoyed working with Bro. Tom Smith. We are sorry Bro. Mathews could not attend due to the sickness of Sister Mathews. I enjoyed a visit with Okla. City congregation.

Joe Castleman, 955 Alabama St., Beaumont, Texas, Sept. 27.—I have been here for three months, and we are trying to establish a congregation. When I came there were three meeting for worship, and now we have eight regular members. Eleven communed last Lord's day. We have a nice lot located, but we cannot buy it, nor build until we get some financial help. If you know of any who are able and willing to help, let them know of us. We shall publish all donations in the OPA. They may be sent to Bro. S. E. Weldon, 1461 Edwin St., or to me, as above.

Abe Smith, 1103 Sunset Ave., Azusa, Calif., Oct. 10.—We announce the beginning of a new congregation at Glendora, 2 miles east of here. We meet in the Women's Club Building. Our first meeting was last Lord's day with about 20 present. Brother Ervin Waters preached for us. We plan to have a series of meetings just as soon as we can make the proper arrangements. We ask the faithful brethren everywhere to pray for us that we may grow in grace and the knowledge of the truth. Any loyal brethren passing this way are invited to meet and worship with us.

Gayland Osburn, 1428 E. California Ave., Glendale 6, Calif., October 19.—I assisted in the morning worship at Wilmington, Calif., September 16 and again October 14. I enjoyed the meeting at my home congregation, Siskiyou St., Los Angeles, by Brethren Waters and Paul Nichols. I assisted in the morning worship there Sept. 23. On Oct. 7, I preached twice at San Diego. A part of that week I was with Bro. Paul Nichols in a meeting at Arvin. I enjoyed hearing Bro. H. C. Thomas preach at Montebello last Lord's day night.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Oct. 17.—Bro. Paul Nichols and I closed the meeting at the Siskiyou St. church Sept. 30 with one baptized and one restored. Oct. 5, I talked at Siskiyou. Oct. 7, I helped to begin a new congregation at Glendora, Calif. Two stalwart brethren, Abe and Jim Smith, will meet there. We plan a meeting for next month. On the night of

Oct. 7, I preached at Siskiyou. Oct. 12, I preached during Paul Nichol's meeting at Arvin. I preached twice at San Diego, Oct. 14, and visited at Vista, Oct. 15-16.

Clyde Middick, Davidson, Oklahoma, September 21.—We have had a nice rain here, and all seem to be feeling fine; but in spite of the rain we had quite a few out to the meeting. We are having a good meeting, and all seem to be enjoying the preaching. Bro. Barney is giving us some good lessons from the word of God. Brother Gillis Spradley and family have moved into our community, and they are a great help in the song service and other work in the church, which we appreciate very much. I am enclosing a check for our Christian boys in C. P. S. Camps.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Oct. 3.—I have just returned from a meeting with the Chestnut Ridge Church of Christ, near Mt. Vernon, Ky., which will be long remembered. The house (45x50) was full at every service for 15 days, with people standing at the closing service. I was with them last year in a good meeting, but it was much better this year. The visible results were nine baptized and six restored. They have asked me to return next year for another effort. I was delighted to find my sermon book, "Old Paths Pulpit," when I reached home, and I find it very interesting. The subject matter, the photographs, the biographies, and the general make up of the book make it well worth the price of \$2.00. I wish we could put out about two such books a year, covering other important subjects.

C. T. Springs, Box 242, Ceres, California, Sept. 25.—We began meeting in our new house, on Lord's day, July 22. Several congregations were represented at the opening service. Bro. John Reynolds and I preached a double-header at the morning service. Singing, and a number of talks took up the afternoon service, and Bro. Reynolds preached a splendid sermon at night. We all thank God and take new courage to press on. On August 5th., a fine man and his wife were restored at the evening service. On August 26, I began a series of meetings at Fresno, continuing for two weeks. One was restored. Since that meeting, I have been preaching at the home church. On Sept. 23, five precious souls were baptized into Christ. To God be all the praise. Brethren, let us press the fight to a successful finish. I shall try to be more prompt with my reports.

Abe Young (colored), Rte. 2, Box 184, Hallsville, Texas, Oct. 8.—On June 17, I baptized one into Christ from the Free Will Baptist Church—some are still learning. On July 29, I began a meeting at Jerico, Lincoln County, Miss. We had fine attendance. Bro. Carlos Smith (white) and others attended the meeting. I met Bro. Clovis Cook there. August 5, I began a meeting in Caspie County, Miss., a mission point. Bro. G. A. Canfield was with me at two places, and I enjoyed the lessons that he brought us. Aug. 12, I stop-

ped over in Brookhaven, Miss., for three lessons, and the church seemed well pleased with my work. Two sisters and one brother, from Calif., helped in the finances, also the white brethren in Miss. were liberal. I plan to go to Bunki, La., Oct. 19, to sow the pure seed of the kingdom. I ask the prayers of the faithful.

M. Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., Oct. 15.—I assisted in a mission meeting at Ellmore City, Okla. Bro. Tom E. Smith also assisted in the meeting, with much success. Three were baptized and the worship was restored there. Formerly, the church there has contended for splitting the loaf in the middle, but they had not met for about two years. We now have a loyal, faithful band meeting there. We were hindered by the rains and bad roads. Bro. Tom Smith is to resume the meeting when conditions improve. We appreciate the help from the Healdton, Okla., church. Bro. Tom Smith is certainly a true yoke-fellow. Too, they have some fine boys who helped in the meeting. These boys are developing into useful workers. The little village of Elmora City, I am told, was named for the lamented Bro. Alfred M. Elmora. Since returning home, I have preached once at New Salem and twice for the colored brethren, with one confession of faults. I am now in a mission effort near here. Pray for the work.

Homer A. Gay, Lebanon, Mo., October 10.—In September I was blessed by getting to be at home and to worship with the home congregation (Lees Summit) two Lord's days; helping with the teaching service and preaching once. I preached in Lebanon the third Lord's day and night. We are very glad to have had Brother Chester King and family from California visit in our home and community recently. I began a meeting at the Church of Christ in Richland, Mo., Sept. 30th., which is still in progress. The brethren tell me that we are having the best crowds that they have ever had and there seems to be a good interest. Bad weather has hindered some. I am to close here the 14th. inst., and go to San Antonio, Texas, where I am to begin a vocal music school, October 20th., after which I am to hold a meeting. Then, back to White Hall, near Temple, Texas, for my seventeenth meeting with them. I think the "Old Paths Pulpit" is a splendid work, one that will do much good for years to come. I would like to see Fred Kirbo's sermon in the book put in tract form for free distribution. I have heard nothing but praise for the book wherever I have been. There should be one of these books in every Christian's possession.

Homer L. King, Gen. Del., Imperial, California, Oct. 20.—The meeting with the Marysville brethren closed September 30 with two confessions of faults, and we hope the church made stronger. We enjoyed the hospitality and association very much. My next should have been at Corcoran, but due to their being unable to secure a suitable building and sickness, it was postponed. Hence, I was forced to change my plans, and I preached

at Ceres over the first Lord's day, inst., to good crowds. After this, I visited two days with the Sanger brethren; preached at Escalon on Lord's day; preached at Stockton Sunday night to a good crowd, the Lodi and Escalon brethren being present. I am now in Los Angeles, en route to begin a series of meetings at El Centro the 21st., inst. Last night, I was with the brethren at Siskiyou St., where we had a number of preachers present. Brethren Ervin Waters, Chester King, Paul Nichols, Gayland Osburn, H. C. Thomas, Abe Smith, and I made short talks. Today each departs to a different field of labor, but it was good to see all again. A number of the Montebello brethren were present. However, it seems the "wrecking crew" has been active in two of the congregations in Southern Calif., which we regret to learn. Otherwise, the work in Calif. goes forward with zeal and determination to build up the cause. Montebello is to begin a meeting tomorrow, with Chester doing the preaching. After about two weeks at El Centro, I plan to visit San Diego, Vista, Glendora, Montebello, possibly, for one sermon at each place, before returning to Ceres for about four weeks. Write me at Ceres, Gen. Del., until further notice. Pray for me and the unity of spirit among the brethren everywhere.

THE JOY OF LIVING

By Martha L. Oliver

No foot of land to call my own,
No deed recorded in my name,
And yet the world and all it holds
Is mine—mine to enjoy.

My tithes, the fragrance of the flowers
On summer breeze is blown to me;
The perfume of a million blooms
Is mine—mine to enjoy.

The picture by my window framed,
A bit of earth, and trees, and sky—
A scene no brush can duplicate
Is mine—mine to enjoy.

The sunshine bringing abundant yields
Of grains to make the staff of life,
And rain that drenches fertile fields
Are mine—mine to enjoy.

The velvet green award, the leafy sod,
The modest flowers in everglade,
The cone-shaped fir that points to God
Are mine—mine to enjoy.

The sunset's gorgeous rays unfurled
Are pictures of God's glory rare—
Glimpses of heaven they are to me—
They're mine—mine to enjoy.

For eyes and heart these things to see,
For life and love that cannot die,
For beauty, Lord, I'm thanking thee.
They're mine—mine to enjoy.

5938 Barton Ave.
Hollywood, 38, Calif.

WANT A NEW NAME

"The people who hold to Christ's return as a distinctive doctrine and message are properly called Adventists. . . The writer must confess that he for a number of years has held to the conviction that WE OUGHT TO CHANGE OUR NAME. Just what are our distinguishing doctrines today? Hardly the doctrine of the Lord's coming. Plenty of other people believe and teach that now. Our great distinctive doctrine is **CONDITIONALISM**."—Present Truth Messenger, Feb. 21, 1929, Adventist.

Reply: Yes, plenty of others before and since Miller's time have preached "the doctrine of the Lord's coming." But Miller believed and preached the falsehood "that The Lord Jesus Christ would come some time between March 21st, 1843 and March 21st, 1844." (See same issue of P. T. M.)

But "March 21st, 1844, passed and nothing unusual happened," as the same writer admits. However, "On the second of May, Mr. Miller wrote to the Second Advent Believers, 'I confess my error, and acknowledge my disappointment.'" But just as some others who have since his time preached the "imminent coming," and have had Time to show them "false teachers," Miller, for a while, kept on, saying: "I still believe the day of the Lord is near, even at the door." But he evidently "believed a lie."

The use of "Advent" to express such doctrine, and "Adventist" to designate one who holds such doctrine, is a misnomer. It is a libel against those who believe and teach "the doctrine of the Lord's coming," as set forth in the gospel. Had such errorists distinguished their teaching as the "imminent advent," and their dupes as "imminent Adventists" instead of Second Adventists, they would have "the name with the game."

But "CONDITIONALISM"—evidently a changed calling (and doctrine) calls for a changed name; and if you can not find one to fit, please give me a chance at it: I think I can hit the nail on the head the first lick. But if you connect up with conditionalism (another misnomer by the way), you will have to cut your "imminent coming" daddy out, for "Mr. Miller was not, as many suppose, a believer in the doctrine of Conditional Immortality. He died before this truth (you should say falsehood) became widely accepted among his followers." (Same issue of P. T. M.)

So it seems that daddy would not now know his children. But since "necessity is the mother of invention," and since the "imminent coming" had become *noli me tangere* (hands off; don't touch me), the mother brought forth a new doctrine (new to those accepting Christianity, but old to the Sadducees) by which to preserve "a denominational existence," and by the way, this is the only shibboleth (test-word of a party) of a modern Adventist. "Conditional Immortality" now fills the whole bill.

But before you adopt any nomenclature as your shibboleth, I ask you to refute some syllogisms if you can:

I. "The last enemy that shall be abolished is

death" (I Cor. 15:26). II. "But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory" (do, v. 54). III. Therefore, every corruptible, mortal body of man shall put on incorruption, immortality.

Again: I. "The dead" includes "both the just and the unjust" (Ac. 24:15). II. "The dead" shall be raised incorruptible (I Cor. 15:52). III. Therefore, "both the just and the unjust" shall be raised incorruptible.

Again: I. "The dead" includes "both the just and the unjust." II. "It (the body of "the dead") is raised in incorruption" (I Cor. 15:35,42). III. Therefore, the body of "both the just and the unjust" is raised incorruptible.

Yes, "Just what are our distinguishing doctrines today?" And echo says, "What?" What between post-millennium and pre-millennium; pre-existence and no pre-existence of Christ; Devil and no Devil; sentiment Holy Spirit and "it is an influence or power from God"; born now vs. begotten now and born at the resurrection; the "first resurrection" is from death in trespasses and sins and "the first resurrection is the bodily resurrection of the righteous before the wicked"; yes, and there are those who say, "Away with the idea of a future millennium. Only the BEHEADED lived and reigned during the 1000 years. This proves it to be a symbol of the past martyr age."—H. C. Harper.

SOME ONE CARES

Some one cares when your heart is aching,
And comforts when your heart is breaking;
Though you have been crushed and broken,
Evil of your good has been spoken.

Put your trust in Jesus, my child,
He can still the ocean wild.
Yes, He cares,
He is interested in all your affairs.

You must be crushed to bring a blessing,
Or to understand God's carressing
I know it hurts to be bruised,
But it is the broken and crushed that God will use.

God has not left you weak in life's race,
He is preparing you for a greater place;
So trust Him every moment of the day,
For victory is surely on its way.

There is no better place I know,
Than through this crushing that will make you grow.
The sweetness and tenderness that it will bring,
Will make you more like the Saviour and King.

God knows how much you can stand,
He knows every heartache in the land.
My child, some one cares, it is true,
That someone is Jesus; He cares so much
That He gave His life for you.

—Selected by Ben Frentrup.

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. XVIII

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No. 12

QUESTIONABLE THINGS

John L. Reynolds

Many of our brethren, unaware of the danger, are led into things that are wrong; e. g., instrumental music in the worship, the Sunday School, two or more containers on the Lord's Table, and many other things. Failing to heed Paul's advice, "Study to show thyself approved unto God" (2 Tim. 2:15), they are led astray.

Easter

Some Christian people have drifted into the practice and observance of things that are pagan in origin, and it is to some of these things that I want to call your attention. Next spring we will have what is commonly called "Easter Sunday," and many good brethren, who have failed to investigate the Scriptures on this subject, will fall right in line with "Rome" in the so-called Christian festivals and egg hunting. The New Standard Encyclopedia, vol. 10, page 111, says of Easter, "Many of the popular observances are of pagan origin and traceable to the feast of the Saxon deity Estre. The worship of this deity is still remembered in the Beltane fires. The church (Roman Catholic, J. L. R.) endeavored to give Christian significance to such of the rites as could not be rooted out. See Beltane Church History."

"Easter" is found one time in the Old Version, Acts 12:4. In the Revised Version it is called "Passover" as it should be. If you will turn to Exodus 12, you will see when and why the "Passover" was instituted. You will also notice that it could not come on Sunday each year any more than your birthday could. The Passover feast was a memorial for those Israelites, who kept it in remembrance of the passing over of the death angel in the night of their departure from Egyptian bondage. They kept it once each year on the fourteenth day of the first Jewish month or moon. There was no egg hunting or other things, as practiced today, in connection with the Passover.

Christ is our Passover (1 Cor. 5:7). The lamb which the Jews killed and ate in the Passover feast was a type of Christ. Christ is the lamb of God (Jno. 1:19). The lamb was to be without blemish, signifying the purity of the Lord Jesus, "a lamb without spot" (1 Pet. 1:19). Not a bone of it was to be broken, which is expressly said to be fulfilled in Christ (Jno. 19:33-36). Christ died

for our sins according to the Scriptures (1 Cor. 15:3), was buried and rose again the third day according to the Scriptures (1 Cor. 15:4), ascended into Heaven (Eph. 4:8), and is now seated on the right hand of God (Mk. 16:19) making intercession for all who will come to God by Him (Heb. 7:25). On the night of His betrayal He instituted a supper (Matt. 26:26-29; 1 Cor. 11:23-26) by which His followers are to remember His death till He comes again. The Passover feast was to the Jews and was nailed to the cross (Col. 2:14). The Lord's Supper is for Christians and is to be taken upon the first day of the week (Acts 20:7). We are not to forsake the assembly (Heb. 10:25).

Halloween

The World Book Encyclopedia, Vol. II, page 3022, has this to say concerning it, "Halloween, on October 31, a night to play at being witches, ghosts, and fairies. It is the eve of the Christian festival of All Saints. The name means Holy Eve, a time originally set apart to honor the memory of all saints. The building of bonfires, cracking of nuts, bobbing of apples floating in tubs of water, and telling of fortunes and ghost stories, which are now Halloween custom, are all relics of paganism. About thirteen centuries ago, pagans celebrated November 1 as All Spirits Day, when spirits, both good and evil, were believed to be on earth. The Druids also celebrated their harvest festival about that time, and many strange ceremonies were performed. Even after the pagans adopted Christianity, they still observed many of the old customs, including those which have survived as the Halloween diversion of today."

Christmas

Christmas is a celebration of the nativity of Christ. "The institution of this festival is attributed by the spurious decretals to Telesphorus (138-161 A. D.). Christmas, from the 5th to the 8th century gathered round it other festivals, partly old and partly new, so that what may be termed a Christmas Cycle sprang up. Not casually or arbitrarily was the festival of Nativity celebrated on December 25. One of the principal causes was that almost all nations regarded the winter solstice as the turning point of the year—the beginning of the renewed life and activity of the powers of nature. At the winter solstice the Norsemen held their Yule-feast in commemoration of the fiery sun-wheel; and believed that during the twelve nights from December 25 to

January 6 they could trace the personal movements and interferences on earth of Odin and other gods. Many of the usages of the Germans and Romans were adapted from heathenism to Christianity. But the church (Catholic, J. L. R.) sought to combat and banish the deeprooted heathen feeling by adding its grandly devised liturgy, besides dramatic representations of the birth of Christ. Hence sprang the "Manger-songs" and a multitude of Christmas carols, as well as Christmas dramas, which in later times degenerated into farces and fools' feasts, and the custom of reciprocal presents, and of special Christmas meats and dishes. The custom of decorating churches at Christmas with holly and evergreens is an ancient one. The Christmas tree would seem to be traceable to the Roman Saturnalia, and was not improbably first imported into Germany with the conquering legions of Drusus.

It is noteworthy that the Christmas tree with its pendent toys and mannikins is distinctly portrayed by Virgil (Geor. ii. 389), 'Oscilla ex alta suspendunt mollia pinu.' The visits of Santa Claus, bearing gifts, belong properly to December 6, the day of St. Nicolas. The French Noel is derived from Latin natalis (dies), 'birthday.'

Christmas was first celebrated on its present date in Rome about 350 A. D. In the Roman Catholic Church three masses are performed at Christmas—one at midnight, one at daybreak, and one in the morning. The day is also celebrated as one of the principal festivals of the year by the Anglo-Catholic Church. The Greek Church does the same." See New Standard Encyclopedia, vol. 6, pages 338-339.

It might be well here to mention Jer. 10:2-4, "Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain; for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not." It was the way of the heathen described here but doesn't it call the Christmas tree to your mind? While it is true that Christmas did not exist in 600 B. C. and that this could not therefore refer directly to the Christmas tree, yet it is equally true that God warned his people against this "vain" custom. And it is plain that the custom of using a tree, as the Christmas tree is used, was borrowed from the heathen by the Catholics. Since "whatsoever things were written aforetime were written for our learning" (Rom. 15:4), it might be advisable for brethren to consider Jer. 10:2-4 instead of scoffing at it.

If there is one sin that God hates more than others, that sin is idolatry. It was idolatrous worship that caused God to let the children of Israel go into captivity. When the dispute arose over circumcision (Acts 15), Paul and Barnabas took the matter to the apostles and elders at Jerusalem. After some discussion James said, "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned

to God; But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood" (Acts 15:19-20). Webster gives, "Pollute —to taint with guilt. 'Ye pollute yourselves with all your idols' (Ezek. 20:21). Polluted —Defiled, rendered unclean, tainted with guilt, impaired, profaned." They were commanded to abstain from things polluted with idols. We have learned that the Christmas tree with all the accompanying festivals and presents is of heathen origin and polluted with idols. And a child of God cannot partake of anything polluted with idols without offending God. We must be on our guard because it is the things looked upon by most people as all right, the popular sins, that are so deceitful.

Some may say, "I can take part in these polluted festivals without doing wrong." So did some of the Corinthian brethren think. They were wise and knew that there was no God but one. They had been taught that an idol was nothing, and so they thought like some of us today think; that since they knew the idol was nothing, they could eat meat that had been polluted with idols and not sin. But the instructions were to abstain from pollutions of idols (Acts 15:20), and Paul said, "Wherefore, my dearly beloved, flee from idolatry" (1 Cor. 10:14). The Lord pleads, "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18). "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?" (Col. 2:20-22).

Brethren, Christianity is a growth, and the way we grow spiritually is to quit practicing questionable things as soon as we learn them to be questionable. Hence, I will say to you who have partaken of things polluted with idols even as Peter said to the Jews who had crucified Christ, "Brethren, I wot that through ignorance ye did it" (Acts 3:17). Repent ye, therefore, and refrain from things polluted with idols.

Box 251, Ceres, Calif.

"QUIT YOU LIKE MEN"

(1 Cor. 16:13)

Ervin Waters

In Understanding

"Quit" in 1 Cor. 16:13 does not mean to "stop" or "cease." The admonition "quit you like men" means to "conduct or behave yourselves like men." In the performance of Christian duties and in enduring the hardships of life our conduct should be such as to become a man or one "of full age." Children may squabble and fuss but men should not be offended easily or wear their feelings on their sleeves. We have too many six foot babies in the church.

"In understanding be men" (1 Cor. 15:20). We do not expect children to grasp problems and

solve difficulties like men; but we expect men to possess enough acumen to weigh matters carefully and sift evidence fairly. The intellect of the full grown should be sufficiently developed to enable them to reason without bias and prejudice. I have seen people brush aside a mountain of Biblical evidence without the slightest realization of the consequence of their action, and then be staggered by a weak sophistical argument without weight or reason. The mature mind in studying Bible subjects should be able to grasp the whole in its relation to its parts and the parts in their relation to each other and the whole. Shrugging the shoulders and lifting the eyebrows will not get rid of the Scriptures and destroy truth. Children may jump to conclusions but men should study carefully and be sure they are right. "In understanding be men."

In Criticism

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (1 Pet. 2:20). Even a child should understand that when it is guilty of a wrong, it deserves criticism and punishment; but it is hard to expect a child not to be resentful when it is punished for something it did not do. But with a man it is different; he must be willing to take criticism, both the good and the adverse, in the spirit of Christ. If he is guilty and is buffeted because of his guilt, he is worthy of no praise or glory for taking patiently the thing he deserves. But if a man suffers for his well doing and takes it patiently without replying in kind, he will receive praise of the Father.

I have profited more from criticism, whether good or bad, than from praise of men. It is only human to like to hear praise, but some cannot even take it like a man. If criticism is justifiable, it helps us to correct our mistakes and remedy our weaknesses. If it is not justifiable, it makes us more cautious and careful with our lives and hammers us into strong Christians.

I try to remember this concerning criticism. I am human and make mistakes and therefore deserve criticism many times. On the other hand the critic is human and he makes mistakes also in many times criticizing unjustly. So let us try not to lash back at the critic by striking at his faults in a spirit of revenge. While men must take criticism, they should be careful in criticizing and behave like men by not buffeting others unjustly.

Frequently when urged by my own brethren to reply to false accusations made by others, I have refrained from so doing in the belief that the truth will come to light in by far the majority of instances and act as a boomerang upon the false accuser. While I have held a few public discussions, I detest having a personal fight over personal issues with anyone.

A Persecution Complex

Some men just will not face issues like men should, and when others disagree with them and

begin to fight their position, they develop a persecution complex. They try to make it appear to everyone that they are being mistreated, that they are being persecuted, and that they are martyrs. This is to becloud the issue and keep the minds of the people off the real thing. When men are opposed because of their position and they start whining to gain sympathy, we cannot but suspicion that they are weak or their position is weak. Brethren, let us be men or withdraw from the arena of conflict.

If you know with certainty my position on anything and disagree with it, I will not consider it a personal affront if you tell anyone or any congregation my position and tell them that you disagree with it. I do not think such is persecution at all. So, let us confine our differences as much as possible to real issues, not personal charges and counter charges to cover up, and quit ourselves like men with those who disagree with us.

422 Whittier Blvd.
Montebello, Calif.

APPEALS AND ACKNOWLEDGMENTS

Delta, Colorado: For building a place to worship, we received from the Siskiyou St. church, Los Angeles, Calif., \$50.00, for which we are very thankful. We hope to begin the building soon. Others wishing to help may send to Timothy Phillips, Box 81, or to the writer, 248 Columbia St., both, Delta, Colo.

—Wm. Tracy Moore

Beaumont, Texas: For building a place of worship here, we received the following contributions: Fair View Church, Floresville, Texas, by Dan Reynolds—\$15.00; White Hall church, Temple, Texas, by Bro. Spoons—\$25.00; Sand Grove church, Milano, Texas, by Bro. G. P. Davis—\$10.00; A church in Southwest Texas, by brethren in Christ—\$50.00; Waco, Texas, church, by L. N. Byford—\$25.00; Ottumwa, Iowa, church, by Earl Butts—\$50.00; LaGrange, Ga., church, by Brother Prince—\$25.00; Total—\$200.00. Many thanks to all for their liberality.

—Joe Castleman,

Gen. Del., Beaumont, Texas

We are progressing slowly with the work in Beaumont, due to opposition of our enemies and a lack of funds to complete our house. Bro. Joe Castleman is working on the building, being assisted by a young Bro. Fenn. I am not physically able to do much, being an invalid.

—S. E. Weldon, 1461 Edwin St.

Hill Top, Arkansas: In October, I made an appeal through the OPA for help to build a house for worship, and we have received \$10.00 from Bro. Ervin Waters, of Calif., and \$1.00 from Sister Clunda Henshe, Ballenger, Tex., for which we are very thankful. We do not wish to be beggars, but we are determined to raise enough to build, for it is needed here. Bro. Ervin Waters can tell you of our needs and where we stand. Any amount will be appreciated.

—L. O. Jones, Hill Top, Arkansas

Old Paths Advocate

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SUPPORTING OUR BRETHERN IN CPS

There are a number of our brethren in CPS Camps throughout the land. Our only source of income is \$5.00 per month for tooth paste, shaving supplies, etc. A number of our boys are married and some have families to try to care for. Have you ever stopped to think how the married brethren are feeding and clothing their families with \$5.00 a month???? All of you know that \$100.00 per month is not much to feed and clothe one's family, yet these brethren are struggling along and striving somehow to make ends meet.

Since I am single, I feel in a position to write the brotherhood about these facts. The contributions thru the OPA have fallen down badly. In October issue, the amount for each married man was only \$9.78, and in November issue it was hardly more. Brethren, how can these men who have trusted God for providing a way to care for their families get by on this? Most of the brethren who are "free" are now earning lots and lots of money, more than they possibly need, enough surplus to easily take care of this lack of income of those in CPS. Some have been forced to seek assistance from the National Service Board, whereas others have been unable to get any help from NSB. Due to limitation of funds, those who are receiving aid from NSB are receiving only small amounts. Some of the churches and various brethren have told these boys: "Be sure and let us know if you ever need any help, we'll be glad to help you." Does a person with a family need help if his income is only \$5.00 per month? Just how many would comply with that request unless they were completely destitute and their family cold and starving? Must they be starving before we help them, brethren? These brethren are using up all the assets they were able to acquire before the war. Should it be necessary for these brethren to start completely from "scratch,"—yea, even with considerable indebtedness, whereas other brethren still have all they had before the war—plus more? Are we our "brother's keeper?" Are we not "members one of another?" When one member sorrows should not all members sorrow? (1 Cor. 12:26). Brethren, let us help one another, not in word, but in DEED.

This has been pressing heavily on my mind

for some time, and I have decided to write this for immediate insertion in the Old Paths Advocate. I pray to God that all will now clearly see the exact condition some of our brethren are in, AND DO SOMETHING ABOUT IT.

—Homer Gay, Jr.

OUR HELPERS

Here each month we give the names of our helpers, who have sent us one or more subscriptions the past month. We are very thankful for the increased interest in extending the circulation of the Old Paths Advocate into new homes. We have a very encouraging list of subs. to report this time. We urge all to help us each month with a good list, please. Here are the names and number of subs.:

Homer L. King—18; Clovis T. Cook—9; John L. Reynolds—8; Fred Kirbo—8; Ervin Waters—5; Ray B. Nichols—5; Rolland Everett—4; Verdie Poteet—3; Amos Allen—3; J. M. Berry—3; Mrs. Geo. Wright—2; A. E. White—2; C. C. Snodgrass—2; Lynwood Smith—2; Barney Welch—2; Clyde Padgett—2; J. C. Moore—2; Joe Castleman—2; N. J. Catterton—1; Mrs. W. E. Campbell—1; Geo. Rozzell—1; J. W. Barnes—1; L. R. Shipman—1; J. A. Titlow—1; Roy Barnes—1; Truman Evitt—1; Gayland Osburn—1; Paul Nichols—1; W. H. Jones—1; C. G. Simpson—1; Loise Lasater—1; Otis Fowler—1; C. C. Kessinger—1; John Hickey—1; T. F. Thomasson—1; Mrs. W. M. Hefner—1; Total—100.

TAKES HIS STAND

This is my first word to the readers of the Old Paths Advocate, hence I give a brief word of introduction. I am another Texan, 22, and a "44" point man waiting for transportation home. I came into the Navy over three years ago, not realizing my mistake in the sight of God. Later, I saw that I had done wrong, and I am thankful the Lord spared me, even though wrong, until this time. As soon as I can prepare myself, I intend, the Lord willing, to enter the gospel field to spread the gospel of Christ.

Thanks to Brother Ervin Waters for putting me right on the cups question several months ago, at Yuba City, Calif. I enjoyed the October issue of the OPA, I believe, more than any issue I have read. Best of all, I enjoyed the article, "Studies on the War Question," by Brother Bracy N. Smith. Congratulations, Bro. Smith.

Brethren, pray for me without ceasing; that I may be found worthy to undertake such a great and important task.

—Alvin V. Fenn,
Box 246, Orange, Texas.

Comment: May the Lord bless you, Brother Fenn, and we assure you that you will find a hearty welcome with the faithful brethren wherever you go, if you prove the sincerity of your whole-hearted statement above, and I have no room to doubt a word of it. We shall be only too glad to lend a helping hand in any way that we can. Command us freely.

—Homer L. King.

MAINTENANCE OF BRETHERN IN CPS

Church, Carter, Davidson, Okla. (Oct. and Nov.)	Clyde Middick	\$ 50.00
Church, Ottumwa, Iowa, Earl Butts (Oct. and Nov.)		40.00
Church, Lees Summit, Lebanon, Mo., Herschel Massie		25.00
Church, Wichita Falls, Texas, W. D. Good-gion (Oct. and Nov.)		50.00
Church, New Salem, Miss., Hulon Smith		25.00
Church, Waco, Texas, L. N. Byford (Nov. and Dec.)		20.00
Sister Voy Wilks, DeLeon, Texas		20.00
Rolland Everett, Maud, Okla.		6.00
A. E. Cogburn, DeLeon, Texas (Oct. and Nov.)		10.00
J. W. Barnes, Greenforest, Ark.		4.00
Roy Barnes, Greenforest, Ark.		4.00
Total		\$254.00
Total in November issue was \$186.00; amount for 12 boys was \$15.00, each, or \$180.00. Hence, balance carried over from last month is		6.01
Total		\$260.01
The amount for 11 brethren, \$23.60 each is		259.60
Balance		.41

Note: We now have eleven brethren to maintain in CPS, as the church in San Antonio, have taken it upon themselves to support Bro. Ben Frentrup. However, Brother Luke Robertson, of Lodi, Calif., is to be inducted Dec. 4, which will bring the number back to 12 next month. Let us hold up their hands until all are discharged, brethren. Were it not for one thing, I would ask that each church send direct to their own boy or boys, as in the case of San Antonio to Bro. Ben. But, in that case a few would have good contributions, while some would have nothing. Hence that there may be "equality" and all share alike, we are continuing to prorate the contributions equally, so long as the brethren may desire to do so. We are glad to do whatever we can to lighten the burden of the faithful boys, who are suffering for their faith in Christ.

—Homer L. King, G. D., Ceres, Calif.

NOTICE

Brother M. J. Buffington, Floresville, Texas, attended the singing school that I taught recently in San Antonio, and studied hard with a view to preparing himself to teach, and I believe he did a good job of it. He was already a good singer, and was quick to learn—not only studying with the class, but was with me all thru the day. So, I feel that I can recommend him to teach the rudiments of music wherever such a school is wanted. There seems to be quite a shortage of music teachers among our faithful brethren, and I am glad that others are becoming interested in preparing themselves to help others to sing better. So, if you need a singing school this winter, and Bro. Buffington is in reach of you, call him.

—Homer A. Gay.

PASSED ON

Sister Lilly Sarah Hudson, was born near Jenkins, Mo., Dec. 30, 1883. She died at Bakersfield, Calif., Oct. 15, 1945. She was married to Bro. Ben Stumpff, Dec. 15, 1901. To this union seven children were born. Sister Stumpff obeyed the gospel at an early age, under the preaching of G. G. Cottrell, an early pioneer preacher of the gospel.

The final rites were held at Clio, Mo., where her body was laid to rest. Lk. 20:34-37 was read and commented on. May those who are not members of the true Church, as was she, profit by her loyalty to God. Services were conducted by the writer.

—Clovis T. Cook.

Everett: Brother Frank Everett, of Maud, Okla., was born in 1882, in St. Louis, Mo.; departed this life Nov. 6, 1945, being 63 years of age.

Bro. Everett was reared a Catholic, but in 1903, he obeyed the gospel under the preaching of Brother Lee, father of our Bro. C. H. Lee, of Lebanon, Mo. Brother Everett became one of the most sincere Christians I have ever met. He loved God and His word, and his every-day life was a demonstration of plain and practical christianity. I feel that my life has been made better by knowing him and associating with him. I am reminded of this quotation: "Blessed are the dead who die in the Lord from henceforth; yea, sayeth the Spirit, that they shall rest from their labors, and their works do follow them" (Rev. 14:13). What a blessed hope! Like the righteous Abel, "being dead, yet speaketh" (Heb. 11:4). Thank God for such men.

Bro. Everett leaves to mourn his passing, a wife and eight children, all of whom are members of the Church of Christ. Also, many other relatives, brethren, and friends.

"We've pictured a land of sunshine, a country so bright and so fair;

And oft have we yearned for Heaven, for our loved ones are there."

Words of comfort and consolation were spoken by the writer.

—Fred Kirbo

MISSOURI MISSION WORK

Brother Clarence Kessinger conducted a series of meetings at Grove Springs, October 1 to 14, with good attendance, but no visible results. Support received in meeting \$50.00.

Brother Clovis Cook conducted meeting at Galena, last half of October, with fair crowds, but no visible results.

Contributions to the mission fund: Mountain Home church, \$30.00; Lebanon, \$25.00; balance carried over, \$395.98; Total—\$450.98. Less \$74.66 to Kessinger and \$91.00 to Cook, equals \$285.32, on hands Nov. 1.

We urge the brethren in Missouri to take a look at the balance of our mission contributions. Let us build it up for next year's work, for we have much to do.

—Bill Van Stavern, Lebanon, Mo.

OUR DAD

It was a pleasant, peaceful day,

When the Father called our Dad away.

We know not why—we cannot see

How his going, can "For Better," be,

But Our Father knows and does what's best.

And that is why our Dad's at rest.

He finished his course and had fought a good fight.

So when on Life's Day, fell the shadows of night

He went quickly, quietly, peacefully on—

To rest from his labors until the morning shall dawn,

When all of creation shall face the white throne,

To be judged of the deeds which on earth have been done.

Our Daddy has left us. He has gone there to stay;

We cannot explain it, But this we can say:

"He must have been tired and needed to rest."

So God took him away to be with the Blest.

He cannot return—Nor would he want to,

He is far better off than I—or than you.

He has served his short day—on earth his time's spent—

He's completed the course on which he was sent.

He was strict, He was certain as he toiled on in fear.

He was earnest and steadfast, and as sunset drew near—

He was humble and meek, he grew more like our Lord.

As He pleaded with others, to obey His Blest Word.

He hated vain Glory—He refrained from false pride

When our Dad searched for glory—it was for the Lord's side.

If we follow his footprints to the end of the way,

If we remember his teaching—if we heed and obey,

He'll be waiting to greet us, when we stem the cold tide

For Our Dad has crossed over, to the Sweet "Other Side."

Dedicated to Charles Francis Everett, who passed away

November 6, 1945 about 4 o'clock P. M. by his daughter, Adila.

Brother Everett was loved by all who knew him, and we

mourn his passing. Our sincere sympathy is extended to his

Christian family. —Homer L. King.

ELLIOTT-PADGETT

Miss Claretta Elliott and J. B. Padgett, were married in the home of Bro. Jesse Ennes, Rte. 1, Galena, Mo., on the 1st Lord's day in November. The parents of both the bride and groom were present. Many friends were present. The couple were members of the Church. The writer officiated. —Clovis T. Cook.

SPRADLEY-GAY

Bro. John Spradley, Jr., and Sister Luvilla Gay, (daughter of our well known evangelist, Homer A. Gay) were married at the bride's home, Sunday afternoon, Oct. 14th. Several friends gathered for the occasion. Glenn Spradley, of Houston, Tex., who had accompanied his brother to Mo., was present. They departed soon after the ceremony for Houston, where they will make their home for the present. The writer officiated. —Clovis T. Cook.

GET-TOGETHER MEETING

On the first Saturday and Sunday in January (5th. and 6th.), there are to be meetings for the purpose of furthering the cause of Christ in California and to promote unity and a better understanding upon the part of all concerned. Brethren from all over the state, who are in fellowship, are invited to attend, and especially the preachers who have been chosen to work in this state in 1946. This special meeting is to be held in the Ceres church building, on Poplar Street, one half block east of highway 99.

Arrangements have been made to take care of

all who come from a distance in the homes of the brethren. There will be a basket lunch at the noon hour on Lord's day.

Elders:

W. J. Boyd

G. Tucker

John Hickey

WORLD PEACE

T. F. Thomasson

On June 26, 1945, in the city of San Francisco, in which fifty nations of the world were represented, a conference closed; it had been in session for nine weeks. The purpose of this monumental meeting was to draft a charter by which to maintain a permanent world peace.

Granting that the ambassadors of these nations were honest and their intentions good, I cannot believe that the charter will accomplish the purpose. The Prophet Jeremiah said, "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). Solomon said, "Man's goings are of the Lord; how can a man then understand his own way?" (Prov. 20:24).

The president of these United States, in presenting the charter to the U. S. Senate, said, in urging them to ratify it, "If you turn this one down, there is no other."

The president is an intellectual man and he occupies the highest seat in the nation, but I beg to differ with him. I know of a charter that insures lasting peace which he was not considering. It is that charter that was drafted by Jesus Christ and His twelve ambassadors, and ratified by the highest tribunal, the God of heaven. One of these ambassadors said, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing him witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Heb. 2:3, 4).

Of the San Francisco Charter another said, "It is our only hope." He was mistaken. The divine charter offers us a hope (Rom. 8:24), "which hope we have as an anchor of the soul" (Heb. 6:19).

Man has tried to direct his own steps all down the stream of time. For this reason we can look back through the ages and see the solemn reminders, the debris of wasted lives and wrecked nations. Solomon said, "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34). How true! The first peoples of the earth became so wicked that God repented that he had made man. Consequently he destroyed all but eight of the inhabitants. (See Gen. 6.) After this He chose a particular people to be His, the Jews. But they, too, became very sinful. They would sit down and eat and drink and rise up and play; they practiced idolatry, adultery, fornication, and other evils (1 Cor. 10:1-13). For this, God would have destroyed them, except for

His longsuffering. He plead with them to do better, and he wanted them to be restored, but finally they became so wicked and sinful that the Lord allowed them to be destroyed as a nation by the Romans in A. D. 70 under the rule of Titus.

Rome was once a very strong nation, but the people exalted their olympic games, practiced nudism, adultery, and fornication. They became weak and went down.

Our nation boasts of its strength; and it truly is strong. But what made it strong? Some of the things that contributed to its strength was the practice of decency, modesty, and good morals. The people detested adultery and fornication.

Now look at our country. There are nudist camps, adultery and fornication are practiced on every hand; women attire themselves in the shortest of shorts and walk the public streets; and men and women alike dress in scant bathing suits and wallow about at public pools. Huge stadiums have been erected in which thousands gather together to witness the many games that are played.

God warned us in World War I, but instead of heeding the warning, the nation continued to wax worse. It seems that God has given us a stronger warning in World War II. If a worse calamity befalls us, we should not be surprised.

The divine charter is the only one that insures permanent and lasting peace. Of the author of this charter, the prophet Isaiah said, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). When the angels announced His birth to the shepherds, he and the host that appeared with him said, "Glory to God in the highest, and on earth peace, good will toward men" (Lk. 2:14). This charter was ratified by the blood of Christ. And if we truly want peace, we will have to submit to its principles. Will the nation do it?

With all the bloodshed and heartaches that the world has suffered it seems that we would be willing to do most anything to avoid any more. But it seems the world is heading for even a worse calamity.

May God help us to stop and consider.

Waterford, Calif.

THE ATOMIC AGE

Every normal person earnestly desires a life of PEACE, not the short unsatisfactory existence we have here, but a never ending LIFE.

SIN (law violation) is the direct cause of all sorrow pain and death, that burdens mankind. The world has now reached the age when the weight of all this has become unbearable, therefore men of good will in all nations are earnestly seeking to formulate a plan or enact a CHARTER, that will lift this enormous load of guilt from off the backs of the people.

JESUS CHRIST has a CHARTER in force for two thousand years, the most marvelous document the world has, or ever will see, the BIBLE

GOD'S LAW FROM HEAVEN. But in these times of investigation and research the question mark is being placed upon the bible, as the atheism of communism begins to ooze and seep through colleges and schools, in world wide propaganda to destroy faith in GOD'S WORD. But the christian walks in the light of revealed prophecy; proving the BIBLE to be truly the inspired word of GOD, our every step is illuminated by the light of the world, JESUS CHRIST the SON of GOD our PROPHET, our PRIEST, our KING. Wise men of forty-nine nations gathered at San Francisco to search out ways and means for nations to dwell in harmony and concord. How can nations live in economic harmony and be divided spiritually?

In the united nations conference at San Francisco, no prayers were said, religion was entirely absent, GOD was left out, in the forty-nine nations represented at the conference, twenty-three were Roman Catholic, nine Protestant, seven Moslem, two Russian Greek Orthodox, one Buddhist, one Coptic Christian, delegates were present from nations which have officially repudiated religion, obviously that upset the plans of the pressure groups.

Peace under the terms of the S. F. Conference of international agreement will be accepted and expected, to produce universal peace in the minds of all those who do NOT know that JESUS CHRIST has a CHARTER, an instrument in writing from the SOVEREIGN POWER OF THE GOD OF HEAVEN, granting not only PEACE but SALVATION. Thus in the passing of all the worlds councils and conferences, from the NICEENE in A. D. 325, to the last meeting of the BIG THREE, only demonstrates the accuracy of plain prophecy, for both wars were but attempts to establish a FIFTH UNIVERSAL EMPIRE, whereas a fifth world empire is not indicated, prophecy reveals only FOUR in the IMAGE dream of NEBUCHADNEZZAR, and four WILD BEASTS in DANIEL'S DREAM. We need not worry, prophecy will not fail, it is pre-written history (HIS STORY). With the Dictators' dream of conquest utterly broken, and the ignominious deaths of the War Lords, we turn again to this amazing prophecy and thank GOD for its marvelous vindication, defying them to do their worst, the words of this ancient prophecy flash across the political heavens like lightning, and with thunderous appeal again proclaim, "THEY SHALL NOT CLEAVE ONE TO ANOTHER" (Dan. 2:43). The catastrophic events of these days when the crumbling and shaking of things men thought to be so strong and durable, cause many people to weaken and their faith to waver, in such a time our Heavenly Father warns us, to "hold that fast which thou hast that no man take thy crown" (Rev. 3-11), note it states no MAN take thy crown.

In the lurid uncertain light of these dark and ominous days, the fear and dread of what the future holds for the helpless inhabitants of this war weary world, the No. 1 problem is the dread of the ATOMIC BOMB.

SCIENCE finally got hold of some things; looks like they reached over in the next world for that, because of its indescribable destructive power, it resembles the blast of the ALMIGHTY, "by the Blast of GOD they perish" (Job 4-9).

All the prophets unite in declaring the present age will end in great disaster, due to the evil men are doing, this is indeed an evil age, people try to erase the awful view or scene from their minds but are unable, therefore "men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the power of heaven shall be shaken" (Luke 21-26).

Because of evil Moses declared "the anger of the LORD will be kindled against you and destroy thee suddenly." Paul also warns us not to be deceived "because of these things cometh the wrath of GOD upon the children of disobedience" (Eph. 5-6). The two preceding ages ended in disaster for the wicked, JESUS said as the days of Noah were so shall also the coming of the Son of man be (Matt. 24-37). The earth also was corrupt before GOD and the earth was filled with violence" (Gen. 6-11).

"SCIENCE states, combustion is the union of some other element with oxygen, explosion is extremely rapid combustion. The U-235 ATOM is a manifestation of a substance known as URANIUM containing a force almost too great to put in words, however it states, it is the manifestation of the one FORCE that operates through all nature, GOD'S second law.

GOD created all the CARBON, HYDROGEN, OXYGEN and NITROGEN in this old earth, and some day not to far hence HE will break up or change its chemical combination, then "according to HIS promise (we will) look for a new HEAVEN and a new EARTH, wherein dwelleth righteousness" (2 Peter 3-13).

"The ATOMIC BOMB," says one Scientist, "has caused the whole world to run a temperature as to its frightful possibilities." Should this implement of gigantic destruction fall into the hands of those anti-GOD NATIONS, well might the ANGLO SAXON Bible loving peoples shudder. Do you wonder why we, citizens of the U. S. A., hold this great power? Do we realize why we have the BIBLE, A GREATER POWER? Why we publish it, guard it, LOVE IT SO?

Dear christian friend there is an answer to all this; for there has developed a cleavage between the two worlds whose social cultural and religious principles are diametrical.

That ABYSS has long been in plain sight, many well meaning people do not want to see it fearing to suffer economically, we have been told, yea even in the pulpit, that these things do not concern us. Such teaching is stupid, shameful and would cause us to be taken unawares, cause our lamps to go out at the midnight cry. Behold the BRIDEGROOM COMETH, and that we know is not the correct time to buy OIL. What some of our far seeing and GOD fearing brethren in times past knew was coming has now arrived, in this the greatest crisis in all history, serious minded people stand amazed at the frightful spectacle;

the total collapse of all man made institutions, in the passing of an epoch and the dawn of a new era, GOD'S people every where are challenged; faced with our greatest opportunity because the theories of all organizations that have sought to save the world without the blood atonement of JESUS CHRIST have been torpedoed.

There are a thousand CHURCHES when there should be only ONE, and one true church is all there ever has been; one is all GOD allows, one is all that is recorded in the Bible, CHRIST is the HEAD OF ONE BODY.

And now by GOD'S GRACE, with our united effort, let us help the people to see, hear and obey the TRUTH, Regeneration by Immersion Only.

People in all lands whose material possessions have been swept away, will gladly receive that which can not be taken from them by these overlords and war like rulers.

Based on current events, each day the sure word of Prophecy of the 38 and 39 chapters of EZEKIEL (known as the RUSSIAN CHAPTERS) shows up plainer. When the RUSSIAN BEAR gets going, it will come as a cloud to cover the land (Palestine) "thou shall think an evil thought, and thou shall say I will go up to the land of un-walled villages; to take a spoil, and to take a prey, to turn thine hand upon the desolate places that are now inhabited and upon the people that are gathered out of the nations (JEWS) which have gotten cattle and goods, that dwell in the midst of the LAND" (Jerusalem is the center of the world's population) (Eze. 38-9-10-11-12).

If this GODLESS NATION gains possession of the ATOMIC BOMB, and at this writing much pressure is being brought to bear to obtain it, what would happen? In Eze. 38:4 GOD says "I will put hooks in thy jaws and bring thee forth and all thine ARMY." Again, in the 15th verse, "And thou shall come from thy place out of the NORTH PARTS, thou and many people with thee."

At the present and until the END; The HARLOT CITY BABYLON rules and rides upon the ROMAN BEAST in its TEN HORNED STATE.

Like a rushing mighty wind the "ATOMIC AGE," the last age of war draws ever nearer; ARMAGEDDON is yet to be fought. MARA-NATHA, and AMEN.

—J. H. McKaig.

E. H. Miller, 1003-Truitt Ave., LaGrange, Ga., Nov. 11.—The church here is doing better than it ever did. Brethren are developing their talent in the work, and more souls are being born into the kingdom. I baptized one about three weeks ago and three more on Oct. 28; my first sermon after leaving the hospital. Yesterday, we baptized three more, making ten in all just recently. I am now free to work from house to house, which certainly makes a difference. I am certainly glad that my operation was only a minor one, and that I can be out and in the work so soon. We are looking forward to a good meeting early next year, when Bro. Ervin Waters comes to this part.

From the fields

Nathan Catterton, 32 Douglas St., Hammond, Indiana, Oct. 15.—I received the OPA today, and I enjoyed the good articles by Brethren Miller and Gay. May the Lord help you, Bro. King, in our labor of love.

Rolland Everett, Rte. 1, Maud, Okla., Oct. 22.—The church at Maud continues with increasing crowds. Brethren Ray Asplin, Raymond Bray, and Ray Kessinger, each, visit us once a month.

J. M. Stevens, Box 111, Sentinel, Okla., Oct. 17.—The church here is doing fine, and all seem happy and full of zeal. The sermon books are certainly fine, and I want two more. Too, the OPA is fine.

Clyde Middick, Davidson, Okla., Oct. 17.—We are glad to have Bro. Dow Fancher move into this part, and Bro. Trulyn Sargent has returned from overseas. We had a good meeting with five confessions of faults. Bro. Barney Welch did the preaching.

W. D. Goodgion, Rte. 5, Wichita Falls, Texas, Oct. 11.—We had a good crowd this morning at the worship. Bro. H. C. Welch preached for us. We are always glad for preaching brethren to visit us. Two of the boys from the camps were here, too, and we are expecting others tonight.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Oct. 16.—We are going along fine here. We have our basement completed nicely, and the crowds are holding up fine. We are glad to note that Bro. King will be back in Mo. in 1946. We would be glad to have him come by.

C. T. Springs, Ceres, California, Nov. 8.—On October 8th., in my home, I had the privilege of solemnizing the marriage of Mr. Cecil Thomas Todd and Lora Lydia Vaughn, both of Modesto. We wish for them much happiness on their journey through life together.

W. H. Jones, Rte. 1, Alta Vista, Kansas, Oct. 28.—We are still meeting for worship at Moss Springs, near Alta Vista. We enjoy the word of God from the various writers in the OPA. Pray for us that we may ever remain faithful to the Lord and His cause. I am renewing my sub. to the OPA.

Abe Young (colored), Rte. 2, Box 184, Hallsville, Texas, Nov. 12.—I want the brethren to know just how I am fighting for unity among my people. In this county, we have nine churches, eight of which have cups and S. S., and I am

fighting from without and from within, but we are holding out. When I read 2 Cor. 7:5; Jas. 4:1; 2 Thes. 2:15; and 2 Tim. Chap. 4; I believe, I am standing on the Rock.

G. A. Canfield, (colored) Rte. 1, Box 78, Marion, La., Nov. 11.—There is prospect of a meeting in Waco, Texas, among my race, which I hope develops. Too, I hear some talk of some of the white brethren in Calif., wanting me to come there for some work. The sermon book is certainly fine.

John L. Reynolds, Ceres, California, Nov. 19.—I was with the new congregation in Armona, last Lord's day, and everything is starting off in a good way. About 7 or 8 more took their stand for the true worship Sunday night, with others almost persuaded. I am to assist Brother Homer L. King in a meeting with the home church the first few days in advertising, etc.

M. J. Buffington, Rte. 3, Floresville, Texas, Oct. 24.—Wife and I have just returned from Pennsylvania, where I preached one month, baptizing three. Brother Gay is teaching a singing school here and will hold a meeting. The interest seems to be good, and I believe much good will be accomplished. I think the sermon book is just fine. Christian love to all the faithful.

A. E. White, Mitchell, Indiana, Oct. 20.—The church at Breeze Hill is growing. We had one addition Oct. 7 and two additions the 14th. We are reaping the fruits of Bro. Buffington's labor some time ago. To God be all the praise. Bro. Elmer Walls was with us the 14th., giving us a good lesson. May you live long, Bro. King, and may God bless you and yours in publishing the OPA.

Emzy T. Yarbrough, Cherokee, Texas, Nov. 18.—I obeyed the gospel in the summer of 1901, under the preaching of Bro. Daley. At that time we did not have the Sunday school, nor cups in the Communion, and I cannot now endorse that kind of teaching, for such is not taught in the word of God. We should "speak where the Bible speaks and be silent where it is silent." I certainly do enjoy the OPA, as it contains so many good letters from the preachers, who stand for the Bible way.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Nov. 15.—I worshipped at Fresno, Oct. 21, and preached there that night. On the morning of Oct. 28, I preached at Poplar and that night I preached at Corcoran. Bro. John L. Reynolds and I held a mission meeting at Armona, Calif., Oct. 29-Nov. 12, with five restored and one baptized. Several expressed their desire and willingness to worship Scripturally and we shall try to carry on the worship there. Nov. 4, I taught the lesson and worshipped at Whitmire and in the afternoon I taught the lesson at Merced. Bro. Chester King and I are to begin a meeting at Glendora, Nov. 18.

Marvin E. Fisher, Rte. 1, Princeton, Texas, Nov. 12.—The church at Milligan, near McKinney, has enjoyed a week of wholesome preaching by Bro. Ray Nichols. His teaching was straight from the shoulder and to the point, and his efforts were appreciated. We enjoyed having him and his wife in our home. Our prayers accompany them as they go on their way.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Nov. 5.—We had another glorious meeting yesterday, with fine crowds at both morning and evening services. Four more were baptized into Christ and one confession of faults. All this makes our hearts rejoice. The Lord willing, I am to be with the church in Lawrenceburg, Tenn., the last Lord's day in this month. I pray much good may be done there.

Guy Mallory, Jr., Mancos, Colo., Oct. 27.—The spiritual conditions are about the same here. We were glad to have Bro. Clyde Middick, from Davidson, Okla., with us for about a week. He gave us some good lessons. I was with the Brethren at Wichita Falls, Texas, Oct. 20-22, while on three days furlough. I preached two sermons for them. I enjoyed my visit and I hope to return soon.

A. E. Cogburn, DeLeon, Texas, Nov. 12.—We were very glad to have Bro. Leonard Hendrickson and Travis visit us this week-end. We learned to love Bro. Leonard very much. He made a good talk at the worship Sunday. I appreciate these boys very much, and they are making a great sacrifice, enduring with much patience, for which they are to be commended. May the Lord bless them in their faithful struggle.

Clarence Kessinger, Grove Springs, Mo., Oct. 15.—I was at Competition, Mo., the month of Sept., holding a two weeks meeting and working from house to house, also preaching over Lord's days. We had good crowds, and a fine man was baptized, who is able to make a good leader. Was very glad to have Brethren Clovis Cook and Tayola Dame and families visit the meeting. I had the pleasure of meeting Bro. Chester King, while we were in Missouri.

Ray Kessinger, G. D., Ada, Okla., Nov. 14.—I preached at Dougherty, Oct. 21, and at Sulphur that night to a good crowd. I was at Davis, Oct. 28, and at Ada, Nov. 4. On Nov. 11, I was with the faithful at Maud, with 4 restored. With sorrow I attended Bro. Everett's funeral, and my sympathy goes out to the bereaved family. He will be missed by all who knew him.

Joe Castleman, G. D., Beaumont, Texas, Oct. 16.—The work here is going along fine, considering circumstances, being unable to rent a place for worship and unable to finance a building. One confessed faults last Sunday here. I held meetings at Stamford and Cedar Gap, Texas, in August. Am to return next year. We acknowledge the following contributions for building in Beaumont:

Fair View church, by Bro. Reynolds, \$15.00; White Hall, by Bro. Spoons, \$25.00. We appreciate these donations very much. I hope to give all my time to preaching in 1946.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., Nov. 13.—We closed a good meeting in October, conducted by Bro. Barney Welch, with one baptized and two restored. Bro. Buffington and wife stopped over, and he preached two nights which was appreciated. Bro. Ross, from Flemington, Pa., preached three discourses, which was certainly fine. May the Lord find us even more active in 1946.

Ben Frentrup, CPS No. 111, Mancos, Colorado, Oct. 30.—We are still worshiping God each Lord's day here, but we are looking longingly for the time we may return to our homes, where we can be of greater service to the Lord. Wife and I recently visited Calif., in company with Bro. H. C. Welch, Jr., and family. I made a short talk at Monrovia, Lord's day. On Tuesday night, we heard Bro. Chester King at Montebello. The brethren at Pomona are to be highly commended for their manifestation of brotherly love.

Gayland Osburn, 1428 E. California Ave., Glendale, 6, Calif., Nov. 13.—From Oct. 21 to Nov. 4, I had the pleasure of being with Bro. Paul Nichols, during his meeting at Waterford. I preached once in that meeting. I was with the brethren at Stockton, Oct. 28, and preached at Escalon, Nov. 4. I preached at Merced, Nov. 6. I am now attending a meeting in Greenfield, by Bro. Paul Nichols.

Howard King, Box 670, Marion, Virginia, Nov. 15.—I do not think we shall be released from CPS before next spring; possibly, not then. I was glad to receive a copy of "Old Paths Pulpit," which we read with interest. I think all the sermons are very good. We received the OPA this morning, and I have read most of it already. I wish it could be made a semi-monthly. I enjoyed the articles in this issue by Ervin, Paul, Ben Frentrup, Gayland, and others; and in the October number by Clovis, Ervin, Paul, Bracy Smith, and others.

Jesse E. James, 2122 Santa Monica, San Antonio, Texas, Nov. 11.—Brother Gay closed our meeting last Lord's day night, with visible results. One was baptized and two restored to full fellowship, also one confessed faults. The church was much strengthened. We enjoyed the singing school he taught at Floresville, and the singing has improved. Bro. Buffington attended most of the school and a part of the meeting, rendering valuable assistance in the singing.

Chaplain Frank Trayler, P. O. Box 266, Paso Robles, Calif., Oct. 17.—While I was in the Philippine Islands, it was a pleasure to baptize enough Filipinos to start a fine congregation in the barrio of San Ramon, Zamboanga City, Mindanao, P. I. There are 42 members there at present. I gave that young church the beautiful linens for the Communion table, that the church in Lebanon,

Mo., gave me, before I went overseas. I am sure the Lebanon brethren will be happy to know their gift carries on in making the service for brethren 8,000 miles away, more attractive. It is a real pleasure to ask you to change my address on the OPA to my above address.

Clarence Kessinger, Gen. Del., Ada, Okla., Nov. 14.—I closed a good meeting at Grove Springs, Mo., although no visible results, except prospects of a congregation being established, as this is near a congregation that uses cups and the S. S. In a private discussion an elder of that church offered to give up the cups, but held up for the S. S., etc. I have preached several times at Ada since returning to Okla. Last Lord's day, I attended one of the best meetings in the interest of mission work yet held in Okla. We hope Bro. King can hold us a meeting as he returns to Mo.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., Nov. 13.—The meeting at Arvin closed Oct. 17, with four baptized. Oct. 21, we began at Waterford. Bro. Gayland Osburn was with me during the meeting, rendering valuable assistance. We closed Nov. 4. The last night the crowd was so large that some could not be seated. The results were two baptized and two confessions of faults. Nov. 5 and 6, we were at Merced with the new congregation. It was good to note the progress that they have made. Nov. 7, I preached at Lodi for the first time in many months. I enjoyed the short visit. Nov. 9, we began at Greenfield, where we are at this writing. Let us spread the "glad tidings," brethren.

Clovis T. Cook, Lebanon, Mo., Oct. 15.—After I closed the meeting at Rogers, Ark., where we now have a loyal congregation, under the leadership of brother John B. Hall, I spent the next two weeks at home mailing sermon books and having some work done on my car (this time was to have been spent in Willow Springs, Mo., but conditions are not as favorable as we had hoped for), getting ready for my next effort which is at Galena, Mo., where I am at this writing. I recently heard Bro. Clarence Kessinger, preach at Competition, and Lebanon, Mo. I also heard Chester King, recently. These boys are fine preachers.

Clyde Middick, Davidson, Okla., Nov. 13.—All are well here now, but we have just experienced quite a tragedy. Brother Dow Fancher, wife, and daughter (Connie), are improving from the wreck, but Sister French was killed, which we all regret very much. Sister French was the mother of J. N. in CPS in Calif. J. N. came, but was too late for the funeral. He gave us two good lessons last Sunday. I recently spent about two weeks with the boys in camp at Mancos, Colo. I realize now what those boys have under gone, and I dearly love all those boys. Bro. Clayton Fancher and some of the boys were down on a week-end leave. Bro. J. B. Spradley gave us two good lessons from the word of God. Too, I realize more fully the need of the preachers visiting the boys in CPS. Many of them are mere babes in Christ, stranded, away

from the church, and they need spiritual food. The church here is sending a check for their support. Let us not forget them.

Tom E. Smith, Box 893, Healdton, Okla., Nov. 4.—The meeting at Oak Grove, near Elmore, Okla., which was begun by Bro. Lynwood Smith and me, the latter part of Sept., was rained out, but was resumed by me Oct. 12, and continued until Oct. 21. Three were baptized the first part of the meeting and two the last Lord's day. This was a mission effort, and it was due largely to the efforts of Sister Lena Pelfrey, whose home is Marysville, Calif. But, she was visiting relatives in that part. Finding no congregation according to the pattern, she went to Okla. City to worship with the 1836 NW 7th. St. church. This church sent Bro. Lynwood Smith to hold a mission meeting, assisted by me. This proves that a sister can do much for the cause of Christ without violating 1 Cor. 14:34, and 1 Tim. 2:11, 12. Bro. Jim Thompson, of Merced, Calif., was also visiting this community the latter part of the meeting, rendering valuable assistance. I learned to love him and his Christian family.

Ray B. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 15.—After attending the meeting at Siskiyou, my home church, I left for a trip into the Middle West. I preached over Lord's day, Oct. 7, at Portales, New Mex., with good attendance. My next was at Lubbock, Texas, where I preached the 9th. On Oct. 10 to 14th., I preached at Abilene, where we met a number of preaching brethren, which we enjoyed. I am now at San Angelo, intending to preach 3 nights. (Under date of Nov. 14, Ray reports again.—H.L.K.) Oct. 20, 21, I preached at Ramsey; Oct. 23 to 25, at Temple, Texas, in the home of Bro. Skaggs, where the faithful have a struggle. My next was at Waco, with one confession of faults. Over the week-end, Nov. 11, I preached at Monroe, La. I am to return next year for a meeting. I am now preaching at Marion, La.

Jim Thompson, Rte. 2, Box 572, Merced, Calif., Nov. 13.—The new congregation in Merced is still working for the Lord. We had a few visitors with us Lord's day afternoon, and we trust we shall have more as time goes on. We need another meeting soon. Recently, I enjoyed a good meeting in Oklahoma, conducted by Bro. Tom Smith. I certainly do love Bro. Smith, for he is a good loyal gospel preacher. We recently enjoyed having Brethren Paul Nichols and Gayland Osburn in our home. They are wonderful boys, and we need more like them. May God bless them in the good work.

T. F. Thomasson, Waterford, Calif., Box 181, Nov. 5.—Due to my poor health for the past year, having been under the doctor's care since April, I have not reported to the OPA for some time. However, I am very thankful that I have been able to attend the worship and assist in the teaching every Lord's day. I found this congregation composed almost entirely of brethren I knew and worshipped with in New Mexico, and, in fact, I baptized some of them. So, it is very pleasant to be

with them. My health has improved some, for which I am thankful. Bro. Paul Nichols closed a two weeks meeting here last Lord's day night, with two baptized and two confessions of faults. Bro. Nichols preached the truth, and I am sure much good was otherwise done. Bro. Gayland Osburn was with Bro. Paul, and he preached an excellent sermon for us. We were glad to have our old friend and brother, H. E. Robertson, now of Lodi, visit with us.

Clarence Snodgrass, Rte. 1, Tuscola, Texas, Oct.—We just closed a good meeting in Abilene, Texas, with five restored and one baptized. Bro. James R. Stewart did the preaching. I was very glad to hear him again. On Sunday night, he and I preached a "double header." The church took on new zeal. I now feel that our labor there was not in vain. All loyal brethren passing that way will find a hearty welcome. In the meeting at Sulphur, Okla., and at Dougherty, since June, we have had 4 baptisms and ten restorations or confessions of faults. Three were from the S. S. brethren and one from the Christian church. At Dougherty we had five baptisms and three restorations. In July, I held a meeting at Cottonwood, Texas, with good interest but no visible results. At Sand Grove, we baptized three, where Bro. Buffington was with us one night and Bro. Joe Castleman several nights. Bro. McNeal baptized three there before the meeting. I preached five nights at Summit, intending to return in October for a mission effort. Any help will be appreciated. Send to Bro. A. D. McNeal, Rte. 1, Milano, Texas. Bro. Joe Castleman recently held a meeting in my home congregation. Am sorry I was not at home to attend. I preached in Abilene Sept. 30, with two restorations. "Preach the word."

Clarence Snodgrass, Tuscola, Texas, Nov. 12.—In October we were privileged to have Bro. Ray Nichols and wife for a few services in Abilene and at Cedar Gap. We certainly did enjoy it, and we hope to be with them again in the future. He is a fine young preacher, and I wish him success. Since my last report, I have conducted services at Eola, Menard, Abilene (two confessions of faults), Cedar Gap, Stamford, all in Texas. The work at Stamford is progressing, but they still owe \$165.00 on their building. Should anyone wish to contribute to that cause, it will be appreciated. I ask the prayers of all the faithful. I am placing the good old OPA in every home I can.

James R. Stewart, 1805 Circle Drive, Waco, Texas, Nov. 13.—The meeting at Abilene closed with good interest. One was baptized and five confessed faults. I was very glad to have visiting brethren, Clarence Snodgrass, a Bro. Wright, T. F. Stewart, and Joe B. Stewart (my brothers in the flesh) with us in the meeting. We enjoyed our home with Bro. and Sister French. The meeting at Lebanon, Mo., closed after three sermons, due to an attack of the flu, which I regret very much. They asked me to return for another effort later. I love all the brethren there. We think the book of sermons could not be better.

Clovis T. Cook, Lebanon, Mo., Nov. 16.—The meeting in the First Christian Church at Galena, Mo., is now a matter of history. The crowds were not so good as in the previous meeting but the same spirit of friendliness prevailed. The Mt. Home brethren were of untold value in the meeting. I have a standing invitation to go back at any time for more preaching.

Fred Kirbo, Wilson, Oklahoma, Nov. 20.—Since my last report, I held meetings in Belton, Texas, Hartshorne, Okla., McAlester, Ottumwa, Iowa, and I am now in a meeting at Alta Vista, Kansas. I have had very little visible results in these meetings, yet we believe much good was done, by strengthening the brethren and sowing the good seed of the kingdom. "Let us not become weary in well doing, for in due seasons, we shall reap if we faint not."

Homer L. King, Gen. Del., Ceres, California, Nov. 20.—I closed a good meeting at El Centro the first Lord's day in November. We baptized two, restored two, and one confessed faults. It was my first preaching at El Centro, but we enjoyed the meeting, the association, hospitality, and we learned to love the brethren very much. They asked me to return soon for a singing school. My next was two nights with the faithful few at San Diego. These brethren need help from any of the faithful preachers, working in Calif. En route to Los Angeles, we spent one night with our old friend and good brother, J. H. McKaig, and we spent much time talking about the kingdom of God. We were very glad to visit our old friends, B. N. Ruebush and family, also others, in Ocean-side. After this, we visited one night in Bro. John Sharp's home, in Montebello, which we enjoyed very much. We began a singing school at Ceres, Nov. 12, having preached at Lodi, Lord's day and night before. We are having wonderful attendance and interest, as the brethren at Waterford and at Escalon are cooperating. We are to begin a series of meetings at Ceres, Nov. 23, to continue at least ten days. We hope to accomplish much. My next will be with the faithful few in Stockton, for two weeks. Continue to address me at Ceres, Gen. Del., until further notice. Let us all work together for peace and to upbuild the cause of Christ.

Homer A. Gay, Lebanon, Mo., Nov. 12.—I closed the meeting at Richland, Mo., Oct. 14th., and after a few days at home, went to San Antonio, Texas, where I began a vocal music school at the Church of Christ, 1306 Burnet St., Oct. 19th. and continuing until the 27th.; when I began a meeting, which continued until November 4. We had a good school and a good meeting. I really enjoyed working with these fine folks. I think we had two restored, one confession of faults, and one baptized. It looks to me like there is a bright future there for the cause. After visiting my daughter a few days, in Houston, I came on to White Hall, near Temple, and we began the meeting Nov. 9 with good crowds and a good interest. One, the head of a family, has been restored to date.