

Mrs. Rhuel Stump Rte 1

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

OLD PATHS ADVOCATE

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

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

Vol. XXI

LEBANON, MISSOURI, JANUARY 1, 1948

No. 1

THE PLAN OF SALVATION

It was about fifty-three days after the crucifixion of Christ that His Church was founded. The place was in the Holy City, Jerusalem. From that day hence men have asked, "What shall we do?" Is it not deplorable that myriads of people go through this life either not knowing, or only thinking they know the answer to this question? It is not only deplorable, but it is one of the saddest things, if not the saddest thing on the earth.

In the subsequent issues let us, whether Christian or otherwise, thrust from our minds all of our "think-sos," our heresies, and what have we, and take as our guide the Bible. If a man or woman can not substantiate an opinion concerning soul's salvation upon Holy Writ, that opinion is wholly defunct—devoid of all reasoning!!!

When Christ was on the Mount and preached that memorable sermon to those He loved, He told them: "Think not that I have come to destroy the law, or the prophets: I am not come to destroy but to FULFILL." (Matt. 5:17). Some few years after Christ had related this fact, the Apostle Paul wrote to the Church of Christ at Colosse and told them this with reference to Christ: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Col. 2:14). Indeed, the old law was, and still is, against the Christians; so, with Christ's death on the cross it became a thing of the past. A new dispensation had its dawning; the Christian era had its beginning, the one in which we are now existent. Hence, it would be futile indeed for us to go to the Old Testament and try to find a plan of redemption applicable to us this day. Would it not?

Firstly, let us notice cautiously the title of our subject. From the word "the" we arrive at a definite idea. In this case "the" is the definite article preceding "Plan"—meaning a definite one. By a plan, we mean a way, a scheme, a design. Let us notice that we are concerned with **one** plan and not two, three, or more. The plan that we are endeavoring to study was instigated by Christ Himself, and is, therefore not taken from man-made precepts, concepts, doctrines or creeds. One and only one plan was propagated, so with this in mind let us seek it.

For us to believe anything, whether seen or unseen, we must have heard something concerning that thing and have faith in that which we have heard. We might ask what are we to be-

lieve in so far as Christianity or salvation is concerned? Let us look retrospectively down the centuries to the time when Christ was in the coast of Caesarea Philippi, and He interrogated His disciples as to whom they thought He was, and Simon Peter said, "Thou art the Christ, the Son of the Living God." Peter believed in Christ and all for which He stood. We find in Hebrews 11:6, the following: "... for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." Is it not clear that we must believe in God to the saving of our souls? Indeed, we must! Let us now go to John 3:16, the verse that so many people being "blind have led the blind" and in so doing have heaped unto themselves a doctrine, self-made. "For in so doing have heaped unto themselves a doctrine, self-made. "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." Here some people stop with their doctrine to the exclusion of all of the other points of God's plan. Is this justifiable? God forbid! In the same chapter we find a step: namely, baptism, which we consider later, that so many good people consider as an unimportant superfluity to the salvation of their souls.

In Romans 10:14—"How then shall they call on him in whom they have not believed, and how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" Yes, hearing and believing are necessary. Why? Is it because I or any other man says so? No, it is because the Bible says so.

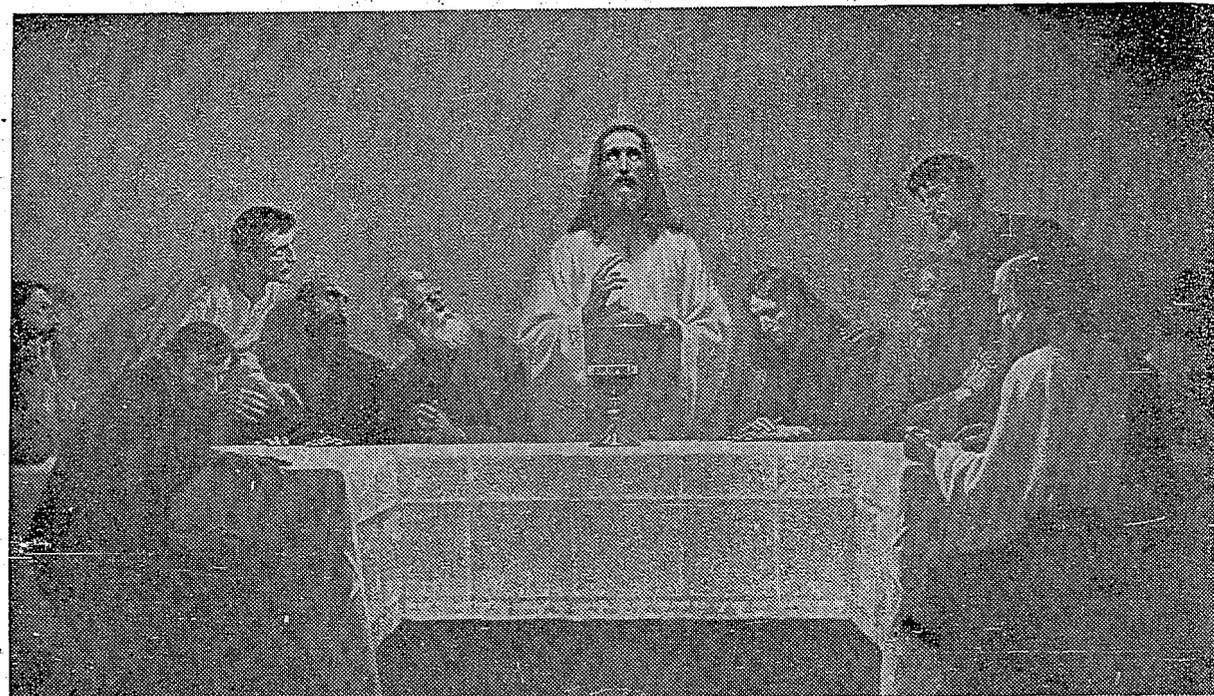
We find that "faith cometh by hearing and hearing by the word of God," and we also find that "without Faith it is impossible to please Him." Do we not have faith when we believe? Verily, we do! Then, when we have heard and believed we have obtained faith. Right? Is it now not clear that faith is necessary?

Thus far, we have found from inspired Scripture that we are taught, hence we learn; that we must believe, have faith, as the first step, to the saving of our Souls.

Let us conclude this installment with the definition of faith found in Hebrews 11:1—"Now faith is the substance of things hoped for; the evidence of things not seen."

(Continued)

—Don McCord,
640 Okmulgee, Norman, Okla.



"THE LAST SUPPER"

The above picture was painted by Gebhard Fugel, and while the characters, as with all such pictures, are to a great extent imaginary, yet what the Savior said and did in the institution of the Communion is not a matter of conjecture—you may read it plainly stated in the New Testament (Matt. 26:26-29; Mk. 14:22-25; Lk. 22:17-20; 1 Cor. 11:23-28). This painting by Fugel, to my mind, is more nearly correct according to the accounts given above in the New Testament than any I have ever seen. This painter evidently read the accounts as given in the Bible in order to get the elements of the Supper. You will note that he shows simply a loaf (one loaf) and a cup (one drinking vessel) containing the fruit of the vine, just as portrayed in the above Scriptures. It is almost universally agreed by Bible scholars, both in and out of the church, that the Savior used but one loaf and one cup in the institution of the Supper, and that all drank from the one cup on that occasion. Now, if men of the world can read and learn this truth, why cannot all my brethren see the light so plainly shining on this important question?

Just here, I would like to give a story of another painting of the same picture by a famous painter, Leonardo Devinci, as told by Brother Hall L. Calhoun in "Gospel Sermons, as follows:

"Do you know its true history? It takes years to paint a great picture. They cannot be produced in an hour, or a week, or a month, or a year, even. Devinci worked upon this picture more than twelve years, and when he began, naturally, Jesus' figure and face was the central one. All the others were grouped about Him. When he came to paint the face of Jesus he was unwilling to trust, great

as was his genius, his natural powers to produce a face strong enough and splendid enough to represent the face of Jesus, the world's Savior, and he said: 'I am going out into this great city and find a young man, about 30 years of age, with a pure enough and noble enough face to represent the face of Jesus. I shall arrange with him to let me copy his face upon this canvas.' After a long search he found him, a singer in one of the great churches of the city. As soon as he saw his face he said: 'This is the face I want.' After the services he arranged with the young man to come to his studio and let him copy his face on the canvas to represent the face of Jesus. Would not you think that an honor, to have a face pure enough and noble enough to represent the face of Jesus? Years passed, ten years and more, and now the great picture is finished, all but one face, and that's the face of Judas, the traitor. Again the artist felt unwilling to trust his native powers to produce a face dark enough and sin cursed enough to represent the face of Judas, who betrayed and sold his Master for a few pieces of silver, and again Devinci said: 'I am going out into this city and hunt for a face, where sin has done its work; where the devil has blotted out the image of God, and I am going to copy that face on this canvas to represent the face of Judas.' In the lowest dives in the city he found a man and the minute he saw him he said: 'That is the face I want.' He approached the man and said: 'I want to hire you.' The man answered, 'What will you give?' Without asking what Devinci wanted him to do—he would do anything for money. Devinci named a small sum, and the man said: 'Lead on, I will follow.' Out from that low, filthy dive they came into a more decent street, and by and by, they walked into the studio, where the great pic-

ture had stood more than a dozen years on the easel, in the same room, and when the man following Devinci walked into the room he looked around with a startled glare at the picture and said: 'Oh, I can't do that!' 'Can't What?' Devinci said. 'Oh,' he said, 'I know what you want. You want to paint my face on that picture to represent the face of Judas. Man, I cannot do that.' Devinci stepped to the door, closed it, locked it, took the key out, and put it in his pocket and said to the trembling wretch: 'You can, you shall, you must!' The man pointed with trembling hands and said: 'There's my face painted as the face of Jesus. Twelve years ago I sat here in this very room. You copied my face on that canvas to represent the face of Jesus, and now you want it to represent the face of Judas.' And, Devinci copied that face. That is why that picture is today considered one of the world's master-pieces. It shows what sin can do. This is not a made-up story. Sin can take a face pure enough and noble enough to represent the face of Jesus and so blot out from it the image of God, as to make it fit to represent Judas, the traitor."

Let every child of God take heed that we live so as to develop the sweet face of our blessed Master, Jesus, instead of Judas.

—Homer L. King

"THE SIGNS OF THE TIMES" ON THE SECOND COMING OF CHRIST

Concerning the destruction of Jerusalem in 70 A. D., Christ said: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles be fulfilled." (Luke 21:24)

On Saturday, Nov. 29, 1947, occurred one of the most important events in the history of the world, it seems. For more than 2000 years the Jews have been under the heel of other nations, and for nearly that length of time they have been separated from Palestine, the land God gave their fathers. When Titus, the Roman Emperor, destroyed Jerusalem in the year 70, he killed about 1,000,000 Jews, and sold 97,000 into slavery, and other Jews fled into nations of the world. They have been a hiss and a by-word through all these centuries, and in most nations have been persecuted. But now, it seems the United Nations have divided Palestine, and given part of it to the Jews; and if this turns out permanently, it will be a fulfillment of Christ's prophecy above.

There are many theories about the millennium and much talk of pre-millennium and post-millennium. Some take references in the Old Testament, which refer to the return from Babylonian captivity, and apply them to the return of Jews from among the nations in the latter times. But the scripture above can not be misunderstood. Read it again.

Because of disobedience, God rejected the Jewish nation, and grafted the Gentiles into the root of the olive tree. But the Gentiles have about run

their course, it seems, "weighed in the balance and found wanting." Protestantism is rapidly falling into decay. The leaders have become infidels, rejecting the atonement of Jesus Christ, and looking upon the Bible merely as Jewish history without the finger of God back of it. The result is—the greatest stagnation among professed Christians, it seems, in two thousand years. Gold, glory and a good time—are the watchwords of professed Christians today. There is considerable outward form of religion Sunday morning, but there is little of it the rest of the day or the rest of the week. Even the denominations, with all their clap-trap arrangements can do little toward converting people. The churches are filled with backsliders who do not realize it. Outsiders see the bad lives of professed Christians and say, Why should I become a church member? Jesus himself asked, "When the Son of man cometh, will he find faith on the earth?" Well, it is evident that there is not much of it.

The "times of the Gentiles" are about fulfilled it seems.

Jesus said Jerusalem would be trodden down of the Gentiles UNTIL the times of the Gentiles are fulfilled. Which means that when Jerusalem is NO LONGER trodden down of the Gentiles, and they have a country of their own, "the times of the Gentiles" is fulfilled. There is every evidence, that if that division of Palestine becomes permanent, our Savior's prophecy has been fulfilled right under our eyes—

—And that the end of time for our age is almost here.

What lies beyond that I do not know. That is God's business not ours. But the time of Christ's Second Coming may be near at hand. "Comfort one another with these words." Maybe some of us now living will witness the second coming of the Lord. Maybe not. Yet it has seemed to me for years that we are coming near the end. Peter thought so even in his day—"The end of all things is at hand." Maybe he thought, as so many did then, that the destruction of Jerusalem would soon be followed with the coming of Christ; the Romans may have been gathering their armies in Judea at that time. It will be a glorious time when we shall be forever free from dishonesty, pride, deception, lying, greed, selfishness, licentiousness, hate, and all the misery they bring. Will our lamps have oil then, or be empty? If we are living we shall be caught up—if dead, we shall be raised. But—are we ready?

Never go any place, you would not like to be found

When Jesus comes,

Never do anything you would not like to be doing

When Jesus comes,

Never say anything you would not like to be saying

When Jesus comes.

(D. A. Sommer in Spiritual Call)

Does Brother Sommer have something here?

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1922, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING _____ Route 2, Lebanon, Mo.
HOMER A. GAY _____ 218 N. Jackson St., Lebanon, Mo.

PUBLISHER

HOMER L. KING _____ Route 2, Lebanon, Mo.
MRS. HOMER L. KING, Assistant _____ Route 2, Lebanon, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR _____ \$1.00
SINGLE SUBSCRIPTION SIX MONTHS _____ .50

Printed by Laycook Printing Co., Jackson, Tenn.

DO YOU NEED THESE BOOKS?

Song Books—"Old Path Melodies" has just recently come from the press, designed for a general church book. It contains 191 splendid songs, both old and new, suitable for all services of the church, song practice, singing schools, etc. We have received nothing but praise from the many places where this book has been received and tried. The price—single copy, 40c; doz., \$4.00; 50 copies, \$16.00; 100 copies, \$30.00 postage prepaid.

"Favorite Spiritual Songs" (1944) is one of the best general purpose song books ever published, we believe, same size as the above book. 35c per copy; \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100; postage prepaid.

Note:—"Favorite Spiritual Songs No. Two" (1946) has been exhausted, and unless considerable demand comes to us for it, we may not have another edition printed.

"Old Paths Pulpit," a book of 33 sermons and essays by 33 preachers in the Church of Christ; together with a brief life history and photograph of each preacher, printed on high grade gloss paper and cloth bound; \$2.00 per copy; postage prepaid.

"The Communion," a 54 page booklet, covering the various phases of the Communion, pertaining to the unity of the loaf and the cup, by Ervin Waters. The price, 25c per copy; \$1.00 for 5 copies; \$2.00 per dozen; postage prepaid.

"Clark-King Discussion," a written discussion concerning the number of drinking vessels that may be used in the Communion in one assembly; 29 pages. Price, 10c per copy; \$1.00 per dozen; postage prepaid.

Send all orders for the above books to Old Paths Advocate, Homer L. King, Publisher, Route 2, Lebanon, Missouri.

"Tommy And His Mother," J. H. Curry; 52 pages, in neat tract form, dealing with first principles, in dialogue. Very good in mission work. Price 15c per copy; \$1.20 per dozen; \$10.00 per 100; postage prepaid. Send all orders to C. W. Van Stavern, Box 322, Lebanon, Missouri.

"Building A Christian Home" by Homer A. Gay; a neat tract, dealing with various phases of the home, child training, etc. Especially good for young home builders, and it is free for the asking,

but a request that you send the price of the postage. Send all orders for this tract to Homer A. Gay, 218 Jackson, Lebanon, Missouri.

TRACTS TO ENGLAND

Several of our readers have been scanning the papers for names and addresses to send the paper to and also to send tracts to. This is a very commendable work. Bro. W. H. Cummins, writes me from London, England, that some one has sent him one of my books on Building a Christian Home, and he says it is the best he has seen on the subject, that the work is good and the need very great. He asked me to mail him two hundred copies if I could (which I did) for him to distribute over there. I had no idea when I was writing the articles that they would be read that far away from home. The English brethren are holding more closely to us on the communion than they are to the S. S. brethren. Let us give them all the encouragement that we can. They cannot send any money out of the Kingdom, hence all they get to read must be donated to them. This is a good chance to "cast bread upon the water."

—Homer A. Gay.

ASSISTANT PUBLISHER

In 1932, as we began the publication of the paper under the title of "Old Paths Advocate," Brother H. E. Robertson, being in the same community with me at that time was asked to assist as publisher, which he did for some time so long as convenient for both of us. However for the past ten years or more it has not been so convenient, since due to our work, we have been separated much of the time, and now we live too far apart to work together as publishers, hence my wife has been filling in as assistant publisher for about ten years. Therefore, for the above reasons only, she will fill that role.

—Homer L. King.

WANTED!

Brethren, we need about 100 new subscribers for the OPA, and we want them to put us over the top of the two thousand mark. Brother Gay called attention to this in the December number, but we are not yet over the top, and we wonder if we can depend on our many loyal friends to help us reach that goal by February 20? It is an easy matter if a few will take just a little interest. How many will send us one or more new names as soon as you read this? We are depending on you.

OUR HELPERS

Below you will find the names of our helpers for the past month, who sent us one or more subscriptions from November 20 to December 20. Many, many thanks to all for the interest manifested in the circulation of this paper. We appreciate every effort to increase the number of readers, and we urge all to work for the paper regularly. Following are the names and subs. received by us:

Chester B. King — 11; Ervin Waters — 11;

Church by Earl Butts—10; Mrs. L. N. Byford—10; L. C. Dent—10; Mrs. C. G. King—5; Warren T. King—5; Clarence Kessinger—5; Bill Van Stavern—5; Gillis Prince—5; H. S. Jackson—5; Homer A. Gay—4; Clovis T. Cook—3; A. L. Hurst—3; Emmett Offill—2; Homer L. King—2; C. C. Brown—2; E. E. Wright—2; Gayland Osburn—2; Homer Smith—1; Mrs. W. E. Stroud—1; Carl Nelson—1; W. L. Wheat—1; H. E. Thompson—1; Dora Barker—1; Carl Nichols—1; Jesse Lowrance—1; H. M. Covert—1; Z. J. Fancher—1; Abe Young—1; Mrs. C. W. Deakins—1; Fred Kirbo—1; Roy Smalling—1; Mrs. I. C. Fisher—1; T. E. Stewart—1; Lynwood Smith—1; L. L. Red—1; A. W. Fenter—1; Carman Watson—1; A. H. Pinegar—1; E. H. Miller—1; Total—124.

THE CAUSE IN LANSING, ILLINOIS

Brother John Thomson, 2738—179th. St., Lansing, Illinois, writes me that due to a division in the church there over the cups and other things, he and his family are conducting the worship at home. I have never met Bro. Thomson, but he tells me that he has given up the cups in the Communion and now believes in using but one cup, and that he would like to build up a faithful church there. He would like to get in touch with any brethren who are living in reach of him or who would be interested in locating in his part. If interested write him at the above address. I hope that I may be able to visit him within a few months at least.

MORE SUBSCRIPTIONS TO ENGLAND

As a result of mentioning this matter in the December issue of the paper, and our asking for someone to send the paper to the other 10 addresses sent us by Brother Cummins, we received a hearty response by the following brethren: H. S. Jackson, of Davidson, Okla., send us \$5.00; C. W. (Bill) Van Stavern, Lebanon, Mo., \$5.00; The brethren in Ottumwa, Iowa, by Bro. Earl Butts, \$10.00; Total \$20.00. Thanks a million, brethren, and may the Lord bless in your liberality and interest in the cause.

Brethren in England, Notice: Last month we sent books and copies of the Old Paths Advocate to 50 new addresses, and we would appreciate a word from any of you as to how you like the paper and the books, please. We hope to become better acquainted with you and your work in this way. We believe our interests are mutual. We appreciate your efforts in calling your brethren back to the "old paths." This is our plea in the USA through the columns of the OPA and from the pulpit.

—Homer L. King.

WITHDRAWS COMMENDATION

The Oak Grove Church of Christ, Route 5, Liberty, Kentucky, on this 28th day of September, 1947, took the following action:

Concerning the division over the cups question in the Napoleon, Ala., church (Randolph County), we, the undersigned elders and members of the home church of Brother Charles B. Thomas (preacher), for the benefit of the brotherhood at

large, do not commend the actions of Brother Thomas as one who "endeavors to keep the unity of the spirit in the bonds of peace."

While it is generally agreed here that the "cup of the Lord" has reference to the fruit of the vine used in the Communion service, yet some of our brethren think only one literal cup can be used, which, in itself, is perfectly safe and Scriptural.

As we understand it, the Napoleon church has used one literal cup in the Communion for 25 years; yet Brethren Charles B. Thomas and W. L. Shelnett have, over the consciences of several of the brethren there, put into the Communion service two cups, thus destroying the unity for which Christ prayed that His people might have.

While we do not think Brother Thomas is the only one to blame for destroying this unity, we of the Oak Grove church, Liberty, Ky., because of this and other things, are withdrawing our commendation of Bro. Thomas.

Signed:

Elders: Dewey Pennington, Herbert Russell.

Members: Luther Russell, James Huffakee, M. F. Thomas, Oscar Martin, Hyde Martin, Walter Griffin, Gilbert Russell, Otis O. Thomas, John Russell, Zora Ware, Virgil Crew, Crawford Blevins, Gary Russell, Ralph A. Thomas, Huel Pennington, Charles J. Huffakee, Walter Copley, Roscoe Copley, S. Russell.

(The above includes the names of all male members present that Lord's day and only two were absent, visiting other congregations.)

—Herbert Russell.

TIMELY SUGGESTIONS

In almost every state in the Union, and especially it is so in Missouri, Oklahoma and Arkansas, there are many congregations, who are almost, and some altogether scriptural in their worship, but who have been under the domination of the cups or S. S. preachers for years, and know but very little if anything about the loyal preachers or other loyal congregations. Every now and then we find another congregation that is glad to get in touch with us, and hear of others who are almost with us.

Suggestion: To some congregation or congregations who have money laying up in the treasury, wondering what to do with it, I say, why not select some man who is capable and trust-worthy and support him while he puts in a year at hunting up these isolated congregations and getting them lined up with the truth, and acquainted with the faithful preachers and churches? Right here I believe, is one of the greatest opportunities confronting us today. I really believe that two men who could go and stay as long as they thought best, and could put in a year of this hunting and straightening up, will accomplish many times more than they would out trying to build up where there are no members, or where we tried and tried again and have failed to accomplish any thing.

Why not try this?

—Homer A. Gay.

(P. S. I am not wanting a job. My time is already pretty well promised.—H. A. G.)

CONTRIBUTIONS RECEIVED FOR SISTER HOLT

As a result of an appeal sent out for funds to build a house for Sister Holt, of Tuscola, Texas, she received the following. Sincere thanks and appreciation is extended to all the donors; churches as follows:

Alta Vista, Kansas,—\$50.00; Beaumont, Texas,—5.00; Dublin, Texas,—25.00; Stockton, Calif.,—15.00; Carter, Oklahoma,—25.00; Ceres, Calif., 40.00; Huntington, W. Va.,—25.00; Woodson, Texas,—10.00; Sand Grove, Texas,—12.00; Wichita Falls (N. 6th St.), Texas,—25.00; Eola, Texas,—100.00; Cedar Gap, Texas,—20.00.

Individual contributions: Mrs. I. D. Russell—\$5.00; H. C. Thomas—5.00; Lester Hathaway—1.00; Paul Nichols—10.00; Mrs. Mae Sammons—5.00; C. C. Snodgrass—5.00; Mrs. W. W. Wilks and son—5.00; Mr. and Mrs. Voy Wilks—10.00; Dennis Fenter—10.00; Gladine McBride—5.00; W. R. Taylor—5.00; W. C. McIntyre—5.00; J. D. Latham—5.00; Kenneth Vaughn—1.00; Mrs. Sam Russell—1.00; K. G. Wilks—1.00 and other considerations; Mrs. L. C. Ross—2.00; M. Vane Wilks—30.00; Total \$463.00.

Special mention is made of the attention given to this cause by Bro. C. C. Snodgrass, with thanks. Also, Brother Williams, of Eola, Texas, and the brethren of that church, who plan to see that the house is erected, deserves special mention and thanks. Others may be helping in ways not known personally, and if so, to them be thanks.

—K. G. Wilks

Note: Sister Holt, the widow of Brother Ollie Holt, deceased, is the daughter of a Baptist preacher. She has experienced a hard fight for the faith. I am enclosing the above report of contributions by Bro. Wilks.

The building being erected is 14x28 feet, and she needs about \$225.00 to complete the building. Brethren, let us see that our deserving widows receive the aid they need. Send all contributions to Mrs. Naomi Holt, Gen. Del., Tuscola, Texas.

—Clarence Snodgrass,
Tuscola, Texas.

TIMELY SUGGESTIONS

The Eldership. For several years I have studied and have tried to teach some on this question. But I hear so little teaching on the subject and see so few who are really scriptural elders, and still fewer who are trying to qualify for elders until it seems to me that something should be done about it. So, my suggestion in this is that those who are capable of writing take up the various phases of the subject and give us some sound scriptural teaching on it.

I believe the need for elders is as great as it ever was. Surely there are many "unruly and vain talkers," whose mouths must be stopped (Titus 1:10-11). And many flocks are wandering as "sheep without a shepherd."

There are, perhaps, two reasons why we do not have elders: (1) Every boy and man who shows any ability and interest in the work of the church

is pushed out and made into a preacher. He is (now days) given some support financially for the little work he tries to do which enables him to spend some time in studying, get him a few clothes, and help to pay his way along. Which is right.

(2) If one aspires to the office of a bishop, some are ready to say that he wants to "boss." And above all things, the most of the members would oppose paying him anything for his time spent in studying, or the work he does in trying to develop into an elder.

Am I wrong when I suggest that the congregation choose men who are growing toward the qualifications of elders and encourage them in the work, and give them some support while they do the extra work that is required of them in their preparation for the position? Am I wrong when I suggest that when these men reach the scriptural qualifications they should be ordained-appointed-elders to rule over the church, take the oversight, and feed the church; and that it is the duty of that church to pay these men for their time—as they do the preachers who preach for them? "Let the elders that rule well be counted worthy of double honor, especially they who labour in word and doctrine. For the scripture saith Thou shalt not muzzle the mouth of the ox that treadeth out the corn. And the labourer is worthy of his reward" (1 Tim. 5:17-18).

Let us have some good articles on the qualifications of elders; how they are to be able to grow into these, and should the congregation help them financially while they are preparing. How are they to be designated? The duties of the elders to the congregation, and the duty of the congregation to the elders. Preachers were left in charge of congregations in Apostolic times, to "set in order the things that were wanting and to ordain elders" (Titus 1). Would it be more scriptural today for the preachers to go to a congregation and "set it in order" and ordain elders, or, go there for a week or two and see how many he can baptize, and go on off and leave them with incompetent leaders?

Let us have a number of good articles from different writers on these subjects.

—Homer A. Gay

CHURCH DIRECTORY

While quite a number have sent me information about the time and place of their services, but many have not written me, giving this information. I would like to be able to list every faithful church in the brotherhood, whether meeting in a private home or a public building. Many people desire to have this information as they travel over the country, that they might stop over for worship on Lord's days. I would be glad if preachers would send me a list of church leaders and their addresses that I might contact them. Let us make a complete directory, but I cannot do it without the cooperation of the brotherhood.

—Ray Asplin, City Water Dept.,
City Hall, Okla. City, Okla.

from the fields

Albert L. Scott, 716 E. Putnam, Portersville, Calif., December 1.—We are getting along fine at Poplar, and we hope to have a meeting in March. We invite all who come this way. Send us 100 copies of the new song book, "Old Path Melodies."

Tom E. Smith, Healdton, Okla., October 24.—Recently, I visited in Fort Worth, Texas, and we attended worship at the Vaughn St. Church, there, and Glyn Elmore and I were asked to take the lesson and give talks, which we did. There was a large crowd, fine singing, and the mutual edification fine.

Ira Baker, Cameron, Texas, Dec. 15.—We meet for worship at Marlow at 2:00 p. m. on Lord's days, and we have services Sunday nights at 7:00. Anyone passing this way is welcome to worship with us. We are to begin a series of meetings, December 20, with Bro. Buffington doing the preaching.

L. L. Red, Summit, Miss., December 15.—I am sending my renewal to the Old Paths Advocate, and I am thankful to say that the paper has been the best this year that it has ever been since I have been a subscriber. I pray that you may keep the good work going and a prosperous year in 1948.

C. C. Brown, Route 1, Naches, Wash., Dec. 5.—I am doing all I can to try to contact faithful brethren in this part and even unsaved people who are willing to be taught, in an effort to build up a faithful church here. I hope we can get loyal brethren to move here, also a preacher to hold a meeting.

C. M. Pittman, Rte. 1, Union Grove, Ala., Nov. 23.—A good Bro. sent us two copies of your good little paper, and we certainly do thank the one who sent the paper. We have enjoyed it so much. My family, two married daughters and a married son worship in our home, due to church conditions here. Pray for us.

E. T. Cobb, Box 129, Mullin, Texas, Nov. 21.—The Spring Creek church, about 13 miles northwest of San Saba, Texas, is strictly loyal, for which we are thankful. We like the Old Paths Advocate very much. It is the only paper we know that stays with the Bible on all issues. We go to Florida soon.

A. H. Pinegar, 2773 Sky Line Drive, Memphis 8, Tenn., Dec. 18.—The church here continues to grow in numbers as well as in "grace and knowledge." Last Lord's day we had a capacity crowd. We have five young men studying to become preachers; three of whom are promising young

men. We plan to build a house for worship early next year. Here is my renewal. The OPA has carried many interesting and edifying articles, worthy of the attention of all.

Ferd Roberson (colored), R. D. 7, Butler, Pa., Dec. 12.—We have moved from Lawrenceburg, Tenn., to the above address, and we would like to locate some loyal Christians in this part. (Note: Bro. Roberson and family are very worthy, and strictly loyal Christians. I know them, personally.—H. L. K.)

T. E. Wright, R. F. D., Imperial, California, December 16.—Brother Homer L. King is to begin a series of meetings for us, in El Centro, January 25, and continue for two weeks if the interest will justify it. We are looking forward to this meeting, and we invite all faithful brethren in reach to cooperate.

Roy Smalling, 1133 S. Broadway, Stockton, Calif., Dec. 11.—The church in Stockton is doing fine, and we have a full house every Lord's day. We hope to have Brother Ervin Waters in a meeting the last two weeks in March. Bro. Waters held a good meeting at Lodi, baptizing eleven and some restored. We are glad to hear that Brother King is coming back to California, and we hope he will visit us, when he comes, and we hope it will be for a long stay.

C. H. Lee, Rte. 1, Box 186-D, care, Tim Dougherty, Sebastopol, Calif., Nov. 24.—We are now at Graton, Calif., helping them build a church house. The brethren here are poor in this world's goods but rich in faith. We have the frame up, reading for siding, have the roofing paid for, but we will need windows, door, ceiling, and seats. If anyone can help them it will be much appreciated. Send all contributions to Jesse Miller, Gen. Del., Graton, Calif.

Ervin Waters, Rt. 1, Box 412, Waterford, Calif., Dec. 13.—I closed a meeting at Lodi, Nov. 26, with eleven baptized and three restored. Nov. 30, I preached twice at Waterford. Nov. 27, and Dec. 2, 3, and 5, I assisted in the midweek meetings at Ceres, Lodi, and Waterford. Dec. 7, I began a meeting at Merced which is in progress at this writing. On the afternoon of Dec. 7, I made a short talk along with several others at Stockton.

James Winchester, 205 Tokay St., Lodi, Calif., Nov. 28.—Brother Ervin Waters has just closed a fine meeting here, after 18 nights. Eleven were baptized and three confessed faults, and the church was greatly edified. We go forth with new zeal. Bro. Waters is a great preacher and a very capable teacher, and we hope to have him with us again soon. Brethren, let us take new courage and press on to the mark and prize in Christ. Pray for us.

Emmett Offill, Rte. 3, Haskell, Texas, Dec. 11.—Brother E. H. Miller has just closed a meeting at Stamford, Texas. Despite the bad weather

which prevailed throughout the meeting, the word was not preached in vain. Two were baptized, one restored, and one came from the S. S. brethren, hence much good done. Bro. Miller is to return in 1948. Bro. Clarence Snodgrass was with us Dec. 7. All are invited to stop with us at N. Ferguson and Bunkley Sts.

H. S. Jackson, Route 1, Box 165, Davidson, Oklahoma, December 10.—We are getting along very well trying to serve the Lord according to the Scriptural plan in the Carter congregation. Two have confessed their faults and returned to the fold since our meeting in October, for which we are very thankful. Here is five dollars to send the OPA to five addresses in England. Yes, I believe we should be recognized as a "Peace church" by our government (Rom. 14:17; Heb. 13:20; I Cor. 7:15; 2 Cor. 13:11).

Clovis T. Cook, Rte. 2, Lebanon, Missouri, December 20.—Recently, I conducted a singing school at Lebanon, which I think was profitable. My next was a school at Wheelerville, Mo., near the Mt. Home congregation, where we had a good school with good attendance. I am scheduled to teach a school at Oklahoma City in the near future; then to Ada, Okla., for a school, before returning to California to resume work in that state. We should, the Lord willing, arrive in California by the middle of February.

Joe Castleman, 1059 Vermont St., Beaumont, Texas, Dec. 15.—The work here is coming along fine. Bro. W. D. McNiel, of Milano, has moved here, and others here are considering taking their stand for the Bible way. Skilled and unskilled labor is in demand here in almost any trade. I shall be glad to assist anyone in getting employment here. Write me as above. I am to begin a series of meetings at Sand Grove (Milam County), Texas, Dec. 24, the Lord willing. Best wishes to you, Bro. King, and all the faithful everywhere.

Ralph Kitson, Mozier, Illinois, December 16.—We hear that the church at Mozier Hollow is doing very well and they now have about 27 meeting for worship in the afternoon. We appreciate the work that Brethren King and Gay did in this country, and we only wished one of them lived here. Too, we think their wives are worth much to the cause and they are loved by all who met them. We are sure Sister King has much to do in helping to publish the paper. We liked the preaching of Bro. Wade, too, when he was with us. We are glad to have loyal preachers visit us.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Dec. 12.—The church here is doing pretty well, we think, in both numbers and in their liberality. Our collections run as high as \$71.05 for one Lord's day. Our collections for November amounted to \$235.70, the best we ever had. For this we are very thankful. We would like to get new seats in the near future. We are ordering 125 of the new song book, "Old Path Melodies." Yes, Sister King, I think you are just as fine as

they come and such a good preacher's wife. May you enjoy the work that is put upon you, and may the Lord bless you.

Clarence Kessinger, Route 3, Ada, Okla., Dec. 16.—Since my last report, I held a meeting at Wichita Falls, Texas, without visible results, but I enjoyed being with them, meeting all the good brethren at that place. I preached at Sentinel, Okla., one Lord's day night. I conducted funeral services in the afternoon for Bro. Fred Foster, grandfather of Bille Jack Ivey. My next meeting is to be at Ardmore, Okla., beginning Dec. 20. Pray for me and mine.

Leslie N. Byford, 410 Clay St., Waco, Texas, Dec. 12.—Brother King, we want to commend you on the way you have built up the Old Paths Advocate. You have used the same example and method as you have in building up the cause in general—always ready to present the truth, but never letting personal ideas, differences, nor grudges, have a place in the paper. The things that are up-building are the needful things after all. Things which tear down get around too fast without any publicity. We hope and pray that you will have many more years to carry on the good work.

Tim Dougherty, Rte. 1, Bx. 186-D, Sebastopol, Calif., Dec. 15.—We have just completed a church building at Graton, but we do not have the seats yet. We are very happy to have this building. Bro. C. H. Lee is staying here at the present to help build up the cause and to help with the house, as he did most of the work on the building. Bro. Bowmer, of Stockton, and others helped us some. We need more brethren like them, who are looking for a reward from above. We appreciated their help very much. Graton is located about 10 miles west of Santa Rosa, 55 miles north of Frisco. We believe it has the best climate in California. We extend a welcome to all to locate here or to visit us. Pray for us.

Gillis Prince, Wedowee, Ala., Dec. 18.—The church here is doing better since my last report. Bro. Carlos Smith, of Wesson, Miss., preached for us a week. Two were baptized, and another confessed faults last Lord's day. We are still meeting in a school building. We have just received 50 copies of the new song book, "Old Path Melodies," and we think this is the best book yet. Any congregation in need of song books will make no mistake in ordering this book. Many thanks to the brethren for such a good book. I am receiving many calls for meetings, which I appreciate, and I don't want any of the brethren to think hard of me for remaining at home for awhile, since I am needed here so much in helping the church. I notice that Bro. Shellnut in a recent issue of the Church Messenger is wanting someone to "chew the rag" with him. Let us beware of men whose end is destruction (Phil. 3:19). Paul warns that we "Mark them who cause divisions and offenses contrary to the doctrine, which ye (we) have learned and avoid them" (Rom. 16:17, 18). I enclose subs. for the paper.

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., Dec. 12.—Nov. 15, 16, I preached at Advance, Ark., and on the night of the 16th, I began a mission meeting at the Shady Grove School House, near Mountain Home, Ark. The meeting continued for two weeks, and the Lord blessed the effort there with six baptisms and three confessions of faults. There is now an established congregation at that place. They worship there in the school house at 2:00 p. m., every Lord's Day, except the fourth Lord's Day in every month, and on that Lord's Day, they worship in Bro. Marvin Chapman's home. Dec. 7, I preached at Winnsboro, La., in the morning, near Columbia, in the afternoon, and at the Conway church, near Farmerville, that night. The Conway church has their new building up now and are worshipping in it, but the expenses incurred on the building are quite a burden for them. This congregation is loyal and worthy of any help that might be given them. Please send any contributions to Gorden Traylor, Truxno, La.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Dec. 16.—In the last part of November I preached at the following places: Orange Cove, Sanger, and Fresno, and was with my home congregation for one singing service, Dec. 7, I preached at Sanger, Calif. This was the monthly all-day service for the congregations in this section. There were brethren with us in the singing service and basket lunch from Armona, Orange Cove, and Fresno. We had fine services with much love and Christian fellowship manifested. I enjoyed attending some in Bro. Ervin Waters' meeting at Merced and also in Bro. Chester King's meeting at Farmerville. Upon request I preached one night during Bro. King's meeting. Dec. 12 and 14, I preached at the Fresno congregation in three services. We had large crowds. I was asked to be present at a business meeting of that congregation in which the brethren wanted to straighten out certain difficulties which have arisen in the past eighteen months. An agreement was reached which we believe was satisfactory and I believe that the proper Christ-like spirit was shown by most of the members.

M. Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., Dec. 15.—Since my last report I conducted a week of meetings at McAlester, Okla. Due to the untiring efforts of Bro. Lee Williams the interest was good. One was baptized, and I was invited to return next year. I was very glad to have our beloved Clarence Kessinger to visit and help in the meeting, and I was glad to be able to visit in his home at Ada, and while in Ada, I had the pleasure of visiting Bro. Robertson, who was in a meeting there. Others from Okla. City and from Hartshorne, visited in my meeting in McAlester. I attended a business meeting in Ada after the above meeting and returned to Healdton with Bro. Tom Smith, preaching at Sulphur en route. I recently preached at Healdton and at Graham, where C. A. Smith and I delivered lessons. After this I conducted a meeting in San Angelo, Lakeview church. Although hindered by bad weather,

yet I enjoyed this meeting very much, and brethren are fine. Sonny Gay and wife, also Glenn Van Stavern and wife, from Odessa, Texas, visited us there. My next was with my home church, New Salem, Miss., where I conducted a few nights of services. The crowds, in spite of bad weather, were encouraging. It is always encouraging to visit my home church. I am to be at home for the rest of the year, then back to Okla. for the annual fellowship meeting at Ada. A happy New Year to all my preaching brethren and all the faithful everywhere.

Homer L. King, Route 2, Lebanon, Missouri, December 21.—Due to a severe cold in head and throat, I have been unable to fill my appointments for the past month, hence have been unable to go to Pa. as planned. I hope, however, to go yet within a few days, as I am much improved now, for which I am very thankful. I was able to take part in the lesson last Lord's day and preached Sunday night to a good crowd at the home church. The Lord willing, I plan to begin a series of meetings in El Centro, Calif., January 25, continuing for one or two weeks, depending on the interest. After that I plan to visit some brethren and congregations farther north in Calif., where I have been invited, including Stockton, Waterford, and Orange Cove. I shall try to give at least one day to all who desire my services, if informed in time to arrange the schedule. I have been asked to moderate for Bro. Waters in a debate at Long Beach, which I hope to do. I am anxious to see again all the good brethren in "Sunny California." 1947 has been a busy year for me, and 1948 holds no respite in view for me it seems. May God bless all my preaching brethren in the coming year in their labor of love. We call upon all to work for unity and to build-up the cause of Christ. Great are our opportunities for good if we pull together in love and righteousness. May the Lord give us wisdom, I humbly pray.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Dec. 15.—I recently preached three or four times at what is now my home congregation, in Lebanon, to nice crowds. I closed a singing school at the Taylor and Waller St. Church of Christ in Austin, Texas, Saturday night, Dec. 13th., and began a meeting there yesterday morning, the 14th., which is to continue through Dec. 21st., after which I go to Houston for a brief visit with Luvilla, our daughter, and her husband. Then to Lebanon for a singing school, and back to White Hall, Texas, for a singing school the last half of January. This is my first time to preach in Austin, and I find a nice congregation here. It seems that in the past they have had a hard struggle, but now under the able leadership of Bros. Cleddy Ethredge and A. R. Osteen, I predict for them a steady growth and development. This is rounding out another year for me in the preaching of the gospel, my thirty-sixth year as a preacher, and this has been one of the busiest years of my life. My wife has been with me for the most of the work, which has been a great help. I have also had the pleasure of working with Bro. Homer L. King in three meetings,

which I have enjoyed very much. He is a true yoke fellow, indeed. I also had the pleasure of working with Bro. Arthur Wade for one month. I believe that generally two preachers can accomplish much more in meetings than one can. May we all strive harder in 1948 for peace, unity and for the salvation of lost souls, is my humble prayer.

E. H. Miller, 1003 Truitt Ave., La Grange, Ga., Dec. 17.—I have been home a few days since my extended trip into the West for about three months. The church here is doing fine. Brother Parker, who has developed into a good preacher, baptized one here about two weeks ago. Anyone desiring the services of Bro. Parker will be calling a good preacher. The weather was very bad for my meeting at Stamford, Texas, and the attendance was not very good, yet two were baptized and two restored and one came from the cups and classes. I was asked to return next June. My tract on the Sunday School and the cups as it appeared in the OPA, with a few additional notes, is now in the hands of the printers. I hope I may be able to sell them for 10c each, but it is not certain yet. I hope to get them in January, and I would appreciate orders as soon as possible to help pay for them. As soon as they are ready for delivery, I shall make it known. May God bless all the faithful in the Lord's work is my prayer.

DUCKS IN THE POND, OR THE WACO PREACHERS' MEETING

L. H. Knight

This meeting was held in Waco, Texas, October 21, 22, 23, 1947. It was a meeting to which many preachers and church leaders were invited. The subjects to be discussed included the Christian's Relationship to Carnal Warfare, and the question of Fellowshiping the Sunday School churches. The women of the Bell's Hill congregation served lunch, and none could have done better.

The preachers present were: Brother Alneer McFadden, Sr., and son of Abilene, Brother Steve Melton of Austin, Brother Tommie Williams of Abilene, Brother Bill Gipson of Austni, Brother Woodrow Allen of Denison, Texas, who was conducting meeting there, Brother T. E. Morris and Brother J. I. Grantham of Waco, Brother J. L. Musgrave of Abilene, another preacher whose name I do not recall, and myself.

We had two sessions the day I was there. Both meetings were for the purpose of discussing the question of fellowshiping the Sunday School brethren. All claimed to be opposed to the Sunday School, but Brother J. L. Musgrave and Brother Tommie Williams talked most favorably for fellowshiping the Sunday School brethren. Their efforts consisted in praising the good works of the Sunday School churches, and pointing to their missionary work abroad and their radio work at home, and to their growth. The brethren who replied pointed out that the same praise could be given to the Christian Church brethren (Instrumental Music churches) and that if we could fellowship the Sunday School brethren because of their zeal and works, we could certainly fellowship the Christian

church also. Brother Musgrave insisted that we had only one passage of scripture with which to condemn the classes and that one of our debaters admitted in discussion at Abilene that it (I. Cor. 14:31) applied to the prophets only. He also wanted to know how we could condemn the division of the assembly into classes if the members and others assembled in their respective class room for the teaching. To these the reply was made that the Sunday School churches in many places still meet in one assembly for singing and prayer before division into classes, and that this case is not the universal practice, and when they do meet in their respective class rooms, by what authority can they do these things, and why evade the commandments of the Lord.

In the afternoon session, the question was asked as to just why we could not fellowship the Sunday School churches and the following answers were given: (1) They have organized themselves around the class system with its women teachers and have disfellowshipped all who will not go with them in it, fulfilling the prophecy of Paul, "Of your own selves shall men arise speaking perverse things to draw away disciples after them" (Acts 20:30). (2) "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them" (Rom. 16:17). It was pointed out that we cannot both avoid them and fellowship them. If we marked them, we certainly could not affiliate with them. (3) "If there come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker with him of his evil deeds" (2 Jno. 9:10-11). If we remained true to this teaching, we could not fellowship Sunday School churches.

One of the speakers compared the situation among us as regards fellowshiping the Sunday School churches to the following: A certain man who was very thirsty went to a nearby stream for a drink but finding the water muddy followed upstream to find that there were ducks in the pool muddying the water. The speaker said, "If we can get the ducks out of the pond, the water will clear up." I told the brethren that the chief ducks who were muddying the water were not present in the meeting. (Incidentally, some of them posing as Sunday School geese are nevertheless still trying to be ducks in the pond.) We tried to get all present to stay with the word of the Lord as against what looked good and what appeared as progress, and that wherein our churches lacked zeal or works, let us try to make improvement.

The meeting was a blessing to the Waco brethren as I have letter from them to that effect. It also opened the eyes of some of the preachers as to the real situation among us. They know where certain preachers stand now. Some were expected at the meeting who did not get to attend. Among them was Brother G. B. Shelburne, Jr. We may find those other ducks yet.

One of the Dallas brethren who accompanied me said of Brother J. I. Grantham, "I believe that he is as sound as a hound's tooth." I heartily agreed with him. God knows we need more men that are sound. The greatest need of the hour is

men of faith, who will stand firmly "for the faith once delivered to the saints." Brethren, as we face the New Year, we plead with all the disciples to "continue in the faith."
Booneville, Arkansas.

—(Church Messenger, December 15, 1947)

Comment

It is evident from the above report of the meeting in Waco, Texas, that others in the group of brethren who oppose the classes and women teachers, yet endorse a plurality of cups in the Communion, are about to "fly the coop" into the ranks of the S. S. brethren, along with D. J. Whitten, Murphy Phillips, Lilly, L. W. Hayhurst, Rex Kimbrough, and others, who have already taken their flight into the S. S. camp. And from the flight they took they must have been "wild ducks," Brother Knight.

However, I am not surprised that these brethren are going on over to the S. S. brethren, knowing the kind of arguments they make in debates with us, when they are trying to defend their own innovation of a plurality of drinking cups (two, four, and individual). They lay down the bars for all innovations, when they try to bring in the cups on such faulty arguments as, "silence of the word," "convenience," "saves time," "sanitation," "upper room," "song books," "plate," "expedients," "large assemblies," etc., and etc. (See "Clark-King Discussion"). In an oral debate with Brother Whitten on the cups, in Deming, New Mexico, over a decade ago, I reminded him that he was over on the S. S. side in his arguments, and that he should either give up his cups or go on home with the S. S. brethren, which thing he finally did. And, by the way, Brother L. W. Hayhurst was right there under the sound of that warning, as moderator for Brother Whitten, and, Lo and Behold! if Brother Hayhurst hasn't gone on home (or are they home yet?) with the S. S. brethren!

Now, may I offer a suggestion as to the trouble with the above brethren and the remedy? Really, I think the trouble is, you brethren in fighting the S. S. (a human innovation), yet at the same time trying to defend a plurality of cups in the Communion (another human innovation), have made the above digressive arguments so long, that the inconsistency and these faulty arguments have turned out to be eggs—"duck eggs," and they have hatched out "in the pond," hence "ducks in the pond."

It is another demonstration of the truth of "Everything shall bring forth after its kind," and "Whatsoever a man soweth that shall he also reap." You have been sowing the wrong kind of seed. The remedy is, quit setting "duck eggs" in the pond, and you will not have so many "ducks in the pond." Brethren, will you not give up your cups and come back to the "old paths," that we all may work and worship together again? We love you, and we love your souls. May the Lord help us all to "endeavor to keep the unity of the spirit in the bonds of peace," I do sincerely pray.

—Homer L. King.

'FIFTY YEARS' WORK AND THE LESSONS IT SUGGESTS

THIS was the title of a paper read by Bro. David King at Jubilee Annual Conference of Churches of Christ, held at Edinburgh in 1892.

After reviewing the history of Churches of Christ, Bro. King stated 'great principles . . . tested and adopted by our pioneers . . . adhered to till now.' Among these he named:

'1. Nothing ought to be received into the service or worship of the Church, or made a term of communion among Christians, that is not as old as the New Testament.

'2. The observance of all divine ordinances, after the example of the primitive Church, without any additions whatever of human opinions or inventions of men. That we return to the same ground on which the Churches stood at the beginning.

'3. That where the Bible speaks, we speak; where the Bible is silent, we are silent.

'4. Nothing to be received, as a matter of faith and duty, for which there is not produced a "Thus saith the Lord," either in express terms, or by approved Scripture precedent.

The abjuration of human creeds, as roots of bitterness and apples of discord; as the permanent cause of sectarianism: faith in Jesus, as the true Messiah, and obedience to Him as our Lawgiver and King, the only test of Christian character, and the only bond of Christian union, communion and co-operation, irrespective of all creeds, opinions, commandments and traditions of men.

'6. Into every kingdom, human or divine, there is a legal door of admission. This in the statute book of heaven is called a birth; and as to the kingdom of which we speak as now existing in the world, Jesus Himself taught, that into it no person can legally enter who is not born again, or born of water and the spirit.'

Then Bro. King summed up as follows:

'Our conviction, then, is firm, that during the past half-century, including also the several previous years, the Churches of this country have had one common and abiding purpose: that of the complete carrying out of the principles affirmed in the foregoing writing; and, that that purpose has been adhered to in such a way as to leave the original type unchanged. A lesson of no small importance, because, if these principles are surrendered our continuance in separation from surrounding denominations has no justification. . . .

To a point or two some further reference may not be useless. We remark then:

'1. That our largest comparative success was at the first, without evangelists or highly educated proclaimers of the Gospel, and solely as the result of the brethren individually doing what they could.

'2. That the employment of fairly competent evangelists, with the necessary appeals for money, may be so presented as to lead to the idea that a liberal contribution, according to means, relieves the contributor from obligation personally to press the saving truth whenever opportunity can be found; and if this kind of result prevails to any great extent, the payment of preachers may produce more harm than good. What we need is that

the bulk of the brethren shall be "all at it, and always at it."

3. That success cannot be determined by numbers, as its main feature; that complete adherence to aim and purpose is the more important element. Could a membership of ten thousand be increased to eight hundred thousand in six months, upon conditions of enlarged facilities for the influx of the world, the flesh and the devil, acceptance of the conditions would not be success, but failure and ruin, as in the time of Constantine and on to the consummation of Popery.

4. That to "Hold the Fort" is a first essential, preserving intact every element of the Faith and Worship of the Church of Christ, and leaving the question of numerical success to Him, yet still, not satisfied with any measure of progress attained, so long as a larger attainment is possible to us, and sacrificing whatever is merely our own, in order to reach it; but refusing to surrender a single item of His, even to convert a continent: "Buy the truth, and sell it not," even though the proffered price be multiplied success.

"We have only been asked to deal with the past; yet the future invites anticipation. Shall we make greater advance in the time to come than in the past? If not, we shall not soon become numerically great. We may, nevertheless, be great morally and spiritually if we will. We cannot, at our best even, always command numbers; we can command personal character. That is an individual question and a living issue. Communities, and even nations, have at times been stricken with apathy after early success—a fatal blight. But history has not yet recorded that earnest, resolute souls have ever lived for nought and in vain. Theirs is the kingdom of heaven! In proportion as we are earnest, Christ-like, and loyal to the divine standards, God will not fail to mark our success. We may not even see it ourselves now, but we shall see it all, in His time.

"God knows the way, He holds the key,
He guides us with unerring hand;
Sometime, with tearless eyes, We'll see,
Yes, there, up there, we'll understand."

—'Year Book,' 1892.

If those great principles had been adhered to, and those lessons heeded, the position of Churches of Christ in Britain would have been vastly different to what it is today.

The editor of the 'Christian Advocate,' in the issue of September 24th, 1941, said: 'We become more and more efficient and less and less successful,' and after claiming that recent literature has 'put us on a level with Churches much larger than our own,' he asked: 'But what is the good of all this if we are a diminishing community?'

In the fifty years reviewed by Bro. King, 1842-1892, membership of Churches of Christ increased from one thousand three hundred to nine thousand five hundred and eleven. But what of the following years? In 1942 the figure was thirteen thousand five hundred and eleven, an increase of only four thousand. And what of the last five years? The figure given in the 1946 'Year Book' is eleven thousand six hundred; and when figures for 1947 are available it will be seen that membership is back to where it was fifty years ago.

It is significant that during the past twenty years there has been a decrease of four thousand. Is there not a reason? Bro. Laurie Grinstead, for many years a leader and official in the Co-operation, after the Annual Conference of 1938, writing in the 'Christian Advocate,' said: "I have wondered how much of the plea remains, and if what remains is worth maintaining a separate existence for." ('C.A.', December 2nd, 1938). And he well added: 'It seems to me the only way forward is the way back.' That is what the 'Scripture Standard,' and those called 'Old Pathers' plead for.

Back to Jerusalem! Back to New Testament faith and practice. Back to New Testament preaching, teaching, and living. Fling the worthless idols of modernism, fraternisation with sectarians, and worldliness, to the moles and bats. Let preachers preach and live the Gospel of the Christ; let all Christians testify for Christ by lip and life; and depend not on human wisdom and methods, but upon Him who 'giveth power to the faint,' then we may hope to repeat the triumph of the Church's earliest and best days.

—EDITOR

—The Scripture Standard

WHAT WOULD HE SAY?

If He should come today
And find my hands so full
Of future plans, however fair
In which my Savior has no share,
What would he say?

If He should come today
And find my love so cold,
My faith so very weak and dim
I had not even looked for Him
What would he say?

If He should come today
And find I had not told
One soul about my Heavenly Friend
Whose blessings all my way attend,
What would he say?

If He should come to-day
Would I be glad—quite glad?
Remembering He had died for all
And none, through me, had heard His call,
What would he say?

—Grace E. Troy.

"God of the Sunset Hour, look down, I pray,
On us who are weary of the daily fight.
Thou who dost know our weakness, take away
Our burdened hearts and give us peace this night.

Life with its many cares drives us to Thee
To seek for shelter on Thy loving breast.
Now as the purple twilight fragrantly
Encloses us, dear Lord, we pray for rest.
God of the Sunset Hour, when life is done
And all its hurts and weary cares are past,
Grant that our lot may be the rising sun
Of Perfect Day, and perfect rest at last."

—American Christian Review

Mrs. C. A. Allen 2017 redrick

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).

CONCERNING THE FOUNDER OF THE CHURCH

By James Winchester

Hearing a debate between a Missionary Baptist preacher and a S. S. and Cups preacher of the church of Christ caused me to desire to write upon this subject. The prophet in Dan. 2:44 spoke of the setting up of a kingdom which would never be destroyed, which would not be left to other people, and which would stand forever. Christ was to be the ruler in this kingdom and He was to be born in Bethlehem in Judah, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). The best informed Jews so understood the prophecy and so applied it when Herod questioned them as to where Christ should be born. "And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel" (Matt. 2:5-6). Matt. 2:1 says that Jesus was born in Bethlehem of Judea. Anyone born at some other time and place could not be the founder of the right church.

Let us hear the words of Him who was born to rule. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). This church was not to be Peter's, nor Paul's, nor was it to belong to John the Baptist. It was to belong to Christ. This church was the kingdom for when Christ said He would build His church He also said, "And I will give unto thee the keys of the kingdom of heaven" (Matt. 16:19).

Christ is the foundation of this church. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). Peter is not the foundation of the church. Neither Paul nor John the Baptist is the foundation. Christ is the foundation.

Christ is the head of His church. "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18). Is the pope, Martin Luther, Mrs. White, or any other man or woman, the head of the church? No, for "Christ is the head of the church" (Eph. 5:23). An institution having any other head is not the church of Christ.

Whose name should the members of this church wear? Should we wear the name of John the Baptist, Martin Luther, or Paul? We should wear the name of the founder of the church. The mouth of the Lord was to give a new name (Isa. 62:2), and in Acts 11:26, "The disciples were called Christians first at Antioch." The name of Christ is above every name (Phil. 2:9). "Neither is there salvation in any other: for there is none other name under heaven among men, whereby we must be saved" (Acts 4:12). To be saved we must wear His name. In the light of these Scriptures we can reach no other conclusion. It is dangerous to wear any other name. There is no salvation in another name. Our denominational friends tell us that there is nothing in a name. But I would like to ask, "Would the Baptists wear the Methodist name? Or the Roman Catholic? Would the Roman Catholics wear the Baptist name?" If there is nothing in a name, why do they wear these distinctive names? There is something to a name, but we must wear the right name. God gave His people a name, and He intends for His people to wear it. The name Christian contains the name of Christ. Christ is the founder, the foundation, the head, the ruler, and there is salvation in His name alone.

205 E. Tokay St.
Lodi, Calif.

THE PLAN OF SALVATION (Part 2)

Thus far, in our study of this all-important subject, we have found from the pages of inspired gospel that one of the steps we MUST take to save our soul is the apprehension of faith. Briefly, we are now going to endeavor to study two more steps concerned herewith.

Upon the day of Pentecost, subsequent to the sermon by Peter, those people were pricked in their hearts; consequently, they asked "What shall we do?" (Acts 2:37). In the following verse, Peter told them to repent and be baptized. Let us consider the definition of repent. From Webster we find that grammatically it is a verb and it means "to change one's mind with regard to past or intended action, conduct, etc.; to feel regret, contrition or compunction for what one has done or omitted to do." Now, is it not true that to repent, we must regret and turn our back upon that which we have done wrong—with the intention of doing better?

Some people, no doubt good people, will just

tell you to fall on your knees and pray, accepting Christ as your Savior. This is just as foreign to the scriptures, as is their so-called church and their doctrine in general. Until a man is a Christian, he has no assurance of his prayers going beyond the sound of his voice; hence a sinner is not a fit subject to pray, anyway. Again and again, let us bear in mind that God made A PLAN and it is that ONE, and only that ONE, we are endeavoring to study. Men's plans can be "weighed and found wanting"—so, what can be the fruit of such and the wages thereof, but death, eternal.

Now, let us "search the scriptures" for further proof to substantiate the principal of repentance. Jesus said concerning the Galilaeans that except they repented, they would perish. (Luke 13:3) In Luke 15:7, Christ said, "... that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." The inference here is that only the sinner needs and must have repentance, and not the person who has already repented. As we leave the short discussion of repentance—let us recall the command of Peter to those people on Pentecost—"to repent and be baptized." (Acts 2:38) Since it was a part of the plan of redemption then, so it is today. We are still under the same Covenant.

Let us go to Acts 8 where Phillip saw the Ethiopian Eunuch and went and joined himself to his chariot where the eunuch read Esaias the prophet. Phillip asked him, "Understandest thou what thou readest?" The Eunuch replied, "How can I, except some man should guide me?" The Eunuch desired Phillip to come and sit with him, and Phillip taught him JESUS. When they had gone a certain way they came to a certain water and the eunuch said, "See, here is water, what doth hinder me to be baptized?" To this Phillip said, "If thou believest with all thine heart, thou mayest." Then the Eunuch answered and said, "I believe that Jesus Christ is the Son of God." With this confession baptism was administered! In Luke 12:8, Jesus said, "Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God. (cf Matt. 10:32-33). In Romans 10:9, we find that "with the mouth confession is made unto salvation." From this, we plainly see what confession is; how it is made; and why it is made. From Phil. 2:11, we see that every tongue should confess that Jesus Christ is Lord, which might answer the question as to whom might confess.

May I say before concluding this part that if you have never obeyed the gospel (see 2 Thess. 1:8 and 1 Pet. 4:17)—may I exhort you not to take what any man says—your soul is too valuable—but "BE NOT DECEIVED," and "SEARCH THE SCRIPTURES" to prove these things as did the good people in Berea (Acts 17:11).

It is not our desire in studying this subject to make it preeminent in anyway to Holy Writ, but that it might be an aid to someone who is confused in searching the scriptures, and if it will help just one in some little way—all of our efforts will have been repaid—many-fold.

With reference to Paul's letter to the Church at Philippi, let us conclude for this time, "... work

out your own salvation (HOW?) with FEAR AND TREMBLING. (Phil. 2:12).

Don McCord
Norman, Oklahoma
640 Okmulgee,

THE CLASS SYSTEM OF TEACHING

In the Gospel Broadcast of Jan. 1st., Bro. J. L. Hines was asked some questions about the class system of teaching, and his answer seems so pitiful and weak, to come from such a good writer, that I thought even I might notice the arguments (?). I have noticed that the stronger the man, the weaker his arguments, when he is in error.

One thing I took special note of was, that he said his position is the same as that of N. L. Clark and G. B. Shelburne, Jr., only that he accepts the class system, but does not believe in drawing party lines. He says "All of us believe in teaching the Bible," which is correct. Then he adds, "All of us contend that organized Sunday schools are wrong." This I doubt, brother. I am afraid this "all of us" is a little broad. When I read the adds in the daily papers of the Churches of Christ and see their Sunday school begins at "9:45 a. m."—etc. "Superintendent", and, maybe some one else as assistant Sup. and when I read in the Orphan Home papers so much contributed by "Sister—and so's Bible class," I am made to wonder if a good lot of the Churches of Christ do not have about the same organized Sunday school as the sectarians have. I have seen this thing grow up, and of all the trouble our Sunday school brethren have had over it. One of their main troubles has been in finding a name suitable for the thing. They have called it "Bible study,"—but they urge all to do the studying before they get there. They have called it "Bible classes," and then try to argue that it is not the assembly, because the others are off in the other corner of the house, or, off in another room. Some say it is "the Church at Work," and they have their women teachers. Paul says, "Let your women keep silent in the church," (1 Cor. 14:34), So, others say "No, it is no part of the church—just a drawing card to get them to the church." While others are just honest enough to come out and call it by its real name, "Sunday School," and say we "don't have any Scripture for it, but we have tried it and like it and we are going to have it."

Bro. Hines says "No, the churches are not commanded thru the Scriptures to adopt the use of the Bible Class System." Thank you. I had thought perhaps, after seeing so many padlocks on church house doors, with aged and God-fearing men and women meeting in private homes or rented halls—not allowed to worship in the house that their own money paid for, that some one had learned that the Class System was commanded, and that they were commanded to have it. If the system is not commanded, it must be a non-essential. Is a non-essential worth all of the division and heartaches that this thing has caused? But he gives the "authority" for the classes. Hear him: "Common sense and observation teaches us that the Bible class system used by many churches reaches more people with the gospel; while those who use

the one class system are rather backward and reach few people." Now, I may be "backward," but I have often wondered why so many times these "forward" preachers have business out of town, when one of these little "backward" preachers comes along and proposes to discuss the differences on the class question. Yes, we are "few." Jesus said "FEW there be that find it"—(Matt. 7:14). I truly believe if we will pattern after the Apostles, "go into all the world and preach the gospel," and spend the time and money in trying to build Christian characters that some do in building class rooms; let the elders feed the flocks, while the preachers go and preach, that we can reach still more people with the gospel. The Apostles did—and that without the aid of the "Bible Classes," and so could we.

But here comes his powerful (?) reasoning (?) for the classes: He says, "To show that we should adopt the class system of teaching, I would use the following Scriptures: Children's class, Eph. 6:1-3, Adult class, Eph. 6:4, Employee's class, Eph. 6:5-8, and Employer's class, Eph. 6:9." Kind reader, please turn to the sixth chapter of Ephesians and read verses one to nine and get a picture, if you can, of his Sunday school. First, he has a class of children because children are mentioned, another class of adults, because adults are mentioned, then the hired hands and the boss. Now, let us visit his "Bible Study;" do we find the children all in one class? Yes, and some of them are far more advanced in Bible knowledge than are a lot of the adults. But where is his class of Bosses? His class of laborers? Now, just to be honest before God, is it not a fact that you do not take under consideration one's occupation? He would have us think that they have all of the bosses in one class—they may be males, females, married or single and range in age from twenty to eighty years. But, look at his class of laborers. They, too, will be from the various walks of life, with ages ranging from the paper boy of ten to the janitor of seventy-five; from the sixteen year old girl, as baby-sitter to Grandma!

But, why stop with four classes? In 1st Corinthians 6, we have mentioned "fornicators"—another class, "idolaters, adulterers, effeminate, thieves, covetuous, drunkards, revilers, extortioners." Shall we not have a separate class for these? Why not, if the mention of the others justifies classes? If mentioning a certain class of people justifies getting them off into a separate room to teach them, how about a class for the "false teachers?" One for the "Hypocrites," the "elders," "deacons," "evangelists," "widows," "wives," "virgins," "stiffnecked," "fools," "ignorant," etc.? All of which shows how weak a strong man is without the truth. If it is the most effective way to teach these people mentioned in one letter, written by one Apostle, at one time; and if it is the most effective way to teach these people in one assembly on Lord's day night or at the "hour of worship," as it is called, then pray tell me, why is it not the most effective way to teach them at nine thirty or ten in the morning? Echo answers WHY.

These brethren used to tell us that they divided the students so as to give the meat to the

babes and strong meat to those of age, but we pressed them to tell us which part of the Scriptures were milk and which were meat, but they could not do it, and so, dropped the argument. Some have argued that they divide them according to age and ability—as they do in public schools. This I deny. I can prove it to them with their own classes that when they get them graded according to age, they have a mixture of knowledge and ability. Every time they "classify" them they have them "unclassified." So, why not just "speak one by one, so that all may learn" (1 Cor. 14)?

The brother says further: "For women teachers I would use Romans chapter 16, where you have eight women mentioned, and Titus 2:4." But, there is not one hint in Rom. 16 about any of those women teaching a class; they are not even mentioned as teachers. He says of some of them, "they bestowed much labor on us." Would you infer that these women taught Paul? In Titus 2:4, Paul says for the "old women to teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands." One can easily see that this is a work for the old women to do privately, in their homes and not in the public assembly of the church, where the women are commanded to keep "silent" (1 Cor. 14:34, 1 Tim. 2:11-12).

The concluding remark in the brothers article is as weak as the first. He says, "Christian life is a habit: so that being a fact, we ought to teach the children, as the youth, to get into the habit of attending a Bible class." Now, would it not be just as easy to teach them to get into the habit of going to church services? I believe it would be a far better habit and just as easily acquired, and we can easily teach them the importance of the church with the Bible, but they never would learn anything about the Sunday school from reading the Bible. Think it over, brother.

—Homer A. Gay.

WHAT SAITH THE SCRIPTURES?

A. H. Pinegar

In November issue of The Truth, page 198, Brother Flavil Hall has an article under the caption: The Spirit—The Sword—of His Mouth. I do not believe this article, in its entirety, conforms to the teaching of the New Testament scriptures. Therefore I deem a review of it very urgent.

With what Brother Hall said relative to the heading of his article, I concur. But since he said so little on that subject and so much about another matter (Pre-Millennialism) that has, and still is, causing division in the body of Christ—the church, I am prompted to give a partial review of his article. I believe that all doctrines and practices that cause division "contrary to sound doctrine" should be opposed and condemned. But only in meekness and the spirit of love.

In the first sentence, Brother Hall writes: Of the "Man of sin, 'the mystery of lawlessness,'" Paul says: "Whom the Lord shall consume with the breath of his mouth, and shall destroy with

(continued on page 12)

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Route 2, Lebanon, Mo.
HOMER A. GAY 218 N. Jackson St., Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
MRS. HOMER L. KING, Assistant Route 2, Lebanon, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

NOTICE TO ALL WRITERS

All matter intended for the current issue of the paper should be in the mail in time to reach the office of the OPA around the 15th. of the month, as we try to send the copy to the printer around the 20th. Recently, some have been so late with their reports that they reached us after we had gone to press, causing the delay of a month in the publication of some reports. Please, watch the calendar a little closer, brethren.

Notice: Since I am scheduled to be in California all of next month (February), address all matter intended for the paper to me, General Delivery, Stockton, California. This will save delay in forwarding from my Missouri address.

—Homer L. King.

THE DEPARTED

Van Stavern—John William Van Stavern, of Lebanon, Missouri, was born August 8, 1883; departed this life January 10, 1948, being over 64 years of age.

On April 9, 1906, Bro. Van Stavern was united in matrimony to Lillie Evelyn Crabtree. To this union eight children were born, six sons and two daughters. One daughter preceeded him in death as an early age. He leaves to mourn his passing, his Christian wife, one daughter, Sister Paul Zelsman; six sons, Bill and Junior, of Lebanon, Missouri; Oval, Competition, Mo.; Earl, Mearl (twins), and Glenn, of Odessa, Texas. All of whom are members of the Church of Christ, except Oval. He leaves nine grandchildren and four sisters, with a host of other relatives and friends to wait a little longer the crossing over.

In October of 1933, in a series of meetings at McBride Church house, near Lebanon, under the preaching of the writer, he heard and obeyed the gospel, thereby becoming a member of the Church of Christ, and to which faith he remained true until the end. He was very faithful in attendance at the Lord's day worship. He was the father of a very fine family, who are loved and respected by all who know them. He will be missed in his home church, Lebanon, in his home, and his community.

Our very deepest sympathy goes out to Sister Van Stavern, who is in the Lebanon hospital of a broken hip; also to Leida, his daughter, and to

all the boys, as well as to all other bereaved ones. We suggest that you all look beyond the cold, dark, tomb to the resurrection morning, when the living saints with the dead saints will together be caught up in the clouds to meet the Lord in the air, and so shall they ever be with the Lord (1 Thes. 4:13-18); hence "sorrow not even as others who have no hope."

The writer spoke words of comfort and warning to the large crowd at the McBride Church house. Brethren Gay, Cook, Owens, and Sisters Gay and Cook sang a number of beautiful and appropriate songs. Interment was in the McBride Cemetery.
—Homer L. King.

Reese—Bro. Chas. F. Reese, of Yuma, Arizona, departed this life suddenly at Phoenix, Arizona, Nov. 30, 1947, just as he finished his closing remarks in the Lord's Day morning worship there, where he was filling a preaching appointment for the church, at Ninth and Garfield Streets, in that city. His passing brought to a close 53 years of preaching and evangelistic work. He had been in ill health for a number of years. He was well known throughout the brotherhood. Back in his most active part of his preaching days, he was a very successful evangelist, being aggressive and fearless, and very forceful in the pulpit; baptizing several thousand souls into the one body.

He was born, Feb. 14, 1874, near Center Point, Ark., where he grew up and obeyed the gospel at the age of 15, and began preaching at 20. He leaves to mourn his departing, his faithful wife, Maggie, and four sons; Joe of Byers, Tex., Nichol and George of Yuma, Ariz., Garner of El Centro, Calif., and one stepson, Cornie L. Barber, Yuma. Also two daughters, Lilly Doty of Whichita Falls, Tex., and Myrtle Staggs of Yuma, Ariz. He leaves also two brothers, John F. of Nashville, Ark., and Jeff of Center Point, Ark., and five sisters; as follows: Watsey Carson, Nashville, Ark., Sally Watson, and Mary Thompson of Whiteright, Tex., Ollie Smith, Center Point, Ark., and Nat Wilson, Iowa Park, Texas.

Funeral services were held in the church house at Yuma, and his body was laid to rest in the Yuma cemetery. Bro. Wallace A. Jones of Phoenix preached the funeral sermon, with Bro. Jas. P. Drane also of Phoenix participating. These lines written in loving memory by one who was his close friend and brother in the faith.

L. C. England,
358 N. Gretna Ave., Whittier, Calif.

OUR HELPERS

Here are the names of our helpers for the month ending January 20. Many thanks to all for the interest shown in the circulation of the paper. We appreciate all that you all do for the paper in any way. May we have your name every month with a good list, please. Check this list for any errors:

Arthur Wade—6; Ervin Waters—6; Mrs. A. J. Bunderson—6; Amos Allen—5; Homer A. Gay—5; A. E. Cogburn—5; C. G. Fancher—5; Nelson Nichols—5; Paul Nichols—3; Leslie Cato—3; Mrs. L. M. Pond—3; Juanita Bray—2; Lee R. Williams—2; Marie Davis—2; H. E. Robertson—2; Homer

L. King—2; D. E. Stone—2; Mrs. Alice Davis—2; Homer Smith—2; Maylon Williams—2; A. D. McNiel—2; Mrs. J. A. Perkins—1; Mrs. Johnney Spradley—1; Shelby Buchannon—1; Buster Boyd—1; A. C. Crader—1; C. C. McClain—1; Mrs. E. Asplin—1; Roy H. Lanier—1; Elmer Roberts—1; Mrs. C. A. Allen—1; H. S. Massie—1; Mrs. L. N. Byford—1; Mrs. W. F. Cogburn—1; Walter Gray—1; J. J. Reece—1; J. L. Sims—1; Mrs. W. W. Wilkerson—1; Elston E. Knight—1; Abe Young—1; Mrs. Glenn Jamison—1; Albert LaRew—1; R. B. Roden—1; William Tracy Moore—1; Total 95.

APPEALS FOR HELP

We are writing in behalf of one of our brethren, C. R. Jackson, who needs help very much. He has been ill for several years and is now unable to work, yet no means of income or support. Too, he is under a doctor's care, which amounts to quite a bill each month. We ask our brethren to help, as we are a small congregation and not financially able to carry the load alone. Send contributions to C. R. Jackson, Route 1, Milano, Texas, or to any of the undersigned, of Rte. 1, Milano, Texas.

G. P. Davis, A. D. McNiel,
and J. L. Devere

As many know I have not worked for several months, or since the last of September, 1947. With doctor bills, hospital bills, and all other kind of bills piling up, anyone can see that I am in need of any kind of help anyone has to offer, including advice, and maybe, even criticism. I realize I have been wrong in many things and may still be wrong, but I want to grow in grace and the knowledge of the Lord. If not right I want to get right. As many know my nerves have lost their coordination through faults of my own, and it is faults of my own that caused me to be in this condition. I wish to confess my faults, failures, and short comings. Through the help of God and my brethren I shall recover, never to return to this condition again.

Many thanks to anyone for anything I might receive. May the Lord richly bless His people.

—Gillis L. Spradley,
Davidson, Oklahoma

WHERE GLORIFY GOD?

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:21.) Paul plainly tells us in this to glorify God in the church; not in the Sunday school, Bible college, fraternal orders, or other human institutions. My-dear brethren, all the good that can be done through these human institutions, can be done through the church, hence, to the glory of God. I contend that when we do a part of our work through the above institutions, that we are robbing God's divine institution, the church, of the glory that is due it. To rob the church of the glory that is due it, is surely to rob the Lord of the glory that is due Him. But hear Him: "I am the Lord; that is my name: and my glory will I not give to another, neither my praise

to graven images." (Isa. 42:8.) From the foregoing, we learn that the Lord is a jealous God and that He does not consent to divide His glory or honor with any one. How can we conclude that God will be well pleased with us when we attempt to offer our service and honor to Him through institutions unauthorized by the God of heaven?

Why is not the church accomplishing what it should be? One of the main reasons is, because brethren of talent, means and influence have devoted an important part of their means and influence to the fostering of human institutions instead of glorifying God in the church, as we are directed to do in His blessed Word. If all the money, time and influence that are devoted to the perpetuation of human institutions, were devoted to the church of the living God, it would shine forth in its splendor and grandeur of a city set on a hill. But, alas! brethren will persist in their robbing God of the glory that is due Him and His church, in order to be popular with the world, it seems.

I have not one day of my time; not one cent of my money; not one vestige of my influence to give to the fostering of bodies, other than the dear old Church of Jesus Christ. We are not our own; we are bought with a price—bought with the precious blood of Jesus Christ. Therefore, let us glorify Him in the blood-bought institution. God help us to love the church and to love and respect His blessed Word. May we be able to sing with hearts o'er flowing with love and admiration:

"I love Thy Church, O God;
Her walls before Thee stand.
Dear as the apple of Thine eye;
Engraven on Thine hand."

—HOMER L. KING

309 E. Platinum Ave.,
Deming, N. M.

(In "The Apostolic Way," July 15, 1925)

Remarks

We ran across the above, incidentally, while searching through the files of some old copies of the above paper. I see no reason why the simple things I said then are not as true now as when written nearly 23 years ago. I still believe the things I said above, for the Bible reads just as it did then.

—H. L. K.

THAT MEETING AT ADA

On January 3 and 4, at Ada, Oklahoma, was conducted what some prefer to call a "fellowship meeting." Anyway, we feel that this meeting was a real success this year.

The young brethren over the state of Oklahoma met for their annual meeting, being the second of such meetings, but all seemed very much impressed by this meeting. On Saturday night (Jan. 3), the service was opened with a good song service, followed by the reading of an appropriate Scripture. The following young brethren made edifying talks: Billy Jack Ivey, of Sentinel; Noah Graham, of Washington; Don McCord, of Norman (worships at Okla. City); Donald Smith, of Washington; Billy J. Tate, of Healdton; C. A. Smith, of Healdton. The boys were prepared for their talks and delivered them nicely. This inspired

another fine young brother, Forbis, of Ada, to make a talk. He recently united with church in Ada. Others taking part in the services by song leading and otherwise were, a young Brother Phillips, of Ada; and Marvin Morrow, of Sentinel.

The next day (Lord's day, 4th.) afternoon was for preachers and church leaders. The theme discussed was "Church Leadership." Preachers in attendance were, Clovis T. Cook, Gayland L. Osburn, C. C. Kessinger, Tom E. Smith, and the writer. Congregations represented were Sentinel, Healdton, Washington, McAlester, Okla. City, Sulphur, and of course, Ada.

The meeting for next year is scheduled for Healdton, beginning the first Saturday night in January. We hope to see you all there.

—M. Lynwood Smith

NICHOLS-PAXTON DISCUSSION

Jan. 1-2, Bro. Paul Nichols of Hollywood, Calif., and Bro. Ben Paxton of Vale, Oregon, had a discussion on the cups question at Vale, Oregon. I moderated for Bro. Nichols and had to keep time for both disputants.

The first night Bro. Paxton affirmed, "The Scriptures teach that an assembly of the church of Christ, for the communion, may use a plurality of cups (drinking vessels) for the distribution of the fruit of the vine."

The second night Bro. Nichols affirmed, "The Scriptures teach that an assembly of the church of Christ, for the communion, must use one cup (drinking vessel) for the distribution of the fruit of the vine."

It was the first such discussion that either had participated in as the disputants. Both were kind and considerate in the presentation of their respective positions. Bro. Paxton has been to both Abilene and Pepperdine Christian Colleges. He is too honest to stand for the S. S. and the cups. His honesty would not permit him to use so many of the regular stock arguments relied upon by the cups advocates. He would not deny that Christ used one cup. He would not use the big church argument. He would not defend individual cups on the grounds of sanitation because he knew that was not a Scriptural argument. His sole recourse was the old incidental argument and that becomes threadbare when you have to spend thirty minutes at a time on it. In his affirmative Bro. Paxton made a fatal admission. He said, "I have never heard a good argument made in favor of individual cups." The congregation where he worships uses the individual cups. Paul pressed this point to the close of the discussion and insisted that he had just as soon have two hundred cups as two cups.

Bro. Paxton's affirmative was very weak. This is no reflection on the man but upon his position. He is a very intelligent man. Paul did better when he was in the affirmative because he could put forth what the Scriptures taught. In the negative he had so little to reply to Paul performed his task ably and cleanly. May the Lord continue to bless his efforts.

This discussion developed rather peculiarly. Bro. Leonard McKinney of Vale, Oregon, called me

there to discuss our differences with some representative of the other side. Paul went with me. When we consulted with Bro. Ben Paxton, he said that I had the advantage of him and that he would debate Paul. Of course Paul was ready to defend the truth and we knew he would give a good account of himself. We consulted with the leaders of the S. S. and Cups church in Vale. They said that they did not know of a preacher in either Oregon or Idaho to whom they would intrust their defense in a debate with me. So we went ahead with arrangements for a discussion between Paul and Bro. Paxton. At the last minute before the first session began, the S. S. church withdrew any endorsement of Bro. Paxton in the discussion and requested him to announce such. Bro. Paxton had the courage to go ahead nevertheless and defend what he believed to be the truth. After the discussion the leaders of the S. S. church met again and talked about getting someone to meet me. They decided that if they could get W. Curtis Porter, of Arkansas, they would have a discussion with me and endorse him. I met Bro. Porter at Lawrenceburg, Tenn., in 1946. Whole families came out of error as a result of that discussion.

Brethren, the truth marches forward. With powerful young men like Bro. Paul Nichols arising in our ranks we should be able to pull down some of the strongholds of Satan. Let us thank God and take courage.

—Ervin Waters
Rt. 1, Box 412,
Waterford, Calif.

RESTRICTIVE CLAUSES IN DEED FOR CHURCH PROPERTY

By C. W. (Bill) Van Stavern

Occasionally, someone asks for a copy of some such clauses to insert in their deed, and we give a copy as contained in the deed to the property for the church in Lebanon, Missouri, West Pierce St. If you like it and want to use this copy file it away for safe keeping.

Following are the restrictive clauses:

The worship of the herein named CHURCH OF CHRIST, consisting of baptized believers in Christ, shall be as follows:

1. **MUSIC.** The music shall be simply "singing" or vocal, without the accompaniment of any instrumental music in the house or on the above premises, being led by male members.

2. **THE PRAYER SERVICE.** The public prayers shall be led by the male members, one speaking at a time, as opposed to more than one speaking at a time or to women leading the public prayers.

3. All public teaching at all meetings of the church shall be by one male member, speaking at a time, the women keeping silent, as opposed to the "class system" of teaching, known as the Sunday School system, women teachers, and man-made literature for a text, in such teaching.

4. **THE COMMUNION OR LORD'S SUPPER.** In the Communion service, there shall be but one cup (or drinking vessel) from which all participants shall drink, during any such service as

opposed to the use of two, three, four or individual cups. But one loaf of unleavened bread shall be used; from which, all participants shall break and eat, as opposed to the official breaking of the loaf into two or more sections before being passed out to the participants. Nothing but the unfermented juice of the grape shall be used as the drink element.

5. **THE COLLECTION.** The collections are to be made on Lord's Day (Sunday), by each member contributing as "he purposes in his heart" or according to his or her ability.

6. No preacher, teacher, or leader who is not in full agreement with the above named principles, shall be allowed to have any part or lot in the teaching, preaching or leadership of said church.

No change from the above named principles (Numbers One to Six, inclusive) shall be allowed so long as one member opposed the change, addition or subtraction, from the simple worship aforementioned (1 to 6). Should there cease to be one who opposes the change, addition or subtraction, from the above principles and acts of worship, and should all the members advocate the change, addition or subtraction, the church property shall revert to the nearest church (in miles) that does teach and practice the above named principles (Numbers One to Six, inclusive).

PEACETIME CONSCRIPTION DANGEROUS

E. V. Pullias (Gospel Broadcast)

In a democracy the government is not something above or apart from the people. Rather the government, in considerable degree, expresses the will of the people who have the energy and interest to express their will through the vote and and by other means. But often the most aggressive people in a community are the best citizens. The result is bad government.

Christians sometimes believe that what the government does is no concern of theirs. Yet it seems evident that very bad community policies resulting in bad conditions make Christian work difficult and in extreme cases may very nearly offset the good influence of the church. Liquor, evil entertainment, widespread gambling, graft and the like in a city make a very detrimental environment for Christian young people. The thoughtful Christian citizen is deeply concerned to make his community a place that is conducive to the finest Christian living and growth.

Although all governmental policy and action affect all citizens including Christians, some policies may be damaging to the work of the church in a very fundamental way. Peacetime military conscription of all young men will be a severe blow to Christian work in America. It is perhaps the greatest tragedy in American history that peacetime conscription is being pressed upon the American people and Christian men and women who stand to lose most are hardly raising a protest.

The question of the wisdom and rightness of peacetime conscription should not be confused with what has generally been called the war question. I am aware that there have been sharp differences of opinion among Christian people as to the proper

attitude and behavior during serious national emergency such as an active war: In such an emergency the government passes special legislation granting the power to conscript the youth of the country and to establish many other controls over the lives and actions of a free people. It is argued that these emergency measures are necessary to the survival of the nation. Christian people, as I have said, sincerely differ as to proper conduct in these emergencies. But the proposal for peacetime conscription, if enacted into law, would mean that the controls and authorities previously allowed only in the dire emergency of war would become a permanent regular policy. Therefore, whatever may have been one's opinion on the so-called war question, it should be remembered that the peacetime conscription proposal is quite another problem.

What will peacetime conscription mean for Christian people?

1. All young men at the age of eighteen or shortly thereafter will be forced to leave home against their will and the will of their parents to spend six months or a year in a military camp. The time spent is certain to be extended once the law is enacted, so that eventually the young men are almost certain to be required to spend from one to three years in military training. Everyone knows that the moral conditions in these camps are notoriously bad. Excessive drinking, prostitution and gambling have since time immemorial been accepted as part of a military camp. It is true, Christian boys do not have to engage in these things, but as any young man who has had the experience will tell you, the influence is not good.

2. Every American Christian boy will be taught the skills and attitudes of modern war. Now war is the most horrible thing imaginable, especially modern war. Of course, the essence of war is killing people and in modern war the killing is not merely of other soldiers but of women and children. Although I may be wrong in this matter, it has been my opinion that in the case of serious emergency involving survival, such training and activity is the lesser of two evils, and hence perhaps may be justified. Whatever may be the right conduct in a dire emergency, surely it is of doubtful wisdom to train all youth during peacetime in the horrible attitudes and skills of war. In fact, I sincerely believe that such training of all young men in the church would eventually undermine and destroy the power of the church.

3. Every boy will be given a year's training in unquestioning obedience to military authority. There is no place for conscience in military training. Obedience to the man in command is the unalterable law of the military. Since the founding of Christ's church, Christian disciples have given their first allegiance to God's will rather than the commands of men. To pass a law that demands every eighteen-year-old Christian boy to suspend his allegiance to his conscience and to his God as a peacetime permanent policy is a certain danger to the Christian cause.

4. Peacetime conscription will make of the United States a military state. Christianity and militarism do not work together well—in fact,

there are few things less compatible. Christianity always suffers where militarism flourishes. There is no reason to believe the United States will be an exception. The military does not wish to be criticized. Rather they expect to be obeyed. Firmly entrenched in power they are certain to move to curtail religious freedom in the pulpit or wherever military authority is questioned.

5. Peacetime conscription will cost great sums of money and thus will add much to an already heavy tax burden. A huge peacetime military system will give lucrative jobs to a multitude of arrogant professional officers and will thus create a special and new kind of aristocracy in America. Money spent in this way cannot be spent for other more worthy and constructive things: education, religious work, hospitals, roads, etc.

These are a few of the harmful effects peacetime military conscription will have upon Christian people and their work, and the most interesting point of all is that a year or so for ordinary military training will be absolutely worthless in protecting the country in case of an atomic war. The foremost of our scientists have pointed out this fact again and again. I can sincerely say that I have not heard a single argument for peacetime conscription that is logical and defensible on the basis of evidence. Examine carefully the arguments given, and I believe you will agree. Then add to this fact the dreadful harm that such a policy will do to the cause of Christianity and also the cause of democracy, and perhaps you will agree that Christians should do all in their power to prevent this proposal from becoming law.

What can the ordinary citizen do? He can do what every sincere, responsible person is bound to do, that is, put his influence firmly and energetically on the side of right and against what he knows to be wrong. If even a considerable part of the Christian people who are against peacetime conscription would speak up against it, the law would never pass. And it should be remembered that after the law is passed, we will have to suffer the consequences, and a change may be very difficult indeed. Your congressmen and your senators would like very much to know how you feel on this matter. Why not write to them and let them know that Christian people are interested in what happens to the eighteen-year-old boys of our country?

There is a national organization of educators and other leaders working against peacetime conscription. They will gladly send literature on request. The address is: The National Council Against Conscription, 1013 18th St. N. W., Washington, D. C.

CONCERNING TRUTH

"Truth crushed to earth shall rise again;
The eternal years of God are hers,
But error, wounded, writhes in pain,
And dies among his worshippers."

—W. Cullen Bryant.

From The Fields

C. G. Fanche, Rte. 3, 3105 Buchanan, Wichita Falls, Texas, Jan. 9.—There were several good articles in the January number of the OPA. We would be glad to have you visit us on your way to Calif., Bro. King. I enclose subs. to the OPA.

Homer Smith, Sentinel, Oklahoma, January 13. The church here is doing fine. Bro. Dean Hopkins, of the City, preached for us last Sunday. We are looking forward to a visit by Brother King, en route to Calif., soon. Bro. Billy Jack Ivey attended the fellowship meeting at Ada, recently.

R. M. Lynn, Gen. Del., Elmore City, Oklahoma, Jan. 12.—Send me the OPA for another year. I think it is a fine paper. I have to make the same fight as you are making, Bro. King, but "be thou faithful unto death, and I will give thee a crown of righteousness" (Rev. 2:10).

E. L. Allen, Route 1, Box 190, Corcoran, California, January 12.—We have just read your report in the January issue of the OPA, Bro. King, in which you said you would be in Calif., Jan. 25. You have a splendid invitation to visit the church here over Lord's day. May the Lord bless you in your work.

W. F. Davis, Rte. 1, Box 81½, W. Monroe, La., Jan. 11.—The church here is doing good, and we are having good attendance. Some from the S. S. church in Monroe are attending. Bro. Ira Reeves gives us a lesson once a month, and he is a good teacher. We are still fighting for the truth. Pray for us.

Raymond Bray, 2417½ NW. 16th. St., Okla. City, Okla., Dec. 22.—The church here is progressing nicely in the work of the Lord. We are looking forward to a singing school by Bro. Cook, beginning Dec. 29, continuing to Jan. 7. Brother Don McCord baptized an elderly lady two weeks ago.

Earl Helvy, Box 811, Levelland, Texas, December 23.—We believe the Lord is with us here in an effort to build up the true church. Brother Fulton, from Littlefield, was with us last Lord's day, and he can really give some good lessons. We hope we can grow enough to build a church house here.

James R. Stewart, Rte. 2, Box 304, Waco, Texas, Jan. 16.—I have been assisting the home church for some time, preaching for several Sundays. Two were baptized and one restored recently. We were glad to have Bro. Arthur Wade, of Lebanon, Mo., preach for us one night recently. Come again, Bro. Wade, we liked you. We hope to attend Bro. Gay's singing school at White Hall.

A. D. McNeil, Sand Grove, Milano, Texas, Jan. 16.—Brother Joe Castleman held us a meeting through the Christmas holidays. We had good crowds, and he did some good preaching, but no visible results. All seemed to enjoy it. Pray for us.

Ray Roe, Stroud, Okla. Dec. 17.—I have recently moved to this place, and I mean to help this little band build up. They are few in number, but zealous and faithful. The Lord willing, I shall be here for some time. Any of the faithful preachers will find a welcome with us.

W. L. Jones, 4736 Calle Tinto St., San Diego, Calif., Dec. 30.—The church here is doing fine, and we now have about 25 members. We are looking for Brother Homer L. King to conduct a series of meetings in February, following his meeting at El Centro in January. We hope much good will be done.

A. E. Cogburn, Rte. 1, De Leon, Texas, January 1.—I am enclosing five dollars for subs. to the OPA. I am interested in doing something to register our opposition to Compulsory Military Training, and I favor sending someone who is competent to Washington, D. C., to register our position on carnal war. May the Lord bless and give you many more years in His service, Bro. King.

G. A. Canfield (colored), Star Rte., Box 78, Marion, La., Jan. 3.—Let us all try to do more for the cause of Christ in 1948 than last year. As we plan to improve in temporal things why not plan for the spiritual. Let us "Not forsaking the assembling of ourselves together" (Heb. 10:25), "Contend earnestly for the faith" (Jude 3; Phil. 1:27), and "abide in the doctrine of Christ."

Abe Young (colored), Hallesville, Texas, Jan. 11.—The church at Ash Springs is still fighting the good fight of faith. We are meeting in a private home this winter, intending to build next summer. We have 15 members who meet regularly, rain or shine. This is the only loyal church in Harrison County. We need the prayers and help of all the faithful brethren in Christ Jesus.

Leslie Cato, Route 1, Colquitt, Georgia, January 3.—I visited the congregation at La Grange, Ga., the fourth Lord's day in December. Here I met and heard preach Brother Warren T. King, of East Gadsden, Alabama. His subject was "Being A Soul Winner for Christ." I think all enjoyed his lesson. We also enjoyed reading Bro. King's article in the December issue of the OPA.

Rolland Everett, 219 E. Morris St., Rte. 2, McAlester, Okla., Dec. 25.—I have recently moved here from Okla. City. The church there is doing fine, and the church here seems to be growing in numbers and getting stronger in the faith. Brother and Sister Glen Bray spent the holiday with us. Mother, too, is here. May God bless you in your work, Brother King, we pray.

Ralph Kitson, Mozier, Ill., Jan. 5th.—The church here at Mozier is still getting along good. We have good attendance at our services, 45 yesterday, and all are at peace and willing to work. Also the faithful ones at Mozier Hollow are going right along, about thirty of them. (Note: About ten or twelve members at Mozier Hollow meet separately from the church, and divide the bread into two sections before passing it around. Their preacher, one O. A. Timmons, encourages them in this, but they all utterly refuse to attempt to defend the practice in an open discussion. H. A. G.)

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Dec. 16.—The meeting at Ceres closed Nov. 23. The Lord blessed our efforts with six confessions of faults and two baptisms. As a whole the crowds and interest were gratifying. At one service we had 150 and at singing one afternoon we had 186 present. We appreciated the cooperation from members of other congregations. I had the good pleasure of attending the last three nights of the good meeting at Lodi, conducted by Bro. Ervin Waters. On Dec. 7 and 14, I assisted in the teaching at the Siskiyou St. church, preaching at Montebello on the night of the 14th., with a good crowd present. The work continues to go forward, but what are we doing to advance the cause, brethren? I enclose subs. to the OPA.

Clarence Snodgrass, Gen. Del., Stamford, Texas, January 7.—I have been meeting with the brethren in Odessa, Texas, three Lord's days in Dec., and one in January. I met Bro. Wade, from Mo., who was there when we went there. I think he is a good preacher and a tireless worker. I rejoice over the good brethren in Odessa, who manifest love and Christian fellowship. The church building is new, but the crowds are getting too large for it. We have moved to the above address, and the brethren are building a house for us. I mean to labor most of the time this year with them. No, this is not the modern "pastorship" set-up, and you, preaching brethren, stop by and preach for us when you are passing this way. The church here is doing fine, and the brethren are growing in zeal and love.

James D. Corson, Mahaffey, Pa., Jan. 13.—Since my last report I visited and preached over the week-end at Flemington, Pa., to a good crowd, and the interest there is good. The brethren there are doing fine. I have been meeting with the faithful few at Blairsville, Pa., when possible to get there. A few Lord's days I was forced to have the worship at home, due to bad weather, sickness and car trouble. Lord's day evenings I have been preaching at Love Joy. The attendance there has been fine, and the brethren are faithful. We are sorry Brother King has been sick and unable to make the trip to Pa. and do some preaching in this field. We hope he will soon be able to be out in the field again. May the Lord bless all who are striving to serve Him with health and success in the Lord's cause.

Clovis T. Cook, Rte. 2, Lebanon, Missouri, January 14.—Recently, I closed a splendid singing

school at Oklahoma City, in spite of the bad weather, which hindered attendance some. I learned to love and appreciate the brethren there more than ever. They have a fine congregation, NW Seventh St. During this school, I had the pleasure of attending an annual meeting for the young brethren at Ada, Okla., where I attended two sessions and saw many old friends and fellow preachers. I visited in the home of Bro. Ray Asplin, Okla. City, and he showed me some of the material for the proposed church directory. I think it is a much needed work and should be supported. If you have not done so, send him the time and place of your meetings for worship, also the name of any others you know.

Clarence Kessinger, Route 3, Ada, Oklahoma, January 13.—The latter part of December, I conducted a series of meetings at Ardmore, Okla., without visible results, but it seemed that all enjoyed the meetings. The "get-together" meeting was held at Ada, Jan. 3-4, with good results. The services were directed by Bro. Lynwood Smith, Tom Smith, and the writer. We were glad to have Brethren Clovis Cook and Gayland Osburn with us in these meetings. Since we are now beginning a new year in the mission work in this state, I urge all the brethren to send me prospective locations for mission meetings. This will assist me in making out a schedule for the year. Last Lord's day I visited Oak Grove, Okla., where I assisted Brother Tom Smith in the teaching services. Please pray for me and mine in the work.

R. B. Roden, 505 N. Marshall, Okla. City 10, Okla., Jan. 9.—The church here is getting along fine. We have just closed a good singing school by Bro. Clovis Cook, with much good accomplished, in spite of the bad weather at times. We were glad to have Bro. Cook preach for us over Lord's day. The church at Washington is remodeling their house, and all the members are anxious and working to get it done within a few days. We are glad to report that they are behind the young brethren who are developing into preachers and church leaders. We all enjoyed the meeting at Ada, Jan. 3-4, in which the young brethren were in charge. Saturday night, while the preachers and church leaders were in charge Sunday afternoon. The young brethren are to be commended for their worthy efforts to develop into workers. May God direct our steps to work together in love.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Jan. 12.—Recently I preached twice at Waterford. Last Lord's day I was with the home congregation, assisting with the lesson. We are glad to have Bro. Gayland Osburn back in Calif. for the first time in about ten months. He has been doing a very excellent work in the mission field in the South. I have had the pleasure of hearing him preach during two services since he arrived. Of the recent meeting near Merced I was fortunate in getting to attend three services, and hear Bro. Ervin Waters. Last week I heard Bro. Chester King preach at Sanger. Jan. 2, 3, I had a public discussion on the "Cup Question" at Vale,

Ore. My disputant was Ben Paxton a radio preacher and school teacher. The S. S. folks would not let us hold the debate in their building, so it was held in the City Hall. Evidently some of them were afraid of their position, for they would not even come to hear it discussed. Bro. Ervin Waters moderated. When we left, the S. S. brethren were going to try to get W. Curtis Porter, Monett, Ark., to meet Bro. Waters in debate in the near future, in or near Vale. Bro. Leonard McKinney is making a bold fight for the teaching of God's word in that part. Brethren, Jude said, "Contend earnestly for the truth. . . ."

Ervin Waters, Rt. 1, Box 412, Waterford, Calif., Jan. 14.—I closed a meeting at Merced Dec. 21. From Dec. 23-28 I preached at Lodi, Waterford, and Cares. Having received a wire from Bro. Leonard McKinney of Vale, Oregon, to come there and discuss our differences with the S. S. and cups brethren, accompanied by Bro. Paul Nichols we went to Vale. Bro. Paul had the debate which is reported elsewhere in this issue. We worshipped with the McKinneys in their home Jan. 4. They are truly faithful. Vale is situated in a fertile country. Some families who want to come west should settle there and help build a congregation. Perhaps members in California, who want to move to Oregon, will consider moving there. Jan. 7, I arrived at Sanger, Calif., where Bro. Chester King had begun a meeting for me in my absence. This meeting is in progress with fine crowds. We had 140 present Sunday night. Jan. 27-30, I am to have a discussion with E. E. Crawford, Missionary Baptist, in their building at Modesto, Calif.

John Thomson, 2738 179th St., Lansing, Illinois, January 14.—Dec. 28, I baptized my daughter-in-law; September 14, I baptized my daughter; and Oct. 12, a young man at Lebanon, Mo. All of these converts took place after I severed relations with the cups brethren. Prospects for a loyal congregation here looks brighter since January 12, as there are prospects of some brethren moving into this part. We hope that others will come here to work and to help build up the church. I shall be glad to help any who would like to move here, in getting a job and a location. Recently, I heard from some colored members in Miss., who are interested in locating here, and I have hopes of baptizing a colored man, who has been a Baptist. I hope the white brethren will support Brother G. A. Canfield (colored) to come there and build up a faithful church among the colored. If any are interested in helping to support Bro. Canfield here, please write what you can give, but send no money yet. I am ready to contribute \$5.00 per month to a mission among the colored, myself. May the Lord bless in the effort to build up a faithful church here.

C. Nelson Nichols, Box 473, Sanger, Calif., Jan. 16; On Dec. 21 I was in Los Angeles and preached in the morning services at the Siskiyou St. congregation. That night I preached at Glendora, Calif. Dec. 28, I delivered a sermon at the Sanger church. Dec. 31, I was at Orange Cove, assisting

in the services and teaching. Jan. 2, I was at Fresno. Jan. 4, I preached at the morning services at Armona and the night services of the Fresno congregation. We had fine crowds at all of these places. On Jan. 4, Bro. Chester King started Bro. Waters meeting at Sanger. Bro. Waters had been called to Oregon. He arrived to take up his meeting the fourth night. I have attended most of this meeting. Enjoyed the preaching of both speakers. I was with the congregation at Corcoran, Jan. 11, preaching at their Sunday service. This was my first time at this place. Jan. 13 and 14, Bro. J. W. Russell and I were in and near San Louis Obispo. We visited some with those who remain faithful at that place. I have been forced to postpone the trip which I had planned to Oklahoma, Texas, and parts of the south. Lord willing I'll make that trip later in the year.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Jan. 12.—We closed the meeting at the Taylor and Waller Church of Christ in Austin, Tex., Dec. 21, with one baptism and one confession of faults, and it seemed that the congregation was much encouraged to do greater things for the Lord's cause. I agreed to go back for all of the month of April. From Austin I went to Houston and spent a week with our daughter and son-in-law. Wife came from home, and Sonny and his wife came from Odessa, Tex., and we had a very nice visit. I preached at the Buchanan St. Church of Christ Sunday and Sunday night—the 28th. Sickness in the congregation at home has prevented me from teaching the singing school that I was to have taught here the first part of January. I preached here yesterday and last night, also preached the Sunday before. I am to leave this week-end to begin a singing school at White Hall, Texas, Jan. 19; then to Mozier, Ill., to begin a singing school February 9, then I am to begin a school in Lebanon Feb. 23. I am to begin a meeting near Joplin, Mo., the first Lord's day in March; spending the entire month of March in that part. Brethren, let us "work while it is day; for the night soon cometh, when no man can work."

Tom E. Smith, Healdton, Okla., Jan. 10.—I was with the faithful at Sentinel, Nov. 31, preaching at the morning service. In the afternoon we attended a song service at Burns Flat Church of Christ, which we enjoyed. Bro. Bill Roden was with us in both services. In December I visited Graham and Oak Grove congregations, and on the 21st. I was at Union Point, near Jacksboro, Texas, where we had all-day services, with a bountiful noon-day lunch, all of which was much enjoyed and profitable, we trust. The fellowship meeting at Ada was truly a feast of good things, both temporal and spiritual. We were very glad to have Brethren Clovis Cook and Gayland Osburn with us. The meeting is reported elsewhere by Bro. Lynwood Smith. We pledged ourselves to do more for the young brethren to help them develop into useful leaders and workers in the church. I think Bro. Gay's suggestion that we have some articles dealing with the eldership was very timely. I would suggest that he and Bro. King give us some-

thing along this line. The church at the Bit Shop has recently consolidated with the Healdton church. They felt it would benefit both congregations, and I know the Healdton church has gained some good faithful members, which will strengthen all. I have been asked to spend more time with the home church, and I have agreed to do so, not as a "pastor," but simply as one of the workers. I shall not be able to visit other congregations as much as in the past. I want to reaffirm my faith, love, and confidence in our two beloved Homers and their faithful wives in the good work they are doing for the cause of the Lord, in keeping the Old Paths Advocate coming into our homes. Let us get behind them as never before. Greetings to my brethren everywhere. May God help us all to strive together for the one hope of the gospel in Christian love.

Homer L. King, Route 2, Lebanon, Missouri, January 18.—I have been assisting in the teaching and in song leading with the home church the past few Lord's days. The first Sunday night, inst., I preached for the Lebanon congregation to a good crowd. We regret the passing of Brother John Van Stavern, father of Bill, one of the leaders in Lebanon. I conducted his funeral service the 13th., inst. I am sorry I was unable to make the trip to Illinois and to Pa., before going to Calif. but bad weather and severe colds hindered. I am to go to Pa. however, for the months of April and May, and I hope to visit Mozier, Ill., then, the Lord willing. By the time this reaches you I should have conducted meetings at El Centro, Calif. Then to San Diego for a series of meetings, before going farther north to Corcoran, Sanger, Orange Cove, Waterford, and Stockton, and possibly others. I have been asked to conduct a series of meetings at Waterford. I hope to reach the Valley the latter part of February. I am glad I shall be able to have the wife and son accompany me to California. We are receiving some interesting and encouraging letters from brethren who are anxious to do something, if possible, to keep our Christian boys from Compulsory Military Training, which is now threatening. Thanks to the opposition so outspoken by such leaders as Senator Taft and others, who have let it be known they will fight the movement. If you have suggestions regarding this matter, I shall be glad to have them. Brother Gay and I will do all we can in our weak way, by the help of the Lord, we pray. There is urgent need of faithful and balanced workers in the vineyard of the Lord, just now. We need more good preachers, who have character, ability, zeal, some knowledge, and plenty of wisdom. It is sad to see a useful man side-tracked from the real mission of the church and from the goal, when we need laborers so much. But, we are not discouraged, much less "cast down." We have much for which to be thankful and encouraged to press right along in the great work of saving souls and of stemming the tide of digression in the church. Thanks a lot to all for the kind words of encouragement to me and to my wife. We are glad you appreciate the paper and the work we do to make its visits possible. Let us never rest on our oars nor cease to increase its circulation. Pray for me, please.

WHAT SAITH THE SCRIPTURES?

(continued from page 3)

the brightness of his coming" (2 Thess. 2:8). Question: When will the Lord consume and destroy Satan, that "wicked one," and his forces? We will let Brother Hall answer: All brethren understand this coming of Christ to be his personal coming, and the slaying to be that of "the lawless one" and his forces. Brother Hall quoted 2 Thess. 2:8, to prove that "The evil one" and his forces will be destroyed at and with the personal coming of Christ, and that all evil will be destroyed from the face of the earth. Then the earth will be prepared for that "Millennial reign of peace." But do the scriptures support such doctrine? Does 2 Thess. 2:8, prove what Brother Hall tries to make it prove?

What Saith the Scriptures

Brother Hall says: "Any one separating the account of his coming in this chapter (Rev. 19th) from his reign a thousand years with his saints in the beginning of the next (20th) chapter is blinded to the rightful handling of the word of truth." The 19th chapter of Revelation does not give an account of the Lord's coming. The nearest approach to it is the 14th verse which reads: "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." This chapter does not say where he went. But Brother Hall says: "It is an account of his personal coming." Read Rev. 19, and see for yourself what it says. The division of the books of the New Testament into chapters does no violence to their teaching. Hear him again: "But preceding verses (not divinely separated by chapters) in this connection tell of his coming and destroying with the sword or spirit of his mouth, the man of sin and his forces who are on the earth, and verses following tell of his reign with his saints a thousand years (on the earth, for they are on the earth at the end of the thousand years and Satan with his forces compasses them upon the breadth of the earth Rev. 20:9)."

In the first sentence of his article he quotes 2 Thess. 2:8, which says: "Whom the Lord shall consume with the brightness of his mouth, and shall destroy with the brightness of his coming." And in the latter part of the last sentence of preceding paragraph in parenthesis he says, "(on earth, for they are on the earth at the end of the thousand years and Satan with his forces compass them upon the breadth of the earth." Will Brother Hall tell us how Satan and his forces can be on the earth a thousand years after they had been consumed and destroyed by the brightness of the Lord's coming at the beginning of the thousand years reign? Or did he come at or prior to or at the end of the thousand year reign?

What saith the Scriptures? Rev. 20:2, says: "And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." Here we find that Satan is only bound for a period of time—a thousand years—but not destroyed. Verse 7 says: "And when the thousand years are expired, Satan shall be loosed out of his prison (have his former pow-

ers restored); and shall go out to deceive the nations which are in the four quarters of the earth" (V. 8). V. 9 says: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

Brother Hall says: "For they (the saints) are on the earth at the end of the thousand years and Satan with his forces compass them upon the breadth of the earth" (Rev. 20:9).

In the above paragraph, Brother Hall says: The saints, and Satan and his forces were still on the earth after the thousand year reign had ended. Satan and his forces are to be consumed and destroyed at and with the personal coming of the Lord (2 Thess. 2:8). So the personal coming of the Lord will not be until after his one thousand year reign was ended. This proves that the thousand year reign of Christ will not be personally upon the earth.

What have we learned by this investigation? 1st. We have learned that Satan was bound—not destroyed—at or prior to the beginning of the thousand year reign of Christ (Rev. 20:2). 2nd. That Satan was to be loosed—have his freedom restored at the expiration of this thousand year reign of Christ (Rev. 20:7). 3rd. That Satan and his forces became so violent that God sent fire down from heaven and devoured them (Rev. 20:9). 4th. That this destruction of Satan and his forces was to be after the end of the reign of Christ—after the thousand years had been fulfilled (Rev. 3, 7, 8, 9), 5th. That Satan and his forces shall be destroyed with the brightness of Christ's personal coming (2 Thess. 2:8). 6th. That Christ's personal coming will be after his thousand year reign had expired (2 Thess. 2:8; Rev. 20:7, 8, 9). 7th. That Christ was not personally present upon the earth during his thousand year reign (2 Thess. 2:8; Rev. 20:2).

When will the Lord's reign end? "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25, 26). When will death be destroyed? "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory" (1 Cor. 15:54). When will this corruptible put on incorruption? "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption" (1 Thess. 15:42). Death will be destroyed by the resurrection of the dead. The Lord's personal reign will be in heaven until the resurrection of the dead.

Come, let us reason together, that we may know "the truth" and be free (Jno. 8:32) from error.—Route 8, Box 436, Memphis, Tenn. (The Truth, December)

Come again, Bro. Pinegar.—H. L. K.

Don't be afraid of wasting time by learning something you are not required to know.

Not many of us would have the courage to "live our insides out."

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. XXI

LEBANON, MISSOURI, MARCH 1, 1948

No. 3

"SHE HATH DONE WHAT SHE COULD"

(Mk. 14:8)

The supper given for our Saviour in the house of Simon, in Bethany, two days before the feast of the Passover, and the things connected with it, make a very interesting study for me.

We get the story from Mathew 26:1-13; Mark 14:1-9; and John 12:1-8. Reading all of them I see a special contrast drawn between Mary, who poured the very costly box of alabaster ointment upon the Lord, and Judas Iscariot who carried the bag—and kept what was put therein.

Mary, whether rich or poor certainly made a liberal gift to the Lord—a box of ointment that could have been sold "for three hundred pence," and the house was filled with the odour of the ointment, Judas Iscariot objected to this wastel. I am afraid that we have too many in the church today who do nothing but "object" to whatever is done for the cause of Christ. But Jesus said of the woman: "Let her alone: she hath wrought a good work upon me, and wherever this gospel is preached this that she hath done shall be told for a memorial of her"—"she hath done what she could." May I ask, how many of us have done what we could? She did this "for His Body," but the Church is His Body today. How many of us are doing "what we can" for the Church—His Body?

We sometimes wonder why some people are in the church anyway. But Judas was one of the Apostles, and held the office of treasurer. It may have been that he aspired to that office, because he was a thief, and that the other Apostles and the Lord were willing for him to carry the bag rather than make a scene of things. Or, it may have been that Judas would not serve anywhere else. But anyway, he landed his objection to the good deed bestowed upon the Lord—claiming that it was a waste of money, that it should have been sold and the money given to the poor. Yet the record says he did this "not because he cared for the poor, but because he carried the bag, and kept what was put into it." I wonder if we have any Judases in the Church today? One brother objected to the Church buying a silver plate and cup for the communion, and said that it was too much of a waste of money; and yet he spent more than the price of the cup and plate for a big bronze

imitation dog to set out in his front lawn. Judas did not "object" to this deed because he, himself, did so much for the poor for he did nothing for them; and I have noticed all of my life that those who do the least in the Church are usually the ones who "object" the most. If Judas had said to the woman, "Now let me show you what to do with ointment" and would have flashed a box out and sold it and given the proceeds to the poor around him, his objection might have carried more weight. But to object to something and have absolutely nothing to offer instead, may be doing even worse than Judas did.

Jesus says "Ye have the poor always with you," and that is right. And it is a good thing to help the poor. But the cause of Christ means more than just distributing a few pennies or groceries to the poor: The Gospel must be preached in all the world, The cause of Christ must be exalted above the temporal things of life.

The fine disposition which Mary showed not only on this occasion, but many others, is proof that had it been a woman's place to be an Apostle and she should have been chosen instead of Judas, that she would have fulfilled the mission with eagerness and faithfulness. She did "what she could." Would Judas have traded places with Mary? Not for anything—he wanted to be on the receiving end, not the giving. There are those among us (and always have been) who object long and loud to the pay the preachers are getting, and pine "why the waste?" But will they trade places with the preacher? Are they ready, like Peter, James and John, to "leave their nets" and walk out in front of the world—away from home and loved ones, and preach the simple gospel to a lost and dying world? Will they sell their milk cow in order to go and hold a meeting? Will they sell their car in order to keep on preaching? I believe that nearly all of the faithful gospel preachers would gladly exchange places with the man who stays at home.

But Judas' hypocrisy did not stop here—it led to still more wickedness. Later he contrived to make some money by betraying the Son of God into the hands of sinners. And that for the pitiful sum of thirty pieces of silver—about \$15.00. True, he offered it back but it was too late!

Money, time, influence, are not wasted when bestowed upon the body—Church—of Christ. I would rather risk Mary's chance in the day of Judgment, than that of Judas.

—Homer A. Gay

THE PLAN OF SALVATION

(Part 3)

With this installment, we conclude this study. Let us briefly give the synopsis of the material thus far. We have contended, and we must continue to do so, that there was and is still only one plan of salvation authorized by Holy Writ. One part of "the Great Commission" was "—teaching them to observe all things whatsoever I have commanded you." (Christ's command to the disciples—Matt. 28:20) That is the reason we have cautiously treaded our way through this subject, and, too, always being cognizant of the warning of Christ—"by thy words thou shalt be justified and by thy words thou shalt be condemned." We have seen that faith, repentance and confession are of necessity, steps in redemption. It would ill behoove any man to reject these steps; nevertheless, if he just goes this far, he is still in his sins. At this stage, he is not even a fit subject to pray! people go by their "feelings" or their conscience (Jno. 9:31). Supposedly, with all sincerity, some with regards to their state of justification or condemnation in the sight of God. There is a most vivid example recorded of a Biblical character who was going by his conscience or "feelings," thinking he was justified, yet in reality, he was condemned. This man was the Apostle Paul. Don't we remember how Paul after his conversion said he persecuted and wasted the Church in all good conscience? Paul knew this was not right after his conversion, but it took a miraculous event to prove it to him. Now, sinner friend, don't you wait for a cataclysm of power from on high, because it will never happen, though you may think so! Contrary to many notorious doctrines the days of miracles are over, and it takes nothing mysterious nor something out of your reach to save you. Be not deceived!

With the requisites for baptism understood (we hope) let us now consider that act. Baptism comes from the Greek verb "baptein" which means "to dip" or "to immerse." That is a simple definition, yet some men get an idea of "sprinkling" or "pouring" from this. This is not even compatible with reasoning, much less the word of God. There is no precept, command or even inference recorded on this side of the Cross where any one was authorized to be baptised by sprinkling. We now see that the word does not even mean that, but we repeat it means "immersing" or "dipping." To do it any other way is an absurdity; hence, the act so perpetrated is nil, so far as salvation is concerned.

Now, since the meaning of the term is apparent, let our minds drift back to the River Jordan on that day that our Saviour went to John to be baptised of him. He told John this, "—It becometh us to FULFILL ALL RIGHTEOUSNESS." (Matt. 3:15). Our Savior thought it so necessary to be baptised that he submitted thereto, himself. We have the example of baptism administered to the Eunuch. After he had heard, believed, confessed, he was baptised (Acts 8:27-40). At the conversion of the household of Cornelius, Peter said, "can any man forbid water that these should not be baptised?" In the following verse, he com-

manded baptism! (see Acts 10:47-48). In Mark 16:16, Christ said, "he that believeth and is baptised shall be saved—"

Now, for what purpose is baptism? Peter said it was for the remission of sins (Acts 2:38). It is not necessary because of the fact you are already saved or as a matter of formality or some other prevalent reason, but as a matter of washing away your sins (see Acts 22:16). In Galatians 3:17, we read that we are baptised into Christ, putting on Christ. Let us read Romans 6:3-4: "Know ye not that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are baptised with Him BY BAPTISM into death, like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." We find in 1 Cor. 12:13 that we ALL are baptised into ONE BODY. From Col. 1:18, the BODY is the CHURCH. Now—a Christian results—not a denominationalist, not a protestant, but just a Christian. What more could any man ask? Then, he that remains faithful unto death has an assurance of a crown of life, but that hope does not exist until the act of baptism is concluded, which is the consummation of the plan of salvation.

The Church of Christ (prophecied of—Isaiah 9:6-8; promised by Christ—Matt. 16:18; formally established—Acts 2) has been reprimanded and ridiculed by man, in that it just speaks where God has spoken, and is silent where He is silent. Christians, having embraced the plan of salvation as we have seen it to be recorded, are labeled as heretics, naive, simple, unlearned or what have you, but may we not be unduly vindictive and remember that our Saviour wore such appellations and many more unworthily. So to Him, who is able to keep that which we have committed unto Him against that day, be glory, honor, and power, everlasting.

—Don McCord,
640 Okmulgee,
Norman, Oklahoma

PREACHING FOR MONEY

H. Leo Boles

No one can engage in a greater work than that of teaching the word of God and preaching the gospel for the glory of God and the salvation of souls. Everyone who has dedicated his life to the preaching of the gospel has consecrated his service to God. Paul told Timothy: "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2.) Not only is it a great work to preach the gospel, but it is a great honor to be counted among the "faithful men" who can teach others. It is a great honor to be able to preach the gospel; it is an accomplishment that should not be spurned. Not everyone is able to preach the gospel, neither is everyone faithful to the Lord. A preacher of the gospel should keep his motives pure; he should never degrade and disgrace the work of a servant of God who has dedicated his life to gospel preaching.

A Serious Charge

Jesus, while on earth, made a very serious

charge against certain ones in the temple. "And the passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold the doves he said, 'Take these things hence; make not my Father's house a house of merchandise.'" (John 2:13-16). Instead of using the temple as a sacred place of worship, these greedy and avaricious Jews were making it a place of merchandise. They were going to the temple to make money. They did not care to worship, neither did they care anything about others who did worship; they sought only to make money and get gain for themselves. The Son of God condemned the conduct of these Jews. It was dishonoring to God and degrading to the temple to use that which had been dedicated to God in such a base way as these were using it.

The same charge may be made against those who go into the pulpit and open the Bible to teach God's word just for the money that they can get out of it. Preachers who ascend into the pulpit with Bible in hand for the paltry and pitiful sum of money which they receive bring upon themselves the most fearful condemnation of God. It seems that if one has an ambition to make money, that one could choose some other work than donning the robe of a hypocrite and making merchandise of the gospel. The preacher of the gospel should be supported, but the preacher who preaches just for the support has lost the high aim of gospel preachers. We wonder what Christ would do if he were here on earth and could visit the church houses on Sunday and see the unholy motives which prompt many preachers who stand before intelligent audiences to "break the bread of life" to them. No doubt he would rebuke them as severely as he did those who made his "Father's house a house of merchandise." Churches are "hiring" and "paying" preachers who have the low aim of using the preaching of the gospel as a profession. Such impure motives prompt preachers to go to churches that are able to pay the largest salary. Churches become a party to the unholy work of preachers who preach for money.

No one can think of the apostles going out under the commission and preaching to make a living. They went out with a holy passion for the souls of men and preached in season and out of season as the Lord commanded. Paul could write with the Holy Spirit to the church at Corinth and say: "Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you." (2 Cor. 12:14.) He had a right to claim a support from the church at Corinth. He had established it and labored with it for about a year and a half, but he was not seeking what they had, but he was seeking their salvation. There would be a great change in the churches today if all the preachers could say as did Paul: "I seek not yours, but you." Again, Paul said: "Even as I also please all men in all things, not seeking mine own profit, but the pro-

fit of the many, that they may be saved." (1 Cor. 10:33.) Paul kept his motive in preaching the gospel pure. Every gospel preacher should imitate Paul in this respect. He said: "Be ye imitators of me, even as I also am of Christ." (1 Cor. 11:1.) Again, Paul wrote: "For we are not as the many, corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ." (2 Cor. 2:17.) The marginal reading here is, "making merchandise of the word of God." The preacher who preaches for money is "making merchandise of the word of God."

Covetousness of Preachers

Covetousness is a sin that is classed with idolatry. "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry." (Col. 3:5). The last of the Ten Commandments is: "Thou shalt not covet." (Ex. 20:17.) This sin is condemned with the severest condemnation. It is brought under the same curse as idolatry. Paul said: "For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness; nor seeking glory of men, neither from you nor from others, when we might have claimed authority as apostles of Christ." (1 Thess. 2:5, 6.) There are but few, if any, sins that merit the condemnation of God more than the sin of covetousness. Preaching the gospel for money brings one under the severe condemnation of God. It is covetousness for preachers to preach even the gospel for the money that they can get out of it. Every preacher should examine his heart daily to see if his motive is pure in preaching Christ and him crucified.

Sometimes the preacher's family helps him to corrupt his motives in preaching the gospel. Members of his family are sometimes extravagant and lose sight of the motive that should prompt one in preaching Christ. Sometimes even churches lose sight of the high and lofty motive that should actuate a preacher of the gospel. Elders of the church and others who take a leading part in arranging for the preacher of the gospel so often lose sight of the true motive that should govern a preacher. Sometimes the elders of the church seek to drive a sharp bargain with the preacher in securing his services for the church; again, the preacher sometimes uses circumstances and occasions to prize a higher salary out of the elders. Sometimes preachers use the unholy means of telling the elders of the church what another church will give them for their services, and by this means get a raise of their own salary without moving to the other place. Sometimes preachers will threaten to leave the congregation in order to get a raise in salary. All such methods and means are unworthy of a preacher of the gospel and elders of the church. Let every preacher and elder that reads this examine his own heart and see if his motives are as holy and pure as the gospel that must be preached. (Gospel Advocate).

Living Example.—You can preach a better sermon with your life than with your lips. Goldsmith.

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Route 2, Lebanon, Mo.
HOMER A. GAY 218 N. Jackson St., Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
MRS. HOMER L. KING, Assistant Route 2, Lebanon, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS 50

Printed by Laycook Printing Co., Jackson, Tenn.

TRACT IS READY

My tract, "Cup and Classes," is now off the press and ready for mailing to all who may desire them in any quantity. It is a neat job, on good grade of paper, 32 pages (5x6 $\frac{3}{4}$). The price is very reasonable and within the reach of all, as follows: One copy, 10c; one dozen, \$1.20; 100 copies, \$10.00; or any number at 10c per copy; postage prepaid. I am selling them at a sacrifice in order to do all the good I can for the cause, and if brethren will order a good number right away, I shall be able to get another thousand for a little less cost from the printer, which will save me from a loss on the first thousand.

Remember we discuss both the cups and the "class system" of teaching in this tract. Send all orders to E. H. Miller, 1003 Truitt Ave., La Grange, Ga.

Note: We hope brethren will help Brother Miller to meet the expense of printing the above tract. While you may not agree with him on all the arguments he makes, nor all the references of men he uses, you can, at least, agree with the Scriptures he uses and the general position he takes on these issues. Brother Miller is a very zealous worker in the cause of Christ, willing to spend and be spent for the cause he believes and loves.

—Homer L. King.

APPEALS FOR HELP

As was reported before the cups preachers and cups brethren in my home church, Napoleon, divided the church by advocating cups and by putting in two cups, forcing us to meet at another hour, and finally locking us out of our house, forcing us to meet in a school house. Furthermore, under false pretense, they drew the money out of the treasury in the bank. This all, when we had used one drinking cup for 26 years in this church. Therefore, we are compelled to build again a house for worship, but it will contain in the deed the restrictive clauses published in the February issue of the OPA this time, which we hope will make it more secure from the innovators.

We are unable to meet the expenses of building a new house all alone, and we shall appreciate any contributions from any who are able to help. We

have purchased an acre of ground on which to build, but we need help to complete a building.

—Gillis Prince, Wedowee, Alabama.

Comment

Having held a meeting at Napoleon last summer before the division came on the cups, I can testify that they have had a hard struggle. They have lost the building, as the faithful usually do because they cannot resort to such tactics as the opposition uses, and they are proceeding under handicaps. I believe they have a bright future in the work there and in the world to come. They are worthy of help.

—Ervin Waters

Note: I, too, believe the brethren above are worthy of help. I know Bro. Prince, personally, and I believe he is a good man and a good preacher. I hope the brethren will come to the rescue of the faithful ones in his home church by sending a nice contribution to help.

—Homer L. King.

A WORTHY FAMILY IN NEED

Brother Roy Knight and family moved from the Montebello congregation about a year and a half ago to Wray, Colo. Soon after their arrival there Bro. Knight took that dreaded disease, polio. Prayers went up to God in his behalf, and the Lord spared his life. However, he is not yet fully recovered. And now, his wife went first to the hospital, then to the Sanitarium, at this time a small daughter was sent to the hospital for a major operation. Sister Knight and daughter are at home now. Brother Knight was compelled to sell most of his farm stock, keeping only a few chickens and a cow. The money he received from these, and some contributions from the congregations here in Calif., were not enough to pay the tremendous expenses, hence this appeal; Bro. Knight will not be financially able to farm, and is compelled to work for wages. Brother Knight and family are faithful Christians; they are in need; this is an opportunity to show our faith by works; good wishes will not pay bills. Send all help to Roy Knight, Star Route, Wray, Colorado.

—D. E. Stone, Rivera, Calif.

CAMPBELL-McCALLA DEBATE

This debate between Alexander Campbell and McCalla was the second of the "big five" discussions of Campbell. It was held in 1823 and has been out of print for over a hundred years. A new edition is now coming off the presses. This edition was copied from an English edition over one hundred years old which was furnished by Bro. Walter Crosthwaite, editor of the Scripture Standard, published in Scotland. Only a limited edition is being printed. I had to place an order before the book went to the press. It will contain three hundred and eighty-five pages. Since only a limited number of this rare book will be available I would like to see these copies go into the homes of brethren who will appreciate, use, and take care of this gem of restoration literature. Order from me. Price \$3.00.

I have established a Bible and Book Supply busi-

ness to supply the needs of the brotherhood in this line. This I have envisioned for years. I hope to be able to render a needed service to you and to the cause of Christ. I will carry a general stock of books and Bibles. Place your orders for any book in print. If I do not have it, I will try to get it. Send for our free catalog of Bibles and Books.

—Ervin Waters
Rt. 1, Box 412,
Waterford, Calif.

OUR HELPERS

Many, many thanks to all for the hearty cooperation in assisting us to increase the circulation of the OPA. We appreciate the interest that continues to be manifested in the welfare of this paper. Below you will find the names and number of subs. received by us Jan. 20 to Feb. 20:

Mrs. Ruth Cohea—60; Homer A. Gay—9; Homer L. King—7; Gillis Prince—5; L. C. Dent—5; A Friend—5; Ervin Waters—4; Mrs. B. N. Ruebush—3; J. F. Graham—2; J. A. Taylor—2; Mrs. F. H. Logan—2; John Hammett—2; D. B. McCord—2; Mrs. A. C. Perrin—2; Gillis Prince—2; J. L. Winchester—2; Clovis Cook—2; Ira Hooker—1; Ray Kessinger—1; Mrs. John Malcolm—1; O. N. Reeves—1; I. G. Williams—1; J. F. Cobbs—1; Lee Harbison—1; Lila Phillips—1; L. R. Thomason—1; Mrs. Lula T. Anders—1; Mrs. Harry Wallis—1; L. L. McGill—1; D. M. Davis—1; Russell Townsend—1; Edwin Finto—1; S. J. Fulton—1; E. E. Write—1; Harold King—1; C. D. DeGough—1; Homer Smith—1; Arthur Wade—1; W. A. Johnson—1; Vernon Sanders—1; Mrs. C. C. McClain—1; Total—140.

TIMELY SUGGESTIONS

The Eldership—I am pleased to have several responses to my Timely Suggestions on this subject in January 1st OPA. A good brother and sister from California writes: "We certainly did enjoy your book on the Home, and we like all of your Timely Suggestions in the OPA, and we believe that you are the one to write on the eldership question, and hope that you will." Several others have suggested that I write on the subject. But I believe that there are others who have two good eyes, and can do a lot of research work, that I cannot see to do, who could do a better job of the writing than can I.

Here is another good letter along this line that deserves some attention. It is from Bro. J. C. Moore, Waco, Texas, and is as follows: "Your article in January issue of OPA. Timely Suggestions is something for all of us to think about, and I believe that our minds run in the same direction on the subject.

If we had scriptural elders to take the oversight of the churches and see after and care for them, most all of this firing and back-firing would stop. I have been in the church for 39 years, and have observed its rise and downfall from time to time.

Here are some questions I have been asking for years: (1) Has the eldership ceased? Some

say, 'yes,' and that we are better off without them. (2) Can a man take the oversight of a congregation if he has not been appointed?—regardless of his character or conduct? (3) Should a congregation object to such men as overseers? (4) Is a man qualified for a bishop if he asks a preacher how to rule and take the oversight? (5) Did God give the preacher orders as to what he should do and how to conduct himself, and is the ruling or taking the oversight included in his work? (6) If a man ordains or selects himself for an elder is he one? (7) Can a woman take the oversight by using her husband as a monkey wrench? (8) Has God's plan failed?

The qualifications given in 1 Tim. 3, "Must be blameless, not greedy of filthy lucre, not a brawler, not covetous, must have a good report of them that are without." These are the ones that most men fail in—some fail on all of them."

I feel that these are timely questions and to the point. No. 1. If the eldership has ceased it is because we do not have men with the qualifications. I believe that men can acquire the qualifications today as easily as they could during the days of the Apostles if they will apply themselves. No. 2. No. No. 3. Yes. No. 4. If the preacher was to teach, train, and appoint the elders (1 Tim. 3, Titus 1), it might be a good idea to consult him today. No. 5. Yes. Paul left Titus (the preacher) in Crete to "set in order the things that were wanting, and to ordain elders"—(Titus 1:5), and in chapter 2:v15 he says: "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." So, until such a time as elders were developed and appointed, the preacher was in charge. No. 6. No. No. 7. Women are not to rule. The husband is the head of the woman and is to be the leader and overseer in the home, and if a man "Know not how to rule his own house, how shall he take care of the church of God?" (1 Tim. 3:5). Such wives as mentioned come closer to making a "monkey" out of their husbands than a "wrench" of any kind. No. 8. No. God's plan will always work if we will do our part.

—Homer A. Gay.

THE DEPARTED

Warwick—William Warwick, of Axtell, Texas, was born Nov. 12, 1869, departed this life Jan. 24, 1948, being over 79 years of age.

He leaves to mourn his passing, five sons: Jim, Long Beach, Calif.; J. W., Compton, Calif.; C. D., Commerce, Tex.; Claud and F. W., Axtell, Tex.; four daughters: Mrs. T. G. Cohea, Compton, Calif.; Mrs. G. B. Norman, China Springs, Tex.; Mrs. J. D. Hunter, Dallas, Tex.; Mrs. C. C. King, Austin, Tex.; 10 grand children, 2 great grandchildren, and a host of friends. His wife preceded him in death in 1946.

Brother Warwick was a faithful servant of the Lord. He obeyed the gospel in 1936 being baptized by the writer. All who knew him, loved him, and he will be missed by all. Our consoling thought is, that our loss is heaven's gain. Our deepest sympathy goes out to the bereaved ones.

The writer spoke words of comfort and warning

to a large crowd at the Warwick home in Axtell.
—James R. Stewart.

Riffe—William T. Riffe, Sulphur, Okla., was born in Collins County, Tex., Jan. 11, 1868; departed this life Jan. 12, 1948, being 80 years of age.

Bro. Riffe remembered his Creator in the days of his youth, having obeyed the gospel at 16. Nothing gave him more pleasure than doing service for his Master. He served as elder in the Tishomingo Ave. Church of Christ, in Sulphur, ever since it was established. He was loved and respected in the congregation, also in the entire brotherhood where known.

Brethren Riffe and O. C. Mathews were boys together and grew up to be faithful brethren in Christ. He will be sadly missed in the church, and no one can fill his place, but the responsibility is all the greater now on others.

One of his favorite texts was Rev. 14:13. We who knew him best sincerely feel that his work of faith and labor of love have won for him a home in Heaven.

He leaves to mourn his passing, his faithful wife, four daughters, two sons, three sisters, one brother, eight nephews, four nieces, four grand children, besides a host of brethren in Christ.

The writer conducted the services, assisted by Brethren Fred Kirbo and Clarence Kessinger. The Okla. City brethren and others conducted the beautiful song service. Many brethren and friends, from over the state, were present to pay their respects to the beloved brother.

—Tom E. Smith.

WATERS-CRAWFORD DEBATE

This discussion was held between Bro. Ervin Waters, of Waterford, Calif., and Earnest E. Crawford, of Salinas, Calif., in the Airport Missionary Baptist meeting house, Modesto, Calif. Two propositions were discussed with two sessions being given to each.

Bro. Waters affirmed on the first proposition which read as follows: "The Scriptures teach that water-baptism to the penitent believer, is for, in order to, the remission of sins." His affirmation was dynamic, well arranged and to the point. The first session was to begin 7:30 p. m. Jan. 27th., and several hours before the session began the house was packed and jammed and many standing outside, in the aisles and even on the rostrum. It was even reported that many were turned away because they could not get close enough to see the speakers.

Bro. Waters introduced approximately twenty-five Scriptures in his first affirmative, building arguments upon each of them as he went. He showed that faith must be an obedient one (Jas. 2:26; Rom. 1:5), that it must not be alone (Jas. 2:26). He then showed that baptism was a form to be obeyed (Rom. 6:17), and that baptism was also a work of righteousness and if faith without works could save, then the devils were saved for they believed (Jas. 2:19). Bro. Waters piled up many other Scriptures and arguments (space will

not permit us to give it all), but the following line of thought was too much for Mr. Crawford, notwithstanding his attempt to answer each argument. Bro. Waters reasoned that baptism was the consummating act of turning to God, that all spiritual blessings, redemption etc., were in Christ and that baptism puts one into Christ (Gal. 3:27; Rom. 6:3-4). He showed that faith plus baptism equals salvation, but faith minus baptism equals nothing. This argument was based on Mk. 16:16.

We believe that Mr. Crawford, was perhaps as good as the Baptist have in this country, although his line of argument was much the same as that of Mr. Ben F. Bogard, D. N. Jackson, etl.

He told me personally that out of the thirty-nine debates that he had participated in, twenty-six of them had been with the Church of Christ, meeting such men as Joe Blue, J. D. Tant, Clyde Emmery and many others. It was not his courage or lack of experience that resulted in his failure to refute the first proposition. His doctrine had him tied. We doubt not but what he did as good as any man could have done under the circumstances.

Mr. Crawford affirmed on the second proposition Jan. 29 and 30th. The proposition was: "The Scriptures teach that a child of God cannot so sin as to be finally lost." Argument 1, was based on 1 Jno. 3:3. Argument 2, being based on Rom. 8:28, and the third argument of his first affirmative was based on 1 Jno. 3:9. He made reference to some twenty other Scriptures in setting forth his affirmative. He took the position that 1 Jno. 3:9, taught that a child of God could not sin, that it was impossible for him to do so. Bro. Waters ask Mr. Crawford if a Baptist could lie, steal, get drunk, etc., to which question Mr. Crawford replied by saying, "Yes, a Baptist can lie the same as a Campbellite." Bro. Waters then showed that if a child of God could not sin and a Baptist could lie (which was a sin) then a Baptist wasn't a child of God, for he could sin. Mr. Crawford never worked himself out of this contradiction into which his doctrine had gotten him.

There was no agreement concerning written questions in this debate, notwithstanding to the contrary, Mr. Crawford in his first negative on the first proposition read several questions and handed them to Bro. Waters to be answered. Bro. Waters took care of the matter but apparently not to Mr. Crawford's satisfaction—for he challenged Bro. Waters to ask him just one question that he could not or would not answer. Bro. Waters obliged him in asking if a Baptist could get drunk? And, if so, could he die in that condition? Mr. Crawford never answered that question. If he had answered by saying he could not get drunk, he would have made himself a laughing stock, for all know they can and do, and if he had said that he could not die in that condition if he did get drunk then he would have fixed it so that a Baptist could have lived forever if he would get drunk and stay that way. If he had answered by saying that a Baptist could not get drunk and die that way then he would have surrendered his proposition on apostasy. Bro. Waters showed these things and repeatedly asked for an answer. After Mr. Crawford had boasted that he could and would

answer any question that Bro. Waters might ask him we thought he should have kept his promise, but grant, that he took the easy way out for if he had answered either way he could not have harmonized it with his position.

Bro. Waters showed the inevitable consequences of a doctrine that a child of God cannot so sin as to be finally lost. He showed that it was contributive to moral delinquency. He read from their own Baptist manual several times and asked Mr. Crawford to harmonize it with his position. Mr. Crawford never made any attempt to show the harmony, but stated that he would stay with that manual until the end of the world. Bro. Waters told Mr. Crawford that he was sure he would not stay with it longer than the end of the world for it would then pass away with the doctrines and commandments of men, but the word of God would not pass away (Col. 2:21-22; Matt. 24:35).

Bro. Waters was master of himself all the way through the debate, wearing that same smile which to some preachers and debaters is quite annoying but to others it has become a characteristic of self mastery and Christian spirit. Mr. Crawford conducted himself very well. Bro. Waters pressed him so hard the last night that it took both Mr. Ferris, Mr. Crawford's moderator, and myself, some few minutes to get things ironed out so that Bro. Waters could proceed. The Baptists were feeling the keen edge of the sword wielded by Bro. Waters, that night, for they were jabbering and talking out, until Mr. Ferris and I were forced to deliver a sharp request that such be stopped.

It was a great victory for truth brethren. The writed moderated for Bro. Waters.

—Clovie T. Cook

THE WORK IN LOUISIANA

By O. N. Reeves

I think it would be profitable to pass on to the readers, a report of the work of Brother Gayland Osburn in the state of Louisiana.

Gayland came to La. about two years ago. A mere lad of a boy, but determined to preach the gospel. With some encouragement here and there along with the help of other preachers, he has accomplished much good. During his stay in La., Gayland went far and wide, in cold or hot weather, preaching the gospel. His hard and constant study of the Bible has made him an able and capable preacher any place he goes. He has endeared himself to all whom he has met. The mission funds spent on Gayland was, and will be, money spent to reach people who are needful of God's word. He does not fail to declare the whole counsel of God. We hope before too long he returns to La. Thus, let us support the mission work and send Brother Gayland to carry on the good work he has begun. May the wheels of success roll onward for the Lord and His followers.

FROM ACROSS THE WATER

London—January 21, 1948. Dear Brother King, I thank you for your kind letter. I am glad to

see your interest for Kingdom on this side of the water.

On our side of the water one cup is more generally in use, though in a few two cups are used. In a few of the digressive assemblies many cups are used!

In writing to a British brother this week, I stressed the great need of brotherly love, and love. What use, correct framework of Christ's way, without the disposition (spirit) of the Christ? It is largely because we do not cultivate the mind of Christ (See Phil.), that envy, malice, hatred, departure from Christ's way, and divisions ensue. This you should have and not miss the other part.

I was very pleased when a brother informed me that your government had freed the conscientious (non killers). Both my sons and all my daughters were on the side of peace.

Christian love and best wishes,

W. H. Cummins.

Scotland.—January 29, 1948. Dear Bro. King, many thanks for the Old Paths Advocate, which I have received twice, and also the books I have received; i. e., the Clark-King Debate and The Communion.

I rather like your paper, the straightforward way in which the articles are written, also the selection of articles chosen. I would very much like to read what some of our brethren have to say regarding the eldership, as suggested by Bro. Gay, and what would be the proper procedure should there not be found men in the church with the qualifications that we have in I Tim. 3 and Tit. 1.

We at the moment, in Newtongrange, are holding a special mission with Bro. David Dongall as our speaker. We have a pretty full program. If you have any tracts suitable for this work, we would like some. We realize, of course, that we cannot send any money, but I do see that you invite brethren to ask for the tract, Building a Christian Home, so would you please send me some for distribution here. I am looking forward to February issue of Old Paths Advocate for good articles, which will give food for thought. Scotland. Your brother in the Lord,
—W. H. Allan.

London.—January 26, 1948. Dear Bro. King, I received the ten volumes of sermons (Old Paths Pulpit), delivered to me today.

The books are attractively bound, the paper and print are good and easy to read. Contents will be devoured as soon as I have opportunity. Nine copies will be put out with your compliments to the best advantage. Thank you very much, and the receivers, as well as I, will be glad to peruse the same.

All your good wishes my wife and I reciprocate. You must not delay your visit to England too long to meet me in the flesh; I am now over 75 years, and economics here are not and will not be too good for the next ten years or more, probably.

In our land believers are few!

Christian love,

—W. H. Cummins.

(We rejoice that all the publications we sent Brother Cummins have been received by him, and

we are glad to know that the tracts sent to others have been received gladly. May the Lord bless these good brethren on the other side of the water. —H. L. K.)

Essex.—January 28, 1948.—Dear Brother Editor, I find the Old Paths Advocate very instructive and interesting, and I pray the truth they convey may abound to a greater understanding of God's will and word. I wish to say that I am very grateful for the splendid book, Clark-King Discussion, and the excellent, true, and very full teaching, The Communion, by Bro. Ervin Waters. I thank God we are not troubled seriously with the same disorders over here, concerning the Lord's table.

I have been an active and leading member in the Church of Christ for 53 years. I have been in constant fellowship and co-worker with our Brother Cummins all those years. We both have seen many changes. The old church meeting at Amity Hall and later at Earham Hall, Forest Gate, was very seriously hit during two wars, 1914-1918 and 1939-1945. Many members were scattered abroad, but there are several of the young members worshipping in other churches, especially, Kentish Town and Newburg Park. When I came from the Baptists with others 53 years ago and took up fellowship with brethren meeting at Amity Hall, the majority were aged and some very old, and therefore, they have passed on to rest, but the church to the very last was ever found to be in the Old Paths.

I am now within a few months of 80 years of age. As long as I was able, I (and my dear wife) traveled to the assembly weekly, although I never lived nearer than several miles, but there is no church now nearer than 30 miles. However, I have persuaded a brother to meet with me on Lord's day morning to remember the Lord in partaking of the loaf and cup, one loaf and one cup. If there were more house fellowship and less large buildings, there would be less trouble and more spirituality.

I live entirely alone. My very dear, true Christian wife and companion passed on home three years ago, being killed in the war by the bombs. We had six years of horror. The raids were constant, day and night, and very heavy in our district. Our dear Savior is alone my stay and helper. Thanks to my Heavenly Father, I have all my faculties and a fair measure of health. I feel the strain of the long journey to town three times a week to do my shopping and to get my very small ration book. But, I must not further trespass on your time.

After reading any literature sent to me, I pass it on where it can serve to enlighten.

Fraternally yours,

—L. C. Day.

Note.—I am sure all our readers will enjoy the excerpts from the letters of our brethren across the water. We hope to hear from others and from these above as convenient for them. So, come again, brethren, we are interested in your work and the cause wherever you are. May the Lord bless you all. You have our prayers and very best regards. Pray for us and the cause in America.

—Homer L. King.

From the Fields

Lloyd E. Kramer, Salona, Pa., January 21.—The cause is going along pretty well here now. We have good attendance Lord's days and fair at night, at Flemington. We pray for you and your work, Bro. King.

Joe Castleman, 1059 Vermont St., Beaumont, Texas, Feb. 16.—The meeting at Sand Grove was a great success; no visible results, but the church seemed to take on new courage. Bro. Snodgrass is to be with us in May.

J. F. Graham, Longrun, January 20.—We have the true worship in our home each Lord's day, and we invite all loyal preachers and brethren to meet with us. We are old and cannot get to Longrun sometimes.

Homer Smith, Sentinel, Oklahoma, February 6.—Brother Don McCord preached for us the fourth Sunday in January. He preached a grand sermon, and he certainly is a fine boy, sincere, and conscientious. We enjoyed his visit.

S. J. Fulton, 718 West Sixth St., Littlefield, Texas, February 7.—We are meeting for worship at Levelland now, in the home of Brother Helvy. The number who meet there is small. Here is my renewal for the paper; certainly have missed it.

Ray E. Kessinger, 8228 Chadwick, Houston, Texas, Jan. 19.—Recently, I have been preaching for the church in Houston, with nice crowds Lord's days. We were glad to have Bro. and Sister Gay, Sonny Gay and wife and her mother with us. Bro. Gay gave us two good lessons. Let us walk together in love.

Russell Townsend, 2630 Chesterton Dr., San Diego, Calif., Jan. 30.—We are doing fine here. Some of us had the pleasure of hearing Bro. King (H. L.) deliver a wonderful sermon at El Centro, the 25th, also Bro. Clovis Cook's good singing. We are looking forward to Bro. King's meeting here soon.

Don McCord, 640 Okmulgee, Norman, Oklahoma, February 3.—I am still in school here, but have three regular appointments, monthly, at Maud, Garr Corner, and Washington. Last month, I enjoyed a visit with the brethren at Sentinel. I baptized an elderly lady in the City, last month. We regret the loss of Bro. Riffe, of Sulphur, who died recently.

Abe Young (colored), Box 184, Hallesville, Texas, Jan. 30.—The true church here is still on the firing line, keeping house for the Lord in His ap-

pointed way, and we are in full accord with each other again. I have been able to bring back some who were in doubt about the cups and S. S. We ask the prayers of the faithful brotherhood that we stand firm for the faith.

Geo. J. P. Masser, 266 Portland Ave., Abilene, Texas, Feb. 3.—The Masser-Evans Debate, at Sweetwater, Jan. 25, 1948, consisted of one hour, two 30 minute speeches. Proposition: "For a church to be Scriptural in its Communion service, it may use a plurality of containers in its distribution of the fruit of the vine." Evans affirms, Masser denies. Debate to be completed May 9, 1948.

R. C. Crader, Hamburg, Ill., Feb. 9.—Brother Homer Gay was with us in three good services over the last week-end, which were well attended. We are expecting him to be with us over next Lord's day. We have encouraging reports to the effect that those who pulled away, after Bro. Timmons' trip here, may come back. Brethren, from Mozier, attended the services here, which we appreciated very much.

Arthur Wade, 407 Taylor, Lebanon, Mo., Feb. 9.—I conducted a meeting in Texas County, Mo., in Nov. We hope everlasting good was done. I preached at the Sweetwater congregation. In the latter part of Nov., I baptized a man, 93 years of age, at the home church. I spent most of December in Texas, working with the new congregation at Odessa, which I enjoyed. En route home I preached at Waco and met the good brethren, also at Wichita Falls. I once thought the OPA was among the best of papers, but now I consider it the best reading of anything, except the Bible.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Feb. 14.—Recently, I held a meeting at Armona, which began Jan. 18, and closed Feb. 1. There were three restorations and three baptisms. Feb. 8, I began a meeting with the congregation in Fresno. To date three have been baptized, all from Armona. We have sown, but "God giveth the increase." The attendance has been good thus far. Brethren, are we doing all that God expects of us to advance His cause? What are you doing?

Ervin Waters, Rt. 1, Box 412, Waterford, Calif., Feb. 19.—I closed a meeting at Sanger, January 18, with one baptized and one restored. Jan. 27-30, I met E. E. Crawford, Missionary Baptist, in public discussion at Modesto, Calif. We debated baptism and apostasy. Bro. Clovis Cook moderated for me and did a splendid job. Mr. E. E. Crawford is a strong debator but the Baptist doctrine just will not stand the test. I have preached at Stockton, Lodi, Ceres, and Waterford lately. Bro. Clovis Cook is now holding a meeting here at Waterford and we are enjoying the spiritual feast. Feb. 29, I am to begin a meeting at Poplar.

James R. Stewart, Rte. 2, Box 304, Waco, Texas, Feb. 7.—The church at So. Fourth St., Waco, is getting along fine. Due to the extremely bad weather, we were unable to attend but one night of

Bro. Gay's singing school at White Hall, which we regret. Last week-end, I visited the church at Ramsey, near DeLeon, and heard Bro. Gay deliver two good sermons on the Kingdom question and Rev. 20. I enjoyed both of them. We are looking forward to a meeting in the home church in March by Bro. Gillis Prince. I stand opposed to the Peace Time Military Training, and will use my influence against it.

Gillis Prince, Wedowee, Alabama, Feb. 11.—The church here is still moving forward. I preached for the church in LaGrange, Ga., January 18. I was with the church at Lawrenceburg, Tenn., Feb. 7 and 8, for three services. The Lord willing, I plan to be with the church in Waco, Texas, in March; then to Oklahoma. We have purchased a lot (an acre) on which to build a church house for my home church, Napoleon. We were driven out because of the cups and cups preachers. All donations will be appreciated. We have received \$50.00 from each of the following churches: New Salem, Miss., and Lawrenceburg, Tenn. May the Lord bless all my fellow-laborers.

Jim Thompson, Rte. 4, Box 540, Tucson, Arizona, Feb. 13.—We came here from Merced, Calif., and we have located a few families meeting for worship as the Lord has directed in His word. We meet in the home of Brother Taylor, 432 West 41st St. The above brethren had to move away from the other place of meeting because of some contending for more than one cup, but the future looks bright now for the building up of a good loyal church here. We had one confession of faults last Lord's day. We intend to build a house for meeting. If any would like to help it will be appreciated. These brethren are having a hard struggle, and we need to get behind them now. Best regards to Calif. brethren. Write us as above, or phone O40R4.

Clovis T. Cook, 122 E. Maple, Apt. A, Lodi, Calif., Feb. 15.—After arriving in Calif., our first stop was at El Centro, Calif., where Bro. King began a meeting Jan. 25th. I preached there Lord's day night of the 25th. We came to Sanger, Calif., Jan. 26th, where we spent the night with Bro. George Turnbull and family, after having gone to Armona, to hear Bro. Paul Nichols. Jan. 27th we came to Modesto, and stayed for four days, during the debate, reported elsewhere in this issue. I immediately began a meeting at Waterford, which is still in progress at this writing, with two confessions of faults and two restorations. Crowds have been exceptionally good. The singing unsurpassed.

Roy Barnes, Rte. 4, Greenforest, Ark., Feb. 7.—In regard to Compulsory Military Training, I believe Brother A. E. Cogburn, of DeLeon, Texas, has a good idea in suggesting that a competent man be sent to Washington, D. C. to register our position. We wrote our congressman of this district, telling him our position. That is, that we have three boys and we would be conscientiously opposed to any of them being drafted into any branch of the army, or of being compelled to take

military training, as proposed by some. He replied saying he was glad to have our views on the question, but did not state whether he would oppose the passage of the law. You can count on me to help in any way that I can if needed.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Feb. 10.—The church here is doing fine. Bro. Parker, one of our elders, also a preacher, baptized one here Sunday, and there were three confessions of faults. He is a good preacher, developed here. His wife, too, is a Christian, also five of the children. The other four, being too young yet. I would like to see other churches use Bro. Parker. I was with the church at Colquitt, Ga., last week-end, and at Pansy, Ala., on Sunday night. We had wonderful services at each place. I am due to be in Texas in April and June and August, and in Ky. and W. Va. in September. If others in the above states would like my services, I might be able to give them some time while near them. Write me if interested.

C. O. Etheridge, 614 Monroe St., Austin, Texas, Jan. 15.—We now have another loyal congregation in active duty. For sometime we have been hearing of a few members at Cedar Park, some twenty miles from Austin. So, recently Brother Osteen, Steeples, and I went to see them, and talking with some of the members who used to meet there, found that for years there had only been the S. S. and cups folks meeting. The following Lord's day I went back and we had services in the old meeting house that has stood for 60 years. We had twenty or more present for the service, and one brother, Joe Moore, who had been out of duty for years, made his acknowledgments, and they agreed to meet regularly for the worship. Brother Osteen and I will alternate in helping them until they get started. Let us give God the glory, and keep pressing on.

C. Nelson Nichols, care W. M. McLemore, 1614 NW 10th, Oklahoma City, Okla., Feb. 17.—Bro. Paul Nichols began a meeting Jan. 18, at Armona, Calif. I was there Jan. 19, and 26th through Feb. 1, preaching in his stead the 27th through 30th, while he attended the discussion at Lodi. The crowds and visible results were good. Jan. 21, and 25th I preached at my home congregation in Los Angeles. Feb. 8, Bro. Gayland Osburn and I started a meeting in Los Angeles preaching night about for two weeks. On the night of the 16th, Bro. Homer King stopped by and preached for us. The visible results to date have been four confessions of fault and four baptisms.

John Thomson, 2738 179 St., Lansing, Ill., Feb. 13.—The church continues to meet for worship in our home, 10:30 a. m., address above. We are in need of a song leader, but I still hope to hear from brethren, who would like to move here to work and to help in the building up of the church. The colored man that I hoped to baptize, as reported in the Feb. issue of the OPA, has not been baptized yet. He had the misfortune of losing his father, and later his little son was run over by a car, and he had to make a trip back to N. Carolina, etc.

Brother G. A. Canfield (colored) is ready to make the trip here as soon as the funds can be raised. I believe, we have a great opportunity with the colored here. I am willing to contribute \$5.00 per month to that mission. If others will help, let me hear how much you can give. I have tried to teach some of the colored, and they seem responsive. Please, write me or Brother Canfield what you can do, if interested.

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., Feb. 13.—December 14, I preached at Hammond, La. The following Sunday, I preached twice at the New Salem church, near Brookhaven, Miss., and also preached in the home of Frank Smith, who lives not far from that church. I assisted in the teaching at the Conway church, near Truxno, La., Dec. 18, and since then I have preached there, twice on Dec. 25, and on Dec. 28 and Jan. 1. They had all day services there Dec. 25, with singing in the afternoon. I not only preached at Conway, Dec. 28, but also at the Fairview church, near Marion, La., and at Howard Turner's home, near Linville. It was certainly enjoyable and uplifting to me when I heard the young men and boys of Oklahoma give talks at Ada, Okla., Jan. 3. I was there the next day, which was Lord's Day, for the all day services. I preached at both the morning and night services and gave a talk with others in the afternoon. Jan. 11, I assisted with the lesson at my home congregation, Los Angeles, Calif., and preached at Montebello that night. I enjoyed hearing Ervin Waters preach at Sanger, Calif., Jan. 15 and 17, and Jan. 16, Paul Nichols and I both gave talks at Fresno, Calif. Jan. 18, I preached twice at Fresno and went to the good singing at Sanger, Calif., that afternoon. Jan. 19-23 and 31, I enjoyed hearing Paul Nichols in the meeting he conducted, with the help of Nelson Nichols, at Armona, Calif., and I also enjoyed being at the singing there Feb. 1. I preached twice at Stockton, Calif., Jan. 25 and twice at Sanger Feb. 1. It did me much good to attend the debate Ervin Waters had with E. E. Crawford (Baptist) at Modesto, Calif., Jan. 27-30. Nelson Nichols and I are now conducting a meeting at Los Angeles with four confessions of faults to date.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Feb. 9th.—While teaching the singing school at White Hall, Texas, I preached there two Lord's days and nights, Jan. 18th and 25th. We had nice crowds and good interest as long as the weather would permit, but the roads finally iced over until no one could attend the last part of the school. From there, I went to Ramsey, near DeLeon, Texas, and preached from Friday night over Lord's day, Feb. 1st. The church at Ramsey has been in a turmoil for a year over the Future Kingdom question until finally some members have pulled off from the church and are meeting separately. It is sad to see otherwise good brethren push an idea that does not pertain to our eternal welfare, of the disrupting of the house of the Lord. The brethren tell me that Bro. Jesse Broseh did a splendid work in defending the truth there. Bro. Jas. R. Stewart was with me at Ramsey. The bitter and the sweet are usually pretty

well evened up. So, the long standing division that has plagued the White Hall church has been settled and they are meeting together, for which we are very thankful. I preached at Mozier, Hollow, (Ill.), Saturday night, Feb. 7th., at Mozier, Lord's day morning, and again at Mozier Hollow in the afternoon and at night. We had nice crowds at all these services in spite of the snow and near zero weather. I am to begin a singing school at Mozier (where I am at this writing) tonight which will close the 19th, and then to Lebanon, Mo., for a singing school beginning the 23rd. The month of March I am to spend in the Joplin, Mo., vicinity, the month of April at Austin, Texas, the first part of May at Alta Vista, Kans., then a singing school at McAlester, Okla. May peace and love be multiplied.

Homer L. King, General Delivery, Stockton, California, February 20.—En route to El Centro, Calif., in company with Bro. Clovis Cook and family, we visited a few of the brethren in Wichita Falls, Texas, January 21. I began with the faithful brethren in El Centro, as scheduled, Jan. 25; continuing for eight days, without additions. Brother Cook and family were with us over the first Sunday, and he preached one sermon. We were sorry to see that the cups brethren had divided the church in El Centro, since we were last there. Someone will certainly have to answer to God in Judgment for dividing churches over that which they admit to be a Scriptural procedure in the worship. Brethren Wright, C. H. Lechner, Floyd Lechner, and Joy carry on as leaders with a fair congregation of a more unified membership. I appreciate the way the church there supported me and the meeting. My next was with the faithful of San Diego. They meet for worship on the corner of 18th and D Streets, National City, where they bought a house and remodeled it, but they are still in debt on the place. I cannot remember when I ever preached to a more responsive group of brethren. They love the Bible and like to talk about it. The congregation there has grown considerably in the past two years. They seemed much strengthened by the meetings. En route to Stockton, I stopped by Siskiyou St., Los Angeles, where Brethren Gayland Osburn and Nelson Nichols were in a good meeting. I was invited to preach, which I did, to a good crowd of attentive listeners. It was good to see so many of my old friends there, from the various churches in Southern Calif. I am now in a short series of meetings at Stockton, with good attendance. We intend to continue over Lord's day, with all-day services Sunday. We heard Bro. Cook deliver a good sermon last Wed. night at Waterford. He and I are to begin a short series of meetings at Ceres, Feb. 24. After this, I mean to visit for one or more days, Orange Cove, Sanger, Corcoran, Marysville, Graton, and Glendora. We plan to return to Missouri the latter part of March for a few days before a trip into Penna., where I am scheduled to preach through April and May. We are enjoying association here with Howard, my son, Paul and Kenneth Triplett, my nephews, also many others from my home church in Mo. Too, Bro. and Sister B. N. Ruebush, of Oceanside, are visiting

with us here over the week-end, which we enjoy. Regards to all our many friends and co-workers.

MY SON

YOU, my son,
Have shown me God.
Your kiss upon my cheek
Has made me feel the gentle touch
Of Him who leads us on.
The memory of your smile, when young,
Reveals His face,
As mellowing years come on apace.
And when you went before,
You left the gates of heaven ajar
That I might glimpse
Approaching from afar,
The glories of His grace.
Hold, son, my hand,
Guide me along the path,
That, coming,
I may stumble not,
Nor fail to show the way
Which leads us Home.

—The Scripture Standard

THE TWO PRAYERS

Last night my little boy confessed to me
Some Childish wrong;
And kneeling at my knee
He prayed with tears;
"Dear God, make me a man,
Like Daddy — wise and strong;
I know you can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head;
"O God, make me a child,
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere."

FROM GERMANY

The following message was found engraved on an old slab in the Cathedral of Lubeck, Germany:

"Ye call Me Master and obey Me not,
Ye call Me Light and see Me not,
Ye call Me Way and walk Me not,
Ye call Me Life and desire Me not,
Ye call Me Wise and follow Me not,
Ye call Me Fair and love Me not,
Ye call Me Rich and ask Me not,
Ye call Me Eternal and see Me not,
Ye call Me Gracious and trust Me not,
Ye call Me Noble and serve Me not,
Ye call Me Mighty and honor Me not,
Ye call Me Just and fear Me not,
If I condemn you, blame Me not."

—Selected by C. G. Fancher.

THE WHALE AND JONAH

"Just listen right well and I will tell you the tale
Of how Jonah the prophet got caught by the
whale:—

How Jonah had sinned and strayed from the fold
And a big fish caught him, and swallowed him
whole.

There's part of the story that is awfully sad,
For the city of Ninevah had gone to the bad.
The Lord looked down on their wicked ways
And hoped they'd repent in forty more days.

He said to Jonah, "Go preach my word
To that wicked city, that it may be heard.
If they don't repent of their wicked ways
I'll destroy their city in forty more days."

When the Lord called Jonah, old Jonah said, "No;
I'm a Calvinist, Lord, and I just can't go.
And the people of Ninevah are nothing to me;—
I'm no foreign missionary, and never will be!"

So he went to Joppa in greatest of haste
And boarded a ship for a distant place.
Then God looked down, as the Bible records,
And saw Jonah was running away from the Lord.

He sent the wind blowing, endangering the sail,
And the efforts of Jonah then began to fail.
The ship was rocked, and tossed by the waves,
And Jonah was sorry that he hadn't obeyed.

Jonah then confessed it was caused by his sin;—
The crew threw him out, but the whale took him
in.

The whale said to Jonah, "Old Fellow, don't fret;
I'm sent here to take you out of the wet.

"You're going to be punished now for your sin,"
And he opened his mouth, and Jonah went in.
And the funniest sight that was ever seen
Was Jonah going off in his new 'sub-marine'!!

But the sinners of Ninevah failed to repent,
For the message of warning had been mis-sent.
All can see how God's message to this city lay
In a "Dead-Letter Office" 3 nights and 3 days!

On the bed of the sea, the whale tried to rest;
He'd swallowed his food, but it failed to digest.
He got mighty restless, and sorely afraid:—
He rumbled inside, while the old Prophet prayed.

Jonah was shut in, —just as tight as a lock;
But things will come open just as sure as you
knock.

The third day the whale rose up from his bed,

Sick at his stomach, and a pain in his head!

He said to himself, "I must have air, —Quick!
For this old Sinner is making me sick."
And he winked his eye, and wiggled his tail,
And pulled for the shore to deliver his "mail".

When he reached the shore, and looked all around,
He vomited Jonah right out on the ground.
But Jonah thanked God for his Mercy and Grace,
And looked at the whale with a great long face,

And said, "After 3 days and 3 nights you've found
That a good man, Old Sucker, is hard to keep
down!"

Then he looked all around with a wistful eye,
And sat down in the sunshine, his clothes to dry.

He thought how much better his preaching would
be

From a 'Whale-Seminary' to a Prophet set free!!
After resting himself, and drying in the sun
He started for Ninevah as hard as he could run,

And said, "I must hurry, and try not to sin; —
I'm sure I don't want to get swallowed again!"
He was careful and cautious, and did not rebel
For now he obeys, and God's message tells.

He arrived in the city about a week late (?),
And preached soon after he entered the gate
Till the whole population repented and prayed,
And the Great Hand of Justice and Vengeance was
stayed."

—Selected by Marie Davis

WALK THE ROAD TOWARD GOD

I'd rather walk the road toward God
Than walk the road toward fame,
I'd rather leave good deeds behind
Than a monumental name.

I'd rather dwell among the poor
And till the soil by hand,
Than live among the foolish wise
Who build their dreams on sand.

I'd rather be a friend to God
Than be a friend to man,
I'd rather drink the cup of life
And hold the Saviour's hand.

I'd rather lift my eyes to God
Upon that judgment day,
Than hear my Saviour say, "Depart,
And go another way."

So when on earth I'm ridiculed
My consolation is—
I'd rather walk the road toward God
And know that I am His.

—Mrs. B. L. Joiner

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. XXI

LEBANON, MISSOURI, APRIL 1, 1948

No. 4

SWORD STROKES

By Ervin Waters

"Surely, no one will deny that there is a right way and a wrong way to do everything. It is pure folly to attempt to justify our stupidity by saying the most important thing is to get the job done, regardless of the how" (J. Roy Vaughan in the Gospel Advocate, January 1, 1948).

But J. Roy Vaughan and other brethren have earnestly contended for years that the Bible says "teach" but does not say "how." They argue that it is generic. They vociferously assert that "the most important thing is to get the teaching done, regardless of the how." And so they employ the Sunday School, which they borrowed from the denominations, as the "how" to get the job done. They can find the Sunday School neither named nor its methods described in the Bible. They use the plurality of cups in the Lord's Supper because they say that the most important thing is to observe it, regardless of the how. With reckless abandon they ignore the "how" set forth and described with simple language in the Scriptures. "He took a cup," "He gave it to them," "Drink all of you of it," and "They all drank of it" (Matt. 26:27; Mk. 14:23). There is nothing elusive or abstruse in the language employed in these verses. Paul delivered this practice (1 Cor. 11:23-28) and said, "Keep the ordinances, as I delivered them to you" (1 Cor. 11:2). Are these brethren trying to justify their "stupidity?" The term is his and not mine.

Some of these brethren shrink from the name "Sunday School" in controversy, though it is a part of their regular talking and writing vernacular. Ted W. McElroy in the Firm Foundation, January 20, 1948, is more forthright than many, "I personally prefer the term 'Bible School' over the phrase 'Sunday School,' but must admit that neither is found in the Bible." He further states, "Taking the words in their ordinary import, there is nothing objectionable in the name 'Sunday School.'" Guy N. Woods in the Gospel Advocate, May 22, 1947, writes, "This is precisely what our brethren of the anti-Sunday-school faction do." We, then, are anti-Sunday-school and they are not. I can multiply these quotations from their most imminent preachers.

Recently, a Sunday School preacher with whom I was negotiating for a discussion has refused to sign any proposition which in any way links their "Bible School" or "Sunday School" to their churches. But Ted W. McElroy in the aforementioned

article writes, "The 'Bible School' is no more a separate organization from the church than is the 'Prayer Meeting' or a 'Protracted Meeting.'" "The elders oversee the 'Bible School.'" J. L. Hines in the Gospel Broadcast, February 19, 1948, states, "The 'Sunday Schools' in the churches of Christ, use the Scriptures." He says the "Sunday Schools" are "in the churches of Christ."

Some Sunday School preachers contend that a woman may not teach in what they refer to as the general assembly, but J. L. Hines in the Gospel Broadcast, February 19, 1948, heads the other direction, "There is one restriction placed on a woman's conduct in the assembly, that is, not preach, but she may pray or prophesy with her head covered, within the meaning of the words—pray or prophesy." In the context he has used this assembly in contradistinction to "private." There can be no misunderstanding. He believes a woman may teach publicly, not preach, in the general assembly. He is more candid than many of his brethren. One of the things that I admire about J. L. Hines is that he usually will not shun to tell what he believes.

But let us notice the inconsistency of so many of the S. S. people. When you ask them if a woman may teach a man privately, they reply, "Yes." When you ask them if a woman may teach men in the Sunday School, they usually reply, "No." But when you ask if the Sunday School is private or public, they reply "Private." Notice this syllogism; (1) A woman may teach a man privately, but (2) she may not teach a man in the Sunday School, and (3) therefore, the Sunday School is not private. What other conclusion can we reach? But they protest, "If a woman were to teach a man in the Sunday School she would be usurping authority over him." Well, I ask this question, "Can a woman teach a man privately without usurping authority over him?" They reply, "Yes." So again they stand self condemned. Wherever 1 Tim. 2:11-12 applies the woman is "to learn in silence" and "to be in silence."

Hoyt H. Houchen in the Firm Foundation, February 17, 1948, reports that at the Central Church in Los Angeles, "Sister Andrews spoke to a large group in our Ladies' Bible Class a few weeks ago." They even permit their women to address "large groups."

Are the S. S. churches drifting further? Hear J. L. Hines in the Gospel Broadcast, July 31, 1947, "Certainly 'we' do not have a 'B. Y. P. U., B. T. S., or a Christian Endeavor Society;' but in many places 'we' ape them, with 'our' organized young

peoples class, with a president, secretary, etc., take up a collection and many times ape the 'Junior Church' of the Christian Church. Some churches have ladies Bible Classes which do the same things that the Ladies Aid Society of the denominations do."

They like to deny that the Sunday School is an organization. Read the above. In the Gospel Broadcast, December 4, 1947, a report is made on the Central Church in Houston, Texas, "Present Sunday school attendance of about 400 leaves a tremendous challenge before the congregation. The newly appointed Bible school director, Dr. Edwin Martin, is an outstanding educator." In 1946 the S. S. church in Lawrenceburg, Tenn., announced weekly in the church directory section of the County paper concerning their "joint superintendents of the Sunday School." This was the congregation which sponsored W. Curtis Porter in his discussion with me there. W. Curtis Porter did not repudiate this organization but tried to defend it.

John Kerman in the Firm Foundation, February 24, 1948, has a very revealing article concerning the church at Santa Ana, Calif. "An extensive program of Bible study through the use of visual aids was carried out at the 'Sunday school' period." In connection with this mention of "visual aids" I would like to mention that at the Modesto, Calif., Lectureship in December, 1947, several prominent S. S. preachers advocated placing the moving pictures in the Sunday schools to increase interest and promote effective study! I was present and took notes from them. The "movies" are moving into the Sunday schools. One of the preachers said that they had constructed their church building so that someday they could have movies in their services. But hear John Kerman again, "The Bible school has been reorganized according to graded classes, with a teacher and associate for each class." They are coming to it. I have told them for years they would have to come to the graded system to be consistent. And at the Modesto Lectureship the idea was pushed to adopt the graded system and make it so effective that the public school system of the nation would be coming to the church to learn how to do it! But in addition to the "movies," the "graded system," the "Bible school director," the "Ladies Bible Class," etc., they are further catering to entertainment for the young. John Kerman writes, "This class also sponsors a skating party bi-monthly for churches in the area, a party which has already resulted in several persons being led to Christ." The gospel of Christ as the "power of God unto salvation" is not enough for these moderns. They need a "skating party" sponsored by the Sunday School, under the supervision of the elders, "for the churches in the area" to lead "people to Christ." Where to next?

—Rt. 1, Box 412,
Waterford, Calif.

You can't plant corn in the morning and have roasting ears for dinner. One of man's greatest virtues is patience.

THE REIGN OF CHRIST

By A. H. Pinegar

In the twentieth chapter of Revelation we read of two resurrections, and the reign of those of the first resurrection with Christ a thousand years: but the rest of the dead lived not again until the thousand years were finished. From the fifth verse of this chapter we learn that these resurrections were to be a thousand years apart. "But the rest of the dead lived not again until the thousand years were finished." In the fourth verse, John gives a description of those who had part in the first resurrection. But of those of the following resurrection, he only said: "The rest of the dead."

Some conclude "The rest of the dead" meant "the wicked dead." For this conclusion to be acceptable, they must first prove that the "first resurrection" included "all" the righteous dead. But did the first resurrection include "all" the righteous dead? "And the graves were opened; and many of the bodies of the saints which slept arose, and came out of the graves after His resurrection" (Matt. 27:52, 53). Does "many bodies" mean "all the bodies" of the saints which slept? Not unless "many" means "all." What authority defines "many" to mean "all?" Webster defines "many" thus: numerous; a great number. Now let us read the meaning of "many" into the above scripture and see what we have. "And the graves were opened; and a great number of the bodies of the saints which slept arose, and came out of the graves after His resurrection"—not "all" but "a great number" were raised. Matthew says, "many" Webster, "A great number;" and John gave the number as being "an hundred and forty-four thousand" (Rev. 14:3). This is the first resurrection. So their conclusion is not conformable to fact—truth.

From Revelation 20:4, 5, 6, we learn that the "reign of Christ" was to begin after the "first resurrection" and continue until the final resurrection and "the judgment." We invite your attention to the following: "Marvel not at this: for the hour is coming, in the which all that are in their 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). This scripture does not teach that the righteous dead will be raised with the voice of Christ, and the "wicked dead" be raised a thousand years thereafter. This scripture says, "all" that are in their graves "shall hear" his voice, and "shall" come forth. All hear: all come forth—in the same hour. If all the righteous dead were included in the first resurrection, how are we to account for some in this resurrection come forth unto eternal life, while others come forth unto eternal condemnation. "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:

32-34). "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels (v. 41). This can be nothing but the time of judgment, and the end of his reign.

We have shown conclusively that the "first" resurrection was at the time Christ arose from the dead. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8:29).

The Reign of Christ. The word "Reign" means to "exercise sovereign authority;" to "rule." Does Christ have "sovereign" authority now? Hear Him: "All power (authority) is given unto me in heaven and in earth" (Matt. 28:18). After reading this scripture, how can some say, "his reign" on earth will not begin until he comes again? Some contend that he will not sit on David's throne until he comes again. Note the following scriptures: "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). "Then sat Solomon upon the throne of David his father; and his kingdom was established greatly" (1 Kin. 2:12). "Then Solomon sat on the throne of the Lord as king instead of David his father" (1 Chr. 29:23). "Once I have sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven" (Psa. 89:35-37). "The Lord's throne is in heaven" (Psa. 11:4). "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). Since the throne is in heaven, and Christ was to be given that throne: he could not be seated on it until he went back to heaven.

Note:

1. God swore he would give Christ the throne of David.
2. The throne of David is in heaven.
3. Then Christ could not be seated on the throne till after his resurrection and ascension to heaven.
4. From "henceforth"—from the time Christ was seated on the throne—the kingdom was to be established.

(To be continued)
—Route 8, Box 346, Memphis, Tenn.

THE CAUSE IN CALIFORNIA

By Homer L. King

I began visiting the state of California in about 1925 or '26, by acting as moderator in the Cowan-Fuqua debate, near Montebello, on the "Class System of Teaching."

There were about 4 or 5 faithful congregations, known to me, in the state at that time. About ten years ago I did considerable work in the state with about the same number of congregations. However, since that time the cause has grown from 4 or 5 to about 26 faithful congregations, and the membership has more than doubled in many of these congregations in the last three years. This represents a phenomenal growth for the cause of Christ in California.

While considerable credit for the above spread of the faithful church is due to the westward movement of brethren from the Middle States to the San Joaquin Valley and other sections of California; yet a greater part of the credit must go to the combined efforts of the faithful few, who decided to co-operate in putting a faithful preacher into the field and to "hold up his hands" while he was out preaching the gospel. Not only did they co-operate in a financial way, but they co-operated by their prayers, songs, and their presence at the meetings, regardless of distance. It is not unusual for brethren to drive a hundred miles and more to meetings in California. As I complete a survey of the greater part of the churches in this state, covering a period of two months, I am deeply impressed by the marvelous spirit of co-operation, which now pervades the spiritual atmosphere here. It surpasses anything I have ever experienced in the gospel field. It thrills and fills my soul to see such zeal, devotion, co-operation, love and unity as now exists. May such never cease to the end, I humbly pray. Large, interested crowds have greeted me nearly everywhere. The welcome has been most cordial and warm wherever I have gone. The hospitality and support have been wholly adequate and beyond for our needs, for which we are very grateful.

Now, what has been accomplished in California, no doubt in my mind, could have been accomplished in any of the middle states, if the same efforts had been put forth, and the same plan employed. They had a plan and they worked that plan, and the Lord blessed in the work. Unto the Lord be the glory!

For the past few years from three to five preachers have been engaged, from out of the state, and they, with the help of a number of preachers who reside in the state, have carried on the work. Not so many mission meetings were conducted, nor so many new congregations established the last few years as in the past, because it became apparent that it was very necessary to consolidate the gains and more firmly establish the weaker congregations. Time has proven the above idea a wise move, as nearly all of the congregations are much stronger in the faith and in numbers.

The field in California is fortunate in having such staunch gospel preachers residing here, as Brethren T. F. Thomasson, John Reynolds, Claude T. Springs, Jim Russell, Gayland Osburn, Abe Smith, C. H. Lee, Paul and Nelson Nichols, and now added to that number is Brother Orvel Johnson, who was restored to the fold March 7. We believe he will be much help to the cause. Others who are beginning to preach some are James Winchester, Verlin Elliot, Jesse French, A. J. Mason, Walter Jones, a Bro. Davis, E. A. Newman, possibly others. Then, Brethren Ervin Waters, Chester King, Paul Nichols, and Clovis Cook are engaged full time in the field. All of the last named preachers are too well known to need introduction here. They are doing a very good work in building up the cause in general. It was my happy privilege to meet all the above named preachers during my survey of the state, which was, indeed, a pleasure

(Continued on page twelve)

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING _____ Route 2, Lebanon, Mo.
HOMER A. GAY _____ 218 N. Jackson St., Lebanon, Mo.

PUBLISHER

HOMER L. KING _____ Route 2, Lebanon, Mo.
MRS. HOMER L. KING, Assistant _____ Route 2, Lebanon, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR _____ \$1.00
SINGLE SUBSCRIPTION SIX MONTHS _____ .50

Printed by Laycook Printing Co., Jackson, Tenn.

DO YOU NEED THESE BOOKS?

Song Books—"Old Path Melodies" is designed for a general church book. It contains 191 splendid songs, both old and new, suitable for all services of the church, song practice, singing schools, etc. We have received much praise from the many places where this book has been received and tried. The price—single copy, 40c; doz., \$4.00; 50 copies, \$16.00; 100 copies, \$30.00 postage prepaid.

"Favorite Spiritual Songs" (1944) is one of the best general purpose song books ever published, we believe, same size as the above book. 35c per copy; \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100; postage prepaid.

Note:—"Favorite Spiritual Songs No. Two" (1946) has been exhausted, and unless considerable demand comes to us for it, we may not have another edition printed.

"Old Paths Pulpit," a book of 33 sermons and essays by 33 preachers in the Church of Christ; together with a brief life history and photograph of each preacher, printed on high grade gloss paper and cloth bound; \$2.00 per copy; postage prepaid.

"The Communion," a 54 page booklet, covering the various phases of the Communion, pertaining to the unity of the loaf and the cup, by Ervin Waters. The price, 25c per copy; \$1.00 for 5 copies; \$2.00 per dozen; postage prepaid.

"Clark-King Discussion," a written discussion concerning the number of drinking vessels that may be used in the Communion in one assembly; 29 pages. Price, 10c per copy; \$1.00 per dozen; postage prepaid.

Send all orders for the above books to Old Paths Advocate, Homer L. King, Publisher, Route 2, Lebanon, Missouri.

"Tommy And His Mother," J. E. Curry; 52 pages in neat tract form, dealing with first principles, in dialogue. Very good in mission work. Price 15c per copy; \$1.20 per dozen; \$10.00 per 100; postage prepaid. Send all orders to C. W. Van Stavern, Box 322, Lebanon, Missouri.

"Building A Christian Home" by Homer A. Gay; a neat tract, dealing with various phases of the home, child training, etc. Especially good for young home builders, and it is free for the asking,

but a request that you send the price of the postage. Send all orders for this tract to Homer A. Gay, 218 N. Jackson, Lebanon, Missouri.

AN APPEAL FOR HELP

I have reliable information from the little band of Disciples worshipping at Tuscola, Texas, that the home of brother and sister Jack Kelley, who worship there, burned to the ground Feb. 21st, burning practically everything they had. Neighbors removed a very few things, the Kelleys being away from home working. They have three small children, one in school, and they need anything they can get, money, clothing, bed clothes, furniture, etc. This looks like a good opportunity for those who "have" to "give to those who have not."

—Homer A. Gay.

STEWART-SEXTON

Saturday afternoon, February 21, I said the ceremony to unite in marriage my son, James Howard, of Waco, Texas, and Sister Mary Ruth Sexton, of Hollis, Oklahoma. The marriage took place in the home of the bride's grand-mother, in Waco. They left soon after the ceremony for California. We join with their many friends in wishing for them a long and happy life together and above all we wish for them a happy Christian home.

—Jas. R. Stewart.

THE DEPARTED

McKillip—Bro. J. E. McKillip, of Sentinel, Oklahoma, was born March 28, 1864; passed away March 12, 1948, being almost 84 years of age.

He obeyed the gospel at about 28 years of age, and was an able worker in the church as long as his health permitted. Bro. McKillip helped to establish the congregation at the Sentinel church several years ago.

He leaves to mourn his passing seven children, thirty-six grand children and thirty-two great grandchildren.

Bro. McKillip was the father of Sister Dessie Hopkins and Sister Sherman Morrow, of Sentinel. He was the grandfather of Dean Hopkins, of Oklahoma City; Louis, Ethel and Dorothy Hopkins, Maurine Freeman and Marvin Morrow, of Sentinel.

Funeral services were conducted by Bro. Lynwood Smith. Bro. Nelson Nichols assisted with the song service.

—Homer Smith

COMMENDED

De Leon, Texas, February 9, 1948

To The Brotherhood In Christ, Greetings:

This is to certify that Brother Jesse T. Broseh, of Route 2, Dublin, Texas, is a loyal, faithful, capable, forceful gospel preacher of the Church of Christ, and that we have known him for the past eight years to stand for the whole truth, as he has labored with us during that time. We commend him to any loyal congregation, who may de-

sire the services of an untiring, courageous, and sincere servant of the Lord.

Signed by leading brethren in the faithful congregation, meeting for worship at Ramsey, Comanche County, near De Leon, Texas; and said church being opposed to all departures from the Old Paths.

—John L. Blair, A. E. Cogburn, R. D. Price.

DO YOU NEED THESE BOOKS

Works of Josephus _____	\$ 4.50
Crudens Complete Concordance _____	3.00
Peloubet's Bible Dictionary _____	3.00
Smith's Bible Dictionary _____	2.75
Young's Analytical Concordance _____	10.00
Wilson's Emphatic Diaglott _____	3.00
People's New Testament With Notes by B. W. Johnson, 2 vols. _____	6.00
Campbell-McCalla Debate _____	3.00
God's Prophetic Word—Foy E. Wallace _____	2.50
Porter-Tingley Debate _____	3.00
Woods-Nunnery Debate _____	2.25
Scheme of Redemption by Milligan _____	3.00
The Great Controversy by Johnson _____	1.00
Bales-Stonestreet Debate on Carnal Warfare The Christian Conscientious Objector by James D. Bales _____	1.50
Civil Government by David Lipscomb _____	1.50
Movies and Morals _____	1.50
Our Movie Made Children, an exhaustive and statistical study _____	3.00
Order from Ervin Waters, Rt. 1, Box 412, Waterford, Calif.	

OUR HELPERS

Here each month we give the names of our helpers who send us one or more subscriptions for this paper, and following the names the number of subs. received by us. Many, many thanks to all for their hearty cooperation in assisting to increase the circulation of the OPA. We urge all to help us reach the goal—the paper into every Christian home. Here are the names:

Homer L. King—18; Warren T. King—10; Ervin Waters—9; Mrs. L. N. Byford—6; Roy Knight—5; Tracy Moore—5; Amos Allen—5; Homer A. Gay—3; J. T. Broseh—3; Fred Kirbo—2; L. A. Corbell—2; Mrs. T. J. Fletcher—2; Mrs. James Moore—2; Mrs. Bertie Ruebush—1; E. A. Newman—1; Mrs. Kenneth Triplett—1; H. R. Wilson—1; Mrs. Paul Triplett—1; Mrs. Elizabeth Cato—1; Mrs. Steryl Carter—1; C. H. Lee—1; Everett Naugle—1; S. E. Weldon—1; Cline Hancock—1; Mrs. Artie Etheridge—1; Mrs. L. C. Asplin—1; Clarence Kessinger—1; Gayland Osburn—1; Don McCord—1; J. A. Scantling—1; Essie Miller—1; Gillis Prince—1; James H. Smith—1; R. L. Baker—1; Marvin Fisher—1; Total—94.

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

TIMELY SUGGESTIONS

Building Meeting Houses—The last year or two has seen many meeting houses built, and a lot of them were badly needed, but there is one thing that has become a "fad," that a warning word should be spoken, and that is the habit of writing open letters to all the congregations that they can secure the names of and soliciting financial help from them. I believe that it is Scriptural and right for congregations to help each other, but I believe that if a congregation is big enough to out grow the house they are meeting in they should be big enough to build a bigger house.

Another thing: many faithful congregations are being preyed upon by people who are void of conscience and who seem to want to get the money—regardless of how they get it. I am in receipt of a letter today sent me by a good brother, from a congregation claiming to be "loyal" and all the names they give as references are Sunday school brethren. I, personally, feel that we have given the S. S. folks enough church houses already. In the past thirty-five years they have taken our meeting houses away from us wherever they could rake up the majority in the membership.

Suggestion: If you are going to ask for help tell what you stand for, how you carry on the worship etc. If you are going to send help, be sure that it is for a good cause and that the faithful are to get it instead of our enemies.

And The Show Goes On—From Baltimore, Md., Jan. 13th., comes the story of a 23 year old former inmate of a Mental institution slaying with a knife a little 8 year old girl. The paper states that "The detectives had with them a statement in which Harrold Beach admitted stabbing to death Sheila Ann Tuley."

"Beach told of picking up the girl on the street after he watched a movie double feature—'Savage Love' and 'Native Bride.' He said he led her into an alley and stabbed her in the back when she started to scream."

The man will probably pay for the crime with his life; little Sheila Ann is dead, and loved ones mourn in emptiness, but what about the show that so aroused the passions of this man as to cause him to commit such a deed? The show will go on, and thousands of others will perhaps have their passions inflamed to commit many unlawful deeds.

Picture show going church members, did it ever occur to you that YOUR money that you lay down at the ticket window HELPED to make this film and in turn HELPED to inflame this man's passions until he committed this awful deed? What if that had been your boy? Your father? Your brother? YOUR LITTLE GIRL? Don't you think it is time that at least professed Christians, were quitting this picture show business?

It is bad for people to make and show such pictures, but it is a whole lot worse for people—even those who claim to be Christians—to so patronize the show as to make it the most thriving industry in the world!

—Homer A. Gay.

MEET BROTHER BROSEH



Brother Jessie T. Broseh was born at Dublin, Texas, March 14, 1914. He was baptized into Christ November 11, 1927, at Wichita Falls, Texas, and was brought up in a Sunday School congregation. In 1938, Bro. Broseh took a firm stand against the S. S., but stood with those who use a plurality of cups in the communion. Here he began taking an active part in the teaching service and other work of the church.

In 1940 Bro. Broseh gave up the cups and took a firm stand for the true worship, and has since been preaching on Lord's days wherever he could as he could as he worked with his hands for a living, and is appreciated and held in highest esteem by all those where he has preached. Bro. Broseh states that he will have his affairs rounded up by the first of May and will be ready to hold meetings anywhere he is called; and that he will appreciate any calls and any encouragement from the loyal brotherhood. On December 27th, 1936, Bro. Broseh was united in marriage to Louise Marie Muckleroy, at Nacogdoches, Texas, who is a faithful christian companion to him.

I have known Bro. Broseh for several years, and I believe the brethren will be well pleased with him both as a preacher and a christian gentleman wherever he goes, and I hope that they will keep him busy in the field of preaching.

—Homer A. Gay.

THE CHRISTIAN'S ATTITUDE TOWARD WAR

I believe that the Bible sustains the contention that Christians cannot engage in carnal, worldly wars, without sinning. And, as my memory serves, I cannot recall the name of a single brother of prominence in the early days of "the Restoration Movement" who contended that the New Testament supports the teaching that Christians should under any circumstances, go to war. However, many prominent brethren, during the World War, were "swept off their feet," and went with the throng, shouting, "We have not king but Caesar,"

seeming again to forget the King of peace, the King of righteousness. And some were ready to bathe their hands in the blood of their fellowman, and professed Christians on both sides. But surely no one can faithfully follow the "Prince of Peace" and do this.

Now if the Bible, in its New Covenant bound upon us by the Prince of Peace, sustains the contention of those who have betrayed their brethren "into the hands of sinful men," let them show it. And if brethren may not preserve their religious convictions inviolate under the Constitution of this country, it is time for us to know it.

—H. C. Harper.

(In The Apostolic Way, September 1, 1924)

CHRISTIAN DEVELOPMENT
VIRTUE (II Peter 1:5)

The Apostle Peter was a man well qualified to instruct a child of God concerning his growth, having witnessed most of the Lord's personal ministry and having overcome many of his own weaknesses of the flesh. At the time of his giving this instruction he was an elder and had labored in the gospel for more than thirty years. The instruction as given by Brother Cephas (Peter) is for those who have obeyed from the heart that form of doctrine and not for non-believers, because he says, "Add to your faith." Growth does not automatically come to God's children and the Apostle says, "Wherefore, giving all diligence" showing it is necessary for one to want to grow and that he so earnestly desires to be faithful that he will work for his growth.

We do not grow in Christian stature by studying languages, grammar and mathematics, but as we get our prep school education by studying these and the 3 R's so it is that we develop our Godly characteristics by studying HIS BOOKS. "As newborn babes DESIRE the sincere milk of the word that ye may grow thereby." I Pet. 2:2. The desire then to grow is likewise an essential if we want to develop.

The first step in our development after we become a child of God as mentioned in the text is to add virtue. The writer has not learned where the popular idea that "Virtue simply means courage" originated, but it was perhaps taught that way by someone of prominence many years ago and others just followed in his footsteps in their teaching. However, upon close investigation we find it means much more than courage and it could be questioned whether it means courage at all. Nearly all of us have a pretty good understanding when it comes to the use of the term virtuous and we can or should be teaching our growing children how to be virtuous and why they should be so. Virtuous in regard to the youth simply means they are to be sexually unspoiled, having not committed any fornication, and to be virtuous after marriage means that one will be true and faithful to his chosen companion by not having illicit relationship with others and by not "trifling" or "stepping out." The term virtuous as we have used it to illustrate is the adjective form of the lesson that we are learning from this text is that

word virtue as used by the Apostle Peter. The adding virtue has to do with Christian development. Then, in a spiritual sense, it implies or even commands that we be pure to our chosen companion in the faith, to the husband of the Church, which is Christ. When we learn to add to our faith virtue we then become pure to Christ, our allegiance is to him, and we dare not "trifle" on him. It follows that we are to obey his every command since he is our head (head of the Church, we being the bride). It is little wonder that the first step of our development should be virtue because the Church can never be strong without those that are pure to the Master and those that dare not "trifle" or "step out" on him.

—Jim Russell,

755 Orange Ave.
Fresno, Calif.

(Continued)

CHRISTIANITY VS. WARFARE

How far Christianity had retrograded from the standard established by the Saviour and his Apostles was revealed to an astonished world during the late World War. That "the weapons of our warfare are not carnal" was an accepted article of faith by the church of Christ prior to that time and many able articles were written in its defense by the pioneer preachers of the restoration; but, alas, when the tocsin of war sounded, the blood lust of a war-mad world swept away the foundation of faith from beneath the feet of those who claimed to be followers of the meek and lowly Jesus and many became worshippers of the sword instead of the cross, while the grim visaged god of war occupied the seat of the Almighty in the very temple of the Most High.

Even many prominent preachers among us sold the blood of their brethren for popularity and money and sought employment as chaplains in the army to preach the gospel of hate and instill into the hearts of their hearers the desire to kill.

Against such the blood of many a young Christian is crying out from the ground of the bloody battle fields of France and truly, they shall have their reward.

No one believes more strongly than I that the government of the United States is the best human government in all things not forbidden by the law of faith. I would make any sacrifice for it and even my life for it, because I know that no murderer can enter into that city whose builder and maker is God.

If Christians had stood firmly and unitedly upon the Word of God, not one would have been forced to violate his allegiance to God by bearing arms in the war, but when a great part of them proved recreant to the faith, apostates and time servers, seeking for the praise of men rather than the approval of God, those whose desire was to be governed by the Gospel of love were left without a chance, for their pleas of conscientious objections to taking the lives of their fellowmen were met by the reply that the leading preachers of the church held to the contrary and so the only choice left them was war or imprisonment, and it is to

the everlasting credit of some that they chose imprisonment. They showed to the world a far higher degree of courage than those who supinely yielded to the fiat of men, disregarding the commands of God.

While upon this subject there is another point to which I wish to call attention, and that is to the unwarrantable assumption that the U. S. Government has the authority to tell preachers what they shall preach upon on certain occasions, which was repeatedly done during the late war. No one but Jesus Christ has that right and He has laid upon us the command to "preach the Word."

If another war should ever come, it is my hope and prayer that the true church of Christ may be found presenting a united front upon this question.

—G. A. Trott,

(In The Apostolic Way, September 1, 1924)

THE KINGDOM OF CHRIST

There are two prominent beliefs concerning the establishment of the Kingdom of Christ. First, there are those who believe that Christ set up, or established His Spiritual Kingdom on the first Pentecost after His resurrection. Second, there are those who do not believe that the Kingdom has been established yet, but that Christ will set up a literal Kingdom at His second coming.

I hold to the first position herein stated and shall proceed to give scriptural reasons for my belief.

First, I go to Psa. 89:4-5. Here we read: "Thy seed will I establish forever, and build up thy throne to all generations." Notice that God's oath, or, promise to David is that He will establish His seed and build up His throne to all generations. Next, we go to Isa. 9:6-7. Here he prophecies concerning the "birth" and the "government" of Him who was to sit "upon the throne of David." Isa. 11:1 shows that Isiah understood that God would raise up a seed of David to sit upon David's throne. This throne is also called the Lord's throne,— "Then Solomon sat on the throne of the Lord as King instead of David his father, and prospered" (1 Chr. 29:23). Thus we can see that both Solomon and his father David sat upon the Lord's throne.

God was reigning over the children of Israel from His throne in heaven until the Israelites rejected Him and demanded an "earthly King" like the nations around them. Please read the 8th chapter of first Samuel. Saul was anointed the first King of the line of "earthly Kings" (1 Sam. 10:1). Jehoichin (2 Kings 24:15), or Coniah (Jer. 22:28), which are one and the same person, was the last of the line of the "earthly Kings." "For no man of his seed shall prosper, sitting upon the throne of David and ruling anymore in Judah"—(Jer. 22:30). Thus we see that it would be impossible for Christ to establish a literal Kingdom here on earth and sit upon the literal throne of David and prosper, seeing that He was of the lineage of Coniah (Matt. 1:11-12, 2 Kgs. 24:14-16).

But Davids throne was to be "established forever as the moon and as a faithful witness in heaven" (Psa. 89:37). David and Solomon sat upon

the Lord's throne (1 Chr. 29:23). But at the end of the earthly line of Kings the Lord's "throne" returned to Heaven, for David declares that "The Lord's throne is in Heaven"—(Psa. 11:4).

Coming on down to the New Testament we find the promise made to David in Psa. 89:4 renewed, "And the Lord God shall give unto Him the throne of his father David" (Lk. 1:32). In Matt. 3:2, John the baptist came preaching "the Kingdom of Heaven is at hand." In Matt. 4:7, Christ preached the "Kingdom of Heaven at hand." In Matt. 10:5-7, the twelve Apostles preached "the Kingdom of Heaven is at hand," and in Lk. 10:9, the seventy disciples were sent out to preach that "the Kingdom of Heaven is AT HAND."

While Jesus was hanging on the cross, Joseph "waited for the Kingdom of God" (Mk. 15:43), and the Day that Christ ascended to Heaven the disciples asked Him about the Kingdom (Acts 1:6), and were told to "wait for the promise." When the Spirit came on the day of Pentecost (Acts 2), the Apostle Peter began to speak of prophecies David made concerning Christ. Beginning with verse 30 of Acts 2, we read: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne; He, seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, where of we all are witnesses.

Therefore being by the right hand of God exalted, and having received of the father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." This "promise of the Holy Ghost" is the promise which God made to David by the Holy Ghost in Psa. 89:36, and renewed again in Lk. 1:32, that "He would raise up Christ to sit upon His throne." This was NOT the Holy Ghost that Jesus received, for He already had the Holy Ghost, or the Spirit without measure while He was here on earth—according to Luke 4:1, and Jno. 3:34. But this was the PROMISE made by the Holy Ghost, and because He had received that promise Peter said, "He (Christ) hath shed forth this which ye now see and hear."

"It is impossible for God to lie" (Heb. 6:17-18). So, just as surely as God made the promise to David in Psa. 89:4, which was renewed in Luke 1:32, if He raised up Christ (Acts 2:30-32), and if Christ shed forth "that which ye now see and hear" (Acts 2:33), JUST THAT SURE Christ has received of the Father the "Promise," and is NOW sitting on "David's Throne in Heaven."

J. T. Broseh.

COLORED BROTHERS APPEAL FOR HELP

On July 6, 1947, fire destroyed our church building, after which we built an arbor, where we worshipped until winter; then moved into a sister's home, working right on. We are few in number, poor in this world's goods, and the only loyal body in Harrison County. But we need financial aid to build a house for worship. We are not able to build alone.

If anyone wants to know how I stand, write Brethren Clovis Cook, Ervin Waters, Carlos Smith, or G. A. Canfield; all of whom have met me, and they know just where I stand.

All contributions will be acknowledged by mail and through the OPA. Send to Abe Young, Route 2, Hallesville, Texas.

Signed: David Kemp, Perry Young, Auther White, and Abe Young.



Paul O. Nichols, Orange Cove, California, March 16.—The meeting here is to continue over the 21st, and we began the 7th. Thus far we have had six confessions and six baptisms. The Lord is blessing the work in this part. I hope to get to be with Bro. King some before he leaves for the East.

Abe Smith, 1103 Sunset Ave., Azusa, Calif., March 19.—We are enjoying a fine meeting at Glendora, with Bro. Homer L. King doing the preaching. We are having good crowds and cooperation on the part of Montebello and Siskiyou St. congregations. The church here is gradually growing. We have enjoyed Bro. and Sister King and Don in our home. Pray for us and the word.

J. A. Scantling, Box 383, Parlier, Calif., March 12.—I attend the meetings of the church in Sanger. We had Bro. Homer L. King with us two nights last week, and we think he is a good preacher. We would be glad to have him more often, but we cannot complain, for our congregation there is growing rapidly in number and zeal. Please pray for us.

Gillis Prince, Wedowee, Ala., March 15.—The church at home is still doing nicely. We appreciate very much the words of commendation in March issue of OPA by Brethren King and Waters, following our plea for help to build. I am now in a good meeting at the So. Fourth St. church in Waco, Texas, having begun March 14 in a big way, with brethren from Temple, Jones Hill, and Belton in attendance.

R. L. Baker, Route 3, Cameron, Texas, March 14.—We are doing very well in the little congregation at Marlow. While there are but a few in number, yet I believe that few are coming together for the better and not for the worse, when we carry out the Lord's commandments as recorded in the Bible. I am asking the prayers of all the faithful to the end that we may be steadfast unto death.

Clarence Kessinger, Route 3, Ada, Oklahoma, March 13.—Since my last report I have preached at Sulphur, Graham, Garr Corner, Ada, and Oak

Grove. The weather has been too bad for mission meetings the last few weeks. I enjoyed the OPA for March, especially the report of Brother Waters' debate with the Baptist. Remember me in your prayers.

Luther Taylor, 432 West 41st. St., Tucson, Arizona, Feb. 24.—Due to some wanting to put in two cups, the church here divided, and the faithful brethren now meet at 10:00 a. m., in the Junior High School, N. 2nd. and E. 6th., room 312, up-stairs. All faithful brethren are invited to meet with us.

Ray C. Kessinger, 1916 Dougherty St., Houston 2, Texas, March 13.—The church here is growing in number and zeal. I preached to a good crowd here Feb. 15, with one baptized and six restored. We had a wonderful day in the service of the Lord. All seem willing to work. Note my change of address above.

Warren T. King, Box 131, E. Gadsden, Ala., February 18.—I am working, selling surplus stock and doing some talking to people about their souls. We certainly do appreciate the good work Bro. King is doing through the OPA in sending the truth to the world. We enjoy the many good reports in the paper. I would be glad to hold some meetings if I can be of service to the cause.

Harrel Strong, 1512 Holly St., Austin, Texas, Feb. 21.—We have large crowds at Taylor and Waller, but recently Bro. Tacket, 76, departed this life. We are trying to build a congregation at Cedar Park. They have services in the afternoon (3:00 o'clock). Brother Homer Gay conducted our last meeting in Austin. When I am older and stronger, I want to be a preacher of the gospel.

E. A. Newman, Box 943, Marysville, Calif., Feb. 22.—The church in Yuba City is showing improvement. Some have been restored, and interest seems to be increasing since some troubles have been settled. I would be glad to know how to become recognized in Washington, D. C., as being opposed to carnal war and peace-time conscription. Others are recognized, so why not we?

R. B. Roden, 505 N. Marshall, Okla. City 10, Okla., Feb. 11.—We always enjoy the OPA, for it brings us truth: "And ye shall know the truth and the truth shall make you free" (Jno. 8:32). May I suggest that one or more of our preachers write on how to keep us out of carnal war and compulsory military training. I feel we need more teaching along this line. May we ever press on and never look back.

C. R. Fancher, Rte. 2, Frederick, Okla., Feb. 21.—The Church at Carter is ordering 50 of the Old Path Melodies from you, Bro. Gay, hoping to get them sooner. Bro. Gillis Prince is to hold our meeting this spring. We are looking forward to a good meeting. Any time that you can come our way we will be glad to have you.

Chester B. King, Orange Cove, Calif., Feb. 16.—We are sending our order for one hundred copies of Old Path Melodies to you, Bro. Gay, hoping to get them sooner. I would be glad to see you again, and would love most of all to hear you preach again. Bro. Paul Nichols is to hold our meeting here beginning the first Lord's day in March.

Ferd Roberson (colored), Rte. 1, Butler, Pa., March 1.—The last Lord's day in February, we were made glad by the coming of Brethren Corson and son and Byron and Floyd Kramer, and we had a happy meeting in our home. We are hoping Bro. King will visit us, when he comes to Pa., soon, for meetings at Love Joy and Flemington. We are glad we are not forgotten.

Wm. Tracy Moore, 248 Columbia St., Delta, Colorado, March 9.—All is well here, even though the cold weather was very severe, reaching 26 below zero last month. As soon as the weather will permit, we mean to begin building our new house for worship. We are looking forward to a meeting in it next August, with Bro. Homer L. King doing the preaching. We are sending subs. to the OPA.

Albert A. Dennis, 769 Beech St., Pottstown, Pa., Feb. 22.—Thanks for your reply, the booklet, and papers, Bro. King. The church highly commends them. We rejoice to know that others who are not known to us by face are standing for the old paths. I shall encourage as many as possible to subscribe for your paper. I am confident that it will serve to a great advantage in our state in checking innovations that are so prevalent among us. We have several loyal congregations here in the East.

John Thomson, 2738, 179th. St., Lansing, Ill., March 1.—I am very busy in the work in this part. The meetings for the colored people are doing fine, with increasing crowds and interest. I look for some to be baptized soon. This is a great opportunity, and it is a pity that Bro. Canfield is unable to make the trip here. We had a visitor in our meetings in our home yesterday, and I had words from a brother in Iowa, who is considering a move to this place. I do hope we get some members to move here to help build up the church.

Everett Nichols, Box 55, Armona, Calif., Feb. 21.—We now have a new church building in Armona, and Bro. Paul Nichols closed a two-weeks meeting for us the latter part of January. Five were baptized and four restored. We hope to have another meeting soon. We plan to begin Sunday night services now, also song practice on Wednesday nights, in the near future. We are ordering the new song book, Old Path Melodies, to use in our song practice and in the worship. All faithful brethren are invited to visit us.

S. E. Weldon, 3935 Inez St., Beaumont, Texas, March 10.—We are still meeting for worship on Lord's days at Votau and Houston. Brother Joe Castleman is living here, and he preaches for us.

He plans to sound out the word from here when the weather clears up. I am still poorly, but I hope to feel better when the weather warms up some. I was born March 20, 1867. I want you to keep the OPA coming my way until I shall pass over. Any sound gospel preachers coming this way are welcome to meet with us for worship.

Abe Young (colored), Rte. 2, Hallesville, Texas, March 1.—The church at Ash Springs, here, is still fighting for the one cause and for unity in the Kingdom of Christ. The OPA is getting better every issue. Bro. Homer A. Gay did put J. L. Hinds on the spot in his reply to Hind's article in the Gospel Broadcast advocating the classes and women teachers. The OPA should go into fifty thousand homes every week instead of a few thousand every month. I just received 9 copies of Bro. Miller's tract on the cups and the classes, and they are fine. I am ordering 6 copies more to send to brethren in error. Pray for me.

Jim Thompson, Rte. 4, Box 540, Tucson, Arizona, March 10.—I baptized a fine young man last Lord's day night, and his wife was restored. The church is growing here. We are meeting for worship in the Roskrige Junior High School, N. 2nd. and E. 6th. Sts., each Lord's day at 10:00 a. m. We were glad to have Brother Nelson Nichols visit us on his way to Oklahoma, and we are sorry he could not stay longer. Brother Blanton, formerly of Ceres, Calif., visited us for two nights. We shall be glad to have any of the faithful brethren visit us any time, also any of the loyal gospel preachers stop by and preach for us if passing our way.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., March 15.—The church here is doing fine. Brethren Billy and James Orten, and Carl Woodson, of Lawrenceburg, Tenn., were with us last Lord's day. Bro. Warren T. King and family is to be with us next week-end. The OPA was certainly good this month. I am glad to find Bro. King and others doing so much good for the Lord. May God help us all to work more this year than ever before for the Lord's cause in winning souls for Him. Brethren, I am afraid another war is right on us, and it may take about all of us away, and just think there are so many unprepared to go. May we do more to save our souls and to win others.

Jas. R. Stewart, Rte. 2, Box 304, Waco, Texas, March 9.—On March 7, I visited the Church in Temple. Young Bro. Burch and I talked for them. They are growing fast in numbers and in talent. My home congregation, 1604 So. 4th. St., Waco, is doing nicely. Brother Gillis Prince is to begin our meeting March 14. We have Brother E. H. Miller engaged for three months of mission work in and around Waco this year. Texas brethren, let us wake up and have more of this kind of work! We have enough loyal congregations in the State of Texas to do a wonderful lot of preaching to those who are lost. There is hardly a congregation that is not able to have a meeting at home and at least one meeting somewhere else.

Let us awake from our slumber, brethren, for there are dying souls to be saved.

Marvin E. Fisher, 1212½ Coleman St., McKinney, Texas, March 16.—The church here seems to be doing fine. The location remains the same, three and one half miles east of McKinney on Highway 24, in the Milligan Community. We meet for worship each Lord's day at 11:00 a. m. We are all looking forward to our meeting, beginning July 9, with Bro. Paul Nichols doing the preaching. We are ordering the new song book, "Old Path Melodies." I feel the same way as Brethren King and Gay about Military Training; I do not believe we can conscientiously take it. We certainly do enjoy the OPA, and here is a sub. for it.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., March 18.—The meeting at Fresno closed Feb. 22. There were five baptized and two restored. After this meeting I went to Bakersfield and moderated for Bro. Chester King in a debate, which lasted four nights, beginning Feb. 25. His opponent was a Bro. Thomas H. Black. The propositions discussed concerned the "Cup Question." Chester did a splendid job of defending the truth. At the present I am in a meeting at Orange Cove, which began March 7. To date there have been six baptisms and seven confessions of faults; we thank God, and take courage. It was good to get to hear Bro. Homer King once at Orange Cove and once at Poplar. We esteem him highly, and love him for his work. The Lord willing, I am to be at Arvin soon for a singing school. May we ever be found about the Father's business.

Homer Smith, Sentinel, Oklahoma, March 15.—Brother Nelson Nichols has been with us a week here. He was snow bound on his way to Oklahoma City and remained over two Sundays, preaching each Sunday. We enjoyed his stay. Brother Tom Smith was with us the last Sunday in February. Brother Lynwood Smith was with us last night and gave us a good sermon. He came over from the City to preach the funeral of Brother McKillip. We all are looking forward to a visit by Brother Homer L. King and his family on his way home from California, about March 27 to 28, and we hope we shall not be disappointed.

Ervin Waters, Rt. 1, Box 412, Waterford, Calif., March 16.—We received much benefit from the meeting at Waterford conducted by Bro. Clovis Cook. We heard Bro. Homer L. King at Ceres several nights. His visit to this state has resulted in much good being done. I baptized one at Waterford. Feb. 29-Mar. 14, I held a meeting at Poplar, near Porterville, with eight baptized and five restored. Bro. Gayland Osburn had charge of the singing and preached once during this meeting. He is developing rapidly. We enjoyed having Bro. Homer L. King preach one night for us during the meeting. Other congregations cooperated splendidly. At one service we had about nine congregations represented. The California brethren have never cooperated so effectively and harmoniously in the work as now. I go next to Stockton.

John Thomson, 2738 179th. St., Lansing, Ill., March 8.—In the mission among the colored at Camp 94, Riverdale, I baptized three, two of whom were Baptists, and I am confident several others will respond soon. Two or three have expressed desire to be baptized next Sunday. We plan to have worship for them next Lord's day. These were people who never heard the true gospel before, but some are good singers. I do hope brethren will make it possible for Bro. Canfield to come here to teach his race. We still have the worship in my home at above address. We have gained a new member, who came from the cups and classes. I would be glad to hear from brethren who would like to come here to work in the Calumet District, where we have opportunities for work. I have time for a meeting somewhere, June 14 to the 21st., at small cost as I have a R. R. pass. Write me if interested.

Marvin L. Fitzgerald, Rt. 3, Box 466, Stockton, Calif., March 15.—On Feb. 28 I visited in the home community of Mr. and Mrs. Giles of Stockton, Calif., to have a talk with Mr. Duffel, a Pentecostal preacher from Tracy, Calif. There were about thirty or more of the Pentecostal members there. Of course we disagreed on many Bible subjects. Mr. Duffel would not take what the Bible had to offer. After many questions were asked both of us, with Mr. Duffel failing to answer, two took their stand for the Bible way. One man stood and said, "You all can follow your Father Duffel if you want to, but I will take the Bible for my guide." I baptized these two on Lord's Day, Feb. 29. May the truth fall into many good and honest hearts like these two. Jesus said that the truth would make us free (Jno. 8:32). On Mar. 7 I taught at Graton, Calif. The brethren there are strong spiritually and working hard. Are we growing? Are we ashamed of our Lord? Let us labor in His vineyard while it is day for the night cometh when no man can work (Jno. 9:4).

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., March 17.—Nelson Nichols and I finished a two weeks meeting at Los Angeles, Calif., (our home congregation) Feb. 22, and the Lord blessed the meeting with four baptisms and five confessions of faults. Feb. 25-28, I enjoyed attending the debate Chester King had with Bro. Black on the cup question at Bakersfield, Calif. Feb. 29, I preached at Orange Cove, Calif., in the morning and at Arvin, Calif., that night. I missed only one night of the meeting conducted by Ervin Waters at Poplar, Calif., Feb. 29-March 14. Homer King came by and preached one night during the meeting, and I also preached one night, baptizing three. Another night I was to baptize a boy who confessed his faith in Christ at the hand of Bro. Waters during the service that night, and at the water's edge I extended an invitation and two accepted, taking that opportunity to obey their Lord in baptism. March 7, I preached at Armona, Calif., and March 14, I preached at Woodlake, Calif. The last two nights I have heard Paul Nichols preach at Orange Cove. I have enjoyed four Lord's Day afternoon singings since my last report at Glendora, Los Angeles, Orange Cove, and Poplar.

C. Nelson Nichols, care W. M. McLemore, 1614 NW 10th St., Oklahoma City, Okla. Mar. 15.—The meeting in Los Angeles which Bro. Gayland Osborn and I conducted closed with five confessions of faults and four baptisms. Feb. 29, I was with the Montebello congregation assisting in teaching and song service both morning and night. Bro. Rose delivered a short sermon at the night service. En route to Oklahoma, I stopped at Tucson, Ariz. I am happy to report that there is a small band of brethren meeting in the name of Christ and in spirit and in truth. We visited and talked scriptures many hours and I feel that much good was accomplished at that place. I have received word that the Sunday after I was there, one was baptized and his wife made her confession of faults. They are parents and realize the importance of raising their children in the church. Mar. 7, I preached at Sentinel, Okla. morning and night services. Mar. 9, we had a singing service at the same place. Mar. 14, I preached at the morning service and assisted in singing service of the funeral of Bro. McKillip conducted by Bro. Lynwood Smith. I enjoyed hearing Bro. Lynwood preach that evening.

Homer L. King, Glendora, Calif., March 20.—We have traveled and preached over about all of this state in the last two months, making about 15 churches, with a number restored and we hope good otherwise done. In the number restored was our beloved Orvel Johnson, formerly of Davis, Oklahoma, also his wife. May the Lord bless them and keep them from the evil one, I do pray. I hope the brethren will encourage them wherever they go. They have my love, prayers, and very best regards. As I think over the work in Calif. and the meeting of so many good brethren, I feel as David, when he said: "My cup runneth over." We are now at Glendora for our last stop before returning to Missouri. We are having very good crowds and interest. We plan to stop over at Sentinel, Oklahoma, for a few sermons, also Okla. City. I should be in Flemington, Pa., to begin two months of work in that state by the second Sunday in April. You may write me at my home address in Missouri, or Flemington, Pa., in sending matter for the May issue of the paper. Love and best regards to all my coworkers in the Lord.

Clovis T. Cook, 122 Maple, Apt. A. Lodi, Calif., March 15.—The Waterford meeting closed with two confessions of faults and two restorations. It was a pleasure to be with these brethren again. We had fine crowds throughout the meeting. Several preachers being in attendance one night or more. Bro. T. F. Thomasson, though getting along in years is still a source of spiritual strength to the cause there. It was good to have Bro. Thomasson and Bro. Waters in regular attendance. I have recently had the opportunity of hearing Bro. Homer King, at several different places. Though we have lived in the same community for years, seldom do I have the chance to hear him preach. I recently preached for the congregation at Merced, Calif. They built a new meeting house in about three weeks. I was at the debate in Bakersfield, held by Bro. Chester King and a Bro. Thomas

Black. The cup question was the issue. I was there only two nights but it was long enough to see that Bro. King was doing a fine job of defending the truth. I preached last Lord's day the 14th. inst. at Lodi. At the night service we had one restoration and one baptism. Bro. James Winchester did the baptizing after the services. I am at present with Bro. King who is in a fine meeting with the Glendora congregation.

Homer A. Gay, 218 North Jackson, Lebanon, Mo., March 8th.—We had a good singing school at Mozier, Illinois, which closed Feb. 20th. I came home where I preached Lord's day and night, the 22nd., and began a singing school there the 23rd., closing March 5th. February 29th., I preached at Odom congregation, near Dora, Mo., and was glad to see all of the old friends again there. We were very glad to have Bro. Thomas Owens, an old music teacher, from Odom, visit the last night of the school at Lebanon, March 5th., I came to the Beef Branch congregation, near Joplin, Mo., the 6th., where I am at this writing. I preached here yesterday and last night to good attentive crowds, and am to begin a singing school here tonight. When we close the school we are to hold a meeting here which will use up the month of March. I then go to Austin, Texas, April 3rd., for the entire month of April. Then, to Alta Vista, Kansas, for the first two Lord's days in May, and to Ottumwa, Iowa, for the balance of May. I hope that all will be ready. The first part of June I am to be at McAlester, Okla., in a singing school. It is time that some talking should be done about the 4th. of July meeting at Sulphur, Okla. Bro. King and I are to be there in a meeting again this year, and it is time that those who intend to go and camp for the meeting should know something about the opportunities there. Love and best wishes to all of my preaching brethren.

THE CAUSE IN CALIFORNIA

(Continued from page three)

I shall never forget. Is it any wonder that the cause in this state is going forward, with all the above co-workers pulling together?

From January 25 to March 21, we visited the following congregations for one or more days, preaching one or more sermons: El Centro, San Diego, Los Angeles, Montebello, Stockton, Lodi, Ceres, Sanger, Orange Cove, Poplar, Corcoran, Yuba City, Graton, Greenfield, and Glendora. Some others invited us, but we did not have the time. We were treated royally at all places. May the Lord bless all the faithful brethren who extended to me and my family such Christian hospitality in their homes. We shall never forget the brotherly kindness manifested to us while in California in 1948.

Short Change.—Before marriage, a man declares that he would lay down his life to serve you; after marriage he won't even lay down his paper to talk to you. —Helen Rowland.

BAPTISM

Let's meditate a moment upon the question, Why? Or you may fail to enter those pearly gates on high.

Someone may ask the question, Now, why should this be done?

Just listen to this closely the words of God's own Son.

Through John He plainly tells us we must be born again,

Of water and of the Spirit, if we may enter in. And in Acts of the Apostles, verse thirty-eight of chapter two,

Peter answers the multitudes plainly, when asked what shall we do.

Repent, Oh ye sinners and be baptized my friends, In the blessed name of Jesus Christ, for the remission of your sins.

Then, they that gladly received Him, were baptized that very same day.

And in this act of baptizing, their sins were washed away.

So, let's stop all this debating, and obey the Lord's command,

And heaven we all may enter, to live on that golden strand.

—Selby L. Owens.

ROTHSCHILD'S MAXIMS

Attend carefully to all details of your business.

Be prompt in all things.

Consider well, and then decide positively.

Dare to do right, fear to do wrong.

Endure trials patiently.

Fight life's battles bravely, manfully.

Go not into the society of the vicious.

Hold integrity sacred.

Injure no man's reputation or business.

Join hands only with the virtuous.

Keep your mind from evil thoughts.

Lie not for any consideration.

Make only worthwhile acquaintances.

Never try to appear what you are not.

Observe good manners.

Pay your debts promptly.

Question not the veracity of a friend.

Respect the control of your parents.

Sacrifice money rather than principle.

Touch not intoxicating drinks.

Use your leisure time for improvement.

Venture not upon the threshold of wrong.

Watch carefully over your passions.

Extend to every one a kindly salutation.

Yield not, to discouragement.

(Selected by Mrs. A. J. Bunderson)

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. XXI

LEBANON, MISSOURI, MAY 1, 1948

No. 5

WHAT ABOUT THE DRAFT?

By Ervin Waters

The dread specter of war looms over the horizon, threatening to engulf the nations again in a dreadful holocaust. It is strange that though wars end in treaties made at the conference table they cannot be prevented at the same conference table. But with passions inflamed the nations plunge headlong into self destruction. The inventive genius of man is employed to devise weapons whose destruction surpasses our most horrible dreams when that same genius could be diverted to constructive channels and contribute to the well being of society and civilization.

The President of the United States has requested Congress to revive the Selective Service and to pass a law on Universal Military Training. It is probable that by the time you read this, or soon thereafter, the Selective Service will again be set up with its draft boards throughout the country. Once again the flower of our youth will be asked to enter the armed services and train for war. They will face the choice between God and the military, between the Prince of Peace and the spirit of war. The decision will not be easy to make. Courage and conviction will be necessary if our young men are to pursue the course directed by the Bible and the King of Kings. They must determine to face the persecution and scorn forthcoming from those within and without the body of Christ who bow their knees to the goddess of war.

There can be but one Scriptural course for our boys to pursue. They cannot enter the armed services either in combatant or noncombatant service without compromising the truth and turning from their Lord who loved them and died for them. They must not voluntarily place themselves into a position where they probably will be deprived time and again from worshipping the God of Heaven. I do not know what provisions will be made in the revived draft for conscientious objectors, but whether there are provisions or not, young men, face the problem squarely and pursue the course truth dictates regardless of the murmurings of men. Look to Him who hath said, "I will never leave thee, nor forsake thee" (Heb. 13:5). He will succor thee and give thee strength in time of need, and in the words of Habbakkuk of old will make thee to tread upon the high places (Hab. 3:19).

Preachers, teachers, and parents, stand up for truth rather than withdraw in weak kneed and

abject fear when your help and advice is needed by these young men. One day you must give account to God if you aid and abet in the doing of wrong and in the perpetrating of crimes against God and against man. "Quit yourselves like men" when life's issues and problems demand your attention. I shudder in shame when I think of supposed Christians who betrayed their Lord again into the hands of sinful men during the last war. Such craven fear and compromise was manifest in some who proved recreant to the faith of Christ. Be not deceived and inflamed by the propaganda of warmongers. Let not your minds be intoxicated with hate until you "rejoice in iniquity" (1 Cor. 13:6).

From the outset of the past conflict I saw the course which we must take. Because of my utterances in public and my writing in the OPA against Christian's participation in war I was investigated by the F. B. I. Remember this, there is no law regulating our right to preach the truth. We must not oppose the government. We do not advocate its overthrow in any way. We merely ask for the right to follow the religious dictates of our conscience in compliance with the guarantee given us by the Constitution. We teach Christians that it is wrong for them to bear arms and become a part of the military establishment.

Boys, make up your minds as to what you will do. If it be right, be not stampeded from your decision. Become familiar with the Selective Service law obtaining. If I can help you, feel free to write me. I would like to hear from all of you Christians as to your attitude toward this matter.

Box 202,

Waterford, Calif.

TIMELY SUGGESTIONS

From a clipping from an El Paso, Texas, paper we give the following: "Religion is the best preventive of crime and the spread of foreign Isms, Hugh Clegg of Washington, D. C., assistant director of the Federal Bureau of Investigation, told peace officers here Monday (April 5).

He called for a 'return to religion' and urged officers to 'bring the world back to God'."

This surely is interesting, and especially so, since I know the F. B. I. did so much investigating of religious boys during the war (2). I had occasion to talk with a number of these F. B. I. men and found them to be very nice and intelligent. They interrogated me concerning a number of our Christian boys, who were conscientious objectors

to war. There were three questions that almost every one of these officers asked me concerning almost every boy that they were investigating, and they are: 1st. "Does he smoke?" 2nd. Does he go to picture shows?" and 3rd. "What kind of company does he keep?"

This made it a little embarrassing to me concerning some of our boys, and I could easily see that their idea of Christianity was a high idea—so it should be with all.

This, too, is a final admission from those in authority that these boys were right in their religion and that after all "religion is the best preventive of crime." The religion of Jesus Christ does not foster crime; it advocates no rebellion; it does not plan to overthrow any Government; it does not uphold laziness, lying, stealing, murder, drunkenness, filthiness, philandering nor lawlessness in any way. Instead, Christianity advocates and tries to put into practice love, joy, peace, gentleness, goodness, meekness, long-suffering; honesty, thrift, godly, upright living by all.

In the Round Table Discussion of the air, Feb. 1, 1948 a Mr. Meyer and a Mr. Holmes along with others, have some good things to say while discussing the death of Mahatma Gandhi. Here are some excerpts: "But the religion of Gandhi is that of the Sermon on the Mount." Whosoever shall smite thee on thy right cheek, turn to him the other also . . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you." That is a hard Christianity, and I am afraid that most Westerners wonder whether love can be carried too far. "To this Mr. Holmes replied: "I agree with you that that is the fundamental doubt in the Western mind." Mr. Holmes says further: "I am thinking—of what I have seen in a ministry of more than forty years. Through all these years I have lived in a society which has placed its one hope of security in an ultimate reliance upon physical force. It has sought personal security in vengeance and the law of national security in vengeance and the sword. Steadily, through all these years, I have seen the world grow not secure but evermore insecure as weapons have grown more powerful and war has succeeded war until today we behold the atomic bomb and the eminence of doom." He then turns to Gandhi and his leadership and says: "Yet he struck no blows, shed no blood, and resorted to no violence nor force. I have seen this man challenge the might of the greatest empire in the world and emancipated hundreds of millions of his fellowcountrymen from its despotic rule."

I believe it would be well worth your time to send ten cents to Round Table Discussion, University of Chicago, Chicago, Ill., and ask for Gandhi's Life and Death—issue of Feb. 1, 1948.

A number of us have contended for the truths as taught by Christ our Lord, during the last two world wars. But it seems that man is determined to try to rule with the sword, and the sad thing of it is that so many of our brethren will try to help the wrong force.

I would like to see all of the forces of the Church of Christ, who oppose war make a united effort

to put the Church of Christ on record as being a "Peace Church," and just now I am working hard to that end; but the divided condition of the Church makes this hard to accomplish. Josephus says of the destruction of Jerusalem by Titus in A. D. 70, "The sedition destroyed the city and the Romans destroyed the sedition." Would to God that we could succeed in uniting our forces on at least this one point of "Peace on earth, goodwill to man."

—Homer A. Gay.

THE ELDERSHIP

By Gillis Prince

With pleasure I have just finished reading Bro. Gay's "Timely Suggestions" on the "Eldership." I agree with Bro. Gay that this is an important matter which we are overlooking today as we cry aloud the old motto, "Where the Bible speaks, we speak, and where the Bible is silent, we are silent." Yes, "Back to Jerusalem, back to Jerusalem," we cry, but I wonder how far we are from the goal. It makes me think that after all is said and done there will be more said than done. What we need today in this twentieth century is first century Christianity. A reproduction of the early church in organization and government is needed today.

That the church had elders in the beginning is obvious to every Bible student. Paul said to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Tit. 1:5). From history we learn that Christianity had doubtless long existed in Crete. There were some Cretians among those who heard Peter's preaching on Pentecost (Acts 2:11). The number of Jews in Crete was large (Tit. 1:10). Paul also was there on his voyage to Rome (Acts 27:7). But until Paul's later visit after his first imprisonment at Rome, the Cretian Christians were without church organization. And now Paul reminds Titus of his commission.

From the unruly state of the Cretian Christians described here in this verse, we see the need of "church government." That he might follow up the work begun by Paul, Titus is instructed to set in order the things that are wanting, or left undone. What were the things that were wanting? Paul had preached the gospel, but now Titus was to ordain, or appoint, ELDERS.

Now, brethren, I read in 1 Cor. 13:8, "whether there be prophecies, they shall fail; whether there be tongues, they shall cease." But I have never read where this work in the church was to cease. The New Testament church is an organized body. Every one who is a member of the church has a work to do. Peter wrote, "Ye also, as lively stones, are built up a spiritual house" (1 Pet. 2:5). Paul compares the body of Christ to a human body, "But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body" (1 Cor. 13:20). When Christ ascended on high, He led captivity captive, and gave gifts

unto men (Eph. 4:8). "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers" (Eph. 4:11). In the apostolic times the evangelist founded the church, the teacher built it up in the faith already received, the "pastors" (elders) had the outward rule and guidance of the church. These "pastors" (elders) performing their work constitute a Scriptural pastor system. A weakness in this kind of church government was the result of the great apostasy.

Paul warned the elders at Ephesus, as overseers, to feed the church of God. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20:29). Hence, the elders are to be on guard as the church carries the fight to the enemy. The elders are the generals in the Lord's army. Two of the generals at Pearl Harbor lost their jobs because they were not on the alert. Generals (elders) in the Lord's army who will not work should be removed, lest we be overcome by the enemy. Each congregation of the church should be a training camp to train men to become elders and teachers. Yet I know of a number of congregations which have never produced an elder or a preacher. Too many of our so-called elders are like a wheelbarrow. "They have to be pushed if they carry any load." May I say here that I am opposed to carnal warfare. But if men and boys can be trained to wage a carnal fight, why can we not train men for the Lord?

Most congregations are satisfied with one service a week. They think if they go to church on Sunday they can fish or hunt until next Lord's day. And the elders (if they have any) would not know what to say to a member that was overtaken in a fault, should they visit him. What a shame!

The elder is supposed to be a leader, who is to lead, and feed the flock, not by constraint but willingly. One of the greatest needs of our day is leadership. May I say that no organization can rise above its leaders. So it is with the church. No congregation is stronger than its leaders. We need leaders (elders) who can, and will, say as Paul of old, "Be ye followers of me even as I also am of Christ" (1 Cor. 11:1), and who will stand as did Stonewall Jackson in the heat of the battle.

There are certain terms that apply to the office of the elder that force him to be a leader. Paul said, "If a man desire the office of a bishop, he desireth a good work" (1 Tim. 3:1). A Bishop is an overseer. Then we notice the word "pastor." The unscriptural pastor system, held by many preachers today, has long caused trouble in the church. The elders are the pastors. The word "boss" should forever be forgotten. Some people think that if a man desires the office of a bishop he wants to be boss.

"Remember them which have the rule over you, who have spoken unto you the word of God" (Heb. 13:7). One of the reasons we have no more elders is because men are afraid people will say that they are trying to be boss. In some places the preacher wants to be boss and he will not appoint any elders for that reason. One preacher told me he went to a place to hold a meeting and ran the elders off. Some preacher!

Another term or expression that fits the work of an elder is "shepherd," which means one who tends sheep, a pastor. In ancient times a shepherd was never known to drive his sheep, but was always leading them. Christ said the shepherd calleth his own sheep by name and leadeth them out (Jno. 10:3). "He goeth before them, and the sheep follow him" (v. 4). The elders are to be ensamples to the flock that when the chief Shepherd shall appear they may receive a crown of glory (1 Pet. 5:3-4). An elder should realize that true greatness is not reached by being served but by serving others.

Brethren, may God help us to realize that we need not to reform the Old Path but to restore it. May we not content ourselves with what we have done for no man having put his hand to the plow and looking back is fit for the kingdom of God. We may look to the past and take our hats off, but, as I see it, we need to look to the future and take our coats off. (To be continued)

—Wedowee, Alabama.

A MATERIALISTIC CLAIM REVIEWED

By Clovis T. Cook

The doctrine which teaches that man is "wholly mortal" is indeed a materialistic claim. My reasoning therefore, on this particular point will be constructed to show the truth, safety, and security, of the Bible position. If man is composed wholly of organic matter, body, soul and spirit, and each particular part being so composed, actually dies, wherein, is the materialist any better off than we? They claim there will be a resurrection and the man that dies will come forth. If God sees best to keep man in a constant state of unconsciousness from death until the resurrection, but at that time bring him forth and judge him, will the materialist have any advantage over us in that judgment?

It has been said that the word "soul" is from the word "nephesh," which is sometimes rendered "life" and "creature." In fact, it is said to be translated about forty-four different ways, which can be reduced to three meanings. First, "any living creature;" second, "the life of any creature;" and third, "a state of mind." Some think the Hebrews were too loose in so many times putting the word "soul" for "life," "mind" and "persons." Cruden says, "Frequently, where the word soul is used in the Authorized or King James Version the revisions have changed it to life" (Cruden's Concordance page 620).

In I Cor. 15:18 Paul said, "Then they also which are fallen asleep in Christ are perished." The materialist claim that death is a "sleep" through which the creature, body, soul and spirit must pass. Hence, the doctrine that man is "wholly mortal." They say, "regardless of how much there is to man he must sleep the sleep of death" (Psa. 13:3). Now, we believe that the part of man that returns to the dust, the fleshly body of man which came from the dust, is therefore, the man that "sleeps the sleep of death." This is the man that Paul said had "fallen asleep." Thayer said,

(Continued on page ten)

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING _____ Route 2, Lebanon, Mo.
HOMER A. GAY _____ 218 N. Jackson St., Lebanon, Mo.

PUBLISHER

HOMER L. KING _____ Route 2, Lebanon, Mo.
MRS. HOMER L. KING, Assistant _____ Route 2, Lebanon, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR _____ \$1.00
SINGLE SUBSCRIPTION SIX MONTHS _____ .50

Printed by Laycook Printing Co., Jackson, Tenn.

HERE AND THERE

By Homer L. King

Field Reports Late—In this issue you will notice a number of the reports from the fields, which should have been published a month earlier. This was due to the fact that the publisher was moving from place to place in California, and they did not catch up with him until he reached Missouri. We are sorry, but it could not be helped, it seems. It would be well to mail matter intended for the current issue a little earlier than usual, since I am out in the evangelistic field and my mail has to be forwarded. Continue to address me at Route 2, Lebanon, Missouri.

Correspondence—We seldom ever catch up with our correspondence due to the weight of other matters, preaching, traveling, taking care of the paper, filling orders for books, etc., and we want all our friends to know that we appreciate their letters and cards, even though we are unable to give an immediate reply. We beg that all our correspondents be as patient as possible and try to understand.

Articles For OPA—We appreciate all the articles sent us for publication, generally, but we are unable to publish them all in the very next issue of the paper; for at times we get more than space will accommodate. Then, at other times your article may not fit into our plans for the issue; or it may be that the article requires too much work to make it ready for the printer, and we just do not have the time to prepare it. We hope all will be patient, when their articles do not appear as soon as they wish.

Status Quo of the OPA—We know our friends will be glad to know that the condition of the paper was never so good as now, both in circulation and finances, for which we are, indeed, very thankful to the Lord and our many loyal friends. 1947 was our greatest year, and the growth of the paper was greater in that year than any two years previous, and 1948 is beginning in a very encouraging way. We urge all the preachers, church leaders, and friends in general, to strive to make 1948 even greater for the paper and the cause of Christ than in 1947. Will you not take a personal interest in the welfare of the paper? By increasing its circulation, you increase its power and opportunity for

good, and you increase your audience when you report or write for it. Do you realize that your readers are now numbered by the thousands? Will you not help us increase that audience at the pre-war price of one dollar the year, brethren?

AN OPEN LETTER

The following is an open letter by Brother Gay and me, intended for all preachers, teachers, leaders, editors, and publishers of the various papers in the brotherhood, known as the Church of Christ in the U. S. A. We have sent a copy to each of the papers on our mailing list as exchanges. If you did not receive a copy, please note the following as our plea to you:

Lebanon, Missouri,
April 15, 1948

To All Concerned, Greetings:

Dear Brethren: Although we may differ widely on other matters, yet we can see no legitimate reason why we should not cooperate in an effort to effect a plan, by which the position of the Church of Christ, relative to the question of carnal warfare, may be presented to the national government; with a view to establishing us with the government as one of the "Historical Peace Churches" in an official way; to the end that our Christian boys, who so desire, may be recognized readily as "Conscientious Objectors;" which would save them the trouble and embarrassment experienced in World Wars numbers one and two.

We realize how difficult it would be to do this task alone, but if all the editors, publishers, preachers, and leaders, who stand opposed to carnal war, will present a united front to the government, the influence will be much greater. We much prefer that others take the lead in this matter, but we are willing and ready to cooperate to the fullest extent of our ability.

We believe that we can count on 98% of our readers as being with us in this move, and these readers are numbered by the thousands. We are anxious to join hands with all who will, in an effort to do something now for our Christian boys, who may soon be called to face this matter.

Do you have a plan? Can we not do something? Shall we not, at least, make an effort? We are ready to join you—you can count on us to go our limit! Let us hear from you, please.

Brotherly in the Lord,
Homer L. King
Homer A. Gay

OLD TIME CAMP MEETING

Beginning on the night of June 20, 1948, in Sulphur, Oklahoma, Brother Homer A. Gay and the writer are to preach alternately (night about); continuing until July 4. For at least a week preceding July 4, or the last week of the meeting, there is to be a camp meeting, in which we shall, very probably, have services both day and night, as we did last year. Of course, should any visiting brethren desire to spend the entire two weeks with us it will be much appreciated by us and the church in Sulphur.

Special Notice: Since the fourth of July comes

on Sunday this year, and since the various authorities are allowing July 5 for the usual holiday, we think it well to have the annual all-day meeting on July 5, instead of July 4. This will give more time for the various preachers and brethren to speak.

While we do desire and pray for the salvation of souls in this meeting, we desire and pray, also, for the building up of the church by such meetings. Brother Gay and the writer desire to make this a kind of "love-feast," where brethren may meet together, from the various parts of the U. S. A., in love, in the spirit of Christ and in unity, for a spiritual feast, unfettered and undisturbed by divisive, factious, and emulative contention and strife. May all brethren rid themselves of all such motives and manifestations, and instead, come with hearts and heads full of love, words of edification, fellowship, and a sincere desire and prayer for complete and genuine unity, we do pray. Furthermore, we have evidence that this is the will of the church in Sulphur and the brethren in general.

The location, etc. You will find Sulphur, Oklahoma, in the beautiful Platt National Park, about 25 miles north of Ardmore and about 80 miles south and east of Okla. City. The Park affords a beautiful and convenient place to camp in tents for all who may desire to do so. There are health-giving medical springs in the park and nearby. If you desire to rent a cabin, it would be well to contact one of the brethren and make reservations. You may write Brethren T. L. Rickard, Rte. 1, Davis, Okla., or A. M. Wade, 1208 Tishomingo, Sulphur, Okla.

—Homer L. King

FROM ACROSS THE WATER

Aylesbury, England
March 29, 1948

Dear Brother King:

By recommendation of our dear Bro. Cummins, of London, I have received three copies of the OPA, also by his hand a grand book of 33 sermons and essays, and books on the Lord's Table.

Thanks to our Master, who by faithful brethren send words of great help and encouragement to those like engaged in the Old Paths.

I live with my wife and two children in a town of 30,000, 40 miles from London, with about all the common sects, but no assembly of the Church of Christ, has yet been formed, but we do hope this will take place in the near future.

Thanks are due you, brother, for taking interest, a personal interest, in the gifts, and to those brethren in Christ, who have provided the means. We English are not led easy to take something for nothing. Here in our home, we look to our Father in Heaven to give you His reward, and making you and us a blessing to Him, and a means of bringing Salvation to those who are your neighbors—my neighbors.

I for one have wasted many years of my life in helping the sects, but some years ago went back

to the Old Paths of Scripture truth, that I learned in my youth.

God bless you all,
—W. J. Cole

* * *

London, England

Dear Brother Homer L. King:

A Christian brother in Aylesbury, where there is no church of Christ, wrote under date of 3-2-48: "Some good books have come to us—'Christian Women,' 'O. P. A.,' 'Clark-King Debate,' 'Communion'—real sound works. A brother has let me have for some time (2-3 years) some 'Firm Foundation' and a few 'Truth In Love.' I have found much in them that has been helpful, but not so sound as the 'O. P. A.'"

He and his wife express their thanks. I am sending one of the "Sermon" books you kindly dispatched, and suggesting the desirability of remembering the Lord's Supper in their own room.

Thanking you heartily for your Christian cooperation, please accept our love in Christ Jesus, the Savior and God,

—W. H. Cummins.

P. S. They could, possibly, use a few good gospel tracts if you have such. Owing to paper shortage, these, it was found impossible to print.

—W. H. C.

* * *

Belgium, March 23

Dear Brother King:

This morning I found in my mail a copy of the "Old Paths Advocate." I received it gladly. I have visited different congregations in the States during my short stay there. I am a Christian, having been baptized last August. We now have 12 Christians in Belgium. My mission to the States was to arouse interest in missionaries in my country. May I ask you to send me each time a copy of your paper, or some other tracts you may print; they are so inspiring. I translate them into the French language for the honest in heart I find.

Tomorrow, I shall have to undergo an operation in the head, but I think that even in bed I can translate. A congregation in Denver, Colorado, is helping us, but it is hard to find the right men for the Belgium mission.

Thanks again for the paper. I hope I receive it regularly. May God bless you and your dear ones and the good Christians in the States.

—Yvonne Noel.

34 Rue Alfred Brabant,
Repinster (Pcedeliege), Belgium

Great Britton, March 29, 1948

Dear Brethren Gay and King:

I wish to express my grateful thanks to you for your kindness in forwarding me the Old Paths Advocate, and other leaflets. I feel greatly indebted to Bro. W. H. Cummins in getting you knowledge of me. The only drawback is that I am not allowed to forward you a subscription, but I hope the day will come when the chasm will be removed. I thank God I had the pleasure of coming in contact with Bro. Cummins in 1938, also L. C. Day, when visiting London, and I assure you

finer workmen cannot be found for the cause of Christ. It was with pleasure I read their letters to you in the OPA, also the sorrows they went through. God alone knows the wonderful way in which we have been preserved, but the sadness of it all is the indifference of the people at large. Yes, you are quite right in your remark: "She hath done what she could." I need not further remark, as we have only to look and realize how many are taking advantage of God's work, and making a profession of it. 2 Kings 5, brings it all out.

As Bro. Cummins remarks to you, I hope it pleases God to meet you and shake you both by the hand. Yet, if not, there is the assurance of the unity of the spirit. May God bless you both, is the sincere wish of your brother in Christ.

—W. H. A. Harris

Comment

We desire to thank the good brethren in foreign lands for their nice words of appreciation of the Old Paths Advocate, the tracts, and other books, also the interest we have in them. We want them to realize that what little we have done in their behalf was done in the spirit of brotherly love and the love of the cause of our blessed Master who did so much for us. We only wish we could do much more for them, and the Lord willing we mean to do just that. Too, we want you to know that we appreciate your nice letters, and we are certain that our readers in America read with much interest the same. So, come again, brethren, with your letters, reports or articles. May God bless and keep you all in His love, we do earnestly pray. We need your prayers.

—Homer L. King

OUR HELPERS

Below you will find the names of our helpers for the month ending April 20, and following the names the number of subs. received by us. Many, many thanks to all for the interest shown in the only religious journal of its kind. We appreciate anything you say or do for the paper. Please, send us a nice list every month. Check these lists for possible mistakes and report same to us immediately.

Mrs. L. N. Byford—11; Homer L. King—11; Lee Ashley—9; Homer A. Gay—6; Chester King—5; Carlos B. Smith—5; F. K. Reeves—5; Biantha Lunsford—4; Mrs. R. R. Kramer—4; Lora Rowland—2; Overa Freeman—2; J. S. Shelley—2; J. W. Allsup—2; E. H. Miller—2; Mrs. J. H. Broughton—2; Mrs. P. B. Fowler—2; Mrs. James H. Smith—1; Carl Hilderbrand—1; Lee Kenney—1; Gayland Osburn—1; W. E. Stroud—1; E. A. Lowery—1; Mrs. Della Hubbs—1; Louise Lacey—1; C. W. Van Stavern—1; James Halstead—1; Mrs. L. F. Upshaw—1; Elpha Coble—1; John W. Nowlin—1; Mrs. C. A. Allen—1; E. Wood—1; Clovis Cook—1; E. E. Wright—1; Mrs. Bertha Wisely—1; Mrs. W. M. Hefner—1; Joe Howard—1; Total—94.

"Say not thou, I will recompense evil; but wait on the Lord, and He shall save thee" Prov. 20:22.

MEET A YOUNG PREACHER



Bro. C. Nelson Nichols, 849 Wilcox Ave., Hollywood, Calif., was born Feb. 2, 1928, in El Paso, Texas.

He was baptized in 1939 by Bro. Homer L. King, at Siskiyou St. congregation in Los Angeles, Calif. He made his first public talk in 1943. He continued to study the Word, and assisted in the Lord's work any way he could, in a public capacity. In 1945 he decided to give his life to the preaching of the Gospel of Christ.

His first sermon was delivered in 1945, and he has been devoting full time to the work of the Lord since graduation from high school in 1946. He has written a number of Gospel songs.

He has this to say relative to his early training: "I was reared in the church, and in the Scriptures, being aided by my grandmother and mother." In which we are reminded of what was said of another young preacher at one time. See 2 Tim. 1:5.

I have had the pleasure of being rather closely associated with brother Nelson for the past few years. He has preached in my home congregation a number of times, and I can recommend him as a sound, humble, and consecrated Christian boy. As for his ability as a preacher, I consider him among our best young Gospel preachers, and anticipate a bright future for him in this noble calling, which he has chosen for his life's work.

Brethren, when considering calling one of our young preachers for a meeting, feel safe in calling Bro. C. Nelson Nichols. I am confident that you will not be disappointed. —Tom E. Smith

It has been my pleasure of being associated with Bro. Nelson for a time recently. I can say Amen to the things concerning him, which were well said by Bro. Tom. Nelson is a very agreeable boy. He is pleasant and seems to have the interest of the cause at heart. All he needs is work. So, brethren call him. —M. Lynwood Smith

HEAR BROTHER JOHN L. REYNOLDS

Brother Reynolds, of Ceres, California, desires to make a trip into the Middle States, visiting as many churches as possible with one or more sermons wherever he may be desired. He plans to leave California in May, visiting some churches between Calif. and the Middle States.

I am personally acquainted with Brother Reynolds and his family, having been in his good home many times. We have labored side by side in the gospel, and he is a true yoke-fellow, being a zealous and tireless worker. I have heard him preach, and I commend him to the churches and brethren in general as worthy of your esteem and support. To know him is to love him. He comes the nearest of any preacher I know in preaching 24 hours a day (privately and publicly). He will do you good to hear him and to have him in your home. If you need him for one or more days write him at once as follows: John L. Reynolds, Route 1, Box 490, Ceres, Calif.

I am sorry his notice of this trip was delayed in reaching me, as it was intended for the April issue, but you still have time, if you will write him immediately.

—Homer L. King

THE DEPARTED

Jones—Johnnie Lee Jones, son of Mr. and Sis. Virgil Jones, was born March 24, 1946, and passed away March 21, 1948 at the age of 1 yr., 11 mo., 28 days. He is survived by his parents, one brother, William Jones, two grandmothers, and a host of relatives and friends.

Sis. Jones is a faithful member of the Oak Grove church. We extend our sympathy to her and her husband in the loss of their little boy. Our advice to them is to prepare to go to be with him, since he cannot come back to them (2 Sam. 12:23).

The funeral services were held at Elmore City where a large concourse of friends were present. There was a most beautiful floral offering. The singing was conducted by the Oak Grove church. The writer spoke the words of comfort.

—Tom E. Smith.

McGill—Mrs. Joseph McGill died at the home of her son, L. L. McGill, at Wampum, Manitoba, Canada, on Feb. 17, 1948, at the age of 86. She was a direct descendant of Wm. Brewster and was born at Meaford, Ontario, Can., July 7, 1862. She was "born again" at the age of 14, having been baptized by Benjamin Franklin, and sat under the teaching of such men as Alfred Ellmore, Jas. A. Harding, E. A. Elam, S. M. Jones, Madison Wright and others. She is survived by two sons, Laurence Leslie, of Wampum, Manitoba, Canada, a preacher of the gospel; and Harvey Clayton, of Portland, Ore., four sisters and one brother.

Sister McGill was faithful until death, having broken bread the Lord's day previous to her passing. Although she was nearly 72 years a Christian, she was continually growing in grace and knowledge even unto the end. One of her greatest trials

near the end was when she was no longer able to read the word of God.

—Sent to us by Sister L. L. McGill

Drake—Sister Ruth Elizabeth Drake of Sulpher, Oklahoma, was born October 23, 1873, in Lawrence County, Tennessee. Death came to her on March 5.

She was married to S. T. Drake, and they had lived in Murray County, Okla., since 1907. She is survived by her faithful husband, four daughters, three sons, five grandchildren and two brothers.

Sister Drake was known and loved by many for her sunny disposition. She and our beloved Brother Drake were always faithful members of this congregation and were always spreading cheer and sunshine with their smiles and good humor. Sister Drake had been a member of the Church for forty-eight years.

Funeral services were conducted at the Tishomingo Church of Christ, at Sulpher, Okla., by the writer, assisted by Bro. Clarence Kessinger of Ada, Okla., and Brother Lynwood Smith. The song service was rendered by brethren from Ada, Healdton, and Sulpher, under the direction of Brother J. E. Phillips, of Ada, Okla.

The respect of the Church and friends were shown by the beautiful floral offering, and the large crowd which was present. Our love and sympathy goes out to Brother Drake and the family.

—Tom E. Smith

J. W. MCGARVEY'S BOOKS

Lands of the Bible	-----	\$3.50
Authorship of Deuteronomy	-----	1.50
Biblical Criticism	-----	2.50
Evidences of Christianity	-----	2.50
Sermons by McGarvey	-----	2.00
Standard Bible Commentary	-----	3.00
Fourfold Gospel	-----	3.00
Commentary on Matthew and Mark	-----	2.50
Commentary on Acts	-----	3.00

Order from Ervin Waters, Box 202, Waterford, Calif.

Ask for book list and prices. Bibles and Testaments in stock.

THE SPIRIT—THE SWORD—OF HIS MOUTH

By Flavil Hall

Brother A. H. Pinegar, in Feb. 1, issue of The Old Paths Advocate, gives notice of my article in Nov. 47 issue of The Truth on the above subject. But, so little was quoted from me that the reader could get no clear idea of what he was reviewing. My first paragraph was as follows:

Of the "Man of sin," "the mystery of lawlessness," Paul says: "Whom the Lord shall consume with the breath of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8). All brethren understand this coming of Christ to be his personal coming and the slaying to be that of "the lawless one" and his forces. Now what can the "spirit of his mouth" be but the "sword of his mouth" in Rev. 19, with which the mobilized forces against him and his saints are slain? All standard critics and commentators have so under-

stood it. Yet many brethren will not allow his coming in this chapter to mean his personal coming. For what purpose can this be but to support damaging party proclivities and to exclude the Lord's presence from the thousand years reign that follows in connecting verses, which were not set off by John in a separate chapter.

In Rev. 1:9, John was told to write "the things he had seen, the things that were and the things that should come to pass thereafter." The most sublime event to come to pass thereafter is the personal coming of Christ "with clouds" when "every eye shall see him" (8th verse preceding). Who cannot see that if his coming in the 19th chapter is not allowed to mean his presence, where "the lawless one" and his forces are, John left out the description of the most glorious event in the whole drama of things to "come to pass" after he wrote, and was thus strangely lacking in faithfulness to his commission on Patmos. Anti-pre-millennial brethren tell us to let other New Testament Scriptures help us to understand things in the Apocalypse. But, contrarily, they will not allow the slaying of "the man of sin" with the breath of his mouth, when the Lord comes, help explain such slaying at his coming in Rev. 19. Anyone separating the account of his coming in this chapter from his reign a thousand years with his saints in the beginning of the next chapter is blinded to the rightful handling of the word of truth. But some have been so desperate in not allowing his coming here to mean his presence as to recklessly say that since he is to come back as he went away he will not come on a white horse, since he did not so go away, strangely forgetting that he did not go away in flaming fire and with the trump of God but is to thus come back (I Thess. 4).

Heaven opening and Jesus appearing on the white horse (verse 11), the armies of heaven following him on white horses (symbol of victory), his coming where the rebellious "nations" dwell and smiting them with the sword of his mouth (verses 14, 15) cannot but mean His coming "with ten thousand of his saints to execute judgment upon all" the ungodly (Jude 14, 15), and how amazing that Brother Pinegar can argue otherwise, after saying he agreed with me in what I said (quoted in part above) on The Spirit—The Sword—of His Mouth. "With the brightness of His coming" is the time when "the man of sin" and his forces are to be destroyed, and I said according to all standard commentaries that this corresponds to the like destruction in Rev. 19 with His coming with the armies of heaven and destroying "the beast and false prophet" and the "nations" arrayed with them. But, after such agreement, Brother Pinegar represents the "brightness of His coming as being a thousand years after the smiting with the "sword" of his "mouth" in Rev. 19.

"The beast and the false prophet" (corresponding to "the man of sin" and his forces, to be destroyed with the "brightness of his coming") are to be taken and "cast into the lake of fire at his coming" (2 Thess. 2 and Rev. 19, and following this is the binding of Satan, divested of power

to deceive the nations for a thousand years, his loosing for a little season with his forces to encompass the saints, his then being cast into the lake of fire, the white throne judgment and the new heaven and the new earth. These events, with their order are not divinely separated by chapters. Brother Pinegar strangely confuses "the lawless one" and his forces (the same as the "beast" and "false prophet") with Satan himself. The former to be vanquished "with the brightness of his coming" and the latter at the end of battling against the saints during the little season following his imprisonment.

Brother Pinegar thinks one promotes division in presenting these events in their divine order. It would be no more untrue to charge one with promoting sectarianism in endeavoring faithfully to maintain the divine order of building the church, using the keys of the kingdom, the items of worship (Matt. 16:18, 19; Acts 2).

—Pine Apple, Ala.

REPLY TO BROTHER HALL

A. H. Pinegar

It is not a pleasant task to reply to or reprove a brother, though he be in error. But duty to God and man demand that error be exposed. I do not accuse Brother Hall of wilfully promoting error—a doctrine that has caused brethren to dis fellowship brethren—a fact well known among our brethren. I have no ill will toward Bro. Hall, but love him as a brother in the Lord. Therefore it is his "doctrine" that I am reviewing.

What is his doctrine as set forth in his article? Read it very carefully, it speaks for itself.

With what Bro. Hall says about the destruction of "the man of sin" "the mystery of lawlessness," I agree, both as to time and means. I also agree that the "coming of the Lord" to be his personal coming. Let us notice the last sentence of his first paragraph which says, "For what purpose can this be but to support damaging party proclivities, and to exclude the Lord's presence from the thousand years reign that follows in connecting verses, which were not set off by John in a separate chapter." The verses he here refers to are Rev. 20:4, 5, 6, which tell of the "thousand year reign" alluded to. The Lord will be personally present with those who reign with him, as indicated in Rev. 20:4, 6. But I hope Brother Hall will not be too disappointed when I tell him that, neither he nor I were included in that reign. He believes and teaches the reign as indicated in verses 4 and 6 to be yet future. I believe, and the Bible teaches this reign began on the first Pentecost after the Lord ascended back to heaven. I am sure that Brother Hall believes that only those who had part in the first resurrection were included in this thousand year reign as indicated in verses 4 and 6. Yes, I said, "the Bible" teaches Christ began his reign at Pentecost.

Is Jesus, the Christ, NOW reigning over the earth? Is he now seated on David's throne? "All power (authority) is given unto me in heaven and in earth" (Matt. 28:18). The word reign means to "exercise supreme authority." Since Christ has "all" authority in heaven and in earth, His au-

thority is "supreme," over all. By and through this authority, He NOW reigns not only in heaven but in earth also. He is King of kings, and Lord of lords.

Is He NOW on David's Throne? We must first learn if David's throne NOW exists? "Once I have sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever, as the moon, and as a faithful witness in heaven" (Psa. 89:35-37). The same "word of oath" that said David's seed shall endure forever, also said, "his throne shall be established forever." Upon the Word of this oath, we can safely conclude that David's throne NOW exists, and that God "would raise up Christ to sit on David's throne. "He (David) seeing this before spake of the resurrection of Christ" (Acts 3:30, 31). David, in his day, understood that God would raise up Jesus from the dead to sit on his throne. Since God by his holiness "swore" that he would not lie unto David, it is but reasonable to conclude that Jesus Christ is NOW seated on David's throne, King of kings and Lord of lords, exercising supreme (the highest) authority "in heaven and in earth," NOW. When will this reign end? In 1 Cor. 15:24, we read, "Then cometh the END, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." "For he MUST reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." When will death be destroyed? "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54). When will this corruptible put on incorruption? "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption" (1 Cor. 15:42). Death will be destroyed by the resurrection of all the dead as indicated in Jno. 5: 28 and 29, thus bringing "the reign of Christ" to an end, both in heaven and in earth. These are Bible facts—not the opinions of "All standard critics and commentators, whose opinions you (Bro. Hall) accept and base your conclusions upon. Pre-Millennialism is a doctrine of men, not of God. Brother Hall brands all who oppose his premillennialist doctrine as anti-pre-millennial brethren, thereby admitting that he is a premillennialist.

Space will not permit a full review of this article. But there is another point that I must notice. Bro. Hall says, "Cannot but mean His coming "with ten thousand of his saints to execute judgment upon all the ungodly" (Jude 14, 15); saying, "How amazing that Brother Pinegar can argue otherwise, after saying he agreed with me in what I said (quoted in part above). The first two sentences of this reply show the part of his article with which I agree, not the greater part as brother Hall is trying to have you readers believe. For the past forty years, I have contended that "the overall" purpose of the Lord Jesus Christ's coming "is to execute judgment upon all" as indicated in Jude 14, 15.

I will notice his closing paragraph and then close to preserve space. "Brother Pinegar thinks one promotes division in presenting these events in their divine order." If Brother Hall's Bible gives these events in the order he gives them in his articles, one of us has the wrong Bible. I fear the trouble is in brother Hall, not his Bible. We pray the Lord for a better understanding among brethren.

Rt. 8, Box 436, Memphis, Tenn.

SHOULD A CHRISTIAN GO TO THE MOVIES?

By James Winchester

There is much controversy between brethren over this question. Some brethren say that a Christian may attend the movies; others say they may not attend. The movies are evil, and they are made by evil people. The people who make the movies would teach us that evil is good, that there is no harm in doing evil things, and that crime does pay. Let us notice some warnings in God's word. "Wash you, make ye clean; put away the evil of your doing from before mine eyes; cease to do evil; learn to do well; seek the judgment" (Isa. 1:16-17). Can we learn to do well if we participate in evil things?

Paul, when he was writing to the Corinthians, spoke of the children of Israel who had followed God but later on began to seek after and participate in evil. They sought evil pleasures and things that were sensually pleasing to them. Paul warned, "Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play" (1 Cor. 10:7). The children of Israel had begun to lust after evil things with their eyes and their minds.

They who go to the movies lust after them with their eyes and minds. John said concerning lust, "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. 2:16-17). Now John said that the lust of the eyes was not of the Father but was of the world and would pass away. There are those who say that the movie goer does not lust with his eyes. But I would like to ask, How many blind people do you see at the movies?

The only blind people who go to the movies are those who are blinded to God's word. Paul said, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, adolatory, witchcraft, hatred, variance, emulation, 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). Now the church member who attends the movies would not think about committing murder or fornication, for he knows these are against God's will. But he refuses to heed Paul's "SUCH LIKE" as a work of the flesh.

There is no doubt but that each of the works mentioned above in Gal. 5:19-21 can be seen in

practice on the silver screen by the actors. It has been admitted by many who attend the movies that they live each scene as it is inacted, eg., if the act is one of fornication, adultery, murder, etc., as you move through the acts you become guilty in your heart. Jesus said, "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his own heart" (Matt. 5:28).

It would be difficult indeed for a man to sit in a movie theater and behold the most beautiful woman that the industry can obtain parade before his very eyes hour after hour in a half nude condition, flaunting her charms, and apparently throwing all caution and morality to the wind, and not commit adultery with her in his heart. If they should take away that part of the movies that is classified under "extravaganza" then they would lose their male customers. Paul wrote, "Abstain from all appearance of evil" (1 Thess. 5:22). The movies portray evil in abundance and mold the lives and character of those who attend them. The general sex education of the movies is evil, destroying modesty, corrupting the imaginations of youth and developing sex thoughts and desires. Yes, evil, fallacious, and immoral pictures are shown constantly in American movie theaters, so that one does not have much chance of escaping immorality and evil in attending the movies any night. Either in the main feature picture, or in the comedy, or in the trailers announcing coming films, there will be scenes and lines unfit for the pure minded to see and hear. Their influence is deadly and poison to the morals of our young people.

Often even newsreels, I am told, have scenes that are immoral. This is the kind of education and schooling our young people get in the movies. Do you like it? Do you think it is morally safe to the character of young people, or even the older ones? Brethren, let us take heed. Let us cease to do evil, and learn to do well, that God might receive glory and that it might be well with us when we stand before God in judgment.

—205 E. Tokay St.
Lodi, Calif.

A MATERIALISTIC CLAIM REVIEWED

(Continued from page three)

"the dead" (Lexicon page 351). The fleshly body of man can "sleep in death" (I Cor. 15:6-18-51); it can "return to the dust" (Eccl. 12:7); it can "see corruption" (Acts 2:27). But, the spirit at death "flies away" (Psa. 90:10); it "returns to God" (Eccl. 12:7). Our conclusion then, is, that the spirit of man, which by inspiration of the Almighty has been given understanding (Job. 32:8), is not the part of man that goes to the grave in death. If by any stretch of the imagination one could use the word "soul," to mean so many things, there is one thing apparent, it cannot mean all of them at the same time. If the word "soul" is put for "creature" it is therefore, used for the part of man that "returns to the dust" but if it be used for the word "spirit" it denotes the part of man "that returns to God." It is easy to see that it cannot mean both of these

at the same time. To claim that the word "soul" can mean "body" and "spirit" at the same time, since they go in opposite directions at death, would be to utilize the elasticity of the word beyond its remotest meaning.

Young Stephen cried, "Lord Jesus receive my spirit" (Acts 7:59). Thayer says of the word "spirit," page 520. "The rational spirit, the power by which a human being feels, thinks, wills, decides; the soul." This part of Stephen did not go to the grave with his body. Jesus said, "Father, into thy hands I commend my spirit" (Lk. 23:46). He was willing to commit the keeping of His spirit to His Father, but the grave was to receive His body. However, the grave could not keep His body long enough for it to see corruption. Three days is not long enough to corrupt a body. "His soul was not left in hell, (hades) neither His flesh did see corruption" (Acts 2:31). Thayer says on page 677, "the soul as an essence which differs from the body and is not dissolved in death." His soul was not left in hell (hades) and His body was not left in the grave. 1. The soul was not dissolved or corrupted in death; 2. The body is dissolved and corrupted in death; 3. Therefore, the "soul" and the "body" are not the same. Again, 1. The soul will not corrupt in hades; 2. But, the body sees corruption in the grave; 3. Therefore, "hades" and the "grave" are not the same. Hades, "not to be seen," "the neither world," "the realm of the dead" and "the common receptacle of disembodied spirits" (Lexicon page 11). While "hades" becomes the common receptacle of the spirit, the grave becomes the common receptacle of the body.

The Scripture introduced from the Old Testament by the materialist, we usually accept. However, their explanation of some of the passages we cannot accept for as we have shown they try to make the word "soul" go in two direction at the same time. They want to make the "body" and the "soul" the same and the "grave" and "hades" the same. They claim Eccl. 9:5 teaches that after death the "soul" will know not anything. The Bible says, "the living know that they shall die: but the dead know not anything." It is the dead man that knows not anything. The spirit does not die but flies away.

That part of man that came from the earth must inevitably return to the earth, likewise, the spirit that came from God must inevitably return to God. When the breath of life leaves the beast his spirit goes downward and the body of the beast is dead. In death the spirit of man goeth upward, but his body, like the body of the beast must return to the dust (Ecc. 3:21). "The body without the spirit is dead" (Jas. 2:26). So, in death the spirit goes one way (upward) and the body another (downward) to the dust from whence it came). Death means "separation." Thayer says, "the death of the body, i.e. that separation of the soul from the body by which the life on earth is ended" (Lexicon page 282-283).

To be able to stand up before the world you had better kneel down before God.

From The Fields

Gene Hall, % Hall Hatchery, Rogers, Ark., April 10.—The church here is doing fine. This is my first time to write to the OPA, but I have been reading it from the time I began reading papers.

J. W. Allsup, Richland, Missouri, April 12.—All here are well at present. Bro. Roy Snoderly, a young preacher, is now meeting with us and helping us. Come and preach for us sometime, Brother King.

Guy Mallory, Rte. 7, So. Charleston, W. Va., March 20.—I have recently preached at Huntington, Winefriede, and Beckley, also for the home church, Mallory Chapel, each Lord's day, also at Spring Hill at night. Pray for me.

Ferd Roberson (colored), Rte. 7, Butler, Pa., March 30.—We are still keeping house for the Master here. We were glad to have Bro. Corson and family with us, recently, and he preached a good sermon. Though few in number, we stand for the one way.

J. C. Moore, 2010 Herring Ave., Waco, Texas, April 16.—The church in Bellmead is doing fine. We have had seven additions of late. We are sending an order for 100 copies of "Favorite Spiritual Songs," your 1944 song book. We believe this book is worthy of going back to it.

F. K. Reeves, Marion, La., April 6.—We are doing very well here, with the church work going forward in a very good way. We are looking forward to Brother Homer L. King's return in July, this year, for our meetings at Fairview and at Conway. We enclose five subs to the OPA.

James H. Pearson, Box O, Grayville, Ill., April 13.—I am a reader of the OPA; thanks to Bro. Jesse French, who visited in our home a year ago. The church here put in the classes and cups as a result of a meeting by W. C. Anderson, hence we and a few others meet in our home now.

A. E. White, Rte. 1, Mitchell, Ind., Mar. 12.—The congregation here is getting along fine. We have recently had two additions from the cups brethren, and we are expecting another one this coming Lord's day. May God bless you and your family, Bro. Gay.

J. S. Shelley, Box 41, Gunter, Texas, March 22.—The church meeting at Milligan, near McKinney, Texas, is doing very well. Bro. Paul Nichols is to assist in our meeting in July. Your comment on "Ducks in The Pond" was fine, Bro. King. Keep up the good work. I hope to send more subs. later.

John L. Reynolds, Route 1, Box 490, Ceres, Calif., March 15.—We are still on the firing line. We baptized four since last report. We had the pleasure of hearing Bro. Homer L. King in a series of meetings here. I plan to make a trip to the Middle States this summer, going, possibly, as far as Indiana, leaving here sometime in May. If any need me, please notify me at once.

M. Davis, Lawrenceburg, Tenn., April 6.—The church at Chapel Grove is doing fine. Bro. Billy Orten delivered a wonderful sermon last Lord's day. As a rule the crowds are rather large. The church is helping to transport people to and from the services now by bus. Pray for us and the work here.

G. A. Canfield (colored), Star Rte., Marion, La., March 15.—Brother John Thomson, of Lansing, Ill., is planning for me to do some mission work among my race there, if it can be financed. I plan to go for the month of June, the Lord willing. We hope the work can be financed and much good done.

W. M. McLemore, 1614 NW 10th, Oklahoma City, Okla., April 17.—The church here is moving along nicely. Bro. King was with us recently, and Bro. Nelson Nichols is with us now for a visit. The church here is sending money to finance Bro. Canfield in some mission work in Lansing, Illinois, and we hope good will be done by his efforts.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., April 14.—I notice in the April issue of the OPA, that many souls were being led to Christ by various brethren. This makes my heart rejoice, and I pray God we all may be able to lead more and more to Him as the days go by. I leave next month for about

14 weeks of work in W. Va., Texas, and Missouri. I hope to send in many subs to the good old OPA then.

Joe H. Howard, Dora, Missouri, April 15.—Bro. King, here is my renewal to the OPA. I still think it is the best religious paper in circulation, and I still stand for the oneness of the New Testament in faith and practice, and I am opposed to all innovations in the work and worship of the church. I am still in the fight for the truth.

Tom E. Smith, Box 893, Healdton, Okla., April 16.—I have just returned home from Davis, where we were invited to hear a preacher try to defend the use of the Sunday school system, etc., but he would give me no opportunity to reply. I am thinking of writing my reply. Thanks for the moral support of visiting congregations. Lynwood Smith is at Sentinel for the week-end and Nelson Nichols is with the brethren in the City.

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., April 13—March 15-18, I visited three nights of the meeting at Orange Cove, Calif., which was conducted by Paul Nichols, and I heard Homer King preach at Glendora, Calif., March 20, 21. I have helped in the teaching at my home congregation, Los Angeles, March 21, 24, 28, April 4, and 7, and preached there March 31 and April 4. March 28, I preached at Montebello, and April 11, I preached twice at Corcoran baptizing one. I sure enjoyed the singings at Glendora and Los Angeles.

Abe Young (colored), Hallsville, Texas, April 12.—The church here (Ash Springs) is still on the firing line. We think the OPA is getting better every issue, and its teaching is making us stronger. Brethren Ervin Waters and E. H. Miller are doing a good work in showing up the deception of poor innocent people; and Bro. King, your untiring work will live on for ages. We appeal to the brotherhood to help us build a house for worship—not a fine house, but just a suitable place to worship. We are in great distress. We are asking all who will to set aside a collection for us on May 30, 1948.

Warren T. King, Box 131, E. Gadsden, Ala., April 12.—I rejoice to see so many good reports in the OPA. I went to LaGrange, Ga., 3rd Sunday in March, and preached to a large crowd. We enjoyed a good visit with Bro. E. H. Miller and family. I preached at Wedowee, Ala., 4th Sunday in March. Bro. Miller, also Bro. Thomas Smith and wife, were with us in our home the first Sunday in April. I was at Napoleon, Ala., last Sunday, and I had the pleasure of baptizing my other two sons, Neil and Charles, and visiting Bro. Gillis Prince and the Smiths, from New Salem, Miss., again, and others.

Ervin Waters, Box 202, Waterford, Calif., April 13—I held a meeting at Stockton, March 21-April 4, with three restorations resulting. We had good crowds and enjoyed splendid cooperation from the surrounding churches. April 6, Bro. Clovis Cook and I began a mission effort at Elk Grove. This meeting will continue through April 18. I am to meet W. E. Irvine in debate on the S. S. and cups questions at Los Angeles and Long Beach, April 27-30.

James D. Corson, Mahaffey, Pa., March 12.—Since last report, I have visited and preached over the week-ends at Flemington, Blairsville, Lecontes Mills, Love Joy, and near Butler. All are doing fine. The church at Love Joy seems to be taking on new life, and the young brethren are taking an active part in the public work, which we are glad to see. Recently, Brethren Loyd and Byron Kramer and I met with the little colored church in the home of Bro. Ferd Roberson, near Butler. I am soon to be with Bro. King in some mission work in this part, through April and May.

Carlos B. Smith, Rte. 1, Wesson, Miss., April 7.—Since last report, I was invited into the home of a Bro. Ramsey, Amity, Ala., to talk over our differences on the cups and classes. He manifested a very nice spirit, however this same man a few years ago wrote me that it would be better for us to labor in separate fields, and a meeting for Bro. King was called off in one of the churches where Ramsey was preaching. Bro. Gayland Osburn accompanied me to discuss the classes with him and I the cups. I preach the 3rd Sundays at Hammond, La. They are very zealous. I preached at Conway the first Sunday in April and at Fairview at night. All seem to be doing well. We pray for all the faithful.

James R. Stewart, Rte. 2, Box 304, Waco, Texas, April 15.—Recently, I visited the church in Temple. They are getting along nicely. Bro. Bert Joiner and I gave the lesson. He did his part well. I just closed a good meeting at the Carter church, near Davidson, Okla. Bro. Gillis Prince was to have held the meeting, but had to call it off due to sickness in his family, which we regretted. It seems to me that this was my best meeting with the Carter brethren. While none were baptized, yet I believe good was done, as the church took on new life and love. We had visiting brethren from Wichita Falls, Lubbock, Tex., and Hollis, Okla. Best wishes to all.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., April 12.—The singing school at Arvin began March 29, and continued through April 3. March 28, and April 4, I preached for the congregation. April 9, I began a meeting at Farmersville, which is scheduled to close April 18. I am to begin at Ada, Oklahoma, May 2. Later I am to hold meetings at Sentinel and Washington, both in Okla., and McKinney, Texas. I look forward to the Sulpher, July 4, meeting. Brethren, lets advertise, and be ready for our meetings when the time comes for them to begin.

W. L. Jones, 4736 Calle Tinto, San Diego, Calif., April 14.—The church here (National City) is doing fine. It was much strengthened by the good preaching by Bro. Homer L. King in our meeting in February. We all enjoyed him and his family and wished we could have kept them longer with us. He is able to meet all erroneous teaching and practices of the Sunday school, cups, premillennialism heresy; etc. We are very thankful for all the faithful preaching brethren, and the church here is behind them. We had the pleasure of baptizing a nice young lady into Christ the first Lord's day in April. We ask the faithful brethren to please pray for us and the work here.

Clovis T. Cook, 122 Maple, Apt. A, Lodi, Calif., April 10.—I closed a meeting at Sanger, Calif. last Lord's day night. We had fine cooperation from the neighboring congregations; brethren from Porterville, Woodlake, Orange Cove, Armona, Ceres and Fresno, were there one or more times. Large crowds attended. The brethren there are working and growing in the Lord. I enjoyed the meeting very much. I was glad to have Bro. Chester King and family in attendance several nights. Bro. Waters and I, began a meeting at Elk Grove, some twenty-two miles northeast of Lodi, last Tuesday night. The crowds have been good to date, but mostly made up of brethren who are cooperating wonderfully with us in this effort. I am to spend the month of May in Yuba City, with the Church there. Brethren, the 4th. of July comes on Lord's day this year. We should have an understanding concerning what day we are to have the big meeting and publish a notice to that effect.

Lynwood Smith, Box 893, Healdton, Okla., March 11.—Recently, I have preached at Ardmore and at Healdton, and have assisted in the regular teaching at these places; also, I made a week-end visit to Sentinel, preaching three times. I enjoyed the visit as usual with these wonderful brethren. Sometime ago I was called to Okla. City, to conduct a funeral, as Bro. Tom Smith was unable to arrange to go. The deceased was the mother-in-law of Bro. Bowen, who meets with the brethren in the City. Our deepest sympathy is extended to Sister Bowen. The second Lord's day in March I spoke to a fine crowd with the faithful in Sulpher. We were saddened by the death of Sister Drake of that church. Bro. Tom Smith conducted the funeral, and I assisted. We were impressed by the faithfulness of Bro. Drake, who in that sad hour did not miss the worship on Lord's day, but was there to remember the Lord who comforts the broken-hearted. I am to be in the City over the week-end. I enjoy the paper, and was thrilled to see the reports from England. I think Brother King should visit England among the faithful there.

Gillis Prince, Wedowee, Alabama, April 16.—I closed a meeting with the So. 4th. St. Church of Christ, in Waco, Texas, March 21. One confessed fault and two were restored from the alcoholic wine church. This was an elderly couple, Bro. and Sister Morris, who seemed very honest, and we appreciated their attitude. I hope more brethren will learn the error above named. Other congregations in reach of Waco cooperated nicely in the meeting. On March 22, I preached at Temple, and I enjoyed meeting these brethren very much. I was unable to continue on into Oklahoma as I had planned, due to sickness in my family at home, but I hope to go in the future. On April 4, I preached in LaGrange, Ga., to a house full of people. We have a strong congregation there. Bro. E. H. Miller has done some hard work there. Bro. Warren T. King preached for us last Lord's day. He has improved much.

Homer L. King, Flemington, Pa., April 21.—En route home from Glendora, California, we stopped over at Sentinel, Oklahoma, for a visit with dear brethren and for a few nights of preaching, which we really did enjoy. Our next was two nights at Oklahoma City, March 30 and 31, with the faithful church. We consider this one of the best churches in the brotherhood. We were treated royally at both places, and we enjoyed the association very much. One was restored at the City. We had the pleasure of being with our home church, Lees Summit, near Lebanon, Mo., over the first Sunday in April. En route to Pa., from home, we stopped by for a visit with my daughter and family, Nola and Hugh Milner, at Gratis, Ohio, and enjoyed it much. We began at Flemington, Pa., April 11, with fair crowds, and the meeting continues with increasing interest and crowds. One has been baptized to date. We are to continue over next Lord's day, and then into other meetings in this state through the month of May, after which we go via. home for work in Oklahoma, beginning at Healdton June 10, continuing to the 20th., and on to Sulpher for the camp meeting.

May all be ready, and let us work and pray for profitable meetings.

Tom E. Smith, Box 893, Healdton, Okla., March 6.—I went to Sentinel, Okla., Feb. 29th and, as usual, had an enjoyable time as well as encouragement and edification by association with those good brethren. On March 21, Bro. Jim Stevens and family visited the Healdton church on their way to Ardmore where we all attended the get-together meeting in the interest of the mission work in Oklahoma. Brethren Raymond and Glenn Bray and their families were with us at Healdton. Bro. Lynwood Smith had charge of the teaching service and the others assisted. We had a very enjoyable service and we hope that they will be with us again soon. Bro. Nelson Nichols preached a few days for us recently. We were glad to have him. He brought good lessons which were enjoyed by all. Bro. Don McCord was also with us one Lord's Day. He also gave us a good lesson. I was with the Davis congregation last Lord's day and preached at the morning service. In the afternoon we met with the Sunday school brethren with a view to discussing the things that are keeping us apart and, if possible, correcting them. It remains to be seen how much good was accomplished. We offered to meet them on the word of God and it alone. I want to take this opportunity to announce our meeting beginning June 10 and continuing through June 20. Bro. Homer L. King will do the preaching. We extend an invitation to all brethren who can come and be with us, and then to Sulpher for the camp meeting.

C. Nelson Nichols, care W. M. McLemore, 1614 NW 10th St., Oklahoma City, Okla., April 8.—On the night of March 17th, I preached at Ada, Okla. March 18, I was at Ardmore for their singing service. The nights of March 19, 20, 21, I preached at Healdton, Okla. The third Sunday in March was the day of the Okla. mission work business meeting held at Ardmore. I preached at the morning service and enjoyed attending the meeting there. It is good that the brethren are still striving to send out the gospel as the Savior willed. We had good singing and fellowship with brethren from several Oklahoma congregations on that day. Bro. Lynwood Smith and I went to Mississippi and I preached at the New Salem church Mar. 28, morning and night, and Apr. 4, night service. Sunday morning, Apr. 4, I was with the Hammond, La., church and preached for them. I am now back in Oklahoma and have planned visiting several congregations in Oklahoma and Texas. The faithful preacher is called or sent to a destitute place to establish the cause; to work with those that are at the place; to quell troubled waters and banish storm clouds. When the cause is established; the congregation is built up; things are doing well then the preacher must tear himself away from the pleasantness of the unity and harmony and congregation which are fruits of his labors (God receiving the glory for all glory should be His) and go again into another destitute place and begin again. Such is the work of the preacher. Brethren, pray for us.

John Thomson, 2738 179th St., Lansing, Illinois, April 12.—The white church continues to meet in my home. We are in need of a song leader and other workers. The part of the congregation that pulled away and set up a worship with cups is on the verge of disbanding. This would leave the field in Hammond and Calumet Districts to us, as the only church in Chicago without classes or cups. If any are interested in moving here, let me hear from you. We have about \$200.00 in the treasury to finance a meeting for the white people this summer, but we want to have Bro. G. A. Canfield, of Marion, La., to hold some mission meetings among the colored. He has promised to come for the month of June. We figure it will cost at least \$150.00 to finance his work in addition to what I am able to give him. He writes me he has received but \$10.00 for the proposed work, which is so much needed here. I have been working some among the colored, and they are showing great interest. On March 8, I baptized three colored men, all from the Baptists, and now two more desire to be baptized next Lord's day, April 18. I am sure Brother Canfield can do a wonderful lot of good, if he can just be financed in the work here. I hope and pray that brethren will come to his aid. (Notice: I have word as we go to press that the faithful church in Oklahoma City has decided to finance Brother Canfield in the work in this field, but if others wish to help, I am sure it can be used to a good advantage by Bro. Canfield in that or some other field. He is worthy, faithful, and strictly loyal to the Book.—N. L. K.)

R. Mearl Van Stavern, Box 510, Odessa, Texas, March 17.—The church here has grown quite a bit since Brother Homer L. King's meeting, when he established the church here last September. Brother Dearson was good enough to build us a small building on 1110 South Alleghany St., later securing a loan from Brother C. L. Williams, Eola, Texas, for a temporary meeting place until we are able to build a larger house. The church at Lebanon helped us with the down payment on a good lot, and we are paying it out by the month. We are supposed to pay Brother Williams for the loan before the end of the year. We would appreciate any help from any congregation that is financially able or any of the brethren.

Manual Marsh S. Johnson St

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. XXI

LEBANON, MISSOURI, JUNE 1, 1948

No. 6

ACKNOWLEDGES THE CORN

From time to time, it has been pointed out in this paper how brethren have gone off into digression, following the commandments and doctrines of men. But it is not often that those who are leaders in these digressions will "acknowledge the corn" as frankly as does the Gospel Advocate. In the issue of December 27, 1923, F. B. Srygley says:

"When I can first remember, the brethren who were contending for the Bible, and the Bible alone, went everywhere preaching the word; but how is it now in Nashville and the surrounding country? Nearly every church that is able has what they call a 'located evangelist,' who preaches twice a week and attends prayer meetings, marries the young people of the church and preaches the funerals of the dead, collects his salary and calls it even. This is now the tendency among those calling themselves 'Christians.' When the denominations around got themselves 'the pastor,' we had to have something, and we got us what is called a 'located evangelist'."

Yes, every man informed knows that "the pastor" came among the churches of Christ first at Nashville, Tennessee, then this innovation spread rapidly to the rich churches of Texas. And now those churches are being dominated by "the pastor" as completely as is the "Christian Church" or any "other" denomination. And these churches are fast losing their New Testament identity.

The "Christian Church," now the "Disciples' Denomination," led off more than a quarter of a century ago with the pastor, then the Sunday School, then mechanical music, the Missionary Society, and their fine houses. Then church shows, festivals, raffles, suppers, bazaars, and what not—followed.

Nor have the digressives of the later type been content with "the located evangelist," or "the pastor," as they now frankly admit. And from the Gospel Advocate of May 22, 1924, I clip the following:

"There is a growing demand to be like those around us, it seems, and most congregations are working to satisfy the demand. The building of houses costing thousands of dollars to make a show in the city, as well as to print in the papers an occasional talk on the part of the people, is no good sign for the Lord's work. . . . The pastor system to take the rule instead of the elders is sure to wreck the work in due time. A strong demand for soft, easy preaching is no good sign for the cause. . . . Many places are neglecting the worship and mere-

ly going for the preaching and the Sunday School. There is a great lack in the study of the Bible now among the people who once were known by their readiness to give the book, chapter, and verse, as well as to repeat the words."

Now if this is not the way the "Christian Church," now the "Disciples' Denomination" went off, little by little, the facts of history teach us nothing. And now at the very time that the leaders among that body swamped in the quagmire of humanisms, are shouting, "Back to the Bible!" and struggling through the mists of digression for solid footing we see another giddy, light-headed throng, who still pose as churches of Christ, headed for the same vortex of destruction. Truly the broad way is traveled by "many."

Come, brother, sister, let us take a stand on the Word of God and beat back digression! Why support those who are by these humanisms destroying the body of Christ? Why build up another "denomination"? Are you "endeavoring to keep the unity of the Spirit"?

The advanced digressives of the "Disciples' Denomination" will never come back to the Bible. Some say that the conservatives of this new "Denomination" will unite with the new digressives in the churches of Christ. But if they do, there will be no standing still; they will soon occupy the ground now occupied by the others, who have moved on to a human creed. Hence I say: "Stand fast in the Lord"; "quit-you like men."

—H. C. HARPER,

(In The Apostolic Way, September 1, 1924)

CHRISTIAN DEVELOPMENT No. 2 KNOWLEDGE (II Peter 1:5)

In the last article on this subject we dealt at length with the term "virtue" and noted with particular emphasis that virtue is to be added after (or to) faith, faith having been made "alive" by the works one must do in becoming Christ's bride (Christians).

The next forward step or addition to our achievement of growth is: ADD TO YOUR VIRTUE, KNOWLEDGE. This knowledge can in no wise compare with that which the apostles had because they had seen the Lord's miracles and had associated with him for a long time. "Whether there be knowledge, it shall vanish away. . . . But when that which is perfect is come, then that which is in part shall be done away" (I Cor. 13: 8-10). The knowledge (having seen the Lord, etc.) being in part as was prophecies and tongues

has been done away, because James 1:25 reads: "Whoso looketh into the perfect law of liberty."

We conclude by this that the knowledge one is to add to virtue is a knowledge of God's word or learning about His word. This requires an effort on the part of every Christian. To illustrate: Two colored men were arguing and the phrases were long and loud both were exasperated and began to get personal. Says Rastus, "All that is wrong with you, Jack, you black rascal, is that you just ain't got no brains." Says Jack, "Look here, Rastus, you good for nothing nigger, I got brains that never is been used." The knowledge that Christians must have requires the use of our mentality and the use of that which, perhaps, has not been properly exercised. The knowledge that we can obtain now regarding spiritual things comes from the written word for Paul, the Apostle, says: "Faith comes by hearing and hearing by the word of God" (Rom. 10:17).

Many times mistakes are made in conducting the services of the Church because of lack of knowledge or because we have not added knowledge. The following are a few examples:

1. In wording a prayer it is easier for us to word it like we have heard someone else word his, not thinking to pray for what we need at the particular time we are praying. Jesus taught how to pray in Matt. 6:9-15 and Luke 11:1-4, by

- (A) Honoring the Father's name;
- (B) Asking forgiveness as we forgive others;
- (C) Asking for what we need.

Paul taught us to remember brethren and them that have rule over us in prayer.

There is a difference in prayer (total) and thanksgiving, although thanksgiving should always be part of a prayer. I Tim. 2:1-2 reads: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." Sometimes when brethren are called on to express thanks for a common meal they pray a long prayer asking forgiveness for a lot of sins, etc. and often forget the "thanksgiving," which is in order at that time.

2. In waiting on the Lord's Table quite often a brother will offer thanks for everything imaginable except the bread and the cup, and ask forgiveness for a number of sins when he should offer thanks for the cup and the bread. I think it expedient that one waiting on the Table should have above all in his thoughts the giving of thanks for the elements of communion and the blessing of them (by asking the Lord to bless them). When we ask for forgiveness for past sins etc., when waiting on the Lord's Table it shows we had a lack of confidence in the prayer which was given earlier in the service.

3. Often in partaking of the communion we will, as soon as the cup has passed us, begin fumbling in our pocket or purse hunting for our money for collection, or some may be engaged in whispering to someone occupying the seat next to us when we should "tarry one for another" (I Cor. 11:33). We have not finished communion until all have finished, any more than we are through teaching until the last speaker has finished teaching.

4. Many of the brethren are prone to say in giving thanks for the emblems of communion "our Heavenly Father we are thankful for this, Thy body, and this, Thy blood," when we actually mean, "this, Thy son's body and this, Thy son's blood."

These mistakes are quite common among us and, of course, they are not made intentionally, and those who make them, perhaps, having great zeal, but as Paul said, "I bear them record that they have a zeal of God but not according to knowledge." May we ever look to Jesus, the author and finisher of our faith, and obtain a knowledge of what He would have us to do, and how He would have us worship.

—James W. Russell
755 Orange Avenue
Fresno, California

A CHARGE HAVE WE

When Almighty God approached Cain subsequent to the slaying of his brother Abel and asked him where Abel was, Cain asked The Lord: "Am I my brother's keeper?" (Gen. 4:9). Yes, as Cain was the keeper of his brother in the flesh, so are we keepers of our brethren in Christ Jesus. Especially, do I desire to stress the significance of the discharge of our stupendous duty toward our young brethren—our boys, if you please, who have made the most noble step in their lives—endeavoring to "remember their Creator in the days of their youth."

The majority of these boys, I am convinced, need to be led during their spiritual infancy, and not merely shown the way, as is quite prevalent in the Church today. Whether we are yet cognizant of the fact or not, we neglect our young brethren. Some of the older ones seem to assume a "holier than thou art" attitude toward them. Let us not be so myopic, that we can not think of the Church tomorrow and its welfare. Those boys of today are the leaders, preachers and elders of tomorrow.

I do not wish to advocate or even intimate the advocacy of taking the boys and girls from the fireside of their Christian fathers and mothers. These are not the boys and girls we are so extremely concerned with, but it is those boys and girls who are so unfortunate not to be thus blessed. Our erring brethren have attempted in the "denominational" Sunday school to teach youth in an unscriptural manner. Perhaps, they have good intentions, but seem to lose sight of the fact that they are "out of bounds." It is granted, our youth have a place in the Church, but Holy Writ does not sanction the Sunday school. Let that be as it may, presently, as we proceed.

First, the duty of instructing, educating or nurturing children in the Lord is pinned on the parents (Eph. 6:4). Why should this not be? After all, they are responsible on earth until they reach their maturity. If only our fathers realized this great task. You know as well as I, either from experience or observation, that some fathers neglect their duty here. As ironical as it may seem to some, the reason the Church is destitute of qualified men for the eldership today, is because

our forebears, for some reason, neglected the "twig" when it was easily inclined. You know, too, as well as I that we have boys in the Church without Christian fathers and mothers to nurture them. May we proceed with some things we might do to help them.

Being young myself, I certainly notice the misgivings of my older brethren in the respect under consideration. May I say, here, that I owe much to some of my older brethren for their inspirational leadership in my youth. I wish with all of my heart there were more of such gentlemen.

I know of no greater sermon than a Christian life. Young Christians admire older ones. When I was fourteen, a Christian gentleman impressed me, lastingly, by the life he lived. This is one way, perhaps, the greatest, for it might be considered to comprise all other ways we exert. Another way older Christians help, is noticing the younger ones. You should speak to them, shake their hand, give them a smile, encourage them, put them on your equal—do not debase them. One of the best ways of encouraging a young Christian if you happen to be away from him, is to write him a letter, and offer your assistance if he needs it. It only takes a few minutes and three pennies, and it will be worth much more, I am sure, to the boy.

It is a mistake to push young brethren. A young man got up to lead a song, and was quite emotionally upset, and was laughed at! This is pitiful. Things like that will cause old and young alike to become despondent. This is another thing that happened only recently. An enterprising young man, zealous of good works, was the youngest active male member of the congregation and was imposed upon. If he saw a need to be met, the older brethren gave him a negative answer with no apparent reason. As a result, the young man began digressing. No, brethren, these things did not happen decades ago, they happen today. The conclusion of the whole matter is: Young Christians need encouragement; they need to be shown sincere interest; they need to be led. If these things are not given utmost consideration, aversive conditions will arise. With all due respect to all, some baptisms are administered, the converts, mere babes, are left at the brink of the river expected to live faithful without milk. Let us read Matt. 28:19-20, Christ's commission to the disciples: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU." That is as true today, as ever, I believe.

Conclusively, let us consider an occasion, with which most of us are familiar. On the fourth of July, 1947, at Sulphur, Oklahoma, a meeting was held at which the Church was represented from about eleven states. On that day, the preachers spoke—well and good; it was a wonderful spiritual feast. On the same day, it was announced that at 10:30 o'clock the next day (July 5th) the young men would speak on discretionary subjects. In comparison to the day before, the young men's meeting was pitifully lacking in interest. The day before, many had gone their various ways, ap-

parently forgetting the young men's meeting. Maybe some could not have stayed. But, regardless, I repeat, in behalf of the young men, collectively, our older brethren, some preachers, showed very little interest. There were only four discourses by the younger men. Brethren, our actions speak louder than our words. Let us never be guilty of assuming the effrontery that words from a youth's lips can never be beneficial to us, whatever our age. When we do, we are in for a great surprise.

Now, on this year, if God wills, the same aforesaid meetings will be conducted again. Let us encourage our boys to be there and take part. Come and bring them—your presence is worth so much. God forbid that we ever forget or forsake our youth—they and their children are charges of us. They are the members that will be responsible for the continuity of the Church of Christ tomorrow.

—Don McCord.

RESPONSE TO OPEN LETTER ON WAR QUESTION

In response to our letters to the various editors and publishers with a view to get the position of the Church of Christ before the National Government of the U. S. A. and their recognition of the church as a "Peace Church," we received considerable encouragement and no opposition so far.

We have received replies from the following brethren: C. R. Worsham, Publisher of West Coast Evangel, Yuba City, Calif.; G. B. Shelburne, Jr., Publisher of Gospel Tidings, Kerrville, Texas; Eugene S. Smith, Publisher of Gospel Broadcast, Dallas 8, Texas; James D. Bales, Owner of Bales Bookstore and publisher of books and tracts on the War Question, Searcy, Arkansas; J. D. Phillips, Publisher of The Truth, Austin, Texas; John O'Doud, Writer and Owner of The Bookshelf, Houston, Texas.

Brother Worsham sends us a copy of the filing of the position of the Church of Christ on carnal war, by Brother R. F. Duckworth, January 26, 1928, in Washington, D. C. File number AG 000.31.

One or two of the above brethren expressed doubt as to our being able to accomplish more than what has already been accomplished. Not all of the editors and publishers we wrote have responded, but we still hope to hear from them.

Brother Eugene Smith suggests that one of the best things that can be done now is for all brethren to write their Senators and Representatives, asking them to try to defeat the proposed draft and UMT bills which are soon to come up for a vote. He says he and others are working to try to get into the bills, in case they are passed, adequate provision for C. O.s, that they may be treated at least with equality.

We rejoice to know that other brethren have been working on these matters, and we think with Brother Smith that it would be well for all to write as he suggested above. We are striving to do all that we know to do. Let us all pray and work for the spiritual and moral welfare of our Christian boys.

—Homer L. King.

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Route 2, Lebanon, Mo.
HOMER A. GAY 218 N. Jackson St., Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
MRS. HOMER L. KING, Assistant Route 2, Lebanon, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

TIMELY SUGGESTIONS

The Sulphur, Okla., Camp Meeting.—As was announced by Bro. King in the May issue of the OPA, this meeting is to begin on Sunday night, June 20th, and is to continue for two weeks closing out the 5th of July, with an all-day-get-together-meeting, on Monday, the 5th.

Brother King and I are to preach alternately in this meeting, and we will try to use all faithful preachers who are in attendance in the day services. Brother King and I have preached together since we were boy preachers, and we believe we know how to work together for the good of the cause in meetings as well as with the paper.

The Platt National Park at Sulphur offers wonderful opportunities for those who really want to camp. You may take your own tent, bedding, etc., or, you may rent these things after you get there and the cost is not much. Or, you may rent cabins or rooms in private homes. But I would suggest if you do this that you write well ahead of time to Brother T. L. Richard, Rte. 1, Davis, Okla., or to A. M. Wade, 1208 Tish., Sulphur, Okla., and send them a deposit to put up for your cabin or room, telling them what you want, when you expect to arrive and how long you intend to stay. Brother Wade, though entirely overlooked last year, did a splendid job of seeing to this.

We receive many letters saying "I wish I could hear you preach again," and so on. Now, this is an opportunity to hear "Old Brother Gay" and Brother Homer L. King preach if you have not heard us, and again if you have; also a chance to meet and hear a large number of our very best preachers—and some of the best singing you will ever hear on earth.

If you can and want to stay for the whole two weeks, it will be fine. But, if you cannot stay for all of the meeting I would suggest that you come for the last of it as that is when the most of the visitors will be there. And remember Monday the 5th will be the all-day meeting.

Suggestion: Let us have more love, encouragement, praying, singing, announcements of the work; and no cutting remarks, slurs, slams, hints, insinuations or knocks—we can get plenty of them from the outside.

* * * *

The Draft: It seems that the Draft and some

form of UMT is upon us. At this time I do not have anything definite, but it looks as if our boys who are truly Conscientious Objectors may stand a little better chance this time than they did during the last war. We are doing all that we know to do toward getting recognition in Washington, D. C., as one of the "Peace Churches."

"Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

The following selected poem is worth your time:

"SERVICE SUPREME"

"A careful man I ought to be,
A little fellow follows me—
I do not dare to go astray
For fear he'll go the self-same way.

I cannot once escape his eyes,
Whate'er he sees me do he tries;
Like me he says he is going to be—
The little chap that follows me.

He thinks that I am good and fine,
Believes in every word of mine;
The base in me he must not see—
That little chap that follows me.

I must remember as I go
Thru summer's sun and winter's snow,
I am building for the years to be—
That little chap who follows me."

—Homer A. Gay.

CONCERNING THE CAMP MEETING

Brethren Tom E. Smith and J. E. Phillips send the following information concerning camping facilities at Sulphur, Oklahoma, this year:

The prices on tents, cots, beds, cabins, etc., will be about the same as last year, but they should be more plentiful, especially cabins; since new ones have been built.

As to lunch for all on the fourth and fifth, we are told the church in Sulphur and nearby churches plan to take care of that, so that no collections will be taken for that this year.

All who may desire to rent a cabin, or may desire more information, should write or call Brother A. M. Wade, 1208 West Broadway, Sulphur, Okla.; Phone No. 219.

THE CHURCH DIRECTORY

The Church Directory of the Churches of Christ in the United States, has just come off the press and is ready for distribution. I know the directory is far from being complete, because I was unable to hear from many congregations. The directory has 16 pages and lists over 160 congregations with their location and time of services. The following states with the number of congregations are as follows:

Alabama 4, Arizona 1, Arkansas 10, California 26, Colorado 2, Florida 1, Georgia 2, Illinois 4, Indiana 3, Missouri 21, Ohio 1, Oklahoma 20,

Oregon 2, Pennsylvania 5, Tennessee 3, Texas 34, Virginia 1, Washington 1, W. Va. 4.

I know that there are many other congregations that are not listed. I would appreciate your letting me know so that from time to time I can announce these new congregations through the Old Paths Advocate, and these can be put on the blank pages. The price of the directory is at cost of the printing and postage, without profit. The price is 10 cents each and they may be ordered from Ray Asplin, 1735 NW 13th. Oklahoma City, Okla.

—Ray Asplin

WHO NEEDS A MEETING?

Brother Tom E. Smith, Box 893, Healdton, Oklahoma, writes me as we are about to go to press, telling me that he will have time for a meeting during his vacation July 25 to August 14. If you need him, call him; he is able to do you good, and he is strictly loyal to the Book.

—Homer L. King.

THE DEPARTED

Everett—Sister A. G. Everett, of Lebanon, Missouri, departed this life April 17, 1948; being 70 years, 5 months, and 25 days of age.

Sister Everett obeyed the gospel about 32 years ago, and the past few years she took a firm stand for the Bible way of worship as practiced in the Church of Christ in Lebanon, being faithful unto death. By her kind and pleasant disposition she endeared herself to all the congregation, and will be missed by all.

She leaves to mourn her passing, her Christian husband, A. G. Everett; five children, three daughters and two sons, also five grandchildren, with a host of friends and brethren.

Our sympathy is extended to all the bereaved ones. The writer was asked to speak a few words at the funeral.

—Arthur Wade

Hon—Sister Mary Hon, of Plain View, Texas, died at her home, after a lingering illness, at the age of 57. She was a member of the Church of Christ, being a former member of the Oak Grove, Okla., congregation.

Sister Hon leaves to mourn her passing, her faithful husband, J. C. Hon; her father, S. G. Pyle; three brothers; three sisters, and a host of brethren and friends.

Funeral services were conducted at the Church of Christ in Elmore City, Okla., by the writer, and the singing by the Elmore church. Interment was in the Elmore Cemetery.

—Tom E. Smith

OUR HELPERS

Here each month (20 to 20) we give the names of our friends who send us one or more subscriptions for the Old Paths Advocate, and following the names the number of subs. received by us. We request that all check this list for their acknowledgment. Many, many thanks to all for the interest manifested in assisting us to increase the circulation of the paper. We urge all to work for

the paper at every opportunity. We need the subs., and they need the paper. Here are the names and subs.:

Ervin Waters—16; Homer L. King—7; Homer A. Gay—6; Paul O. Nichols—5; Mrs. F. K. Reeves—4; J. D. Corson—3; E. V. Dennington—2; Mrs. Don Laney—2; C. D. Degough—2; J. A. Taylor—2; F. S. Wilburn—1; Ray Asplin—1; Ervin C. Barry—1; Edgar Claywell—1; Paul Carroll—1; Mrs. Don Dietmen—1; Mrs. Albert Shaw—1; W. L. Cooper—1; James W. Russell—1; Irvin R. Boss—1; Mrs. Jannie Bever—1; M. J. Buffington—1; DeWitt Palmer—1; Grover White—1; Carlos Smith—1; E. W. Hodges—1; W. C. Swinney—1; C. C. Kessinger—1; Mrs. Artie Etheridge—1; L. C. England—1; A. L. Hurst—1; Total—70.

ACKNOWLEDGMENTS

I wish to gratefully acknowledge the following contributions from various congregations and individuals, who sent to my necessities:

Churches—Ralston, Okla., \$10.00; Eola, Texas, \$25; West Monroe, La., \$10; E. Gadsden, Ala., \$10; Fitzhugh, Okla., \$25; Huntington, W. Va., \$25; Belton, Texas, \$10; Green Forest, Ark., \$5; De Deon (Ramsey), Texas, \$10; Individuals—L. I. Gibbs, Los Angeles, Calif., \$10; H. E. Thompson, Los Angeles, Calif., \$10; Total \$150.

I want to thank all for their liberality, and I want to thank the publisher of the OPA for publishing the appeal for me. May God bless all.

—C. R. Jackson, Milano, Texas

KING-BALLARD DISCUSSION

April 19-22, a discussion was conducted between Chester B. King, of Orange Cove, Calif., and Voyd N. Ballard, of Taft, Calif. The first two sessions of the debate were held at Lamont and the last two were at Arvin. This debate grew out of a discussion between Bro. King and Thomas H. Black, formerly of Lamont. Bro. King was challenged, and he accepted gladly. Bro. Ballard was backed by the Lamont congregation, which believes in the cups and the class system of teaching.

Each disputant affirmed his practice in teaching the Bible and the method of observing the communion in the distribution of the fruit of the vine.

At the suggestion of Bro. Ballard each opponent submitted six questions to the other each night with the agreement that they were to be answered before the session began. However, Bro. Ballard's question—asking by such method played out after the third night. Bro. King answered this man's questions so satisfactorily, that very few of them were ever referred to again by the opposition. On the contrary Bro. King's opponent evaded, dodged, and failed to answer many of the questions which he received. As an example, Bro. King asked Bro. Ballard, "In 1 Tim. 2:12, does the phrase 'over the man' modify the verb 'teach' in the preceding clause?" to which he answered, "Context." Then when Chester tried to force him to really answer, according to their oral agreement, the substitute moderator for Bro. Ballard, evidently not confident of his man's abil-

ity, injected himself into the discussion by taking the floor and trying to answer the question for Bro. Ballard, which answer turned out to be about as clear as Bro. Ballard's "Context".

1 Cor. 14:34, 35, was introduced, and Bro. Ballard ridiculed it by saying that if it applied now, widows and the unmarried were in bad shape, because they didn't have a husband at home to ask questions. He also said in order for such teaching to be followed the women who do not have husbands would have to close their eyes, stop up their ears, and keep their mouths shut when they came into an assembly. Chester then asked him if that is the way it was followed by the women at Corinth. Naturally, everyone could see such reasoning as Bro. Ballard used in coming to his conclusion was absurd. Everyone knows that no woman was compelled to do as Ballard said that women would have to do today to obey 1 Cor. 14:34, 35. Besides, that part that Bro. King proved was applicable to us is the part that can be applied, "for it is a shame for women to speak in the church."

Bro. Ballard tried to steer clear of 1 Tim. 2:12, refusing to use the old stock argument that Paul meant that a woman could not "teach over the man." However, he used a crude chart showing the different methods of teaching as taught in the Bible. Bro. Chester agreed with all the methods for which he had Scripture, but the method for a plurality of classes being conducted at the same time, with both men and women as teachers over the classes, he refused to accept, for his disputant had no Scriptures teaching such method. Bro. Ballard used Acts 20:20, to try to prove his class system, but when he was pressed to tell whether his classes were "public or house to house," as Acts 20:20, says Paul did his teaching, he refused to answer.

On the "Cup Question" Bro. Ballard was as weak as he was on the teaching. He used the same old digressive arguments that have been worn out for so long. He talked about sanitation, and Chester proved that was merely an excuse, because Bro. Ballard would baptize in a stream of water in which there might be a dead animal upstream, and he would baptize a number of converts in a baptistry in the same water without sterilizing it, and etc. Bro. King also knocked the large-crowd argument in the head by showing that even bees have enough sense to swarm when they become too many in one hive. But it seems that some of our brethren would like to all get into the "same hive."

Bro. Ballard would not accept authority on language or interpretation, or the Greek, but finally said he would accept the second definition of the word "cup" in Webster's Unabridged Dictionary. Bro. King then proved that even Webster was not on Bro. Ballard's side, for Webster says "The contents of the cup."

The last speech of Bro. Ballard's sounded as if he was trying to prove that a telegram from Porterville authorized the use of a plurality of cups in the communion of a congregation.

Bro. King did a splendid job of defending the

truth, and I was glad to have the opportunity of acting as moderator for him.

May God ever help us to stand firmly for Truth and Right.

—Paul O. Nichols.

INVESTIGATIONS AT DAVIS, OKLAHOMA

By Tom E. Smith

"Then said Jesus to those Jews which believed on Him, if ye continue in my word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free"—(Matt. 8:31, 32).

With these words of Jesus before us, I shall now endeavor to give a true account of the conditions as they now exist between the loyal church at Davis and the Sunday School church, hoping to correct some false reports as well as expose some false theories that have been advocated by them, without giving us a chance to reply.

On March 20, Brother W. L. Donahoe called from Davis and said the S. S. brethren there had approached our brethren with a suggestion that the leaders of the two congregations meet at an appointed time and discuss the differences, with a view to settling them if possible. He also asked me to meet with them and take part in said discussion, to which I agreed and on Lord's day afternoon, March 28, we met at their building. We were informed that it was not to be a formal debate. A chairman was appointed, and each speaker was allowed five minutes.

Brother Ratchford, a leader of the S. S. church, was the first speaker. He suggested that we discuss the classes, women teachers, literature, and Communion. Brother A. F. Deathrege, a leader of the loyal church, followed him. Brother Tommy Walker, the S. S. minister, followed him. His talk consisted chiefly of sarcastic remarks and personalities of Brethren Homer L. King, Homer Gay, Fred Kirbo, Ervin Waters, and C. C. Kessinger. I followed Brother Walker and reminded him that it had been made plain that this was not to be a formal debate, but it was developing into one of the worst type by Bro. Walker's unbecoming remarks. He apologized and the discussion went on very nicely.

The outcome of the meeting was this: they agreed to give up the literature and women teachers if we would accept the classes and plurality of cups, which we refused. We agreed to meet them on Bible terms.

I preached the following Thursday at the loyal church to a full house. Most of the S. S. brethren present. I extended Bro. Walker the courtesy to say anything he liked. He accepted and announced that on the following Friday night he would present "the other side." We were in attendance, and the following, in brief, are his arguments:

We were told in the beginning that this was to be the last and he would accept no invitation to discuss the question further. He began by stating that he abhorred the division between the two churches, and quoted me as saying I did not abhor such a condition, which was false. I went to him after he dismissed and told him of his misrepresentations. He apologized, but refused to call

the attention of the congregation to the fact.

He mentioned 1 Cor. 14:34, 25, also chapter 12:1 saying that chapters 12, 13 and 14 covered spiritual gifts and did not apply to Christians today. He took issue with Paul here, who said, "Unto the church of God which is at Corinth, to them which are sanctified in Christ Jesus, Called to be saints, with all that call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. 1:2).

He said the context was in verse 33, that God was "not the author of confusion," and stated that the confusion was caused by the women's asking questions. He again disagreed with Paul, who said, "For ye may all prophesy one by one, that all may be comforted and all may learn," and in verse 31, "God is not the author of confusion," showing that if instruction in verse 31 is not carried out confusion will result.

He introduced 2 Kings 22:15, and mentioned Huldah, the prophetess, who dwelt in the college, trying to leave the impression that it was a place of learning. Yet, we learn upon investigation that it was simply the servant's quarters and that Hilkiah, the priest, and those that were with him, went to her home to get the information they desired, instead of calling a public assembly to receive it as Bro. Walker inferred.

He referred to Deborah, Judges 4:4; 5:7-12, as an Old Testament example of women leadership. According to the old adage, "What proves too much, proves nothing," holds true here. For later he referred to Gen. 3:16, "Thy desire shall be to thy husband, and he shall rule over thee." He then introduced 1 Tim. 2:8-15. Here he misrepresented me by saying that I stopped when I got to the "authority over the man" in verse 12. I am not afraid of that Scripture, for it is against him every way he may turn. His comment on this was, that the woman could teach if she did not teach a man, or teach over the man. But compare that position with II Kings 2:15 and Judges 4:4 and you will find that Huldah was teaching men and that Deborah was a Judge and even led an army of ten thousand men. I suppose, according to Brother Walker, this would give the sisters today the right to hold civil office and be generals in the army. But Brother Walker will, perhaps, say that the sisters must get their authority from the elders to teach. May I ask, if the elders should decide it right for them to fill the pulpit, could they teach? No man has the right to delegate authority to a woman or any one else to do anything unscriptural, whether it be to teach a Sunday school class, to preach, or what have you. One must receive authority from God's Word.

He went to Gal. 3:28, where the Apostle was speaking relative to the inheritance in Christ, and said, "There is neither male nor female in Christ," saying there is no difference in man and woman in Christ, and cites 1 Pet. 3:4; but later contradicts this statement by saying, "She must keep silent in the general assembly." If there be no difference she has the right to speak there as well to follow Paul's instruction in II Tim. 2:15.

Brother Walker referred to Deut. 6:7, where as in the Bible class. I admonish Brother Walker Moses admonished the fathers to teach the words which he had commanded them diligently to their

children when sitting in their house and when walking by the wayside, etc. An effort was made to intimate that "by the wayside" could mean a class. I have heard of "walkie talkies," but have never seen a walking Sunday school class. But of course that could be an improvement on Robert Raikes' modern Sunday school which he founded in 1783, and which was 1750 years too late to be included in the apostle's doctrine of Acts 2:24. They contend they do not have a "modern Sunday school," but just compare it with the modern S. S., and see how little difference you find.

Col. 3:16 was quoted and the statement made that we teach in song, (Eph. 5:19) and if the sister sings she teaches, also speaks. Of course, that was to counteract I Cor. 14:34 and I Tim. 2:12. But, Brother Walker says "she is not permitted to teach in the general assembly," hence according to his argument, she would be prohibited from singing in the general assembly, for singing is teaching. He is forced to admit there is a difference in praise worship and teaching service, or stop the sisters from singing in the "general assembly," as he calls it.

He quoted Acts 8:3, 4, where Paul hailed men and women to prison. In verse 4 we learn, "They were scattered abroad and went everywhere preaching the word." He said that both men and women went everywhere doing the preaching. Such remarks and misapplications of Scriptures could be expected of a sectarian, but it sounds out of place by a Gospel preacher.

Of Titus 2:3, he had this to say: "The older women were to teach, but who said she must do the teaching at home?" Well, if he would read the 4th and 5th verses, the nature of the things to be taught, he could see where the teaching was expected to be done. He attempted to use Acts 18:24-26, as an example for a class, but here we have Aquila and Priscilla teaching Apollas—two teachers and one pupil. But, note that they took him "unto them," or "took him home" (Moffat). They taught him privately, not in a church assembly. Brother Walker should not use this one, for he must remember that here a woman is teaching a man, and if it were as he tried to prove, this would be against his own position.

Phillip's four daughters in Acts 21:8-9 mentioned as proof of women teachers and classes, but we have no account of them doing any teaching in public which surely will not suit the doctrine advocated by Brother Walker.

He referred to Luke, 2nd chapter, and quoted me correctly this time relative to the fact that Anna's home was in the temple. He said this he did not doubt. However, he said verse 38 showed "that she spoke of Him (that is, Christ) to all that were in Jerusalem." He as much as inferred that she had them all there on that occasion teaching them. Yet, later on he referred to Deut. 31:12, where they were instructed by the Lord to "gather the people together, men, women, and children etc. (Please read), and scoffed at the idea that one man could have, without an address system, audibly spoken to so great a multitude. He cited the numbering of the children of Israel, Numbers 26, to disprove the idea in spite of the fact that God commanded it. I wonder if Brother Walker

thinks anything is impossible with God. The angel Gabriel said, "With God, all things are possible" (Lk. 1:37).

Relative to dividing into classes, he had this to say: "The purpose of the meeting determines the nature of the meeting," which is very true, but what Bro. Walker needs to do to prove his position is to give chapter and verse for meetings with such characteristics as their Sunday schools with classes. He did his best to do this, but failed. He quoted Matt. 19:13, 14, trying to use the old "milk and meat" argument, which has been refuted time and again. Anyone, who knows how to become a Christian knows that I Pet. 2:2, Heb. 5:12 does not refer to babies in the flesh, but to new converts. I think even Brother Walker knew better than this. Also such Scriptures as Matt. 9:2 were used where Jesus took with Him Peter, James, and John into a mountain apart and was transfigured before them. Read this, friends, and see if you can find one iota of proof for classes.

The next was Acts 19:9, where Paul disputed daily in the school of Tyrannus, which is lacking in proof that he divided the school into classes. I have spoken in schools when the students would gather into one assembly. Brother Walker tried to scoff at the idea of "church assembly" and tried to intimate that both had the same meaning, and when we say "church assembly" it is equivalent to saying "church church." Brother Walker should know, when we speak of a "church assembly" we are simply describing what kind of assembly it is. He borrowed some digressive arguments such as, where do we find authority for singing schools, song books, and blackboards etc.? If this brother were meeting a digressive preacher on the music question, Missionary societies, etc., I wonder what his answer would be to these questions?

His arguments were very brief, as well as weak for a defense of a plurality of cups in the Communion. He attempted to make an illustration by six men dining together; 5 drank buttermilk and one iced tea. He fell far short of making a point. I really doubt if he saw a point in the illustration. He quoted Matt. 26:26, and said the fruit of the vine represented His blood and wanted to know what the container represented? He had only to turn to Lk. 22:20, where Christ said, "This cup means the new Covenant, ratified by my blood" (Moffat).

He tried to capitalize on the idea that Paul was in Ephesus when he wrote the Corinthian letter and in I Cor. 10:16, 17 said, "The cup which we bless," "showing that there was only one cup for the entire church." This is an erroneous idea, for each congregation is a unit within itself, representing the one body in that particular community, being the unit of worship.

I am told that in a conversation with two of our preaching brethren, Bro. Walker suggested a public discussion on these questions. These brethren informed brother Walker that we would be glad to arrange such a discussion, but later they refused to carry out their plan.

The S. S. church in Davis is sponsored by the West Main church at Healdton, who's former minister, Bro. Luther Savage, challenged us for a discussion, but was forced to withdraw it be-

cause the elders would not back it up. No doubt they had something to do with Brother Walker's changing his mind, concerning the discussion.

We, of both Healdton and Davis, want to go on record as being ready at all times to defend our faith and practice (Jude 3). We have nothing to lose and all to gain by honest, friendly discussion, for we believe the more you rub the truth the brighter it will shine.

From The Fields

Edgar Claywell, Rte. 1, Box 70 A, Chino, Calif., April 21.—The church at Glendora is doing fine. Two confessed their faults last Lord's day. We hope Brother King and family can come back to Calif. soon.

Raymond Bray, 2417½ NW 16th. St., Okla. City, Okla., May 10.—We are looking forward to a good meeting the last of this month here, with Bro. H. E. Robertson doing the preaching. We hope to attend a part of Bro. King's meeting at Healdton, June 10 to 20.

Clarence Kessinger, Rte. 3, Ada, Okla., May 13.—I have preached recently at Healdton, Davis, Oak Grove, Daugherty, and Ada, with one restored. I am enjoying a good meeting at Ada by Bro. Paul Nichols. I am to begin a meeting at Dougherty, May 14. Pray for me and mine.

J. T. Broseh, Dublin, Texas, May 1.—I preached at Lubbock, Texas, April 18-19. Wife and I enjoyed the visit. I held a short meeting at Mountainair, New Mex., April 20-25. I am to preach at Ramsey, May 2, and at Eola, May 9; also at San Antonio, May 12-23. Greetings to all brethren.

James W. Russell, 755 Orange Ave., Fresno, Calif., April 27.—This year I have preached at Sanger, Woodlake, Graton, and Waterford, besides Fresno. I hope to do more of this kind of work over week-ends. I heard James Winchester preach at Waterford and he did well. Bro. Chester King begins at Fresno in June.

W. H. Jones, Alta Vista, Kansas, May 16.—We received some good spiritual food from God's word, presented by Bro. Gay, here, May 2-9. School activities cut down the attendance, but the interest was good throughout the meetings. There were no additions. Pray for us that we may continue in the faith.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., May 11.—The meeting at Farmersville closed April 18, after ten days duration. We had visitors from various other congregations, which helps us to know that those who came miles to assist in the meeting have their hearts in the

work of the Lord. April 19-22, I moderated for Bro. Chester King in a discussion with Voyd N. Ballard. See report of debate elsewhere. At this report I am at Ada, Okla. in a meeting. We have some fine brethren who are interested in seeing the work progress. This is the second week of the meeting, and thus far there has been one confession of faults and one baptism. May the Lord bless the brethren everywhere who are striving for good.

H. E. Robertson, Crane, Missouri, May 14.—On May 8, I made a trip to Quincy, Ill., for a week-end visit with the congregation being started at that place under the leadership of Bro. Wm. R. Heimer. I was very favorably impressed with the prospects for a good congregation there. Brother Heimer, who stands firmly for the truth, requests that the loyal preachers make a special effort to come by for a visit with this congregation to help them in their struggle to get established. They already have about 10 or 12 members, with prospects of several others, who, they hear, are looking for a place to worship. This is a "Macedonian call," brethren. (The address of the new congregation is not given, but we have Bro. Heimer's address as Taylor, Missouri.—H. L. K.)

Clovis T. Cook, 122 Maple St. Apt. A, Lodi, Calif., May 11.—I attended the King-Ballard debate at Lamont and Arvin, Calif. April 19th, through the 23rd. Chester did a good job in defending the truth in argument. We have reason to believe that the S. S. boys were not satisfied. Several of the Sunday School preachers were there from Los Angeles trying to arrange for a debate with Paul Nichols and Ervin Waters. Bro. Waters had signed propositions with one of them but the last night of Chester's debate they flatly backed out. They agreed to make an effort to get one of the big boys to meet Bro. Waters. I preached recently at Lodi, and Waterford, Calif. I am in a singing-school at present with the Yuba City, brethren. I am to hold them a meeting soon after we finish the school. This will be my last work in the state before returning to the East for meetings.

John Thomson, 2738 179th. St., Lansing, Ill., May 14.—Brother G. A. Canfield (colored), Marion, La., is scheduled to begin a series of meetings at Camp 94, Riverdale, Ill., June 6; continuing until June 27. The faithful white church in Oklahoma City, Okla., has promised to support this meeting, for which we are very thankful, and we pray much good will be the result. We hope a colored church can be established here. As to the white church in Lansing, Ill., I am making a special effort to evangelize a neighborhood in Hammond, Ind., in preparation for a gospel meeting. We need a song leader and more members. I am anxious to help members get a job, who may be interested in moving here. I have a week of vacation in August with transportation, and would be glad to spend that time in a meeting anywhere I may be needed. Write me as above if you need me. Should any desire to help Bro. Canfield in this and other meetings it will be appreciated.

Reedie Roper, Jerusalem, Ark., April 21.—The Mt. Zion Church of Christ located two miles northwest of Jerusalem is small in number, but all of the members are faithful to attend the services and are working hard to spread God's word. Brother Fred Kirbo is to hold our meeting, beginning May 23rd to continue thru the 30th. The Old Paths Advocate is a wonderful paper, and if every one was trying to teach the gospel like these editors the peoples of this old world would have more faith in Christ and in each other. Any of the Lord's people coming down this way will find a hearty welcome with us. We meet for worship on Lord's day morning at 10:00 o'clock, and meet for song practice on Saturday nights.

E. V. Dennington, Clyde, Texas, April 19.—We have purchased lots Clyde, on which to build a house for worship. We have been carrying on the worship in our homes, but we wish to hold a series of meetings as soon as we can get a house completed. Brethren who take the OPA have asked us to let them hear through the paper, when we are ready to start a building and they would help by sending us a contribution. We shall appreciate any amount from any who are able to help. This congregation would be glad for any of the faithful preachers to stop with us at any time when passing this way. The brethren who help carry on the work and worship in this congregation are, Oscar Pate, Tom Pate, Jesse Lowrance, and Clark. We are enclosing subs. to the OPA. Best wishes to the faithful. (I do not know any of the above brethren, personally, except the Denningtons, the writer, but I do believe that Bro. and Sister Dennington are very fine, loyal Christians and worthy of help.—H. L. K.)

Marvin L. Fitzgerald, P. O. Box 13, Summit City, Calif., April 20.—We worshipped with the church at Yuba City, March 21, and enjoyed a good lesson taught by E. A. Newman. I taught the lesson that night. I believe the church there is growing stronger all of the time. We are only temporarily at the above address. There is no church at this place. Brethren E. A. Newman, Keith Newman, and I, with our families, have been worshipping in our homes since we have been here. We would like to know of any loyal members in this area who would like to worship with us. I greatly enjoy the OPA. I think it is an ideal paper for everyone to read. I like to keep up with the preaching brethren and I enjoy seeing how the gospel is being spread to the people. Christ said, "Preach the gospel to every creature" (Mk. 16:15).

Don B. McCord, 640 Okmulgee, Norman, Okla., May 10.—I have recently enjoyed visits with the brethren at Washington, Sulphur, Garr Corner, Maud, and McAlester. I love all of these brethren, and we need more like them. The brethren at Washington are to be commended for their growth. They have improved their place of meeting very much, and I do not think the Savior would be ashamed that some of His people worship there. I was with them last Lord's day. I baptized two men, and three confessed faults. All of these

were young, and I believe, henceforth, they will "fight the good fight of faith." More interest should be shown in the youth of the church. All is well with the home church in Okla. City. We are looking forward to a meeting by Bro. H. E. Robertson. We are endeavoring to "be ready unto every good work" and less "slothful in business" than in the past.

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., May 15.—April 14, I assisted with the teaching at my home congregation, Los Angeles, Calif. I enjoyed attending the debate between Chester B. King and Void N. Ballard at Lamont and Arvin, Calif. It began April 19 and closed the 22nd. April 18, I was at Glendora, Calif. I assisted with the teaching during the worship, and when I extended the invitation, two came forward and confessed their faults. There was singing in the afternoon, and I preached for them that night. April 25, I preached during the worship in the home of Bro. Jim McKaig, near Vista, Calif., and that night I heard Paul Nichols preach at Los Angeles. I held a meeting at Tucson, Ariz., May 1-9 with the Lord blessing our efforts with three confessions of faults. The congregation at Tucson has been firmly founded on the truth, and the presence of visiting brethren or of brethren moving there will be greatly appreciated by them.

Barney D. Welch, 315 So. 22nd. St., Temple, Texas, April.—For the past four months I have been working at the printing trade, selling automobiles, and preaching over the week-ends at Wichita Falls, Ft. Worth, Belton, Austin, San Antonio, Fruitland, Ramsey, Houston, and White Hall, also visiting other places. Due to bad weather my meeting at Council Hill, Oklahoma, closed March 24, after three days, being postponed until July 16. Brother Fred Kirbo and I, recently, closed a ten days meeting at Houston, Texas, with seven baptized and one restored. In company with Bro. Fred Kirbo, I leave tomorrow for West Va., for a month of preaching. Pray for us. I have certainly enjoyed an opportunity to be with my family this winter, but my time is completely taken up in meetings this summer until October. (We are sorry this with other field reports were too late for the May issue of the OPA.—H. L. K.)

Tom E. Smith, Box 993, Healdton, Oklahoma, May 5.—I was at Oak Grove, April 18, and we had three nice services. Brother Clarence Kessinger and family were with us for the afternoon and night service, and in the afternoon we met the Sulphur brethren at Dougherty for a good service. Bro. Lynwood Smith preached at Sulphur in the forenoon and was with us at Dougherty in the afternoon. We returned to Davis for the evening service, where Bro. Lynwood delivered a good sermon on "Where Is Your Faith?" Last Lord's day I was with the Graham church for the morning service and at Healdton for the evening service, with nice services at both places. We are looking forward to our meeting at Healdton, beginning June 10 and continuing to the 20th., with Bro. Homer L. King doing the preaching. We invite all in reach to attend.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., May 14.—The Lord has abundantly blessed my efforts in the work, recently, at Ochlochnee, Ga. Through the influence of a sister, from Colquitt, Ga., who moved to the above place, I was invited to preach over the week-end for a church of Christ, who used the cups, S. S. system of teaching, with women teachers, etc. I agreed to come if they would set aside these things while I was there, and they agreed to do so. At the conclusion of the week-end visit, April 24-25, having warned them kindly of the danger of such innovations, I was invited to remain another week, which I did. I baptized eight and two came out of the Christian church. After considerable teaching and reasoning the whole church of 27 members gave up the innovations, confessing their wrongs, and we now have another congregation of 37 members in Ga. I am to be in Texas for 14 weeks. Brethren Weeks and Warren King are to be with me in this work in an effort to develop in the work as preachers. I hope brethren will use them. Bro. Carlos Smith is to begin our meeting in LaGrange, July 4. Church there is doing fine. Address me at my home address above.

C. Nelson Nichols, care W. M. Mclemore, 1614 NW 10th St., Oklahoma City, Okla., May 12.—I preached at the Oklahoma City congregation on April 11, 14, 18, 21, 25, and May 2. Enjoyed being with those brethren and helping in some personal work. On April 25 I went to Washington, Okla., with Bro. Bill Roden. April 28 I preached at Ada and on the 30th attended their Friday night singing service. May 2, Bro. Raymond Bray and several of us went to Stroud, and I preached there, morning service. I enjoyed visiting with the brethren. On May 2, Paul O. Nichols started a meeting at Ada, Okla. I was able to attend the first week. I enjoyed helping out with the work there. There is a great deal of personal work to be done in order that meetings be successful. The interest was good. I am now in a meeting at McAlester, Okla., which began May 9. The interest was good the first day but due to weather conditions the crowds have not been as large since. Unity and love among the churches and preaching brethren are growing. When we all realize that we must put Christ and Him crucified before the people and not ourselves we will grow. We must put Christ before the people and leave ourselves in the background. It is better if the hearers remember the sermon and not the preacher.

Ervin Waters, Box 202, Waterford, Calif., May 15.—Clovis Cook and I held a mission meeting at Elk Grove with two baptisms resulting. I preached at Waterford with one restoration. I enjoyed the King-Ballard discussion at Lamont and Arvin, Calif. My debate which was to be held at Los Angeles and Long Beach was called off five days beforehand by the opposition. They called it off without our consent and over our protest. They did not honor their signed agreements. They decided to try to get a stronger man than W. E. Irvine and have what they called a big debate. They promised to try to get Foy E. Wallace or Roy Cogdill. Probably more good can be done with a strong-

er opponent. April 30-May 9, I held a meeting at Montebello, Calif., resulting in five baptisms and two restorations. I enjoyed being with these fine brethren again. Bro. J. D. Phillips attended three nights and I had some enjoyable visits with him. Although we are not able to work together now, I appreciate the good he has done for the cause of Christ in years past. Bro. Frank Cope, whom many of you remember, visited a few hours with me. He now labors with the S. S. brethren. I have preached once each at Waterford and Lodi this week. May 28, I am to begin a meeting at San Angelo, Texas. I go then to Llano, Texas, and to Lebanon, Mo., to begin June 20.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., May 12.—The meeting at Beef Branch, near Joplin, Mo., closed March 28, with seven restored, I believe it was. We have some very fine Christians in those parts, including three preachers, viz., Oscar Johnson, Otis Johnson and C. E. Adams. I promised to spend the month of October in that part. During the month of April I held meetings at the Taylor and Waller St. Church in Austin, and at Cedar Park, Texas. Six were baptized and eight restored. Here we have some good faithful folks, who seem determined to press on in the work of the Lord. We had many visitors, from Dublin, San Antonio, Houston and other congregations there in Austin. I closed in that part April 25, coming home for a few days and on to Alta Vista, Kansas, where I closed May 9. Here, we encountered some bad weather, the closing of schools and other hindering causes. However, our crowds grew from the first service and we felt that some good was accomplished. The members seemed to appreciate the preaching. I am to begin at Ottumwa, Iowa, May 16., to continue for three Lord's days, thence to McAllister, Oklahoma, for a singing school before the Camp meeting at Sulphur. Then to Ada, Okla., Shreveport, La., and on to Mississippi. May we all take more interest in the cause of the Lord—and less in self.

Barney D. Welch, 315 So. 22nd. St. Temple, Tex., May 14.—Bro. Fred Kirbo and I have just returned from W. Va. where we have been for almost a month. We conducted a series of meetings at Spring Hill, resulting in the largest crowds I have ever seen there through an entire meeting. One was baptized and one restored to the fold. Our next meeting was at Huntington, where we had to get more seats from the funeral home to accommodate the audience. I thank God and my courage is strengthened to find in this wicked world still a few people who can find time to go out to the house of the Lord and listen to the words of eternal life. We baptized three, restored two at Huntington. Brethren let's get a little closer to each other and draw nearer to God. My love for God, brethren, neighbors and enemies is greater than ever in my life. I feel deep down in my heart that I have gained more knowledge and acquired more wisdom that I might show more love. I have just received my May issue of the OPA, and hurriedly read Bro. Waters' fine article headed "What about the draft." I highly endorse it. I, too, was

interviewed three times during the last war by the FBI, for being opposed to Christians participating in carnal war. May I say with Bro. Waters, "Boys, make up your minds." I'm ready to aid any boy in making the right decision. Pray for me.

R. Mearl Van Stavern, Box 510, Odessa, Texas, March 17.—The Church here has grown quite a bit since Brother Homer L. King's meeting, when he established the Church here last September. Brother Dearson was good enough to build us a small building on 1110 South Alleghaney St., later securing a loan from Brother C. L. Williams, Eola, Texas, for a temporary meeting place until we are able to build a larger house. The Church at Lebanon helped us with the down payment on a good lot, and we are paying it out by the month. We are supposed to pay Brother Williams for the loan before the end of the year. We would appreciate any help from any congregation that is financially able or any of the brethren. We were very glad to have Brother Arthur Wade of Lebanon, Mo., work with us in December. There was much and lasting good accomplished here by his untiring efforts. He talked like he would come back this summer and hold a ten day or two weeks meeting. Brother Earl Van Stavern from Allred, Texas, preached for us last Lord's day and night. He is to preach for us about every other Sunday. I was happy to meet with the brethren at the Lebanon congregation in January, and I, as well as the rest of the Van Stavern family, would like to thank the Lebanon and Lees Summit congregations for the kindness shown us during the sickness and death of our loving father, John William Van Stavern, on January 10, and also the sickness of our mother. We have had an offer from one of the S. S. preachers to preach for us on Lord's days, but I was glad to see the loyal brethren stand together against such aggression against the truth. Please send any donations to the above address, and it will later be acknowledged in the OPA.

Homer L. King, Gen. Del., Blairsville, Pa., May 20.—We began a series of meetings at Flemington, Pa., April 11; continued through the 30th. Three were baptized and two confessed faults. The interest and attendance were good about every service. Some attended part time from La Contes Mills. Brother J. D. Corson was with us and rendered valuable assistance in various ways. We had a good home with the Allens there. Our next was at Love Joy, May 2 to 16, with three baptized and one restored. Interest and attendance were good throughout, and some thought we should have continued longer. Again, Brother Corson assisted in the meetings. We made our home with the Dietmans in Love Joy. We have a very good congregation here, with Brother Tom Shaw taking most of the responsibility as leader. We are now in a mission effort in Blairsville, about 33 miles from Love Joy. The meetings are being conducted in a private home of one of the faithful sisters. The congregation is small and quite weak, but it is young, having been started by Bro. Corson in the summer of 1947. The attendance has not been very encouraging. We are to close here May 23,

morning service, and begin a tent meeting at Cock Port, that night, where the gospel has never gone, I hear. Bro. Corson is assisting in all these meetings, and he is a true yoke-fellow. I like to work with him. We plan to leave this field about June 1, and head for Oklahoma, beginning at Healdton, June 10; continuing until the 20th., when Bro. Gay and I are to begin at Sulphur. We are looking forward to meeting many of our very dear friends and brethren in the camp meeting here. We anticipate a very enjoyable spiritual feast and sweet association in the work in Oklahoma. After the July 5, all-day meeting, we are to go to Marion, La., for two meetings; then to Colorado for a meeting in August. May all be ready, and may the Lord bless in the efforts, we do pray.

Homer A. Gay, 2403 Indian Trail, Austin, Texas, April 12th.—We had the awful spell of March weather to battle with, during our singing school and meeting at Beef Branch, near Joplin, Mo. We had bad weather for just about all of the month there. However, we had nice crowds when the weather would permit and had a good meeting. I believe there were seven restored; five of whom were from the Christian Church. We have some mighty fine Christians in this congregation and also in the other faithful congregations around them. Three loyal preachers in that part, Oscar Johnson, Otis Johnson and C. E. Adams and the cups and class boys are dodging around the corners from them. Their plans are to spread out with the gospel into other communities. I have agreed to spend the month of October in that part. At this writing I am in a meeting at the Taylor and Waller Sts. Church of Christ in Austin, Texas, having begun April 4th. So far we have restored two and baptized one. Our crowds continue to increase each night. Bro. J. T. Broseh was with us yesterday and preached for us at Cedar Park in the afternoon. He and his faithful wife are now busy in the gospel work. We are glad to have Bro. J. D. Phillips and wife out with us in the services, also Bro. Ben Frentrup and wife, from San Antonio. I am to close here next Lord's day night and begin at Cedar Park on Monday night, April 19. After which I hope to be able to go by Odessa, Texas, for a couple of nights, then back home for one night and on to Alta Vista, Kansas. I am booked for a meeting at La Grange, Ga., the first part of July, 1949, and if other congregations in that part would like to have me visit them while I am "down South," and will write me right away I will be glad to book them. Brethren, let us be "Labourers together with God."

CONCERNING THE GIVING OF THANKS

Clovis T. Cook

Recently I have become concerned about the words used by some in the giving of thanks at the Lord's Table. I have heard brethren give thanks for a great many things when waiting on the Lord's Table, and finish their thanks with an "Amen." Yet having never given thanks for the right thing. I have heard them thank the Lord for the privilege of being able to meet around the

Lord's Table, and ask the Lord to bless the bread or the cup as it is passed through the audience etc., and never thank the Lord for the bread or the cup. I have begun to teach along this line. "Jesus took bread and blessed it" (Matt. 26:26; Mk. 14:22). In the two passages given above we learn that Jesus "took bread and blessed it." But, Lk. 22:19 says, "And He took bread and gave thanks." Jesus is the great example giver and His actions in giving the example, Paul said, should be imitated (1 Cor. 11:1). Paul followed Christ in the giving of thanks for the bread and cup. Paul said, "and when He had given thanks" (1 Cor. 11:24). "The cup of blessing which we bless," etc. (1 Cor. 10:16). Thayer says, under definition 1. "To be grateful, to feel thankful." Definition 2. "To give thanks" (Lexicon page 263). Since he cites Matt. 26:26; Mk. 14:22 and Lk. 22:19 and two of the passages say, "He took bread and blessed it" and the other says, "He gave thanks" and since Thayer cites all three passages under his definition "to give thanks" and further says, "is to consecrate a thing by giving thanks, to bless," it is then that we learn that when Paul says, "The cup of blessing which we bless" etc., means, the cup for which we give thanks. If we must thank the Lord, when waiting on His Table, for a number of other things in addition to thanking Him for the bread and the cup, brethren, please let us not forget to thank Him for the bread and the cup. These are the things that we are supposed to be giving thanks for when we gather around His Table to commune. I cannot think of a more Scriptural way than to use Paul's own words; in giving thanks for the bread, we thank Him for this bread, which is the communion of the body of Christ. We thank Him for this cup of blessing, which is the communion of the blood of Christ. Who can question it? Many question the loose wording of some of the thanks that are given around the Lord's Table. Brethren, consider these things.

WHAT CAN I DO FOR JESUS?

Oh what could I say, my Lord to repay,
For the love that for me He hath shown?
For when I was lost He paid the great cost
When He died all my sins to atone.

Oh what could I do for Jesus so true,
To repay Him for all of His love?
He came from on high for sinners to die,
He sacrificed Heaven above.

Dear Jesus, I know while I'm here below,
None could fully repay love so true.
So I'll give my heart and pay thee in part
It is all a poor mortal can do.

—M. Lynwood Smith

In the Synagogue there was a man who had a spirit of an unclean demon, but that didn't keep Jesus away from the Synagogue (Lk. 4:33), would you let such keep you away from the worship of the Church today? Do you?

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

OLD PATHS ADVOCATE

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

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

Vol. XXI

LEBANON, MISSOURI, JULY 1, 1948

No. 7

DEATH

Clovis T. Cook

Death is a cessation of physical life. It is one dreaded event in the life of us all. Regardless of how courageous we may have been, when it comes time for the execution of the act, and we move toward that mystic veil that separates between the living and the dead, what one among us will not pale and weaken? Death is an order that we cannot countermand. Heb. 9:27, gives an order that we must all comply with. When the grey mantle of death has settled on a loved one and the spirit has taken its flight, and the body is properly draped in its shroud to be laid away in the grave, it is then that we begin to think; we ask ourselves! what is death?

Young Stephen, one of the earliest Christian martyrs said, "Lord Jesus receive my spirit" (Acts 7:59). Stephen understood that there was to be a separation of body and spirit at death for near the close of his trying ordeal he gave the commitment concerning his spirit. The basic word for "death," almost invariably, means separation. The Greek word "thanatos," is the word for "death." Thayer says, "the death of the body, i. e. that separation of the soul from the body by which the life on earth is ended" (Lexicon page 282). Perhaps, with this understanding of the word we can clear up several matters; 1. God said to Adam, "for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). God was warning Adam. He never heeded this warning but did the thing that God told him to do, hence, that day he was separated from the favor of God, and was driven out of the garden, into a cold and barren land, where he was to eat his bread which was earned by the sweat of his face until he returned to the ground (Gen. 3:19). But, Adam lived approximately eight hundred years after his dramatic expulsion from the garden; yet God had said, "the day that thou eatest thereof thou shalt surely die." It is impossible for God to lie (Heb. 6:18), therefore, the day that Adam ate, he died, just as God had said. Death in this case must mean that the day that Adam ate, he was separated (dead unto) from God. 2. Paul shows in Eph. 2:1, that one can be dead in trespasses and sins, i. e. while one lives in sin he is dead (separated) unto God. And, 3. Paul said, "But she that liveth in pleasure is dead while she liveth" (1 Tim. 5:6). Moffatt says, "whereas the widow who plunges into dissipation is dead before ever she dies." I think that it is a foregone conclusion that such an one is dead (separated) unto God, yet alive in the

flesh. When the time comes for our spirits to fly away and our bodies to return to the dust, it is then our bodies cease to live and we die physically.

John said, "And death and hell were cast into the lake of fire. This word death in this connection means separation just as in the former cases. Thayer cites the same Greek word "thanatos," and says under his second definition, "the loss of that life which alone is worthy of the name, i. e. the misery of soul arising from sin, which begins on earth but lasts and increases after the death of the body" (Lexicon page 283). He also says "thanatos" means, "the miserable state of the wicked dead in hell." This is separation from God in the final sense. Jesus says, "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" (Matt. 10:28). Those who suffer the second death will be banished forever from the presence of God, but those who have part in the first resurrection, John promised, that over them the second death would have no power.

David said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil" (Psa. 23:4). No doubt we have all wondered what death is like; just what our spiritual and physical reactions will be when death first begins to creep upon us. We cannot know for we have as yet only walked in the shadow of it. Even the shadow of death is gruesome and sad. We will understand it better once we have left the shadows and have waded out into the bitter darkness of the unseen world. The shadows have scared us, but be it remembered that it is not nearly so frightening if you have so conducted your affairs to insure safety of the expedition of death. The shadow of a snow white swan is as black as the shadow of a carnivorous buzzard.

No doubt the black shadows of death have caused a feeling of loneliness and despondency to hover around us at some time in our lives. As one writer said, "We have seen the dead. We have seen hands recently warm and responsive to our touch, become stiff and cold and dreadfully still. We have seen eyes that lately sparkled at sight of us, fade and grow dim and finally stare in horrible sightlessness at nothing. We have seen breathing grow hard, so hard that only the most determined effort drew in one more precious draught, then with a great sigh we have seen the failing body relax for the will and spirit had gone out of it." Such scenes as these contribute to the awfulness of death. Nature sets in to cover the scar in the earth with her carpet of grass, endeavoring

to erase this terrible scene from our minds, but soon we are reminded again that death is stalking our every step and is not to be reckoned with.

"So live that when thy summons comes to join the innumerable caravan, that moves to the mysterious realm where each shall take his chamber in the silent halls of death; thou go not like the quarry slave at night, scouraged to his dungeon, but sustained and soothed by an unfaltering trust, approach thy grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

THE ELDERSHIP (No. 2)

Gillis Prince

In a previous article we learned that Elders fill an important place in the church, and are necessary to church government. It is obvious to every person that nothing can stand long without some system of organization. It seems that almost everything is organized except the church.

I have been in congregations when something came up, and a brother would say, "Well, put it before the church and see what they think," or, "See what the majority thinks about it." Talk about being "Like other nations around us"! I do not believe that God intended for His business to be run by the "voice of the people." All Bible readers will remember how King Saul got into trouble by leaving things to "the voice of the people" (1 Sam. 15). Brethren, I believe that if we could realize that the church is to be under a Monarchal form of government, that Christ is Prophet, Priest, and King, and that Paul said he had committed the lively oracles to faithful men that they may be able to teach others also, then we might be able to get this Democratic way of doing things out of the church.

It shall be our purpose in this article to point out the duties and qualifications of elders. A man may be called an elder, or profess to be one, and then not have the qualifications or fill the duties of one, but he is not an elder in the true sense of the word.

I do not want to be misunderstood. I do not say that a congregation must have elders to worship God, or to exist. I realize that it is not possible for all congregations to have elders at the present time, because they are not old enough and have not had time to develop elders. But, when I see a congregation that has been established for years and have never produced an elder nor a preacher, then I cannot keep from believing that somebody has failed somewhere. We need to get busy and train men for the work of elders.

How many times have we seen young men in congregations who would never take an active part in the work of the church until the older ones die, then all of the responsibility falls on him and finds him unprepared for the work! Then he says, "Well, I'll do the best I can." But, will this please the Lord? No, for such an attitude as this has brought a spiritual drought over the entire brotherhood and has kept the church without elders.

Jesus said "If the blind lead the blind, both will fall into the ditch" (Matt. 15:14).

Brethren, we are never young but once, and the

road to hell is paved with good intentions. Hence, we should "remember our Creator in the days of our youth, while the evil days come not nor the years draw nigh when thou shalt say, I have no pleasure in them." No doubt some one has already said, "We just do not have men qualified for the office of an elder." I know that they are few and far apart, but whose fault is it? Are you going to say that Paul made the qualifications so hard that a man can not come up to the standard? Paul said to the brethren at Corinth, "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. 3:1, 2). The trouble is that we have too many forty and fifty year old babies in the church, and when you try to feed them strong meat they take a chronic dyspepsia and start griping about the preacher.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; FOR HE IS A BABE. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14-14). If we had Christian development and church activity this question would soon take care of itself.

In 1 Tim. 3:1; Paul says, "This is a true saying, If a man desire the office of a bishop, he desireth a good work." In Paul's day the office of a bishop or overseer attended as it was with hardship and often persecution, would not seem a desirable and good work. The office of an elder is one to be desired, and what one does voluntarily is more esteemed than what is obligatory. In Eph. 2:10, Paul says, "For we are His workmanship created in Christ Jesus unto GOOD WORKS." I believe the work of an elder is one of the most desirable and honorable, that mortal man can do. I do not mean the honor associated with it, but the work.

Paul says, "A bishop (elder) then must be blameless." I do not believe Paul meant by this that he must be perfect, as some think one must, but that an elder must be exceptionally good, without reproach. "The husband of one wife, vigilant." That is he must be on the watch, keenly alive so as to foresee what ought to be done. I have seen elders, when it came to being vigilant, they were blank. They never make plans for the future. If the rest of the congregation goes to sleep so to speak, the elders are supposed to be awake "vigilant." Paul says, "They that sleep sleep in the night, but let us who are of the day be sober," which means an elder must be temperate, cool, grave, serious. Another duty of an elder is to teach. I have seen some men who were called elders who never want to take the lead, much less bring a lesson. They have two qualifications—they desire the office and are married. On the other hand we have some elders who, I think, practice popery. They never give the young men a chance to develop. I think we will find the truth between the two extremes. I do not think

an elder should do all the teaching, but watch what is being taught, and see to it that the congregation is being fed the right kind of food. In this way young men will have a chance to develop.

An elder is not to be a "striker" with either hand or tongue. "Not greedy of filthy lucre," not covetous; he can not be pleasing to God and be a lover of money. When you show me a congregation that has an elder who is "greedy of filthy lucre," I'll show you a congregation that has never held a mission meeting, and one doing nothing to carry the gospel to fallen humanity.

Before a man can be an elder he must be "one that ruleth well his own house, having his children in subjection with all gravity for if a man know not how to rule his own house, how shall he take care of the house of God?" Here is the thing that disqualifies most of our would be elders today. The way their children have gone is evidence enough to make one know that he could not "take care of the house of God." When a man's children are not even members of the church, or some have joined a man-made church, and some of them have married out of the Lord. Children running loose in the streets, falling into bad company, and some becoming the criminals and gangsters of our land. Yes, all of this happening, when father was supposed to be "ruling his own house." This is enough to show us why we are short of elder material. When fathers and mothers tighten the ropes and start ruling their own house as it should be, then we will have more Christians, more preachers, and more elders; "the hand that rocks the cradle rules the world." May fathers and mothers wake up as never before that we may set God's house in order before it shall be too late for us. —Wedowee, Alabama.

TIMELY SUGGESTIONS

"Clothed, and in his right mind" — There was a man of the land of the Gaderenes, which was possessed of many devils, or, unclean spirits, who wore no clothes at all nor did he live in a house—rather a wild and vicious man. The devils begged Jesus to not send them into the water (The devil is afraid of water) but asked that He suffer them to go into a herd of hogs which were feeding near by. But when the unclean spirits went into the herd of hogs, they all ran into the water and were drown. But the man, out of whom Jesus cast the devils, was found, sitting at the feet of Jesus, clothed, and in his right mind" (Lk. 8:35).

It has always seemed to me that some religious people get their wires badly crossed. On the day of Pentecost, when the Holy Spirit came upon the Apostles, it "filled all the room where they were sitting" — (Acts 2). Some folks can remain "sitting" until they receive what they call the Holy Ghost, and then they fall down and begin to wallow, and roll, and yell. Now, this young man of the Gaderenes, wallowed, and rolled and yelled, until the devil was cast out of him and then he could sit quietly at the feet of Jesus, clothed, and in his right mind. I am afraid that it is the wrong Spirit that has hold of a person when it causes them to wallow, roll, scream and take on in an uncontrolled spell of nervousness. True, the Apos-

tles spoke in other tongues. But the thing that confounded the people then was that they could understand them, not that they could not understand. They said "How hear (understand) we, every man in his own tongue (language)?" I believe that the religion of Jesus Christ, today, will cause a person to be "clothed, and in his right mind." Will cause them to be gentle, sit at the feet of Jesus, as it were, and learn of Him.

It could be also that some of our brethren and sisters could profit from this lesson. While this man of the Gaderenes was out of his right mind, he wore no clothes at all, and was constantly in a rage; but, when he was in his right mind, he was clothed and quiet. To a great degree one's christianity can be measured by the way they behave themselves, and their interest in the Church can just about be judged by their interest in politics and sports.

Usually, one who can only shake his head at church, when asked to lead a song, a prayer, or, make a talk, can be heard for two blocks on the street corner arguing politics. And those too timid to speak to strangers when they go to church can generally yell and squall at a ball game for hours. But, this yelling and nakedness usually go hand in hand — and the fever the clothes the louder the yells.

It is not likely that professed Christians realize that when they visit the bathing beaches, and see the bathing suits on display; the ball games, fights and so on where the fewer clothes they have on the better they seem to perform, and yell and yell and whoop until they are so hoarse they can't sing praises to God when they go to church. I say, they do not realize that they are encouraging the wrong spirit. The spirit of Christ will cause one to "be clothed, and in their right mind," but the spirit of the devil will cause the "strip tease" to shed every thing she has on.

I believe that children of God should "adorn themselves in modest apparel" (1 Tim. 2:9), and that such apparel should be advised for all and that nakedness should be shunned and condemned. If we could get the members of the churches to have as much zeal for the cause of the lord as they have for even little old ball games, to say nothing of their "big games," where many times much money is being bet, and the sons and daughters of (should be) Christian parents doing the playing to win or lose this money for the gamblers; yes, if we could get those church members to have that much interest in the cause of Christ we would have a congregation at almost every cross roads.

Brother, sister, if the Lord should come on Lord's day afternoon, where would He find you—out with the rabble, and noisy crowd, glorifying nakedness? Or, "sitting at the feet of Jesus, clothed, and in your right mind"? Remember, "The day of the Lord will come as a thief in the night" (2 Pet. 3:10).

—Homer A. Gay.

The fellow who does things that really count is usually the fellow who does not stop to count them.

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Route 2, Lebanon, Mo.
HOMER A. GAY 218 N. Jackson St., Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
MRS. HOMER L. KING, Assistant Route 2, Lebanon, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

HERE AND THERE

Song Books—Our supply of "Old Path Melodies" is now exhausted, but we have ordered another edition printed, and we hope they may soon be ready. This book has met with a very warm reception, generally; only one place did not like it, it seems. We still have a good supply of our 1944 song book, "Favorite Spiritual Songs," a very good song book.

A New Song Book—The demand is so great that in spite of high prices, it seems that we are forced to make new book in 1948. We hope to have it ready for delivery about October. It will come higher, and so will the plates for new songs. All who desire to have a new song run in the new book should get in touch with us for further information.

"Old Paths Pulpit"—A book of 33 sermons and essays, is being advertised by the Firm Foundation for \$2.50 each. We sell them for \$2.00 each, but we are glad they are selling them to their readers, and we appreciate the nice words about the book by Bro. Showalter.

Reporters and writers take note:—Since I am to be out in the evangelistic field all this year, you should send your matter for the current issue by about the 12th of each month. This will allow for forwarding from my home address.

Preachers and Helpers—Will you not take a personal interest in the welfare of the paper, sufficiently, to mention its merits in your meetings and privately, that you may be able to send us a list of subs. every month? They need the paper and we need the subs. The OPA remains at the prewar price of \$1.00 the year.

—Homer L. King.

OUR HELPERS

Here each month (20 to 20) you will find the names of those from whom we have received one or more subscriptions for the Old Paths Advocate, and following each name the number received by us. Many, many thanks to all for every word or deed on the part of our friends to help us increase the circulation of this paper. Will you not send us a nice list every month? Please check the following, and report any errors to us at once:

Ervin Waters 26; Mrs. L. N. Byford—6; Homer A. Gay—6; Amos Allen—5; Homer L. King—5; L. D. McDonald—3; L. H. Skaggs—3; Carlos Smith—2; H. E. Robertson—2; Nelson Nichols—2; James W. Russell—2; Mrs. Hugh Milner—1; Mrs. H. G. Perry—1; Glen Gadberry—1; Floyd Staniford—1; Mike Shaw—1; C. B. Huffstедler—1; Clayton Fancher—1; Geo. Rozzell—1; Emo-jean Jones—1; A. V. Smith—1; Joe Perry—1; C. W. Carson—1; W. C. Hyde—1; Don McCord—1; J. D. Phillips—1; J. D. Elmore—1; Mrs. L. C. Asplin—1; C. C. Kessinger—1; E. V. Dennington—1; Lee R. Williams—1; Clyde Padgett—1; Pansie Keele—1; Stella Barnes—1; R. L. Baker—1; M. C. Brooks—1; Mrs. W. H. McGuire—1; Ben Fren-trup—1; Total—89.

WHAT OF THE DRAFT?

As we go to press we have received the word that a draft law has passed, but will not be operative until sometime in 1949, subject to the order of the President, etc. We regret that it passed, but it is our hope and opinion that it may never be put into operation. It seems that adequate provision will be made for conscientious objectors, for which we are very thankful.

LABOR DAY MEETING AT FT. WORTH, TEX.

We plan to have another all day meeting here in Ft. Worth, at the Vaughan Blvd. Church of Christ this coming Labor day. It seems that some of the brethren thought that we were trying to compete with the 4th of July meeting. However, the brethren here had not thought of anything like that. We merely want to try to get the churches near here to work more closely together. So, you Bro. Gay, plan to be with us again at that time if you are in this part. We extend a hearty welcome to all.

—J. B. Spradley, Rte. 1,
Box 115 A, Ft. Worth, Texas.

THE DEPARTED

Jones.—On Monday morning, June 14th, just as wife and I were packing our grips in McAlester, Oklahoma to go to Healdton, I received a telegram saying "J. C. Jones is dead." We immediately changed our plans and rushed to Shreveport, La., to conduct the funeral.

Brother Julius C. Jones was born near Shreveport, June 6th, 1887, and died June 13th, 1948. He lived his entire life of sixty-one years in that part.

February 9th, 1913, he was married to Nora Green, who with one daughter, Gloria, and two grand children survive him.

In 1916 Brother Jones obeyed the gospel, and became a very active and useful man in the church. He was with the Velva Street Church of Christ in Shreveport from its beginning, and served as an elder for the past fifteen years. He never claimed to be a preacher and yet he was always preaching both in and out of the pulpit. All who knew him loved him, yet he never compromised the truth on anything.

I am hoping and praying that the boys and girls

of the Velva Street Church who have grown up in his home and under his influence, will take hold of the flag pole ere it falls and stand up for the true worship and the cause in general.

I, assisted by Bros. Horace Hampton and J. D. Phillips, spoke words of warning and comfort to the large crowd which gathered for his funeral on June 15th; after which we laid his body to rest in the Old Town Cemetery at Haynesville, La. May "we sorrow not as those who have no hope."

—Homer A. Gay.

Mallory—Sister Tempa Mallory was born June 3, 1862, and departed this life May 18, 1948, about 10:30 A. M. She was almost 86 years of age. She was a faithful member of the Church of Christ of Mallory Chapel at Spring Hill, W. Va., for 42 years. From the time of her conversion until her death she faithfully contended for the faith at all times. It was her aim to make heaven her eternal abiding place.

—Grover White.

BIBLES AND TESTAMENTS

No. 100—The New Analytical Bible. Imported Morocco leather, overlapping covers, leather lined, thumb index, contains Bible Dictionary, topical study of the Bible, concordance, references under the verses, American Standard Version renderings bracketed into the text. Supreme in its field. Size: $\frac{3}{4}$ x $8\frac{5}{8}$ x $1\frac{3}{8}$ inches. Price—\$22.45

No. 8076x—Nelson Teacher's Bible. Genuine Morocco leather, overlapping covers, red under gold edges, leather lined, center references, 243 page concordance, 118 page Bible Dictionary, India paper, silk sewed. Size $5\frac{3}{4}$ x $8\frac{3}{4}$ x $1\frac{1}{8}$ inches. Thumb indexed. Price—\$18.35

No. 24C2—Cambridge Large Print Bible. Bound in finest Persian Morocco leather, overlapping covers, center references, concordance, ideal for those who desire the most readable type in a Bible not too large. Size $9\frac{1}{4}$ x $6x1\frac{3}{8}$ inches. Price \$15.25

No. 51—Testament. Genuine leather binding. Fits pocket or purse. Price—\$1.00

No. 326—Large Print Testament. With Psalms, black imitation leather binding, a blessing to those with poor eyesight. Price—\$1.25

Order from ERVIN WATERS, Waterford, California. Ask for free catalog of Bibles and Books.

YOUNG COLORED BROTHER SPEAKS OUT

I obeyed the gospel February 16, 1947, being baptized by my father, Ferd Roberson, formerly of Lawrenceburg, Tenn.

I study the word of the Lord, with a view to becoming a faithful gospel preacher some day. I take an active public part in the worship each Lord's day with the faithful few who meet in our home, now on Route 7, Butler, Pa. I am trying to do as we are admonished in Eph. 6:17, "And take the helmet of salvation and the sword of the Spirit, which is the word of God."

Now, I believe, we Christians are commanded to use the "sword of the Spirit, which is the word of God," when we fight, not a carnal sword in a carnal war. Paul said the "Weapons of our warfare are not carnal" (2 Cor. 10:4). This is my

position relative to taking any part in carnal warfare.

I do not believe in Christians taking any part in worldly things as we are taught in Ps. 1:1; "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." We are commanded to let our "light shine before men that they may see our good works and glorify our Father Who is in Heaven."

I stand for the Word of God just as it is written on all matters pertaining to the work and worship of the church.

Success to the faithful brotherhood. Pray for me.

—John H. Roberson.

Comment

We are glad to have the few words from our young colored brother above. We know the family, and we have much confidence in their sincerity, loyalty, faithfulness to God, and purity of life. They claimed the respect and confidence of both the white and colored of their home community in Tennessee. We are looking forward to the time that this faithful colored boy, who has been reared by staunch, loyal, strict Christian parents, to become a useful, able, faithful gospel preacher, whom we can send among his race to convert them to the blessed truths of the Bible.

—Homer L. King.

THE CHURCH DIRECTORY

Here are two more places of worship that may be added to the Church Directory:

Kingman, Indiana—Home of Bro. Carter. Contact Bro. Earl W. Carter, Kingman, Indiana; Sunday 10:30 A. M.

Veedersburg, Indiana—Home of Bro. Henderson. Contact Bro. E. H. Henderson, Veedersburg, Indiana. Sunday 10:30 A. M.

*Sometimes Bro. Henderson and Bro. Carter meet together.

I hope from time to time to add others to the list. The Church Directory can be obtained by sending 10c for each copy to Ray Asplin, 1735 NW 13th. Oklahoma City, Okla.

Corrections:

In the Church Directory there are a few mistakes which passed the proofreaders; they are as follows:

Ceres, Calif., is located in the body of the print, following Arvin.

Princeton, Ky. Oak Hill Church, should be Price Town. Oak Hill Church.

Please keep me informed about new congregations and any other changes so we can keep the Church Directory up to date.

—Ray Asplin.

AFTER GOD'S OWN HEART

Acts 13:22

In the scriptures we read that the Lord God said, "I have found David, the son of Jesse, a man after mine own heart." (Acts 13:22; 1 Sam. 13:14). From this, many gather that God favored David in spite of his sins. On the contrary, God did not favor or even allow David to go free from

punishment because of his sins. He said that David was a man after his own heart because of David's quick repentance when he knew that he had done wrong. (2 Sam. 12:13).

David's sins were not premeditated sins but he did them by mistake or in all good conscience. When he repented he was usually sorry enough not to do the same thing again. David was tempted and sinned as many of us do at some time or other. The thing which God liked about David was his true repentance and his sincerity.

God looked down upon David as a parent does a child who has erred. A parent is quick to forgive and punish more lightly the child who truly repents and quickly acknowledges his wrong. All of us have seen children who would not admit their wrongs no matter how apparent the wrong or severe their punishment might be. All truly appreciate and favor the child who repents and acknowledges his mistakes and wrongs.

David was great upon this earth and had a mighty position among men. He had many things which would cause many of us today to shun the blame and punishment that we bring upon ourselves by sinning. In spite of all, he loved and feared God enough to make things right with him when he sinned.

Don't misunderstand the greatest point of this lesson. His punishment was often very great. God punished him severely and often. David's attitude towards repentance and confession was not in order to escape punishment. His actions afterwards prove to us that he had truly repented and was willing to take any punishment that the Lord saw fit to inflict upon him. His repentance was a sorrowful one. He said, "I will declare mine iniquity; I will be sorry for my sins" (Psa. 38:17).

The lessons that we should all learn from David's experiences and his attitude towards repentance and doing that which is right are many. The greatest are his love of God, his sincerity and his being anxious to have his sins remitted through repentance and confession. Without sincerity such as that of David we will be children of Satan. With sincerity and the proper love for God we will strive to please him.

When we sin we should be anxious to have our sins remitted and do the things necessary to gain God's favor no matter how hard it may seem or how it hurts our false-pride.

Let us all follow the example of David and thus gain God's favor. Let us all strive that each of us may be called "a man after mine own heart" by God himself.

—Nelson Nichols
849 Wilcox Ave.
Hollywood, Calif.

SHOULD A CHRISTIAN USE INTOXICATING DRINKS?

By Marvin Fitzgerald

The first thing we want to bear in mind is this: a Christian is to be Christ like, a follower of Christ. We may open our Bibles and read the word of God, given by inspiration through the

apostles, in which word we find how our Saviour lived and how He taught us to live. Now Paul said, "You have us for an ensample" (Phil. 3:17), and I have not yet found where Christ or the Apostles participated in the drinking of intoxicating liquors. Yes, I know that Paul told Timothy in 1 Tim. 4:23 to drink a little wine for his stomach's sake, but he did not tell him to enjoy a bottle of beer or any strong drink with his friends. He did not tell him to drink enough wine to forget his troubles. He said, "Use a little wine for thy stomach's sake."

A little wine in medicine form may prove beneficial, but we can go too far and not please God. Several times when God chose someone to fill special offices he commanded them to drink neither wine nor strong drink. Such was the case in Numbers 6:3; Judges 13:4; and Luke 1:15.

Paul gives a qualification of the bishops, "not given to wine" (1 Tim. 3:3). Also Titus 1:7. He says for the deacons not to be given to much wine (1 Tim. 3:8), and in all the Bible no one was instructed to drink strong drinks. Peter taught that the elders were to be ensamples to the flock (1 Pet. 5:1-3). Is an elder a good ensample to the flock when he drinks intoxicating liquors? And if any of us expect to some day become an elder, we must live such a life as it takes to qualify ourselves for that office.

We as Christians must be followers of the gospel. I am afraid that a Christian can not please God and partake of intoxicating drinks. Paul admonishes that instead of being "drunk with wine" we "be filled with the spirit" (Eph. 5:18). From birth John the Baptist was filled with the spirit" (Eph. 5:18). From birth John the Baptist was filled with the Holy Spirit and he was great in the sight of the Lord. He took neither wine nor strong drink (Luke 1:15). Let us be great in the sight of the Lord and drink neither wine nor strong drink.

Some people leave God out of the picture when they become thirsty for a bottle of booze. They put up excuses for their drinking. "It makes me feel good; it gives me more energy." Some say, "A bottle of beer gives me a good appetite." Can you picture the apostles saying, "I have just got to have a beer?" No, they did not make such statements. And Paul said to use them for an example (Phil. 3:17). We, too, are to be "examples of the believers" (1 Tim. 4:12). Is it not a poor example for us to go into the bar and drink liquor? Worldly friends may offer you a drink but you must refuse. They may think it strange and speak evil of you (1 Pet. 4:2-4). But we are no longer to live after the lust of men. When we were sinners we may "have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." After obeying the gospel we are risen to walk in newness of life" (Rom. 6:4), and we must not do these things anymore.

Paul said meat was for our health (Acts 27:34). He did not say anything about intoxicating liquors being good health drinks. If Christ should come, would you say, "Here, Lord, have a drink with me." Or if you were drinking, would you bow your

head in shame? The Lord now sees everything you do. What does he think of your example?

We might be glad to eat at a table with our Saviour, but I doubt if any of us would say, "Lord, have a bottle of booze with us." Let us not do anything we could not invite the Lord to do with us. We Christians are to be a light unto the world and bring no reproach on the name of Christ which we wear.

I have heard people say that it was not a sin to drink strong drinks but that it was a sin to buy them. I insist that it is both a sin to buy them and drink them.

We are to deny ourselves and follow Christ (Matt. 16:24). If instead of denying ourselves we deny Him, then He will deny us (Matt. 10:33).

Some people say, "If the Bible is true in Matt. 15:10-20 we can drink anything we want to because Christ said, 'Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.'" But let us notice the things coming out of the man which do defile him. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matt. 15:19-20). Drinking intoxicating liquors will cause these things to come out of a man and he will be defiled.

Paul said to abstain from all appearance of evil (1 Thess. 5:22). Does drinking intoxicating drinks have the appearance of evil or righteousness? "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). What kind of a spirit leads us to partake of intoxicating drinks? Is our spirit with God's Spirit when we do?

Would it not be wonderful if there were no intoxicating liquors? Would not the world be a better place in which to live if there were no saloons, bars and beer joints? But since there are such things, let us do our part by leaving them alone. May we cherish the friendship of Christ above that of the world. No drunkard will have any part in the kingdom of God (1 Cor. 6:10; Gal. 5:21). Please read Matt. 24:42-51.

—P. O. Box 13,
Summit City, Calif.

THY HELP LORD

Help me Lord, in Thee escape,
The foolish pride of man.
Cut me off from them oh, Lord,
And lead me to Thy land.

Bless me Lord, while in thy work,
For Thee I want to fight.
Help me Lord, and keep me in
The path of truth and right.

Cleanse me Lord, from all my sin,
My penance is sincere,
In Thy light, I'll follow on,
E'er free from doubt and fear.

—C. Nelson Nichols



James H. Pearson, Box O, Grayville, Illinois, June 5.—We continue to meet for worship here as the Bible directs, and we appreciate the prayers and good wishes of the faithful brethren. Send us one dozen copies of "Old Path Melodies."

L. H. Skaggs, 818 So. 27th St., Temple, Texas, June 5.—Brother Clovis T. Cook is to begin our meeting at 819 So. 29th St., July 9, and we invite all to attend. The church here is doing very well, and we ask the prayers of all.

N. E. Sipes, 1309 W. Wyandotte Ave., Sulphur, Okla., May 25.—We are looking forward to the camp meeting here, beginning June 20, continuing to July 5. I am against carnal war, and am ready to do all I can for our boys if drafted.

Grover White, Rte. 1, Long Bottom, Ohio, May 14.—I attended two nights of the meeting at Spring Hill, W. Va., by Brethren Kirbo and Welch, recently. I am wishing you Christian love and best of success in your work, Brother King.

W. C. Swinney, Mullin, Texas, May 10.—I have been reading your paper, the OPA, for about six months, and I feel that we are in near agreement on most of the church work. I want to keep in touch with you in reading the paper. I bid you God's speed.

John L. Reynolds, Rte. 1, Bx. 490, Ceres, Calif., June 3.—I have been quite busy, preaching somewhere every week-end. I was at Greenfield last Sunday. I am to be at Corcoran next Sunday. If I get as many as three calls for meetings, I mean to go into the East this summer.

Grover White, Long Bottom, Ohio, June 6.—The church work here in my community is moving rather slowly, but gaining a firmer foothold, we believe. I am still on the "firing line." I was called to Spring Hill, W. Va., to conduct the funeral of Sister Mallory, May 20. See obituary in this issue.

Ray E. Kessinger, 1916 Dougherty, Houston, Texas, June 8.—The church here is doing nicely. We were glad to have Bro. Broseh preach for us May 30. I preached here June 6, to a large crowd, with one restored and one for baptism responding. I am looking forward to being with all at Sulphur, Okla., July 4.

Warren T. King, E. Gadsden, Ala., June 8.—The work near my home is showing some progress. I baptized a neighbor boy, recently. I was with the brethren, near Lawrenceburg, Tenn., last week, baptizing six and today we baptized seven.

One old sister near Paris, Tenn., confessed faults last week. I am looking forward to seeing you all at Sulphur, Okla., July 4.

Abe Young (colored), Rte. 2, Box 184, Hallesville, Texas, June 10.—The church at Ash Springs is still holding on to a "thus saith the Lord," trying to complete our new house. We received \$25.00 from the church in Oklahoma City, and \$50.00 from Brookhaven (New Salem), Miss., but we do not have enough. We would appreciate contributions from others who are able to help us.

J. D. Corson, Mahaffey, Pa., June 8.—For the past two months I have been with Brother King—two weeks at Flemington, three baptized and two restored; Love Joy, three baptized and one restored; Blairsville for a week, no visible results; Smith Port, for a week, with good interest, but no visible results. I closed a week later with fair interest. June 7, I conducted funeral of Bro. T. J. Shaw's brother. I am now in a personal effort at Snow Shoe in an effort to restore the true worship. May go to Camp meeting at Sulphur.

Arthur Wade, Mozier, Illinois, June 7.—I began a series of meetings at Mozier Hollow tonight, with only fair attendance. I am to hold two series of meetings in this part—here and at a school house near here. The latter meeting will be a mission effort. My family is with me, and we are making our home at Brother Higham's. After this I plan to go to Sulphur for a part of the camp meeting at the July 4—all-day meeting. The brethren at Mozier have lost their house of worship, but plan to build this summer.

Ray Fegett, Palacious, Texas, June 14.—We received our new song books in time for the worship last Lord's day, and they were a great help to the worship. All were well pleased with them, as they have so many of the old songs in them. We are still meeting in a private home, but we hope soon to have a loyal preacher of the Church of Christ with us. There is great need of the cause in this city.

Carlos B. Smith, Route 1, Wesson, Miss., May 21.—I am sorry that there was a mistake in my last report about the place where I met in a private discussion of our differences, Brother Ramsey. It was at Amite, La., instead of "Amity, Ala.," as appeared in the report. All will please note the correction. I think the Old Paths Advocate gets better all the time. You will find enclosed two subs. for it.

E. V. Dennington, Box 549, Cisco, Texas, June 16.—Here is our renewal for the paper, as we do not want to miss any of the good articles. It gets better all the time. Wish we could hear all in person, who write for it. We have found a few members, meeting in the home of a Sister White, who are pretty close to the Bible way. We hope they will decide to come all the way to the right way. We appreciate the good work you are doing, Bro. King.

W. H. Cummins, 29 Curston Ave., Upton Park, London EB, England, May 8.—Bro. King, you will be glad to know that the ten books of "Sermons," dispatched to me for distribution, have all been placed with various brethren, and as soon as I have finished reading the other one, it will pass on in our Lord's cause. I thank you for continued sending of the "OPA." The U. S. A. brothers are liberal. "Jude," last two verses.

John Thomson, 2738 179th St., Lansing, Ill., June 14.—The meeting with the colored, by Bro. Canfield, at Camp 94, Riverdale, Ill., June 6-12, closed, and we are to move to 14206 Wood St., Dixmoor, Ill., where we hope to establish a congregation. I have enjoyed Bro. Canfield's plain, effective way of preaching the truth. I commend him to any brethren for meetings with his race. I am still available for a meeting anywhere, Aug. 22 to 29, if needed. I will be glad to help any faithful brethren get a job here. Write me, please.

R. L. Baker, Cameron, Texas, June 15.—We are getting along very well with the worship at Marlow. Our meeting is to begin August 15, with Bro. Clarence Snodgrass doing the preaching. We hope to continue for ten days or longer, and we invite all who will to attend. I enjoy reading the many good articles in the OPA, and the good Brethren King and Gay are doing, as well as many others. I especially enjoyed the articles by Brethren Clovis Cook, Gay, and King, also others. We ask the prayers of all the faithful brethren.

Warren T. King, Box 131, E. Gadsden, Ala., June 15.—I was at LaGrange, Ga., last Sunday, and preached to a nice crowd. I have been doing some personal work near Lawrenceburg, Tenn., the last three weeks, and we have baptized 13. I went home and baptized one there; returned to Lawrenceburg, and baptized two more yesterday, and today at Summertown I baptized one more and one confessed faults, coming over from the S. S. and cups. This makes a total of 17 baptized and one restored. 16 of these were near Lawrenceburg. I rejoice over these souls being saved. I would to God I could put my whole life into the work.

Ben Frentrup, 1028 Nolan St., San Antonio 2, Texas, June 17.—Brother J. T. Broseh closed a meeting for the church at 401 Gulf St., May 23. Although no additions, yet all were strengthened and admonished. It is my understanding that Bro. Broseh wants to devote full time to preaching. We learned to love him and his wife, and we wish to commend him to the brotherhood as a faithful, sincere, and capable servant of Christ. His ability and knowledge of the Bible far surpassed our expectations, and his humility and sincerity were impressive. A hearty invitation is extended to all the faithful to worship with us while in San Antonio.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., June 19.—The meeting at Ada, Okla., closed May 16, with three baptisms, one confes-

sion, and one restoration. We had some splendid crowds, and good interest. My next was a short meeting near Crane, Mo., which closed June 4. I was happy to be with the little congregation near Maple, Ark., June 6. That night I preached to a nice crowd in a schoolhouse not far from there. This was Jesse Ennes' regular appointment, but I preached in his stead. June 20, I begin a meeting at Ardmore, Okla. We are expecting a very enjoyable time at Sulphur.

Lee R. Williams, 234 West Cherokee, McAlester, Oklahoma, June 18.—Since my last report to the OPA, I have baptized four in the church here, and the church is growing all the time in the grace and knowledge of the truth. We rejoice that Brother Dolph M. Keener has just come over from the S. S. and cups, taking a firm stand with us for the Bible way of worship. I believe he wants the whole truth and nothing but the truth. It should make all of us stronger, when brethren who are to teach the word of the Lord publicly, take a firm stand for the Bible way. We are glad to endorse him and to commend him to the faithful brotherhood.

Dolph M. Keener, McAlester, Oklahoma, June 18.—After reading several issues of the Old Paths Advocate, hearing Brethren Paul Nichols, Homer A. Gay, and Fred Kirbo preach, I am convinced that the Sunday School and the cups are traditions of men. (Mk. 7:13) "Making the word of God of none effect through your traditions." This is plain enough for me. I pray that I may in the future help others in the church see these errors. "Brethren, if any of you err from the truth, and one convert him, let him know that he which doth convert a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins" (Jas. 5:19, 20). I am thankful to be with the faithful few.

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., June 10—May 16, I preached at the Fairview church, near Marion, La., at Linville, La., and also at the Conway church, near Truxno, La. May 23, I preached near Winnsboro, La., with three confessions of faults, and I went back in a few days and baptized one there. In the afternoon of May 23, I preached near Columbia, La. There were all day services at Cheniere, La., May 30, with singing in the afternoon, and I preached for them in the morning and that night. June 6, I preached twice at the New Salem church and once at the Jericho church, both near Brookhaven, Miss.

C. W. Corson, Rte. 2, Iowa Park, Texas, May 25.—Brother Arthur Wade has been laboring with the church in Wichita Falls, from house to house for three weeks, and concluding with a week of preaching. Attendance was fair, but no visible results, except that the S. S. brethren were considerably stirred up. As for presenting a united front to the U. S. Government on carnal war that we may obtain recognition, I think one of the biggest jobs will be to convert some of the church leaders that it is wrong to enter the army either

as combat or noncombat services. Boys of draft age could not be expected to be stronger than the leaders, who should be teachers of good things and of sound doctrine. May we wake up to the sense of our duty, brethren.

Clarence Kessinger, Route 3, Ada, Oklahoma, June 15.—The meeting at Dougherty closed with two baptized and one restored. We had good attendance throughout the meeting. I made a trip to Horatio, Ark., for a meeting, but it was called off. Recently, I was at the following places for one or more services: Healdton, May 30; Oak Grove, June 6; Washington, June 13. I began a mission meeting at Lexington, Okla., June 16. The prospects for establishing a loyal congregation here are very good, and we are looking forward to that accomplishment before we close. I ask the prayers of all the faithful brethren for me and mine.

James Russell, 755 Orange Ave., Fresno, Calif., June 13.—I have recently preached at the home church, Sanger, Woodlake, Poplar, Arvin, and Waterford. The work seems to be going forward everywhere. The brethren at Arvin are fortunate in having such able teachers as Brethren Verlin Elliot and Carl DeGough, and others there are developing in the work. I had a visit with my boyhood friend, J. D. Phillips, recently, and we discussed various things. Bro. Chester King has done some splendid work in the past few months. He has grown much in ability and handles his work in a masterful way. Brethren, remember that our responsibilities are getting greater, and are we doing our best to meet them and to do our full duty?

E. A. Newman, Summit City, Calif., P. O. Box 133, May 18.—I believe the church in Yuba City is in much better condition than a few months back. Bro. Clovis Cook has been holding a singing school there, followed by a meeting, and I am sure it will do much good. I plan to return there when my work is completed here. My family and I, with a few more carry on the worship here in our home, each Lord's day. If there are more faithful members anywhere in this part, I would like to make contact with them. If you know of any, write me as above. May God bless you; Brother King, in your work for the Lord. Christian love to all.

Ralph Kitson, Mozier, Illinois, June 7.—Brother Arthur Wade and family are here now. He preached here over Lord's day. He goes to Mozier Hollow tonight to begin a series of meetings, after which he plans to hold a mission meeting in a school house, near here. The congregation at Mozier is getting along just fine. We had three to take membership with us a week ago. We enjoy having Bro. Wade and family with us, and we would be glad to have Brethren King and Gay to come back as soon as possible. We lost our house here. The man who owns the farm on which it is located took it from us, and we are forced to build another. This makes two houses we have lost. Bro. Higham will donate the land for the new house, but we will need help.

Billy Orten, Rt. 1, Lawrenceburg, Tenn., June 15—Bro. Warren T. King preached here May 26, baptizing one the next morning. We enjoyed a visit by Bro. L. N. Byford and wife and Bro. William Oxner and family, all of Waco, Texas. Bro. Carl Willis and I went to Waco with them. Sunday, May 30, I preached at Waco. May 31, Bro. Willis and I joined Bro. Ervin Waters in San Angelo, Texas, where he was in a meeting. I preached once in San Angelo, June 6, and June 13, I preached in Llano, Texas, during the meeting held by Bro. Ervin Waters. Pray for me.

Lynwood Smith, Box 893, Healdton, Oklahoma, June 19.—Recently, Nelson Nichols and I conducted a series of meetings at Maud, Okla. The church was in a run-down condition. We had good cooperation by the brethren from Ada, Okla. City, Washington, and elsewhere. We were glad to have Bro. Paul Nichols with us a good part of the time. Brethren Rolland Everett and Don McCord were with us part of the time, which we appreciated. I am looking forward to seeing all the faithful brethren during the camp meeting at Sulphur, Okla., continuing over the 5th. of July.

Tom E. Smith, Healdton, Okla., June 14.—May 14.—May 23, I preached at Sulphur, morning service, then to Davis for lunch and afternoon service in the interest of mission work. More interest was manifested at this meeting than any previous, for which I am thankful. That night we attended at Dougherty, where Bro. C. C. Kessinger was in a mission effort. I attended the all-day meeting at Washington, May 30. I preached at the morning service and Bro. H. E. Robertson in the afternoon. Brethren, from Ada, Okla. City, and Healdton were in attendance. I preached recently at Oak Grove, Graham, and Healdton. Bro. King is now in a meeting at Healdton, which starts off in a good way. His preaching has the oldtime ring, which has endeared him to so many people, who have heard him. We anticipate a profitable meeting.

Jim Thompson, 3637 East Speedway, Tucson, Arizona, May 25.—The faithful church here is still "on the firing line." We just closed a good meeting, with Bro. Gayland Osburn doing the preaching, and he did a good job. He is making a good speaker, and he has the truth and loves to teach it. We had visiting brethren from as far as Los Angeles. Brethren Osburn and Morrow and families, also Sister Smith and family, came to visit us, which we appreciated. Bro. Kenfield and family, formerly of Los Angeles, now live here. We esteem the OPA very highly for its work's sake. We rejoice to see it going into foreign fields. We consider it the best paper published. May God bless every one who helps to put it out and the publisher. We need the prayers of all the praying brethren.

G. A. Canfield (colored), Star Route, Box 78, Marion Louisiana, May 20.—I am to begin a mission meeting among the colored people, near Lansing, Illinois, June 6, and continue in that field

through the month of June. This work is being sponsored by the white brethren in Okla. City, Okla., and by Bro. John Thomson, of Lansing, Illinois. I am to go to Lebanon, Missouri, after this, in an effort to establish a faithful church among the colored there. I expect to be there from one to three weeks, depending on the interest. I understand we have a few members there. Then, to Wedowee, Alabama, for two weeks. I baptized six there last year. The colored brethren at Halesville, Texas, lost their meeting house last year by fire, and they need help to rebuild. They are worthy. Send to Abe Young, Hallsville, Texas.

C. Nelson Nichols, care W. M. McLemore, 1614 NW 10th St., Oklahoma City, Okla., June 16—We closed at McAlester, Okla., May 12. I attended the last of my Brother Paul's meeting at Ada, which I enjoyed. May 16, I preached at Sulphur. May 19, at Oklahoma City, and had one confession of faults. May 21-30th, Bro. Lynwood Smith and I were in a meeting at Maud, Okla., which closed without visible results. This was practically a mission effort. On the 30th, we had a very enjoyable singing service at Washington, Okla. Brethren Tom E. Smith, Lynwood Smith, and H. E. Robertson were there, plus visitors from other congregations. June 6, I preached at Fort Worth, morning and night services. June 13, we had an enjoyable time at Healdton, where brother King is in a meeting. Sunday morning I made a short talk and Bro. King preached. I am now attending the Stamps Music School in Dallas, Texas.

Clovis T. Cook, Rte. 2, Lebanon, Mo., June 8th.—The meeting at Yuba City, Calif. closed with two restorations and four baptisms. The interest was fine and I think we all enjoyed the meeting. The Yuba City congregation, is now in a position to do something for the work in the state of Calif. in addition to the work they have done and are doing in their home community. They have a mind willing to work, and though they have financial obligations to meet on their house for awhile, still they plan to help in the work. We believe the Lord will bless them in their understanding. I am at present in a meeting here in Lodi. Having good crowds thus far. My next meeting will be with the faithful brethren in Temple, Tex. beginning July 8th. July 30th., I begin a meeting at New Salem, near Brookhaven, Miss. Notice the change of address.

J. G. Smith, Washington, Okla., May 26.—In the last eight months we have made considerable improvement on our building, such as painting, new roof, new floor, redecoration, lights, venetian blinds, butane heating, rugs, and some work on the grounds. We have about 40 regular members. Brother Don McCord, of Norman, preaches for us on each first Lord's day, and Bro. Bill Roden, of the City, each fourth Lord's day. The first Sunday in May, Bro. McCord baptized two, and three were restored. Since the meeting last year by Bro. Lynwood Smith, we have been meeting on Sunday nights, when the young brethren supervised by Bro. Graham, give short talks and lead in the sing-

ing. Our song leader, Bro. Bob Cargil, is much help in developing new song leaders. We are looking forward to a very enjoyable all-day meeting here the 5th. Sunday in May. Bro. Tom E. Smith is to preach for us. Bro. Paul Nichols is to be with us in a series of meetings the last half of August this year. We plan to attend the all-day meetings at Sulphur, July 4 and 5.

Homer L. King, Healdton, Oklahoma, June 19.—I was with my home church, Lees Summit, near Lebanon, Mo., over the first Lord's day in June, preaching there Sunday night. On June 10, I began with the faithful in Healdton, Oklahoma, where I am to continue until over the 20th. The meeting began in a very encouraging way, with good attendance and interest. Two have been baptized and nine confessed faults to date. One of those baptized was the youngest son of our beloved Bro. Walter Bray (deceased). We have been blessed with a number of our beloved preaching brethren in attendance a part of the time in the persons of Homer A. Gay, Paul Nichols, Lynwood Smith, and Nelson Nichols. Paul preached one night for us. Too, this is the home of our beloved Bro. Tom E. Smith, who is rendering valuable aid in the services. Brethren, from Sulphur, Ardmore, and Graham, have attended. It is, indeed, a pleasure to be associated again with old friends and brethren in the Healdton church. My first meeting with them was 18 years ago. I go next to Sulphur, beginning with Bro. Gay the 20th. or 21st., inst., to continue through July 5. We anticipate a very enjoyable time in the camp meeting there. After this, I go to Marion, La., for two meetings, Fairview and Conway, beginning July 11. We hope to begin a series of meetings at Delta, Colorado, August 8; continuing for two weeks. May all be ready for their meetings, and let us work and pray for profitable meetings. My family and wife's youngest sister, Bonnie Buck, are with me in the work in Oklahoma. My very best regards to all my fellow-preachers, and may the Lord bless in their labor of love.

Homer A. Gay, Lebanon, Mo., June 18.—We had a very enjoyable meeting at Ottumwa, Iowa, May 16th. thru the 30th. This was my first meeting there in several years and I was glad to find them still in the Old Paths and growing. Their singing has greatly improved since I was last there. I was glad to have my wife with us for the last week of the meeting, we also had visitors from Bloomfield and Waterloo, Iowa and Elmwood, Ill. After spending two nights with our son in Kansas City, I went to McAlester, Okla., and began a singing school June 3rd. I preached there over two Lord's days while there. I am thankful to see the congregation there at B. and Grand gradually growing. Brother King and family visited with us one night in the singing school, also a number of brethren came over from Ada and Council Hill and sang with us the last night of the school. A brother Keener, who has been with the S. S. and cups brethren came over with us, taking a firm stand for the true way. He has been preaching some and will be a great help to the con-

gregation there and to those near by. I am now with my old co-worker, Homer L. King in his good meeting in Healdton, Okla. I am also enjoying a good visit with Bro. Tom E. Smith and other good brethren here. I go to Sulphur tomorrow to begin the camp meeting, after which I am to hold meetings at Ada, Okla., Shreveport, and West Monroe, La., and near Summit, Miss., then back to Illinois for a month's mission effort at Elmwood.

Ervin Waters, Rt. 1, Box 412, Waterford, Calif., June 15—I preached at Lodi, Ceres and Waterford before leaving California. May 28-June 6, I held a meeting at the Lakeview church in San Angelo, Texas, which resulted in two baptisms. I taught two lessons each evening, the first one of which concerned general church work and how to interpret the Bible. The first lesson excited interest among the members and I believe it will provoke the church to more efficiently work for the Lord. We appreciated the cooperation received from the surrounding churches. I was glad to see Bro. Simon Gay and Bro. Reed Chappel again. Bro. Billy Orten and Bro. Carl Willis from Lawrenceburg, Tenn., were with me during the meeting. Bro. Billy Orten closed the meeting for me on the night of June 6, while I went to Llano, Texas, to begin a meeting. They came to Llano the next day and remained with me there through June 13. The Llano congregation is aligned with the cups brethren. I preached on "Teaching" June 10, and announced that I would preach on the "Communion" the next night. After services two of the brethren accosted me and said they did not want it preached on. I told them I conceived it to be my duty to preach what I believed to be the truth on the matter. They talked on closing the meeting right there but decided against doing that. They said I could go ahead and preach it. The next afternoon three of the brethren came to me and said they had decided not to permit me to preach on it. I told them that if I preached I would preach on it. They wanted to close the meeting. However, I persuaded them that this was not the right attitude and they reversed their decision again. I preached on it and most of the congregation expressed themselves as being agreed with the positions advocated. The leadership decided I could preach Saturday night and then my part of the meeting would be over. They would not agree to conduct the worship so that we could worship conscientiously and scripturally Lord's Day. I announced we would conduct worship in the library building. That night when we went to the place where we were staying, the brother told us we could find another place to stay that night. My parents, Billy, Carl, and I packed and left. This was the first time I have been evicted by a brother from his home. I told him as I left that Christ said, "As you did it unto the least of these, my brethren, you did it unto me." We had a third of the congregation with us the next morning and many of those who went back to the other place agreed with us. Someone is needed for a meeting at Llano immediately. This is a challenge to Texas brethren. Will they forget their petty quarrels long enough to take advantage of such opportuni-

ties for service? Missouri and California have quadrupled the number of their churches during the last ten years. Oklahoma has doubled its number. Texas in that same period has decreased its number. It is my home state and I regret seeing it retrograde. Bro. Joe Castleman and I taught at San Angelo on the night of June 13. I am now at Temple visiting in the home of my parents and will preach several nights. I am to begin at Lebanon, Mo., June 20 and at Lawrenceburg, Tenn., July 7.

THE REIGN OF CHRIST (No. 2)

A. H. Pinegar

In my former article under the above caption, it was shown by the Scriptures that, "the first resurrection," as mentioned in Rev. 20:6, took place at the time Jesus arose from the dead (Matt. 27:52, 53). That those of the first resurrection, God had predestinated, called, justified, them he also glorified (Rom. 8:28-30), they became priests of God and of Christ, and shall reign with him a thousand years (Rev. 20:6F).

That much discussed question: "Is Christ NOW reigning upon the earth?" Is He NOW seated on David's throne? The scriptures answer these questions affirmatively: "All power (authority) is given unto me in heaven and in earth" (Matt. 28:18), "And I will give unto thee the keys (power) of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19); "But tarry in Jerusalem until you be endued (clothed) with power from on high" (Luke 24:49F); "Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that he shall speak: and he will show you things to come" (Jno. 16:13); "And when the day of Pentecost was fully come, they were all with one accord in one place. * * * And they were all filled with the Holy Ghost" (Acts 2:1, 4). The foregoing Scriptures declare (1) that "all authority" in heaven and in earth, was vested in Jesus the Christ, (2) Jesus gave the apostles, especially Peter, the authority to "bind" laws upon the earth that would also be "bound" in heaven, and (3) they were to remain in Jerusalem until clothed with "the power" from on high. (4) on Pentecost this power came upon them, and (5) they were all filled with the Holy Ghost, which was to guide them. This shows the authority of both Jesus the Christ and His apostles on the earth and in heaven.

Since "all power" in heaven and in earth is "in Jesus the Christ," John truly said, "for he is Lord of (over) lords, and King of (above) kings" (Rev. 17:14). Jesus being Lord of lords, and King of kings, having "all authority" in heaven and in earth, is NOW reigning over the earth, over all nations. All nations, kindreds and tongues are NOW subjects to (under) the "laws of Christ," the gospel of Christ and will be judged by this law. Would God be a merciful God, and would

Christ be righteous judge, should he judge and sentence the disobedient to a Devil's hell, by his law, if they were never under his reign (rule, law)? "And there was given Him (Christ) dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him" (Dan. 7:14). "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms (under the rule) of our Lord, and of his Christ; and he shall reign (rule) forever and ever" (Rev. 11:15). The foregoing is ample evidence to show that "Jesus the Christ" is NOW reigning over the whole earth.

IS CHRIST NOW SEATED ON DAVID'S THRONE? We must first learn if David's throne NOW exists? "Once I have sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven" (Ps. 89:35, 37). His (David's) seed (1) shall endure forever, and (2) his throne as the sun before me. It shall be (3) established forever as the moon, and as a faithful (4) witness in heaven. Since David's throne was to "endure forever" (Ps. 89:35-37), "as the sun before Me," as a faithful witness "in heaven," His throne exists NOW "in heaven." "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" (Lk. 1:32). "Then sat Solomon upon the throne of David his father; and his kingdom was established greatly" (1 King 2:12). "Then Solomon sat on the throne of the Lord as king instead of David his father" (1 Chr. 29:23). Then sat Solomon (1) upon the throne of David his father. Then Solomon sat (2) on the throne of the Lord as king instead of David his father. Solomon sat on the throne of David: Solomon sat on the throne of the Lord; therefore, the throne of David, and the throne of the Lord, are one and the same throne. "It (David's throne) shall be established forever as the moon, and as a faithful witness (where?) in heaven" (Psa. 89:37). "The Lord's throne is in heaven" (Psa. 11:4). "Once I have sworn by my holiness that (1) I will not lie unto David. (2) His seed shall 'endure' forever, and (3) his throne as the sun before Me. (4) It shall be established forever as the moon, and (5) as a faithful witness in heaven" (Psa. 89:35-37). David's seed shall "endure forever." David's throne "shall be established forever." David's throne "as a faithful witness in heaven" forever. Since David's throne is in heaven and God swore that he would give it to his Son, the Christ. For Christ to sit on David's throne, he must be where that throne is—in heaven. All who believe that Jesus, the Christ, is the Son of God, will not deny that He is NOW in heaven, but many deny that He NOW sits on David's throne. David's throne is in heaven; Jesus the Christ is in heaven; Jesus the Christ is NOW King of kings, and is seated on a throne NOW in heaven (Rev. 3:21), with all authority "in heaven" and "in earth." (Matt 28:18).

(More if requested).

—Route 8, Box 436, Memphis, Tenn.

Manual Marsh S. Johnson St.

**OLD PATHS
ADVOCATE**

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."

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. XXI

LEBANON MISSOURI, AUGUST 1, 1948

No. 8

THE IMPORTANCE OF THE CHURCH

By Paul O. Nichols

It is difficult for a person to understand the value of anything unless he knows the price paid for it, and the worth of it to those concerned. In this time of inflation we are better able to realize that when something cannot be replaced, its value is great.

If a man spent all he had for a jewel, after having accumulated wealth over a period of many years, that jewel would be considered priceless to him. Now, you and I may fail to be able to estimate the worth of that stone merely by looking at it. But if we were to know the price paid for it, and the worth of it to the man who gave his life savings for it, then we would be in a better position to realize its value.

Certainly, the person fails to fathom the importance of the church who says that a man is just as well off out of the church as he is in it. What would you think of a man's house if a person is just as well off outside as he is inside. If it snows, or rains, or hails he is just as well off outside. You would get the idea that the house was not worth very much. Now if it does not make any difference if a man is in the church or out of it, certainly the institution is unimportant. But could such a thing be possible?

In the first place, the importance of the church was so great to the Son of God that he promised, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Christ was so determined to bless the world with a divine ecclesia, that he promised that nothing could stop Him from fulfilling His intentions. It was built. And in 33 A. D., the Lord was adding to it "such as should be saved" (Acts 2:47). If it were unimportant, surely the Lord would not have added the saved to it.

The price that was paid for the church was so much that most of us can hardly realize it. It cost heaven its most precious jewel; it cost God His only begotten Son (Jno. 3:16); and it cost Christ everything, including His life (Acts 20:28; Eph. 5:25). The value of the church was so great that He gave His all for it. If it is possible for us to estimate the importance of it by the price paid, then the church is one of the most important things in all the world. What can you mention that cost so much?

God purposed eternally that sometime down through the ages the church would be instituted in the world (Eph. 3:10, 11). Then, when it was established, it was made the support of the truth

(1 Tim. 3:15). The church was not purposed on the spur of the moment by a finite mind, but for hundreds and hundreds of years God had in His omnipotent mind the plans for bringing forth such an institution into the world to support His never-failing Truth.

Under the Mosaic dispensation the people of God were told, "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: But in the place which the Lord shall choose in one of thy tribes . . ." (Deut. 12:13, 14). The Lord chose the city of Jerusalem, the place where he recorded His name (Dan. 9:18) as the place of acceptable worship. That was a particular geographical location, and the people had to come there no matter how distant were there homes. Today God has not made the requirement for us to render our worship in a particular city, but, nevertheless, He has chosen the church as the place of our glorifying. "Unto him be glory in the church, by Christ Jesus, throughout all ages, world without end" (Eph. 3:21). It is just as necessary for us to worship God in the correct place as it was for the children of God of yesterday.

The church is important enough that the Creator made it the "fulness of Christ" (Eph. 1:22, 23). Anyone who is in the church is "in Christ" (Gal. 1:22). To be in Christ means (1) eternal life (1 Jno. 5:11), (2) a new creature (old things are passed away) (1 Cor. 5:17), (3) redemption (Col. 1:14), (4) forgiveness of past sins (Eph. 1:7), (5) all spiritual blessings (Eph. 1:3), and (6) salvation (2 Tim. 2:10). Not one of these things is to be found outside of God's Son. But if a man is in Christ, he is in the church; if he is in the church he is in Christ, for the church is the body of Christ (Col. 1:24).

Certainly, the church, one of the two divine institutions, is one of the most important blessings the world has ever known. May we never underestimate its worth to humanity, or its value to the world.

—849 Wilcox Ave.
Hollywood 38, Calif.

CHRISTIANS Versus MILITARISM

For sometime, I have thought it pertinent that someone write more on this subject. As all of us too well know, the black clouds of a second world war hover in the realm above us. Let us realize that it is dangerous for us to be content that the so-called peace is here to stay. It is not!! History repeats itself in war, and just as surely

as wars have raged from almost the dawn of Creation, so they will rage until the world shall have passed away.

May I introduce a few words here in order to give to my reader a better understanding of my position on this matter. In 1944, on the day before I entered my eighteenth year, I took the steps that were called "volunteering" for Military Service. Why? Because I thought it was my duty and knew nothing else to do. Experience teaches greatest lessons. This was the case of many more young men who now, from experience, know better. Our parents, our preachers, and our teachers had failed to teach us and make provisions for the future.

I am told that after the first World War, there were endeavors at getting the Church recognized as a pacific body by civil government. This was never carried through. Let us not be caught "napping" again. It will be disastrous, if we sleep.

The baby boys now in the Church will all too soon become men, and will be expected to take upon their shoulders the responsibilities of men. Let us not be the cause of their disobedience to God, when, and if they are called upon to go to a war—they go and die, either physically or spiritually. If he should return, maybe, he will return to the Church, and, maybe, he will not. It is the rule, rather than the exception, I believe, that he will not return. He can not remain a Christian in military service. They are definitely two antagonistic forces. Yes, he might be a religious man, a moral man, but it takes more than these two to be a Christian.

At our Savior's arraignment before Pilate, he said this: "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). Then, on that horrible day of Crucifixion, shortly after the kiss of betrayal, they came and layed their hands on Jesus and took Him. One of them, who was with Jesus, stretched out his hand, drew his sword, and struck a servant of the high priest, and smote off his ear. What was our Savior's reaction to this? He rebuked the man, saying, "Put up again thy sword into his place for all they that take the sword shall perish with the sword" (Matt. 26:52). If any man can show me since the time of Jesus that God's people fought wars or helped fight them, I will recant my statements, and pray God's forgiveness for having part in something contrary to His ordinances.

Men wishing to justify a Christian's entangling himself in the affairs of militarism will trot to the Old Covenant "to slap you flat of your back for riding your hobby." Yes, we can find where God's people slew, yet they had a commandment not to kill. Let us not forget that God made man and looked upon him and thought him good, but later repented he had ever made him—when? After man had drifted into near perdition. Again and again, we can not justify any of our practices by the Old Covenant. It is out of our way—gone. Let us live by the law we are under.

We come to the oath to which a boy swears

upon entrance into military service, which should not be done (see Matt. 5:33-37). I can hear this: "He doesn't have to swear to it, he can affirm it." Incidentally, NO! He would have to affirm some things that are not Christian; hence, he can neither swear nor affirm a military oath of allegiance. It makes God subordinate to the mundane. Is that Christian? God forbid.

This subject is not one to cause a schism in any congregation. It takes men sometimes years to really grasp the essence of any truth. That is "human nature;" we just don't want to "give in." "Let us study to show ourselves approved unto God, workmen that needeth not to be ashamed."

After speaking on this subject sometime ago before my Christian brethren, I was told that some inferred that I would have been better off keeping my mouth shut. This is my sentiment on any TRUTH: I am trying to please God, which is a tremendous job for me, and if I please man, it is just a mere accident!! Tact should be used in teaching any subject and especially one like this one. Man does not become convinced just over night. I may be in no position to make this suggestion, but our dear preachers and our teachers, please, for no other reason than the cause of Christ, purge yourselves of your reticence on this subject, and teach the truth about it in your meetings. Let us awake from our lethargy; let us be fervent in business; let us not sleep, for in so doing many die. Let us work while it is still day, for the night cometh all too soon. Let us cease our verbal discussions alone on this subject and get busy in preparation for the day when Universal Military Training and another war will confront us. It is not wise to procrastinate. Words without practice, are a waste of any man's time.

Yes, dear brethren in Christ Jesus, these United States are great ones—a great land of which we are proud, and thank the Almighty God for all of our days. We can be for God and country to a certain turning point. God grant us wisdom to recognize that turning point, and then cling to the hand of our God—unchanging, come what may. We can not serve two masters at one time, without cleaving to the one and repelling the other.

Lastly, by no means least, may I salute those brave men of God who went to Civilian Public Service Camps that they might obey God as the writer directed in Hebrews 10:25, and in countless other ways. In your presence, I certainly feel humble, and realize my many weaknesses. May you always rejoice as a Christian, and be recipient of God's munificent blessings all the days of your present life, and at last in Heaven be accepted into His presence. We are told that He careth for His own, so who can be against us, if God be for us?

—Don McCord
1640 Okmulgee
Norman, Okla.

LIVING EXAMPLE

You can preach a better sermon with your life than with your lips.—Goldsmith.

OUR BOYS AND THE DRAFT

Here is a copy of the Draft law (Public Law 759), with regard to preachers and conscientious objectors. It will be well for each boy who is of Draft age and younger to put this on file.

From this law it seems to me that our boys, who are making preachers in the Scriptural way—by studying the Bible, and preaching along with older preachers, may have to claim exemption only as "Conscientious Objectors" until such time that they can devote full time to the preaching.

The "Conscientious Objectors," it seems, may have to really prove themselves (true Christian boys are glad to do this) in order to get deferment.

We wish to commend the law makers for the consideration which they have given to the objectors. I believe those who wrote the Constitution of the United States intended it just this way. I am sure that these faithful-Christian boys will be able to do more good by being exempted than they could by serving in C. P. S. camps, as was the case during the war; and it certainly speaks better for the government to give the "Conscientious Objector" deferment, than to force them to work without pay and board the worst form of "slavery" ever known; and I pray that some day our government will see fit to compensate those boys for the free service which they gave to the public.

Here is the law:

Exemptions and Deferments

(g) Regular or duly ordained ministers of religion, as defined in this title and students preparing for the ministry under the direction of recognized churches or religious organizations, who are satisfactorily pursuing full-time courses of instruction in recognized theological or divinity schools, or who are satisfactorily pursuing full-time courses of instruction leading to their entrance into recognized theological or divinity schools in which they have been pre-enrolled, shall be exempt from training and service (but not from registration) under this title.

(j) Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the armed forces of the United States who, by reason of religious training and belief is conscientiously opposed to participation in war in any form. Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code. Any person claiming exemption from combatant training and services because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the armed forces under this title, be assigned to noncombatant service as defined by the President, or shall, if he is found to conscientiously oppose to participation in such noncombatant service, be deferred. Any person claiming exemption from combatant training and service because of such conscientious objections

shall, if such claim is not sustained by the local board, be entitled to an appeal to the appropriate appeal board. Upon the filing of such appeal the appeal board shall refer any such claim to the Department of Justice for inquiry and hearing. The Department of Justice, after appropriate inquiry, shall hold a hearing with respect to the character and good faith of the objections of the person concerned, and such person shall be notified of the time and place of such hearing. The Department of Justice shall, after such hearing, if the objections are found to be sustained, recommend to the appeal board that (1) if the objector is inducted into the armed forces under this title, he shall be assigned to noncombatant service as defined by the President or (2) if the objector is found to be conscientiously opposed to participation in such noncombatant service, he shall be deferred. If after such hearing the Department of Justice finds that his objections are not sustained, it shall recommend to the appeal board that such objection be not sustained. The appeal board shall, in making its decision, give consideration to, but shall not be bound to follow, the recommendation of the Department of Justice together with the record on appeal from the local board. Each person whose claim for exemption from combatant training and service because of conscientious objections is sustained shall be listed by the local board on a register of conscientious objectors.

(k) No exception from registration, or exemption or deferment from training and service, under this title, shall continue after the cause therefor ceases to exist."

From
Eightieth Congressional Record
—Homer A. Gay.

OUR HELPERS

Below you will find the names of our helpers for the month ending July 20, and following each name the number of subscriptions received by us. Please, check for any errors and report same to us. We appreciate very much the interest manifested in the circulation of the paper. We shall appreciate very much if all will endeavor to send us one or more every month. Note the following:

Homer L. King—26; Homer A. Gay—16; Mrs. Ernie Smith—10; Barney D. Welch—7; M. J. Buffington—5; Ervin Waters—5; Mrs. L. N. Byford—5; Nelson Nichols—3; L. D. McKinney—3; Mrs. Mae Sammons—3; Mildred Osburn—3; Mrs. L. J. Earley—2; B. F. Leonard—2; Larry Robertson—2; James R. Stewart—2; Mrs. Frank Meents—2; Mrs. Alma Russell—1; Doyle Brown—1; Harvey Chapman—1; Earl Joy—1; Richard Brown—1; J. B. Lasater—1; Mrs. Lizzie Boyle—1; Geo. Rozzell—1; Henry Crews—1; Wm. Tracy Moore—1; Mrs. F. A. Deavers—1; Mrs. Artie Ethridge—1; Abe Young—1; Albert Brown—1; L. R. Thomason—1; Winnie Ruth Welch—1; Gayland Osburn—1; Paul Nichols—1; Total—114.

The Church is made up of "willing" people. A few who are willing to work, and the others who are willing for the few to do the work.

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Route 2, Lebanon, Mo.
HOMER A. GAY 218 N. Jackson St., Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
MRS. HOMER L. KING, Assistant Route 2, Lebanon, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

A NEW SONG BOOK

We plan to have the manuscript ready for a new song book by late September or first of October. Those who have a new song they would like to see in the book, should send a copy to me as convenient. I would suggest that all send their songs to someone who is competent to judge it for mistakes in both words and music before having the plate made. It is both embarrassing and disappointing to find that after you have paid out cold cash to have a plate made, it is full of errors. And, plates this year will cost \$14.00 per page—three dollars over last year. To save me the task of keeping records, I suggest that all accompany their songs with the money for the plates, for the money has to accompany the songs as I send them to our printer.

We shall count on all those who helped in the compiling of our other books to send me a collection of suitable songs for the new book.

Unless a more suitable title is suggested, our new book will be "Old Path Melodies Number 2". We hope to have it ready in October.

The second edition of our 1947 book, "Old Paths Melodies" should be ready to deliver to all who have ordered it, or may want to order, by the time you read this, according to word from our printer.

—Homer L. King.

THE CHURCH DIRECTORY

The following congregations may be added to the directory:

Piedmont, Ala.—Home of Bro. E. Y. Hurst, 8 miles west of Piedmont, Ala., on Highway 74. Sun. 11:00 A. M.

Huntsville, Ark.—Home of Bro. Z. J. Fancher, 6 miles west of Huntsville, Ark., on Highway 68. Sun. 11:00 A. M.

Lexington, Okla.—Home of Sister Lury. Sun. 10:30 A. M.

Pineyview, W. Va.—Warden Church. Sun. 10:30 A. M.

Discontinue, because of digression:
(c) Marion, La.—Lee's Chapel, 11 miles south of Marion.

Any information will be appreciated. Church Directories are for sale at 10c each. Order from Ray Asplin, 1735 N. W. 13, Oklahoma City, Okla.
—Ray Asplin

A REMINDER

On Monday, September 6, the annual Labor Day all-day business meeting for the churches in California, will be conducted in Fresno.

I would appreciate it if some one from each congregation would drop me a card, telling approximately how many will be here for lunch, that we may know how to make arrangements therefor. Should any coming from a distance desire reservations in hotel or cabin, they should let me know in time to make the same.

May we all plan to work together to make this a successful meeting.

Address all inquiries to either J. W. Russell, 755 Orange Ave., or Jesse French, 1015 Sierra St., both of Fresno 2, California.

THE DEPARTED

Wells—Thomas Benton Wells, of Sulphur, Okla., was born at Bay City, Texas, June 22, 1873, and died at his home in Sulphur, June 28, 1948, being seventy-five years and six days old.

Bro. Wells had been a faithful member of the Church of Christ for about forty years. He is survived by his wife, Sister Lou Wells, a faithful Christian, two daughters, one son, nine grand children, nine great grand children, one brother, and one sister.

Funeral services were conducted by Brother Homer L. King and the writer June 30, at the loyal Church of Christ in Sulphur. A very large crowd attended.

—Homer A. Gay

Sipes—Norman Edward Sipes was born at Heber Springs, Ark., March 29, 1893 and died at his home in Sulphur, Oklahoma, July 9, 1948. Brother Sipes had lived in and around Sulphur for eighteen years. In August, 1921, he was married to Miss Alice Reynolds, of Darwin, Okla. To this union five daughters were born—all of whom, together with the wife, and seven grandchildren survive. Also, one sister survives him.

In the summer of 1923, Bro. Sipes obeyed the gospel, and continued faithful until his death. He was one of the leaders in the Tishomingo Avenue Church of Christ in Sulphur; standing for truth and righteousness and opposing all innovations.

Funeral services were conducted by the writer July 12, 1948, at the Tishomingo Avenue Church of Christ, in Sulphur, with a large and sorrowing crowd attending.

Thus, the Sulphur church has lost heavily of their leading members in the past few years, and especially the last year. It will be necessary for every member who is left there to do his and her very best. Near-by preachers help!—Homer A. Gay.

Webb—Sister Mayme May Webb, born July 21, 1898, near Orla, Laclede County, Mo.; departed this life July 15, 1948. Sister Webb, wife of one of the leaders in the Claxton, Mo., Congregation, was one of the most faithful women I have ever known, and may I add, one of the most hospitable. Death came quickly to her and without much warning. It was a shock to me, when I received the word, while in a meeting at Temple, Texas.

May we say to her faithful husband and two children, "Set your affections on things above, and not on things upon the earth—" The writer spoke the final words in the Claxton Church. Interment was in the cemetery near by.

—Clovis T. Cook

Rawdon—Brother William Levi Rawdon was born April 7, 1859; departed this life July 5, 1948, being 89 years, 2 months, 28 days old. He is survived by his faithful wife, Sister Lizzie Rawdon, 9 children: Willie Rawdon, of Lawrenceburg, Tenn.; Elizabeth Lancaster, Long Beach, Calif.; George Rawdon, of Cornersville, Tenn.; Charlie Rawdon, of Detroit, Mich.; Mrs. Fannie Burns, Lawrenceburg, Tenn.; K. D. Rawdon, Ethridge, Tenn.; Mrs. Zula Orten, Lawrenceburg, Tenn.; Claude Rawdon, of Lawrenceburg; Mrs. Annie Hensley, Ethridge, Tenn. He leaves, also, to survive him, 48 grand children and 70 great grand children.

Brother Rawdon was a member of the Church of Christ for 33 years. He was a man who liked to talk about the Bible, and one who loved his brethren. His body was laid to rest on July 7, in Ethridge cemetery. Brother Rawdon was the grandfather of Billy Orten. One of our promising young preachers.

The writer was called to speak words of warning and comfort.

—Gillis Prince

Lemay—Larry Wayne Lemay, infant son of Mr. and Mrs. Leroy Lemay, was born March 11, 1948; departed this life, May 17, 1948.

He is survived by his parents, one brother, grandparents, and a number of other relatives and friends.

The writer spoke words of encouragement and warning to those who remain to toil a little longer.

—Jewell B. Lasater

THE FOURTH OF JULY MEETING

Bro. Homer A. Gay and Bro. Homer L. King began a meeting at Sulphur, Okla., June 20. The fourth of July camp meeting began June 27. Brethren began pouring in from the East and the West, the North and the South, and Christians could be found here, there, and everywhere. They took over many of the tourist facilities; hotel rooms, rooming houses, tourist cabins and many stretched their tents in beautiful and scenic Platt National Park to enjoy the outdoor life. Bro. King and Bro. Gay preached alternately at night services and their sermons strengthened our faith in Christ and in primitive Christianity. The teamwork of these two veteran coworkers was wonderful to behold. Various preaching brethren spoke at the morning services conducted daily. If "variety is the spice of life," the brethren received it in the preaching.

The Singing

The singing was the best I have ever heard. Song leaders abounded and the best talent and voices in the brotherhood were there. Those who think instruments of music are needed to accompany singing should have heard these sweet voices

as their melodious and harmonious praise ascended to the throne of God.

The Boys' Meeting

On the afternoon of July 4, a meeting was held for the purpose of permitting the boys, who planned to develop into preachers and teachers, to speak. Bro. Lynwood Smith was in charge of this service. He is to be commended for his interest in and his work with the boys. I think that this service was a surprise for all of us. About 18 boys from fourteen years old to maturity spoke. Some wonderful talent was there. It caused us to believe that within several years we are going to have some excellent young preachers in the field. This was one of the most interesting and encouraging services I have ever attended. May the Lord help these young men to continue in the faith.

All-Day Meeting July 5

On July 5, services began at 10 A. M. in the morning and, except for the noon intermission, continued until 4:30 P. M. in the afternoon. About thirty-five preachers spoke during the day on many varied and interesting subjects. It is inspiring to hear these men who are spending their lives in the gospel work.

Unity and Fellowship

There was more unity manifested, and more fellowship extended, in this fourth of July meeting than at any previous one. The atmosphere seemed charged with different feelings than those experienced even last year. From the beginning of the camp meeting, there were indications that this meeting would herald the dawn of a brighter day for the cause of Christ. There were expectations of good things to come. The time seemed to be ripe.

A Business Meeting

On the afternoon of July 3, about twenty-two preachers assembled to deliberate and discuss matters of great moment and vital interest. A general division had threatened the brotherhood for several years on the marriage question. The tobacco question had caused trouble. Some of the preachers definitely had been at sword's points and the cause had suffered terribly. Casualties had been the result. At this business meeting every preacher either expressed a desire to work with every other preacher or consented to such expressions. The preachers agreed to fellowship and work with each other to build up the cause of Christ. Several matters were straightened out and cleared up. Mistakes were acknowledged. All manifested an humble and contrite spirit. All desired to preserve unity in the church. I will not mention the names of all of those present, but think it needful to mention a few. Barney Welch, Fred Kirbo, Merwyn Buffington, Paul Nichols, Clovis Cook, Homer King, Homer Gay, and the writer were all present. We began this meeting in prayer to God and we left feeling that it was good to have been present. The cause is immeasurably stronger. If the preachers can work together, why cannot the churches work and cooperate to-

gether? A bright future portends if we will now labor for the Lord.

The Crowd

There were approximately fifty-four congregations represented from twelve states. The crowd was probably the largest gathering in recent years of faithful brethren. I presented figures to prove that we had doubled our number of churches in this country during the last ten years. The S. S. brethren who like to deceive themselves and others with the contemptuous charge, "The antis are dieing out," should have been present. These people were virile and strong. They were fearless and confident.

Miscellaneous Items

The dinner was good. The Sulphur brethren are to be commended for their hospitality and for the trouble they take to make this meeting a success. Bro. Wade, of that city, especially deserves our thanks.

Sulphur was chosen as the site of the Fourth of July meeting next year. Paul Nichols will begin a meeting at Sulphur on June 19. On June 26 when the camp meeting begins I will begin to assist him in the meeting. Let us all purpose to be there next year. It is too good to miss.

—Ervin Waters

HUMAN LOSS, COST OF WAR STILL SOARING

From Oklahoman and Times

NEW YORK, July 8—(NANA)—Cost of World War II is still being revised—upward. Human loss alone is put at 78,000,000 lives by the Revue du Droit international of Geneva. The staggering total—slightly more than half the population of the United States—breaks down as follows:

Thirty-two million men killed on battlefields; 26,000,000 men, women and children murdered in concentration camps; 20,000,000 men, women and children killed by air bombing. (A computed total of 2,429,475 tons of bombs were dropped over Europe alone).

To this total can also be added the delayed victims of war—more of them each day: The thousands dying from effects of wounds, starvation and war-contracted illnesses.

The Swiss Journal estimates at between 15,000,000 and 20,000,000, the number of people rendered destitute by the war and who are still crowding the roads and shelters of Europe, and army of indigents. To those can also be added the countless moral and psychic wrecks left over by the war.

The material cost of World War II is set at \$375 billions (gold)—about 10 times all the gold extracted from the earth since the days of the Pharaohs.

The figure of 26,000,000 murdered in concentration camps includes an estimated 750,000 anti-Stalinist Cossacks, Circassians, Ingushes and White Russians handed over to Russia by the U. S. army in Germany early in 1947 and put to death almost immediately after by the Soviet Union.

—Selected by Homer A. Gay

THE OLD SHIP OF ZION

By Billy Jack Ivey

When the human family was approximately fifteen hundred years old, God looked down upon it and saw that it was corrupt. He then told Noah to build an ark to save himself and his household, for He would destroy the earth by water. Noah being a faithful man did just as the Lord told him, and built the ark to exact specification, with one entrance and one window by which light was let into the ark. By this ark, Noah and his household were saved.

Let us notice some of the characteristics of Noah and the ark. Noah heard God's word, believed it to the extent, that he felt the necessity of doing something about it. Noah built one ark, not many, but one ark. This ark had one door, or entrance, not many, one door. There is just one ship (church) for the saved in this dispensation, not many but just one, and that is the "Old Ship of Zion," or the Church of Jesus Christ. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved," (Acts 4:12). Thus, as in the case of Noah, we cannot be saved unless we are in the ship, and this ship must be authorized by Christ, of divine origin. The Old Ship of Zion, like the ark, has one door or entrance. "For (1 Cor. 12:13). Christ is the door (Jno. 10:9), by one Spirit are we all baptized into one body" and faith repentance, confession, and baptism puts us into Christ (the door), into the one body, the church, on board the ship.

In Acts 27, we read where Paul boarded a ship to sail for Rome. While Paul was on board a violent storm arose, and the ship fell upon the rocks. The sailors being frightened, cast forth anchors, and were lowering boats for means of escape, because they were afraid that the ship was about to be divided and rent assunder. Paul seeing their lack of faith, told them; "Except these abide in the ship, ye cannot be saved." Yes, unless they remained on board the ship and kept faith they would be lost.

We are sailing upon the stormy sea of life, and like Noah are sailing from this world to a new and better place. The sea sometimes looks rough and treacherous, and at times it may look as if our ship, "The Old Ship of Zion," the Church, may be rent assunder, but we cannot afford to give up hope and lose faith in this ship, nor our Captain. One reason the sea of life is storm-tossed and treacherous, is because men have added unto and taken away from the chart and compass, the Bible, hence loose their way and fall upon the rocks of destruction. Often Christians are misled by false navigators or teachers and they lose their way, falling upon the rocks.

Often people of the world stand at the shore, looking out upon the sea of life in search of a ship in which they may make the voyage; but the waves are so tossed by every wind of doctrine that they become confused. Perhaps, they are seeking the ship which has divine guidance by the divine Captain, but there are so many-ships, and being influenced by false navigators, or teachers, that every ship will reach that fair shore, and that

every ship will contain some saved, they are blinded.

If you are earnestly seeking the ship that has the promise of reaching yonder shore, be not deceived or frightened by rough and stormy seas, for, "The Old Ship of Zion," with her Captain, who can look upon the waters and say, "Peace be still," and there is a great calm!; will carry us safely to heaven's port.

Brethren, if you have abandoned this ship, it is time that you give the more earnest heed unto the things written. "Except these abide in the ship, ye cannot be saved" (Acts 27:31). Let us stay with, "The Old Ship of Zion," having entered by the one door, remain on board, ever "looking unto Jesus the author and finisher of our faith."

I appeal to you in the language of J. B. F. Wright in his song, "The Old Ship of Zion," as follows:

"The old ship is sailing for life's other side,
The Master of oceans, her voyage will guide;
The winds and the water obeying the Lord,
No ship can go down with the Master on board.

The old ship of Zion, unailing,
Out over life's ocean still sailing;
Defying the tempest, She's riding the foam,
The old ship of Zion, is sailing for home."

—Route No. 2

Sentinel, Oklahoma

LIFE MORE ABUNDANTLY

(John 10:10)

"I am come that they might have life, and that they might have it more abundantly." These words were spoken by Christ over nineteen hundred years ago. Every heart cries out for the abundant life, from the depths of bitter disappointments and suffering; all hope for a more abundant life. Christians have delayed the fulfillment of an abundant life of the spirit through an obsession with material things as an end within themselves. In this way they bring about a famine in the midst of plenty.

Imagine starving people invited to a great feast with food in abundance. Then picture these people refusing to eat freely from the table but eating the few scattered crumbs. Is this not true with many Christians? Their own will to limit the goodness and abundance of God, has made them chain their soul like the animal chained within a short radius to graze. There is a limitless pasture outside the circle. There is a limitless abundance of blessings to enjoy.

Christ has said, "My kingdom is not of this world." The average Christian has replied, "My trust in thee is limited. As thou hast given me these earthly possessions, strengthen my faith through material favors and I will return a portion unto thee."

What does the abundant life mean to the Christian? Let us think on some of the joys that are his. The Christian knows that he is an integral part of the most glorious fellowship of the family of God and a brother in Jesus Christ. In comparison, all earthly kingdoms are but dross. He is the heir of all good of all the ages; a co-

laborer with Christ and the Apostles in spreading the Kingdom. He knows his work is not wasted, but will stand through eternity. A person with Christ within, does not wish to dominate the life of another but wishes to teach others that their loves, too, may be led by Christ. The soul anchored in Christ, knows that all things work to the good of those that love the Lord.

All that is good in the world of art, music, literature, and science, are blessings to the Christians, things to bring about a more abundant life. The life abundant is a life of undertaking as it is a life of realization. "Seek and ye shall find. Knock and it shall be opened unto you." These are promises challenging every follower of Christ to fully enjoy the blessings of Christ. It is an invitation to the sinner to enter in where these blessings are promised. God has surrounded all with the beauties of nature. But only the Christian can enjoy nature in its fullness. The beauty of the dawn, the glory of the sunset and the quietness of the noonday, all portray the goodness of God. The material blessings over which the Lord has made the Christian trustee and administrators, help complete the abundant life if he uses these possessions to the glory of God, and with the plea, "Thy will be done."

The "isms" of the day do not weaken the Christian. He knows they will be destroyed in time. He understands that ruth alone is worthwhile and will stand. There can be no failure in God's plan. This assurance gives peace of mind in the midst of this troubled world. God takes care of the results when we have obeyed His will. Therefore, let us continue to labor and bear fruit. The Lord will bless us in His way and in due time with life eternal.

—A Texas Reader

A DESIGN FOR LIVING

Lord, let me bring a little grace
To every dark and gloomy place;
Let me rejoice that I can give
Some splendor to the life I live,
A little faith when I am tired,
A little joy where I abide,
A touch of friendship now and then
To mark my comradeship with men.

Lord, let me bring a little mirth
To all who share my days on earth;
Let something I have said or done
Remain, when I have traveled on,
To prove the man I tried to be
And make men glad they walked with me;
A flower, a smile, a word of cheer,
Make these my gifts from year to year.

Lord, let me carry where I go
Some little joy to all I know,
Let these into my life be wrought—
A little faith, a little thought,
A little mirth, a little grace
To glorify the commonplace;
Lord, let some little splendor shine
To mark this earthly course of mine.

—Author Unknown

From the Fields

Albert Brown, Route 1, Box 145, Livingston, Calif., July 3.—We are very glad to have Bro. Jim Thompson back with us at Cerced. The church there is improving, but we need the prayers of the faithful. I wish I could have attended the spiritual feast at Sulphur, Okla., in July.

Warren T. King, Box 131, East Gadsden, Ala., July 15.—We all enjoyed a great meeting at Sulphur, Oklahoma. The work at Lawrenceburg, Tenn., continues to grow. I baptized seven near Lawrenceburg, Tenn., and I baptized three at Piedmont, Ala., recently, for which we thank the Lord. Love to the brethren.

Ralph Kitson, Mozier, Ill., July 15.—We appreciate that the Lebanon, Mo., brethren sent Bro. Arthur Wade to hold a mission meeting in this part. The preaching was good, and we believe much good was done. We still use the same meeting house here, and may get to keep it. We are glad to have all loyal preachers come this way. Pray for us.

R. L. Baker, Cameron, Texas, July 16.—Our congregation at Marlow has reunited and meeting together in unity and peace; all having made confessions of wrongs. Bro. M. J. Buffington was with us in the good work. All seem to be rejoicing and glad to work together again. The Lord's prayer for unity has been answered here (Jno. 17:21). May we all continue in this unity.

C. D. Palmer, Kinston, Ala., June 20.—I would like to attend the meeting at Sulphur, Okla., in July, this year, as I know there will be many good talks by many good brethren. I am to begin a series of meetings at Wedowee, Ala., July 10. Brother Fred Kirbo is to be with us at Lowery the latter part of July. We esteem him among the best.

G. H. Turbull, 1915 Webster St., Sanger, Calif., June 21.—The church here is still growing in number as well as in faith. Six have been baptized and two confessed faults, recently. Brother Bobby McGill did the baptizing. Bro. Chester King has held two good meetings in this part, recently. One was at Armona and the other at Fresno. Pray for us that we may continue in faith.

Wm. McLemore, 1614 NW 10th St., Okla. City, Okla., June 19.—The church here is still growing in unity and faith. Bro. Robertson closed our meeting a week ago, and in spite of illness and a lack of interest, we had a good meeting with two baptized, two restored, and a number of confessions of faults. Bro. Willoughby took his stand with us since. The preaching was wonderful.

Jesse French, 1015 So. Sierra St., Fresno 2, Calif., July 12.—The work of the Lord in Central California continues to grow. Brother Chester King did much for the cause of Christ in this city during a series of meetings in June. I have been preaching over Lord's days at Sanger, Armona, and Fresno. All seem to be growing stronger and more zealous. Pray for me and mine.

Lee R. Williams, 234 West Cherokee, McAlester, Okla., July 18.—Brethren Barney Welch and Fred Kirbo closed our meeting July 15, with three baptized and one restored. We had very good crowds at all services and the best interest we have ever had at this place. We are rejoicing in the good that has been done. May we all work while it is called today, while we can.

Billy Orten, Rt. 1, Lawrenceburg, Tenn., July 15.—I was with Bro. Ervin Waters in Temple, Texas, June 15-17, and I preached once. Bro. Carl Willis and I accompanied Bro. Waters to Lebanon, Mo., for his meeting there. I preach once during the meeting. I attended the meeting at Sulphur, Okla., which I enjoyed very much. It was inspiring to me. Bro. Waters is now in a meeting at my home congregation, Chapel Grove, near Lawrenceburg, Tenn., and we have been having splendid crowds. Six have been baptized already. The meeting is to continue through July 18.

Miles King, Rt. 2, East Gadsden, Alabama, July 15.—I attended a week-end meeting, June 28-29, at Lawrenceburg, Tenn., with my father, Warren T. King. He preached Saturday night and Sunday morning. He baptized two. I preached that night and the people gave me much encouragement. From there we went to Sulphur, Oklahoma, where we attended the fourth of July camp meeting. I spoke at the boy's meeting. I came back to Lawrenceburg, Tenn., to be with Bro. Ervin Waters in a 12 days meeting. We have been having a singing school in the morning and preaching at night. I have enjoyed being with Bro. Waters.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., July 14.—I began a meeting at Ardmore, Okla., June 20, which continued one week, closing June 27. Two were baptized and two were restored. They asked me to return next year. I enjoyed a week of the camp meeting at Sulphur. The association is one of the outstanding features of such meetings. July 4, two hundred and eighty-four worshippers communed. July 5 was the big day, and was wonderful. At the present I am in a meeting near McKinney, Tex. To date two have been baptized. I go next to Sentinel, Okla., and then to Washington, Okla.

Gillis Prince, Wedowee, Alabama, July 15.—I have been tied down at home for sometime due to the physical condition of my wife, but she is doing better now. She was in the hospital three times since March. I am to begin a series of meetings at Earlytown, near Kinston, Ala., the first Sunday in August. I was certainly glad to hear of the fine spirit that was manifested at the camp meeting at Sulphur, Okla. I do hope that I can be

there next year. I plan to go to California next winter for some work. I am to begin a series of meetings at Lees Summit, near Lebanon, Missouri August 20. I hope Bro. King can be at home at that time, as this is his home congregation. Pray for me.

G. A. Canfield (colored), Marion La., July 7.—I have just returned from Chicago, Ill., where I preached one week at Camp 94, but no additions. I preached at Harvey, Ill., June 13 to 27, with no additions, but fair interest and some seemed almost persuaded. I believe a good work can be done there. Bro. John Thomson baptized three men, but they were not located permanently and soon moved on. I found two members I baptized in Miss. last year. Bro. Thomson is going to help them and teach them. He is laboring hard to build up the cause in that part, and he needs encouragement. Only five members meet in his home. It would be good if some of the loyal preachers could visit them and preach for them.

E. H. Miller, 1003 Truitt Ave., La Grange, Ga., July 12.—We had a fine meeting here, with Bro. Carlos B. Smith doing the preaching. He brought us some wonderful lessons, and lasting good was done. I was in a good meeting at Stamford, Texas, a few weeks ago. One was baptized, and it seemed the church strengthened. My next was at Waco, Texas, for a series of mission meetings. Six have been baptized there so far, and the interest is fine. I leave tomorrow for more work in that part. The Fourth St. Church, there, is sponsoring about nine weeks of mission work in that part. We need more congregations like this to spread the gospel. I certainly did enjoy the meeting at Sulphur, Okla. It was a joy not to be forgotten. It would be fine to have a week or two of such meetings.

Billy Jack Ivey, Rte. 2, Sentinel, Okla., July 13.—June 28 to July 5, I attended the Camp Meeting at Sulphur, Okla., which I can say was very edifying and upbuilding to the cause. I then began traveling with Bro. Gayland Osburn in the mission field in La. and Miss. I plan to assist Bro. Gayland in the cause and gain experience in evangelistic work. I preached at the Fairview congregation, near Truxno, La., in the afternoon. I am now attending a series of meetings being held by Bro. Homer L. King at the Conway congregation, near Truxno, La.

Abe Young (colored), Rte. 2, Hallesville, Texas, July 10.—The Ash Springs Church of Christ, though few is yet faithful. We are preparing to build a house for worship this summer and fall, in so far as our finances will allow. I had to cancel a meeting in Texas, due to my wife's fractured leg, and the doctor says it will be six weeks before she can put it on the ground. I contacted a cups and S. S. brother the other day, and he said Lk. 22:17 did not mean "one cup." I showed if this be true, then the "Head" and the "Church" of Eph. 1:22, did not mean one. Then, he ran to I Cor. 10:16, and he said the cup was nothing but the blood. I showed him if that was true, then the bread in verse 17, was nothing but blood and flesh.

I showed by Col. 1:18, that the "Head," the "body," and the "church," were all singular, just as "cup" was in the other Scriptures where mentioned. He then replied I was "too narrow." I am just as narrow as the word of God.

James R. Stewart, Rte. 2, Box 304, Waco, Texas, July 12.—On June 27, I closed a good meeting with the faithful at Odessa, Texas. One confessed faults, and I believe much good otherwise done. These brethren are trying to build up the cause in that part. I was glad to be at Lubbock, Texas, and to hear our old friend, Jim Russell, preach a good sermon. From there back home, where we heard Bro. Miller one night. He is doing some good mission work around Waco. I was glad to visit Bro. Clovis Cook's meeting in Temple. He is doing a good work. We were glad to be at Sulphur, Okla., for the big meetings, and we consider this the best one yet. We were glad to meet all the old friends again and to make new ones. We were especially happy to know that all the preachers agreed to work together, building up the cause of the Lord. My next meeting will be in Okla., then to Kansas City. Pray for me and the work.

Claude T. Springs, Sonora, Calif., July 7.—At last, I have a report for the paper. It has been some time since I reported, but I have not forgotten the brethren. We are now living at the above place, a little town up in the mountains about 60 miles from Ceres. We came here on the account of wife's health, as the doctor ordered a higher altitude for her. We are glad to report her health is much improved. We have bought a home here, and by the help of the Lord and the brethren, we mean to establish a congregation. In the seclusion of our mountain home, we have the worship every Lord's day. Several of the brethren, from the Valley have visited us and worshipped with us, and we are always glad to have them. Any brethren passing this way will find a cordial welcome to worship with us in our home, which is one mile north, on the Old Sonora and Columbia Highway. The place is known as the "Old Costa Place." Our name is on the mail box. Come to see us, and pray for us.

C. Nelson Nichols, 1614 NW 10th St., Okla. City, Okla., July 14.—I preached at Healdton June 27. From there I went to Sulphur where the camp meeting was in progress. We had a very enjoyable time during that week. I believe all who attended the meeting, especially the services on the 4th and 5th, were spiritually uplifted. It was proven that worship can still be rendered to God without innovating or digressing from His commandments. The singing was carried on in a scriptural way and I don't see how there could be better singing on earth. July 7, I preached at Okla. City and had one restoration. July 11, I preached at Sulphur to large crowds both morning and night. July 12, I attended the funeral of Bro. Sipes at Sulphur. Bro. Gay conducted the service. I am planning to visit several of the congregations in Texas the latter part of the summer.

John Thomas, 2738 179th. St., Lansing, Ill., July 14.—Since the meeting conducted by Bro. Canfield among the colored, closed, we have been fortunate in securing a suitable place to meet at 14206 Woods St. Last Sunday a Baptist preacher, from Camp 94, attended the services. I hope he may soon leave the Baptist and come with us. We hope to have Bro. Robert Adams (colored), of Wesson, Miss., move here to get work, and to help us in the work among the colored. If other colored brethren would like to move here to get work, they may write me as above. The white church continues to meet in my home, above. We have hopes that Bro. Robert Falvey, of Wesson, Miss., may move here for work. If others are interested in moving here, I shall be glad to help them find work. We hope to have a meeting this fall, if we can get a place suitable to meet. Pray for us here.

M. J. Buffington, 1402 N. Travis St., Cameron, Texas, July 15.—I have not reported to the Old Paths Advocate for some time, however in the future I intend to make a monthly report "the Lord willing." I have been giving just about all my time to preaching the gospel. Most of my work has been in Texas, Arkansas, Indiana, West Va. and Pennsylvania. I am happy to report that my wife and I attended the wonderful meeting that was held at Sulphur, Okla., on the fourth of July, and I believe that we can truly say that it was the best meeting of its kind that we have ever attended. A fine spirit was manifested by all. My next meeting will be at Ramsey, near DeLeon, Texas. I have some time open this fall should you want me for a singing school or a meeting. My address will be as above. "Let brotherly love continue."

Barney D. Welch, 315 So. 22nd. St., Temple, Texas.—With great joy I behold the truth as it seems to march on with increasing rapidity. May 21-30 I conducted a meeting at Fairview, Texas. Three responded for baptism. We were very happy to have Bro. and Sis. Jessie Broseh with us three nights. Bro. Broseh preached once. He is a real Christian and fine preacher. June 5-13 I conducted a meeting at White Hall, Tex. with fine interest. June 13-27. Bro. Fred Kirbo and I were laboring with the Brethren at 2704 Vaughn Blvd., Ft. Worth. Six were baptized. July 3, I attended the Sulphur meeting. July 4, I worshiped in Ft. Worth in the morning and back to Sulphur for night services and the big day July 5. It was truly a spiritual feast. July 6-14 Bro. Fred Kirbo and I met again for a meeting at McAlester, Okla. The interest in the meeting made Bro. Lee R. Williams leap with joy as well as us. Three were baptized and one restored. The Bro. Keener family, recently converted to the true way of worship, are a great help to the church here. I believe they are true gold. July 15-16, I visited Bro. Clovis Cook's meeting at Temple, which I enjoyed very much.

H. W. Cummins, 29 Churston Ave., Upton Park, London E 13, Eng.—I am pleased to report to you, Bro. Gay, that all of your work, "Building A Christian Home," has been distributed. Though

thanks are few, the work is greatly appreciated. You will have learned that folk, in general, even Christian brothers, are not very liberal either with thanks or praise. Bro. W. Bakeman, 69 Woodville Road, Swilly, Plymouth, England, wrote "I should appreciate, if writing to Bro. Gay anytime, will you please mention our appreciation of his booklet which is so helpful in our Christian lives." The cause in Plymouth is small but solid for the faith. The Old Paths Advocate would doubtless be a boon to the brethren in Plymouth. We are still in the war in a minor capacity. I often think and speak of you and Bro. King, and Bro. Asplin. Jude 24-25, and our best wishes and Christian love.

Tom E. Smith, Healdton, Okla., July 9.—Our meeting here, conducted by Brother King was very profitable, resulting in three baptisms and a number of confessions of faults. We were glad to have preaching brethren, Homer A. Gay, Paul Nichols, Lynwood Smith, and Nelson Nichols, in attendance. Bro. and Sister Perser, of Lubbock, Texas, were with us part of the meeting. All contributed toward the success of the meeting. Having disposed of our old church building to make way for a new one, we are to meet for worship, morning and evening, on Lord's days, in the Odd Fellow Hall, in the meantime. Anyone passing our way for worship should make a note of this. The next great event of the year for us was the camp meeting at Sulphur, especially July 4 and 5. The only way to realize the value of these meetings is to attend one. I am to begin a series of meeting at Graham, Okla., July 11. Too, I mean to make a trip to Odell, Oregon, to begin a meeting about Aug. 1. I would like to come back through California, visiting as many congregations as possible. Anyone interested in a visit by me may notify my brother, Abe, 1103 Sunset Ave., Azusa, Calif.

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., July 13—June 11-13, I heard Bro. T. E. Smith, from the New Salem church in Miss. preach at the Fairview and Conway churches, both not very far from Farmerville, La., and I assisted with the teaching at Fairview Lord's Day afternoon, June 13. I preached at Hammond, La., June 20. June 27, I preached at the Red Oak Grove church, near Summit, Miss., that morning, and at the New Salem church, near Brookhaven, Miss., that night. I was at Sulphur, Okla., June 29-July 5, during part of the camp meeting and also for the get-together meeting there. I can say this, truthfully, that I enjoyed that July 4 get-together meeting more than any of the others which I have attended. Some people do not realize what they are missing when they are not present to enjoy such grand worship and Christian association. July 11, I preached at three different places: near Winnsboro, La., in the morning, near Columbia, La., in the afternoon, and at the Conway church, near Truxno, La., that night. Bro. King is continuing the meeting at that place. I heard him preach there last night.

Ervin Waters, Box 202, Waterford, Calif., July 15.—I held a meeting at Lebanon, Mo., June 20-27, with one baptized. I enjoyed being with these

brethren again. Lebanon has one of the most zealous churches in the brotherhood. Missouri will make rapid strides in the work if some of the other churches in that state will be as sacrificing and unselfish. I appreciated the opportunity to work with Bro. Clovis Cook and Bro. Arthur Wade, preaching brethren, in this meeting. Bro. Merwyn Buffington and family were with us the last Sunday afternoon. Bro. Carl Willis and Bro. Billy Orten accompanied me in this meeting. Billy Orten preached once. I was at Sulphur, Okla., July 2-5, speaking twice while there, and I have never enjoyed such a meeting as much. I began the Chapel Grove meeting July 7. We have had six baptisms and one restoration to date. Bro. Warren T. King was with us one night. I saw my old pal and fellow laborer, Bro. Gillis Prince, July 7. Three young preachers, Billy Orten, James Orten, and Miles King, have been with me since the beginning of this meeting and they have rendered valuable assistance in singing, praying and reading. These boys all possess ability and their character adorns the doctrine of Christ. I have been teaching the rudiments of music in the mornings and the young people have improved their singing wonderfully. The Lord willing, I shall return to California next week.

Homer L. King, Route 2, Lebanon, Missouri, July 20.—The meeting at Healdton, Oklahoma, closed June 20, with three baptized and nine confessions of faults. The meeting was much enjoyed by me and my family. Our next was the camp meeting Sulphur, Okla., where Brother Gay and the writer spoke alternately at night for 15 days. It was a great pleasure to be associated in the work again with my old co-laborer and pal in the gospel. The meeting is reported in full by Bro. Ervin Waters in this issue, but suffice it to say here, that it was the best of its kind in which I had ever participated. I think, this meeting made history in the cause of Primitive Christianity in America. I am glad I had at least a small part in it. A Christlike spirit prevailed throughout among all the preachers and brethren, in general. I believe, all were inspired to do greater work together in the Vineyard of the Master. To God be the praise and the glory! I am now in a very good meeting at the Conway Church, a new congregation, near Marion, La. We began the 11th., inst. We have baptized six and one has confessed faults. The attendance is very good, and quite a number in the denominational churches are attending. Brethren Gayland Osburn and Billy Jack Ivey are with me, rendering valuable aid in the meeting in various ways. I am very glad to have them with me in these meetings. I am to begin with the Fairview Church next Lord's day and continue for about eight days. After this, I am scheduled to begin a series of meetings at Delta, Colorado, August 8. After the Colorado meeting, I may return to the state of Pa. for some work. May the Lord bless in the preaching of His work wherever it may be preached.

Clovis T. Cook, Lebanon, Mo., July 13th.—I conducted a short meeting in Lodi, Calif., the last week I was in the State, which was the second

week in June. At the close of the Elk Grove, Calif., meeting held by Bro. Waters and myself, which closed around the last of April, I baptized Bro. James Winchester's son, Jimmie, and my son, Travis. (I am sorry that I did not make mention of this sooner). As the brethren in Calif. know some of them anyway, I left that fair state in haste due to the wire that I had received that one of my sister's little girls had become a polio victim and at that time had been placed in an Iron Lung, with not much hope for her recovery. I am glad to report that when we arrived in Texas, which was less than two days and one night after we departed from Calif., that we found her better. She has continued to show improvement from the time she made the turn for the better. The Lord doeth all things well. When the skillful hands of an experienced and learned physician can do nothing more, and a soul has been swung out over the dark chasm beyond their reach, only to be brought back again, it makes us realize that "whether we live or die we are the Lord's." I am in a meeting at present with the Temple, Tex., brethren, meeting at their new location, 819 S. 29th. We are hoping that the fine spirit that prevailed at Sulphur this year among the preachers will get into some of the brethren. If the brethren intend to work with the preachers they are going to have to work with one another, for we preachers have agreed to work together. How about it brethren? I go next to New Salem, near Brookhaven, Miss., in the good old Southland. Onward Christian Soldier!

Homer A. Gay, Lebanon, Mo., July 14.—I began the Camp Meeting at Sulphur, Oklahoma June 20th. and Brother King came over the next day and we preached alternately for the rest of the time, closing out Monday, July 5. It is always a pleasure for me to work with Bro. King—we have been Pals since we were boys. One was baptized and I believe it was four that were restored to the fold in this meeting. This was truly a "Camp meeting:" when I reached Sulphur I found some already camped there ready for the meeting—and they kept coming until the place was over-run. Several were there whom I had not met before, and of course, hundreds that I had met. I was thankful that my wife could be with me in this meeting. We had services twice daily for the whole two weeks, Bro. King and I doing the preaching both day and night the first week, and visiting preachers doing the preaching in the day services the last week. The 4th. of July meeting will be reported by others, but suffice it for me to say that it was the best meeting that I have ever attended. I especially appreciated the love and fellowship manifested by all of the preachers present, and I believe all will agree that it was good to be there. I began a meeting at Ada, Okla. July 7 where I am at this writing. One has been baptized and one restored to date. I continue here over the 18 and thence to Shreveport, La., to begin July 25. Then to West Monroe, La. beginning August 9, Red Oak Grove, Miss. August 20 thru the 29, then to Elmwood, Illinois beginning September 5 in a month of mission effort. I am very thankful that my health is holding up so as to

allow me to keep busy in the Lord's work. Let us all work and pray as never before: the night soon cometh!

IMPORTANT QUESTIONS!

Do you read the Bible (John v.24-29)?

The only authority in religion. It appeals to the thoughtful. Read it and learn the way of Salvation.

'Study to show yourself approved to God . . . rightly dividing the word of truth.' (2 Tim. ii. 15). 'Blessed is he that reads and they that hear.' (Rev. i. 3).

Have you Believed the Gospel Facts (John xx. 31)?

Jesus, who was God, became man, died for our sins (the Just for the unjust). He was buried and rose again the third day according to the Scriptures. He is God and King. (John xx. 28).

Have you obeyed the Gospel command for Salvation (Mar xvi. 16)?

'He that believes and is immersed shall be saved.' 'Repent and be immersed every one of you.' (Penance, and baby baptism, are inventions of men, which delude the simple).

Have you received the Promises of the Gospel (Acts ii. 38, etc.)?

The great joy of forgiveness of sins. Justification. The knowledge of salvation. Sonship of God. Heirship with Christ. Eternal Life.

Are you in the 'One Body,' the Church of Christ (Eph. iv.)?

'My Church' (Matt. xvi.) is where two or more Christians meet to Break Bread (Acts xx). Christ is Head, the One Gospel, One Hope, One Love, its life. Sectarians should obey the 'Good Shepherd' and enter His 'One Flock' (John x. 16).

Have you been Living the Gospel?

'Christ lives in me . . . and I live by the faith of the Son of God, who loved me, and gave Himself for me.' 'Present your bodies a living sacrifice, holy, acceptable to God.' 'Fight the good fight of faith.' Wear the Christian's armour (Eph. vi.)

Are you preparing to give account of yourself to God?

Every knee must bow to the Lord. Make your calling and election sure by being and doing good. 'Continue in the Apostles' teaching.' Cultivate holiness and be really happy.

Are you Teaching the Gospel of Christ? (Gal. i. 8-9).

Do you teach all the facts, commands and promises of Christ as in the Bible? Do not be ashamed of Gospel conditions, but contend for the 'once delivered faith' (Jude 3). Christ gives life, liberty, love, victory and glory.

Additional copies from W. H. Cummings,
29 Churston Ave.
London E. 13, Eng.

AS ANOTHER THINKS

I am sitting alone, by the fire light
At the close of a cold raw day,
And the thoughts that are filling my mind just now,

Are some I have read in "The Way."

This issue, contains a poem, to "The Truth" by Wilkinson sent—

And my brain is puzzled to really know
If he really wrote what he meant.

He is writing about, "A New Hobby,"

When it is nearly two thousand years old,

For it's the same old way that Peter preached,
In the Book of Acts all told.

To the Romans, Jews and Greeks—

And if it is not—will he dare correct these Apostles
who yet speak.

To us, today through the same Great Power—
In the Testament that is New?

Will he give us the proof from God's Word of
Truth,

That their witness was never true?

Paul told the parents to teach their children—
To walk in the way of Right,

And this takes just seven days of the week

And often times the night.

'Tis a little here and a little there, in patient, will
and pain;

In prayers and tears, in hopes and fears,
A victory to gain.

Tell me, "the women folks don't help, to preach,
or pray or call?"

O Mercy! Six days in the week, it seems, we do
it all.

When Lord's day comes and all at church, in
sweet communion blest—

O Savior, how my heart does thank Thee,

For that one sweet time of rest!

I have spent about twenty-five years of my life
In Sunday School and such—

And I found in just one sermon,

It was twenty-five years too much.

Right then I began to learn the way.

That is nearly two thousand years old—

The way—that the Apostles taught—

When the gospel, first was told.

It has thrilled my life, it has thrilled my soul.

As nothing else can do.

My house is built and established, but the filling
is not through.

I know not if the Sunday School is old or new or
what—

But; I do know, in the church of God,

It is absolutely not.

—Selected by Mary S. McNeill
Corpus Christi, Texas

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. XXI

LEBANON, MISSOURI, SEPTEMBER 1, 1948

No. 9

THE ELDERSHIP (No. 3)

As I write on this subject, I realize that it is, and has been, one of controversy. I am conscious that, perhaps, some of my readers will not agree with every idea or sentiment expressed, but it shall be my earnest desire to write only those things which I believe God's word to sustain.

We have learned that the duties and qualifications of an elder is important. Nothing can grow or flourish with a man on the job who is disqualified, and in the church as well as otherwise, poor ruling produces poor government. Some believe that the eldership ceased, and that we are better off today without them. Why should any believe that we are better off without elders today? Here is the answer. In most places our elders have done such a poor job that it is enough to disgust any Bible student. They may have zeal, but like Israel of old, "they are ignorant of God's righteousness."

Paul says, "Let the elders that rule well be counted worthy of double honor" (1 Tim. 5:17). This statement from the apostle would cause us to believe that Paul knew some elders would not rule well. Hence, in this article we want to notice the duties of an elder and his functions toward the church. We have already learned that an elder is to teach, guide, and rule the flock.

The church is pictured in the Bible as a "fold," or "flock" (Jno. 10:16; Acts 20:28; 1 Pet. 5:2). Then, the elders are the shepherds over the church. Jesus, the greatest teacher that the world has ever known, taught a wonderful lesson (Luke 15), concerning the lost sheep. May I say, that since the church is styled "a flock," the members would of necessity be the sheep. "Jesus spoke a parable unto them, saying, what man of you, having a hundred sheep, if he lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it. And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Elders, do you practice this? Have you been to see why Brother Jones was not at church last Lord's day? Yes, you heard that Brother Smith's daughter went to the picture show, and to the swimming pool, but you did not teach against Christians going to such places, and "those who

sinned" you did not "rebuke before all that others might fear." Why did you fail to do this? Was it because you were afraid you would offend them? Paul says, "If a man be over taken in a fault, ye which are spiritual, restore such a one in the spirit of meekness" (Gal 6:1). When brethren lost their tempers over a matter, and are on the outs with each other; quit the church, and are out in the world, have you gone after them and restored them to the fold; thus bringing about a reconciliation between them? Have you been to talk to the drunkard in the ditch? May God help our shepherds (elders) to study and meditate on this lesson until it is believed and put into practice.

In most congregations the whole set-up is this: The elders (if any) have quit trying to rule, gone to sleep on the job, and are fellowshiping about every kind of ungodly things. Yes, they have let the bars down, and instead of the church being in the world, the world is in the church. They call an evangelist for a weeks meeting, and this happens once a year. Then, they expect him to restore all the erring, and to settle all the trouble in one week, that they have stirred up in twelve months; and if he does not get the job done, he is branded, and classed as "not much of a preacher."

But, now let us turn the canvas around and look at the other side of the picture and notice the duty of the church to the elders. The church is supposed to be in subjection to the elders; but, instead many are unruly; and when the elder gives the young people a lesson against worldliness, they are ready to say that it is none of his business where they go, or what they do. Paul says, "Remember them that have the rule over you" (Heb. 13:7), but someone says, "that it talking about our civil rulers." But, read the rest of the verse: "Who have spoken unto you the word of God." Brethren, have our civil rulers spoken unto us the word of God? "Whose faith follow, considering the end of their conversation." Then, in verse 17 of the same chapter, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief: for that is unprofitable for you." It is the duty of an elder to rebuke and chasten. Then, it is the duty of the church to obey. "For whom the Lord loveth, He chaseth, and scourgeth every son, whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth

not, but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Then, when the members of the church are being chastised by its leaders, they should allow themselves to be exercised thereby and be in subjection unto the Father of spirits, and live.

In 1 Tim. 5:17, Paul sets forth the idea that there are two kind of elders, and says, "Let the elders that rule well be counted worthy of double honor, especially they who labour in the word and doctrine." The apostle is here talking about a preaching elder, and some have asked the question, "Should an elder be supported?" When one is giving his time to the study of the word, and "laboring in word and doctrine" with the congregation, then I say that such an elder ought to be supported by the congregation. "For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn and the labourer is worthy of his reward." But says one, "Did not Peter say that an elder should take the oversight not by constraint, but willingly, not for filthy lucre, but of a ready mind." But notice Paul says concerning the preaching of the gospel, that if I do this thing willingly, I have a reward. So, the laborer is still worthy of a reward.

For the sake of some who are confused over the words, "Bishop," and "Elder," I give the following from the authorities:

"Bishop — the word originally signified an "Overseer" or spiritual superintendent. The titles bishop and elder, or presbyter, were essentially equivalent. Bishop is from the Greek, and denotes one who exercised the function of overseeing. "Elder"—The original government of the Hebrews was patriarchal, where the head of the family exercised the supreme rule over all of his descendants; his married sons doing the same with their children and other descendants, but still remaining subordinate to the supreme head. At the father's death his firstborn succeeded him in supreme headship. Naturally, only men of mature age came into these positions, hence, the designation elder. In that way Jacob was the head of all who went to Egypt with him, although his sons had families of their own. From this came (1) the great influence of the older people of the nation; (2) the division of the Israelites into tribes with a head, chief, or prince over each as a whole; (3) the general use, in other nations as well as the Hebrews, of the term "elder" as an official title for those who as representatives of the people made all their decisions.

The earliest mention of elders as a political body is at the time of the Exodus. The seventy elders mentioned in Exodus and Numbers were a sort of governing body, a parliament, and the origin of the tribunal of seventy elders called the Sanhedrin or Council. There were also, after the founding of towns and cities, those who were put at the head of affairs who could not always derive their authority from their position in the tribe. These were also called "elders" and they served as Judges, to decide both civil and criminal causes.

The Sanhedrin was a supreme council, serving as a court of appeal, and having a general oversight over the inferior courts and general affairs of the nations. In the new Testament church the

elders were the same as the bishops. It was an office derived from the Jewish usage of elders or rulers of synagogues."

So, we see that the word "elder" is derived from "men of mature age," and their work is to fill the office of a bishop. So, Paul says, "not a novice," which means a beginner; an inexperienced person. "For such will fall into the condemnation of the devil." God give us more men who have reached maturity in the knowledge of His Eternal Word.

(To be continued)

—Wedowee, Ala.

THE YOUTH CHURCH

(By Jack Hardcastel, Firm Foundation, July 13, 1948)

Some of our brethren who pride themselves on being "liberals," for several months have been propagandizing for what they call "a systematized worship that will provide for our young people separate worship on their own level." In plain English this means what the denominations mean when they say "a youth church." It means that two or more different kinds of worship will be engaged in by members of the same congregation and at the same time. Following this plan of putting the worship of God on different levels, one presumably would progress from a simple observance of what God has authorized in worship to a more ornate and complicated form of the same worship.

Now what is wrong with the ideas? Much in many ways. First, God has commanded His children to come together: "Not forsaking the assembling of ourselves together" (Heb. 10:25).

If all the members of the congregation do not assemble together in worship, when will they obey the command to "assemble together?" Secondly: The worship of God is not on "levels." If one is not old enough nor intelligent enough to worship God "as it is written," he is not old enough to be a Christian. If he is too far advanced intellectually to worship God in the same way, he is too far advanced. He is thinking of himself more highly than he ought to think (Rom. 12:3). Thirdly: The whole scheme is an experiment to make the worship agreeable to the worshiper. This is just the opposite to the gospel plan, whose object is to make the worshiper agreeable to the true worship. Fourthly: The argument that would justify a separate worship for the young people would justify also separation of other groups: women, men, young married people; all of whom are distinct classes with different problems and occupying different levels of ability and experience. Fifthly: There is no Scriptural authority for the plan. Its advocates point to the class system of teaching as a parallel, but is no parallel. We must remember that although different parts of the gospel teaching are needed by different classes and age levels, yet the same worship is required of all.

But why go further? The list of reasons why God's people should assemble to worship together would be endless. No one can put forward an argument based on logic, Scripture, or experience that would justify a separation from one another to worship as classes or as individuals.

Let us then reject this along with the other schemes for making the church of our Lord just another denomination. It is well for Christians to beware of any preacher, teacher, elder, or whatever he may be who always is advocating something new.

Comment: For years we have tried to tell the brethren that the Sunday School was building this "Junior Church" but they would not listen to us. You have the same excuse for a "Junior Church" as you have for dividing the assembly into classes to teach them.

The big lesson for our class brethren to learn is that the teaching service is a part of the worship. Jesus says in Matt. 15:9, "In vain they do worship me, teaching for doctrines the commandments of men." If teaching the doctrines and commandments of men constitute a "vain worship," what would teaching the word of the Lord constitute? Everyone knows, or should know, that the teaching service is a part of the worship just as is the giving, the singing, the communion, and the prayers, and we have the same differences in opinions, desires aims and ambitions among the worshippers in each of these items, and we have no more Scriptural authority for the dividing of them into classes, than we have for separating them for all of the other items of worship.

Truly, as this brother says: "The worship of God is not on levels. If one is not old enough nor intelligent enough to worship God 'as it is written,' he is not old enough to be a Christian. If he is too far advanced intellectually to worship God in the same way, he is too far advanced." And, right he is that, "there is no Scriptural authority for the plan."

This new fangled idea of a Junior Church certainly is worrying our class brethren: it "hatched" out of their Sunday School, and it has them where they cannot "push for pulling." Brethren, why not give up the whole thing and come back to the truth? We all know the Bible commands us to "come together," but does not authorize us to "divide." Think it over.

—Homer A. Gay.

CHRISTIANS AND THE WORLD

The religious world seems to have settled on the conclusion that it is God's will that his followers should affiliate and work with the civil governments of the world to maintain a condition that would make the world fit to live in.

This is a vital matter, involving life and death, and for our souls' sake we should, every one, do our utmost to know God's will concerning it. To know his will concerning any matter we must go to his word, the fountain head, not to any man's interpretation of it.

When we go to human interpretations we usually get some man's will instead of God's. Let us try to see if the religious world is right about this matter.

To begin, we find in the world two kingdoms, "the kingdom of God's dear Son" and the kingdom of "Power of Darkness," and, of course, God rules in his kingdom, and Satan, "the prince of the world," in the other. All is light in God's kingdom; all is

darkness in the other. It is light in God's kingdom because he "thoroughly furnishes" every one in his kingdom "unto every good work," II Timothy 3:7, and it is dark in Satan's kingdom because God directs, or furnishes no one in it, further than to show them that as long as they stay in it they are subject to his wrath and calls on them to come out, and shows them the way out.

When people come into God's kingdom he instructs every one alike and requires all to be of one mind and one judgment and to speak the same thing. (I. Cor., 1:10); and all true Christians do so. There is no confusion in his kingdom. If confusion arise, it is because some refuse his instruction and that puts them out.

Now, how is it in the kingdom of this world? If it is God's will that his children shall affiliate and co-operate with these governments in making and executing laws he would surely not fail to instruct and lead them all alike to avoid confusion, for he is not the author of confusion anywhere at any time. If he instructs and leads them there will be no trouble or confusion. If confusion reign supreme and all is darkness, it follows beyond question that God has nothing to do with them and leaves them to grope in the darkness of their own wisdom, or in other words, the "foolishness" of their own wisdom.

King, president, governor or private individual, all alike are thrown upon their own resources, and this accounts for the darkness and confusion, and partyism, and blood letting that is rampaging the world today. God is not in it; no Christian is, or can be in it.

The kingdoms of the world are the principalities and powers of darkness, made up of people who rejected God and his law, and he rejects them, but ordains that they set up governments of their own devising according to their own wisdom to prevent anarchy and utter ruin before he is ready for it, but he will, when ready, destroy them and put them under his feet. If his children are part and parcel of these governments, as they claim, then they go under his feet with the balance, but his real children he will make them pillars in the temple of God and write his name upon them, his "new name." Rev. 3:12. As I have said before, so say I again, any Christian, so-called, or any church that affiliates with these world governments further than to be scripturally submissive is a Christian (?) or a church in apostasy, and so remaining will have part in the second death, which is the lake of fire.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

A. M. GEORGE.

Albany, Texas.

(From The Apostolic Way, April, 1923.)

"For those who live it right, life grows better the longer it lasts, and the brighter eternity looks."

In the Synagogue there was a man who had a spirit of an unclean demon, but that didn't keep Jesus away from the Synagogue (Lk. 4:33), would you let such keep you away from the worship of the Church today? Do you?

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Route 2, Lebanon, Mo.
HOMER A. GAY 218 N. Jackson St., Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
MRS. HOMER L. KING, Assistant Route 2, Lebanon, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

HERE AND THERE

Bishops And Deacons—I presume that about all of our readers agree with the series of articles, which have appeared in the OPA, by Brother Gillis Prince, also what Brother Gay has written. I want to go on record as being in favor of the appointment (ordination) of both elders (bishops) and deacons in every congregation; provided said congregations have brethren in their membership who possess every qualification mentioned in the New Testament (See I Tim. 3. and Tit. 1:1-11). I understand that the word "must" in verse 2 of I Tim. 3, introducing, and antecedent to, the qualifications, applies with equal force to every qualification. Therefore, only such men as possess every qualification should be chosen and appointed. Such men will please the Lord and will be a blessing to any church.

Warning!—Let us not become over-anxious, impulsive, and excited into thinking that a congregation cannot exist without the above officials, or that we cannot carry on the work and worship of the church without bishops and deacons, and therefore, hastily and blindly, rush into the appointment of men who do not have all the qualifications. To do so, according to my understanding of the Scriptures and my own observation, is to make bad matters worse. The appointment of unscriptural bishops and deacons will not make for a Scriptural congregation. Remember, brethren, the Apostolic order was not, first—bishops and deacons, and second, the congregation; but first the congregation, and second, the officials. The officials were appointed in the existing congregation and from its membership. I repeat, do not appoint brethren, no matter how well beloved or how much they desire the office, until they possess every qualification as mentioned in the Holy Scriptures!

Development—I have been wondering why we do not see more and hear more about developing men into the qualifications of bishops and deacons. Before we can appoint or ordain these officials, in just about every congregation that I know, we shall have to grow or develop men with the Bible qualifications. Now, do not misunderstand me, we have many good Christian men in the congregations, but that alone does not mean they are qualified for officials in the church, no more than it

means they are qualified to preach. Ordination or appointment will make neither. They must be qualified. As I see it our concern at the present is not how to ordain bishops and deacons, but how to encourage brethren in every congregation to the extent that they will develop into the qualifications of such officials. As a red headed preacher once said: "The way to have a rabbit pie, is to first catch the rabbit," and our trouble right now is, where to find the rabbit. It looks as if we shall have to grow some. Brother Gillis Prince has touched a cord in his last article that deserves a more careful study and exposition than has before been reached. That is, that bishops who devote all their time to the work of the church should be supported by the church. I believe the idea is supported by the Scriptures.

New Song Book—The demand for a new song book has prompted us to begin the preparation on the material for another general or all purpose book of the same size and quality as the other three books published by us. We hope to have it ready for delivery this fall, probably, in October. But, in the meantime, remember that the second edition of "Old Path Melodies" our 1947 book, has been received from the printers, and we are anxious to fill all orders for it. It would be difficult, indeed, to find a better song book.

Circulation of Old Paths Advocate—We rejoice that our many friends continue to manifest an encouraging interest in the circulation of this paper. We appreciate very much the prompt renewal of all subscriptions, but that alone is not enough. The thing that has brought about the rapid growth of the paper is the fact that a few of our friends send the paper to new addresses. Among that number who deserve special mention are: Sister L. N. Byford; Sister Ruth Cohea, Bro. L. C. Dent, Warren T. King, and a few others. We certainly do appreciate such interest and sacrifice. Too, we appreciate the preaching brethren and others who strive to send us a list every month. Such devotion and loyalty has done much to put the paper where it is today, and as a result, "We thank God and take courage," and we resolve to give you even a better paper.

Time of Publication—Many brethren continue to send us belated reports and announcements—too late for the current issue, hence must wait a month longer. Note: We try to send the copy to the printers about the 20th. of each month. So, send your reports, etc., to us from about the 10th. to 15th.

—Homer L. King, Publisher.

DO YOU NEED THESE BOOKS?

"Old Path Melodies" (Second Edition), our general purpose song book for 1947. So great has been the demand for this song book and so much the praise, that we felt compelled to order our printers to send us a second edition. We now have them in stock and are ready to fill all orders promptly. Due to the advance in the cost of material, we were forced to pay more to the printers, hence must pass it on to our customers. However, we filled all past orders at the old price. The new

OUR HELPERS

Here each issue you will find the names of our helpers who have sent us one or more subscriptions, which we received from the 20th. to the 20th. We are, indeed, thankful for the continued interest our friends and brethren are manifesting in the circulation of the OPA. Please, note the fine list of subs. for this month, as follows:

Mrs. L. N. Byford—50; B. F. Leonard and others—19; Homer A. Gay—15; Gillis Prince—11; Ervin Waters—9; Cyrus Holt—8; Homer L. King—7; Carlos B. Smith—6; E. H. Miller—6; Paul Nichols—5; Mrs. L. A. McElroy—2; Clarence Kessinger—2; J. D. Corson—2; Tom E. Smith—2; Timothy Phillips—2; Jenne Nace—2; J. E. Thomason—1; Christine Walkup—1; E. L. Allen—1; Mrs. J. N. Hadley—1; Mrs. E. A. Boyd—1; Mrs. C. E. Blanton—1; Lillian Arnett—1; Mrs. D. O. Ercanbrack—1; Lynwood Smith—1; Stanley Bryant—1; Tom Lawson—1; Nora Franklin—1; Dorthe Tankersley—1; R. L. Chapman—1; Mrs. Homer Smith—1; Norma Jean Hensley—1; Raymond Bray—1; Lee R. Williams—1; J. M. Hawkins—1; R. G. Hatter—1; W. C. Cox—1; Jack Ivey—1; V. P. Vannay—1; Roy Smalling—1; Roy Barnes—1; C. D. Palmer—1; Total—179.

BOOKS

The mind must be fed the same as the body. If one will not buy good books to feed his mind, he brings about his own mental starvation. One man wrote, "The one who will fill his pantry, but will not stock his library, shows just how much of a worm he is." Look over the following list.

Works of Josephus \$5.00
People's New Testament with Notes by B. W. Johnson, 2 vols. 6.00
Peloubet's Bible Dictionary 3.00
The Certified Gospel by Foy E. Wallace, 257 pages 3.00
Churches of Today by L. G. Tomlinson 2.00
Church History for Busy People—By Klingman 2.00
The Church, the Falling Away, and the Restoration by J. W. Shepherd 2.00
Seventh Day Adventism Renounced by Canright 3.00

WANTS HELP TO BUILD

I am a member of the Church of Christ, being opposed to all departures from the "Old Paths" or the word of God.

About three years ago Brethren W. H. Reynolds and Miles Busby had a discussion on the cups question in this part, and since the cups brethren refused to conduct the worship according to the Bible example and instructions, a few members with my family have been conducting the worship in my home. We now plan to build a house for the worship, but being few in number, we need financial help. We have a plot of ground on which to build, with deed containing restrictive clauses concerning the worship; which clauses limit and restrict the worship to one loaf, broken by all, one cup (container), containing the fruit (juice of the grape, unfermented) of the vine; no instrumental

price is, 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100; postage prepaid by us.

"Favorite Spiritual Songs," our 1944 song book, both old and new favorite selections for general purpose use. This is one of the best all-purpose books ever published, we sincerely believe. So great was its praise and demand that we had to print the third edition, and still it sells. The prewar price is, 35c per copy; \$3.75 per dozen; \$13.00 for 50; \$26.00 per 100; postage prepaid by us.

"Old Paths Pulpit" is a book of 33 sermons and essays by 33 gospel preachers, of the Church of Christ, on various Bible subjects for saint and sinner, also a photograph and life history of each preacher. Among the number of preachers are such noted men as Alexander Campbell, G. A. Trott, and H. C. Harper. Every Christian home should have one or more. The book is printed on high grade gloss paper and board bound. The price is reasonable—\$2.00 per copy, postage prepaid.

"The Communion" is a very comprehensive tract on the vital and much discussed subject of the Communion or the Lord's Supper, by Brother Ervin Waters. It discusses about every phase of this important subject. The price, 25c per copy, postage prepaid.

"Clark-King Discussion" is a written debate on the number of drinking vessels that may be used in the distribution of the fruit of the vine. Price, 10c per copy, postage prepaid.

Send all orders for the above books to Old Paths Advocate, Route 2, Lebanon, Missouri.

NOTICE!

Through the kindness of Brother Rolland Everett I have several installments of a series of articles by the noted Dr. G. A. Trott, written back in 1926-27, in the Apostolic Way. If I could find the other articles, we would run them in the O. P. A., and possibly, make a tract of them. The articles are a review of a tract called "OUR TEACHING SERVICE."

I need the articles from the following issues of the Apostolic Way: Jan. 1, August, 1, Sept. 15, Nov. 1, and December 1, all in 1946. If some one has these issues and will loan the papers to me, or will copy the articles on "Our Teaching Service" and send to me I surely will appreciate it. I consider this a masterpiece of work that all of our readers would enjoy reading.

—Homer A. Gay.

BROTHER GAYLAND OSBURN'S CONDITION

A few days ago I visited the Hospital in Shreveport, La., where Brother Gayland Osbourne is, and talked with his nurse and his doctor. They told me that Gayland is doing as well as we could expect, but that it will be some time before he can take up his preaching again. Brother Gayland has been doing a wonderful work down in this Southland, and the brethren should see to it that some one else is put to work in this needy field.

My prayers are for Gayland that he may soon be restored to his health again. His address is Room 101, Charity Hospital, Shreveport, La.

—Homer A. Gay.

music; no Sunday school, divided into classes, with women teachers over said classes, nor human literature as a text book from which to teach, etc.

Brethren Harvey Miller, Gillis Prince, and Carlos B. Smith, have conducted meetings for us.

We shall appreciate anything anyone can do to help us. Send all contributions to Leslie Cato, Route 1, Colquitt, Ga.

CHURCH DIRECTORY

(c) IMBODEN, Ark. ----- 2 Miles South
Contact Bro. Tommy Johnson, Route 1 Im-
boden, Ark.—Sun. 2:00 P. M.

QUINCY, Ill. ----- Ninth & State Sts.
Room 1 The Labor Temple—Sun. 10:00 A. M.

ASHLAND, Okla. ----- Legal School House
2 Miles West of Ashland—Sun. 10:30 A. M.

PALESTINE, Texas ----- Midway Church
17 Miles North of Palestine on Highway 19
Sun. 10:30 A. M.

Directories may be obtained for 10c each, by ordering from Ray Asplin, 1735 NW 13th, Oklahoma City, Okla.

DO YOU WANT THEM?

During the Sulphur, Oklahoma, Meeting, July 4 and 5, I made recordings of all the singing and the talks made on the 5th. A number of brethren, present at the meetings, requested that I make extra copies of the records for them. I promised that I would announce in the OPA what the records would cost and what records would be available. The cost per record, recorded on both sides, will be \$1.50 plus packing for shipment, which will be 25c for one or any number up to ten. Above ten about 2c for each additional record.

If recordings are made by commercial houses, the cost is much more, being about \$2.50 per record. Hence, I make the above price to brethren only.

We made photographs of all speakers, but they are not yet developed. We can have them made into a kind of tract or album, known as "The Sulphur Momento," which would contain a brief history of each speaker and his photograph, which would cost about \$1.00 per book, if we could get orders enough for about 500 copies.

I would like to have brethren express their desires and opinions on the above propositions. Please, let me hear from you if you want either records or a book? If you desire records, I shall be glad to send you a list of which records are available.

—James W. Russell, 755 Orange Ave.,
Fresno, California.

CONCERNING THE C. P. S. BOYS

"National Headquarters Selective, Washington,
D. C., July 18, 1948.

Dear Mr. Gay:

This is with reference to your letter of July 14, 1948, regarding the status, under the new draft law, of men who were honorably discharged from C. P. S. camps during World War II.

The men who were assigned to C. P. S. camps were those who were found to be conscientiously

opposed to participation in either combatant or non-combatant service.

(The Selective Service Act of 1948 was printed in the Aug. issue of the O. P. A., —H. A. G.)

There is no provision in the Selective Service Act of 1948 that would exempt a registrant from training and service solely because of his prior service in a C. P. S. camp during World War II. However, under the Selective Service provision, a registrant who is found to be conscientiously opposed to participation in both combatant and non-combatant service, will be deferred."

Sincerely yours,

—Lewis B. Hershey, Director

Comment: It is thus clear that those who were in the C. P. S. camps should go right ahead and register, and claim their exemption as a Conscientious Objector. And those boys who were not in the draft before, and who are called this time, should go and register as Conscientious Objectors. I do not know now if the draft boards will have the same "form" that they had during the war. The form they had then for the C. O's was No. 47. So, you ask for form No. 47, and if it is not furnished something similar will be.

I do not believe that a Christian boy has any more business "training" for war than he has in the war. Those who contend that they can go into the army and train during peace time are in the same condition as those who went into the army after the war was over rather than go to the C. P. S.—they cause the authorities to believe that it is not "conscience" but "cowardice" that causes them to try to stay out when the war is on.

The Christian boy who goes into the army violates at least four plain Scriptures, viz.:

1. Matt. 5:32, "Swear not at all."
2. II Cor. 6:14, "Be not unequally yoked together with unbelievers."
3. Matt. 6:33, "Seek ye first the Kingdom of Heaven."
4. Heb. 10:25, "Not forsaking the assembling of yourselves together."

When one goes into the army he (1) takes an oath; (2) He becomes a small cog in the great wheel of destruction; (3) He puts the army first and God second. (Ask the boys who were in there). (4) They, generally are completely separated from the true worship.

I am glad to be of all the help I can to all.

—Homer A. Gay.

THE DEPARTED

Cox—Brother F. M. Cox, of Electra, Texas, departed this life June 25, 1948. He was a faithful member of the Church of Christ.

Bro. Cox leaves his wife, seven children, one brother (W. C.), of Abilene; two sisters, Mrs. Bettie Helm, of Wingate, and Mrs. Eva Atchison, of Stanton; also several grandchildren.

Brother Fred Kirbo spoke words of peace to the living at the funeral.

—W. C. Cox.

Browning—Bro. Charlie Levi Browning, of La Grange, Ga., was born in Clay County, Ala., Aug. 19, 1875; departed this life July 26, 1948, being 72 years, 11 months, and 7 days of age.

Brother Browning is survived by his faithful

wife, three sons, six daughters, 53 grandchildren, 28 great grandchildren, and a host of other relatives and friends.

He was an elder in the Murphy St. Church of Christ, of which he had been a member since about 1920, when the church was established in La Grange.

Funeral services were conducted by the writer in the above church, which was filled to overflowing and many on the outside. This was a sad occasion to me, as we were among the first members of this church with him. I preached my first sermon in his front yard, over 17 years ago, and we have labored together these many years. I pray that the loved ones left behind will follow Jesus as closely as he, that we all may meet him in the place Jesus has gone to prepare (Jno. 14:1-3; 1 Thes. 4:13-18).

E. H. Miller.

TO TENNESSEE

I have spent seven of the last nine years in California, and thus I have given some of the best years of my life to the California work. Those years have been the most pleasant and profitable of my life. The California churches have multiplied to about five times their number in that time. Of course, we have some brethren in California who have never done much for the cause. But in general the brethren here, as it has been given them to know, have prosecuted the work with more consistent vigor and effort than have brethren generally in any other state I have visited.

We have fought and won many battles together. The path we trod has not always been smooth. Many problems have arisen demanding solution and many church troubles have developed demanding attention. We have solved most of the problems and settled most of the troubles. In this state I have held most of my debates with the enemies of truth. The brethren have ever given me their staunch support and help.

Who could have had better co-laborers in any field than I have had through the years here? Chester King, Paul Nichols, John Reynolds, Homer L. King, Clovis T. Cook, and others. These men toiled unremittingly and sacrificed unstintingly for the cause they loved.

Through these years, at various times, Montebello, Siskiyou St. church of Los Angeles, and Waterford, have been my home congregations. They have been and are among the finest churches in the land.

The Lord willing, in January of 1949 I will move to Lawrenceburg, Tennessee. I will spend about half of the year assisting the Chapel Grove congregation and helping the cause to grow in south central Tennessee. I will spend the other half of the year in meetings wherever I am called. The Chapel Grove congregation has about one hundred members. It has a mind to work. Several boys are developing into preachers. The future for the cause in that section is bright. We have never had a preacher to live there and the work has been neglected. I hope the future years bring great growth and progress to that section of the south. I like the country and the brethren.

Tennessee is located very strategically for an evangelist. It is fairly central to much of our brotherhood. The churches in the rest of the South; Louisiana, Mississippi, Alabama, and Georgia, are not too far distant. I have been very interested for years in the southland's opportunities for development and growth and I desire to work with the southern churches and preachers as much as possible. E. H. Miller, Gillis Prince, Warren T. King, Dewitt Palmer, W. H. Reynolds, Carlos Smith, and Lynwood Smith call that section home. Billy Orten lives at Lawrenceburg, Tenn., and will work closely with me in the work.

The churches in West Virginia, Virginia, Pennsylvania, Ohio, Indiana and Illinois are not too far away. This brings within a reasonable radius a section of the brotherhood where my labors have not carried me. I have work planned in West Virginia next year and I would like to get acquainted with more of the eastern and northern brethren. The Missouri churches are within four to five hundred miles of Lawrenceburg. The Arkansas churches are even closer. The Texas and Oklahoma churches are farther but are within traveling distance for meetings. So is Iowa.

Jeanne and I have wanted a home for a long time. We have bought Bro. Fred Orten's place near Lawrenceburg and intend to settle there. We expect our many friends to visit us. It is a good place to spend a vacation. I plan to hold the Chapel Grove meeting immediately following the Fourth of July meeting next year. Go from Sulphur to Lawrenceburg and enjoy the meeting. We had crowds up to 350 this summer there.

—Ervin Waters, Box 202,
Waterford, Calif.

SOUND DOCTRINE

By C. Nelson Nichols

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; . . ." (2 Tim. 4:3).

Paul, the Apostle, wrote of a time to come when men would not endure sound doctrine. What is sound doctrine? Sound doctrine is the doctrine of Christ—the only doctrine that is acceptable unto God. Too, he wrote, "after their own lusts shall they heap to themselves teachers, . . .". When we select teachers and preachers that will teach us only the things we would rather hear than the word of God, we are guilty of selecting our teachers after our "own lusts" or desires and we have digressed from sound doctrine. We thus seek out teachers that will ease our itching ears.

The first recorded digression in the early church came about between the Jewish and gentile members. It was believed by some that the Jews were still superior to the gentiles. This belief was erased only with sound doctrine and teaching. There was also a belief carried over from the old law that some meats were unclean and to be refused. Paul told Timothy, "every creature of God is good, and nothing to be refused, if it be received with thanksgiving;" and "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the

words of faith and of good doctrine, whereunto thou hast attained" (1 Tim. 4:4).

Each digression was and is a falling away from sound doctrine.

Innovations

Every innovation that has been brought into the church has been a deviation from the tried and proven way. No innovation is sound doctrine. Every innovation is a gamble or chance proposition brought about by men's desires, God's book was complete with Rev. 22:21. Christ's work had been presented in every detail when his head bowed and he said, "It is finished." It was complete and more beautiful than anything that man could possibly make. The careful and sincere observance the Christian dies spiritually. Anything so important as the worship of God should not be tampered with.

The apostles were troubled with false doctrines and falling away among the churches they established. They used sound doctrine to fight false doctrine and any deviation from God's word.

Instrumental music was a threat to the church in the fifth century and was brought into the apostatized churches. When an innovation is brought into God's religion, those that are partakers thereof are partakers of sin. Instrumental music grew upon the world since the fifth century until it is considered indispensable by the worldly minded. The true church has never bowed down to such reasoning and will not if it remains with God. Instrumental music is **not contained in sound doctrine.**

Sunday schools and Bible schools were introduced into religion to teach children and new Christians the Bible. The fact that God had always used and preferred undivided assemblies and found them good does not enter the minds of the innovationists (Deut. 31:12, 13; Neh. 8:1-3; etc.). They seek to improve upon God's methods and forget sound doctrine and good sense. God is always reasonable (Isa. 1:18; Gen. 2, 3; et.). Sunday schools and Bible schools were not introduced until the eighteenth century. Until then, children were brought up properly in church and by their own parents. They were taught the Bible in a sacred institution—the home. Those children appreciated God and the church and were respectful to the church and their parents. Most of them remain with sound doctrine after they were grown. The true church has never accepted this innovation and will not if it remains with God. **The Bible school is not sound doctrine.**

The use of two cups or several cups (drinking vessels) in the communion service of one assembly of the body of Christ is another innovation. The reason for a plurality was and is given that "it is more convenient." This is a **poor excuse.** Those that advocate more than one say that one is Scriptural. If it is Scriptural it is **safe and sound.** More than one is not a Scriptural practice, and therefore is **not sound doctrine.**

The Scriptures prove that Christ used one (Lk. 22:17; Mt. 26:27; Mk. 14:22). More than one is an addition and therefore is an innovation. **One cup is sound doctrine.** More than one is not sound doctrine but is false doctrine.

We must be careful that we do not find our-

selves in the position mentioned by the Apostle Paul. There are other innovations of which we must be aware. Innovations, false doctrines, and failing to teach enough of God's word for salvation will take us outside the security and safety that can come **only in the sound doctrine, the holy Scriptures.**

849 Wilcox Ave.
Hollywood 38, Calif.

THAT LITTLE CHURCH

There's something special about, "That Little Church"

Of which people are daily speaking,
It's not the number that really counts,
Heaven, the goal, that we all are seeking.

It's not a display of man's greatest arts,
No earthly mansion to see when one passes,
Most people will say we're old fashioned,
We don't even have Sunday classes.

That church was established long years ago,
Without manuals, or big salary paid preachers,
The Bible says they took, "A Cup" and "The Loaf."

You can't read where they had women teachers.

That little church cost an awful price,
Not of the world man's greatest fund,
But it cost the price of the Lord Jesus Christ,
The life of God's own precious Son.

That little church holds something dear to me,
From it, Lord, may I never stray,
For it's there my heart knows the nearness of God,
While I strive to walk the right way.

There's where you find true love in each heart,
In joy, thru sorrow, or in strife.
They're beside you with courage, a smile, or a song,

To help cheer you on thru this life.

Then let us keep fighting the good Fight of Faith,
With a smile, shall we ever keep pressing.
We of that little church, in that great Judgment Day,

Shall meet our Father and wear a crown of blessings.
—Ethel Hopkins.

THE LITTLE FOXES

The forces which keep us from our goals are not always big things; the weak things we do not count upon really defeat us. Great barriers are removed; tiny barriers hinder.

Not long ago a stranger met an overland traveler who had walked on foot from the Golden Gate to New York. He was interested to know what was the greatest difficulty the traveler had encountered in his long journey. He suggested that perhaps the mountains on the trail had been the greatest barrier, but the traveler assured his questioner that it was not that. Then he suggested that perhaps the swollen streams which cut across his road presented the greatest hazard, but it was not that. After a little he said, "What almost defeated me in my journey across the continent was the sand in my shoes."

Life is forever tripping over trival things.—Religious Telescope.

From The Fields

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., August 10.—The church here continues to grow, as the result of the good meeting by Brethren Fred and Barney in July. We have Bro. Dolph Kenner to help in the teaching for which we are thankful. We need a preacher to visit us monthly.

E. L. Allen, Rte. 1, Bx. 457, Corcoran, Calif., July 20.—Brother L. C. Cage, one of the leaders in our congregation, departed this life a few weeks ago, and we certainly do miss him in the services. He was so faithful to be on time to begin the song service. Remember us in your prayers.

T. Lawson, Horatio, Arkansas, August 2.—Brother Clarence Kessinger, of Ada, Okla., came here June 4 for a series of meetings, but being about sick of the flu, it was postponed. He has promised to return for another effort in October. If any of the brethren are passing this way, we shall be glad to have them stop over with us.

James W. Russell, 755 Orange Ave., Fresno, Calif., August 4.—We had a wonderful trip to Sulphur, Okla., and points east, south, and north. We visited several congregations, receiving a warm reception. I am to return to Harrison, Ark., if I can make it, for a meeting in the near future. I think much good could be accomplished in that part if a few churches would support the work.

Roy Smalling, 1133 Broadway, Stockton, Calif., August 9.—The church here is doing fine. Brother Ervin Waters preached here yesterday, with one baptized. We are sorry that Brother Paul Triplett is leaving us to return to Lebanon, Missouri. We shall miss him and family very much. Our crowds are still good. We hope Bro. King can be with us again sometime for a longer stay. Here is our sub.

C. D. Palmer, Kinston, Ala., Aug. 16.—Bro. Fred Kirbo held us a fine meeting, recently, and I believe the preaching was better than last year. Six were baptized and twelve confessed faults. Bro. Barney Welch was with us two nights of the meeting, for which we were glad. I closed at Napoleon, Ala., July 19, with 19 confession of faults. I enjoyed the meeting. The church is to be commended for its faithfulness.

Guy Mallory, Jr., 125 Stricker Rd., Charleston 4, W. Va., Aug. 12.—Since July 23, I have devoted full time to preaching, baptizing two and one has been restored. Bro. Covert and I held a meeting at Clio, W. Va., the last week of July, with good crowds each night. They are to be commended for their faith, zeal, and labor, under the leadership of Brethren Ashley and Groves.

James D. Corson, Mahaffey, Pa., August 13.—For the past month I have been preaching at Blairsville on Sunday mornings and at Love Joy on Sunday nights. All seem to be doing well. I was glad to read the good reports of the camp meeting at Sulphur, Ola. The Lord willing, I mean to be there next year.

Ralph Kitson, Mozier, Illinois, August 15.—We are still having good attendance on Lord's days, but we need more preaching in this part by the faithful preachers. We recently appointed Brother Scot Anderson as an elder of the Mozier congregation. We would like to know more on the matter of how to appoint elders. Should an evangelist conduct the ordaining? If not, who?

J. D. Corson, Mahaffey, Pa., July 22.—Since my last report of the tent meetings, one has been baptized at Blairsville. I made a trip to Flemington to meet a Bro. Hearst on the S. S. and cups. He was making a plea for unity (?) among the churches. When I approached him, he refused to settle any of the differences, saying he thought it more convenient at some future time. I have been doing some personal work at Snow Shoe, in an effort to rid the church there of false doctrine. I was glad to see and talk with Bro. M. J. Buffington again and to hear him say that he had given up some radical views on certain questions. I was sorry we had to miss the Oklahoma camp meeting in July this year. However, the Lord willing, I mean to be there next year. In spite of the obstacles and difficulties, let us keep the good work going. There is much to be done, though it may be little appreciated.

R. B. Roden, 505 N. Marshall St., Okla. City, Okla., Aug. 9.—The church here is planning to do more for the cause of the Lord. We were glad to have Bro. Nelson Nichols to preach some for us. We hope the Lord will bless his efforts. I heard Bro. Paul Nichols one night of his meeting in Sentinel. The preaching and meetings were good. I preached at Davis last Lord's day, where the church is growing in number and faith. I preach each fourth Sunday at Washington, and they are doing fine. The church is the place of God's children (Heb. 10:25). May the Lord help us to grow in love and unity.

Clarence Kessinger, Route No. 3, Ada, Oklahoma, August 7, 1948.—The meeting at Lexington was held June 16th-30th, the results of which were two restored and a congregation worshipping in the home of Sister Mary Lury. I then began a meeting at Legal school house near Ashland, Oklahoma, July 11-18, with four baptized and the church strengthened on the worship. From July 21st to July 25th, I conducted a meeting at Springdale near Ardmore, in a Baptist community. I preached at Ardmore on Lord's day morning with three restored and two confessions of faults. Beginning August 8th, Brother Don McCord and I are to begin two meetings at Golden and Wright City, both in McCurtain County, Oklahoma. Pray for us in the work of the Lord.

Leslie Cato, Rte. 1, Colquitt, Ga., July 28.—The church here is doing fine. Bro. Carlos Smith closed our meeting July 25, with two baptisms, one restored, and two came from the Christian Church, for which we rejoice. The interest was greater this year. We were glad to have Brethren W. H. Reynolds, Foster Prince, and Bud Parker, also their families, with us during the meeting. All seemed to enjoy the lessons by Bro. Smith. He is an able and willing servant. We are still meeting in our home for the worship, but we certainly do need a church building. We have a lot on which to build, and with the help of other congregations and brethren we hope to build. Pray for us.

Ervin Waters, Box 202, Waterford, Calif., Aug. 13.—I closed the meeting at Chapel Grove near Lawrenceburg, Tennessee, July 18. I think that ten were baptized and two restored during the meeting. I conducted a singing school in the mornings for a few days. July 21, I attended mid-week services at San Angelo, Texas, and heard two of the young brethren make talks. I also taught some. July 24-25, I visited the mission effort conducted by Bro. Arthur Wade at Midland, Texas, and preached once. Arthur did a wonderful work at Midland and established a congregation. August 1, I taught twice at Lodi, Calif. July 28-29, I heard Bro. Jim Russell preach two fine sermons at Waterford and Ceres, Calif., August 4-5, I taught at Waterford and Ceres. August 8, I taught twice at Stockton with one baptized.

H. M. Covert, Rte. 2, Box 547, Charleston, W. Va., July 22.—I am still rejoicing over the Sulphur meeting, and the great good such meetings bring to the children of God. The lofty singing of praise, bringing Heaven and earth together; together with the uplifting, spirit inspiring, talks by the brethren, tend to lift us above the things of this life and to give us new hope and courage to fight the good fight of faith. The Lord willing, I am to be with the Carter Church, near Davidson, Okla., the last two weeks in September. I am to begin a mission effort with the faithful at Clio, W. Va., July 25. I held a fine meeting in June for the Winifrede, W. Va., brethren. Three confessed their faults, and the church seemed to take on new vigor, and new hope in the scheme of human redemption.

Miles King, Rt. 2, East Gadsden, Alabama, August 9.—The first Lord's Day in August I was at Napoleon and heard a sermon by Bro. Bud Parker, of La Grange, Georgia. It was my first time to hear him. August 3-9, I was with Bro. Clovis Cook at the New Salem congregation near Brookhaven, Miss. He preached some wonderful sermons. Brethren Lynwood Smith, Nelson Nichols, and Billy Jack Ivey were also there. I enjoy being with the true Christian people at New Salem.

Homer Smith, Sentinel, Oklahoma, August 9.—Our meeting here closed yesterday, with Bro. Paul Nichols doing the preaching. He did a splendid work; five being baptized and three confessions

of faults. One was a man 86 years of age. Two came over from the S. S. brethren. Brethren, from Oklahoma City, Davidson, and Healdton, visited the meeting, which was much appreciated. Bro. Tom Smith and family were with us one Lord's day. The church was much edified.

Billy Jack Ivey, Rte. 2, Sentinel, Oklahoma, Aug. 11—July 18 - July 23, I attended a meeting, being held by Bro. Homer L. King at Conway, near Truxno, La. Large crowds were present at this meeting, with six baptisms and one confession of faults. July 18, I preached at Fairview, near Marion, La. July 25, I preached at Conway with one confession of faults. July 25-Aug. 1, I was with Bro. Homer L. King in a meeting at Fairview, near Marion, La. There were large crowds in attendance at this meeting. The meeting ended with four baptisms as visible results. Aug. 2-Aug. 6, I attended the meeting at New Salem, near Brookhaven, Miss., by Bro. Clovis T. Cook. Aug. 8, I preached at Cheniere near West Monroe, La. I am now leading the singing for Bro. Homer A. Gay in a meeting at Cheniere. This meeting has started off nicely. It will close August 18.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., Aug. 16.—The church here is doing very well with good interest. I was in a good meeting at Eola, Texas, the latter part of June. We have some fine brethren there, and they don't let the preacher go off half paid. They supported me well, for which I am thankful. We were gladly surprised to have Sister Waters and others, from San Angelo, several nights, also Brethren Reed Chappell, Joe Castleman, and J. T. Broseh for several services. I accompanied Bro. Chappell to Menard, where we both preached, Lord's day afternoon. There was a fine basket lunch the closing day of the meeting, which was enjoyed. I was glad to visit Bro. Morrison one night in San Angelo, from where we went to Sulphur, Okla., for the camp meeting, which was the best I ever attended. What a fine spirit every brother manifested! I was never among so many preachers with such a fine spirit prevailing, which can only be fruitful of good. Pray for me and the church.

E. H. Miller, Waco, Texas, August 11.—The interest in the mission meetings in and around Waco continues to grow. We held a meeting at Riesel, then to the meeting house on S. 4th. St., where two were baptized and one came over from the cups and classes. I was called to San Antonio for an eight day meeting. There were no additions, but we had good attendance, and I believe the church was strengthened in general, and it is now in better working condition, since a few misunderstandings were cleared up. There was one confession of faults. I am now in another mission effort in Waco, which starts off fine. My next will be at McGregor Aug. 19-29. We had a good meeting at my home congregation, with Bro. Carlos Smith doing the preaching. All were well pleased with the preaching. No one will make a mistake in calling him for a meeting. I hope the OPA will continue to grow. Here are six subs. for it.

Gillis Prince, Wedowee, Ala., Aug. 13.—The church here is still doing fine. Brother C. D. Palmer held us a meeting, recently, and he did some fine preaching. Churches need to call him out more. We plan to begin our new building soon. I closed a meeting at Earlytown, Ala., with 7 baptized and 9 confessions of faults. I count this one of the best meetings I ever held. It was good to work with these brethren again, and I am to return next year. I did much house to house work in this meeting, and it brought results. I was glad to have Brethren Barney Welch and Fred Kirbo visit this meeting for two services, also Bro. W. H. Reynolds, who is a veteran in the gospel work, was with me throughout the meeting. He is in bad health and needs our prayers. I am to leave next week for a meeting at the Lees Summit Church, near Lebanon, Mo., and from there to Ky. for a meeting. I am to be in Texas for the month of November. May we work together as never before—the time is short.

C. Nelson Nichols, 1614 NW 10th St., Okla. City, Okla., Aug. 12—July 18, Bro. Bill Roden and I were at the Carter congregation near Davidson, Okla. That night I preached at Okla. City and there was one confession of faults. July 25, I preached at Sulphur, Okla., to fine crowds both morning and night. Bro. Lynwood Smith and I went to Louisiana and were at the Fairview congregation at Marion two nights during Bro. King's meeting. From there we went to Wesson, Miss., where Bro. Clovis Cook started a meeting July 30. During the meeting he preached on the radio every morning and we sang one Sunday morning. Aug. 11, I was with the Okla. City congregation and baptized one. I begin a meeting Aug. 15, at Stamford, Texas. Brethren, pray for me in the work.

M. J. Buffington, 1402 N. Travis St. Cameron, Texas.—Since the 10th of July I have preached at Fairview, Sabinal, Houston, Marlow and Ramsey; all of these congregations are in Texas. I had the pleasure of hearing Bro. Robertson once in his meeting at White Hall. I go next to Desamonia, Texas, in a mission effort, and from there to the Labor day meeting at Ft. Worth. On about the 6th of September I will begin a mission effort in San Antonio. The Church at 401 Gulf St. is sponsoring this work. Bro. Broseh and I are going to hold several mission meetings together this year, "the Lord willing." Brethren may we realize "that the fields are already white to harvest and the labourers are few."

Tom E. Smith, Azusa, Calif., Aug. 17.—I closed a meeting at Graham, Okla., July 22. Three were baptized and five restored. Brethren Paul Nichols and Lynwood Smith preached one night each in this meeting. We think the meeting was a great success. My next was at Odell, Oregon, which was much enjoyed. I found a group of brethren there unsurpassed for hospitality, zeal, and brotherly love. One fine boy was baptized, and it seemed much good otherwise done. En route to Azusa I preached at Fresno, Calif., to a large and attentive audience, among whom was four preaching brethren, Jim Russell, Chester King, Bob McGill, and J. N. French. I preached at Glendora last

Lord's day in the forenoon, with lunch at the noon hour, singing in the afternoon, and preaching again that night. It was a wonderful day. I am now in a short meeting at Siskiyou St., Los Angeles. The attendance is good, and we are enjoying the fellowship with these good brethren. I am sorry I could not, for lack of time, visit all the congregations in Calif., but, the Lord willing, I intend to return to Calif. again sometime, when I will have more time. I am enjoying a visit with my brothers, Jim and Abe, also many others, old and new friends and brethren.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., Aug. 7.—I was with the brethren at La-Grange, Ga., in a series of meetings embracing the first two Lord's days in July, for my second meeting with them. I preached over the radio three times while there, also officiated at the marriage of Bro. Timothy Bowen and Sister Louise Miller, daughter of Bro. E. H. Miller. I wish for them a long happy life together. I was glad to have Bro. Miller at home for part of the meeting, also Bro. Bud Parker, another preacher there. We had five confessions of faults. My next was at Pansy, Ala., where one was baptized and thirteen confessed faults. Bro. Parker preached a good sermon in this meeting. The next was a meeting in a tent at Bro. Cato's home, with two baptisms and three confessions of faults. We were glad to have Bro. W. H. Reynolds with us for part of the two last named meetings. He has done much for the cause in these parts, but his health has failed him until he cannot preach as he once did. We were glad to have Bro. Gillis Prince and others, from Napoleon, Ala., also some from Birmingham. The brethren at Pansy are trying to build a house for worship and need help. Send to W. V. Cook, Pansy, Ala. The same is true at Colquitt, Ga. Send to Bro. Leslie Cato, Colquitt, Ga.

Warren T. King, Box 131, East Gadsden, Ala., August 9—Since my last report I have baptized two and three confessed their faults. The two were baptized at Lawrenceburg, Tenn., one confessed faults at La Grange, Ga., and two confessed faults near Opp, Ala. I enjoyed attending the meeting at Lawrenceburg where my whole family had the pleasure of associating with Bro. Ervin Waters and all of the good brethren there. Bro. Waters did some good preaching. The Sunday following this I was with my home congregation where Bro. Young Hurst gave us a good lesson. I was with Bro. Fred Kirbo in southern Alabama, near Opp, and heard some wonderful preaching during his meeting there. I visited the Napoleon, Ala., congregation and heard Bro. Bud Parker preach. This last week my son, Miles, and I went to visit the New Salem church, near Brookhaven, Miss., where Bro. Clovis Cook was in a meeting. I did not know Bro. Cook was such a power in the gospel. We enjoyed being in the homes of Bro. Carlos Smith and Bro. T. E. Smith. With Miles accompanying me I am on my way to north Arkansas near Mountain Home to do some preaching at the request of Bro. Carlos Smith whose health is not so good at this present time. I preached at home last Lord's day.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Aug. 16.—The meeting near McKinney, Texas, closed with three baptisms and one confession of faults. The brethren asked me to return for a longer meeting next year. The congregation is a zealous group who want to see the Cause grow. July 19, 20, I visited the meeting at Graham, Okla., which was being conducted by Bro. Tom Smith, where I preached once at his insistence. July 21, I had the privilege of hearing Bro. Clarence Kessinger who was in a mission effort near Ardmore. July 25, the meeting at Sentinel began, which was my third in as many summers. We have some wonderful members there, and due to their efforts the interest was good. The meeting came to a close Aug. 8. In all there were five baptized and three restored. In company with Bro. Jim Stevens and wife, Sis. John Thomas, Wanda Thomas, of the Sentinel congregation, and Bro. W. M. McLemore and family of Okla. City, I went to Delta, Colo. arriving Aug. 10. Bro. Homer King was in a meeting, and we enjoyed being with him and others there, and hearing him preach again. Aug. 15, I began a meeting at Washington, Okla., with a good crowd at the initial service. To date there has been one restoration. Brethren, are we doing enough?

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Aug. 11.—We had a good meeting at Ada, Oklahoma. We have a splendid congregation there that has a mind to work. They were very nice to me. Two were baptized and some restored. I was very glad to have my co-worker in the gospel, C. C. Kessinger, with me for part of the meeting. The brethren, from Sulphur, were also very good to attend the meeting. After closing at Ada I went my home for about 4 days, and on to Shreveport, La., where I preached for two weeks. The Velva Street Church sponsored the meeting, and we preached just out side the City limits under a tent. We had nice crowds and good interest. Two were baptized into Christ. One of those baptized was past 74 years old. We have a few members out where we held the meeting and they, along with some from the Velva Street congregation, will establish the worship there permanently and hope to build a house of worship before winter. Brother H. E. Hampton, another gospel preacher, who lives in Shreveport, was with me in this meeting. I was treated royally by the brethren in this meeting. I was very glad to have my wife with me for the last week of the meeting. Shreveport has a number of men and boys who are capable leaders, they also have much financial strength, and I hope they will awake to the opportunity before them and spread the gospel in the regions beyond them. Closing at Shreveport Lord's day night, the 8th., I came to the Cheniere church, near West Monroe, La., and began on Monday night, the 9th., where I am at this writing. I am glad to have with me Brother Billie Jack Ivey, of Sentinel, Okla. He is a great help to me in the work. I continue here another week, then to Miss., Ill., and back to Joplin, Mo., beginning Oct. 3rd., preaching there and near Seneca, Mo., all of the month of October. Let us "work while it is day, the night soon cometh."

Homer L. King, Route 2, Lebanon, Missouri, August 20.—After the meeting at the Conway Church, near Marion, La., I began at Fairview, about six miles from Conway, on July 25, and continued eight days. Four were baptized, and the church seemed much strengthened. We were delighted to have Brethren Lynwood Smith and Nelson Nichols with us for a few nights, also Brethren Billie Ivey and Gayland Osburn were with us all the meeting. Too, Bro. and Sister Osburn, of Los Angeles, Calif., parents of Gayland, were with us a few days. The attendance was very good. We all were made very sad that during this meeting Bro. Gayland had a nervous breakdown, due to being overtaxed mentally and was taken to a hospital in Shreveport. He had labored too hard in that field. He and the Christian family deserves the prayers of the faithful everywhere. I am now in a series of meetings at Delta, Colorado. The congregation is small, but it is new, being only about four years old. They have just completed a new building, sufficiently, for the meeting, on Palmer and 9th Streets. They have had a hard struggle and made considerable sacrifice. One has been baptized and one restored in the meeting to date. We look for others. Brethren Paul Nichols and Chester King have labored with them in meetings in the past. They need the prayers of the brotherhood and a lot of spiritual teaching and encouragement. Preaching brethren passing this way should stop over for a few nights preaching, if possible. We all were made happy by the arrival of Brethren Paul Nichols, Wm. McLemore and family, of Okla. City; Jim Stevens and his Christian wife, his mother-in-law (Sister Thomas), and Wanda Thomas, all of Sentinel, Okla. They were with us several days rendering valuable aid in the meetings. All are very dear friends of ours, and we enjoyed the association very much. They came a long way to be with us and others. We are to close here Sunday and head for home, where we hope to hear Bro. Gillis Prince a few nights of his meeting with the Lees Summit Church. After this, I am to go to Pa., for about three meetings, embracing all of September, at least. It has been good to have the wife and son, Don, in this meeting, but they will have to abandon me in the work after this meeting, as Don will enter school this fall. Love and best regards to all my faithful colaborers in the gospel.

THE WORDS WE SPEAK

It is the tongue that matters, having words
To draw these glittering pictures everywhere—
The sunset change, the flight of autumn birds,
The fragile flake that swims the winter air.

The breath has ways: it shapes a word, a frame
Of uttered sound with which it may impart
The years of groping; it may find a name
For the still arrow poised within the heart.

A year of sky, with earth beneath, goes down:
The words are shining arrows we have hurled
Against time's armor . . . and their old renown
Flares up before us, and they shake the world.

—Daniel Smythe.

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. XXI

LEBANON, MISSOURI, OCTOBER 1, 1948

No. 10

THE MISSION OF CHRIST

By Ervin Waters

That over nineteen centuries ago there appeared in Galilee and Judea a man named Christ very few of the most rabid infidels will deny. The testimony of ancient historians concur in attestation to this salient fact. Furthermore, that this Christ indelibly impressed His character and teaching upon contemporary and succeeding generations is self evident. He illuminated the ages with His radiant splendor. Everywhere we go and everywhere we look we see reminders of Him. Why did Christ come into the world? What was His mission? For what purpose did He suffer His humiliation?

His Mission was Not

(1) **To Establish Educational Societies**—Christ never founded a Christian college to train preachers or to teach the Bible. The training the apostles received, to prepare them for their future work and qualify them as the plenipotentiaries of Christ was not from some human institution. Timothy traveled with Paul and gained first hand knowledge of the work of an evangelist. Sunday School brethren have founded so called Christian colleges whose primary objectives are to teach the Bible and train boys to become preachers. A poor substitute for the Lord's plan! Now those colleges reach in the church treasuries to subsidize their work and they control many churches. These brethren have departed from the mission of Christ and the mission of the church, and their chickens are coming home to roost. They are threatened with additional departures from the truth.

(2) **To Found Orphan's Homes**—To found an orphan's home with its complicated structure and complex system is a far cry from obeying the injunction delivered to us individually, "Visit the fatherless and widows in their affliction" (Jas. 1:27). There is no suitable substitute for home life. Sometimes the Sunday School brethren will work and toil for years to build an orphan's home to care for one or two hundred orphans when in the same region where the home is built they have thousands of homes into which many more children could be taken and adopted. Possibly they have more homes than that which would eagerly accept children into them without such a fanfare. The thing is preposterous. If these brethren with their tens of thousands of homes cannot place the few hundred orphans, they should begin to search for the spirit of the Master. And they have their churches to support these orphan's

homes. In fact they are a continual drain on the church treasury. Too many people have been corrupted from the simplicity which is in Christ.

(3) **To Provide Recreational Facilities**—Children may need exercise and recreation, but Christ had a mission which did not include providing for such. Children are the wards of the home. Christ came to save souls and not to exercise bodies. The digressives are even building recreation buildings on the church property with gymnasiums, etc. Where to next? Wise parents will guide and oversee their children properly. The church is not to invade these fields. It makes a failure everytime it tries.

(4) **To Feed The Body**—Christ came to feed the soul and not the body. To confirm the word, He preached, He performed miracles and fed the multitude with the loaves and fishes. The church is to assist the poor, the needy, and the starving. Even this mission of mercy is subordinate to saving their souls. But on that authority may the church take money out of the church treasuries to prepare meals for its members when they are not poor, needy, or starving, but to the contrary are prospered? This is a misappropriation of the Lord's money. We do not contribute to the church in order that the church may in turn buy us a meal we are able to buy ourselves. Brethren, most steps into error and digression are taken without intent to do wrong and without our being conscious of wrong. We unwittingly, without foresight and wisdom, take our steps into error. Then we do not like to admit we are mistaken and we try to defend ourselves. Thus the church is swept into apostasy step by step.

HIS MISSION WAS TO SAVE SINNERS

The angel of the Lord announced to Joseph before the birth of Jesus, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). Since sin is the only thing which can keep us out of heaven and send our souls to hell, Christ came to save us from sin. Paul declared, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15).

The world was prostrate under the weight of its sins for which no remission could be found. There was no hand to save, no eye to pity, no heart to love. In His infinite goodness the Father above sent Christ into the world that He might be incarnated in human flesh and subject to death (Heb. 2:14-16). Christ died for our sins (1 Cor.

15:3), and God highly exalted Him and gave Him a name which is above every name (Phil. 2:5-11). Salvation was provided for the human race, and the means of its procurement supplied. Before Christ ascended to the Father, He commissioned His apostles, "Preach the gospel to every creature" (Mk. 16:15); "Teach all nations" (Matt. 28:19). The church was established in Acts 2, and the "good news" preached made glad the hearts of men. The church as the projection of Christ in the world had imposed upon it the great responsibility of saving souls (Eph. 3:10) and making known the manifold wisdom of God.

The congregation which is not aware of its mission and its duty is asleep. The congregation which is aware of its mission and still fails to sound out the gospel is willfully derelict of its duty. No congregation is scriptural which idly watches the stream of humanity going to hell and refuses to use its means in trying to save the lost. I ask, as one who loves you, why do not more churches respond to duty's call and support the preaching of the gospel? But I caution all to not permit zeal to lead them beyond what is written. There are always two extremes, one short of what is written and the other beyond it. Some churches do not send the gospel out. Others have developed a trend away from congregational organization. The local congregation is the largest organization in the church. Every attempt to develop an organization larger than the local congregation, as far as I now have learned from studying church history, has ultimately led the church into an apostasy. It is natural for anything to grow. Churches and preachers become controlled and all are swept away together. Few of us ever have either the vision or the courage to try to look ahead. Our heritage is precious. As God's stewards may we look after it aright.

Waterford, Calif.
—Box 202

NO SHORT CUTS TO CHRISTIAN CHARACTER

By Billy Jack Ivey

There are no short cuts to a good, clean Christian character. Mushrooms spring in a night, but the oak matures for 200 years. The world seems to be filled with people who nibble at the rose-colored baits of the religious promoter. Whenever we meet a religious promoter always remember it is the first duty of a promoter to promote his own interests. Many false teachers and promoters present unto the religious minded person a man-made scheme whereby he might be saved and where he might climb high in the sight of the worldly minded people who claim to have that religious feeling. I think, it was Josh Billings who said: "A gold mine is a hole in the ground with a liar at the top." So when someone comes to you with a quick easy road to Christian character you had better beware, because we are not promised we would have a short, easy road to good, clean, honest, Christian character.

Jesus promised no quick, rosy, or easy road to Christian Character here, or even to heaven hereafter. The promises in the Bible are for "those who endure to the end."

There was a time when our Master was tempted to take a short-cut to popularity. During the 40 days of Christ's temptations, He grew hungry, and was slyly asked to turn the little stones at His feet into bread. He knew that if men used their power to "eat without labor," they would ruin their minds.

Naturally, Jesus was ambitious to speak the Gospel to as many as possible. So, the tempter told Him to climb to the pinnacle of the temple and cast himself down. Was not there a promise God would send angels to bear him up, lest he dash his foot against a stone? Why not put it to the test?

Jesus knew that a crowd that would gather merely to witness a stunt, would have open mouths but not open minds.

Jesus' mind was busy with plans for the "Kingdom of God" among men. He longed for man to feel the Power that came into His heart.

The tempter again offered Him the allegiance of the nations, if, if—He would only worship evil and not good. Jesus knew that He could not save the world with a lie, but with a Cross. It could not be done easily.

Are we ambitious to succeed in our material pursuits? The road is long, but it is the happiest and safest one to travel.

Are we ambitious to master some of the knowledge of the world? There is no short-cut to Bible knowledge and scholarship.

Are we ambitious to lift up those whom we love? It sometimes takes a whole lifetime to bring our very own to redemption.

Are we ambitious to perfect our souls, and through service and prayer, live the Christ "way of life?" Then, let us take up our Crosses—whatever they may be, and follow, clear to the end of Life's Line.

So let us as Christians beware of the false promoters and the people who offer some easy road to success and Christian character, because the road is long and full of suffering. Let us fight a good fight of faith and have patience and endurance power, and if we never turn back we shall gain true Christian character, also the eternal reward.

"TO EVERY MAN HIS WORK"

"For the son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." (Mark 13:34).

Christianity emphasizes nothing more strongly than the fact of our personal responsibility. Every man shall give account of the deeds done in his own, and not another's body. At the last great day mankind will not be judged in a lump or in the aggregate, but each one by himself and for himself. And the basis of every verdict reached will be a man's individual record.

One might say, "I belong to a certain congregation that really believes in doing something." We might ask of this man, "Sir just how much of this work have you done?" And if he answers, "Oh, I didn't do any of it, but I belong to the Church that did it," what will it avail him? He cannot plead what others have done. The question

will be, "What have you done?" "To every man his work." Others have done their work. Have you done and are you doing yours?

1. A Church will be peaceful, pure, strong, and prosperous in proportion to the activity of its members. A working church is never a quarreling church. It has something better to do. When Sanballat asked Nehemiah to quit building the wall of Jerusalem, and come down to him and have a wrangle in the plain of Ono (the plain where all objectors and faultfinders still live!), Nehemiah answered, "I am doing a great work and can not come down; why should the work cease while I come down to you?" It was a model answer. I am afraid that many of the brethren would rather be in one of the villages in the "plain of Ono," arguing and wrangling, instead of being in their respective places in the Church trying to build up the Cause of Jesus Christ. The attitude among some even today might be, "Let's quit work and go to quarreling." Bees do not sting when they are getting plenty of honey. You can go about their hives as they go out and come in, and you will not be molested. But wait till the drouth of August has withered the flowers, and the bees have nothing to do but sit around the hives in great clumps, and then you had better keep your distance! So, men and women have a certain amount of steam they need to work off, and if they don't work it off in useful activities, they will be very apt to do it in unseemly contentions. The effective cure, and the sure preventive of Church strife, is Christian work. So, also is it the cure of worldliness among Christians. Many of our churches are having trouble with members who would go to places and do things that they should not; two places in particular I might mention, is the moving picture show, and public swimming pools. They will never deal with these things successfully until they learn that substitution is the only way to treat them. Enlist the offenders in earnest Christian work, and the taste for worldly practices will die a natural death.

Many times you will find a few in the congregation who do the bulk of the work that is to be done, and the rest allow them to do it; they sit back on their dignity and fold their arms, as though God had called them to be idlers in his vineyard, and as though His work could go on without workers. Such a Church is sadly weak compared with what it might be and ought to be. We want the entire membership to do its duty. "To every man his work." We should each one turn our face toward the skies and ask, like Saul of Tarsus, "Lord, what wilt thou have me to do?"

2. The activity of the church should be all the greater because of the variety of talents which God has given us. No two have the same talents. All can not do the same thing equally well. One can do one thing best and another can do something else best. What is needed is for each to do what he has talent for, and can do best. You do not expect your foot to do the work of your hand, or your hand to do the work of your foot. The man that can write with his toes and walk with his hands is properly considered a freak. Now the Church is the body of Christ, and its various members all have different talents, and the pros-

perity of the Church depends directly on the active employment of this variety of talent in the departments of Christian work where it can be used to the greatest advantage. It would be an unparalleled misfortune if all had the same talents. "To every man his work."

3. It will not hinder our activity to know that our talents are not of the highest order, or our place the highest place. That will make no difference. We will be "content with what we have," and with doing what we can. The man with the two talents got exactly the same reward as the man with five talents, and if the man with the one talent had shown the same rate of increase, he too would have fared as well as either of the others. It has been rightfully said, "It is altogether a mistake to measure the greatness of men by the greatness of the stage on which they act." There is many an obscure toiler in God's vineyard whose name has never been heard, who in self-denial, devotion, and faithfulness is doing God's work in a small way and with small talents, who in the great day of Eternity will receive a reward that will make the gathered universe stare with astonishment! Brother, sister, if you can not be an electric light, you can at least be a tallow candle. If you can not be a giant oak you can be a rose geranium; but whether great or small, determine to be something. Don't be a nothing. How often we fail to do what we might do by wanting to do something beyond our power. Like Naaman, the Syrian general, we want to do "some great thing." And yet, like him, we often find that in consenting to do some very simple thing, great blessings are the results. Moses complained that he had nothing to deliver Israel from bondage with, and God's reply, "What is that in thine hand?" It was only a little piece of wood, and God said, "I will take that stick, and, small as you deem it, I will make it mighty to deliver Israel," and he did. David, probably, did not think he had much in his hand when he went forth to meet Goliath with but a sling and five smooth stones from the brook. But, God used it to gain a signal victory for his people. Brethren, what do we have in our hands? Whether we deem it little or big, if we will take and use it for God, we will find that it is infinitely greater than we had ever dreamed. Let us realize our individual responsibility and the scripture that was cited from the beginning of this article, "TO EVERY MAN HIS WORK."

—M. J. Buffington.

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee" (Prov. 25:21, 22).

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips" (Prov. 27:2).

"Wrath is cruel, and anger is outrageous; but who is able to stand before envy? Open rebuke is better than secret love" (Prov. 27:4, 5).

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Route 2, Lebanon, Mo.
HOMER A. GAY 218 N. Jackson St., Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
MRS. HOMER L. KING, Assistant Route 2, Lebanon, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

DO YOU NEED THESE BOOKS?

"Old Path Melodies" (Second Edition), our general purpose song book for 1947. So great has been the demand for this song book and so much the praise, that we felt compelled to order our printers to send us a second edition. We now have them in stock and are ready to fill all orders promptly. Due to the advance in the cost of material, we were forced to pay more to the printers, hence must pass it on to our customers. However, we filled all past orders at the old price. The new price is, 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100; postage prepaid by us.

"Favorite Spiritual Songs," our 1944 song book, both old and new favorite selections for general purpose use. This is one of the best all-purpose books ever published, we sincerely believe. So great was its praise and demand that we had to print the third edition, and still it sells. The pre-war price is, 35c per copy; \$3.75 per dozen; \$13.00 for 50; \$26.00 per 100; postage prepaid by us.

"Old Paths Pulpit" is a book of 33 sermons and essays by 33 gospel preachers, of the Church of Christ, on various Bible subjects for saint and sinner, also a photograph and life history of each preacher. Among the number of preachers are such noted men as Alexander Campbell, G. A. Trott, and H. C. Harper. Every Christian home should have one or more. The book is printed on high grade gloss paper and board bound. The price is reasonable—\$2.00 per copy, postage prepaid.

"The Communion" is a very comprehensive tract on the vital and much discussed subject of the Communion or the Lord's Supper, by Brother Ervin Waters. It discusses about every phase of this important subject. The price, 25c per copy, postage prepaid.

"Clark-King Discussion" is a written debate on the number of drinking vessels that may be used in the distribution of the fruit of the vine. Price, 10c per copy, postage prepaid.

Send all orders for the above books to Old Paths Advocate, Route 2, Lebanon, Missouri.

OUR HELPERS

Words fail us and we try in vain to express our appreciation of the interest the faithful brethren are manifesting in the circulation of this paper.

May the Lord bless all for their untiring efforts to help us "keep on keeping on" in the publication of a medium through which the activities of the faithful church may be made known and through which we may plead for a return to the Bible way. Following are the names and the number of subs. received by us the past month:

Clovis T. Cook—18; Paul O. Nichols—12; Homer A. Gay—10; Gillis Prince—8; Ervin Waters—8; Arthur Wade—7; Ralph Kitson—7; E. H. Miller—7; Miles King—6; Homer L. King—6; Amos Allen—5; Lynwood Smith—4; I. C. Fisher—4; Luke Robertson—3; Fred Kirbo—3; Carlos B. Smith—3; Mrs. Carl Nelson—3; Billy Orten—3; Francis Graham—2; Mrs. W. W. Bates—2; Mrs. T. J. Fletcher—2; Mrs. J. G. Smith—2; Mrs. L. N. Byford—2; Cyrus Holt—2; E. T. Yarbrough—1; Mrs. Homer A. Gay—1; Mrs. Pansy Turner—1; Ivy Hutchinson—1; Pete Howard—1; E. E. Wright—1; R. L. Baker—1; Phillip Tidwell—1; K. G. Wilks—1; Lee R. Williams—1; Arthur Wade—1; W. H. Jones—1; Harold King—1; H. C. Thomas—1; Mrs. Lee Williams—1; T. R. Rowbotham—1; Abe Young—1; James H. Pearson—1; Ray Asplin—1; Buster Bennett—1; Mrs. Francis Chastain—1; Dorothy Mahaffey—1; Tom E. Smith—1; M. J. Buffington—1; A. B. Pickle—1; G. A. Canfield—1; Total—155.

FROM ENGLAND

Kentish Town, London, N. W. 5, Eng.
August 16, 1948.

Dear Brother King:—Greetings in the precious name of the Saviour:

I have received from Bro. Cummings a copy of "Old Paths Pulpit," and I would like to take this opportunity of acknowledging your kindness in sending these volumes over to us. I have read quite a number of the addresses, and have received much profit and pleasure in doing so. I think this set of sermons is a very fine and representative collection. As you know, due to our smallness of numbers over here, we lack literature of this type, and the present currency regulations greatly restrict us in obtaining supplies from the U. S., so that such a gift as yours is greatly appreciated.

I would like to thank you also for regularly supplying other literature. I received copies of the "Old Paths Advocate" which I read with interest. I also received from Bro. Cummings some little time back, a number of copies of the little booklet on the Christian home. I have distributed several of these to various young people, and I believe that they have found them very helpful. I think that it is the finest I have seen on the subject.

I trust the work is continuing to prosper in your corner of the Lord's "vineyard." We are up against difficult conditions over here, especially in London, where we face the greatest of all obstacles to the spread of the gospel, namely sheer indifference. I am sorry to say that this spiritual apathy has increased among the British people during these last few years. I venture to think that the spiritual devastation that the war leaves behind, is, in many ways, greater than the phys-

ical wreckage. In spite of this, I am glad to say that the work is progressing, at least, at Kentish Town, although the progress made is comparatively slow.

Once again thanking you for your kind gift. Every blessing in your labors of the Master.

Yours in the Saviour's love,

—L. H. Channing.

Note:—Come again, Brother Channing, we are always glad to hear from our brethren across the "pond" concerning the conditions and progress of the cause of Primitive Christianity there.

—Homer L. King

ACKNOWLEDGMENTS

From the very depths of our heart we wish to here acknowledge the financial help we received when our house burned at Tuscola, concerning which Bro. Homer A. Gay made an appeal for us.

Oklahoma City, 1836 N. W. 7th. St. \$50.00
F. S. Wilborn, Ripon, Calif. 5.00
Ada, Okla., 6th. St. Church 50.00
Brookhaven, Miss. (New Salem Church) .. 50.00
J. B. Nunnly, Los Angeles, Calif. 5.00
Siskiyou St. Church, Los. Angeles, Calif. ... 50.00
Ralph Kitson, Mozier, Ill. 3.00
F. W. Caine, Bengough, Sask., Canada 5.00
Abilene, Tex., 14th. St. Church 5.00
Tuscola, Tex., Cedar Gap Church 8.50

Also, the church in Oklahoma City, and at Ada, Okla., sent us nice boxes of things. Sister Everett and son, and Glenn Bray and wife of Okla. City sent us a nice box of things.

We wish to thank Bro. Gay for making the appeal for us and every one for their help and kindness during our loss. We love our dear brothers and sisters more dearly than ever, and truly hope and pray that such disaster may never come your way.

We hear that there are a few faithful who meet here at Clyde, Tex., where we have recently moved and if they do we will meet with them, otherwise we will go to the faithful church in Abilene. Yours in love and hope,

Mr. and Mrs. Jack Kelley and family
Clyde, Texas

A GOOD LETTER

(I give the following letter because I feel that it is from one who knows what he is talking about.—H. A. G.)

"Dear Bro. Gay: Please send me some information concerning the form for Conscientious Objectors to fill out.

I am not of draft age. I spent three years in this last war with sixteen months overseas, I am married and have two children, but I want to do all that I can to help Christian boys keep out of the armed services.

I obeyed the gospel six months after I was discharged. Up until that time I had been a Baptist. Wife and I worship at the Cedar Gap Church of Christ.

I certainly do appreciate the exemptions and deferments given the Christian men and boys

in this new draft law, giving them a chance to stay out of the armed forces so as to serve the Lord in the proper way. I am with you in this great work.

—George L. Kelley, Rt. 1, Box 29,
Tuscola, Texas

BOOKS

The mind must be fed the same as the body. If one will not buy good books to feed his mind, he brings about his own mental starvation. One man wrote, "The one who will fill his pantry, but will not stock his library, shows just how much of a worm he is." Look over the following list.

Works of Josephus \$5.00
People's New Testament with Notes by B. W. Johnson, 2 vols. 6.00
Peloubet's Bible Dictionary 3.00
The Certified Gospel by Foy E. Wallace, 257 pages 3.00
Churches of Today by L. G. Tomlinson 2.00
Church History for Busy People —By Klingman 2.00
The Church, the Falling Away, and the Restoration by J. W. Shepherd 2.00
Seventh Day Adventism Renounced by Canright 3.00
Send all orders to Ervin Waters, Box 202, Waterford, Calif.

GENTRY-LOWE

Sept. 15, 1948, Irvy J. Gentry and Elsie L. Lowe, of Purcell, Okla. were united in matrimony at Sulphur, Okla. The writer performed the ceremony at the Sulphur church house. Present were several members of the Washington, Okla. congregation where this young couple regularly attend services.

—C. Nelson Nichols.

THE CHURCH DIRECTORY

This Church may be added:
Palacios, Texas, home of Bro. P. B. Collins, 1½ miles north of Palacios, on Highway 35—Sunday 10:00 a. m.

This Church has discontinued:
Maud, Oklahoma, 4 blocks north of bank.
Church directories may be obtained for 10c each, from Ray Asplin, 1735 NW 13th, Oklahoma City, Okla.

DISCUSSION AT McALESTER, OKLAHOMA

On the evening of August 25, Brother Steve Williams, a Texas evangelist of the digressive brotherhood, presented a brief discourse on "The Cup," "Sunday School," and "Lady Teachers" at the faithful congregation in McAlester, Oklahoma. He had asked permission to do so and was granted the opportunity. Brother Williams believed at first there would be no reply, but was later informed there might be. Brother Lee R. Williams of the faithful congregation, being ill, could not attend to give a reply, so Brother Tom E. Smith, with his wife and son, C. A., and Brother M. Lynwood Smith went from Healdton, and Brother

C. Nelson Nichols and the writer went from Oklahoma City.

There was a fine concourse of people gathered, both from the faithful congregation and the opposition. Brother Williams conducted himself as a gentleman, and I trust was sincere in his efforts, but there was one thing wrong: He lacked the TRUTH. That is always paramount. He began with the "Cup," using two scriptures; namely, Matt. 26:27 and Luke 22:17. As most of our digressive brethren do, he used such terms as "antis," "hobbies" and "hobby riders." He said he did not wish to use them disrespectfully. I am not dubious of his veracity. His main argument was this: The word 'cup' is synonymous to 'the fruit of the vine.' I have never been able to apprehend why a man will deliberately violate the law of language. When this argument was later disintegrated with the Greek, Brother Williams became exceedingly emotional, and had to be called down twice. He also made this bold assertion, which seems quite consistent with the digressive brotherhood: "Jesus said, 'This cup is my blood.'" This, too, was later proved erroneous by Brother Tom E. Smith.

I appreciate the fact that Brother Williams used "Sunday School" for class teaching instead of trying to conceal it with other terms as some of its advocates do. He was forced to admit the 11:00 o'clock gathering into one assembly had scriptural foundation, but not the 10:00 o'clock divergent gathering.

With regard to "Lady Teachers," he relied upon the prophesying virgin daughters of Phillip. It was mere presumption, when he expressed the probability that they prophesied in Church.

I believe at least three things were accomplished at this informal discussion: (1) The truth prevailed. (2) I believe Brother Williams was taught a lesson he will not soon forget. It is my prayer he will use it advantageously. (3) The "antis" are not dying out as some of our irreverent brethren have alluded, and we are not a bunch of radical, fanatical, hard-headed, naive, ignoramuses. We love our digressive brethren, but we do not intend to permit them to denominationalize the greatest institution that ever blessed the earth. We regret they have caused such schismatic conditions. Such is improper to live by, much less to die and face judgment by. I pray that someday they will realize they are too "broad" for the "narrow" way.

I believe, I have dealt with the proceedings sufficiently. If any injustice has been dealt Brother Williams, it is unintentional on my part. He seems to be too much of a fair gentleman to pursue error.

The faithful brotherhood should appreciate men like Brother Tom E. Smith, a man who will fight vehemently the tides of digression. He will drive a great distance to uphold the truth. Brethren C. Nelson Nichols and M. Lynwood Smith are also to be commended for their replies. They are yet youthful, but promising. Our closing hymn was "Old Path," authored by Brother M. Lynwood Smith. It was certainly opportune. As the faithful mingled their voices, a renewed determination could be distinctly detected. —Don McCord

OUR DEPARTED

Childers—Sister Mary Ella Childers, Wilson, Okla., was born August 1, 1876, in Golden, Ark., departed July 16, 1948, being nearly 71 years of age.

In 1893, she was united in matrimony to Bro. G. G. Childers, in Texas. To this union five children were born, two of whom preceded her in death. Surviving are her husband and three daughters, Mrs. J. A. Craft, Dallas, Texas; Mrs. E. J. Woods, Beuna Park, Calif.; and Mrs. R. M. Ruark, Dallas, Texas, five grand children; two great grand children, and a host of friends.

Sister Childers obeyed the gospel at the age of 24, being a member of the Church of Christ at East B St., Wilson, Okla., at the time of her death. She was known by most of the older preachers, and to know her was to love her. She will long be remembered for her hospitality and her sunny disposition.

Funeral services were conducted by the writer at the B St. church, in Wilson. A large crowd was present to hear the impressive song service and the sermon. There was a beautiful floral offering.

Our sympathy goes out to Bro. Childers and the children and all the bereaved.

—Tom E. Smith

Fowler—Sister Oleta Fowler of Sabinal, Texas, was born Jan. 17, 1916; departed this life August 19, 1948. Sister Oleta had been bedfast for about four years, and during all of these years of illness it seemed that she wanted to be cheerful and make someone else happy instead of thinking of her own troubles and pains. She truly set forth in her life an example of patience. She had been a member of the Church of Christ about seventeen years. I have been personally acquainted with her since 1940. Those who are bereaved may have the consolation of believing that our loss has been Heaven's gain. Funeral services were conducted by the writer in the Church of Christ at Sabinal.

—M. J. Buffington

Cage—Bro. Lucian C. Cage, of Corcoran, Calif., was born May 2, 1877, in Jadwin, Mo., departed this life June 22, 1948. He exceeded his allotted time, being 71 years, 1 month, and 20 days of age.

Bro. Cage obeyed the Gospel early in life and spent his early years in Missouri, about 14 years in Iowa, and the past 10 years in Corcoran, Calif. He took active part in the services whenever his health permitted, especially the song leading.

He leaves his wife, Sis. Loudora Cage, one son, Carlon, and one grand child; 4 brothers, and one sister.

Bro. Cage left a vacancy in the little Church at Corcoran, but we trust it will be heaven's gain. May we sorrow not as others that have no hope.

—Chester King

Mathison—Bro. Will M. Mathison, Stroud, Okla., departed this life September 2, 1948, after a fruitful life. He was faithful to the Lord to the very last, being always attentive to the Lord's day worship. In spite of his illness, he missed but one Lord's day, which was the last one, before he passed away on Thursday, following. We shall miss

him much in the little congregation here; no longer to hear his voice in song and in the leading of the prayers. Like David of old, "he went to the house of the Lord to worship." Our sympathy is extended to the family.

—Ray Roe

Blackman—Mary Elizabeth Blackman, born January 28, 1869, in Tennessee, departed Sept. 3, 1948, at her home in Healdton. In 1888 she was married to James Alford Blackman, to which union eleven children were born, six of whom survive, as follows: Bart, Jersey City, N. J.; Herman, Phillip, Texas; Glenn, Healdton, Okla.; Mrs. W. C. Millner, Healdton, Okla.; Mrs. J. V. Speights, Lubock, Texas; and Mrs. A. L. Hagan, Healdton, Okla.; 16 grandchildren, 10 great grandchildren, a host of other relatives, and friends.

In 1921 she obeyed the Gospel and lived a faithful Christian life since.

Her three daughters, Sisters Speights, Miliner, and Jessie Hagan, are all faithful Christians, well beloved throughout the brotherhood. Our deepest sympathy goes out to the family in the loss of their mother.

The funeral was conducted at the Church of Christ, Lord's day, Sept. 5 in Wilson by the writer and Brother Fred Kirbo, to a house over flowing with brethren and sisters in Christ, friends, and relatives. A beautiful song service was rendered and a most beautiful floral offering which bespoke the high esteem in which she was held. Interment was in the Hewitt Cemetery.

—Tom E. Smith

CONCERNING THE SECTS

Paul was asked in Acts 28:22 "We desire to hear of thee, concerning this sect for we know that everywhere it is spoken against."

I hold in my hand a little book called the New Testament. I read from its pages the following from the lips of Jesus: (Matt. 24:23-26) "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not."

There are nine kinds of Methodists and each saying "Lo, here is Christ." Nine kinds of Baptists are each saying: "Here is the true and living way." Twelve kinds of Presbyterians and each saying: "Here is the truth in its purity." The Protestant Episcopal Church opens wide its portals and says: "Behold, the only true, the Apostolic Church." The Roman Catholics, with hands dripping with the blood of martyrs, says: "I represent the true Church, all others are miserable sects." Mr. infidel says: "Religion is a myth and the practice of it is a farce." I turn again to the word of God and find that, "Thine is one body, and one spirit, even as you are called in one hope of your calling" (Eph. 4:4). Do all the sects represent one body?

In 1880 there was another body of sects started by Daniel S. Warner, called the "Church of God." He used the name "Church of God" in a sectarian sense and when they assemble themselves together for worship, fellowship, counsel and instructions in the word of God is not like that of the New Testament. In those days the singing was with the "spirit and the understanding" (1 Cor. 14:15), by those who offered up their sacrifice of praise to God, that is, the fruit of the lips which made confession of his name (Heb. 13:15). And they made melody with their hearts to the Lord (Eph. 5:19). I have attended several of these meetings and they not only accompanied the voices in singing; but frequently the instrument was used alone. There is no warrant in the New Testament for instrumental music in the assemblies of the saints.

Their prayers during a revival were noisy and confusing. Sometimes several were praying at once and the "Amens" seldom fitted the petitions. Many of the shouts and other confusion had but little to do with the wording of the prayers. (1 Cor. 14:33), "For God is not the author of confusion."

It is certainly true that a man must be born again, but it is nowhere taught that he must pray through to be born. Their methods of conversion and sanctification are merely the old "mourners' bench" or "anxious seat" methods of bygone years. They will call penitents to the "altar" and when they have "prayed them through," as they call it, they claim they are converted. Then at a later date they call them up again and go thru the same process; now they claim they have received the second blessing.

I am in favor of going back to Jerusalem, and this means a return to apostolic Christianity in the letter and spirit. How many of you are in favor of this? Are your faces turned toward Zion? Are you willing to abandon creeds and walk in the "old paths?" Are you willing to be simply members of the Church of Christ—Christians? Are you willing to be guided by the Scriptures in faith and practice? Will you unite with me upon the "Bible and the Bible alone?" We need not formulate a new creed. We must go back beyond Rome, from whence came Roman Catholicism; back beyond London, from whence came Episcopalianism; back beyond Oxford, from whence came Methodism, back beyond Geneva, from whence came Calvinism; back beyond Wittenburg, from whence came Lutheranism; back beyond England; back beyond Scotland, from whence came Presbyterianism; back beyond America, from whence came Mormonism; back, BACK to the old foundation of Jerusalem: "Thou art the Christ, the Son of the living God."

Jesus was recognized by His Father when He was immersed by John in Jordan (Matt. 3:13-17): also upon the Mount of Transfiguration (Mark 9:1-7). "He went about doing good. God proved Him by "miracles, wonders and signs." He finished His earthly ministry. He was betrayed and denied. He made the good confession before Pontius Pilate. He was mocked, condemned and crucified. He died upon the cross, and His friends took His body down and buried it in the rock tomb

in the garden. His disciples were disappointed and turned sorrowfully away. Their brightest hopes went down in tears and gloom, when He dropped His head upon His blood-stained and heaving breast and said: "It is finished." The grave, to the doubting deciple, enveloped everything with no ray of light beyond it. All is disappointment. Not a friendly star rolled in view from the thunder's home to guide the weary pilgrims of earth: Not a word of hope came from the home beyond the river to bring consolation to the broken-hearted. Not a being on earth could wipe away the falling tears, or say to the troubled spirit: "Peace, be still." Wicked men rejoiced, believing that the "gates of hell" were victorious. He rested in the grave until the dawn of the first day of the week. An angel descended from heaven and rolled back the mighty stone from the door of the sepulcher, saying by His radiant face: "Roll back, roll back, ye mighty clouds of sin and death and darkness and let the conquering one arise." The earth trembled. The soldiers became as dead men. Death yielded up her prey. The "gates of hell" were overcome. Satan was vanquished—conquered—on his own battle field. Life was purchased for a dying race!

—Clarence Kessinger

From the Fields

Fred Kirbo, Wilson, Oklahoma, August 28.—I am now in a series of meetings at Alta Vista, Kansas, with one baptized today. It is a task to get people out to hear the word here. Here is a sub. for the OPA.

E. T. Yarbrough, Cherokee, Texas, August 18.—I like very much the good articles by Brethren King and Gay in the OPA, also others, and I want back on the mailing list. I want nothing but the truth.

Francis Graham, Longrun, Missouri, August 18.—I would like to change locations if I can sell my place and move to a community where we have a good loyal church. If brethren know of such a place, please write me.

Don McCord, Waterford, California, September 8.—I am enjoying a visit in this part with various brethren. I was very glad to meet Brother Howard King last Lord's day. I plan to start home next Monday. Regards to all.

B. J. Carroll, Houston, Texas, Sept. 13.—The church at 8000 Buchannon St. is erecting a new building, same address, due to growth of the church. Bro. Buffington visited us July 18. Bro. and Sister John Spradley moved to Okla. City Aug. 13. We are sorry they left, but our loss is another's gain.

W. H. Jones, Alta Vista, Kansas, August 31.—Our meeting closed the 29th with one baptized and five confessions of faults. Bro. Fred Kirbo did the preaching, giving us good lessons. All seemed strengthened by the meetings. Pray for us that we may continue in the one faith to the end.

C. W. Carson, Rte. 2, Iowa Park, Texas, Aug. 19.—The church at Wichita Falls sponsored a mission meeting at Byers, with Bro. Arthur Wade doing the preaching, without visible results. I recently closed a meeting at Ben Davis, Mo., with good crowds and one baptized. It was my first effort, but I enjoyed it. Let us not become weary in well doing.

John H. Roberson (colored), Route 7, Butler, Pa., Sept. 15.—We were glad to have Brethren Byron Kramer and Wilson Burnell and families, of Flemington, Pa., to visit us in the worship, and both brethren made good talks. We are glad to have any of the brethren who are passing this way to stop over with us. Though few in number, yet "We are fools for Christ's sake" (1 Cor. 4:10). I pray that we may grow here, and that some day I may be a preacher. The OPA is very good, and we pray it will always continue.

J. A. Scantling, DeQueen, Arkansas, September 13.—I have moved to this place from Parlier, California. We are attending worship at Horatio, Ark., where Brother Tom Lawson meets for worship. We hope you are well, Brother King, and that you are doing fine in the Lord's work. We certainly would like to hear you do some more of that good preaching of the word of God, that we heard in Calif. May God be with you until we meet gain. Please send my Old Paths Advocate to the above address.

R. L. Baker, Cameron, Texas, September 12.—The meeting Bro. Clarence Snodgrass held for us the last two weeks of August, at Marlow, was fine. While we had no additions, yet we had good attendance, and I believe the church was strengthened. I attended some of his meeting at Sand Grove which was very good. He and Bro. Castleman are to try to establish a church in Fort Worth. I believe they are able to do the work, but they will need help.

J. D. Corson, Mahaffey, Pa., Sept. 18.—Since my last report to the OPA, I have been making frequent visits to Blairsville for their Lord's day morning services, teaching the faithful few there. Brother Homer L. King is now engaged in a series of meetings with the Love Joy brethren. We are very glad to have him in this part again and to hear the good gospel sermons. Pray for us and ours.

Billy Orten, Route 1, Lawrenceburg, Tenn., Sept. 14.—On Aug. 22, I preached at Chapel Grove, my home church. They continue to grow steadily, for which we are thankful. I baptized one at Brace, near Lawrenceburg, Aug. 26. On Aug. 29, in company with Bro. Carl Willis and Bro. Arthur Wade, I visited the Sweetwater, Mo., church. I preached

that night at Cable Ridge. Carl and I accompanied Bro. Wade to Maple, Ark., September 4-5. I am now attending a meeting at Knoby, Mo., by Brethren Wade and Robertson. Here are three subs.

D. M. Keener, 501 W. Grand, McAlester, Okla., Sept. 12.—The activities of the church here have been retarded some lately, due to Bro. Lee Williams' illness, also others, and the absence of some. All the members here feel indebted to Bro. Williams because of his untiring efforts to lead people to the truth and to build up the church. We pray for his speedy recovery. Bro. Geo. Hilderbrand taught us a wonderful lesson today, and we are thankful for him. He is able in teaching and in song leading. We are looking forward to our meeting by Bro. Lynwood Smith the latter part of October. We invite all in reach to attend.

Billy Jack Ivey, Rte. 2, Sentinel, Okla., Sept. 8.—The meeting by Bro. Homer A. Gay at Chenierie closed with no visible results, altho I am sure that much and lasting good was accomplished. After the meeting at Chenierie I remained in the state of La., to help carry on the work and build up the cause of Christ. I have been preaching regularly at different congregations in this state. I am at home at this writing, but Lord willing I shall return to La. near the first of October to carry on the work and help to build up the cause. Pray for me in this work.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., 15.—I have been in bed about five weeks, due to a heart attack, which the doctor says is a blood clot in the heart. Brethren and friends have been very nice to visit me and try to help. I am glad we have other brethren to carry on the work here, in the person of Keener and Hilderbrand. Bro. Lynwood Smith is to hold us a meeting the last two Lord's days in October, and Brother King the first half of March in 1949, the Lord willing. (Let us remember Bro. Williams and family in our prayers.—H. L. K.)

Leslie Cato, Rte. 1, Colquitt, Ga., September 11.—We wish to express our thanks through the OPA to the various churches and individuals who sent us contributions for the building of a new church house. The contributions are as follows: Hammond, La., church \$20.00; Bro. Carlos Smith \$5.00; Bro. L. N. Byford \$10.00; Various small contributions from various ones. \$20.00; Total \$135.00. We are very thankful to all, and especially to Bro. Carlos Smith.

G. A. Canfield (colored), Star Rte., Box 78, Marion, La., Aug. 16.—I have just returned from Wedowee, Ala., where I baptized three: This is where I held a mission meeting last year, baptizing six, making nine members now. We had fair crowds in spite of the rains and bad roads. These are poor country people, and the two meetings were sponsored by brethren else where. I am very thankful to all for the donations received and for the cooperation in the work of preaching to my race.

Carlos B. Smith, Route 1, Wesson, Miss., Sept. 8.—After my meetings in Ala. and Ga., I had the pleasure of hearing Bro. Clovis-Cook in a ten days meeting in my home church. We had good crowds and interest throughout, and he did his work well. I consider him among our ablest preachers. Due to poor health, I was not able to hold my meetings booked in Arkansas and Bro. Warren T. King and his son, Miles, held them instead, as they love the cause of Christ. I think Miles is a very promising young preacher. They both visited in our meeting, also Brethren Billy Ivey and Nelson Nichols. I attended part of Bro. Gay's meeting at Red Oak Grove and heard him preach some wonderful sermons. I appreciate the able and uncompromising preachers in the field.

A. D. McNeil, Rte. 1, Milano, Texas, Sept. 8.—Brother Clarence Snodgrass closed our meeting the 1st., making his second meeting with us this summer; with much interest shown in both meetings. There were eleven baptized and three restored. We now have a nice congregation at Sand Grove. Bro. Snodgrass is booked to begin our meeting next year about the middle of July. We shall be glad to have brethren plan to visit this meeting and make it a kind of camp meeting. We have a large crowd building, plenty of space, electric lights, plenty of good water on the church ground, making it a convenient place to camp. Preaching brethren are invited to be with us at that time. We ask the prayers of the faithful brotherhood that we may continue to grow and prosper in the faith and in number.

Tom E. Smith, Box 893, Healdton, Oklahoma, Sept. 8.—We concluded our meeting at Siskyou St. Church at Los Angeles, Calif., Thursday night August 19, which was a very enjoyable meeting. I was delighted to be associated with brethren from the various congregations. I am very sorry I could not visit in every home where I was invited, but this was impossible. I had the pleasure of visiting our beloved Sister Maude Kennedy, formerly from Oklahoma who is now in a rest home near Azusa, Calif. We were delighted to be permitted to pay her a brief visit and to find her health improved. Our prayer is that she may completely regain her health. Two were restored during my stay in California; one at Glendora, and one at Los Angeles. On our arrival home we found our new church building well on the road to completion. I preached at Graham last Lord's day. A man and his wife were restored to the faith. The Lord be praised.

James R. Stewart, 1125 College Ave., Fort Worth, Texas, Sept. 13.—The mission work in and around Waco, by Bro. Miller, resulted in much good. We love him for his work's sake, which continues to bear fruit, as I baptized one since as a result. The brethren in Waco are to be commended for their part in carrying on the work. The Labor Day meeting at Fort Worth was fine. It made me think of the July 4 meeting. The singing, speaking, lunch, crowd, etc., where good. Mission work was the theme. I am now in a good meeting in Kansas City, and the prospects are

good. By the time this reaches the readers, I should be in Calif. for some work. I plan to be out there for about six months. My address there will be Gen. Del., Modesto, Calif. Pray for me and the work.

John Thomson, 2738 179th St., Lansing, Ill., Sept. 13.—Brother Robert Adams (colored), from Wesson, Miss., is getting a job of work in Chicago, and will work with me in an effort to build up a colored congregation in this part. He will be self supporting. He arrived Sunday morning, and we had edifying services in my home that morning, and two services in the afternoon for the colored, also again at night. I believe he is a true gospel preacher. His lessons are plain, edifying, and instructive. We mean to have services on Tues., Thurs., and Sun. of each week. I shall be glad to help either white or colored to get work here, but if you have a family, come before them to get a job and a place to live, as housing is still a problem here.

E. H. Miller, Neosho, Mo., Sept. 13.—I have just closed a good meeting at McGregor, Texas, with good attendance all the way through. Brethren from Waco, San Antonio, Temple and others visited the meetings. One night there were two sermons—first by me, showing cups and classes to be unscriptural; being followed by John O'Dowd of Houston, trying to show them Scriptural; but, of course, he failed to give Bible for them, spending his time slinging mud and telling funny jokes. He challenged me for a debate on these two things, which I accepted. The debate is set for Nov. 16 to 19 inclusive. I am eagerly looking forward to the time for this discussion on four propositions, at Jones Hill, near Waco. I am now beginning a meeting near Neosho, Mo., after which I go to Huntington, W. Va., to begin Sept. 29. Please pray for me and the work.

Ervin Waters, Box 202, Waterford, Calif., Sept. 14.—Since my last report I have preached at Waterford, Ceres, Merced, Stockton, Lodi, Fresno, and Yuba City. We had four baptisms at Stockton. At Yuba City one was baptized and four restored. I enjoyed attending a portion of Bro. Chester King's meeting at Cerced. Bro. Leonard McKinney and family, from Vale, Oregon, visited in our home. They, with a few others, are carrying on the Scriptural worship at Vale. Bro. Don McCord, from Oklahoma City, Okla., visited in our home. He preached for us at both Waterford and Lodi. We are thankful for such a splendid young man. I taught music a few nights at Lodi, and the singing seemed to improve. I enjoyed the fellowship, the talks and the singing at the Labor Day meeting in Fresno.

Gillis Prince, Wedowee, Ala., Sept. 14.—The meeting at Lees Summit, near Lebanon, Mo., closed Aug. 30, with large crowds and fine interest. Bro. Arthur Wade began the meeting by preaching the first night, as I was unable to make it in time. This meeting should have continued for another week, but it was all the time I had. One was baptized and two confessed faults. I enjoyed this

meeting very much, and was glad to have Brethren Homer L. King and Clovis Cook with me for most of the meeting. The meeting closed with all more unified and determined to work together for the cause. I began at Liberty, Ky., Aug. 31, my fifth meeting with them. Although we had much competition from the sects, five were baptized, and good crowds and interest prevailed. I was asked to return for meetings next year at both the above places. Love and best wishes to all my fellow laborers.

Clarence Kessinger, Rte. 3, Ada, Oklahoma, Sept. 16.—The meeting at Golden, Okla., conducted by Bro. Don McCord and the writer, closed with five restored. Among the number was Bro. J. R. Tidmore, a gospel preacher, from Broken Bow, Okla., who took his stand with us, having learned "the way of the Lord more perfectly" on the Communion. The little church at Golden seems more determined to worship the Lord "in spirit and in truth." I am to return for another effort soon. Recently, I have preached at Ada, and have heard Bro. Lynwood Smith at Davis. I am now in a mission effort at Darwin, where prospects are good to establish a congregation. Pray for me and mine.

Arthur Wade, 407 Taylor, Lebanon, Mo., Sept. 16.—Although I have not reported regularly, I have been very busy, preaching, as follows: In the month of May, with the brethren at Wichita Falls, Texas; most of June, Calhoun Co., Ill., for two meetings; latter part of June, heard Bro. Ervin Waters in fine meeting at my home church, Lebanon; July, at Sulphur, Okla., for the camp meeting and on to Midland, Texas, for a mission meeting, where two were baptized and a number confessed faults and a good congregation established; also a short meeting at Odessa, Texas, and from there to Byers, Texas, for another mission effort, without visible results. After this I was glad to hear Bro. Gillis Prince a few nights at Lees Summit, Mo. I am now in a mission meeting with Bro. H. E. Robertson at Knobby, Mo. I am glad to have Brethren Billy Orten and Carl Willis with us in this meeting. Bro. Billy and I go next to Seymour, Mo., for another mission effort.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 12.—The concourse of people at the close of the meeting at Washington, Okla., Aug. 29, numbered more than two hundred and thirty. The results of this effort were thirty-four responses to the gospel—seventeen for baptism and seventeen confessions and restorations. "God giveth the increase."—In some ways this was one of the most interesting meetings of my life. We have some very fine people in the Washington congregation. Aug. 30, I attended a singing at Sentinel. Aug. 31, in company with Don McCord and my brother, Nelson, I left Oklahoma, arriving in California Sept. 1. The morning of Sept. 5, I preached at Sanger, and that night at Fresno, to an overflowing house. The Labor Day get-together meeting was fine. It reminded me of a July 4th meeting. The crowd numbered between three and four hundred, attesting to the work that

has been done in this state in the past few years. Brethren, let us continue to work for unity, and may God bless our mutual efforts to sound out the word.

M. J. Buffington, 1402 N. Travis St. Cameron, Texas, Sept. 7.—My wife and I have just returned from Ft. Worth and the Labor Day meeting. Like the fourth of July meeting, this was a spiritual from every congregation represented, make a talk feast. It was suggested that at least one leader and express their views concerning mission work building up the cause of Christ in Texas, and in Texas. Every one seemed very enthused about other states. A fine spirit was manifested by all. Such meetings should continue. It was decided that Ft. Worth would be the location for the Labor Day meeting next year. The Ft. Worth brethren are to be commended for their zeal and determination to make such meetings a success. Bro. Broesh and I will begin a mission meeting at Eastland, Texas, Sept. 10. From there I will go to San Antonio, Texas to labor with the brethren at 401 Gulf St., in a mission effort to establish the cause of Christ in a different part of the City. BRETHREN, LET NOT THE MISSION SPIRIT DIE.

Lynwood Smith, Healdton, Oklahoma, August 24.—Recently, I held a meeting at Mountain Home, Mo. Good crowds attended throughout, and one was baptized. From there Bro. Nelson Nichols and I, enroute to my home in Miss., stopped over at Marion, La., where Bro. King was holding a good meeting and doing some powerful preaching. At home I attended at New Salem, which has always been the high light of my life, a good meeting by Bro. Clovis T. Cook, who has made more improvement in his preaching than anyone I know. He is now a real preacher. While this church is rather modest about its success, yet on the first Sunday, 112 communed, and large crowds attended throughout. A radio program was sponsored by some of the members, during this meeting. My next was at Davis, Okla., where I worked hard in getting a meeting started and advertised. I am grateful to Brethren Wade, of Sulphur, and Billy Joe Tate, for their assistance. Preachers who attended were, C. C. Kessinger, Don McCord, and Nelson Nichols. We had cooperation from the neighboring churches. We are glad Bro. Tom Smith and family have returned to Okla. from the West.

J. T. Broseh, Dublin, Texas, Sept. 8.—Recently I united in matrimony my brother, J. R. Broseh, and Miss Fay Cogburn, of DeLeon, Texas. We wish for them a happy marriage. We visited Bro. Wade's meeting at Byers, Texas, Aug. 14-17. Aug. 15, I preached at Fruitland, Texas. On the 18th I preached at Okla. City, restoring one. I began a meeting at Cross Hollows, Mo., Aug. 19, where I baptized two fine men. Interest was good throughout the meeting. They certainly have a fine group of young people. We appreciated all the visitors, among whom were Bro. H. E. Robertson and family. We were thankful for all the kindness shown us. We believe the church there has a bright future. I preached Aug. 31 and Sept. 1, in Lebanon,

Mo., where we enjoyed meeting the brethren and visiting with a number of the preachers. I preached at Rogres, Ark., Sept. 2-5, with one restored. Our next was at the Labor Day meeting in Ft. Worth, Texas. I believe this was the best meeting of its kind I ever attended. Mission work seemed to be the theme of the meeting, and all seemed in earnest about it. Watch Texas in the future, for I believe they will do something. I go next to Eastland, Texas, for a mission effort, assisted by Bro. Buffington. Then to Fruitland and at Belton, Texas, for meetings. The Lord be with you all (2 Thes. 3:16).

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 16.—I was to begin a ten-day meeting at Stamford, Texas, Aug. 15, and was there and preached at morning and night services, but the brethren decided to postpone the meeting until some more opportune time. I enjoyed attending part of Bro. Lynwood Smith's meeting at Davis. Too, I was able to attend much of my brother, Paul's meeting at Washington, Okla., and assisted some in the services. Aug. 22, I was at Sulphur, and that afternoon I attended the mission meeting at Davis. Aug. 29, I preached at the Carter church near Davidson. Aug. 30, we were at Sentinel and enjoyed visiting with the brethren there. Aug. 25, Bro. Don McCord and I were called to McAlester. A digressive preacher preached on our differences (S. S., cups) in our building. Bro. Tom and Lynwood Smith were there and we all answered him one by one. I believe that good was accomplished. Sept. 1, Paul, Don, and I were at my home congregation in Los Angeles. Sept. 4, 5 and 6, I enjoyed the annual Labor Day meeting at Fresno, Calif. There were fine crowds and a fine spirit of love and zeal. Sept. 10, I started a meeting at Sulphur, Okla. We are having good crowds and good interest. Brethren, pray for us in the work.

Clovis T. Cook, Lebanon, Mo., Sept. 14th.—I wrote this report for the Sept. issue but it was not in time. However, the meeting held at the New Salem Church of Christ, near Brookhaven, Miss. was one of the most enjoyable of my preaching career. I spoke over Radio Station WSKB, McComb, Miss., for eight days during the meeting. Bro. Lynwood Smith spoke once for me. Seven preachers attended two or more nights. They were as follows: T. E. Smith, Carlos Smith, Lynwood Smith, Nelson Nichols, Billy Jack Ivey, Warren T. King, and his son, Miles. I think four were baptized. Lynwood did the baptizing for me. Bro. T. E. Smith led the singing through the entire meeting and held up well. I was glad to be with so many of my preaching brethren. I always enjoy working with this congregation, but more in this meeting, perhaps, than any previous one. I think this was my fourth meeting with the New Salem church. I have taught two singing schools there. There is a bright future for them. My next meeting will be at Claxton, a few miles from Lebanon, Mo. We had a fine meeting, with Bro. Gillis Prince doing the preaching at Lees Summit. This was my first time to hear him. He is a powerful speaker. We had large crowds. I have been working with

the Lebanon Church in their Radio programs, which we believe are putting the church on record.

Fred Kirbo, Wilson, Okla., Aug. 25.—I recently closed a meeting at Lowery, Ala. We had extra large crowds, and the total number restored, confessed faults, and baptized were 31. In this good meeting I was thrilled to be with Brethren C. D. Palmer, W. H. Reynolds, Gillis Prince, Warren T. King, and Barney Welch. I am now in a meeting at Alta Vista, Kansas. Bro. Barney was to have been with me in this meeting, but he has been hindered by sickness. This would have been our 18th meeting together. I enjoy laboring with him for I love him and esteem him highly as a preacher and a Christian. Not only Barney, do I love, but all of my preaching brethren, who are preaching the gospel. I would like to hold meetings together with all of them, for I think we have some good ones. Let us stick together with that good brotherly love that prevails among us, and I predict that in the near future we will fill these U. S. full of one cup, anti-Sunday school churches of Christ, and that our antagonists will make us the topic and targets of their discussions in their papers and elsewhere. Already they find it difficult to leave us alone as "Demetrius, the copper smith," they see "their craft in danger." Brethren, let us work harder, stay up later, and rise up earlier, for the cause of our Master. Don't waste time, for time is wasting you!

W. F. Davis, West Monroe, La., Sept. 10.—Brother Homer A. Gay conducted a ten days meeting for us at Cheniere Church of Christ, eight miles west of W. Monroe, August 9 thru Aug. 18. We had good attendance at every service, and some of the best preaching that I have ever heard. Altho none were baptized, the church was very much edified and strengthened. More people heard the gospel than have ever heard it in a series of meetings here, and we hope that some day we will succeed in breaking down the prejudice and induce people to obey the gospel. In John 17, Jesus prayed that all who believe in him might "be one," and in order to do that we must believe the same thing, speak the same thing, and be of the same mind. We need more leaders and teachers in the churches today. The "harvest truly is white, but the laborers are few." We need some good Christian men in this community to help with the work. I am getting old and my health is not good. If some are contemplating a move I wish they would consider West Monroe, La. This is an industrial town, and there is a lot of work. If interested in making such a move, contact me, I shall be glad to answer any questions for you and assist you in any way I can. (Note: I, too, believe that West Monroe is a good place for one to find work, and I am sure that Bro. Davis can help any who want to move there. —Homer A. Gay.)

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Sept. 14.—We had a very enjoyable meeting at the Cheniere Church of Christ near West Monroe. Bro. Bill Jack Ivey was with me thru the meeting, preaching twice and helping much in song and prayer. I enjoyed a good meeting at Red Oak

Grove, near Summit, Miss. We had nice crowds at all services. One fine boy was baptized, who says that he wants to be a preacher. I have held meetings at this place before and was glad to see so many familiar faces again. Uncle Nong Smith, of the New Salem Church, lead the singing in this meeting the most of the time, and it was appreciated by all. I was thankful to have with me, for a part of the meeting, another one of our good preachers, Carlos B. Smith. We are sorry his health would not allow him to go on with his meetings, but were glad that he was able to be with us some. Some of the brethren, from the New Salem congregation, were with us for every service, and some nights we had large numbers of them. I have promised to go back to this place next year. Upon arriving at home I learned that the few brethren at Elmwood, Illinois, where I was to have begun a meeting September the 5th, could not get the building for the meeting. That made it too late for me to arrange the time in meetings elsewhere, hence, I am getting that rest I have needed for four years. However, I preached at home, Lebanon, Mo., the first Lord's day and night of the month and at Richland, Mo., the 12th. One was baptized at Richland. I am to begin a meeting at the Beef Branch Church, near Joplin, Mo., October 3, and then to near Seneca, Co., and Harrodsburg, Ind., Nov. 21. Brethren, let us teach some singing schools this winter!

Homer L. King, Route 2, Lebanon, Missouri, September 20.—During the latter part of August, I was very glad to have a little time in my home community, near Lebanon, and to hear Brother Gillis Prince for about a week of his good meeting with my home church, Lees Summit. The preaching was very good and instructive, Bro. Prince being a forceful speaker. The crowds were the best we have seen at that place for several years. The meeting should have continued another week. The church was strengthened and I believe unified by his untiring efforts. We love Bro. Prince for his labor of love. May the Lord bless him and his efforts wherever he goes in the good work. I am now in a series of meetings with the faithful brethren at Love Joy, Pa. I believe, this is my fourth meeting with them, and I always enjoy laboring with them. The attendance and interest are good, and we look for some additions before we close next Lord's day. I am to hold at least one more meeting in this state, at Le Contes Mills, before returning to my home. I am to assist Bro. Paul Nichols in a mission meeting at Mt. Juda, Ark., beginning the last Sunday in October. We shall appreciate the prayers and co-operation of all brethren in reach, should there be any in reach. My home church is looking forward to a meeting by our beloved Bro. Lynwood Smith this fall. We were glad to have him and Bro. Glenn Elmore visit in our homes recently. I suggest, with Bro. Gay, that churches plan to conduct one or more singing schools this winter. We are now laboring on the material for a new song book, which we hope to have ready within a month or two. May we all ever "endeavor to keep the unity of the spirit in the bond of peace," and may the Lord bless in all the worthy efforts to build up the Kingdom, I do earnestly pray. Please, continue to work for the increase in circulation of the OPA, brethren.

"The bloodthirsty hate the upright; but the just seek his soul" (Prov. 29:10).

"Every word of God is pure; He is a shield unto them who put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar" (Prov. 30:5, 6).

"Say not thou, I will recompense evil; but wait on the Lord, and He shall save thee" (Prov. 20:22).

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. XXI

LEBANON, MISSOURI, NOVEMBER 1, 1948

No. 11

BY THE WORDS

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). I believe these precise words, uttered by our Redeemer could apply to man today as it did to the Pharisees, that generation of vipers, in the day they were so aptly spoken. As I write this, I am reminded of those words of the Apostle in the first epistle to the Corinthians: "But I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). I believe Paul was telling them he was trying to practice the principles he tried to get others to practice—don't you? I must confess in the beginning, that "not watching my words" is one of my greatest obsessions, but I trust in studying this simultaneously, we all may become edified, and grow from day to day in "watching our words."

I hope someday that more of us can have the reputation this lady had: It was said of her that she never said anything about a person that was not good for his character. A person, no doubt an unscrupulous one, thought he would ask her to say something good about Satan.—This done, the lady spent sometime in cogitation and said, surprising enough to the indignant interrogator, "I can think of one thing at least that is good about Satan, and that is he is always on the job." How true, and what a virtue to be able to look over the undesirable characteristics of anyone, and find the desirable ones, that are worth talking about.

Is it not true that a man's character is marred with every undesirable word mentioned about him? Forsooth, it is. Much and lasting detriment and injustice, perhaps, have been dealt members of the Church, because we would not look far enough into their lives and overlook their bad characteristics—for I believe many of us have them.

How true are those words spoken by James: "The tongue is an unruly evil, full of deadly poison" (Jas. 3:18). Whether the tongue is allowed to go rampant on idle words, gossip, or other undesirable means of employment—it sooner or later proves to be a deadly poison; does it not? Sometime, somewhere, somehow the character of someone is going to be trespassed upon. Did you ever think how comparable gossip is to a rolling snowball? The farther it goes, the bigger it gets. Then, on the other hand, did you ever think to compare good words with the old, old adage: "A rolling stone gathers no moss?" It is rather to

the contrary, sometimes, I believe, they might even lose some of their beauty.

I believe we are forced to conclude that bad words regarding our brother proceed from one of three channels; namely, envy, jealousy, or malice (See Rom. 13:3; Prov. 6:34; Eph. 4:31, respectively). I do not believe we can be a possessor of these attributes and have interest in the one Hope—do you? If we are void of these—I believe our brother will suffer no injustice through word of mouth or otherwise by us. Do we not see what words will do?

The following thoughts chanced my way one day, and I desire to pass them on to you for their worth: "I AM MORE DEADLY than the screaming shell of a howitzer; I ruin without killing. I tear down homes; I break hearts and wreck lives. I have no respect for truth or justice, no mercy for the defenseless. You will find me in the PEWS OF THE PIOUS and haunts of the unholy. I am wily, cunning, malicious—and I gather strength with age. I make my way where greed, mistrust and dishonor are unknown. I feed on good and bad alike. My victims are as numerous as the sands of the sea and often as innocent. I never forgive and seldom forget. MY NAME IS GOSSIP."

—Don McCord
640 Okmulgee
Norman, Oklahoma

OUR REASONABLE SERVICE

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

The life of Jesus as recorded in the four Gospels, clearly teaches us what service is. Whatever Jesus taught he illustrated in his own life. When He wanted to teach the people obedience, He was obedient to His Father. When He wanted to teach baptism, He went down into the water and was baptized. When He desired to teach a lesson on immortality, He went into the grave and came out triumphantly. His whole life affords an example of service. "He took upon Him the form of a servant, and was made in the likeness of men—" (Phil. 2:6-7).

I think that the majority of the would-be religious world today, has greatly misapplied the passage of Scripture that I used in the beginning of this article. "Presenting your bodies a living sacrifice" does not mean that pain has to be in-

flicted upon the physical body before we can do God's service. History reveals, that foolish priests went off into the desert and lived in filth and degradation, thinking they were serving God. A monk in Syria built a tower and lived thirty years upon the top of it. His food was sent up to him in a basket by a rope. Here in rags and dirt, he prayed fifteen hours a day. Silly people would pass by and say: "What a servant of God!" But in all these thirty years of praying, privation and torture, he did not render any service to God. Even in some of the sectarian churches today, their service is consisted of shouting, crying, praying and agonizing, as if God would be pleased to see His people agonize. In these wild excitements, many will swoon and become unconscious. Preachers will praise God for these hypnotic manifestations.

Thousands in the sectarian churches are going to the extreme, in rendering what they think is service unto God, and many of them are ignorantly, but enthusiastically, worshipping God in the wrong way. I have often thought that if we had their zeal, and our determination to "preach the truth," that MUCH more would be accomplished, in building up the Church for which Christ died. It should make us blush, when we see the zeal and enthusiasm of those who are not preaching the truth, and then look within our own ranks and see how very little is being done to build up the cause of Jesus Christ. Brethren, are we serving God as we should? The only way that we can serve God while here upon the earth is to serve our fellow-man. All around us are great opportunities for Christian service. Christians should go to the home of the sick, not in the name of orders, ladies' aid, or endeavor societies, but go there in the name of Christ. They should go not only to pray and sympathize, but they should go to aid. Cleaning the home of the afflicted, as if it were the home of your own sister in the flesh, and relieving the sick and weary of the heavy burdens of life, is high Christian service. In the last great court, Jesus will not ask us if we believed or prayed. It is our blessed privilege to praise Him, but that is not service. If we have failed to visit the sick, give food to the hungry, water to the thirsty, and clothing to those who are in need, we have failed to do our "reasonable service," and will hear Him say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels - - -" (Matt. 25:41).

We should refrain from selfishness. Many times we have a tendency to speak of "my" work, "my" business, "my" house, "my" car, "my" pleasure, as if these were the only things in the world! I am persuaded that selfishness is one of the besetting sins of this very commercial age in which we live. In the Church, this selfishness, self-seeking, is constantly cropping out. If one can not be at the head of affairs; if one can not always have his plans and opinions adopted and carried out, then he will not work at all. Each one thinks he is right, and all others wrong. He has no patience with the weakness of others, while at the same time he is blind to his own faults. This spirit is directly rebuked by the

word of God. Paul says: "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me" (Rom. 15:1-3). Especially, should we consider our relation to others in the way of their salvation. Every Christian, having found that "peace which passeth all understanding," should hasten to tell the glad news to all about him. Remember how Andrew sought Simon Peter, his brother, and brought him to Jesus; and Philip, seeking Nathaniel, tells him of the Christ. Here, in seeking the lost and bringing them to Jesus is a field for work in which every disciple of Christ may engage. Here may the life of every one be made most useful and thus redound to the honor and glory of God, which is "our reasonable service."

Here are some plain facts, which I believe should be worthy of our consideration. According to our Church directory there are only about one-hundred and fifty established congregations, in the U. S. A., and as far as we know, there are twenty-four states that do not have an established congregation, where we could go and worship Scripturally!! There are approximately thirty-five preachers, and not all of them are busy preaching, because they are having to work with their own hands, in order to provide for their families, while brethren are "talking" about mission work, and wondering "if it would do any good."

Just think what could be done, if one hundred and fifty congregations would co-operate with each other, and all have the same determination that with God's help, something must, and will be done in the way of sending the gospel to those that are lost. The results of such co-operation and determination, would be that every preacher would be kept busy preaching the gospel, their families would be provided for, alien sinners would be brought to Christ, backsliding Church members restored, and other congregations established. Then, in the very midst of all this good work, we should realize that this is only "our reasonable service." —M. J. Buffington.

The Pilgrim they laid in a large upper chamber, whose window opened toward the sun-rising; the name of the chamber was Peace, where he slept till break of day, and then he awoke and sang. —Bunyan.

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. —Matthew 7:17.

Is any among you afflicted? let him pray. Is any merry? let him sing psalms.—James 5:13. More things are wrought by prayer.

INSTRUMENTAL MUSIC IN THE HOME

Carlos Smith

Much time and effort is put forth by the brethren condemning instrumental music in the church worship, but little, if anytime is spent condemning it in the home. We stand steadfast against instrumental music of any type in the church, yet some are led to believe such is permissible in that sacred institution, the home.

Eccl. 2:8: "I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts." Now, this wise man, Solomon said, that along with the heaping of silver and gold and the treasures of kings and provinces he also gathered musical instruments, by which he could have worldly pleasures. He also said that they delighted sons of men, and never did he say anything about sons of God. Solomon placed the instrument of music exactly where it belongs and that is in the world, along with the heaping of gold and silver, and all manner of lust of the flesh. In Eccl. 2:11, Solomon said: "then I looked on all my works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of the spirit and there was no profit under the sun." Yes, Solomon realized there was never any profit gained from any form of worldly pleasures, and instrumental music was included in these worldly pleasures about which he said, "there is no profit under the sun."

Everyone who condemns instrumental music in the worship uses Amos 6:4, 5. "That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of their stalls, that chant to the sound of the viol, and invent to themselves instruments of music like David." Were the people doing these things in the worship of the Lord, or in their own homes? This is speaking of the people who had become slothful in the Lord's work. Was there ever a command for people to lie on beds of ivory to worship God?

Was there ever a command for people to lie on their couches to worship God? Did such as this take place in the worship or in the home? Did they, in worship, eat the calves out of their own stalls? No, brethren, we must admit that the things spoken of were carried on in the home and not in the worship. Then what about the following words: "and chant to the sound of the viol, and invent to themselves instruments of music like David." Was not this also talking about what they were doing in their own home? If we are going to rightly divide the word of truth we must admit that Amos 6:4, 5, is talking about the things those slothful people carried on in their homes. Let us not be narrow minded, because we readily see that the same scripture we teach and use to condemn instrumental music in the worship condemns it in the home also.

It is oftentimes said that David only used instruments in the worship, but let us notice Psalms 92: 1, 3, David said: "It is a good thing to give thanks

to the Lord; to give praise to thy name Oh most High, to show forth thy loving kindness in the morning and thy faithfulness every night upon an instrument of ten strings and upon the psaltery; upon the harp with a solemn sound." Was this in the worship or in the home? David advocated the praising of God with an instrument every night and morning; in the worship, or in the home? I believe David was speaking and talking about what was good to do in the home. David advocated to sing and play on an instrument of ten strings every morning and night to show their faithfulness. Was this speaking of the assembled worship or in the home? I believe that we readily see it was in the home, so David did advocate and use instrumental music in the home. "Woe to them that invent to themselves instruments of music like David" (Amos 6:5). Yes, let us not follow after David and have instruments in our home, because David had a "woe" placed on him because of such.

Acts 16th chapter, we find Paul and Silas in prison at night, yea at midnight, singing praise and praying to God; and the prisoners heard them. Did the prisoners hear them singing and playing? No, they heard them sing. Well, since they were not in assembled worship would it have been permissible for them to invent some type of musical instrument? Do you suppose the earthquake would have come and torn the prison bars away had they been singing and playing on a musical instrument?

Singing anywhere, anytime, and any place is worship. If we were to pray in our own home at midnight would we not expect the Lord to hear our prayer? If we were to sing would we not also expect him to hear our singing? Well, then what about instrumental music? I believe that it is mockery and shame to use an instrument of music when we sing praises to God at anytime or at anyplace. There is nothing high or holy about instrumental music; its fruits are revelry. Our homes are ordered to be of divine nature, so let us not have something in them that a woe has been placed upon, such as is placed upon instrumental music. We are taught to bring our children up in the nurture and admonition of the Lord, and this training is in the home. Christian parents, could we afford to raise children up in an institution where instrumental music is practiced and then expect them to depart from that thing. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). Let the Christian homes clean out the instruments of music and start training them in the ways of the Lord and not the ways of man.

Job 21:11, 14: "They send forth their little ones like a flock, and their children dance; they take the timbrel and the harp and rejoice to the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways." Yes, people who rejoice at the sound of musical instruments spend their days in wealth of worldly enjoyment and pleasure, yet when it comes their

(Continued on page eight)

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING.....Route 2, Lebanon, Mo.
HOMER A. GAY.....218 N. Jackson St., Lebanon, Mo.

PUBLISHER

HOMER L. KING.....Route 2, Lebanon, Mo.
MRS. HOMER L. KING, Assistant.....Route 2, Lebanon, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR.....\$1.00
SINGLE SUBSCRIPTION SIX MONTHS......50

Printed by Laycook Printing Co., Jackson, Tenn.

DO YOU NEED THESE BOOKS?

"Old Path Melodies" (Second Edition), our general purpose song book for 1947. So great has been the demand for this song book and so much the praise, that we felt compelled to order our printers to send us a second edition. We now have them in stock and are ready to fill all orders promptly. Due to the advance in the cost of material, we were forced to pay more to the printers, hence must pass it on to our customers. The new price is, 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100; postage prepaid by us.

"Favorite Spiritual Songs," our 1944 song book, both old and new favorite selections for general purpose use. This is one of the best all-purpose books ever published, we sincerely believe. So great was its praise and demand that we had to print the third edition, and still it sells. The pre-war price is, 35c per copy; \$3.75 per dozen; \$13.00 for 50; \$26.00 per 100; postage prepaid by us.

"Old Paths Pulpit" is a book of 33 sermons and essays by 33 gospel preachers, of the Church of Christ, on various Bible subjects for saint and sinner, also a photograph and life history of each preacher. Among the number of preachers are such noted men as Alexander Campbell, G. A. Trott, and H. C. Harper. Every Christian home should have one or more. The book is printed on high grade gloss paper and board bound. The price is reasonable—\$2.00 per copy, postage prepaid.

"The Communion" is a very comprehensive tract on the vital and much discussed subject of the Communion or the Lord's Supper, by Brother Ervin Waters. It discusses about every phase of this important subject. The price, 25c per copy, postage prepaid.

"Clark-King Discussion" is a written debate on the number of drinking vessels that may be used in the distribution of the fruit of the vine. Price, 10c per copy, postage prepaid.

Send all orders for the above books to Old Paths Advocate, Route 2, Lebanon, Missouri.

OUR DEPARTED

Laurance—Sister Hester Laura Laurance was born near Eastland, Texas, April 29, 1907; departed September 17, 1948, in the Bronte Hospital. Sister Laurance obeyed the gospel in 1920, be-

ing faithful to the end. She was a real Christian example, "caring for the things of the Lord," and was a faithful member of the Robert Lee Church of Christ.

Her first real illness was manifest when she underwent an operation for cancer, July 19, 1946, from which she never recovered.

The writer conducted the funeral.

—T. R. Chappell

Leatherman—Sister Laura Emma Leatherman, daughter of Asa and Margaret Susan (Hostlittler) Leatherman, was born at Arcola, Illinois, February 26, 1867; departed this life September 28, 1948, at her home in Oakley's Chapel Community, where she lived for the past three years.

Sister Leatherman was a faithful member of the Church of Christ. She is survived by two sisters, of her home community.

Funeral services were conducted by Bro. H. E. Robertson, Oct. 1.

—John B. Hall, Rogers, Ark.

DISCUSSION IN DALLAS

It now seems pretty certain that Bro. J. L. Hines, of Dallas, Texas, and I will discuss the "Class question" in Dallas, beginning about January 25, and continuing four days in the meeting house where Bro. Hines preaches—Arcadia Park.

Bro. Hines is to affirm the following proposition:

"Ephesians 6:1-9 shows that the Churches of Christ should be free to adopt the class system of teaching on Lord's day—viz., Children's class, Eph. 6:1-3; Adult class, Eph. 6:4; Employee's class, Eph. 6:5-8; Employer's class, Eph. 6:9; as practiced by some other brethren and by me."

I am in the negative. All who can should plan to attend the discussion, especially the preaching brethren.

—Homer A. Gay.

ANOTHER FAITHFUL CONGREGATION

On the last Lord's day in September, I organized a congregation in Dublin, Texas. We have five families of faithful Christians, and three good leaders.

We have made arrangements for two lots on which to build. We will have a restrictive clause in the deed, keeping out all innovations and innovating preachers.

We need some financial help to complete a building, and we will appreciate any help that any of the brethren and congregations can see fit to give us, and will report all donations thru the O. P. A. Donations should all be sent to Alton Cogburn, Dublin, Texas.

We feel that this is an opportune place and time to build a good congregation.

—J. T. Broseh

Note: I am well acquainted with Bro. Broseh, and so are many more of the brethren, and we know him to be humble, faithful and upright. I know the other brethren at Dublin to be true to the Book, and they are making a sacrifice to build this meeting house. I believe that any money given to them for this building will be well spent for a good cause.

—Homer A. Gay



The above is the church house, Ninth and Palmer, in Delta, Colorado, erected a few months ago by the faithful brethren in that city. They are to be commended for their sacrifice and untiring efforts to have a suitable place for the worship. The leadership is mainly in the hands of Brethren Tracy Moore and Timothy Phillips.

—Homer L. King

OUR HELPERS

The names of our helpers for the month ending October 20, who have sent us one or more subscription to the Old Paths Advocate, will be found below, and following the names the number of subs. received by us. Many thanks to all for such loyal support of the cause of the paper. Please, check the following for any errors and for your acknowledgment:

Homer L. King—16; Mrs. L. N. Byford—12; E. H. Miller—11; H. E. Robertson—10; Ervin Waters—10; Homer A. Gay—6; John Thomson—6; Barney Welch—5; Amos Allen—5; James R. Stewart—5; T. R. Chappell—4; J. C. Waters—4; W. E. Covey—3; Ray Asplin—3; Lynwood Smith—3; Mrs. F. M. Newman—2; Lee R. Williams—2; B. F. Leonard—2; Mrs. Mack Brumfield—2; Nelson Nichols—2; Mrs. Homer Smith—2; Clovis T. Cook—2; Mack Brumfield—2; Mrs. Lee R. Williams—2; A. E. White—2; J. W. McKeand—1; L. I. Gibbs—1; Mrs. Lizzie Boyle—1; Mrs. H. D. Hinton—1; Ralph Kitson—1; Mrs. C. M. Hughes—1; Mrs. Carl Chambers—1; Martha Gibson—1; Gladys Bentsch—1; Mrs. June McKinney—1; W. H. Gill—1; Mrs. Edna Wyatt—1; Ray Kessinger—1; Mrs. W. E. Campbell—1; Verlin Elliott—1; L. D. McKinney—1; J. T. Broseh—1; Maud Kennedy—1; Mrs. Mira Daughters—1; J. R. Tidmore—1; Mrs. V. A. Dunlap—1; William Hagaman—1; Mrs. Harve Reagan—1; Mrs. Geo. Hogland—1; A. R. McMullen—1; J. E. Perkins—1; Total—149.

THE CHURCH DIRECTORY

MIDLAND, Texas, 903 E. Terrel. Sun. 10:30 A. M. and 7:00 P. M., Wed. 7:30 P. M.

CLIO, West Va., Home of Bro. J. W. Groves. Go 5 miles north of Clendenin on Highway 119 to Cotton, turn right on blacktop to Bogg's Store and turn left 1 mile on dirt road. Sun. 10:30 A. M.

The Church meeting in Kansas City, Mo., at 25th. and Bellefontaine has moved to the following address:

KANSAS CITY, Tenth St. and Ray Ave. Sun. 10:30 A. M. and 7:30 P. M.

Church Directories are for sale at 10c each. Order from Ray Asplin, 1735 NW 13th St. Oklahoma City, Okla.

ANOTHER TAKES STAND FOR TRUTH

Under date of September 15th, Bro. J. S. Shelley of Gunter, Texas writes me that Brother Philip Tidwell, a young preacher of Gunter, has decided to take his stand with those who use one cup in the communion, and has so stated to the (cups) church at Gunter; and that he wants the world to know that he has changed.

Under date of Sept. 22nd, Bro. Tidwell writes me as follows: "Yes, I have fully made up my mind to come back to my first love, to the true worship. I am for one bread, one cup, and the pure fruit of the vine (grape juice) in the communion. I would be glad to work with you in

some meetings next year. I am a grandson of R. O. Conner, who used to write for the Apostolic Way.

Had Bro. _____ never come our way I do not believe that my father (Mose Tidwell) would have ever taken the stand he did for the fermented wine. I am going soon to Shreveport, La., and I will worship with the Velva St. Church of Christ there. When I come back here I will meet with the faithful congregation near McKinney, Texas.

I appreciate you, Brother Gay, for your help and kindness to me, and my heart is with you in the good work."

So, we thank God and take courage to press on in the fight for truth and right.

Here is our heart and hand in the work, Brother Phillips, I shall be glad to have you with me in meetings at any time. And may God richly bless you for this noble step which you have so courageously taken. —Homer A. Gay.

SINGING SCHOOLS

Not long ago one of the best known song writers, singing school teachers, and song leaders said that the Churches of Christ had a greater percentage of better singers because "you must know something about singing in order to sing without a piano or instrument" (Emphasis his). The true church of our Lord, can and must sing, and offer its best to the glorification of the Lord.

Much has been said lately about congregations having singing schools during the winter. Brethren, singing is as much a part of the worship as is teaching or praying and we should give it a little more attention than we have in the past. Discords and poor harmony have a tendency to get our minds off the thoughts and purpose of our singing. Too, a singing school will help nearly any congregation in stirring up the interest of young and old.

We have several brethren that are able to teach singing. Some have been teaching for some time. Others in recent years have attended music schools and normals in order that they might be able to pass on what they learn to those who wish to learn and thus help the cause of Christ. In the future let us try to improve our singing as well as our teaching and praying, etc., for the glorification of our Lord, and the edification of the church.

—Nelson Nichols

SUBSTITUTIONS

The Israelites had a hard time with the Ark of the Covenant. The Philistines took it away from the Israelites in battle and carried it into their own country, but it did not work for them as it did for Israel. They made a new cart, after so long a time, put it on, hitched two cows to it, and started them away. They stopped at the home of Obed Edom, where Obededom sacrificed the cows, and kept the Ark in his home. King David was told how wonderfully prosperous Obededom was getting on account of the Ark being there, so he concluded to bring it to Jerusalem. He took a great crowd along, for a happy time in bringing

it home. So, they made a new cart, and put it on. It seems to me, a man of David's knowledge and ability would have known better. But there are thousands of Davids now who do the same naughty things. He surely knew how God had commanded that Ark to be carried (Ex. 25:14). Was ever an animal used in carrying the Equipment of the Israelites in any of their travels? Certainly not. But he put Oxen to his cart. That was some improvement on the Philistian's way, but it was the wrong way. Uzza and Ahid were the drivers, so when an ox stumbled, Uzza (perhaps in ignorance of the consequences) steadied the Ark with his hand, and death was the result. Before David got over his scare, he had learned how to carry the Lord's Equipment.

The idea in this example is the danger of substitution for the Lord's way of doing things. Another dangerous substitution was Saul being sent to destroy the Amlemites and every thing in which there was life. He brought back a large herd of cattle and sheep. Saul acknowledged his sin to Samuel but it was too late; God rejected him from being King. We might give almost a dozen more: as Cain, Babel, Moses (Rock), Aaron (calf) Nadad and Abihu, Korah and Co., Miriam, Balack; etc.

I wonder if there are not the same kind of people living now who think they know better than their Maker, how things should be done; hence substitute their own ideas as to how they should serve the God of heaven?

Ananias (Acts 5:2) substituted a part for the whole, and lied. You know the consequence. Do we sometimes lie to God when we give a quarter when we should give a dollar?

The Corinthians: "When you come together, it is not the Lord's Supper that you eat. For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk. What! do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I praise you in this? No, I will not. For I received from the Lord what I delivered to you, That the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it and said: This is my body which is given for you. This do in remembrance of me. In the same way also the cup, after supper, saying 'this cup is the new covenant in my blood. Do this as often as you drink it, in remembrance of me' (1 Cor. 11:20-26).

Observe, Paul tells them just what the Lord's Supper is and just what it is not. Matthew, Mark, and Luke, Agree with Paul in all things essential, and anything else tho it is insignificant to man, is enmity to God. It was a little thing perhaps to David, as to how the ark should get to Jerusalem. But, God had told them now, but they thought, we "might as well"; Saul thought: "might as well" save these fine beasts for sacrifice, but God had spoken. Mortal man must listen and obey. Ordination (John 15:16; Acts 13:1-3; 14:23; 1 Tim. 4:14; Titus 1:5). Men repealed them all and substituted, crippled, churches for it. Greed, and

the love of money substituted "hired pastors" for God's evangelists.

Individual Cups: Pride, arrogency and fashion, and a sudden fear of the microbe family, though so insignificant it takes a strong microscope to see them, yet they became exceeding awful all at once, and many men and women were led from God's way to Man's way. The lessons in the Old Testament were given us as a warning, that we might use our more highly educated common sense, and avoid their pit-falls. Why not take God's word, and leave the consequences with Him???

Yours for His word just as given,

—E. A. Lowry.

TIMELY SUGGESTIONS

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Pet. 2:11). Here is a wonderful warning to all children of God. Christians need to realize that they are strangers and pilgrims in this old world of sin, and not try to be so familiar with it. I am afraid that many of our young members are not properly taught that "fleshly lusts war against the soul." Just as surely as soot, grime and grease will soil the most prized dress or suit, so will sin soil the soul of man and drag it down to perdition.

T. A. Falkner, a converted dance master, quoted in Grace and Truth, "took a careful census of two hundred fallen women in Los Angeles and found that one hundred and sixty-three attributed their downfall to the dance, twenty to strong drink given to them by their parents; ten to willful choice, and seven to poverty and want. 'A noted educator said: The dance hall is the nursery of the divorce court, the training shop of prostitution, and the grade school of infamy'."

The dance hall, the saloon, and immorality are just about identifal triplets—they go hand in hand, when anyone stoops to one they are in very close touch with the other two. The most wicked and base people frequent the saloon and the dance hall and why that those who want to really be somebody, and especially Christian, would ever think to darken the door of such a place is more than I can understand. That never did look to me like "shunning the very appearance of evil" (1 Thess. 5:22). Fleshly lusts war against the soul! All of this just simply measures up to this: keep only good company.

When Jesus sent the seventy out on the first commission, He warned and fortified them by saying: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. Beware of men" (Matt. 10:16-17). We, too, are as sheep in the midst of wolves, who fain would devour us spiritually, and hence we should be wise as serpents. Many times just one wrong word or deed will so weaken us in the sight of the enemy until he will wield a relentless warfare against our spirituality—feeling sure that we will finally give up the fight. Let us not only strive to "be wise as serpents" but also to be as "harmless as doves."

Suggestion: don't forget to watch and pray. The following poem by Ethel Fuller is worth while:

"If radio's slim fingers can pluck a melody
From night, and toss it over a continent or sea.
If the petaled white notes of a violin
Are blown across a mountain or a city's din.
If songs like crimson roses are culled from thin,
blue-air,
Why should mortals wonder if God hears
prayer?"

Prayer will help us to "Abstain from fleshly lusts, which war against the soul."

—Homer A. Gay

DEATH OF THREE SISTERS

(Your Near Relatives)

The funeral bells are ringing,
And the last farewell is said;
And a requiem there singing,
For Miss Modesty is dead.

The girl has long been ailing,
And fading day by day;
And as her health was failing
She cast her clothes away.

With thin, transparent dresses
That scarcely reached her knees,
And abbreviated tresses,
She braved the wintry breeze.

With arms all bare and chilling,
And bosom well exposed,
The voice of conscience stilling,
To all restraint opposed.

Where weeds their vigils keeping
O'er worshipers of style,
Sweet Modesty lies sleeping
'Neath fashion's Rubbish pile.

Now Innocence, her sister,
Is fading fast and sure;
And soon the world will miss her
From among the good and pure.

The third one of the trio,
Miss Virtue will be gone;
Miss Brazen Face now takes their place
Amid the reckless throng.

—R. D. B.

"There is a shed, 'tis filled with straw
Drawn from some farmers grain,
And Sinners rolled upon that straw
Lose all their guilty stains.

The dying thief rejoiced to see
That straw stack in his day,
And there may I, tho vile as he
Roll all my sins away."

IT'S NOBODY'S BUSINESS!

IT is nobody's business what a man thinks,
Nobody's business how much a man drinks,
It's nobody's business what I may do.
That sounds very well, but say, is it true?

Go ask the mother who's watching at home,
At midnight hour for her boy to come;
Night after night she will watch and pray,
Till her eyes grow dim and her hair turns grey.

Is it nothing to her that he innocent boy
Shall ruin his soul and his manhood destroy?
Go ask the wife in her faded gown,
Who anxiously looks for her husband from town.

She knows that the money needed for bread
Has gone to the bar-keeper's till instead.
She knows that their garments are tattered and
old,
She knows her home has been mortgaged and sold.

She knows the saloonkeeper's mansion so grand,
And its table of luxuries best in the land,
Are furnished by fathers whose own girls and boys
Have few of life's comforts and none of its joys.

Is it nothing to her that her children must die,
While her drunk-crazed husband is deaf to their
cry?

Go ask the children in school and in street,
Who are slighted and scoffed at by others they
meet.

Is it nothing to them in the years to come,
That their father was killed by the drinking of
rum?

—The Scripture Standard

THOUGHTS FOR THE DAY.

For all our days are passed away in thy wrath:
we spend our years as a tale that is told.—Psalms
90:9.

Our lives are albums written through
With good or ill, with false or true;
And as the blessed angels turn the pages of
our years,
God grant they read the good with smiles,
And bolt the ill with tears!

—Whitier.

And this is the confidence that we have in Him,
that, if we ask anything according to His will, He
heareth us.—I John 5:14.

Happy are they who freely mingle prayer and
toil till God responds to the one and rewards the
other.—S. Irenaeus Prime.

Debate thy cause with thy neighbor himself;
and discover not a secret to another . . .—Proverbs
25:9.

Wise men argue causes and fools decide them.
—Anacharsis.

A bishop then must be blameless, the husband
of one wife, vigilant, sober, of good behaviour,
given to hospitality, apt to teach—I Timothy 3:2.

I would have every minister of the gospel ad-
dress his audience with the zeal of a friend, with
the generous energy of a father, and with the
exuberant affection of a mother.—Fenelon.

Deceit is in the heart of them that imagine
evil: but to the counsellors of peace is joy.—Pro-
verbs 12:20.

INSTRUMENTAL MUSIC IN THE HOME

(Continued from page three)

time to go down to the grave they must admit to
God that they never knew His ways.

No, instrumental music is not, and never was,
authorized by God, and to the people who partici-
pate in such there is no cry except, we desire not
the knowledge of thy ways, O Lord.

I Chron. 23:5: "And four thousand praised the
Lord with the instruments which I made, said Da-
vid to praise therewith." Yes, David said that
he was the person who made instruments of mu-
sic. God never made nor authorized instrumental
music in any form or in any place. They are man
made and have worldly characteristics. Should
Christian homes have such as this in them? The
home is a divine institution and has divine char-
acteristics in it, but what about instrumental mu-
sic; should it be there? If so, where is the "thus
saith the Lord," for such. How can we build a
Christian home, if we contend that it is alright
to have such worldly things as instrumental mu-
sic in the home? Yes, the musical instrument
came from David, not from God. David made the
instrument to praise God, but remember God plac-
ed a woe on David for doing so.

James 5:13: "Is any among you afflicted, let
him pray; is any merry let him sing psalms." No,
it did not say play and sing, but it said sing. God
will hear the right kind of singing when it comes
from the right kind of heart. If the instruments
are all right with singing in the home, it is all
right with prayer, so the next time you have pray-
er, play a very low piece of music with an instru-
ment—give the prayer a little "sounding brass or
a tinkling cymbal." But be sure you do it "In the
name of — Who???"

Brethren, instrumental music is detrimental to
the Christian life, so let us take it out of our homes
and then start building a Christian home.

Rte. 1, Box 150
Wesson, Miss.

From The Fields

M. Lynwood Smith, McAlester, Okla., Oct. 12.
—I closed a meeting at Oak Grove, near Elmore
City, Oklahoma with good crowds and one bap-
tized. Visiting brethren were in attendance from
Sulphur, Healdton, Davis, and Ada. I go next to
McAlester for ten days; then to Lees Summit, near
Lebanon, Mo.

A. E. White, Route No. 1, Mitchell, Indiana,
September 22.—The church here is gaining in
number. Recently, two (man and wife) came
over to us from the cups brethren, for which we
are thankful. To the Lord be all the praise. Here
are two subscriptions to the best paper on earth,
the OPA.

C. H. Lee, Lock Box 144, Graton, California,
September 23.—The little band here is growing.
We now have 17 members, for which we are
thankful to the good Lord. We are ordering a
supply of "Old Paths Melodies" for this church.
We are thankful that we are enjoying better
health than in years. Love to all the faithful
brethren everywhere.

George Vanderpool, Route 1, Long Island, Ala.,
September.—I am thinking of changing locations,
and I think I would like to locate in Missouri,
Arkansas, or East Texas, where I might have a
good stock farm and be near a loyal church. If
interested, write me. We read the OPA and we
find it to be a light, set on a hill, which cannot
be hid.

Abe Young (colored), Rte. 2, Hallesville, Texas,
September.—The church at Ash Springs, near
here, is at peace and enjoying fine services each
first day of the week. We are struggling to get
into our new house before winter, but we need
the roof, but are not able financially to pay for
it. Who will give us a donation?

M. Lynwood Smith, Box 893, Healdton, Okla.,
September 28.—I closed a very enjoyable meeting
in Okla. City, recently. The results were 21 con-
fessions of faults, 2 restorations, and 3 baptisms.
The crowds were good, and we had visiting breth-
ren from Sulphur, Ada, Washington, et. al. Bro.
Nelson Nichols rendered valuable help. Love to
the brethren.

Ralph Kitson, Mozier, Illinois, September 21.—
We have suffered a great loss in the church here,
as a result of Bro. Ben Highams' moving away.
Brethren King and Gay sowed the good seed here,
and Brethren Wade and Robertson watered later,
but we need another meeting here and at other
places, but our finances will not support such
meetings.

Z. J. Fancher, Rte. 1, Huntsville, Ark., Sept.
20.—Brethren Arthur Wade, Billy Orten, and Carl
Willis came by for a visit with us, and one night of
preaching. We had a good crowd present. I
think this would be a good place for a meeting.
We invite the faithful preachers to stop over with
us when passing.

Lee R. Williams, 234 W. Cherokee, McAlester,
Okla., Oct. 19.—I am very thankful that I am
able to attend worship again. I hope to be back
at work in two or three weeks. While in bed
many good brethren visited me, and I am very
thankful for the church. I believe the Lord will
see us through if we put him first.

Ray E. Kessinger, 1916 Dougherty, Houston,
Texas, October 12.—Since our last report, we have
moved to our new church building at the same ad-
dress, 8001 Buchannan. We are growing in num-
ber and in faith. I have been doing the preaching
here, with the help of Brother Carroll, from Tru-
port. We are looking forward to our meeting by
Bro. Ervin Waters. Pray for us.

V. C. Elliott, Rte. 5, 38725 Fuller Dr., Bakers-
field, Calif., Oct. 11.—I plan to do more work in the
church in the future than in the past. I mean
to start visiting the congregations who need help
most, by being with them over Lord's days, as
they may need my services. We are looking for-
ward to the work in this part next year. Pray for
us, please.

J. R. Tidmore, Broken Bow, Oklahoma, October
16.—My wife, daughter, and I drive to Golden,
about 15 miles away, for worship each Lord's day.
We do this in order to have the Scriptural wor-
ship, but we hope to get more here to come to the
Bible way, that we may establish the true wor-
ship in Broken Bow. Here is my renewal to the
OPA; keep the good lessons coming.

T. L. Rickard, Rte. 1, Davis, Oklahoma, Septem-
ber 21.—The church here is doing fine. We closed
a good meeting here the 19th. Brother Nelson
Nichols did the preaching, and he gave us some
good lessons, but there were no visible results. We
had visiting brethren from Okla. City, Ada, Wash-
ington, Healdton, Daugherty, and Davis. We had
good crowds and interest. Nelson is a good boy.

James D. Croson, Mahaffey, Pa., Oct. 19.—Since
my last report to the OPA, I have been with Bro.
Homer L. King, in all-day meetings for the past
three Lord's days, at Love Joy, LeContes Mills,
and Flemington, which I believe were well spent.
Brother King preached at the morning services,
while in the afternoons the young brethren and
leaders made short talks, which were good. Let
us all continue to work for unity, which is needed
as never before.

Don B. McCord, 640 Okmulgee, Norman, Okla-
homa, Oct. 10.—My visit with the California
brethren was very enjoyable. I was happy to
be asked to teach at Orange Cove, Waterford,
Lodi, Glendora, Los Angeles, and Montebello; also

at the Labor day meeting at Fresno. Since returning home, I have been occupied over each Lord's day, working with the congregations in this immediate vicinity. My kindest regards to you and family, Brother King, also to others.

Ben Frentrup, 1028 Nolan St., San Antonio 2, Texas, Oct. 14.—The church at 401 Gulf St., recently closed a mission effort in this city, with encouraging attendance, but no visible results. We are trying to reach people in other parts of this city with the gospel. Bro. M. J. Buffington delivered some fine sermons, which strengthened us. We appreciate the assistance of visiting brethren from other congregations. The church on Gulf St., is a loyal church, but we hope with the Lord's help to establish others. Loyal preachers and brethren are invited to worship with us while in this part. Pray for us.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 12.—The session tonight marks the close of a ten night singing school at Poplar, which is to be followed by a series of meetings. The interest in the school has been good. Since I have been here I have preached at the regular services of the church. One was restored. It looks like now I will be busy until I leave for Oklahoma to do mission work which has been done for the past three and a half years by Bro. Clarence Kessinger. I have five meetings and two schools to hold before I leave the middle of February or the first of March. May the Lord bless our sincere efforts everywhere to advance the Cause.

T. R. Chappell, Box 5148, Sonora, Texas, Oct. 11.—I am still preaching about every Lord's day. I preached for the brethren at Odessa the first Lord's day in this month. They have a real mind to work. We attended the Labor Day meeting at Fort Worth, which was very enjoyable to hear and be with all the brethren. It is an easy matter to talk about the good things we should do, but what we need is to make them a reality. We pray that much good may be done in the future. We derive much good from reading the OPA. I want to say, "Amen!" to what Bro. King had to say about the eldership in a recent issue of the OPA. I consider that real facts. May the good work of the Lord go forward. Here are some subs. for the OPA.

Billy Jack Ivey, Rte. 2, Sentinel, Okla., Oct. 13.—After returning home on Sept. 6, I preached at Sentinel, my home congregation, on Sept. 19 at both morning and night services. Good crowds were present at both times. I enjoyed meeting again with the faithful brethren at this place. Sept. 20th., I returned to La and Miss., where I am doing mission work in this section of the brotherhood. This work leads to full time preaching, for which I am thankful. I enjoyed hearing Bro. Carlos Smith preach twice on Oct. 9th and 10th., at Conway and Fairview, La. Since my return to this section I have preached at the following places, Conway, Fairview, Hammond, La., and New Salem, Miss. At this writing I am at

Columbia, La. Lord willing I shall begin a series of meetings with the faithful brethren here on Oct. 17th. Pray for me and the work.

J. B. Lane, 1509, Flint, St. Waco, Texas, Oct. 11.—The Church at Jones Hill is doing fine. Bro. Cyrus Holt preached for us last Lord's day, brought us a good lesson on Spiritual gifts, we enjoyed it very much. Bro. Barney Welch preached the last Sunday in Sept. We received a good lesson from him on the first and great commandment and also enjoyed it very much. Bro. Miller will be here the 16 of Nov., to begin a four nights debate with Bro. O'Dowd of Houston, Texas, on SS and Cups. The debate will be held at the Jones Hill Church or somewhere in McGregor. Bro. Miller is being sponsored by the Jones Hill Church, Bro. O'Dowd is being sponsored by the SS Church at McGregor, Texas. Everyone is invited to attend this debate.

Ervin Waters, Box 202, Waterford, Calif., Oct. 14.—Since my last report I have preached at Lodi, Stockton and Ceres. I began a meeting at Ceres, Oct. 3, and it continues with good interest at this time. Merced, Waterford, Stockton, and Lodi churches have cooperated. I go next to Armona, Calif. We have enjoyed having preaching brethren Paul Nichols, J. R. Stewart and Jim Russell in our home recently. Bro. Stewart is visiting many of the California churches during his visit here and we hope he has a pleasant and profitable visit. Bro. Jim Russell is doing much good in the California work and, though he is unable to devote all of his time to the work, he intends to do all he can. He will begin a meeting at Arvin soon and others should use him as opportunity affords.

J. T. Broseh, Rte. 2, Dublin, Texas, Oct. 13.—The mission effort at Eastland, Texas, closed without visible results. The Ramsey congregation helped to support this meeting, and they co-operated wonderfully by their attendance. Sept. 20 to 30, I was in an effort at Dublin, where we established a new congregation, with five families as a beginning. I was made to rejoice that my father came over from the S. S. and cups to be with the true church. We have bought a lot on which to build a house for worship, but we will need help from the brotherhood. It will be a good way to help in mission work. All help will be appreciated and reported through OPA. Send to Bro. Alton Cogburn, Dublin, Texas. My next was at Fruitland, Texas, with one restored. I go next to Clio, Mo., for two weeks, Oct. 31 to Nov. 14. Greetings to all the brethren. Pray for us (Thes. 5:25).

Barney D. Welch, 315 So. 22nd. St., Temple, Texas, Oct. 17.—Although I have not reported my work for sometime, I have been enjoying the reading of the reports of others. I rejoice that truth marches on. I held some interesting, and I believe fruitful meetings at Council Hill, Okla., Sabinal, Texas, and Richland, Mo. Closing just recently at the latter place, with fine co-operation from the Lebanon congregation. I preached one night at Lebanon, with a fine crowd present. I

was glad to assist in the radio broadcast one Lord's day. Bro. Clovis Cook preached a real sermon for the time he had to speak. I was very happy to have Brethren Wade, Gay, Orten, and other preaching brethren, to visit my meeting. I was glad to have Bro. Carl Willis, from Tenn., to stay with me several days. He is a promising young preacher and a fine Christian boy. I go next to Alabama for meetings. At present we are enjoying the visit of Bro. and Sister Jesse Broseh.

James Stewart, Route 2, Box 429, c/o I. D. Hooker, Yuba, Calif., Oct. 11.—I closed a meeting at Kansas City, Kan., Sept. 20. One sister from the S. S. brethren said she would take her stand with us on safe Bible grounds. I preached one night at Alta Vista, Kan., en route to Calif. I held a short meeting at Stockton, Calif., without visible results, but all seemed to enjoy the meetings. We visited Bro. Ervin Waters' meeting at Ceres. It was good to be with him again and to hear him preach a fine sermon. I am now in a good meeting at Yuba City with one confession of faults to date. We look for others to respond before we close. It is a pleasure for the wife and I to be with these good brethren again in the work of the Lord. Here are five subs. for the paper, OPA. May God's blessings rest upon all the faithful everywhere is my prayer.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Oct. 18.—I, in company with a number of others here, went to Roanoke, Va., to an all-day meeting the first Lord's day in Sept. I spoke at the morning and evening services. We have some fine brethren here. Bro. Miller held a fine meeting for us in Huntington. He can really quote the Scriptures. There were no additions, but the S. S. brethren were considerably stirred up. The classes were preached on by both Bro. Miller and their preacher, one night at our meeting house and on Sunday afternoon at their house. The next Sunday afternoon Bro. Willer discussed "foot washing" with a man where we are trying to establish a congregation. I believe the church here can look forward to better things, for we are just beginning to work. The opportunities for preaching the gospel are very great. Please, pray for the work in this part.

Clovis T. Cook, Lebanon, Mo., Oct. 11.—Just closed a meeting at Claxton, a congregation near Competition, Mo., with one baptism. Had pretty good crowds the first week and the interest was unusually good. These brethren are staying on the firing line. They plan to have another meeting in the spring of next year. Was glad to see Bro. Barney Welch, of recent date and to have him help us with our Radio broadcast one Lord's day morning. I preached to a fine crowd last night at Lebanon. The congregation at Lebanon is awake and at work. Show me a working congregation and I will show you a peaceful one. I begin a mission meeting this week at a little point near the Mt. Home congregation in South Mo. Bro. and Sister Hugh Milner, have already given part of the support for the meeting.

Homer Smith, Sentinel, Oklahoma, Oct. 12.—The church here is doing fine. Brother Don McCord preached for us the fourth Sunday in Sept., and Brother Dean Hopkins the first and second Sundays in October. One man came back to the fold, who had been out of duty for more than 20 years, for which we are thankful. Brethren McCord and Hopkins are young men, and we are thankful for these splendid boys. They show such marked improvement in their lessons each time they visit us. We are looking forward to hearing Bro. Tom Smith and having his family with us over the fifth Sunday in this month in all-day meeting. The Sentinel church has been blessed in a great increase in the attendance each Lord's day, recently. Best wishes to everyone, striving for the right way. We are enclosing subscriptions to the OPA. Come to see us, Brother King and family, anytime you have the time.

R. C. Crader, Hamburg, Illinois, September 19.—The little congregation in Mozier Hollow is getting along just fine. The young brethren are taking hold with the public work very nicely, and they are improving their talents. We have very edifying services. Including the children we have about 28 in attendance. Brother H. E. Robertson was with us the first Lord's day in this month. He gave us a lesson on the Communion, which was very good, but none of the opposition came to hear it. The opposition, who were led and encouraged by Bro. Timmons, conducted a series of meetings, using a Bro. Ramsey, who is a Sunday school man. Bro. Ramsey was asked to debate our differences, but I do not think he will accept. We are putting up a fight with no intentions of giving up, and by the help of the Lord and our faithful brethren, we shall win. We are ordering new song books from the OPA.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 11.—The meeting at Sulphur closed without additions. The crowds were good and interest high. Enjoyed attending a portion of Bro. Lynwood Smith's meeting at Okla. City. Sept. 26, I was at Lubbock, Texas, preaching at morning and night services. I visited in Abilene en route to Eola. Sept. 29, I was at the regular Wed. night service at San Angelo. Oct. 1-3, I preached at Eola, baptizing one. Then I went to Oak Grove, Okla. and assisted some in Bro. Lynwood's meeting there and preached one night. Oct. 8, I began at McKinney where I am now in a short meeting. I go next to Houston and Waco before returning to Oklahoma and then I plan to visit some in Missouri. The cause of Christ is growing, brethren, help us send the light.

John Thomson, 2738 179th. St., Lansing, Ill., Oct. 12.—Brother Robert Adams (colored) closed a meeting with the colored in Dixmoor, Ill. We were much edified by his forceful gospel teaching. A number of Bro. Adams' relatives, who live in Chicago, attended his meetings, and became interested in the true church. He has a sister and brother-in-law in Chicago who belong to the Church of Christ, and we hope they will meet with him. We have rented a place to meet, but it

costs \$25.00 per month. We have funds to take care of three more months, and then, we do not know if the contributions will take care of it. If anyone would care to help it would be much appreciated. I am still interested in locating either white or colored brethren here. If interested in work here, write me as above. The greater part of my efforts the past six months has been with the colored effort, and I have made considerable sacrifice to keep it going.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Oct. 14.—I have just closed a good meeting at Huntington, W. Va. While there were no additions yet all seemed interested, and I certainly enjoyed the meeting. We had very large crowds at every service except two. We had to get extra seats the night we exchanged sermons with the S. S. brethren. Their preacher advocated the classes in teaching, and I followed, showing they were sinful. This was repeated at their meeting house the next day (Sunday) afternoon. We suggested that we follow this with a discussion of the cups in the same manner, but they refused. I am now in a good meeting at Mt. Vernon, Ky., which is my fifth year with them. I still have a few of the tracts, "Proof Cups And Classes Are Not Scriptural," and the price is 10c per copy, postpaid. Too, if any congregation would be interested in a silver plated cup for the Communion, let me know your desires. The price for 1/2 pint, 1 pint, and 1 1/2 pint, is, \$8.00, \$16, and \$24.00, respectively. Do not send money now, but just let me know if you want one, as I order them from England. I enclose 11 more subs. for the OPA, the best paper published in the U. S. A.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo. Oct. 14.—I began the meeting here at the Beef Branch church, So. of Joplin, Oct. 3., as planned, and we hope to continue over Lord's day, the 17th. We have had nice crowds and the best of attention and good interest in the meeting. We have had good cooperation from the other congregations around which we appreciate very much. Two fine boys have been baptized so far, and we are expecting others to obey. I am to begin at Swars Prarie, near Seneca, Mo. on Tuesday night, Oct. 19th. for two weeks, then probably a mission meeting not far from home—sponsored by my home church. While at home last month I had the privilege of hearing Bro. J. T. Broseh preach two nights at the home church, and we enjoyed having him and his good wife in our home. I also got to hear Barney Welch once in his meeting at Richland and Clovis Cook once at Claxton—all fine Christian men and good preachers. I certainly do appreciate the fine spirit of love and cooperation which prevails among us, and pray God that it will always be so.

M. J. Buffington, 1402 N. Travis St. Cameron, Texas.—On September 10th. I assisted Bro. Broseh for three days in a mission effort near Eastland, Texas. I certainly did enjoy working with Bro. Broseh, and I can fully recommend him as being a faithful preacher of the gospel. Brethren you won't go wrong in calling him for a meeting.

On September 14th through the 26th I laboured with the brethren at 401 Gulf Street in San Antonio, Texas. This was a mission effort in the south part of the city. Even though we had no visible results, there were several outsiders attended, who had the opportunity to obey the gospel. We were thankful for visiting brethren from Austin, Sabinal and Fairview. The brethren in San Antonio, are to be commended for their untiring zeal. I preached last Lord's day at White Hall. I heard Bro. Fred Kirbo preach last night which I enjoyed very much. He is in a meeting at Austin, Texas. I hope that the Texas brethren will finally agree to do some mission work here, as it is needed so very badly. Brethren let us at least be found trying, for we know that the "day is far spent," and "the night is at hand."

Homer L. King, Route 2, Lebanon, Missouri, October 20.—My fourth meeting with the good brethren at Love Joy, near Commodore, Pa., continued for about two weeks the latter part of September. Three were baptized; and the church seemed to show renewed zeal in the work of the Lord. I think, it was one of the best I have conducted there, and I learned to love them all very dearly. I rejoice that the young brethren have been aroused to the need of a more active part in the public work of the church. There is a marked improvement in the interest in singing. Young Bro. Tommy Shaw, son of Bro. Thomas J. Shaw, has decided to dedicate his life to preaching the gospel. He was with me in all the meetings in that part, and I predict that we shall be hearing a lot of him in the next few years, the Lord willing. My next was with the brethren at Lecontes Mills, where two were baptized. I enjoyed this meeting very much. I had a good home with Bro. Tom Stiner and family. In addition to having Bro. Tommy Shaw with me in that meeting, Bro. John Roberson, young colored son of Bro. and Sister Ferd Roberson, of Butler, was there for the last day of the meeting. He, too, wants to make a gospel preacher, and I think he has the ability to become one of our very best, if he gets the opportunity to go with an experienced preacher for a while in the near future. I would be glad to help both the above boys in any way that I can, and I am looking for Tommy to be with me some next year. At Lecontes Mills, I was able to see an improvement in the singing and an awakened interest in learning to sing. Bro. M. J. Buffington had started them in learning to sing by note sometime ago. The brethren in that part need to study vocal music and to develop the talent they have in song. I learned to love and appreciate the brethren there more than ever before. My next was at Flemington for a week, without visible results, but some of the brethren there have a "mind to work." It was a pleasure to have my old friend and brother, J. D. Corson, with me in all the meetings for one or more services. It is a pleasure, indeed, to work with him. After a few days at my home in Mo., I am to assist Bro. Paul Nichols in a mission meeting at Mt. Judy, Ark., beginning November 7. Love and best regards to all my fellow-laborers in the gospel. "Let brotherly love continue."

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. XXI

LEBANON, MISSOURI, DECEMBER 1, 1948

No. 12

WHEN WAS THE CHURCH ESTABLISHED?

Today there is much speculation in the religious world concerning the time of the establishment of the church. The claims are from the dawn of creation down to modern times. There must be an answer to such an important question, and the best source of information that I can think of on this question would be the Bible. There must be an answer to this important question so let us with open minds learn what the Bible has to say on this question.

Prophecies Concerning It

The Prophet Isaiah, about the year 760 B. C. stated (Isa. 2:2, 3), "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This was something that was to take place in the future, in the last days. All nations were to flow unto it, but at this time the Hebrews were the chosen of God.

Daniel, about the year 603 B. C. in the interpretation of Nebuchadnezzar's dream tells of the four great world powers of which three were yet to come. In (Daniel 2:44) the prophecy is made, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Now a definite time has been set for the establishment of this kingdom. The Babylonian Empire was a world power from 606-536, B. C., The Persian Empire was a world power from 536-330, B. S., The Greek Empire was a world power from 330-146, B. C., and the Roman Empire was a world power from 146 B. C. to 476 A. D. Christ was born during the period of the Roman Empire. So according to Daniel this kingdom had to be set up sometime between 606 B. C. and 476 A. D.

What Did Christ Say About It?

About the year 26 A. D., John the Baptist, as foretold in (Mal. 3:1) began to preach. (Matt. 3:1, 2) "In those days came John the Baptist preaching in the wilderness of Judaea, and saying, Repent ye for the kingdom of heaven is at hand."

This would designate that the kingdom would be established in the very near future. Jesus was preaching, after John had been put in prison (Mark 1:15) "And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and obey the gospel." John the Baptist did not establish it for he was soon to die without seeing it come into existence.

Jesus sent out his twelve disciples with this instruction (Matt. 10:7), "And as ye go, preach saying, The kingdom of heaven is at hand." No, it hadn't been established yet. When Jesus later sent out the seventy disciples, he instructed them, (Luke 10:9) "And heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you." The kingdom is still near but has not as yet been established. Jesus made a statement to Peter in (Matt. 16:18) "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The church had not been established yet, but Christ called it his church, so then it must be Christ's Church or the Church of Christ. How long will it be until it will be established? In (Matt. 16:28) "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." It was to be in the lifetime of some of those that were then present. When Jesus was upon the cross the kingdom had not yet been established, because of the words of the thief (Luke 24:42) "And he said unto Jesus, Lord remember me when thou comest into thy kingdom." Thus Jesus lived and died upon the cross before the kingdom had come.

The Day of Pentecost

A few days after Jesus had ascended, his Apostles were in the city of Jerusalem and in Acts 2 we have the record of the appearance of the Holy Ghost, and of Peter's sermon. In (Acts 2:17), Peter speaks of the last days referred to in (Isa. 2:2) and in Joel 2:28). So this would be the proper time for the establishment of the Lord's house. According to (Isa. 2:2-3), "and the word of the Lord from Jerusalem," and Peter was preaching in Jerusalem. The people were pricked in their hearts and wanted to know what to do. Peter answered (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, and ye shall receive the gift of the Holy Ghost." We learn that there were about three thousand souls added unto them that day. What were they

added to? In (Acts 2:47) "And the Lord added to the Church daily such as should be saved."

Peter did not say in his sermon on Pentecost that the kingdom was at hand, he told them how to save themselves. You can not find where anyone was ever added to the Church before the Day of Pentecost. You do not hear anyone speaking of the coming of the kingdom after the Day of Pentecost. John speaks of being in the kingdom (Rev. 1:9) which was A. D. 96. So the kingdom or church was established on the Day of Pentecost, A. D. 33.

Can anyone get into that kingdom today? Yes, by doing just exactly what they did then. There are four steps necessary for admission: FAITH—Heb. 11:6; REPENTANCE—Luke 13:3; CONFESSION—Rom. 10:9-10; BAPTISM—Acts 2:38. Read the Book of Acts and see if these steps were essential to become saved. Then what are you called when you have done this, (Acts 11:26) says that they were called Christians. What church do you have to "join?" In (Acts 2:47) the Lord ADDS to the church daily. What is the name of the Church? In (Romans 16:16) we find the name churches of Christ, or the Church of Christ for a single congregation. Yes, the Church established on Pentecost is still here and will welcome you to become a member.

—Ray Asplin

THE LAW AND THE SABBATH (Matt. 5:17)

"Think not that I am come to destroy the law of the prophets: I am not come to destroy, but to fulfill, for verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled!" (Matt. 5:17). On this passage Adventists skip the main point. The passage says Jesus came to fulfill the law. He did fulfill the law. The passage does not say the law would not pass away. It says the law would not pass away until "all be fulfilled." Jesus did fulfill it, all of it—and it has passed away. Let Adventists name any "jot" or "tittle" of the law that Jesus did not fulfill.

God gave the Sabbath to the children of Israel and to them only did He give the Sabbath. God gave the sabbath to Israel as a sign between Him and them. He said: "It is a sign between me and the children of Israel." Now, I submit the question: If all nations were ever commanded to keep the sabbath, how could it have been a sign between God and one nation? Again, Moses said that the sabbath was "a covenant" between God and the children of Israel. The sabbath was only to be kept through the generation, of the Children of Israel. Hear Moses: "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant" (Exodus 31:16). In what sense was it perpetual? Throughout their generations. There is the limitation on the word. **Throughout your generations.** When the nation of Israel ended their law ended, their ordinances ended, the sabbath ended.

If Adventists, keep the sabbath why do they not keep them all, the seventh year and the year of Jubilee? Who authorized them to make dis-

tinctions in favor of the seventh day (Lev. 25:1-22)? Adventists do not keep the sabbath, for it is ended, they are only dodging. Do they rest? No, they put in the day promulgating their doctrines. Do they not eat food on that day? Sure, they do, and that food is prepared by work on a fire which was kindled in violation of the law (Ex. 20:8-11; 35:1-3). If they do not keep the day according to the law, they do not keep it at all. If they claim that any part of it is done away, they condemn themselves, for they do not keep it. Which route will they take? But they say God said that it was to last for ever, when He said, "It is a sign between Me and the children of Israel for ever." These verses show beyond a peradventure that the sabbath day was given to the Jews, and to them only; and when it says it would be a sign between Jehovah and the children of Israel forever, the "forever" means to the end of the Jewish covenant, the law of Moses, which really did end. Hence when Jesus died on the cross, the law of Moses, the Jewish covenant, was taken out of the way and with it the sabbath. Then shown in the following passage: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14). The word "handwriting" especially takes in the ten commandments, as they were the handwriting of God, and the sabbath day was the Fourth command of ten. Therefore, the Sabbath day was, without any doubt, done away, so why hold to anything that is done away?

The Adventists will try to tell us that the Sabbath day was from the creation of time, and that it was kept from that day on. But, the Bible does not teach that. They argue that the sabbath has been observed from the creation, and that it is therefore a universal institution. But, there is neither command nor example on record to show that Adam or Abraham, or any other patriarch kept the sabbath. The word does not even occur in all the record of the first twenty-five hundred years of history. In Gen. 2:2-3 it says God hallowed and blessed the seventh day because in it He had rested. That is past tense, and the hallowing therefore could not have been done on the day that God rested, but sometime subsequent thereto. Now how long afterward was it when God hallowed the seventh day and made it a sabbath? When and where did the blessing of the seventh day take place and to whom, and for whom? Let Moses answer these questions. It should be remembered that Moses wrote the book of Genesis 2500 years after the events its records. In Deut. 5:15, referring to the bondage of Israel in Egypt, Moses said, "And remember that thou was a servant in the land of Egypt and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: Therefore the Lord thy God commanded thee to keep the sabbath day." We know the force of the word "Therefore." It is a logical word and means "for this reason." Therefore, he says "The Lord thy God commanded thee to keep the sabbath." They were once servants in Egypt but God had brought them out of "the house of bondage," therefore, for this reason, the Lord commanded them to keep the sabbath. If

the sabbath had been observed from creation, Moses could not have said God commanded them to keep the sabbath because they had been delivered from Egypt. He could not have used the word "therefore" as he did. The people would have said, "Moses, you are wrong. Do you not know that our fathers have kept the sabbath from the creation?"

Continued

—James Winchester
Lodi, Calif.

INFLATION HITS THE PREACHER, TOO

By J. Ervin Waters

In these times of spiraling high prices we read about inflation in the papers, hear about it over the radio, and hear it discussed in the home. It has occasioned the passage of bills in Congress and has caused labor unrest which resulted in many damaging strikes. The purchasing power of the dollar has continued downward as prices went upward. The resulting problems challenge the greatest minds in labor, industry, government, politics and economics.

Food prices have skyrocketed. Where rent control is not effective, almost any house will rent for three or four times as much as it did in the thirties. Suits of comparable quality cost three times as much and shoes twice as much. Automobiles are almost prohibitive in price. Repair costs are way up and fuel prices are still climbing. Train fares for the preacher are twice as high as pre-war prices. These problems are not strangers to any of the readers of this article. They represent familiar facts of life.

However, some do not seem to realize that "inflation hits the preacher too." He is not immune to it and cannot be impervious to its demands. His problems are your problems multiplied. Some brethren attending the fourth of July meetings from long distances complain of what several days traveling expenses amount to. Yet they have only experienced a sample in a few days of what the preacher faces the year around. He hears the expense of constantly maintaining a household, as you do, while additionally he travels constantly at his own expense. His clothing and cleaning bills are probably higher. His books cost more.

Yet, despite all these known facts, many churches pay no more, or little more, for a meeting than they did during the depression. Since this problem invades the field of church responsibility, it should not be shunned and it cannot be dodged. It does no good to ignore the failure of some to discharge their responsibility. It is only by attention to problems that we become mindful of our Christian duty. And the proper and adequate support of the ministry is a problem imposed upon us by the Lord himself, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). "Who goeth a warfare anytime at his own charges?" (1 Cor. 9:7) A study of the ninth chapter of First Corinthians reveals the truth to all.

Herein lies the failure of some churches to support meetings adequately. They may be in the habit of supporting so much per meeting and they do not increase this amount as prices increase. And

then only figure the days spent by the preacher in the meeting and think they are paying pretty good wages, ignoring both his traveling time and his traveling expense. Everyone should know that it is the universal custom for the employer of a traveling employee to pay the traveling expense of that employee and also pay him for his traveling time. This is just. Then, too, it is evident and obvious that the preacher must visit home occasionally. He has a domestic responsibility.

May I respectfully submit several considerations for a church engaging a preacher for a meeting. (1) The length of the meeting. If a meeting embraces only two Lord's Days and is only eight days in length, it consumes two weeks of the preacher's time for he can only hold twenty-six such meetings in a full year. Some brethren want a three Lord's Day meeting and call it a "two weeks meeting," but it consumes three weeks of the preacher's time for he can only hold two of them in six weeks. But they may support him for only two weeks. (2) The time the preacher must consume in traveling and in visiting home between meetings. (3) The traveling expense of the preacher attributable to the meeting. A preacher cannot drive a car without the ultimate expense being five cents a mile, and the ultimate expense is the real expense. This runs as high as seven and eight cents per mile. According to accurate figures my car mileage cost me five and one half cents per mile in 1947, and it costs more now. The preacher may also have to drive his car considerably during the meeting.

I will give you some examples from my own experience recently, and I will not mention any unusually small support either such as may be received at some places. I held an eight day meeting embracing two Lord's Days this year, and received one hundred and ten dollars. On the surface that doesn't look too bad and appears to average \$13.75 per day, just medium pay for a skilled laborer. But (1) this meeting consumed two weeks of my time and (2) I had to travel sixteen hundred miles to make the \$110 and (3) maintain a household simultaneously. I rode the busses and trains and held my travel expense down to \$50. This left \$60 for two weeks and my house rent alone was \$35 per month. Now to bring this down home to some brethren I will ask this. Many of you make a living as skilled carpenters at union wages. Will you carpenters travel sixteen hundred miles at your own expense and on your own time, leaving your family, and work on a job for eight days for \$110? Will you? And then as soon as you stay at home two days, will you travel two thousand miles on your own time and at your own expense, leaving your family, and work for a contractor ten days for \$150? Then stay at home two or three more days and travel a few hundred miles more on your time and at your expense to work on a job for two weeks for fifty or seventy five dollars? And would you do this all the rest of your life? With some of the men you went to work for apologizing for not paying you any more, explaining that they had just built themselves a new home, or that they had incurred so much expense, and just

(Continued on page seven)

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING.....Route 2, Lebanon, Mo.
HOMER A. GAY.....218 N. Jackson St., Lebanon, Mo.

PUBLISHER

HOMER L. KING.....Route 2, Lebanon, Mo.
MRS. HOMER L. KING, Assistant.....Route 2, Lebanon, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR.....\$1.00
SINGLE SUBSCRIPTION SIX MONTHS......50

Printed by Laycock Printing Co., Jackson, Tenn.

DO YOU NEED THESE BOOKS?

"Old Path Melodies" (Second Edition), our general purpose song book for 1947. So great has been the demand for this song book and so much the praise, that we felt compelled to order our printers to send us a second edition. We now have them in stock and are ready to fill all orders promptly. Due to the advance in the cost of material, we were forced to pay more to the printers, hence must pass it on to our customers. The new price is, 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100; postage prepaid by us.

"Favorite Spiritual Songs," our 1944 song book, both old and new favorite selections for general purpose use. This is one of the best all-purpose books ever published, we sincerely believe. So great was its praise and demand that we had to print the third edition, and still it sells. The pre-war price is, 35c per copy; \$3.75 per dozen; \$13.00 for 50; \$26.00 per 100; postage prepaid by us.

"Old Paths Pulpit" is a book of 33 sermons and essays by 33 gospel preachers, of the Church of Christ, on various Bible subjects for saint and sinner, also a photograph and life history of each preacher. Among the number of preachers are such noted men as Alexander Campbell, G. A. Trott, and H. C. Harper. Every Christian home should have one or more. The book is printed on high grade gloss paper and board bound. The price is reasonable—\$2.00 per copy, postage prepaid.

"The Communion" is a very comprehensive tract on the vital and much discussed subject of the Communion or the Lord's Supper, by Brother Ervin Waters. It discusses about every phase of this important subject. The price, 25c per copy, postage prepaid.

"Clark-King Discussion" is a written debate on the number of drinking vessels that may be used in the distribution of the fruit of the vine. Price, 10c per copy, postage prepaid.

Send all orders for the above books to Old Paths Advocate, Route 2, Lebanon, Missouri.

HERE AND THERE

Our New Song Book, "Old Path Melodies Number Two"—The manuscripts for this new song book is in the hands of our printers, and we hope it will be ready on or before January 1, 1949. It is

to contain 189 of the best old and new songs we could obtain from various sources. We have tried to make it better than any of our other books. It is intended as a general church book, suitable for all services of the church. If you like to sing good soul stirring songs in the services of the church, you will like this book. The price is very reasonable, considering the advance in material and labor for song books. Anyway, we are handling this book on the closest margin of any book we ever made, just to make it as light as possible on the purchaser. The price is the same as the second edition of our 1947 book; viz.: 40c per copy; \$4.50 per dozen; \$9.00 for 25; \$18.00 for 50; \$35.00 for 100; postage prepaid by us.

"Christmas Gifts"—By the time this reaches our readers, many will be planning and thinking much about the above holiday and the gifts, which generally accompany it. I shall be very glad if ever our faithful brethren come to a knowledge of the truth concerning the origin and perpetuation of this holiday. Can you not see from the words, "Christ—mass," shortened to "Christmas," where it originated? If not, take a look at the mystical "Santa Claus" (Saint Nicholas). Then view the trees with their decorations of lighted candles, etc. Can you not see clearly the cloven foot of Papal Rome? It is astonishing to see the great throng of so-called protestants following in line to "kiss the pope's big toe," but worst of all, I am made to blush with shame as I pass by the windows of some of my own brethren on the night before and see them resemble the windows of the full fledged Catholic. I thank God I never lied to my children by telling them that a mystical "Saint Nick" (ghost) "comes down the chimney to bring their presents." Now, if you must send gifts at this time of the year, why not send the Old Paths Advocate to a friend for a year? It might be the means of saving his soul.

Sixteen Years—The December issue of the OPA marks the end of sixteen years as publisher of this paper for the writer. As we take a retrospective view, we recall many experiences, good and bad, pleasant and sad. We have lost some very good old friends to digression, etc.; but thank the Lord, we have gained many new ones. We rejoice and thank God and the good brethren for the growth of the paper. We believe it is appreciated, hence we keep trying.—H. L. K.

OUR GOAL

For 15 years it was the publisher's goal to build up the circulation of the Old Paths Advocate to its present standing, but we cannot afford to rest on our oars. We must ever keep in mind to "Go Forward" in the work of putting the paper into new homes. Our goal is to put the paper into every Christian home in the U. S. A. and in every land where the English language is read. Am I asking too much, when I ask that our loyal friends help us to add one thousand new names in 1949? Certainly not. If every subscriber would just renew his subscription when it expires and send the paper to one more we could add about twice that number, or nearly two thousand new names. Will you not do that, brother? Again, if every faithful

preacher would only take enough interest in the paper to mention its merits in his public appearances and privately to those whom he contacts, continually for the year, we could double our present rate of growth. I want to urge all our preachers to help us reach more homes with the truth. May I count on you?

—Homer L. King

WATSON-WATERS DISCUSSION

Bro. Sterl A. Watson of Camden, Ark., and I will discuss the cups and Sunday school questions in the Community Building at Clio, Mo., about 12 miles east of Cassville, Mo., January 19-21. I will affirm on the cups question the first two nights and he will affirm on the S. S. question the last two nights.

Bro. Sterl A. Watson has had many debates and is a representative man among his brethren. We welcome all brethren who can attend.

—J. Ervin Waters

INDIVIDUAL CUPS

Should the churches use individual cups in serving the communion? Is it a command? Is there any example for it? Did any of the early churches use them? Did they not originate in Babylon? Why then should churches built on the Bible pattern use them?

It is not merely for convenience, for the congregation can be waited on just as conveniently without the individual cups. Is it to keep from taking disease that individual cups are used? There is not a known case, I have been informed, where anyone got germs and took a disease from the communion. Is it not a fact, my brother, that style, pride and a desire to be like the churches around you is what invites the individual cups? If not, what is it?

—L. W. Hayhurst

(Selected from the "Apostolic Way" for September 1, 1927).

Comment

It would be interesting to hear Brother Hayhurst try to explain this away now, so as to fit his modern stand with the churches who use not only the "Individual (?) Communion" (?) sets, but the classes and women teachers, too. Yes, we all know that as you say, "style, pride, and a desire to be like the churches around you is what invites the individual cups;" but what invites the preachers to change over to tolerating and even advocating these "darling innovations?" Could it be the love of popularity and the love of money?

—H. L. K.

OUR HELPERS

Here each month you will find the names of our friends from whom we receive one or more subscriptions to the Old Paths Advocate. Always check this list for your acknowledgment and for any possible mistakes. We sincerely thank all for the interest manifested in the welfare of the paper. We urge all to work for the paper at every opportunity. Note the following:

Barney Welch—13; Paul Nichols—11; J. W. McKeand—9; Clovis T. Cook—8; Roland Everett

—6; Louis P. Howsman—5; Ervin Waters—4; Tom E. Smith—4; J. B. Lasater—3; Ralph Kitson—3; Carl Willis—3; Carlos Smith—3; Geo. Brumfield—3; Homer L. King—2; O. N. Reeves—2; R. B. Roden—2; C. S. Holt—2; Miles King—2; Illa Newman—2; James R. Stewart—2; M. T. Payne—1; Bill Goldtrap—1; Mrs. R. B. Horton—1; Mrs. Joe Gilley—1; Jack Jones—1; E. H. Miller—1; Arthur Wade—1; Esther Jordan—1; J. T. Blanton—1; Mrs. D. O. Ercanbrack—1; K. D. Rawdon—1; Mrs. Abe Smith—1; Leora Hulen—1; L. L. Redd—1; Mrs. Reuben Brown—1; Mrs. Elizabeth Clawson—1; Mm. R. Heimer—1; Total—106.

THE CHURCH DIRECTORY

SEYMOUR, MO.—The Richman Building 1/2 block south of highway 60, and 1/2 block south of the Methodist Church. Sunday 10:30 A. M. and 7:45 P. M.

DUBLIN, TEXAS—St. George School 3 miles south of Dublin. Sunday 10:30 A. M.

Directories are for sale at 10c each from Ray Asplin, 1735 NW 13th, Oklahoma City, Okla.

—Ray Asplin

BIBLES AND TESTAMENTS

Bible No. 251-C—Genuine leather, overlapping covers, center references, concordance. Size 5 1/2 x 8 x 1 1/2 inches. Price\$5.50

Bible No. 2846-1—Master Art Edition, thumb index, black genuine leather, overlapping covers, red leather edition, center references, encyclopedic concordance, a real bargain. Size: 5 1/2 x 8 x 1 13-16 inches. Price\$7.50

Bible No. 8076x—Nelson Teacher's Bible, India paper edition, genuine Morocco leather, overlapping covers, leather lined, center references, 243 page concordance, 118 page Bible dictionary. Size: 5 3-4 x 8 3-4 x 1 1-8 inches. Thumb indexed. Price\$18.35

Bible No. 100—The New Analytical Bible, Thumb Indexed, Imported Morocco leather, overlapping covers, leather lined, contains concordance. Bible Dictionary and Topical Study of the Bible, reference under the verse, American Standard renderings bracketed into text. The best in stock. Size: 5 3-4 x 8 5-8 x 1 3-8 inches. Price.....\$22.45

Large Print Testaments With Psalms—Imitation leather binding, hard back. Price \$1.25. Genuine Leather Binding, overlapping covers, flexible. Price\$4.50

Testament No. 11PRL—A small testament for pocket or purse, red letter edition. Price.....\$1.00

Order from J. Ervin Waters, Rt. 1, Lawrenceburg, Tennessee

ASK FOR FREE CATALOG

DISCUSSION IN DALLAS, TEXAS

Everything has been agreed upon, and the time is set for the above mentioned discussion to begin in Dallas, Texas, in the Arcadia Park Church of Christ building, 300 S. Bond St., on Tuesday night, January 25th., 1949. Brother J. L. Hines, of Dallas, who is an editor of the Gospel Broadcast, is to affirm the proposition which I gave in the

November issue of the OPA. The discussion is to last for four nights. Brother Homer L. King is to moderate for me. We urge all who are in reach to attend.

—Homer A. Gay

OUR DEPARTED

Hurst—Michal Hurst, 2 year old son of Bro. and Sis. A. L. Hurst, of Piedmont, Ala., departed this life Oct. 4, due to an automobile accident. The funeral was in the Chapel Grove cemetery. The writer conducted the funeral.

—Warren T. King

Altom—Lonnie Elze Altom was born Dec. 2, 1921; departed this life Sept. 17, 1944.

Lonnie was baptized in the Pacific Ocean in Nov., 1943. I received a letter from him, containing a contribution for the church, soon after his baptism. He expressed a desire to return and be associated with the church in the Lord's work, to which I replied, but he was killed before he received my letter.

He leaves to mourn his untimely passing his mother, a faithful member of the church here; three brothers, two sisters, and many other relatives, friends, and brethren in Christ.

Bro. Lonnie's body being shipped back from the Pacific for burial, funeral services were conducted in the East Healdton Church of Christ, Nov. 11, with a large crowd attending.

The above grim facts should tend to awaken the brethren out of their lethargy to the duty of redoubling our efforts to set forth the principles of the Prince of Peace.

Our deepest sympathy is extended to Sister Altom and family.

—Tom E. Smith

OGLETREE—Sister Jonnie (Randolph) Ogletree was born Dec. 4, 1892, at Graham, Tex.; departed this life Oct. 16, at the home of her son north of Healdton, Okla.

She was united in marriage to A. Melton Ogletree, Feb. 21, 1909, at Graham, Okla. To this union were born six children—three sons, Henry, Debs, Dewey; three daughters—Vera, Jewel, Gladys.

She leaves to mourn her passing her children, husband, fifteen grandchildren, mother, six sisters, three brothers, and many other relatives, friends and brethren in Christ.

Sister Ogletree was baptized into Christ by the writer in 1923. Since that time she has been a living example to her family, and to all with whom she came in contact. Rev. 14:13, can certainly apply to her life. To her loved ones I would say "Sorrow not even as others who have no hope."

Singers from Ardmore, and Healdton had charge of the song service. The church building overflowed and a beautiful floral offering attested to the love and high esteem in which she was held in this community. The funeral services were conducted by the writer, assisted by Bro. Lynwood Smith, and her body was laid to rest in the beautiful cemetery at Graham, Okla., to await the resurrection.

—Tom E. Smith

Abraham—Sister Armilda Abraham of Ottumwa, Iowa, was born Feb. 5, 1875, at Ormanville, Iowa; departed this life, Sunday, Sept. 19, 1948, at her home while prayer was being offered in her behalf at the church house during services.

Sister Milda (as we called her), was a faithful member of the Church of Christ for some fifty years. She was always present at the Lord's house for worship with the exception of the last two Lord's days when she was unable to be there. She loved to bring her flowers to adorn the house of worship. She will be sadly missed by all and her cheerfulness in spite of her afflictions, should be an inspiration to all.

She is survived by three sisters and seven brothers. Her husband, Brother Alfred Abraham, preceded her in death April 8, 1929.

Impressive songs sung by two young sisters were very appropriate and consoling to all who loved her. The floral offering displayed her love for flowers. We extend our sympathy to all who suffer this loss.

Funeral services were conducted by the writer. Her body was laid to rest beside her beloved companion.

—Carl R. Nelson

Hamilton—Brother Victor Hamilton of the Love Joy congregation, departed this life Nov. 9, 1948. Though Brother Hamilton had had a chronic ailment for several months, his passing was a shock to his family and many friends.

Brother Hamilton was united in marriage to the daughter of Bro. Harry McCombs, of the Love Joy congregation. He leaves to mourn his passing, his wife, three children, and mother.

Brother T. J. Shaw conducted the song service which was beautiful and impressive.

The writer conducted the funeral service.

—James D. Corson

ANNOUNCEMENT

We will have our new church building finished the Lord willing by the time our winter meeting begins December 26th. Bro. Clovis Cook is to do the preaching. Saturday night Jan. 1, 1949, is the time set for the annual boys meeting. The Lord's day following, there will be an all day meeting with lunch at noon. The afternoon will be devoted to talks from church leaders and preachers. The subject will be church leadership.

This is an invitation for every one to attend these services.

—Tom E. Smith

A STATEMENT TO EVERYBODY

I have received several letters, and word has come to me that some have been informed, that since the fourth of July meeting, I have changed my position on several Bible subjects. I am writing this statement to the O. P. A. that every one may know definitely (without having to guess), how I stand. It was understood among all the preachers present at the fourth of July (preacher's meeting), that even though we differed on some bible subjects, we would try and work together, and study all points of differences in the spirit

of Christ. I am thankful for this attitude among brethren, and hope that it continues. Some have told me that they heard that I made a confession for the way I believe on the marriage question. This is a false report. I did make a statement that I was sorry that I had at one time taken the position that I could not fellowship, even those who did not believe as I did, but I did not say I was sorry for the position that I held on the marriage question. Brethren, as yet, I have not been able to understand, how any one can scripturally divorce and re-marry for any cause. I am studying this question, and if anyone can show me where I am wrong, I will appreciate it very much. It has also been told that I do not believe in church discipline. Even though I do not know of any congregation that practices church discipline, I believe that the scriptures teach us that we should. This is also a subject that we agreed to study some more, while at the fourth of July meeting this year. I hope that the above statement will clear up the minds of those who have been misinformed.

—M. J. Buffington
1402 N. Travis St.
Cameron, Texas

TIMELY SUGGESTIONS

Bible trained conscience. In Drew Pearson's column recently, he says that a small group of men "seriously discussed dropping an A-Bomb to end Russian tension." The teletyped message which the President sent to Secretary of State Marshall in Paris regarding the proposed Vinson mission to Moscow gave interesting insight into this.

"I pray," Truman told his secretary of state, "I may never again be confronted with the decision I had to make regarding Hiroshima."

When further arguing with Marshall over the Vinson mission, Truman also showed great mental distress that he should ever have to unleash the atomic bomb again. Marshall, himself a religious man, was impressed with Truman's Bible-trained conscience. The President seemed to be conjuring up a scene after death in which he, Truman, was being questioned by St. Peter at the gates of heaven regarding the commandment 'thou shalt not kill.'

I am sure that many others have had dreams and visions about this matter, too. But, if thinking about it from a far distant post would cause one to ponder the commandment "thou shalt not kill," what about the ones who claimed to be followers of Christ, who, even tho they refused to shoot would "pass the ammunition" in the non(?)combatant service?

For the benefit of one brother who wrote in one of the papers not long ago, trying to low rate the boys who served in the C. P. S. camps during the last war, intimating that they were law violators, and were merely serving a sentence, I would suggest: The men who made the laws concerning the Draft during, or, before we entered the war, provided IN said laws that those who were over a certain age should register, I registered. These same men made the law that if a man were over 45 he did not have to go. I was over 45, I did not go—did I violate the law?

Again: these same "Law Makers" made the law that if one was a minister of the gospel he did not have to go into the army. I was a minister of the gospel, I did not go into the army, did I disobey the law?

These same "Law Makers," in the same Draft law provided that those who could not, by reason of their conscience, take part in war in any form, could and should do "work of National importance in Civilian Public Service camps." Those God-fearing, and God-honoring boys who had "Bible-trained consciences," registered, took their physical examinations, went when they were called, and did this work. DID THEY DISOBEY THE LAW? I insist that these boys were just as obedient to the "Powers that be" as were any of the others. The main difference being that there were a lot of brethren who knew it was and is wrong to take any part in war, but wanted the money that was paid them in the army, and would sell their "birth right" for it, instead of being willing to "suffer persecution for the cross of Christ," they either took the oath (thus violating God's law, Jas. 5:12), or acted the hypocrite with the authorities—making them think they were taking it; they were "unequally yoked together with unbelievers."

May the Lord give us more people, both great and small, with a Bible-trained conscience. AMEN, and Amen.

—Homer A. Gay

INFLATION HOTS THE PREACHER, TOO—

(Continued from page three)

couldn't afford to pay any more for your work. Honestly, will you? The preacher does.

Again I held a ten day meeting and received \$200. That really look good, doesn't it? But I had to drive my car three thousand and five hundred miles to hold this meeting and it required three weeks of my time. At five cents a mile the traveling would cost \$175. This leaves \$25 for three week's labor with which to maintain a household and additionally eat and sleep on the road.

Some brethren may say, "Yes, but we support a preacher and see that he gets so much per month." You do? Do you pay his traveling expense above a reasonable amount of monthly support? The first eight months of this year my traveling expenses averaged \$127 per month. Subtract this and tell me if I, or you, could live on what is left of what you are paying, renting a house and having to buy all groceries, etc.?

Most preachers are naturally reticent about their own problems. They hate to be accused of being mercenary or dollar conscious. But brethren need to know the facts. Every preacher in the field is pretty much of an economic wizard or he couldn't stay in the field. Yet he loves the cause and continues on. Preaching is not a lark and a full time vacation like some think. With the exception of the first year after I married I do not think I have made a living preaching any other year, and until recently I had no children. You may wonder how I got along. The deficit was made up by my wife working or by my engaging in business deals on the side. These are true facts. I do not see how

some preachers with larger families have been able to get along. I admire their business acumen.

It is good to know our duty with respect to those who dedicate their lives to preach the gospel. But Jesus said, "If ye know these things, happy are ye if ye do them." (Jno. 13:17).

—Rt. 1, Lawrenceburg, Tenn.

From The Fields

Carl Willis, Route 3, Lawrenceburg, Tenn., Nov. 15.—Having returned here from work in Mo. and Ill. with Bro. Billy Orten, I am sending three subs. for the OPA, which I think is a wonderful paper. I enjoy every issue.

E. A. Newman, Gen. Del., Marysville, Calif., Nov. 15.—The church here is doing nicely, and we have a good size congregation. Bro. James Stewart held a short meeting with two baptized. Bro. Ervin Waters is to debate a Bro. Price soon on innovations in the worship.

Wm. R. Heimer, Sr., Taylor, Mo., Nov. 14.—Bro. Billy Orten preached four very nice sermons for us over the last week-end, Nov. 5-7. Although few in number, we are growing stronger, and with the Lord's help, we shall accomplish more in the future. Here is my renewal for the OPA.

Ralph Kitson, Mozier, Ill., Nov. 9.—We had a large crowd at services last Lord's day. Another church leader at Mozier Hollow has come over to one cup in the Communion. We have recently repaired the inside of our meeting house, and we are unable to support the preaching we need.

John L. Reynolds, Ceres, Calif., Rte. 1., Nov. 13.—The work in Calif. moves along, but we are losing two of our fine preachers to other states—Paul and Ervin. Bro. Stewart has been preaching some here. I build houses and preach over week-ends. Had large crowd at Orange Cove Sunday, and two made confession, being baptized by Chester. We hope to establish church at Monterey.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Nov. 8.—The church here continues to grow. Our meeting, conducted by Bro. Lynwood Smith, closing Oct. 31, was very uplifting and all seemed to be edified in the faith. One was baptized and three confessed faults. I am retiring from my job here, and my time will be devoted to the cause in and around McAlester, my desire for years. By the mercies of God we live and move here.

James R. Stewart, Gen. Del., Sanger, Calif., Nov. 12.—The Yuba City meeting closed with two baptized and one confession of faults. My next was with the faithful at Merced. Crowds and interest

were fair throughout. The brethren there are fine, and I enjoyed laboring with them. There were no additions. I am now in a good meeting at Sanger, with one confession of faults. I was glad to have Bro. Jim Russell in our services, also visiting brethren from Fresno and other places.

Carlos B. Smith, Rte. 1, Wesson, Miss., Nov. 16.—I was with the church at Napoleon, Ala., for eight days, closing Nov. 7. We had fair crowds throughout but no visible results. We had as many as eight preachers in attendance part of the time, as follows: Brethren Harvey Miller, Bud Parker, Warren T. King, Miles King, Gillis Prince, Billy Jack Ivey, and a Bro. Hurst and son. Bro. Billy preached one night and let the singing most of the time. I was glad to be with all and appreciated being in the good homes.

Howard McClintsey, Route 1, Mahaffey, Pa., Nov. 12.—We have just begun the worship of the church of Christ in Otterbine, in a church house not used since 1943. Our first service was Oct. 31, conducted by Bro. J. D. Corson, who is a very good preacher. We hope to increase in number and faith. We simply use one cup and one loaf in the Communion. I was baptized in March, 1948, and I hope to be able sometime to preach the gospel (Mk. 16:15, 16) I get much good from reading the OPA. I have met Brethren Homer L. King and M. J. Buffington.

V. C. Elliott, Rte. 5, 38725 Fuller Dr., Bakersfield, Calif., Nov. 11.—We have just closed a series of meetings (10 days) at Arvin, with Bro. Jim Russell, of Fresno, doing the preaching. He did some of the best preaching I have ever heard along the line of Christian living. I think Bro. Russell is becoming one of our outstanding preachers. I commend him to any of our congregations who may need him. The church here was much edified by his preaching.

John H. Roberson (colored), Rte. 7, Butler, Pa., Nov. 7.—I attend the all-day meeting at the close of a series of meetings Bro. King was holding, recently, and I enjoyed myself very much. I met very many good brethren and sisters in Christ, and they were very nice to me. The young men made talks in the afternoon, and it was very edifying to see so many young men developing into preachers. I was at Flemington for two nights, and the four sermons by Bro. King were a great help to me. Recently, Brethren Ross, Byron Kramer, Bernell, and wives were with us. All the brethren spoke words of comfort to us.

Thomas Shaw, Rte. 1, Commodore, Pa., Oct. 26.—Recently, I had the pleasure of being with Bro. Homer L. King for five weeks in meetings at Love Joy, LeContes Mills, and Flemington; in which I profited much. Bro. John Roberson, of Butler, was with us a few days. Five were baptized in these meetings. The Lord willing, I plan to be with Bro. King next spring and summer in an effort to develop into a gospel preacher. May we continue to "Ask for the old paths, where is the good way, and walk therein."

Joe Castleman, 3718 N. Crump St., Ft. Worth, Texas, Nov. 15.—The all-day meeting at the Vaughn St. church, on Labor Day, was a spiritual feast for all. Mission work was the main theme. I closed a mission effort here, corner of 33rd. and Hampton, Oct. 3, after 13 nights, with one restored. Attention was fine and the seed was sown. Bro. John T. Covington, preacher, took his stand against all error. His address is Greenwood, Texas, if you need him. Truth marches on.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 16.—I preached at the following places in Texas: Houston, Oct. 17; Temple, Oct. 19; Waco, Oct. 22-24; and Washington, Okla., Oct. 31. I appreciated the hospitality shown me. I enjoyed visits and association with the following preaching brethren and leaders: M. J. Buffington, Ray Kessinger, Barney Welch, Fred Kirbo, Marvin Fisher and others. I made brief visits in Missouri and Arkansas. Nov. 10, 14, I was at Sulphur and preached. We attended some of Bro. Tom Smith's meeting at Dougherty.

Abe Young (colored), Hallesville, Texas, Nov. 8.—The church of Christ at the above place continues to meet each Lord's day with good attendance, but only a few in love and unity prevailing. We are still struggling to complete our house for worship by cold weather. We would like to finish it by Jan. 1. There are eleven congregation in Harrison County among my race, but just one faithful. We received one dollar as a result of my other appeal, but I am trying again. We hear that a church made up a collection for us and turned it over to a preacher to send to us, but it has not reached us yet. Who will give us a lift, from one dollar up? Contributions will be acknowledged through OPA. Send to address above, Box 184, Rte. 2.

Clarence Kessinger, Rte. 3, Ada, Okla., Nov. 15.—I held a mission effort at Darwin, Okla., and established a congregation of nine members. I have been preaching there for some time, now and then. During the last two months I preached at the following places: Ada, Sulphur, Graham, Davis, Oak Grove (two confessions of faults), and Lexington with one restored. I was glad to visit Bro. Lynwood Smith's meeting at McAlester. He and Bro. Howard Robertson visited in our home. I enjoyed the afternoon singing last Lord's day at Dougherty, marking the close of Bro. Tom Smith's meeting there. Please, pray for me and mine, brethren.

J. Ervin-Waters, Rt. 1, Lawrenceburg, Tenn., Nov. 13.—I closed the meeting at Ceres, Calif., Oct. 17. I preached at Stockton, Calif., Oct. 20, and heard Bro. J. R. Stewart at Ceres, Oct. 21. I visited Corcoran, Calif., and enjoyed hearing Bro. Jim Russell Oct. 23, in his week end meeting there. I held a meeting at Armona, Calif., Oct. 24-31, baptizing three. We had all day services at Armona, Oct. 31, with about ten congregations being represented. at Waterford, Nov. 3, and at Lodi Nov. 4. I began a meeting at National City. (San

Diego), Calif., Nov. 7, which continues at this writing. Nov. 23-26, I am to discuss the cups and Sunday School questions with Bro. Robert Price at Yuba City, Calif. I will, the Lord willing, leave California about the middle of December. Please note my change of address.

Billy Orten, Route 1, Lawrenceburg, Tenn., November 15.—Brother Carl Willis and I conducted a series of meetings at Sweetwater, Mo., Oct. 15-24, which closed without additions, but good interest. We enjoyed this meeting very much. We were with the faithful brethren at Richland, Mo., October 29-31, and I preached for them. They gave us much encouragement, which we appreciated. I am to return to both places in 1949 for meetings, the Lord willing. On November 5-7, we were with the new congregation at Quincy, Ill. They are very zealous in the work. We are to return there for an eight day meeting in December of this year. We ask an interest in the prayers of the faithful everywhere.

A. H. Pinegar, Route 8, Box 436, Memphis, Tenn. Nov. 7.—Attendance and interest here continue good. I baptized a young lady recently. Brother Kenneth Avaratt, of Benton, Ark., preached at both morning and evening services the fourth Sunday in October. Bro. Avaratt is a promising young preacher. Bro. L. L. Redd, of Summit, Miss., was with us today (Nov. 7), and he gave us a very encouraging lesson. Bro. Chas. F. Carroll and family, of Sidney, Texas, was with us recently, and he gave us a fine lesson at the evening service. We were glad to have these brethren meet and visit with us. We would appreciate visits from any true gospel preacher or others, who may be coming our way. Our meeting place is 1068 Homer St. My phone number is 36-0716. Call me when in Memphis.

Will F. Davis, Rt. 1, Box 184, W. Monroe, La., Nov. 15th.—I recently made a trip down thru So. Texas. On October 24th., I worshipped with the faithful brethren at 8000 Buchanan, Houston, and enjoyed the service. Bro. Ray Kessinger preached a good sermon. On October 31st., I worshipped with, and took part in the teaching service, at Sand Grove Church. We used to live at Sand Grove, and we surely did enjoy the visit with old friends and brethren there. Brother Ira Reeves carried on the work of the Church here at Chenierie while I was away. The Church here is doing pretty good. One has recently been restored, and others are expected to do so soon. Some have moved into W. Monroe, all of which gives us courage to work on, realizing that the night soon cometh when no man can work.

M. J. Buffington, 1402 N. Travis St., Cameron, Texas.—I have recently preached at Houston, Sabinal, White Hall, Austin, and Fairview, Texas. I have enjoyed being with, and preaching for, the above congregations. I am sorry to say however, that the meeting we had this year at Ft. Worth, which had to do mainly with mission work, has not been very fruitful. I can not understand why

Texas brethren are so reluctant, when it comes to spreading the gospel beyond their own congregations. I will go next to Jerusalem, Ark., for a meeting. Brethren if you know of any one that needs a good reference Bible, let me know, as I am selling Bibles to try and stay in the mission field here in Texas. Brethren let us not only pray "that the alien sinners may hear the word, obey it and be saved," but "LET US, do something, that they may have an opportunity, to hear the gospel and accept it. For how shall they believe on Him in whom they have not heard?" (Rom. 10:14).

Billy Jack Ivey, Rte. 2, Sentinel, Okla., Nov. 9.—The meeting at Columbia, La., closed the 27th of Oct. with no visible results, but I am certain that the church was strengthened and the sectarians were weakened. On Lord's day the 31st of Oct., I returned to Hammond, La., to teach and worship with the faithful brethren at this place. Then on Nov. 1st to 7th I attended a most enjoyable and edifying meeting being held by Bro. Carlos Smith at Wedowee, Ala. I enjoyed meeting a lot of new Christians as well as seeing some whom I had met before. I enjoyed associating with Bro. Gillis Prince, and I believe that he is truly a good soldier of Christ. Nov. 7th, I preached at La Grange, Ga., to a large crowd of Christian people. I am now at Bro. Warren T. King's home preparing, Lord willing, to go with Bro. E. H. Miller to his debate in Texas. May God's richest blessings rest on all his children is my prayer.

John Thomson, 2273 179th. St., Lansing, Ill., Nov. 10.—Brother Robert Adams (colored) and his sister here are helping us in the effort among the colored at Dixmoor. Next Sunday I plan to preach a special sermon on the subject, "Hell," and a number have shown special interest in this service. Bro. G. N. Watts, of Wheatfield, Ind., writes me that he is much interested in establishing a loyal church in Chicago. Bro. Paul Shaw tells me that he will soon be able to help, and I am confident that with the help of faithful Christians we shall be able to establish the cause here. I am still anxious to help loyal brethren obtain work here. If interested write me as above. I think that is about the best way to get the work started in this part. I am rushed with work all the time.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 20.—The meeting at Poplar closed Oct. 20. There were three baptized and two restored. Nov. 7, I began a mission effort at Mt. Judea, Ark. Bro. Homer King came Nov. 9, after which we preached night about. Nearly everyone at Mt. Judea is a member of the church, but the worship was unscriptural. By the first Lord's day we had convinced a number that they should worship according to the pattern given in the Bible. The meeting closed Nov. 16, with about 96 per cent of the congregation expressing the desire for our return the next week-end. The congregation numbers over a hundred members, and most of them seem to really want the truth. Next week I return to California to continue the work there. I hold a meeting at Waterford the first part of December, the Lord willing. On to the work!

Tom E. Smith, Healdton, Okla., Nov. 17.—Oct. 24, I was with the church at Ardmore. We had a good service at the morning worship, and singing in the afternoon. Brethren were in attendance from Healdton and Oak Grove. October 31, we went to Sentinel where we had good service, and a bountiful lunch at the noon hour. In the afternoon I said the ceremony that united Charles Janes and Dorothy Hopkins in marriage. We wish for them a happy married life. I closed a meeting at Dougherty last Lord's day without visible results, except for the fact that the members and leaders seem to have taken on new zeal and a determination to keep up the good fight of faith. Brother Nelson Nichols attended the last few nights of the meeting and helped in the services. Brethren Clarence Kessinger, Bill Roden, and Don McCord were with us on Lord's day afternoon. We had lunch on the ground and singing in the afternoon. Congregations in attendance were Sulphur, Davis, Ada, Oak Grove, Healdton, and Oklahoma City. We appreciated the cooperation of all.

Clovis T. Cook, Lebanon, Mo., Nov. 15.—I closed the meeting on "Horny Buck Ridge" near the Mt. Home, congregation without visible results. We had good crowds and believe that we paved the way for some future work that should prove very good. I believe the South part of the State of Mo., and the North part of Ark., is a "field white unto harvest." I really enjoyed hearing Bro. Lynwood Smith through his meeting here at my home congregation. He has improved in several ways. He is one to be depended on. We enjoyed having Nelson and Paul Nichols with us one night during this meeting. Sure glad to have Paul in my home several times in the past few days. I am leaving for Yuba City, Calif., the 21st. inst., where I am to moderate for Bro. Waters in his debate with Robert Price, Nov. 23 through the 26th. Brethren it seems like the digressives are all of one mind viz., to whip us out. Let us be ready for them. We have the truth. Let us be of one mind when we say, "they shall not pass."

James D. Corson, Mahaffey, Pa., Nov. 13.—The past month, I have been busy in my daily labor and in trying to manage and build up a mission point at a little village, Otterbine, about four miles from Mahaffey. We were able to rent a suitable church building, in which to begin the worship for the little congregation of about 12 members, at a very reasonable cost. Brother Howard McCinsey lives in that vicinity, and he is a very great help in the work and worship of the new congregation. Although young in the cause, he is overflowing with zeal. He and some, who formerly belonged to East Ridge, together with my family will worship at Otterbine. Some not members have already started coming to listen. The collections have been encouraging for such a small band, and in all, the work looks very hopeful. We need better means of heating the building and a series of meetings in the near future. Over five years ago, Bro. Homer Gay preached a sermon in this building, which is still remembered by some. This field is white to harvest, like many others, hence we desire the prayers and support of the faithful brethren. I want to say,

"Amen!" to the good articles by Bro. Buffington in the last issue of the OPA, concerning the work and progress of the church. Let us wake up, brethren, lest we be found asleep when Jesus comes.

D. Everett, 28 Nibley Rd., Shirhampton, Bristol, England, October 25.—I want to thank the kind friend in America, who has been sending me for some time copies of the "Old Paths Advocate," but I do not know whom to thank. We did not receive the copies until recently due to a change in our address, having been bombed out of the old address. We thank you for the kind thoughts of us in sending the paper to us. (Note: Bro. Ray Asplin, Sister L. N. Byford, the publisher, and several others, have sent the "Old Paths Advocate" to various addresses furnished by Bro. Cummings and others, hence the publisher does not know who sent the paper to the above address, but all will get the word of thanks through the columns of the OPA. We are glad our brethren "over there" appreciate the teaching through this journal, and we believe much good is being accomplished in this way. However, many of these subscriptions will expire in the next month (December), and since they cannot send money over here, we wonder if someone will be kind enough to contribute to the renewal of some or all of these subscriptions (nearly 100 in all)?—H. L. K.

G. A. Canfield (colored), Star Rte., Box 78, Marion, La., Nov. 10.—Brother Alfred Walker, of Brookhaven, Miss., departed this life October 10. Bro. Walker was a faithful gospel preacher. The New Salem church (white) supported me in 1936 in a mission effort, and Bro. Walker began preaching in 1939. I believe, he held two meetings for us, near Marion, La. He was true to the Book in what he believed to be the teaching of God's word. His request was that Bro. T. E. Smith preach his funeral, and he did. I plan to do some preaching in the state of Pa. next year. Young Bro. J. H. Roberson (colored), of Butler, Pa., is planning and studying to become a gospel preacher, and I want to take him with me some next year, if financial conditions permit me to do so. He needs all the encouragement and help he can get. Too, I plan to be at the camp meeting at Sulphur, Okla., over July 4, next year, if I can possibly get there, and I plan for Bro. Roberson to be there, also. In this way we can meet more of the brotherhood and talk some things over.

Barney D. Welch, 315 So. 22nd. St., Temple, Texas, Nov. 19.—I enjoyed very much visiting Bro. Fred Kirbo's meeting at Austin, Texas, the latter part of Oct. I just returned from Alabama where I assisted the brethren in two gospel meetings. One at the Early Church with five confessing their faults and one being baptized. The house was small, but filled. The other meeting was at the Lowrey church with thirty-three confessions and restorations, and six baptisms. Some of the biggest crowds I have ever preached to in my life were there. I spent many pleasant hours with Brethren Palmer, Reynolds, and Warren T. King, all good gospel preachers and real Christian gentlemen. I was greeted with royal reception and

treatment in every home. We are anxiously waiting for the time to come next summer when Bro. Kirbo and I are to conduct a two weeks meeting at the Lowrey church. Bro. Dewitt Palmer and Warren T. King accompanied me home to attend the Miller-O'Dowd discussion which is now in progress. Bro. Miller has thus far handled the truth well. He requested that I moderate for him, so I am doing my best.

L. L. Red, Summit, Miss., Nov. 14.—The work and worship of the church in this part is getting along nicely. We plan to build a church house soon. I had the pleasure of meeting with the faithful church in Memphis, Tenn., last Lord's day, where Bro. Pinegar is laboring. I wish to say for him and the church there, that they are sound and sincere in the worship. Bro. Pinegar made a good talk by just taking the Bible, without lowering the divine standard of the Bible by telling some little stories (fables), as some of our preachers do, when they tell of some boy sending his girl friend, to whom he was engaged, a big plug of tobacco, wrapped in Christmas paper, for a Christmas gift; and that this happened over in Arkansas where the people had to climb down trees to get into their houses, etc. I would to God that our preachers would be more sincere, when they are in the pulpit, for it is a disgrace to grace and truth and disgusting to saint and sinner. Consider this quotation: "But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, awake thou that sleepest and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:13-17).

Robert F. Taylor, 7933 Pilot St., Houston 15, Texas, Nov. 5.—Brethren, why cannot we, in Texas, all get together and support mission work in this state? Other places are doing this good work, why cannot we? As large as Texas is and as many good churches as we have here, should enable us to support a number of gospel preachers in the field all the time. Think of the unsaved souls who are being lost because of our inactivity. What do we plan to do with the money being put into the banks? What does the Lord want with it, when He comes to gather in His loved ones? Will He be glad of His bank roll? We are not using this money for the widows and orphans, nor for the "poor saints;" but who is a gospel preacher but a "poor saint?" While he is out away from home trying to save lost souls, laboring night and day, we sit back at home with the family, enjoying the comforts of our homes, taking our ease, being "neither hot nor cold, but lukewarm" (Rev. 3:16-17). I am sure we would not like to trade places with the preacher now, but I imagine some of us will be glad to trade with him in the Judgment Day. Do you say, "I don't like this preacher or that preacher?" Well, I don't think some liked old Bro. Paul for the things he taught, either. If we would lay down our opinions and pick up our Bibles more, we would all get along better in

unity and be more willing to support the preaching of the gospel. If all would do their duty, every gospel preacher who is willing to go out to preach, could be supported all the time, and think of the good that could be accomplished! I am willing to do all that I can to help in this work. Let us all get together, select someone to look after this work, put one or more preachers in the field, and then support them. I am willing to do my part, what about you, brother?

Homer L. King, Route 2, Lebanon, Missouri, Nov. 20.—On returning home from three meetings in Pa., I was very glad to hear Bro. Lynwood Smith a few nights in his meeting with my home church, Lees Summit. Lynwood did some very fine preaching. He has improved much in the last six months. We were glad to have him, also Paul and Nelson Nichols, all young gospel preachers, in our home. They are very fine boys. Paul and I conducted a series of meetings at Mt. Judea, Ark., about 32 miles south of Harrison. We preached alternately to very large crowds. Although the congregation there of over 100 members, has become quite disgressive in the last 12 years, we believe seed was sown that will bear fruit for the Lord in the near future. Had it not been for one or two of the leaders, I think the whole church would have returned to the Bible way of worship and to their "first love." It was good to labor with Paul. He has grown much in knowledge and ability as a preacher lately. We were aided much by the efforts of Bro. Loma Hefley, formerly of that place, but recently from Arvin, Calif. There is need of much sound preaching in North Ark. and South Mo. Brethren, we should have at least two men in the field doing this much needed work all the time. Will my brethren ever wake up to the need of preaching the gospel in "regions beyond?" Thanks to Bro. Amos Allen, of Austin, Texas, and the brethren in Calif. for supporting this work, financially, making it possible. Recently, I was with the brethren in Lebanon, Mo., for three sermons, one of which was over the radio. I plan to visit a number of congregations in Mo. and Ark. this winter, the Lord willing. The meeting in Ark., reported above, is the last meeting scheduled for me this winter. 1948 was one of my very busy years in the work of the Lord. I appreciate the loyal support and interest manifested in the Old Paths Advocate. We hope all the preachers and friends in general will continue to work for the paper as in the past, at least. Best regards to all my co-laborers in the gospel and a prayer for continued love and unity.

Homer A. Gay, 218, N. Jackson, Lebanon, Mo., Nov. 19.—We closed the meeting at the Beef Branch congregation, near Joplin, Mo., October 17th., with good crowds, good interest and two were baptized into Christ. I began at Swars Prairie, near Seneca, Mo., on Tuesday night, Oct. 19th., and continued over two Lord's days. Here we also had good crowds and interest, and two were restored. I have learned to love the brethren in that part very much. They have stood for the truth against all odds, ever while the preachers that used to preach for them would try to tell them

that they were alone in their contentions. Brother E. H. Miller has done a great deal of good in that part. Brother Oscar Johnson is certainly to be commended for his fearless stand for the truth. He now has splendid help in the persons of his son, Otis Johnson and C. E. Adams and others are growing rapidly. I preached here at home Lord's day, November 7th., and visited Bro. Lynwood Smith's meeting at Lees Summit some during the week and on Lord's day the 14th. I am to begin a two weeks meeting at Harrodsburg, Ind., the 21st. of this month. Nothing exactly definite then until my discussion in Dallas, in January. The nineteenth of November brings me to my fifty-fourth mile stone in life, and to my thirty-seventh year as a preacher of the gospel. I do not expect to preach thirty-seven more years but what preaching I do get to do I hope will be better and always closer to the truth. I have witnessed many changes in these years in the Church; many of those whom I considered as my best friends are now listed among my worst enemies; many congregations which I established (mostly at my own expense) do not now open their doors to me, yet I still preach and worship as I did then. "Let us love one another."

Notice: After my debate closes at Dallas, Texas, the 28th. of January I will have time for a meeting or two, some singing schools, or several short visits with the congregations while I am in the South, if you will let me know in time to arrange the dates.

A DESIGN FOR LIVING

Lord, let me bring a little grace
To every dark and gloomy place;
Let me rejoice that I can give
Some splendor to the life I live,
A little faith when I am tired,
A little joy where I abide,
A touch of friendship now and then
To mark my comradeship with men.

Lord, let me bring a little mirth
To all who share my days on earth;
Let something I have said or done
Remain, when I have traveled on,
To prove the man I tried to be
And make men glad they walked with me;
A flower, a smile, a word of cheer,
Make these my gifts from year to year.

Lord, let me carry where I go
Some little joy to all I know,
Let these into my life be wrought—
A little faith, a little thought,
A little mirth, a little grace
To glorify the commonplace;
Lord, let some little splendor shine
To mark this earthly course of mine.

—Author Unknown